Broken boulder of Chiên Đàn

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Edition

〈1〉 〈Fragment A〉 || hetu śanāpa di pūrvvakāla maṁn· ma(d)[ā urāṁ]〈Fragment B〉 (kā) ñu putau di nagara campa ñu paliṅyak· [naga](ra) urā(ṁ) ṅan· yāṁ svon(·) hajai tral[au]ṅ[·] lumv(auv)[·] kru[vau ṅan·] sama(s)ta[vījā]ṅkura ru〈2〉〈Fragment A〉(ma)ṅ· pramāṇa (na)gara campa avista kā dhvasta nirmū〈Fragment B〉 [la] nau | maṁn· yāṁ po ku vijaya śrī harivarmmadeva yaṁṅ[·] devatājanma sī purāṇa āgama daḥ viṣṇumūrtti mataṁl· paliṅyak· (śa)truma〈3〉〈Fragment A〉ṇḍala di nagara campa | maṁn· devatāmūrtti nan· kā pa(l)〈Fragment A〉 [i]ṅyak· kalikalaṅka avista | pakā bharuv· ra putau di nagara campa ra pajeṁ rumaḥ rājadhānī ṅan· hajai tralauṅ· svon· ṅan· sama〈4〉〈Fragment A〉stavījāṅkura kā paripūrṇṇa samū dhiluv· tra | (pa)[kā yāṁ]〈Fragment B〉 po ku īśāna ṅan· ya doṁ yāṁ ṅan· puṇya vukan· dadaṁn· sthāna kā vṛddhi mulaṅ· tra | punaḥ ra mak· nagara kmīra lac· paści〈5〉〈Fragment A〉[17+]〈Fragment B〉 (sāra) sā vandaḥ niy· avista tra | ra mak· sumrāṅ· dakṣiṇa rumaṅ· krauṅ· pataṁl· campeśvara avista nau tra | ra tmuv· lac·〈6〉 〈Fragment C〉 [s]u(m)rāṅ(·) uttaradiśa rumaṅ· kr(auṅ·) dā [5+]〈Fragment B〉 (na)n· kā jeṁ maṇḍalīka nagara campa maṁn· yā(ṁ) po ku vijaya śrī harivarmmadeva ra vuḥ yāṁ di madhurāpura di pak· (duna)[n·]〈7〉

〈Fragment C〉 tra | ra pratiṣṭhā śivaliṅga di harināpura ka(ra)[ṇā] (k)[īr]tt[i] |〈Fragment B〉 (pa)kā ra vuḥ kmīra yvan· si mak· nan· di yāṁ hajai tralauṅ· svon· dadaṁn· sthāna tra ra vuḥ urāṁ dinan· pajeṁ karadā yaṁ di nagara campa [ca. 3+]〈8〉 〈Fragment C〉 [de]śāntara ṅan· vanyāga kā ñu taṁl· di nagara campa (sa)dāk[āla]〈Fragment B〉 maṁn· nagara campa kā paripūrṇṇa luvaiḥ nariy· dhīluv· | ma(m̃)n· yāṁ po ku vijaya śrī harivarmmadeva kā (sa)n[t]o[ṣa] [ca. 4+]〈9〉 〈Fragment C〉 [ca. 3+] paribhoga ṅan· puṇyadāna nityapṛtiḥ sadā〈Fragment B〉 (kā)la maṁn· || ✤ ||

Apparatus

〈1〉 || hetu śanāpa ◇ ⊙ *{1}pākuśadā {1}* AVS. — 〈1〉 ma(d)[ā urāṁ] (kā) ◇ *ma[dā] ñū* AVS • There are certainly more *akṣara*s lost between the two fragments than Schweyer supposes. The concrete sequence of words we conjecture here, *maṁn madā urāṅ kā ñu putau*, is found also in C. 30A1, l. 4. — 〈1〉 putau ◇ *puitau* AVS. — 〈1〉 campa ñu ◇ *campā ñū* AVS. — 〈1〉 [naga](ra) urā(m̃) ◇ *{3} rā* AVS.

〈1-2〉 tral[au]ṅ[·] lumv(auv)[·] kru[vau ṅan·] sama(s)ta[vījā]ṅkura ru(ma)ṅ· ◇ *tralaṅ lumve{1} tra {7} kā {1} di* AVS.

〈2〉 campa ◇ *campā* AVS. — 〈2〉 kā dhvasta ◇ *(kāvvasta)* AVS. — 〈2〉 nau | maṁn· ◇ *nau măn* AVS. — 〈2〉 po ◇ *pŏ* AVS • The cases of *po* in this inscription are all plain, without any added diacritic in the original, so there is no need for any diacritic in the transliteration either. — 〈2〉 yaṁṅ[·] ◇ *yā(ṅ) n* AVS. — 〈2〉 campa | ◇ *campā |* AVS.

〈3〉 pakā ◇ *(ṅ)a kā* AVS. — 〈3〉 campa ◇ *campā* AVS. — 〈3〉 svon· ṅan· ◇ *svon nan* AVS.

〈3-4〉 samastavījāṅkura ◇ *sta (vajustta)* AVS.

〈4〉 (pa)[kā yāṁ] ◇ *(sa) {2} (yāṅ)* AVS. — 〈4〉 ya ◇ *yă* AVS • The estampage is a bit deceptive here, for the stone clearly shows that the *akṣara* does not bear the *anusvāra-candra* sign. — 〈4〉 puṇya ◇ *pūṇya* AVS • The estampage is a bit deceptive here, for the stone clearly shows that the vowel is short. — 〈4〉 vukan· ◇ *(sukan)* AVS. — 〈4〉 mulaṅ· ◇ *mulan* AVS. — 〈4〉 punaḥ ra mak· ◇ *punaḥ mak* AVS. — 〈4〉 kmīra ◇ *kmira* AVS. — 〈4〉 lac· paści- ◇ *{2} paśyi* AVS.

〈5〉 (sāra) sāvandaḥ ◇ *saranda* AVS. — 〈5〉 sumrāṅ· dakṣiṇa rumaṅ· krauṅ· ◇ *(sumrāṅ dukyaṇarumaj) rā krauṅ* AVS • Schweyer has misread the leftward extension of the *r* in *krauṅ·* as *rā*. — 〈5〉 tmuv· lac· ◇ *tmuv la {2}* AVS.

〈6〉 [s]u(m)rāṅ(·) uttaradiśa rumaṅ· ◇ *{2} krāṅ uttarad śarumaṅ* AVS. — 〈6〉 kr(auṅ·) dā [5+](na)n· kā ◇ *krauṅ ṅa{n} {7}n kā* AVS. — 〈6〉 maṇḍalīka ◇ *maṇḍalika* AVS. — 〈6〉 campa ◇ *campā* AVS. — 〈6〉 di pak· (duna)[n·] ◇ *di para(.)ra* AVS.

〈7〉 ka(ra)[ṇā](k)[īr]tt[i] ◇ *tara{4}tta* AVS • The expression *karaṇā kīrtti* is found in several other inscriptions (C. 30A1, l. 23; C. 75, l. 3; C. 120, face B, l. 6) and can clearly be reconstituted from the parts of *akṣara*s that remain here. — 〈7〉 (pa)kā ◇ *sa kā* AVS. — 〈7〉 kmīra ◇ *kmira* AVS. — 〈7〉 yvan· ◇ *yvăn* AVS. — 〈7〉 si ◇ *sei* AVS • There is no *anusvāra-candra* above the *akṣara* in question to justify Schweyer's reading. — 〈7〉 tralauṅ· ◇ *tralaṅ* AVS. — 〈7〉 tra ra vuḥ ◇ *tra | vuḥ* AVS. — 〈7〉 dinan· ◇ *nan* AVS. — 〈7〉 karadā yaṁ̃ ◇ *karadāya* AVS. — 〈7〉 campa [ca. 4+] ◇ *campā* AVS.

〈8〉 [de]śāntara ṅan· vanyāga kā ñu ◇ *{1} śāntaḥ ṅan· vadyāg(.)ata kāñu* AVS. — 〈8〉 campa ◇ *campā* AVS. — 〈8〉 (sa)dāk[āla] ◇ *nan (dāka) {2}* AVS. — 〈8〉 campa ◇ *campā* AVS. — 〈8〉 luvaiḥ nariy· dhīluv· | maṁ̃n· ◇ *luvai{1} niy (maluva) măn* AVS.

〈8-9〉 kā (sa)n[t]o[ṣa][ca. 4+][ca. 3+] paribhoga ◇ *kā ra {5+3} pari(.)ośa Schweyer* AVS • Cf. C. 94, face B, ll. 1–2: *yāṅ po ku vijaya śrī harivarmmadeva kā santoṣa nirākula dauk aṅguy rājaparibhoga*. The passage can very likely be restored on the basis of the elements in this parallel passage, but the present inscription seems to have had a slightly shorter formula, since the lacunae cannot have offered space for all of the *akṣara*s seen between *santoṣa* and *paribhoga* in C. 94.

〈9〉 nityapṛtiḥ ◇ *nītya sṛtiḥ* AVS • Understand *nityaprītiḥ*. — 〈9〉 maṁ̃n· ||✤|| • Schweyer notes an illegible syllable before the quatrefoil. But we think it is more likely that the text ends with *maṁ̃n·*, after which follows a complex of (non-*akṣara*) terminal symbols. This appears to the case also at the end of C. 210, face D, although the reading there is not clear either. On C. 119, face B, the text ends with *sadākāla maṁ̃n· niś(c)aya ||*, but we certainly cannot have a full word like *niścaya* after *maṁ̃n·* here.

Translation by Griffiths *et al.* 2012

〈1–2〉 Because of a curse in the past, for that reason there was a man who became king in the Campā country, who robbed the country, the people and the gods of the citadel of Tralauṅ Svon, the cows, the buffaloes. And all seeds and sprouts, from all the provinces of the Campā country, then went to radical annihilation.

〈2–3〉 After that Y.P.K. the victorious Śrī Harivarmadeva, who is of divine birth — namely, 〈according to〉 the Purāṇas and Āgamas, an incarnation of Viṣṇu —, succeeded in expelling the coalition of enemies in the Campā country. Thereupon that divine incarnation went on to destroy all faults of the Kali (age).

〈3–4〉 Only then (*pakā bharuv*) he was king in the land of Campā. He built an abode as capital and 〈he rebuilt?〉 the citadel of Tralauṅ Svon. And then all seeds and sprouts also (*tra*) became prosperous as before.

〈4〉 Then my lord the god Īśāna and all the other gods and religious foundations (*puṇya*), of various places, also prospered again (?, *mulaṅ*).

〈4–7〉 In turn he took the *lac* land of the Khmers country in the west ... all of this one part too. He took all of Southern direction from the river to Campeśvara too. He met (?) *lac* the northern direction, from the river ... then became vassals of the land of Campā. After that my lord his victorious majesty Śrī Harivarmadeva also offered to the gods of Madhurāpura in those four 〈directions〉. He installed a *liṅga* of Śiva at Harināpura to make fame.

〈7–8〉 Then he offered those Khmers and Viets whom he had captured to the gods of the citadel of Tralauṅ Svon 〈and those〉 of various 〈other〉 shrines too. He ordered these men to make subject to the taxes of the Campā country ... foreigners and the traders who arrive in the Campā country, always.

〈8–9〉 So the Campā country became even more prosperous than before. Then my lord his victorious majesty Śrī Harivarmadeva became satisfied ... (royal) property and meritorious gifts, permanent pleasure, always!

Commentary

This theme of a curse (*śanāpa*) is expressed also in other inscriptions. Cf. e.g. C. 89, face B, l. 16: *... hetu śanāpana ...* Other expressions that seem noteworthy in the present inscription are also shared with that text. See e.g. C. 89, face B, l. 20: *ra vuḥ urāṅ ṅan lumvau kruvāv ṅan samasta upakaraṇa panūjā devatā dinan*. We also find noteworthy parallels in C. 94. See face A, l. 19: *rā pajeṅ .... śvan tralauṅ ṅan samastavījāṅkura...* The word *śatrumaṇḍala*, found here in lines 2–3, is also seen in C. 94, face A, ll. 1 and 12 and C. 89, face B, l. 8; it may further be compared with *mandala śatruḥ* in C. 19, l. 9.

The sequence *svon hajai tralauṅ* in our inscription seems to be an error for *hajai tralauṅ svon*: cf. lines 3 and 7, as well as C. 95, face B, ll. 17–18. On the word *purāṇa* in connection with what seems to have been a different king Harivarman than the one of the present inscription, cf. C. 100 B, l. 12: *etena purāṇārthena lakṣaṇenaitad gamyate śrī jaya harivarmmadevo yaṁ sa uroja eveti ||* and stanza XVII: *śivānandanaśabdasya dṛṣṭenārthādriṇā kṣitau urojo lokavācyo yaḥ purāṇārthena lakṣaṇī ||*.

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[1] With outdated attribution to a site "Hoà Mi".
[2] Attributed to a site "Hoà Mi-Chiêm Dang" (*sic*).