Encoding template for inscription, c. 1029 Śaka

Chloé Chollet

Author of digital edition: Chloé Chollet

Identifier: DHARMA_INSCIK00258

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK00258.xml

Language: Old Khmer [Khmer]

Commit: 2026-11-14 14:32 (f68ac07), last modified 2026-09-17 01:54 (2c24a58)

Edition

(A1) siddhi svasti〈A2〉 @ 999 śaka〈A3〉 gi nu duñ bhūmi rlaṁ dyan〈A4〉 Anle mvay ta teṅ tvan rlaṁ dya〈A5〉n khloñ ta mūla rlaṁ dyan khlo〈A6〉ñ sikṣā khloñ vraḥ gośāla teṅ tva〈A7〉n kandic teṅ tvan thṅe teṅ tvan cau teṅ vai〈A8〉 teṅ {1}k teṅ tvan qso teṅ dhān nu dravya ta〈A9〉 roḥh neḥ Aṅgulīyaka 2 mās pāda I padigaḥ〈A10〉 4 tula I jyaṅ 2 dlaḥ 4 tula I kuntika 4 tula 2 jyaṅ〈A11〉 12 vraḥ go 3 ca thmi tap hat yau 5 srū thlvaṅ I @ bhūmi noḥ〈A12〉 nu vrai vnur mvat Āc ta vroḥ śata I ti Añ duk caṁnāṁ kalpanā ta gi〈A13〉 @ 989 śaka gi nu duñ bhūmi vraḥ caṁnat Anle I ta khloñ teṁ mūliḥ teṅ tvan (A14) cau teṅ tvan co khloñ ta vera saqāṅ pratāp nu dravya ta roḥh neḥ tanlap chnā- % co : Les deux derniers noms cau et co étant assez peu différents, il y a peut-être répétition erronée du même nom. (A15) ṅ saṁmrit 2 prāk liṅ 4 dlaḥ 4 jyaṅ 19 kuntikā 2 jyaṅ 10 vraḥ go {2} 2 % ṅ : Peut-être tvaṅ. % Les caractères suivant go ressemblent à lṅir ou lṅar. (A16) ca thmi tap hat yo 2 bhūmi noḥ Āc ti vroḥ bhay 2 @ 1011 śaka gi nu vraḥ kaṁ- (A17) mrateṅ Añ nirvvāṇa guṇadoṣa khloñ thṅe smāñ khloñ viṣaya puruṣapradhāna (A18) saṁtata teṅ tvan rlaṁ dyan khloñ śikṣā nu kule gaṇa bhāga noḥ nāṁ cat bhūmi rlaṁ dya- % saṁtata : lecture douteuse. (A19) n ti lak ta Añ khloñ teṁ mūliḥ nu kule gaṇa bhāga noḥ nāṁ cat bhūmi vraḥ caṁnat (A20) ti lak ta

Añ vraḥ kaṁmrateṅ Añ guṇadoṣa yugapāt sa[ṅ] gol thve Avadhi bhūmi (A21) noḥ roḥ vraḥ karuṇā vraḥ pāda kaṁmrateṅ Añ paramakaivalyapada dravya ti Añ (A22) Oy jā phlās kara {1} nā saṅ gol khāl prāk I liṅ 4 dlaḥ 2 jyaṅ 10 kuntikā 2 jyaṅ % jā : lecture douteuse. (A23) 8 liṅ 10 ca thmi tap hāt yau 10 kriyā jrvak 2 vave 4 raṅko thlvaṅ 5 marīca qvar 2 (A24) 1015 śaka gi nu cat sruk sthāpanā jyak danle Āy rlaṁ dyan ta jmaḥ śrībhadreśvarā〈A25〉śrama dravya nu cata sruka sthāpanā jyaka danle % thnāp : Ce mot est peu distinct, mais sa lecture est garantie par la l. 31 où il figure dans le total. (A26) prāk jyaṅ I liṅ I tanlāp chnāṅ {3}k I liṅ 3 pāda 3 khāl prāk 4 liṅ {2} padigaḥ % {3}k : Le premier des trois caractères ruinés semble être le chiffre 9. (A27) jyaṅ 10 dlaḥ 11 tula I jyaṅ 8 kuntikā 12 tula I jyaṅ 8 liṅ 10 bhājana trapū {1} (A28) jyaṅ 12 dop 6 chnāṅ 3 ca thmi bhṛti slik I śata I sru slik 3 śata 3 raṅko śata 2 Aṁpyal bha- (A29) ya I mar〈i〉ca je 1 vraḥ go bhaya 3⊔ phsama dravya nu duña bhūmi cat sruk sthāpanā duṅ khṅuṁ jyak (A30) danle tamrya 2 qseḥ 4 mās pāda 2 liṅ 2 prāk jyaṅ 2 liṅ 8 pāda 2 laṅgau tula (A31) 2 jyaṅ 8 trapu jyaṅ tap ca thmi bhṛti slik I śata 2 dop 6 thnāp 2 sru slik 3 śata (A32) raṅko śata 2 Aṁpyal bhay I vraḥ go bhay piy 3 dravya ti jvan ta devatā karmmakara pari- (A33) pālana kaṁmrateṅ jagat liṅ[ga]pura pakṣa khnet gho sthira gho kansat gho {2} (A34) gho narāya gho vrāhmaṇaśāla gho kandhān gho devakeśa gho kansaṁ gho lakṣa gho ka- (A35) p gho kansvar tai kansā tai kansan tai kanśrī tai {2} tai śānti tai dhani tai gandha tai kaṁvi tai kansaṁ tai kan{2}〈A36〉 tai kanseṁ tai va{1} si vleṅa si kanaśrī• pakṣa rṇnoca gho teṁ ⊔ khdiṅa gho vīra gho śa〈A37〉 vrVṅa gho kandeṅa gho vrahma gho kansuka gho kansvara tai svasti tai kapa kepa tai (snigdha) qnaka chpara〈A38〉 tai kandhi tai thṅe si svasti pratipakṣa {2} bhayaI tapa praṁpvana ⊔ vraḥ koṣaṇa (A39) saṅga I liṅ I śaṅkha qso I kamandalū I jyaṅ 3 svok I jyaṅ 2 kalaśa I vardhaṇī I Arghya I pā- (A40) dya I śarāva 6 ṅann jyaṅ I liṅ 10 puṣakaratha I jyaṅ 2 liṅ 10 krapi 2 kaṁ {2} śrībha- % {2} : Le premier caractère est ha ou para. (A41) dreśvarāśrama kaṁ qnak ryyan tapovana ta śiṣya ta Añ gi ta siṅ duk smiṅ prabhutva pratipakṣa (A42) gi ti Añ pre paripālana dharmma Añ panlās śarīra Añ gi ta gāl phgāl padamūla ta qnak sañjak ta (A43) trvac vraḥ rājakāryya Āy kamrateṅ jagat liṅgapura pi Oy tamrvac caṁnāṁ kalpanā Añ ta (A44) kaṁmrateṅ jagat sap śaka pi svat calācala ta Āśrama Añ bhūmi kaṁmrateṅ jagat śivaliṅga % śivaliṅga : lecture douteuse. (A45) bhūmi kaṁmrateṅ jagat śivaliṅga nu kaṁmrateṅ Añ nārāyana ti pūrvva vraḥ phlū Āgneya gol thmo ta {1} (A46) qīśāna travāṅ cho Antās dakṣiṇa prasap bhūmi kat crās niṛtiya prasap bhūmi stuk cravo % cravo : lecture douteuse. (A47) paścima prasap bhūmi caṁnat vraḥ kaṁmrateṅ Añ ta mūla ti vāyavya Indrāpati ti Uttara prasap bhūmi s{2} (A48) qīśāna śāla thmo ta phlū rlaṁ dyan bhūmi ta roḥh noḥh Aṁvi kantāl thnal kaṁmrateṅ jagat śivaliṅga dau (A49) dakṣiṇa jā bhūmi pakṣa khnet Aṁvi kantāl thnal noḥh dau Uttara jā bhūmi pakṣa rṇnoc chpār dadi- (A50) ṅ paścima trāvaṅ Ā[ya]tta ta pakṣa khnet @ chpār pantoy Uttara travāṅ Āyatta ta pakṣa rṇnoc noḥ gi roḥ (A51) kalpanā Añ velā kaṁmrateṅ jagat

stāc mok ta phalguṇa nāṁ dau vraḥ kapila raṅko thlvaṅ mvay (A52) canlyak yau mvay Uttarāsaṅga yau mva[y] kalmvan jyaṅ mvay gmuṁ mās mvay dhūpa qvar vyar {2} (A53) r bhay mvay vraḥ pūjā kaṁmrateṅ Añ śivaliṅga nu kaṁmrateṅ Añ nārāyana raṅko je mvay (A54) {2} saṅkrānta je mvay saṅkrānta vraḥ vleṅ Āy vraḥ kralā homa je mvay phsam saṅkrānta je vyar kaṁ bhadreśvarā- % Āy : Le y final, omis par le graveur, a été rajouté au-dessus de la ligne. (A55) śrama prabhutva ta pakṣa khnet kaṁ qnak ryyan tapovana prabhutvata pakṣa rṇnoc @ 1001 śaka gi nu sthāpanā vraḥ (A56) vleṅ nā tapovana śrībhadreśvarāśrama jaṁnvan ta vraḥ vleṅ noḥ khñuṁ tai spit si kandhar taiy {2} tai {3} (A57) si hariya si kandhan taiy svāsti taiy kaṁpañ taiy kaṁvi phsaṁ si pi taiy prām phsaṁ praṁpiy kriyā vraḥ svo- (A58) k mvay ṅan laṅgau jyaṅ vyar vardhaṇī mvay Arghya mvay pādya mvay kalaśa mvay saṁrāp praṁmvay (A59) Ājyādhāra vyar darvvī mvay canhvay mvay phsaṁm tap pvan ṅan laṅgau jyaṅ vyar liṅ tap {4} (A60) sruc śuci mvay ṅan saṁmrit {1} jyaṅ mvay liṅ tap bhūmi vraḥ vleṅ noḥ Aṁvi muṁ Āgneya danle dau va- % {1} : Ce caractère semble comporter un n souscrit. (A61) p ta vnāṅ dakṣiṇa viṅ paścima vap ta bhumi vanaribhā bhūmi vraḥ vleṅ yajña vraḥ noḥ sru liḥ {1} raṅko % vanaribhā : Les deux premiers caractères sont peu sûrs. (A62) starā tapovana bhay mvay prām Āyatta ta kaṁ śrībhadreśvarāśrama vvaṁ Āc ti Āyatta ta (A63) kule Añ @ 1040 śaka nu vraḥ kaṁmrateṅ Añ ta guru rudra jvan khñuṁ ta roḥ neḥ ta vraḥ vleṅ % 1040 : IC : Sic, erreur manifeste pour 1004. (A64) si {1}śrāva si caṁ thgoy si sulabha tai kaṁna {1} tai kansaṁ tai kañcān dravya ti jvan ta vraḥ (A65) dlaḥ I svok I kriyā vraḥ samrāp noḥ trvaṅ I samrit caṅva dhūpa 10 @ 991 śaka % caṅva : IC : lecture douteuse. (A66) gi nu Añ cat tapovana Aṣṭasiddhi ta śaka noḥ gi nu vraḥ pāda kaṁmrateṅ Añ sadā- (A67) śivapada pandval pre sthāpanā vraḥ śivaliṅga vraḥ kaṁmrateṅ Añ nārāyana vraḥ (A68) bhagavatī ti khmāṅ tok dau Āy stuk sramo Oy dāna bhūmi dakṣiṇa sthalā (A69) Āc ti vroḥ thlvaṅ tap Añ Añjeñ vraḥ bhagavan sralāy dau sit dik Aṁ- (A70) noy Oy bhūmi noḥ Añ duk caṁnāṁ ta kaṁmrateṅ jagat liṅgapura man caṁ thpa- (A71) l thpal khval pi takk tok vraḥ noḥ dau vraḥ pāda kaṁmrateṅ Añ paramakaivalya- (A72) pada pandval Aṁteṅ thṅe Añje[ñ] Añ sthāpanā vraḥ viṅ ta noḥh Aṁteṅ thṅe O- (A73) y dāna bhūmi Anle I hau khvit jā dakṣiṇā Añ nā Añ duk thpal kalpanā ta (A74) kaṁmrateṅ jagat liṅgapura bhūmi noḥh saṁ nu vraiy vnur Āc ti vroḥ bhay I @ 10- (A75) 18 śaka gi nu Aṁteṅ ta mūla vraḥ cau nu Aṁteṅ śrīyuvarāja vraḥ cau Añje[ñ] A- % 1018 (A76) ñ prāyaścita phle cuḥ {1}aśūni ta prāsāda {1} dep sit dik ta taiy Oy dāna % dep : IC : Lecture douteuse. (A77) bhūmi man dai hau drok jā dakṣiṇā Añ Añ duk caṁnāṁ kalpanā [kamra]teṅ jagat liṅga- (A78) pura bhūmi noḥ Āc ti vroḥ bha[y] mvay thlvaṅ śata bhūmi vraḥ caṁna[t] {4} takaka kaṁmrate- % takaka : IC : En l'absence de virāma, on ne sait si l'on doit transcrire t kak ou tak ka. (A79) ṅ jagat śrībhadreśvarāśrama sre Aṣṭasiddhi raṅko thlvaṅ I yajña vraḥ dik nu bhikṣā kaṁmra- % yajña : IC : lecture douteuse. (A80) teṅ Añ ta siṅ vera ru vraḥ Āṣṭasiddhi liḥ 2 @

1011 śaka gi nu khloñ {2} (A81) jrai dikṣā ta Añ nu kule phoṅ yugapat Oy dāna bhūmi Anle I nau jeṅ vnaṁ thmo jā % jrai : IC : douteux. (A82) dakṣiṇā Añ Avadhi bhūmi noḥ ti pūrvva ti {2} vraḥ tīrtha śrīyaśodharataṭāka ti dakṣi- (A83) ṇa vraḥ {2} ti paścima caṁnat nā {2} vraḥ jrai {1} ti Uttara phlū vrai ti crās phle {5} vnaṁ pra- % ti crās phle : IC : La lecture des trois derniers mots est très douteuse. (A84) {2} bhūmi siddhivala ti Añ duk caṁnāṁ kalpaṇā ta kaṁmrateṅ jagat liṅgapura Face B (B1) siddhi svasti (B2) 1000 śaka gi nu duñ (B3) bhūmi Anle mvay kaṁluṅ A- (B4) vadhi bhūmi vraḥ kapila ta khloñ kanmya- (B5) ṅ steṅ dharmmātmā khloñ vraḥ kapila teṅ tvan (B6) thṅe rati khloñ kanmyaṅ rati teṅ tvan kandic nu dravya ta (B7) roḥh neḥ Aṅgulīyaka piy mās pāda mvay sliṅ (B8) vyar khāl prāk pram jyaṅ mvay dlaḥ tap tula vyar jyaṅ tap prā- (B9) m kunti tap tula vyar jyaṅ vyar liṅ tap bhāja[na] trapu piy jyaṅ tap li- (B10) ṅ tap vraḥ go parat vyar ca thmi tap hat yo tap prām vave vyar bhūmi (B11) noḥ nu vrai vnur mvat Āc ti vroḥ śata mvay pi Añ duk caṁnāṁ kalpanā ta gi @ (B12) 1011 śaka gi nu vraḥ travāṅ gol vraḥ sabhā khloñ vala candanagiri khloñ viṣaya (B13) khloñ vala travāṅ gol khloñ bhūtāsa dau nu khloñ [sru]k daśagrāma grāmavṛddha puruṣapradhā- (B14) na phoṅ pi khloñ kanmyaṅ neḥ nu kule gaṇa bhāga neḥ phoṅ nāṁ cat bhūmi vraḥ kapila ti lak ta Añ % phoṅ : IC : Lecture douteuse, le mot ayant disparu en partie dans une écaillure de la pierre. (B15) khloñ kandic vraḥ viṣṇu nu kule gaṇa bhāga noḥ nāṁ cat bhūmi {2} ti lak ta Añ pi vraḥ sabhā yuga- (B16) pat ti sa[ṅ] gol thve Avadhi bhūmi neḥ roḥ vraḥ karuṇā vraḥ pāda ka[mra]teṅ Añ paramakaivalyapada dravya (B17) ti Añ Oy thlā {1} k {1} gol Aṅgulīyaka mvay ṅan jyaṅ I khāl prāk mvay liṅ pvan dlaḥ piy jyaṅ tap % {1} k {1} : IC : Le caractère qui suit thlā est effacé, mais la place semble suffisante pour le y qu'on attend ici (thlāy "prix"). Le caractère qui suit k ou ka ressemble à pra ou pre. (B18) prām kuntikā praṁpiy tula mvay jyaṅ tap liṅ tap bhājana trapu mvay jyaṅ piy ca thmi tap hat yau ta- (B19) p mvay vraḥ kriyā vave piy raṅko thlvaṅ prām marica liḥ piy @ 1016 śaka trayodaśī ket {3} śukravāra % Le chiffre des unités est peu distinct, mais cette date étant nécessairement postérieure à la précédente 1011, et les chiffres 2 à 5 étant exclus, 1016 est la date la plus haute que l'on puisse supposer. (B20) nu sthāpanā cat sruk jyak danle Āy vraḥ kapila ta jmah [śrī śiva]yogīśvarāśrama (B21) dravya nu cat sruk sthāpanā jyak danle noḥ qseḥ jmol mvay mās śuci {4} piy {2} (B22) {1} jyaṅ mvay liṅ prām tanlāp {3} prāk mvay {8} piy ṅann liṅ tap {8} (B23) {1}y {2}y ṅann prāk jyaṅ {8} ṅann laṅgau tula mvay jyaṅ tap prām kuntikā {9} (B24) {8} liṅ tap {2}ṇa {25} (B25) {8} canlyak bhṛti bhay piy {31} (B26) {8} mvay liṅ tap phsam dravya nu duñ bhūmi vraḥ kapila cat sruk sthāpanā jyak danle noḥ {7} (B27) {5} mvay liṅ prām {8} vyar liṅ {19} (B28) {8} tula mvay jyaṅ praṁvyal {25} (B29) {8} canlyak bhṛti śata mvay bhay vyar {4} slik vyar śata {17}〈B30〉 praṁvyal bhay mvay tap go kryav bhay piy praṁpiy marica je mvaya liUḥ praṁvyala ⊔ qsāṅa dlaḥ mvaya dravya ti jvan ta kaṁ〈B31〉mrateṅ jagat śivaliṅga nu vraḥ kaṁmrateṅa Aña nārāyana taṁmrya

piy khñuṁ pratipakṣa @ pakṣa khnet gho jīva gho kaṁ- (B32) {1} gho kanhyas gho svasti tai kaṁvrau tai kaṁvāṅ tai kansaṁ tai {2} tai {2}i tai kañjā phsaṁm gho pvan tai praṁmvay [phsam tap] (B33) pakṣa rṇnoc gho khdep gho kanhyas sot gho {2}s gho {3} gho kansuk tai {11} (B34) tai k{2} tai vija sot tai kañcan kvan gho śaśiy gho vallabha gho śarmma tai {2} phsam gho praṁpiy [tai praṁpiy] (B35) phsam tap praṁmvay phsam ta pakṣa gho nu tai bhay mvay praṁmvay vraḥ kriyā paṁmre kaṁpa {1} vyar ṅan laṅgau {7} (B36) {4}y noṅ laṅgau mvay ṅann jyaṅ piy vardhaṇī mvay Arghya mvay pādya mvay saṁrap praṁmvay ka- (B37) laśa mvay phsam tap ṅann laṅgau jyaṅ vyar cirā dhūpa saṁmrit jyaṅ mvay krapi mvay vraḥ mahākoṣa steṅ [śrīśivayo-] (B38) gīśvarāśrama ta śiṣya ta Añ gi ta siṅ duk smiṅ prabhūtva pratipakṣa gi ti Añ pre paripālana dharmma Añ panlas śarīra Añ (B39) gāl phgāl padamūla ta qnak sañjak ta //////////// trvaca vraḥ rājakāryya Āya kaṁmrateṅa jagata liṅgapura pi Oy caṁ caṁnāṁ kalpanā Añ sa- (B40) p śaka pi svat calācala ta Āśrama Añ bhūmi kaṁmrateṅ jagat śivaliṅga nu kaṁrateṅ Añ nārāyana {1}i{1}kṣa {5} (B41) {1}i{1}i vara ti duñ ta khloñ nu sau khloñ teṁ vā khloñ saṁpūrṇna khloñ pās khmau khloñ teṁ ransi ta saptaśūnyaśūnya{1}eka śaka {1} nakṣatra {2} (B42) ket vaiśākha Ādityavāra gi nu duñ nu dravya ta roḥh Aṅgulīyaka vyar ṅann mās pāda mvay khāl prāk mvay liṅ piy prāk {2} liṅ praṁ- (B43) mvay prāk guṁ jyaṅ mvay liṅ mvay dlaḥ mvay jyaṅ praṁvyal kuntikā prām tula mvay jyaṅ mvay liṅ tap vardhaṇi mvay Arghya vyar śa- % guṁ : IC : l'anusvāra n'est pas sûr. (B44) rāva pram phsaṁm jyaṅ mvay bhājana trapu piy jyaṅ tap liṅ praṁpiy valvyal chlyak mvay jyaṅ prām{6} (B45) mvay jyaṅ piy vraḥ jñā {2} vāṅśuka mvay veṅ hat bhay mvay {5} mvay veṅ hat tap vraḥ go parat % bhay : IC : Lecture douteuse. % parat : IC : Id. (B46) vyar ca thmi tap hat yau tap vave piy bhūmi neḥ Āc ti vroḥ thlvaṅ tap sre thpal krapās ti duñ ta khloñ somatīrtha (B47) khloñ teṁ ransi khloñ teṁ Aṁvil khloñ tavau ta śūnya eka śūnya eka śaka gi nu duñ nu dravya ta (B48) roḥh neḥh khāl prāk mvay liṅ praṁvyal qso Utta{1} dlaḥ mvay jyaṅ pvan liṅ tap kuntikā % IC : la lecture qso qu est douteuse. (B49) mvay jyaṅ praṁmvay liṅ praṁvyal bhūmi noḥ Āc ti vroḥ thlvaṅ tapp @ sre jeṅ vraḥ travāṅ ti duñ ta {2} (B50) {3} nu khloñ somatīrtha ta Aṣṭa śūnya śūnya eka śaka gi nu duñ nu dravya ta roḥh neḥh svok mvay liṅ mvay vodi vyar padigaḥ (B51) mvay jyaṅ praṁmvay kuntikā mvay jyaṅ praṁmvay ca thmi tap hat yau vyar bhūmi neḥ Āc ti vroḥ thlvaṅ tap sre mālatyāk {1}na ti duñ ta khlo- % mālatyāk : lecture douteuse. (B52) ñ teṁ ransi khloñ tavau {1}ral khloñ pās khmau ta śūnya eka śūnya eka śaka gi nu duñ nu dravya ta roḥ neḥ vraḥ khlās mvay qseḥ {3} % qseḥ : IC : Lecture douteuse. (B53) {1} mvay {4} dlaḥ tap prām kuntikā mvay jyaṅ prām bhūmi noḥ Āc ti vroḥ bhay piy @ sre jayavarāha ti duñ ta khlo- (B54) ñ teṁ Aṁvil ta eka eka śūnya eka śaka gi nu duñ nu dravya ta roḥh neh dlaḥ vyar jyaṅ tap vyar kuntikā vyar jyaṅ praṁ- (B55) vyal ca thmi tap hāt yau vyar bhūmi noḥ Āc ti vroḥ thlvaṅ tap sre vraḥ {2} ti duñ ta khloñ padmapura khloñ thṅe khloñ (B56) vāra qso ta pañca śūnya śūnya eka śaka gi nu duñ

nu dravya ta roḥh neḥ Aṅgulīyaka mvay sliṅ vyar khāl prāk mvay % vāra : IC : Lecture douteuse. (B57) liṅ pvan pāda vyar prāk guṁ vyar liṅ tap praṁpiy canhvay prāk mvay pāda vyar dlaḥ vyar jyaṅ praṁvyal kuntikā pvan % guṁ : IC : Lecture douteuse. % pvan : IC : Lecture douteuse. (B58) jyaṅ tap praṁvyal vardhaṇi mvay liṅ tap vraḥ go piy kryav mvay ca thmi tap hāt yau tap prām {5} (B59) p bhūmi noḥ Āc ti vroḥ thlvaṅ tap bhūmi raṁnoṁ sre loñ dhānyālaya {1} vap ta jeṅ vraḥ travāṅ {6} va- (B60) p bhūmi jayavarāha ta bhūmi cāṁ ta pakṣa rṇnoc sre śivarāśi ti duñ ta khloñ {3}ti {1}i khloñ {7} (B61) svasti bhūmi teṅ tvan lgāṅ khloñ vrahmarṣada ta eka eka śūnya eka śaka gi nu duñ nu dravya ta roḥh neḥ khāl prāk mvay % lgāṅ : IC : Lecture douteuse. % vrahmarṣada : IC : Les deux derniers caractères sont très douteux. (B62) liṅ piy prāk śuci liṅ vyar dlaḥ piy jyaṅ tap piy liṅ tap kuntikā piy jyaṅ praṁpvan liṅ tap bhūmi (B63) noḥ Āc ti vroḥ thlvaṅ tap sre danle ti duñ ta khloñ vraḥ cpār khloñ teṁ ransi khloñ pās khmau ta nava śūnya śūnya (B64) eka śaka gi nu duñ nu dravya ta roḥh neḥ Aṅgulīyaka mvay más sliṅ vyar khāl prāk vyar liṅ praṁvyal pa- (B65) digaḥ vyar jyaṅ praṁpvan dlaḥ piy jyaṅ praṁpvan kuntikā mvay jyaṅ praṁmvay svok mvay jyaṅ piy {5} (B66) vraḥ [go] parat mvay ca thmi tap hāt yo prām bhūmi noḥ Āc ti vroḥ thlvaṅ tap sre vraḥ thnal ti duñ ta {6} (B67) {4} khloñ somatīrtha ta Aṣṭa śūnya śūnya eka śaka gi nu duñ nu dravya ta roḥ[h neḥ] kalaśa prāk (B68) mvay jyaṅ mvay liṅ vyar vodi vyar padigaḥ mvay jyaṅ praṁmvay dlaḥ prām tula mvay jyaṅ pvan kuntikā pi- (B69) y jyaṅ tap pvan liṅ tap bhājana trapū mvay jyaṅ vya[r] {8} mvay liṅ {2} tap mva- (B70) y {1} mvay ca thmi tap hat yau praṁpvan greṅ vlaḥ bhūmi noḥ Āc ti vroḥ bhay mvay @ sre {5} ti duñ ta (B71) khloñ kanmyaṅ khloñ nu sau teṅ tvan vrau teṅ tvan cau teṅ tvan snaṁ loñ teṅ ta cha śūnya śūnya eka śaka (B72) gi nu duñ nu dravya ta roḥh neḥ Arghya prāk vyar liṅ praṁ piy padigaḥ vyar jyaṅ tap kuntikā vyar jyaṅ (B73) piy bhūmi noḥ Āc ti vroḥ thlvaṅ tap prām sre daṁnap svāy ti duñ ta khloñ padmapura khloñ danle ta eka (B74) śūnya śūnya eka śa[ka] gi nu duñ nu dravya ta roḥh neḥ khāl prāk vyar liṅ praṁpiy dlaḥ mvay jyaṅ pvan kuntikā (B75) vyar jyaṅ praṁmvay ca thmi tap hāt yau piy bhūmi noḥ Āc ti vroḥ thlvaṅ praṁvyal @ sre saṁroṅ ti duñ ta khloñ (B76) dharmmālaya ta śūnya eka śūnya eka śaka gi nu duñ nu dravya ta roḥh neḥ khāl prāk mvay liṅ pvan {3} (B77) liṅ vyar kuntikā mvay jyaṅ piy liṅ tap bhūmi noḥ Āc ti vroḥ thlvaṅ praṁvyal @ sre khlās {5} (B78) {2} bhūmi Aṁvi travāṅ {3} dau prasap bhūmi jayavarāha lvaḥ ta {2} dau pūrvva {3} prasap bhūmi (B79) {3} vāyavya lvaḥ vraḥ thnal {7} ti niṛti {13} bhūmi {3} Face C (C1) 1005 (C2) śaka gi nu du- (C3) ñ bhūmi vraḥ {4} % IC : Le premier caractère est ci ou vi ; le second presque certainement ti ; le troisième peut être ga, śa, ou ra ; le dernier na, nu, ṅga ou ṅśa. (C4) Anle mvay ta khloñ (C5) kandic khloñ vrahmapura (C6) khloñ vala qso nu dravya ta roḥh neḥ (C7) khal prāk vyar liṅ tap {1}ṁ prāk vyar liṅ tap (C8) praṁpvan vraḥ go vyar bhūmi noḥ Āc ti vroḥ thlvaṅ tap (C9) gi nā jyak danle @ (C10) neḥ gi roḥh caṁnāṁ kalpanā Añ ta neḥh velā kaṁmrateṅ jagat (C11)

liṅgapura stac mok ta phalguṇa raṅko thlvaṅ prām ca yau mvay Uttarāsaṅga yau (C12) mvay kalmvan jyaṅ mvay gmuṁ más mvay dhūpa qvar vyar la{2} bhay mvay (C13) vraḥ pūjā devatā tapa yati ta Āsana kamrateṅ jagat liṅgapura raṅko je mvay (C14) pratidina saṅkrānta dau pūrvvadvāra je mvay saṅkrānta vraḥ viṣṇu liṅ praṁvyal qvar vyar vraḥ mahā- (C15) koṣa prabhutva khnet steṅ śrīyogīśvarāśrama prabhutva rnnoc @ 1009 śaka gi nu sthāpanā vraḥ kaṁmrateṅ A- (C16) ñ narāyana Āy pūrvvadvāra pi jvan ta qme kansān nu bhūmi ti hau vraḥ vleṅ ta duñ ta khloñ ta cāṁ sru (C17) ta 1009 śaka gi nu duñ nu dravya roḥh neḥh khāl prāk vyar liṅ prām dlaḥ pvan jyaṅ tap liṅ tap

I. [vasantatilakā] (C18) @ yasmāt kramena sakala .. i ⏑ ⏑ - dbhavanti bhūtāni tantuvisarā iva pūlikāyāḥ (C19) yatraivatāni nidha - ⏑ ⏑ - nidīha vyomnīva ta śiva % Note de Cœdès : Le texte de cette stance n'a pas été complètement gravé. II. [śārdūlavikrīḍita] (C20) @ sarvveṣām api kāraṇan tri ⏑ ⏑ - - - ⏑ - yo vibhuś śrīmatkamvujadeśabhūpatiganāṅs tadbhaktibhūmādarāt (C21) karttuṁ sarvvamahībhr̥tām api ⏑ - - - ⏑ - - gataś śaśvad vo vatu śaktibhiḥ paśupatir bhadreśvarādrau sphutaḥ || % Comprendre @gaṇāṅs ; comprendre sphuṭaḥ ! III. [śārdūlavikrīḍita] (C22) ajñātasvaśaranyakāṅs tan ⏑ ⏑ - - - ⏑ - - ⏑ tan dr̥ṣṭvā jātaghr̥ṇo jino nu bhagavān sākṣād yam āvirbhavan (C23) kr̥tsnakṣmādhipatiḥ punaḥ kr̥ta ⏑ - - - ⏑ - kāmadas so yaṁ śrīdharaṇīndravarmmanr̥patir dhāmnāñ jayaty āśrayaḥ || IV. [śārdūlavikrīḍita] (C24) śrīsūryyāvanipendrarājaduhit[u]ś śrīvīralakṣm[ī]bhuvaś śrīyogīśvarapaṇḍitaḥ patir asau yas tasya mātranvaye (C25) naptā devatapovanendra uda[yādi]tyābhidher bhūbhr̥taś śrīyogīśvarapaṇḍitaḥ paṭumatir vai svakṣuro bhūd yamī || V. [āryā] (C26) yas tridipaṁ yātapata [śrī-udayāditya]varmmaṇo yajñe śrīharṣabhūmipatinā hotābhītas satāṁ mānyaḥ || % Cœdès proposes to understand tridivaṁ, but has no suggestion for yātapata. VI. [śārdūlavikrīḍita] (C27) mānyaś śrījayavarmma - ⏑ ⏑ - - - ⏑ nr̥pair bhuvam % Cœdès : La lecture est certaine, mais le vers est faux : la syllabe nr̥ devrait être longue. hotā sattamadevavahnivasatām ācāryyakādhīśvaraḥ (C28) śreṣṭhaśrīyuva[rāja] - ⏑ ⏑ - - - mahībhr̥tpater yyodho drau parameśvarākhyagiriśaṁ madhyāspade tiṣṭhipat || VII. [śārdūlavikrīḍita] (C29) tasya śrījayavarmma - ⏑ ⏑ - - - grajaś śrīghaṇo bhūpaś śrīdharaṇīndravarmmanr̥patir dvārākṣiśūnyendubhiḥ (C30) samyagrakṣaṇa - ⏑ - ⏑ ⏑ - - - prajāhlādayan yasmai śrījayadevyudāragurave sarvvan dhanaṁ prādiśat || VIII. [śārdūlavikrīḍita] (C31) jyeṣṭho yas tapa - ⏑ - ⏑ ⏑ sā vrahmarṣitulyo nayī dānād rājagr̥hāgatau tadamalaṅghryor dhūlisaṅgārthibhiḥ % Comprendre : tadamalā@ (C32) rājñā mantricamū ⏑ - ⏑ ⏑ - - - ⏑ tas tān varaiḥ sārddhaṁ nandayati sma darśanakarāgrasparśanāliṅganaiḥ || IX. [sragdharā] (C33) śaivācāryo dvi[tīyaḥ] ⏑ ⏑ ⏑ ⏑ rajastīvrabhakter mahimnā % dvi[tīyaḥ] is a correction; Cœdès in fact prints: dvī[tiyaḥ] (unmetrical !). sa krītvā bhūribhūmīr avadhiviracitair lakṣaṇair lakṣitāntāḥ % bhūribhūmīr is a correction; Cœdès in fact prints: bhūribhumīr (unmetrical !). (C34) - ū - dyārāmara - ye - ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ - āśramais sārddham etāś śrībhadreśādrisambhā ⏑ .. i gada ⏑ mahādāsadāsīsamagraiḥ || % After gada, Cœdès notes: 'Le caractère qui suit

da a été rajouté au-dessus de la ligne % il est malheureusement peu distinct, mais ressemble à un na plus qu'à toute autre lettre'. X. [sragdharā] (C35) tatrāṇyatrā ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ti prātaragryopacārair hutvā vahniṁ yathā - vahutarahaviṣā sādhitvā tathāpi (C36) cittan dātārthi – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – n āgatān sarvvadigbhyas sarvvāmṛṣṭānnapānair ⏑ ⏑ bhir atighṛṇo tarppayat so sta – – || XI. [mālinī] (C37) iha ca pṛthuta – – – ⏑ – – ⏑ pūrṇaiḥ pratibhavam api labhyaśrāntir etais tapāṅsi (C38) vivarakhagamanā – – ⏑ – – ⏑ siddhis sa sumatir aṇimādyās tāni tāvaccikīrṣuḥ XII. [pāda c : na-vipulā : – ⏑ – – ⏑ ⏑ ⏑ –] (C39) gambhīravedaśavdā[nām sva]rasaṁpūritāśayā[ṁ] pauruṣeyākhilabhuvāṁ vodhārtham iti so vravīt || % Cœdès notes: Le texte semble porter gambhīrāvheda@. % But is this aspirated v intended ? XIII. (C40) yā devakapilagrāmā bhūmiḥ krītā mayā śubhā śivaliṅga savaikunthe bhaktyā tasyām atiṣṭhipam || % Comprendre : savaikuṇṭhe ! XIV. (C41) śivayogīśvarais sāndraḥ tīrthikānāṁ hataśramaḥ śubhas tapāśramo nāmnā śivayogīśvarāśramaḥ || XV. (C42) tasya sumahato dāsāḥ nihitā vrīhipaṅktayaḥ tuṅgamātaṅgavājīndrarathayānāṇy anekadhā || % Comprendre : @rathayānāny XVI. (C43) mayā sarvvāṇi dattāni śrībhadreśvaraśaṅkare sā bhūmir mama sarvāṇāṁ bhūmināṁ .. ā ⏑ tāṅga .. ā || % Is sarvāṇāṁ (for sarvāsāṁ) grammatically defensible ? XVII. [pāda c : sa-vipulā : – ⏑ – – ⏑ ⏑ – –] (C44) atha candrāyaṇagrāmabhūmiḥ krītā mayā dhanaiḥ saprasādā sahavaprā satatākā mahattarā || % Another sa-vipulā ! Understand sataṭākā (in pāda d). % Note that in all these mentions of sales, no money is stipulated. XVIII. [pāda a : na-vipulā : – ⏑ – – ⏑ ⏑ ⏑ –] (C45) nīradāsaktaśiśirāḥ prāsādā[ś ci]traśobhanāḥ śambhor iva sukhasthityai nirmitāḥ viśvakarmmaṇā || XIX. (C46) padamūlena vṛddhena = = = = ⏑ – ⏑ = vikrītāś cirakālena paratrātmahitotsuke || % Note the use oḥ padamūla (for the more frequently attested pādamūla), % usually, in Indian contexts, used of temple-servants. Here a note to Cœdès' translation reads: % 'Padamūla. Il s'agit du supérieur du temple, ou du gardien.' XX. (C47) ahan tu padamūlena = = = = ⏑ – ⏑ = tasmāt tāḥ krītavān sarvvāḥ punar bhadreśvare diśam || XXI. (C48) bhadreśvarādhipāya = = = = = ⏑ – ⏑ = nāyattāḥ padamūlasya vikrītāḥ na punar yathā || XXII. (C49) suhipañ ca dhanā – = = = = = ⏑ – ⏑ taḥ devapautpralāynāmno dvedhā bhuḥ pūrvvapaścime || % Correct bhuḥ to bhūḥ ? XXIII. (C50) danlebhūḥ kal .. ⏑ – – = = = = = ⏑ – ⏑ = tatākacaraṇakṣetraṁ śivarāśau puran tathā || % Comprendre taṭāka@. XXIV. (C51) bhūmir jaya[varāha] = = = = = ⏑ – ⏑ = devāgnikṣetram ekan tu pūrvvadvāra ⏑ – ⏑ = XXV. (C52) = = = = ⏑ – – .. m samastās ta ⏑ – nava % Cœdès notes that the śloka is incomplete. XXVI. (C53) purottare ⏑ – – = = = = = = ⏑ – ⏑ bhūḥ śivaliṅgadvayan tasyāṁ sthāpitaṁ viṣṇunā saha || XXVII. [pāda c : cadence of even-numbered pāda !] (C54) tasyām = = ⏑ – – = = = = = ⏑ – mahat gataṁ saptarṣisadmanaḥ sparddhayevātituṅgatāṁ || XXVIII. (C55) = = = = ⏑ – – = = = = = ⏑ – sināṁ tatrāśramo hitārthatvāt sa śrībhadreśvarāśramaḥ || XXIX. [upajāti] (C56) tapasvināṁ nu ⏑ ⏑ – ⏑ – – – – ⏑ – .. ntuṣu tatpriyatvāt ramyan tad udyānam apaṅkavāri sannandanodyānam ivānuyātaṁ || XXX. [vasantatilakā] (C57) ramyāśrama ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – rāmāyaṇādiṣu vilokakutūhalatvāt

(C58) teṣām aka ⏑ ⏑ ⏑ - ⏑ ⏑ - ⏑ - kṣuḥ .. au .. ākhilopamam alakṣayad āśraman tam || XXXI. [vasantatilakā] (C59) asmin pradhā ⏑ ⏑ ⏑ - ⏑ ⏑ - ⏑ - - rājātmajair nṛpakulair nṛkadamvakaiś ca % Cœdès has corrected from dṛkadamvakaiś ca ! (C60) - - ⏑ - ⏑ ⏑ ⏑ - - ⏑ - ⏑ ⏑ - - ś śarmmāni dhātvabhinavāni na vismṛtāni || XXXII. (C61) abhiyā = = = = = = = = ⏑ - mama drokkapitthāṣṭasiddhyākhyā trividhā vidhiṣu triṣu || XXXIII. [pāda c : na-vipulā : ⏑ - ⏑ - ⏑ ⏑ ⏑ -] (C62) = = śaila ⏑ - - = = = = = ⏑ dakṣiṇā sadārddhaśailagahanā satīrthā vimulā śubhā || XXXIV. (C63) = = kutigrāma = = = = = [dakṣi]ṇāparā cānloñgrāmasya vasudhā rmmanyvalgrāmasya ca kṣitiḥ || XXXV. (C64) = lāmahātmabh - - = = = = = ⏑ - ⏑ ke bhūs saridbhaṅgapādasya mahāraṇyapurakṣitiḥ || XXXVI. (C65) bhūmir devasaridbhaṅge = = = = ⏑ - ⏑ - bhūmir mitravanagrāme navaitāḥ dakṣiṇā mama || XXXVII. (C66) = sant = = ⏑ leś śr = = = = = = ⏑ - ⏑ nā sannaṇḍe = ⏑ bhūmipe gabhramannaupurakṣitiḥ || XXXVIII. (C67) = = = = kaku - - ḥ = ntāsl = vasudhā tathā ṣadviṁśa bhūmayas sarvvāḥ mayā krītā mahādhanaiḥ || XXXIX. (C68) śrībhadreśvaragaurīśe bhaktyā dattāḥ mayākhilāḥ śrībhadreśādhipāyattā matkulena na cāhṛtāḥ || Face D (D1) ca thmi tap hāt (D2) yo pvan marica qvar vyar (D3) bhūmi noḥ Āc ti vroḥ thlvaṅ tap Ā- (D4) yata ta gho śrīvandha ta thve vraḥ pū[jā] (D5) vraḥ noḥ liḥ laya liḥ vyar thve caṁnāṁ (D6) kamrateṅ jagat vraḥ śivaliṅga vraḥ steṅ kavīnra- (D7) pada jā śiṣya ta Añ sthāpanā vraḥ śivaliṅga mvay (D8) kaṁluṅ bhūmi caṁnāṁ saṁ nu śiva yogīśvarāśrama

Apparatus

〈B30〉 praṁvyala ◇ *praṁpiy* Doe & Devadatta N.d.. — 〈B30〉 qsāṅa dlaḥ mvaya ◇ *[9+]* Doe & Devadatta N.d..