Southern wall of the vestibule of the northwestern tower of Po Nagar

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Edition

〈1–4〉 [4 lost lines]〈5〉 di śakarāja 935 nī〈6〉 niy· kāla rāja yāṁ pov ku vijaiya śrī〈7〉 hari-varmmadeva putau di nagar· caṁpā ma〈8〉ṅ· rūlauy· pataṁl· ādipurvva senāpatī〈9〉 paṁr· rauṅ· dauk· jā paliy· manicya〈10〉 sanā dauk· di panrāṅ· punaḥ ca〈11〉patī vuḥ pu pov(·) an(ai)ḥ

Apparatus

〈5〉 935 ◇ *735.* Schweyer 2005.

〈5-6〉 nī niy· • as suggested by the text of C. 125 (edition and traslation in Schweyer 2005, p. 116), which is almost entirely identical, the notation *nī niy·* is probably a kind of dittography.

〈6〉 kāla ◇ *kala* Schweyer 2005 • perhaps a typo. — 〈6〉 pov ku vijaiya ◇ *poṅ ciyei viśajaya* Schweyer 2005 • with regards to the shape of the writing *ai*, which A.-V. Schweyer did not recognized, see C. 3.1 part A, ll. 2, 5 and -2 and l. 11 of the present inscription.

〈8〉 maṅ· ◇ *mad* Schweyer 2005 • the use of the synonym *nariy* "since" in the parallel inscription C. 125 confirms what is graphically clear, namely that the reading must be *maṅ*. — 〈8〉 pataṁl· ādipurvva ◇ *patāl ādi pūrvva* Schweyer 2005.

〈9〉 paṁr· rauṅ· ◇ *pārrauṅ* Schweyer 2005.

〈10〉 sanā ◇ *[di nagara]sanā* Schweyer 2005 • in front of *sanā*, one can see some marks of letters diligently released. Concerning the word *sanā*, we speculate that it corresponds to the Malay word *sana* "there" (written *sāna* in Old Malay, see: Vikør1988_01). Given the possible presence of an *anusvāra-candra* above *nā*, one can also read *sanāṁ* "glad, pleased" (Aymonier & Cabaton 1906, p. 474).

〈10-11〉 capatī ◇ *[se]nāpatī* Schweyer 2005 • line 10, we do not see any signs before *patī*; the last visible sign line 10, neglected by Schweyer, seems to be a *ca*.

〈11〉 pov(·)an(ai)ḥ ◇ *pāv [·] janaḥ* Schweyer 2005 • Bergaigne 1888, p. 76 had read at the end of the text "une addition postérieure avec trois chiffres, apparemment encore une date, que je lis 824". After Bergaigne, researchers considered that there is no addition, and we are of the same opinion.

Translation

In 〈the year〉 of the Śaka king 935. This was the time when Y.P.K the victorious Śrī Harivarmadeva ruled the country of Campā from Rūlauy to the Far East; where Paṅrauṅ; where Paṅrauṅ (native) of Dauk Jā in the area (*paliy*) of Manicya was general there; where (the latter) was at Panrāṅ: where he restored (*punaḥ*) the *capatī* and gave (the image of) his highness the little 〈goddess〉.

Translation into French by Griffiths *et al.* 2008–2009

En 〈l'année〉 935 du roi des Śaka. Ceci fut le temps où Y.P.K. le victorieux Śrī Harivarmadeva régnait dans le pays du Campā depuis Rūlauy jusqu'à l'extrême-orient; où Paṅrauṅ (originaire) de Dauk Jā dans l'agglomération (*paliy*) de Manicya fut général là-bas; où (ce dernier) siégeait à Panrāṅ: où il a restitué (*punaḥ*) le *capatī* et donné (l'image de) son altesse la petite 〈déesse〉 .

Commentary

Due to paleographical reasons, and others link to the kind of formulary it uses, it seems impossible that the commonly accepted date (735 *Śaka*), which correspond to the first quarter of the 9th century AD, is correct (see Griffiths *et al.* 2008–2009, pp. 481–487).

Our inpertretation of Dauk Jā as a toponym is based on parallel with the sanskrit inscription C. 31 C2 (engraved not on the hall's south wall Schweyer 2005, p. 104 but on the interior face of the north doorjamb of Po Nagar temple's main tower in Nha Trang), l. 9: *daukjāmahāgrāme*.

In order to find out which object *capatī* designates, one note that C. 125 and C, 37 are parallels, except for the (purpose of) the registred deed. Following Schweyer 2005, p. 116, the latter is *vuḥ kalañ niy* in C. 125. This reading reminds her an architectural term *kalan* (Parmentier 1909, p. 17). Then, she translated "je donne cette tour [*kalan*]", assimilating *kalan* with *kalañ*. As we read *vuḥ kalañca niy·*, there is no reason to believe that *capatī* is un architectural element. Hypothetically, one can attempt to correlate (either by changing the reading or by implying a linguistic change in the History of Cham language (where fluctuations of *t*/*k* at the end of a word are known) between this word and *capak*/*cāpak* "betel box" in modern Cham (Aymonier & Cabaton 1906, p. 124).The donation/restitution of such an object, used for the deity cult, is wellknown in the epigraphy of South and Southeast Asia. Potentially, *kalañca* evokes the sanskrit word *kalaśa* "ewer", but we will not getting into this identification.

Bibliography

This inscription was edited ... The present edition and translation after Griffiths *et al.* 2008–2009, pp. 462–463.