

- XI. विहाय यस्स्वदेशं प्राक् परेषु सुखदुःखभाक् ।  
देशेषु चिरकालेन चम्पेदां<sup>1</sup> पुनरागतः ॥
- XII. यः प्राग् गुहेश्वरान् नद्यां गत्यागतिसमीपकं ।  
प्रहृत्य राज्यभाग् याम्यां पार्थिवं मरणङ्गतम् ॥
- XIII. पूर्वप्रतिज्ञया सैन्यं कम्बोश्च यवनस्य च ।  
हत्वादौ यः पुनश्चक्रे शैवं तन्नाशितं गृहम् ॥
- XIV. राज्यलीलामनुक्रम्य भजित्वा योऽनुकम्पया ।  
काम्बवीयावर्नीं सेनां शक्त्यानुभवतिस्म च ॥
- XV. पूर्वप्रतिज्ञया स्वाद्रौ पूर्वजन्मोपलक्षिते ।  
बुग्वन्नामनि साध्यार्थे शिवं स्थापयतिस्म यः ॥
- XVI. सर्वे देवा विवर्द्धन्ते तद्राज्ये सर्वसंपदा ।  
लोकास्तथा सुवृष्ट्योर्व्वीं चम्पा कृतयुगान्विता ॥
- XVII. शिवानन्दनशब्दस्य दृष्टेनार्थाद्रिणा क्षितौ ।  
उरोजो लोकवाच्यो यः पुराणार्थेन लक्षणी ॥
- XVIII. चतुर्वारोऽस्म्युरोजोऽभूः पुनर्भूनेति यद्यपि ।  
मत्प्रतिज्ञासमृद्धयर्थं शिवस्यास्य पुनर्भवः ॥
- XIX. श्रीशानभद्रेश्वरदेवदेवो  
बुग्वनप्रतिष्ठापितदेवदेवः ।  
तथा तयोवृद्धिकर<sup>2</sup>स्स राजा  
योऽशो मम प्रार्थितशैवकीर्त्तेः ॥  
इति पुराणार्थमुरोजलक्षणं जगतां वेदितव्यम् ॥

TRANSLATION.

(a).

Hail !

1. Homage to Śiva, the fire from whose eyes consumed the Cupid whose exploits were terrific and marvellous.

2. The prince Śivānandana, son of king Brahmaloka, husband of the queen Nai Jīññyan, was king.....

1. Read चम्पेदां.

2. Read <sup>०</sup>वृद्धिकर<sup>०</sup>.

3. From the point of view of knowledge, intelligence, work, beauty, eloquence and mental powers, the king is the foremost of kings, like his father.

4. In him the kings beginning with Uroja became incarnate in their parts, according to their own desire. Aja (god Brahmā), wishing for rest, gave his own prowess to those four kings for protecting the world.

5. Glory and knowledge, which are by nature liable to move from place to place by means of a multitude of rapid words (i. e. popular reports), are dearer unto this impartial king than the immovable earth, although they are inconstant in the case of all others.

6. His beauty, very auspicious through its excellence, could be inferred only from the statement that since his birth, he, not Kāma, is the standard of comparison for the beauty of youth.

7. Glory, although inconstant and desirous of moving to others' place, was his clever spouse for a long time. His enemies were unable to gain her, out of fear or out of regard for his terrible fame achieved in the past.<sup>1</sup>

8. Triumphant over the unconquered Moon<sup>2</sup> by his beauty, his shining glory went in all directions in order to surpass (lit. conquer) the glories of Rāma and Kṛṣṇa, firmly established in all directions.

9. The multitude of the heads of his enemies, cut off by his sword in a great battle and scattered in the sky, appeared like the scattered heads of Rāhu, the enemy of the

1. The word 'tayaiva' is inexplicable. It may be a mistake for 'tathaiva'. The words 'gatāt' and 'ogatādhikāṅksyā' are also difficult to construe.

2. कजारि=कज (जलज or पद्म)+अरि=Moon.

Moon, who is the morsel of food of the chief gods dwelling in the Meru.

10. Even the powerful Kali was unable to destroy the royal power of that ocean of strength, as the portentous whirlwind is unable to extinguish the light of a jewel-lamp.

11. The Cupid being destroyed by Śiva, Rati became devoid of pleasure; but she would not have become so if she had seen the king, for then she would have certainly thought "This is my beloved."

12. Dividing his essence, under the form of four Rāmas *viz.* Rāma and his three younger brothers, Viṣṇu had four bodies each endowed with inferior qualities. This king is however unique Viṣṇu with a complete body; he is modest and the foremost of men who are the repositories of qualities.

13. It appears as if the king, who is cleverer than the husband of Śrī, announced himself as the suitor for the hands of Śrī as everybody could infer from the following qualities of the king *viz.* the intelligence of Mahādeva, the creative power of Brahmā, the eloquence of Bīhaspati, the mercy of Buddha, and the beauty of Cupid, the son of Viṣṇu.<sup>1</sup>

14. "To what heaven are you taking us, O Lord!" said the descendants of the Kṣatriyas when he, who has the form of Vibhu, gladly and with calm composure, made them gifts of wealth, jewels, lordly elephants, slaves and other rewards, after having, in each battle, despatched, by the power of his terrible arm, to the abode of Vibhu (*i. e.* killed), the enemy kings.<sup>2</sup>

1. The words 'पुत्ररत्न' and 'सुवामिः' are not intelligible.

2. It is difficult to construe 'सत्कृतीः'.

15. The king resembles the sun in point of purity and power; both are foremost among the valorous ones, and shine with splendid lustre in piercing darkness; and while the king is resorted to by the chastened enemies (*Ucchiṣṭa-dviṣat*) the sun is resorted to by fire (*ucchiṣṭa-dviṣat* the destroyer of refuse of matter).

(b).

2. ....Sixty-four arts.

4. By the foremost among those who were overpowered by his prowess.....the kings who desire prosperity must respect and honour him in their kingdoms.

5. The enemies, heroic, valiant and very fierce though they are in battles, always fly away at the approach of that powerful king, like snakes before Garuḍa.

6. As the beauty of the lotus proceeds from the powerful sun, so the varied riches of the men verily proceed from that powerful king.

7. The kings who submit to and wait upon him, who is dear to his friends, are protected from enemy kings, as the Śaivas who take refuge in Śiva are delivered from the ocean of existence.

Even the best of noble lords, who were themselves waited upon with folded hands by hosts of cheerless enemy kings, and the fine ornaments of whose fingers were illumined by the splendour of the jewel called padmarāga, were struck dumb with astonishment by thinking of the beautiful moon-like face of the king and lord of the earth Harivarmā, and of the riches that were exacted by him from hosts of kings.

8. The king Harivarmā, possessed of supreme glory, installed the god Harivarmesvara in the year denoted by 'vila-śaila-kha-śāśānika' (1079).

Thus on the strength of the evidence of Purānārtha one can infer that 'The king Śrī Jaya Harivarmā is Uroja himself.'

9. Born of a beautiful woman in the Kṣatriya family, son of a consecrated king, he, the lord, was the most precious jewel of his village, as Kaustubha is on the breast of Hari.

10. He had no younger brother. Lord of the world by his high birth, he enjoyed pure happiness, a sign of the prosperity of Champā.

11. At first, having quitted his own country, he spent a long time in foreign lands amid joys and sorrows. Then he came back to Champā.

12. To the east of the temple of Guheśvara, on the river 'Yāmī' close to Gatyāgati,<sup>1</sup> he defeated and killed the king and took possession of the throne.

13. In accordance with his former vows he first destroyed the soldiers of Cambodge and Yavana, and then re-erected the temple of Śiva which they had destroyed.

14. Having obtained sovereignty, he took possession of the land of Kambu out of compassion and tested the strength of her army.

15. In conformity to a previous vow, he installed, for obtaining success, a Śiva on the mountain called Vugvan, which was his own, being marked in a previous birth.

1. Huber explains 'Gatyāgati' as 'where she (river Yāmī) approaches and moves away from the temple.' It is probably the name of a place,

16. Under his rule flourished all the gods, as well as the people, in abundant riches; the earth prospered in a fair share of rain, and the city of Champā did thrive as if the Golden Age come back to it.

17. Uroja is popularly accepted to be the same as Śivānandana and this is confirmed by Purāṇārtha, which is looked upon as a mine (lit. mountain) of useful information in this world.

18. Four times I have been incarnated as Uroja; lest I be not born again, I re-install this Śiva in fulfilment of the promise I made before.

19. The god of gods Śrīśānabhadreśvara, and the god of gods established on the Vugvan mountain.—both will be enriched by that king who is a portion of myself longing for the glory of a Śaiva.

Such is the Purāṇārtha, description of Uroja, which the world must know.

Here (is a list of) the plots of ground (sthāna) and the fields of the kingdom of Champā which the king Śrī Jaya Harivarmadeva gives to the god Śrī Harivarṃeśvara (list follows).

## No. 75.

### **Batau Tablaḥ Inscription of Jaya Hari- varman I, dated 1082 Ś.**

This Sanskrit inscription is engraved on a granite boulder called Batau Tablaḥ which is lying in the fields near the village of Ram in the southern portion of the valley of Panrang. This superb monument contains 17 lines of writing in large and beautiful characters and gives an