The back of a Viṣṇu Statue at Biên Hòa (C. 1), 1343 Śaka

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Edition

〈1〉 |✤| svasti| pu poṁ ku nan· sūnnu〈2〉 yāṁ poṁ ku śrī jaya siṅhavarm-madeva〈3〉 Urāṁ ṅauk· glauṅ· vijaya paripāla rāṣ¡t!ra siṁ tmuṁ〈4〉 jaya di nagara yvan· maUdyāṇna gulāc· tok· nagara〈5〉 braḥ kānda nī yuddha Aneka siṁ tmuṁ gulāc· jeṁ nagara ca〈6〉mpa di śaka loka-Aṣṭārdh¡a!nalaḥ-ṇrapaḥ pakraṁt(t)a tri〈7〉bh¿a?〈u〉vanākrānta nī ṅan· ri jittasatrāsi siṁ tmuṁ jaya di kvīra〈8〉 tmuṁ vuḥ bhogopabhoga yathādeva liṅga vukaṁn· riṁ siṁ jmai tmuṁ〈9〉 jeṁ nagara kvīra jeṁ nagara campa sadākāla|

Apparatus

〈3〉 Urāṁ G ◇ *uraṅ* C. — 〈3〉 rāṣ¡t!ra G ◇ *rāṣṭra* C.

〈6〉 -Aṣṭārdh¡a!nalaḥ- G ◇ *-ṣaṣṭārthānalaḥ-* C • Aymonier's proposal to read *aṣṭārdhā-nalaḥ* was mentioned in an authorial addition to Cabaton 1904, p. 690, while Finot took the editorial liberty of inserting his own reading *aṣṭārdhanalaḥ* in n. 5 on that same page. Although I do not see an *ā* marker on the *rdh*, I agree with Finot and Aymonier that it is necessary to understand *aṣṭārdha-analaḥ*. — 〈6〉 -ṇrapaḥ G ◇ *-ṇdapaḥ* C • The same spelling is found in C. 43, face B, lines 4 and 7. — 〈6〉 pakraṁt(t)a ◇ *pakraṁttha* C G • This word must be equivalent to *pakraṁtta* in C. 42, line 10, where the subscript *t* is clear. — 〈6〉 tri〈7〉bh¿a?〈u〉vanākrānta • Cf. Vickery 2004, pp. 11, 51, 52 for the name of the 16th-century Cambodian ruler Tribhuvanādityavarman, whose name is likewise spelt without the expected *u*.

〈7〉 ri jittasatrāsi G ◇ *vijitta sa trā si* C • I am unable to interpret *ri*; as for *jittasatrāsi*, I guess that it may represent what would be *jitaśatru* ("one who has conquered the enemies") in Sanskrit. — 〈7〉 kvīra G ◇ *kvīr* C.

〈8〉 vukaṁn· G ◇ *vukān·* C.

〈9〉 kvīra G ◇ *kvīr* C.

Translation

Hail! The P.P.K., son of Y.P.K. Śrī Jaya Siṁhavarmadeva, man of Ṅauk Glauṅ Vijaya, was the protector of the realm. He had obtained victory in the land of the Viet, went out 〈and〉 returned to take this land of Braḥ Kānda 〈through〉 many battles.[1] He has succeeded to create again (? *tmuv gulāc jeṅ*) a Campa land in Śaka (3) worlds, half-of-eight (4), (3) fires, (1) king (i.e., in 1343 Śaka). He had this Tribhuvanākrānta (i.e., Viṣṇu) made with *ri jittasatrās* he obtained victory in Cambodia and succeeded to give property and means of existence per deity for various *liṅgas*. Also: let the Khmer land never succeed in ruling it, but 〈let〉 the Campa land 〈rule it〉 forever.

Translation into French by Cabaton 1904

Le fils de Śrī Jaya Siṁhavarman, Ṅauk Glauṅ Vijaya, protège le royaume. Il a vaincu le royaume annamite. Il est parti (en campagne) et est revenu prendre ce nagara Braḥ Kānda. Il a gagné de nombreuses batailles et est revenu au royaume de Champa en (l'année de l'ère) śaka (désignée par) mondes, soixante (ou huit), trois, roseau (ou feu). Il a édifié pieusement ce Tribhuvanākrānta avec le butin qu'il avait conquis sur les

[1] The toponym Braḥ Kāṇḍa, which was thus far attested only in this inscription and has been variously identified by previous scholars, is now found twice in C. 225.

Khmèrs. Il a donné comme possession à différents dieux et liṅgas et il s'abstient à jamais d'en jouir, soit dans le nagara khmèr, soit dans le nagara cham.

Commentary

Notwithstanding Cabaton's remark "La date qui, par malheur, est la partie la plus endommagée de l'inscription" (1904, p. 688), the whole of the inscription is very well preserved. The problems that previous scholars felt in interpreting the chronogram were due to inexperience with the peculiarities of the inscriptions of this period, not due to the state of preservation of the inscription.

Bibliography

Partly deciphered on the basis of unsatisfactory documents by Aymonier (1891, pp. 84–85),[2] with French translation of the translated parts. Completely edited for the first time by Cabaton (1904). Barring a small number of new insights, the present edition reproduces that published in Griffiths 2019 based on the EFEO estampages.

Primary

[A] Aymonier, Étienne. 1891. "Première étude sur les inscriptions tchames." JA, pp. 5–86. [URL]. Pages 84–85.

[C] Cabaton, Antoine. 1904. "L'inscription chame de Bien-Hoa." BEFEO 4, pp. 687–690. DOI: 10.3406/befeo.1904.1363. [URL].

[G] Griffiths, Arlo. 2019. "Études du corpus des inscriptions du Campā, VI: Epigraphical Texts and Sculptural Steles Produced under the Vīrabhadravarmadevas of 15th-Century Campā." In: *Champa: Territories and Networks of a Southeast Asian Kingdom*. Edited by Arlo Griffiths, Andrew Hardy & Geoff Wade. Etudes thématiques 31. Paris: École française d'Extrême-Orient, pp. 193–219. [URL]. Pages 200–201, figure 4.

Secondary

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[2] Aymonier observed: "Le document doit être assez net, mais nous ne le connaissons que par des photographies de copies faites à la main, procédés dont l'exactitude laise trop à désirer".

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