K. 1237. Stela of unknown provenance, 779 Śaka*

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Palaeographic description

The lettering is characteristic of the eleventh-twelfth century CE.

Edition

Face

〈A1〉 ॥|| 779 śaka Ekādaś(ī) roc· māgha nu mratāñ· śri bhūpendrasi〈A2〉ṅha nu steṅ· Añ· Ācāryya Addhyā¡pa!〈paka〉 vraḥ laṁvāṅ· paṅgaṁ thpvaṅ· ni〈A3〉vedana ta dhūlī vraḥ pāda dhūli jeṅ· vraḥ kamrateṅ· Añ· ta〈A4〉 s(t)āc· dau parameśvara man· vraḥ kamrateṅ· Añ· śivalīṅga Ā〈A5〉[y·] rāṁ pi leṅ· sāka nu vraḥ setā nadiya punya nai vraḥ dharmma〈A6〉 pramān· śrindrapura man· dhūlī vraḥ pāda dhūli jeṅ· vraḥ kamrate〈A7〉ṅ· Añ· ta stāc· dau parameśvara Unmila jvan· khñuṁ • varṇṇa taṁvon· mūla〈A8〉 mvāya śarāsa mūla mvāya vraḥ pāda ta stāc· dau vīṣṇuloka thve〈A9〉 pūjā Oy· piṅ· vraḥ kaṁvaṅ· khṇar· kaṁvaṅ· tadiṅ· mukhadvāra ¿kavaṅ·?〈kaṁvaṅ·〉 tadiṅ·〈A10〉 trāp· toy· nu vrai

*The date 779 śaka relates an event prior to the date of the inscription. The inscription may be dated to the reign of king Sūryavarman I (r. 1002–1050) or II (r. 1113–1150).

dīvasa trāp· toy· Ukka nā tandula〈A11〉 pre chkop· je I pratidina vvaṁ ti pre sutantra ta khloñ· srū khlo〈A12〉ñ· viṣaya khloñ· kandvāra vrai khloñ· vriha paryyaṅ· vvaṁ jā pī mān·〈A13〉 rājakāryya thve devakāryya gus· kalpanā ta bhagavan· purohita〈A14〉 chmāṁ thnyak· II tap· hat· yo II neḥ gi roḥ kalpanā vraḥ pāda ta stā〈A15〉c· dau parameś-vara nu vraḥ pāda ta stāc· dau viṣṇuloka • vraḥ pāda〈A16〉 ta stāc· dau paramaśivaloka thve pūjā pre taṁgal· (k)alpanā roḥ〈A17〉ha noḥha Ukka • man· tamvrac· srū nivedana pi svaṁ kaṁvaṅ· nā phduk·〈A18〉 bhāga Oy· thmā vraḥ candoṅa Oy· leṅ· mān· toy· cuñ· dvaka〈A19〉 gus· •

Face

1. Anuṣṭubh

〈B1〉 yo sau parama-kaivalya-
-sa(ṁ)yato cañcala-sth(i)t(a)ḥ
〈B2〉 jagatāṁ sr̥ṣṭaye sthūlo
namyatāṁ sa śivaś śivaḥ ||

2. Anuṣṭubh

〈B3〉 sa ca bhū-tala-bhū-pendra-
-maulibhir bhūti-vr̥ddhaye
〈B4〉 bhaktyoddhr̥ta-pavitrāṅghri-
-n¡i!〈ī〉rajo-¡n!〈nn〉idra-n¡i!〈ī〉rajaḥ ||

3. Anuṣṭubh

〈B5〉 devātmanā sa vidyādhi-
-pativarmma-mahātmanā
〈B6〉 śr(ī)sūryyavarmma-bhū-pendr¡a!〈o〉
dharmma-niṣṭh¡e!〈o〉 niveditaḥ ||

4. Anuṣṭubh

〈B7〉 śāsanais sarvva-dharmma-jña-
-mates tasyāmr̥tādhikaiḥ
〈B8〉 de(va-bh)ūmis sadāsaughā
varjitā v¡a!〈i〉ṣayādhipaiḥ ||

5. Anuṣṭubh

〈B9〉 vima¡d!〈rd〉ayanti ye bhūmī-
-bhūm¡ī!〈i〉-dāsān devasya pāp¡ī!〈i〉naḥ

〈B10〉 te sarvva-narake yāntu
yātanām ā bhavakṣayāt· ||

6. Anuṣṭubh

〈B11〉 vivardhayanti ye deva-
-bhūmi-dāsāṁ¡g!〈ś〉 ca dhārmmikāḥ
〈B12〉 svargg(e) te sarvva-devena
pūjyantān nitya-saṁpadaḥ ||

Translation by Griffiths & Chhom 2019

〈A1〉 779 *śaka*, eleventh (*tithi*) of the waning 〈fortnight〉 of *māgha*.

〈A1–A4〉 At that time (*nu*), Mratāñ Śrī Bhūpendrasiṅha and Steṅ Añ master of professors of the royal precincts (*vraḥ laṁvāṅ*) respectfully petitioned (*paṅgaṁ thpvaṅ nivedana*) His Majesty the King (*dhūli vraḥ pāda dhūli jeṅ vraḥ kamrateṅ qañ*) who was pleased to go to Parameśvara (Jayavarman II):

〈A4–A6〉 that (*man*) V.K.A. Śivaliṅga at Rāṁ be the property of the lineage (*pi leṅ sāka*), together with the god (*vraḥ*) of Setā Nadī, (both *liṅga* and that god being) pious works at (*nai*) the Holy Foundation (*dharmma*) of the province of Śrīndrapura;

〈A6–A8〉 that His Majesty the King who was pleased to go to Parameśvara carry out the ceremonial opening of the (two deities') eyes and offer servants: one foreman (*mūla*) from the corporation (*varṇa*) of the Tampuon (tribe and) one foreman from (the corporation of the) archers (*śarāsa*).

〈A8–A10〉 The king (*vraḥ pāda*) who was pleased to go to the Viṣṇuloka (Jayavarman III) performed worship (*pūjā*), giving the pool (*piṅ*) by the royal wharf (*kaṁvaṅ*) of the embankment, the wharf perpendicular to (*tadiṅ*) the front gate (*mukhadvāra*), the opposite wharf (lying) along (the royal wharf or the wharf perpendicular to the front gate or both of them) and also the Divasa forest (lying) along (the royal wharf or the wharf perpendicular to the front gate or both of them).

〈A11–A12〉 Regarding rice (*nā tandula*), he ordered a tax (*tithi*chkop) of 1 bushel (*je*) daily, not to be used independently from the authority of the paddy officers, the district officers, the officers of the forest chamber (? *kandvāra vrai*), the officers of paddy and oil.

〈A12–A13〉 〈He also ordered〉 that there ought not to be any royal corvée (*tithi*)(claimed on its basis); (*tithi*)〈he ordered that〉 it produce solely temple corvée.

〈A13–A14〉 Endowment (*kalpanā*) for the venerable of ciant (*purohita*): 1 guardian of his resting-chamber; 2 *yo* of *tap hat* 〈cloth〉.

〈A14–A15〉 Such were the endowments of the king (*vraḥ pāda*) who was pleased to go to Parameśvara and of the king who was pleased to go to the Viṣṇuloka.

〈A15–A17〉 The king who was pleased to go to the Paramaśivaloka (Yaśovarman) also performed worship and ordered to maintain that endowment.

〈A17–A19〉 The paddy inspector(s) (*tamvrac srū*) submitted a petition (*nivedana pi svaṁ*) for a wharf on which to unload (*phduk*) their portion, 〈asking permission also to the king〉 to give (*qoy*) the stone (called) Vraḥ Candoṅ (or the stone of Vraḥ Candoṅ) so that (*qoy leṅ mān toy*) the boats can be taken out.

1.

Let that benign Śiva be paid homage, who 〈, though he ever〉 abides motionless, restrained in supreme (*yogic*) isolation, 〈also becomes〉 perceptible (*sthūla*) for the purpose of creating the universe!

2.

And he (the king), the dustless (*nīraja*) full-blown (*unnidra*) lotuses (*nīra-ja*) of whose pure feet were taken up, out of devotion, by the crests of the kings on the surface of the earth, for the increase of prosperity, ...[1]

3.

...[2] he, the king Śrī Sūryavarman, having a firm base in dharma, was petitioned by the reverend Vidyādhipativarman, whose soul was 〈fixed〉 on the divine.

4.

By his (the King's) instructions, approved by all knowers of *dharma*, superior (in positive effects) even to ambrosia, the territory of the god, along with floods of slaves, was exempted from (taxation by) district-overseers.

5.

To those sinners, who disturb the territory and the servants of the god, shall befall torture in all the hells, till the end of existence.

6.

[1]The passage is illegible.
[2]The passage is illegible.

Those righteous ones, who cause the land and the servants of the god to prosper, are to be worshipped by all the gods in heaven, forever prosperous.

Commentary

〈A9〉 The absence of the expected *anusvāra* on the *akṣara ka* of the word *kavaṅ·* may be due to interference from the *u* of *vīṣṇuloka* in the preceding line.

〈B9〉 Regarding the word *vimardayanti*, judging by the photos, it might seem that the absence of a required superscript *r* could be due to local detachment of the top layer of the stone's surface, which would have entailed the loss of the *r*, but inspection of the stone shows that no such detachment, and hence no loss of *r*, has in fact occurred here. The needed *r* was simply never written.

Bibliography

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Primary

[AG&KC] Griffiths, Arlo & Kunthea Chhom. 2019. "A problematic inscription (K. 1237)." UJKS 14, pp. 3–22. [URL] [URL]. Pages 11–14.