

K. 652. Column of Romduol, 609 Śaka

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Palaeographic description

The lettering is characteristic of the seventh century CE. The shape of *ccha* in the first stanza is extremely eccentric. It seems that the scribe first engraved *cha* on the line and then added *c* on top of it as an afterthought and with a shape that is easily confused as a vowel marker *i*.

Edition

1. Indravajrā

<1> (la)gne jhaṣendre nava-ṣa(c-cha)tāḥ(p)!de _
tḥi?<i>ṣye sḥi?<i>tāṣāḍha-niśā-trṭīye _
(dha)rmmeḥn!<n>a vidyāvaravindu-nāmnā _
saṁsthāpitan taḥt?<n> muninā s(u?)līṅga(m)

2. Anuṣṭubh

<2> śrīprabhāsomeśvaraḥ śrḥi?<i>mān· _
līṅgarūḥpam i?<pa l>ha saṁjñayā _

maṅgalaṁ sthāpito bhūmau _
sṛj!<au>khyaṁ te vidadhātu saḥ

Apparatus

<1> muninā s(u?)līṅga(m) ◇ *munināsa līṅgaṁ* GC.

Translation

1.

In the <Śaka> year six hundred and nine, when Pisces (or Capricorn?) was in the ascendant, under (lunar mansion) Tīṣya, during the third night of the waxing <fortnight> of Āṣāḍha, this beautiful *līṅga* has been duly erected by the sage called Vidyāvaravindu.

2.

May he, the illustrious Śrī Prabhāsomesvara by name, standing here on earth in the form of a *līṅga*, award you happiness <and> bliss!

Translation into French by Coédès 1937–1966

1.

Les Poissons étant à l’horizon, en l’année 609, (maison lunaire) Tīṣya, la troisième nuit de la lune croissante d’Āṣāḍha, ce *līṅga* a été érigé suivant les rites par le muni nommé Vidyāvaravindu.

2.

Puisse ce bienheureux Śrīprabhāsomesvara, image du *līṅga*, placé ici sur la terre avec discernement, te donner bonheur et félicité.

Commentary

1.

Coédès’ assumption of a verb form *āsa* of *munināsa līṅgaṁ* seems unsatisfactory. In the context, *sulīṅgaṁ* would be suitable, as shown by parallels in contemporary inscriptions (K. 77, st. III and K. 582, st. I), and we adopt this reading even though it is rather uncertain that a vowel marker *u* was actually ever engraved below the *s*.

2.

Unusual metrical irregularities affect the first hemistich and go along with the irregular placement of *visarga* inside the curl of *śri* while the expected sandhi would be *śśri*. Regarding *śrī-prabhāsomeśvaraḥ*, we tentatively assume that the hypermetrical *śrī-* was not intended to be part of the verse. Another way to resolve the metrical irregularity would be to correct *some* to *se*. The name *prabhāseśvara* is found in some contemporary Campā inscriptions (C. 81, face C, l. 2; C. 87, st. II; and three times in C. 96). Regarding *liṅgarūpam ipa iha*, we assume that the author meant *liṅgarūpa iha saṁjñayā* and that proper meter can be obtained by applying secondary sandhi (*liṅgarūpeha saṁjñayā*) instead of the hiatus bridging *m* that we actually find. Regarding the *pāda c*, can we read *maṅgala* without *anusvāra* and understand *maṅgala sthāpito* as *maṅgalaḥ sthāpito*?

Bibliography

First edited by George Coédès (1937–1966, vol. 5, p. 55) with a French translation; re-edited and translated here by Kunthea Chhom & Arlo Griffiths from estampage EFEO n. 719.

Primary

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Secondary

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