Khuê Trung stela (C. 211), 820 Śaka

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Edition

〈Face A〉 〈A1〉 [1 lost line]

1. Mālinī

〈A2〉 [⏑⏑⏑⏑⏑]rudro rudraloke g¿ū?〈u〉ṇāḍhye◦
ruciraruc [⏑⏑–––⏑–]〈A3〉 [–⏑–][.]y(a)ḥ
sa munibhir ajaradbhiḥ stūyamāno mayā tu
śriyam avati niśīndisvāsṛ [––⏑–]〈A4〉 [–]||

2. Āryā

caraṇāmvuja-surabhirajasi◦ pavitritāśeṣa-loka Iha ya [⏑–]
〈A5〉 [⏑] te natir aśuciharā• rajanikarakaleva sā sudhiyā ~

3. Rucirā

[⏑]〈A6〉 [–][ṅ]garāga-sura-bhimalīmasaṁ rates
smarasya vakṣa Iva muni-prapūjitam•

prayāga [–⏑]〈A7〉 [⏑]m iva satkriyādibhir
vvirājate bhuvanaguroḥ padadvayam·‖

4. Āryā

mādhavikam iva cara(ṇa)[⏑]〈A8〉 [⏑]m idam anavaratak¿ū?〈u〉sumāgataṁ variṇaḥ•
sumatārccana-vidhinica(ya) [⏑]〈A9〉[m a]r(p)payatu mudaṁ mudarthibhyaḥ‖

5. Gaṇacchandas

gaja-vāji-puruṣa-kalaśa•vyajana-ghaṭac-chatra [–⏑]〈A10〉 [–] cāmarākṛtiracitam·
rudrasya padatalam idaṁ• rājyam iva samantato [⏑⏑]〈A11〉 [⏑] nṛṇāṁ śriyam avatāt·‖

6. Vasantatilaka

rudrasya saṁstutir iyaṁ (ph)ala(kā)maṇavā✤-
〈A12〉 (thā) rāja-paṇḍita-(bh)ṛtavasum iva (da) pravaktum•
(kṣ)īreṇa miśritapa(ya)ḥ〈A13〉 [.]i [⏑–⏑––]•
na [–⏑–⏑⏑⏑–⏑⏑–⏑–] jāt·✤

〈Face B〉 〈B1〉 [ca. 25+]

7. Indravajrā

〈B2〉 [––⏑––⏑⏑–⏑––]
[––⏑––⏑⏑–⏑––]
[––⏑–]〈B3〉 [–⏑⏑–⏑––]
jātaṁ kusumaṁ grathitaṁ karāgraiḥ‖

8. Vaṁśastha

(pra)p(ū)ritāś śrījayasiṁhavarmmaṇā
[⏑–⏑]〈B4〉 [––] śayapuṇyakāṁkṣiṇām·
surakṣatāsyāṁ jagatīm analpatām
ivāyatā dharmmasute[na]〈B5〉 [–]dbhuvām·‖

9. Vasantatilaka

kīrttiṁ sthitām api mahāmvunidheś ca pāre
puṇyodayaṁ kṛtavato bhuvi rājamā(✤)〈B6〉 rggam·
manye guṇā dinakarāṁśusamās tamondhe
yānty asya kiṁ punar ime svapure prakīrṇṇāḥ‖

10. Anuṣṭubh

〈B7〉 bhūyāsus suviśeṣajñāś
śiva-dharmma-parāyaṇāḥ

Ime śrī-jaya-siṅhādi-
varmm(ā)ntasya ca〈B8〉 sevakāḥ||

11. Śārdūlavikrīḍita

śrī-kalpaḥ śiva-dharmma-bhāg vidhivid ācāryyo grimo jāyate
kārttajño mṛta〈B9〉 sārathis tadanujaḥ puṇyaikatānāśayaḥ
kīrttyāśaḥ kila rāja-paṇḍita-vibhus tasyānujaḥ pā〈B10〉 ṭavaḥ
kamraiṅsārathir īśa-bhāk tad-anujo māy· saṁ jña-kāsyānujā||

12. Gīti

Ete guṇa-gaṇa-viśa〈B11〉 dā guṇa-dhana-saṅghais susanmatāḥ sumatāḥ
pitror guṇam abhivettuṁ pañcābhūvan saho〈B12〉 darās tv adarāḥ||

13. Gīti

śrī-rudrapurī dadhatīva bhāti kailā(sa)dhurddhuraṅ jayatām·
śrīrudravasatir a〈B13〉 syām asmadvihitā(t)isādhu raṅjayatām||

14. Sragdharā

yatra śrīśākarāje mvarakucatanubhiḥ prāptakā〈B14〉 le vṛṣasthe
candrā(tharvārkka)candrau pra(tha)mabhavagate ketuke mīnaśukre
cāpārkkau taula〈B15〉 rāhau mṛga(pat)i(sam)i(t)e (gīrath)e maithunaire
(ś)raddhāḍhyai sthāpito yais svapitṛvinataye〈B16〉 śrī mahārudradevaḥ(||)

śrī(mahā)rudradevo py [8×] ścasmadbhaktyā tiṣṭhaty asaṁ〈Face C〉 〈C1〉 [ca. 17+]〈C2〉 [ca. 17+]〈C3〉 [3×] v(o) yama mukt[i](s) sakalā su(ta) [3×]〈C4〉 dāttā(ṁ) śrīmahārudre||

niy· doṁ hum[ā yāṅ·]〈C5〉 pov· ku mahārudra• gasaṁk· yop· pov· vañā[k] [ca. 4+]〈C6〉 [3+]tye tra vihārake• pov· jlet· pagā(r· tapaḥ) [2×][ca. 5+]〈C7〉 [3+]ttavān· (A)ka(n)au [1×] [.]au [4×]n(d)r [2×] vyā [ca. 6+]

〈C8〉 [sa](t)yadharmmavivṛddhyai śrī•mahārudre p[r]a(d)attavān·||

[ca. 5+]〈C9〉 [1+]k· [2×]r· pvak· (taṁl· ja)k· [2×] (taṁl·) [1+](da taṁ)l· ha(jai) [ca. 5+]〈C10〉 na(ḥ) [7×] kāla vanuḥ yāṁ pu pov· ku śrī ja[yasiṅhavarmmadeva]〈C11〉 [Avi](sta ma)sin nan· kā vuḥ di yāṅ pov ku śrī mahārudra[ca. 5+]〈C12〉 (katutau)l· Ajauñ· Andāt· (n)iy(·) [9×]〈Face D〉 〈D1〉 [ca. 25+]〈D2〉 [ca. 25+]〈D3〉 [ca. 25+]〈D4〉 [urāṅ· ta]paḥ viśeṣa nan· trā vela k(āṁm)it· yajamāna (ha)[2+]〈D5〉 [3+] (vā) hulun· yāṁ nau pamauṅ· Anavasta si Urāṅ· kā Aṅgap· di hu〈D6〉[mā yāṁ] pov· ku siniṁ knā si Urāṅ· tapaḥ viśeṣa nan· suvāk· di pu poṁ ta〈D7〉[na rayā] sakalarājādhirāja siṁ ra thuv· si tatap· tuy· matandāḥ si (U)〈D8〉[rāṅ·] [2+] (na) yāṁ poṁ ku siniṁ tuy yathākrama Anatat· Oḥ jeṁ si paka〈D9〉 [3+] Artha sidaḥ yajamāna yāṁ pu yajo(gg)ā nan· pūtra• ya [ca. 2+]〈D10〉 [3+] yā dhātu•

Urāṁ nan· pūjā yāṁ nan· Urāṁ nan· sidaḥ yajamā〈D11〉[na] [2+] pi ca• so mṛdūni kulāni so gap· dharmma sā driṁ dvā driṁ vañā〈D12〉[k·] [3+] (mira) yuṣmābhiḥ (knā) rupo Imaiṅ svabhāva ta ciṁ (la)[2+]〈D13〉 [11+]| (satā)ṅ· ka (c)iṁ kā vuḥ yāṁ (pu)〈D14〉 [9+]ṅ· (p)una niṁ [2×] (n)iy· loka niṁ•〈D15〉 [7+](ka) [1×]ci(t)· [2×] kā(rā)na tuy· (su)bhāva (ka)〈D16〉 [4+] nan· [3×] (jeṁ) [1×] (jā)ṁ rac· dharma(lagapi go)

Apparatus

〈A3〉 niśīnd(i)isv(ās)ṛ • One might like to read *niśīndu-* here, but there is definitely no u-vocalization.

〈A7〉 cara(ṇa)[◡]m • One might conjecture here *caraṇatalam*. — 〈A7〉 nṛṇāṁ • The *anusvāra candrabindu* has an unusual shape, the crescent being turned downward.

〈B3〉 [◡–◡––]śaya- • Yuko Yokochi here conjectures: *manorathā āśaya-*.

〈C3〉 (vā)yam(a) • It is just conceivable that an e-vocalisation was originally written above what is here read *m(a)*, in which case we would have *me*, and may speculate about a restoration like *[de]vāya m[e] muktis sakalā*.

〈C4〉 dāt • This is certainly the final syllable of a verb form like *adāt* or *prādāt*, as we presuppose in our translation.

〈C7〉 ttavān • These are almost certainly the final syllables of a participial form like *pradattavān*, as we see also in l. 8. Only very vagues traces are left of most akṣaras in the remainder of this line. We guess that the language was Sanskrit. If this assumption is correct, then one may have to read *avanau* or *atha nau*, since (*akan*)au cannot be Sanskrit.

〈C10〉 ja[yasiṁhavarmmadeva Avi] • The restorations are inspired by the general contents of the inscription (Jayasiṁhavarman figures also in B, st. II and IV) and by parallels such as C. 142, face D, lines 18–19: *aviḥ humā nan kā ra vuḥ di yāṅ pov ku śrīmahārudra*. At the end, one will have to restore *mahārudrāṇī* or *mahārudrādhipatiḥ*. — 〈C10〉 [Avi](sta ma)sin ◇ *[Avi](sta ra) pin* G • Here, *masin* - a rather frequent qualifier for ricefields - could refer to the *humā* mentionned in face C, line 4.

〈C12〉 Ajauñ· ◇ *Ajauk·* G.

〈D13〉 ka (c)iṁ ◇ *kami* G.

〈D14〉 loka niṁ ◇ *loka ni* G.

〈D15〉 [7+](ka) [1×]ci(t)· [2×] kā(rā)na tuy· (su)bhāva (ka) ◇ *[1 illegible line]* G.

〈D16〉 nan· [3×] (jeṁ̃) [1×] (jā)ṁ̃ ◇ *nan· [3×] (jā)ṁ̃* G.

Translation by Griffiths *et al.* 2012

1.

[...] Rudra, in the Rudra world that is full of excellent qualities, [...] brilliant [...], being praised by the unaging Sages, but 〈praised〉 by me, he protects the good fortune (or: kingdom?) [...] at night [...]

2.

In the fragrant dust on the lotus feet of you, by whom the entire world here is blessed, a prostration by a pious one (or: of pious people) removes impurity, like that digit of the moon 〈removes darkness from the night〉

3.

Praised by the sages, like the chest of Smara (Kāma) fragrantly stained by the cosmetics (*aṅgarāga*) on 〈the breasts of his lover〉 Rati, the pair of feet of Bhuvanaguru (Śiva) shines out through good ministrations, etc., like [...] at Prayāga.

4.

This 〈one〉 foot sole of Varin (Śiva), like the mādhavī-creeper (Hiptage Benghalensis), is incessantly endowed with flowers. It is a store of rules for worship of the wise ones (*sumata*). Let it offer joy to those who seek joy.

5.

This 〈other〉 foot sole of Rudra, fashioned with 〈decoration in the form of〉 representations of elephants, horses, men, vases, fans, pots, parasols [...] fly-whisks, must protect the wealth of men all around, like the kingdom [...]

6.

This praise of Rudra, whether there is fault in it or it is faultless, [...] water mixed with milk [...]

7.

[...] the flower that has sprouted, tied with the tips of the hands.

8.

By Śrī Jayasiṁhavarman, while he was governing well the earth, were filled the wishes of those who in mind (*āśaya*) desire merit, on this ⟨earth⟩ [...] to greatness [...], as [...] was stretched by Dharmasuta (i.e. Yudhiṣṭhira) [...] originating from [...]

9.

I imagine that the fame of him (Jayasiṁhavarman), who has fashioned a royal highway on the earth ⟨in the form of⟩ his abundant merit, is present even on the opposite shore of the great ocean. His virtues, spreading out, like rays of the sun, penetrate (*yānti*) ⟨even⟩ in pitch darkness. How much more throughout his own city!

10.

These ones (i.e. the following), endowed with great wisdom, devoted to Śiva's Law, were servants of him ⟨whose name⟩ begins with Jayasiṁha- and ends with -varman.

11.

Śrīkalpa, adherent of Śiva's law, knower of precepts, teacher, was born the first. His grateful younger brother is Amṛtasārathi, whose mind (*āśaya*) was solely concentrated on ⟨making⟩ merit. His clever younger brother, reputed to be (*kila*) reaching fame, was Rājapaṇḍitavibhu. Kamraiṅsārathi, devotee of Īśa, was his younger brother; his younger sister was called Māy.

12.

These five siblings (*sahodara*), free from defects (*adara*), spotless by hosts of virtues, very wise, were well respected by congregations of those whose wealth consists in virtues, for having inherited (?) the virtue of their parents.

13.

The illustrious Rudrapurī shines as if it holds victoriousness over the top of the tops (i.e. the highest summit) of Kailāsa. May the illustrious abode of Rudra built there (in Rudrapurī) by us gratify (the people or Rudra?) very well.

14.

When the era of the illustrious king of the Śākas had reached ⟨empty⟩ sky, (2) breasts, (8) bodies (i.e. in 820 Śaka), when the moon was in Taurus, when the sun and Mercury (*cāndri*) were in Aquarius, Ketu having gone to the first house; with Venus in Pisces; when Saturn (*ārki*) was in Sagittarius; Rāhu, in Libra; when Jupiter had collided with Leo; when Mars (*aira*) was in Gemini — ⟨at that time⟩ Śrī Mahārudradeva was established by them, who were full of faith, to pay homage to their own parents.

⟨B16⟩ Śrī Mahārudradeva abides by our devotion [...]

〈C1–C4〉 [...] a complete 〈fiscal〉 exemption [...] He gave it to Śrī Mahārudra.

〈C4–C5〉 All these are the rice fields of my lord the god Mahārudra:

〈C5–C6〉 *gasaṁk yop pov* many [...] for the [...] in this monastery.

〈C6–C7〉 *pov jlet* of the enclosure [...] he gave [...]

〈C7–C8〉 [...] gave [...] to Śrī Mahārudra in order to stimulate the true *dharma*.

〈C9–C11〉 [...] citadel [...] at the time of the gift by his majesty milord Śrī Jayasiṁhavarmadeva of all that *pin*, he gave it to my lord the god Śrī Mahārudrā [...]

〈D1–D3〉 [...]

〈D4–D7〉 [...] those men of special asceticism too. At the time of *kāṁmit* of the sacrificer [...] bring slaves of the god and went to show *anavasta* of the men [...] *kā aṅgap* in the rice-fields of my lord the god of this place *knā* which those men of special asceticism had taken from his majesty the lord of the world, overlord of all kings.

〈D7–D9〉 He who knows, who is steadfast following the exemption [...] my lord the god of this place, following respectively *anatat* is not [...] wealth, namely that sacrificer of the venerable Yojoggā, his son. [...]

〈D10–D14〉 [...] Those men worship that god. Those men, namely the sacrificer [...] *so* soft families, *so* all the *dharma*, one man, two men [...] by you a good form, a horrible nature [...] we will give my lord the god [...] this one, this world [...]

Commentary

〈A3〉 I. *śriyam avati*: cf. *śriyam avatām* in face A, l. 11.

〈A8〉 IV b. We do not know the epithet Varin from any other source, but it must denote Śiva/Rudra, and may perhaps be considered a synonym of *varada* 'Boon-Giver'.

〈A8〉 IV c. The word *sumata* occurs again on face B, in st. VI. We accept here Yuko Yokochi's suggestion that *mādhavika* can be a synonym of *mādhavī*, which denotes a kind of flowering creeper. This gives us a first case of a relatively hollow use of the suffix *-ka*. On this basis, we accept also her hesitant suggestion to restore °*nicayakam* in *pāda* c, with *-ka* again adding no substantial meaning. Such expletive use of the suffix shows that the poet's style is not very refined.

〈A9–A10〉 V ab. One expects in the first lacuna one of the insignia such as those listed in C. 38, face B, ll. 6–8: *tasya sakalakoṣṭhāgārarajataratnahemakadavakalaśabhṛṅgārarukmadaṇḍasitātapatracāmarahaimaghaṭādiparibhogā varddhamānā bhavanti sma*, and in C.

24, face B, ll. 12–13: *hemakaṭisūtravalayanūpurakirīṭamanimuktipravālahārādibhūṣaṇaṁ rajatakumbhānnabhājanavyajanātapatrakadavakalaśacāmaraśarāvādiparibhogaṁ*.

〈B5–B6〉 IX. The construction of this stanza seems clumsy. Several other translations are imaginable.

〈B7–B8〉 X. The conjunction *ca*, meaning 'and', is operative inside the compound that it follows, which seems clumsy style. The poet uses the precative form *bhūyāsur* in the function of a preterite, a usage which is seen a few times in other Sanskrit inscriptions of Cambodia and Campā, and is no doubt related to the more common phenomenon of the use of the optative form in the same function (see ISCC, p. 184 and Renou 1961: 412 and 451).

〈B11〉 XII c. The meaning and grammatical construction of *abhivettum* seems rather uncertain. Another possibility, not more persuasive, is to translate 'well respected … for knowing the virtues …'.

〈B12–B13〉 XIII. We adopt here the translation proposed by Yuko Yokochi, who admits that she is not sure of the meaning of *dhurdhur*, and that interpreting *jayatām* as 'the state of being victorious' while taking *kailāsadhurddhuraṅ* as an object of *jaya* in its verbal meaning is unsmooth. Our own previous attempt was certainly not better: 'Śrī Rudrapurī shines as though it holds the irrestrainable (*dhurdhura* = *durdhura*?) one of Kailāsa. Let Rudra's abode be victorious! In it, may he rejoice well in what we have supplied and so on' (we had read °*vihitādi sādhu*). Note word play (of the type called *yamaka*): *dhurdhuraṅ jayatām / sādhu raṅjayatām*.

〈B15〉 XIV c. The word *aira*, meaning 'Son of the Earth' (i.e. Mars), is derived from and hence implies the word *irā* in the meaning 'earth'. The meaning 'earth' was thus far registered for this word in modern Sanskrit dictionaries only on the basis of its listing in Sanskrit lexicographical sources, and would hence have to be considered doubtful. But two cases of *irā* in this meaning are found in contemporary inscriptions of Campā: C. 142, st. XIX *irādhīśaprasādataḥ* (wrongly emended by Huber) and C. 149, st. XII *yasyerām avataḥ* (misread *yasyerājavataḥ* by Huber). The oldest and most authoritative lexicographical text citing the word in this meaning is the Amarakośa. It is likely that this text inspired the poet(s) of Campā to use the word in this meaning. For a possibly similar case, cf. ECIC I, p. 369 (on C. 217, st. IV).

〈B16〉 If we have properly read *ścasmad*°, this presumably needs to be corrected to *ścāsmad*°.

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〈D1–D14〉 The mixture of Sanskrit and Cam that we seem to observe on this face is interesting, but not totally unique. One finds something similar at C. 142, face D, ll. 13–14 (where *bhavadbhiḥ* may correspond to our *yuṣmābhiḥ* in l. 12)

Bibliography

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Primary

[G] Griffiths, Arlo, Amandine Lepoutre, William Aelred Southworth & Thành Phần. 2012. *Văn khắc Chămpa tại Bảo tàng Điêu khắc Chăm - Đà Nẵng / The inscriptions of Campā at the museum of Cham sculpture in Đà Nẵng*. Ho Chi Minh City; Hanoi: VNUHCM Publishing House and Center for Vietnamese and Southeast Asian Studies University of Social Sciences and Humanities Vietnam National University Hồ Chí Minh City; École française d'Extrême-Orient. [URL]. Pages 263–270.