

Catalog Number: K.388

Name: Hĭn K'ôn Pillar

Sources: C VI: 74-7.

Jenner manual: Part xml, № 65

Śaka date: (Śaka vie siècle = A,D, 578-677)

Conventional date:

Provenance: Cœdès (C VI: 74) locates Hĭn K'ôn, the site of at least one ancient Buddhist sanctuary, some 40 kilometers south of Khorat in the district of Pāk Th'ong C'ăi. Aymonier, Le Cambodge, II: map facing page 112 shows it on the left bank of the Me Nam Mun, 39 kilometers due south of Khorat. Two pillars delimiting the precincts bear inscriptions in pre-Angkorian Khmer. Of these, K.388 is engraved on all four faces of a rectangular pillar 1 meter high, 0.40 meter wide on two faces and 0.30 wide on the other two faces. Face A has 12 lines in Sanskrit; face B 8 lines in Sanskrit and 11 lines in Khmer; face C 19 lines in Khmer; face D 18 lines in Sanskrit.

Synopsis: Two faces of this pillar inscription record gifts to Śrĭ Vṛddheśvara made by a royal monk named Nṛpendrādhīpativarman. They include small articles, an areca palm plantation, riceland, cattle, an elephant, and slaves, all to be shared with Śrĭ Vṛddheśvara. This is a challenging text of major grammatical interest.

B

(9) neḥ gui r[oḥ]¹ puṇya upādhyāya śrĭ rājabhikṣu (10) tel sthāpaka 'āy srau brā
man sanme (11) ni [nu]² tal bra kyāk śrĭ vṛddheśvara indravarmma ca(12)krāvartti ||
nu vraḥ kaṃmrātān 'aṅ śrĭ (13) soryavarmma ta kuruṅ [ta]³ 'āy mṛ doṅ (14) vraḥ
kaṃmrātān 'aṅ śrĭ cakravartti t[a]⁴ 'ā(15)y taṃraṅ steṅ kaṃmrātān 'aṅ śrĭ
vikkra(16)marudra t[a]⁶ 'āy sro brā ||

These are the particulars of the pious work of the upādhyāya the Śrĭ Rājabhikṣu,⁵ who is the one who has set up the image at Srau Brā,⁶ which [he] joins with the holy sanctuary⁷ of Śrĭ Vṛddheśvara of the cakravartin Indravarman and My Holy High Lord Śrĭ Soryavarman reigning at Mṛ and My Holy High Lord the śrĭ cakravartin at Taṃraṅ [and] the steṅ⁸ My High Lord Śrĭ Vikramarudra at Srau Brā.⁹

§1. An equational sentence of striking complexity. The subject (neḥ) is followed by the predicate consisting of copular gui and its complement (roḥ) as modified by an NP (puṇya upādhyāya śrĭ rājabhikṣu) in the genitive. The latter is modified by a relative clause introduced by pronoun tel (nominative), consisting of a predicate with the zero copula and its complement (sthāpaka) and a locative phrase ('āy srau brā). Now comes a relative clause dependent on puṇya and introduced by man (accusative), consisting of the coordinate transitive verbs (sanme ni), their subject unexpressed, and a prepositional phrase introduced by comitative nu (tal bra kyāk śrĭ vṛddheśvara), modified by an NP with four constituents in the genitive (indravarmman cakravarttin, kaṃmrātān 'aṅ śrĭ soryavarmman ta kuruṅ ta 'āy mṛ, vraḥ kaṃmrātān 'aṅ śrĭ cakravarttin ta 'āy taṃraṅ, steṅ kaṃmrātān 'aṅ śrĭ vikkra marudra ta 'āy srau brā).¹⁰

neḥ gui³ 'aṃno[y] (17) □ □ □ □ ri dravya t[a]⁶ man o[y]¹¹ (18) ta vraḥ daṃnepp=ra
jeṅ den tek ta(19) □ □ dra raṅgaḥ tek 'āstharana

C

(1)□yā¹² 1 parddamāna¹³ kalaśa śaṅkha dro[ṇaka]¹⁴ la(2)ṅgau 1 carā dhūpa ○ □ □
kaśa □ārṇna 1 taṃpoṇṇ ○

These are the gifts □□□□ri property which were given to the divinity, beginning with an iron candlestick; a ta□□dra; an iron striker; a couch;¹¹ a vardhamāna;¹⁵ a ewer; a conch; a copper Soma goblet; an incense burner; one □□kaśa □ārṇna; a staff.¹⁶

§2. Another equational sentence. The subject (neḥ) is followed by the predicate consisting of copular gui and its complement (’aṃnoy □□□□ri dravya), modified by a relative clause subordinated by ta and introduced by pronoun man (accusative), consisting of a transitive verb (oy), its subject unexpressed, followed first by a prepositional phrase (ta vraḥ), then by an adverbial phrase introduced by daṃnep ra consisting of ten or more items.

daṃ(3)riṇ moy slā teṃ 20¹⁷

One plantation of 20 areca palms.¹⁸

§3. A nonsentential continuation of the list of gifts. The head (daṃriṇ) is modified first by a numeral (moy), then by an NP (slā teṃ 20) in the genitive.

sre ber sanrey dau ta (4) gui tñall lvoḥ jass ’aṃrat ti jeṇ vihāra □(5)□ 100

Two sanre of riceland extending to the access road as far as Jass ’Aṃrāt on the edge of the vihāra, □□100.¹⁹

§4. Another gift, likewise nonsentential. The head (sre) is modified first by a numerical expression (ver sanre) in the genitive, then by an unmarked relative clause consisting of an intransitive verb (dau) followed by coordinate prepositional phrases subordinated by ta (gui tñal, lvoḥ jas ’aṃrat), the latter modified by a prepositional phrase (ti jeṇ vihāra) and a numerical expression (□□ 100).

tmur tap dneṃ

Ten pairs of oxen.²⁰

§5. Still nonsentential. The head (tmur) is modified by a numerical expression (tap dneṃ).

snān yār □ □ □ □ □ (6)lāniyy

[Unintelligible].

neḥ gui kyumṃ vraḥ [○]²¹ vodhigana kantai gui kon (7) piy [○] vodhipriya kantai gui kon ber ○ kaḥ □ (8) □ kantai gui kon ber ○ hṛdayarakṣa kantai gui kon (9) □ □ [○] śīlagana kantai gui kon piyy [○] kdat kantai (10) gui kon moyy [○] kjaiy kantai gui [kon]²² moyy [○] dvār ka(11)ntai gui [kon]²⁴ moyy ○ manudharmma ○ vidyāgupta ○ ya □ □ □ □ (12) kanyeṇ ○ vodhiśīla ○ bhadrā□paḥ [○] vodhigupta ○ vo(13)dhipāla ○ mān tm□ vodhisambhoga ○ balaya □

These are the slaves for the divinity: Bodhigaṇa, his wife, three children; Bodhipriya, his wife, two children; Kaḥ □□, his wife, two children; Hṛdayarakṣa, his wife, □□ children; Śīlagaṇa, his wife, three children; Kdat, his wife, one child; Kjaiy,

his wife, one child; Dvār, his wife, one child; Manudharma; Vidyāgupta; Ya□□□□ ;
Kanyeñ; Bodhiśīla; Bhadra□paḥ; Bodhigupta; Bodhipāla; māñ Tm□
Bodhisambhoga; Balaya□.²³

§6. An equational sentence, still part of the gifts being enumerated. The subject (neḥ) is followed by the predicate consisting of the zero copula and its complement (gui kñuṃ vraḥ), followed by a list of 18 individuals, the first 8 with wives and children. The ambiguity of the gui after the opening neḥ is obvious: it may equally well be taken as the copula followed by its complement kñuṃ vraḥ.

(14) canhoy mās canhoy prāk ○

A gold censer; a silver censer.

§7. Additional gifts. In both cases the head (canhoy) is modified by a noun (mās, prāk) in the genitive.

taṃmrṛ moy

One elephant.

§8. Yet another gift. The head (taṃri) is modified by a numeral (moy).

(15) neḥ gui 'aṃnoy [upā]ddhyāya kaṃmraten²⁴ 'añ śrī rā(16)jabhikṣu ta vraḥ
.

These are the gifts of the upādhyāya My High Lord the Śrī Rājabhikṣu to the
sanctuary [of Śrī Vṛddheśvara]²⁵

§9. A final equational sentence. As in §6, the structure is ambiguous. I take it as a pronoun subject (neḥ) and a predicate with the zero copula and its complement (gui 'aṃnoy), modified by an NP (upādhyāya kaṃmrātāñ 'añ śrī rājabhikṣu) in the genitive, followed by a prepositional phrase subordinated by ta (vraḥ).

¹My correction, the text (C VI: 75) reading ru.

²My interpolation, filling a one-place lacuna.

³My interpolation, filling a one-place lacuna; the missing form could be ni.

⁴My interpolation, the text (C VI: 75) reading ti.

⁵The Sanskrit text of face D (lines 1-3) identifies him as a prince named Nṛpendrādhīpativarman, son of a Nṛpendrādhīpati□varman who may have been the local ruler (cf. C VI: 74).

⁶Srau brā (line 10) matches sro brā (line 16), srau vrā (lines D: 17-8), and sro vrā'aḥ (K.389B: 9-10); whether the first members are variants of sru 'paddy' is moot. Brā ~ vrā ~ vrā'aḥ show variant bra in line 11, suggesting that the inscription's author was playing fast and loose with common vraḥ. The toponym, which Cœdès takes as the ancient name of Hīn K'ôn, may have denoted a place where the sanctuary's paddy was collected and stored.

⁷Kyāk appears to be Old Mon kyāk ~ kyek /kyaik/ 'sacred being or thing: Buddha; Buddha image; shrine, pagoda' (Shorto, 59), equivalent of Old Khmer vraḥ. The presence of the term here suggests that the author was a Khmer-speaking Mon, which may explain some of the peculiarities of the text.

⁸It is worth noting that this is the sole attestation in my pre-Angkorian corpus of the common Angkorian title steñ.

⁹C VI: 77: 'Voici l'œuvre pie de l'upādhyāya Ṣrī Rājabhikṣu, fondateur (du temple) à Srau Brā, offerte à parts égales aux Bra Kyāk Ṣrī Vṛddheçvara, Indravarman Cakravarti et V.K.A. Ṣrī Soryavarman régnant à Mr, ainsi qu'à V.K.A. Ṣrī Cakravarti à Tamrañ, Steñ K.A. Vikramarudra à Sro Brā'.

¹⁰One has the impression that the sanctuary was founded by a sovereign named Indravarman, that the local prince of Mr (Soryavarman) and a later sovereign at Tamrañ (the śrī cakravartin) contributed to its support, while the Śrī Vikramarudra was its ecclesiastic head. This would explain the mention of two cakravartin.

¹¹Interpolation by Cœdès.

¹²Cœdès (C VI: 75, note 6) takes the mangled word to be āstharanaśayā, for āstharanaśayā 'lit de repos'. It might be taken as a dvandva compound: 'bedding (āstharana) and bed (śayā)'.

¹³C VI: 75, note 7: 'Pour vardhamāna?'.

¹⁴My interpolation, sanctioned by C VI: 75, note 8.

¹⁵Vardhamāna 'a dish or platter of a partic. shape (sometimes used as a lid or cover for water-jars &c.)' (MW 926ab). C VI: 77, note 2: 'Nom d'un récipient'.

¹⁶C VI: 77: 'Voici les dons Les biens qui sont donnés au dieu, à commencer par un chandelier de fer . . . rañgaḥ de fer, un lit de repos, vardhamāna, flacon, conque . . . en cuivre, carā à encens, . . . bâton ; ... '.

¹⁷C VI: 75, note 9: 'La lecture de ce chiffre n'est pas certaine'.

¹⁸C VI: 77: '... une plantation de 20 aréquiers ... '.

¹⁹C VI: 77: '... deux sanrey de rizière allant . . . la route jusqu'à . . . au pied du vihāra ; 100 . . . ; ... '.

²⁰C VI: 77: '... dix paires de bœufs ; ... '.

²¹My interpolation, here and hereafter.

²²My interpolation, supplying a word omitted by the lapicide.

²³C VI: 77: 'Voici les esclaves du dieu ... '.

²⁴Sic, °teñ.

²⁵C VI: 77: 'Voici les dons du maître K.A. Ṣrī Rājabhikṣu au dieu (la suite est ruinée)'.