Mỹ Sơn stela (C. 89)

Arlo Griffiths

Author of digital edition: Arlo Griffiths

Contributor: Salomé Pichon

Identifier: DHARMA_INSCIC00089

Repository: Campā (tfc-campa-epigraphy)

File path: xml/DHARMA_INSCIC00089.xml

Language: Old Cham [Cam]

Commit: 2026-09-19 07:34 (e13d61a), last modified 2026-09-16 06:32 (d2f72d3)

Palaeographic description

The palaeography of face A and B is characterised a minor difference. The name Indravarmmadeva is in face A written *Inravarmmadeva* where as a in face B, a subscribe *d* has been engraved, reading *Indravarmmadeva*.

There are two form of independant *I* in the inscription, distinguished by a little appendice located inside the *akṣara*, or outside, in a shape of a hook extending vertically below it. The independant *Ī* also has a appendice extending from the character, but it is located above it. The character *tha* has two forms. The first one doesn't show the more usual shape of spiral of the cam graphic system but shares some common characteristics with *pa*, with it's right upstroke subtly curled inward. The second one is the more familiar spiral shape, as we notice in the word *thil*, l. B31 and l. B32.

Edition

〈Face A〉 〈A1〉 ✤‖ śrī ✤ madā yāṁ po ku śrī jaya Inravarmmadeva ciy· vāk· ya Anāk·

yāṁ po ku śrī〈A2〉 harivarmmadeva ciy· thaṁṅ· candya(ṁ) nan· kā rakṣā rāja parimāna Ekamāsa maṁn· hetu yāṁ po ku śrī〈A3〉 jaya Inravarmmadeva nan· vāla-svabhāva vloṅ kaṁn· pyan· thuv· hitāhitavastu si marakṣā rāja tra dunan·〈A4〉 kā Aviḥ phala karmma Upak nyāya ṅan· rakṣā rāja trā maṁn· yāṁ po ku śrī jaya Inravarmmadeva nan·〈A5〉 ṅan· ya doṅ senāpatī brahmaṇa hora paṇḍita kalpācāryya maddan· Antaḥpurikā yāṁ po ku śrī ha〈A6〉rivarmmadeva Avista viveka Imyaṅ· siy· yaṁṅ· jeṁ sī rakṣā rāja maṁn· ra mvoḥ pu lyaṁ śrī yuvarāja〈A7〉 mahāsenāpatī ciy· paṁṅ· cralauṁ ya myak· prāṇa yāṁ po ku śrī jaya Inravarmmadeva ya〈A8〉 Adiy· yāṁ po ku śrī harivarmmadeva nan· madā rājalakṣaṇa saṁpurṇṇa tūy· nyāya pu pov·〈A9〉 tana rayā cakravartti tra dunan· thuv· hitāhitavastu dharmma tyāga satyavacana karuṇā di sarvvabhāva ni〈A10〉y· Avista raḥ pakṣapāta gnaṅ· rakṣā rāja si jeṁ yāṁ po ku śrī jaya Inravarmmadeva ya kumva〈A11〉n· pu lyaṁ śrī yuvarāja mahāsenāpatī ṅan· brahmaṇa kṣatriya paṇḍita hora kalpācāryya〈A12〉 maddan· ya (do)ṁ Antaḥpurikā Avista Ekārtha(pādā ya vā) Aneka ya doṅ śubhavastu ṅan· sanaṅguḥ rā〈A13〉jaśrī Avista nau po pu lyaṁ śrī yuvarāja mahāsenāpatī Abhiṣeka vriy· rāja maAnan· yāṁ〈A14〉 po ku śrī paramabodhisatva dauk· rakṣā rāja tuy· tanatap· vi(dh)iḥ tra ya doṅ senāpatī bra〈A15〉hmaṇa paṇḍita hora kalpācāryya Avista [3×] (yo)gya si(dh)i kā vriy· yāṁ po ku śrī parama⌜〈A16〉bodhisatva niy· maAnan· yāṁ po ku śrī paramabodhisatva tuy· samvandha sā Artha nan· tra sāru〈A17〉k· yāṁ po ku śrī paramabodhisatva niy· mahādharmma gnaṅ· claṁṅ· parārtha paklāḥ ya doṅ Urāṁ ya la〈A18〉gaiḥ di Āpatkāla si ya doṅ pu pov· tana rayā vukaṁn· daṇda vuḥ di dadaṁn· yāṁ padāṁ hajai svaṁ〈A19〉n· vriy· nau tūy· hīnamaddhyottama (ma padai padina duñū) mulaṁ tra yāṁ po ku śrī parama〈A20〉bodhisatva nan· ya vriy· bhogopabhoga kaṁn· senāpatī ṅan· ya doṅ Urāṁ nagara campa〈A21〉 kā nirupadrava svasti dauk· samū p(ū)rvvakāla mulaṁ tra yāṁ po ku śrī jaya Inravarmmadeva〈A22〉 ciy· vāk· ya kumvan· yāṁ po ku śrī paramabodhisatva kā nau bhikṣa Aṅguy· sukhasanto〈A23〉ṣa tūy· yathā Iṣṭa mulaṁ trā yāṁ po ku śrī paramabodhisatva (daḥ) hake (du po)v·〈A24〉 ya marakṣā rāja di nagara campa Andap· niy· maṁn· yāṁ po ku śrī paramabodhisatva payva〈A25〉r· dharmma ṅan· tanatap· maddan· sakalavandhuvargga yāṁ po ku śrī paramabodhisatva di du po〈A26〉v· sadākāla〈A27〉 〈A28〉 〈A29〉 〈A30〉 〈A31〉 〈A32〉 〈A33〉 〈A34〉 〈A35〉 〈A36〉 〈A37〉 〈Face B〉 〈B1〉 |||✤||| śrī||| madā pu poṁ tana rayā s(ā) driy· sidaḥ yāṁ poṁ ku śrī jaya Indravarmmadeva ya paramarājādhi〈B2〉rāja vik· sthāna janmotpatti di lamvīṅ· campapura yaṁṅ· Utkṛṣṭa Ubhayapariśuddhi santāna tra yāṁ〈B3〉 po ku śrī jaya Indravarmmadeva nan· trā madā ¿v?〈dv〉āttriṅśalakṣaṇa sampanna maknā nau ṅan· sau〈B4〉ndaryyarūpa Abhinavayauvana sāmarthya catura suguṇa sahajajātiśūra sarvvāyudhakuśala ma〈B5〉hāparākrama gnaṁ paslyaṁ ya doṅ ripuvargga sadākāla tra thuṁ tatvajñāna sahita maknā ṅan· paramārthava〈B6〉stu Upak· Ahaṅkāra tra dunan· śānticitta karuṇā di ya doṅ sarvvabhāva niṁ tra dunan· mahātyāga dhairyya gā〈B7〉mbhirabuddhi tra dunan· kā vavā

sanamū di trivargga sidaḥ Artha dharmma kāma Upak· vik· pakṣapāta tra dunan· vavā caturu〈B8〉pāya sidaḥ sāma daṇda bheda Upapradāna di śatrumaṇḍala mitramaṇḍala Udāsīnagaṇa kluṁ〈B9〉 yathākrama tra dunan· kā paslyaṁ ṣaḍarivargga sidaḥ kāma krodha lobha moha mada mātsaryya〈B10〉 tra dunan· thuṁ ṣāḍgunyābhiprāya tra dunan· kā tatap· tūṁ manumārgga ya sapluḥ dalapan· prakāra tra mū〈B11〉laṁ trā sidaḥ di kaliyuga niṁ kintu yaḥ mahāpuruṣa nan· kā tmuṁ rājaparibhoga ṅan· guṇa sā prakāra〈B12〉 maṁn· tathāpi kaliḥ kā vā puruṣa nan· mohapramadana ṅāk· lupā yogaddhyāna samādhi da dharmmapuṇya para〈B13〉hitāhitayogyāyogyakaraṇa mapajeṁ yaśa kīrtti ṅan· sandyāṁ kaṁ Ātmā driṁ di loka niṁ ṅan· paraloka〈B14〉 na si yāṁ po ku śrī jaya Indravarmmadeva kā madā sampūrṇṇa ṅan· guṇa nan· tra rumaṁ dunan· kā tmuṁ rājaparibhoga maṁn· dunan·〈B15〉 kā thuṁ daḥ śarīra ṅan· paribhoga niṁ haṟ̣(:m̃)ḥ Anitya maṁn· si jeṁ dunan· kevalasādhāra Utsāha di yogaddhyānasamādhi〈B16〉 vavā dharmma sadākāla punaḥ mulaṁ trā sidaḥ nagara campa niṁ kintu kā liṅyak· śūnyākāra nau hetu śanāpa navai ta〈B17〉thāpi si yāṁ po ku śrī jaya Indravarmmadeva yaṁṅ· devatāmūrtti nan· kā pajeṁ nagara rumaṁ jumvuv· patruḥ taṁl· rilvai kā syāṁ〈B18〉 samr̥ddhi samū pūrvvakāla mulaṁ tra ra vuḥ vihāra śrī Indralokeśvara di tranūl· vijaya ra vuḥ samasta Upabhoga devatā nan· pa〈B19〉ripūrṇṇa tra ra punaḥ ya doṁ devatā vukaṁn· Avista ra vuḥ suvarṇṇakośa ṅan· rajitakośa maddan· hemamukhamaku〈B20〉ṭa dadaṁn· sthāna devatā dinan· tra ra vuḥ Urāṁ ṅan· lumvau kruvāv· ṅan· samasta Upakaraṇa panūjā devatā dinan· maṁn· ya doṁ〈B21〉 devatā dinan· kā saṁmr̥ddhi syāṁ tmuṁ panūjā cāy· dhāy· pūrvvakāla mulaṁ maṁn· ya doṁ sarvvajana caturvvarṇṇa sidaḥ brāhmaṇa〈B22〉 kṣatriya vaiśya śūdra Avista ka pramuditamānasa (ra)n· di yāṁ po ku śrī jaya Indravarmmadeva nan· samū〈B23〉 svabhāva canrāditya (paran)· puṇḍirīkavuṅā (bhireṣa) ṅan· kumudavuṅā supara riṁ‖ yāṁ po ku śrī jaya Indravarmmadeva dunan·〈B24〉 ya I:śvaramūrtti kā thuṁ daḥ yāṁ po ku śrīśānabhadreśvara niṁ yaḥ I:śvara sakala pratyakṣa di lo〈B25〉ka niṁ maṁn· ra paṅap· suvarṇṇakośa ṣanmukha maknā ṅan· nāgabhūṣaṇa maddan· ratnarañjita si kā nivandha di śikha〈B26〉ra makuṭa dinan· kintu lac· Urddhvakośa nan· madā hema vicitra si kā pajeṁ Ādhāra Urddhvamukha dvā nan· ṅan· matā sū〈B27〉ryyakānti sā khanda si kā Ikak· di huluṁ makuṭa nan· mukha sumvrāṁ pūrvva madā matā māṇikya sā si Ikak·〈B28〉 di huluṁ ¿mku?〈maku〉ṭa nan· ṅan nāgarājabhūṣaṇa dakṣiṇottarapūrvvamukha nan· ṅan matā nīla pāk· si Ikak· di matā nāgarā〈B29〉ja nan· di huluṁ makuṭa sumvrāṁ dakṣiṇa nan· matā māṇikya sā si Ikak· ganan· di huluṁ makuṭa sumvrāṅ· pa〈B30〉ścima matā puṣparāga sā si Ikak· ganan· di huluṁ makuṭa sumvrāṁ Uttara matā Uttaratna sā si Ikak· ga〈B31〉nan· pīṇa vana qnāk· kośa māḥ nan·| 314 thil· 8 draṁ| vana qnāk· māḥ ṣanmukha nan· ṅan· maku〈B32〉ṭa dinan· maddan nāgarāja dvā nan· ṅan· Ādhāra Urdhvamukha nan· riṁ| 136 thil·| Avi〈〈ḥ〉〉 jeṁ| 450 thiṁ 8 draṁ śakarāja 1010〈Face d〉 〈d1〉 (h)u(mā) [2×]au (sā) rātuḥ (jāk· h)u(mā) [2×] h(a/ā)〈d2〉[1×](r̥)ai

dalapan· pluḥ jāk· humā (rava)[3×] (ti)juḥ〈d3〉 pluḥ jāk· (Av)iḥ jeṁ̃ dvā rātuḥ limā pluḥ jāk·〈d4〉 ṅan· tandoṁ̃ languv· humā (rimand)u(r)· (sāpa)ṁ̃ kdaḥ (r)ā〈d5〉 [2×]· nau gaḥ manrauṅ· paun· [1×]ṁ̃k· yāṁ̃ [1×](ḥ/na)〈d6〉 rā sakyak· glai| yāt· [1×] (bh/c)rauḥ huriy· [1×]〈d7〉tā raditaṁ̃[1×]· sakyaṁ̃ pa[1×]iv· gaḥ huriy· tamā〈d8〉 mulaṁ̃ humā makik· sā rātuḥ jāk· humā〈d9〉 Ataṁ sā rātuḥ limā pluḥ jāk· humā (v)auḥ〈d10〉 ha(v)v(ai) dvā rā(t)u(ḥ jā)k· humā (ve)[1×](guḥ) (ha/sā)[1×]i li〈d11〉ma pluḥ jāk· Aviḥ (je)ṁ̃ limā rātuḥ jāk·〈d12〉 ṅan· tandoṁ̃ languv·| niy· humā ni nagara〈d13〉 (t)rai(c)· humā (ha/sā)[1×]ai Avauṅ· d(i) ka(vi)ṅ· sā〈d14〉 [1×]ṁ̃ (t)anṛṅ· huriy· vaṅun· sauk· taṁ̃l· thvai〈d15〉 bhaṁ̃k· [1×]ndau| humā makik· kluṁ̃ rātuḥ jā〈d16〉 k· humā (deva)[1×]au sā rātuḥ jāk humā [1×]taṁ̃〈d17〉m· dvā rātuḥ jāk· humā siñjo(l)· sā rātu〈d18〉ḥ jāk·| humā di cāmpapura krauṅ· gaḥ manrau〈d19〉ṅ· (A)rāṁ gaḥ varāk· humā makīk· sā rā〈d20〉tuḥ jāk· humā ma(l)au sa rātuḥ limā〈d21〉 pluḥ jāk· humā Ataṁ̃(k)· sā rātuḥ jāk·〈d22〉 humā siñjol· limā pluḥ jāk· di dvā (sthā)〈d23〉na humā nan· Aviḥ jeṁ̃ sā rivuv· sā rā(tuḥ)〈d24〉 jāk· ṅan· tandoṁ̃ laṅguv·||

Apparatus

〈A1〉 Inra- ◇ *Indra-* F.

〈A2〉 thaṁ̃ṅ· ◇ *thāṅ·* F • Probably read paṁ̃ṅ·. Cf. l. 7 below, C. 90, B l. 2 and C. 208. The akṣara th has quite a different shape in this inscription. — 〈A2〉 kā rakṣā ◇ *kā ra rakṣā* F.

〈A3〉 Inra- ◇ *Indra-* F. — 〈A3〉 marakṣā ◇ *maraksā* F.

〈A4〉 phala ◇ *pala* F. — 〈A4〉 rakṣā ◇ *raksā* F. — 〈A4〉 Inra- ◇ *Indra-* F.

〈A6〉 viveka Imyaṅ· ◇ *vivekaṇa myaṅ·* F. — 〈A6〉 yaṁ̃ṅ· ◇ *yaṅ·* F. — 〈A6〉 rakṣā ◇ *raksā* F. — 〈A6〉 lyaṁ̃ ◇ *lyaṅ·* F.

〈A7〉 Inra- ◇ *Indra-* F.

〈A8〉 -lakṣaṇa ◇ *-laksaṇa* F. — 〈A8〉 saṁpurṇṇa tūy ◇ *saṁpūrṇṇa tuy* F.

〈A9〉 cakravartti ◇ *cakravarti* F.

〈A10〉 avista ◇ *aviṣṭa* F. — 〈A10〉 pakṣapāta ◇ *paksapāta* F. — 〈A10〉 rakṣā ◇ *raksā* F. — 〈A10〉 Inra- ◇ *Indra-* F.

〈A11〉 kṣatriya ◇ *ksatriya* F.

〈A12〉 ṅan· ◇ *nan·* F.

〈A13〉 Abhiṣeka ◇ *Aviḥ [1×]ka* F. — 〈A13〉 rāja maAnan· ◇ *rāja [2×]nan·* F.

〈A14〉 rakṣā ◇ *raksā* F.

〈A15〉 yogyapigi kā vriy· ◇ *yogya picitā vriy·* F.

〈A16〉 maAnan· ◇ *ma[1×]nan·* F. — 〈A16〉 samvandha sā Artha ◇ *samvandhaṇa Artha* F • Cf. *Ekārtha* in line A12.

〈A18〉 lagaiḥ ◇ *lavaiḥ* F. — 〈A18〉 di ◇ *si* F.

〈A19〉 duñu ◇ *du hū* F • C. 13 B, l. 2 duñuv. Maybe read lapa dai aniḥ duñū?

〈A21〉 Inra- ◇ *Indra-* F. — 〈A21〉 nau bhikṣa ◇ *vau dhiksa* F.

〈A24〉 marakṣā ◇ *maraksā* F.

〈B1〉 |||✤||| śrī||| ◇ *|| śrī||* F. — 〈B1〉 madā ◇ *mada* F. — 〈B1〉 s(ā) driy· ◇ *sa driy·* F • Compare the marker for *-ā* in line B6 *śānticitta*.

〈B3〉 -lakṣaṇa- ◇ *-laksaṇa-* F.

〈B5〉 gnaṁ ◇ *gnaṅ* F. — 〈B5〉 paslyaṁ ◇ *paslyaṅ* F.

〈B6〉 gāmbhira- ◇ *gambhira-* F.

〈B7〉 vik· ◇ *vīk·* F. — 〈B7〉 pakṣa- ◇ *paksa-* F.

〈B10〉 ṣāḍ- ◇ *ṣaḍ-* F. — 〈B10〉 tūṁ ◇ *tū* F.

〈B11〉 laṁ ◇ *laṅ* F.

〈B12〉 da ◇ *ṅā* F.

〈B13〉 -karaṇa mapajeṁ ◇ *-karaṇa¿ma?〈m·〉pajeṁ* F. — 〈B13〉 sandyāṁ ◇ *pandyā* F.

〈B14〉 yāṁ ◇ *yāṅ* F. — 〈B14〉 rumaṁ ◇ *rumaṅ* F.

〈B15〉 haṚ̣(:ṁ)ḥ ◇ *[2×]* F • The identification of the word intended here as the one spelt *haṚ̣ḥ* twice in C. 17 is certain, but the spelling is not entirely clear. We assume that the notation “Inscr. haṝḥ” in Aymonier & Cabaton 1906, s.v. haraṁḥ/harơḥ means that the authors had seen the present occurrence and interpreted the slightly unclear *-ā* marker above *Ṛ̣* as standing in the function of a length mark, hence our representation of the marker as *:*. The presence of the *anusvāra-candra* is also somewhat uncertain.

〈B16〉 liṅyak· śūnyākāra ◇ *liṅgyak· śūnyā kā ra* F.

〈B21〉 saṁmṛddhi ◇ *samṛddhi* F. — 〈B21〉 cāy· ◇ *dhāy·* F. — 〈B21〉 mulaṁ ◇ *mulaṅ* F.

〈B22〉 kṣatriya ◇ *ksatriya* F. — 〈B22〉 mulaṁ ◇ *mulaṅ* F.

〈B23〉 canrāditya ◇ *candrāditya* F.

〈B24〉 Īśvara- ◇ *Iśvara-* F.

〈B26〉 hemavicitra ◇ *hemav vicitra* F. — 〈B26〉 dvā ◇ *bva* F.

〈B27〉 Ikak· di ◇ *ikak·| di* F • Finot inserts punctuation that has no basis in the original. Several further instance will occur below. — 〈B27〉 sumvrām̃ ◇ *pumvrān* F.

〈B28〉 di ◇ *| di* F. — 〈B28〉 nīla ◇ *nila* F. — 〈B28〉 Ikak· di ◇ *ikak·| di* F.

〈B29〉 sumvrām̃ ◇ *pumvrāṅ* F. — 〈B29〉 ganan· di ◇ *ganan·| di* F. — 〈B29〉 sumvrāṅ· ◇ *pumvrāṅ* F.

〈B30〉 sumvrām̃ ◇ *pumvrān* F.

〈B31〉 vana Ānāk ◇ *vanaāk* F. — 〈B31〉 8 ◇ *9* F. — 〈B31〉 vana Ānāk ◇ *vanaĀk* F.

〈B32〉 dvā ◇ *bva* F. — 〈B32〉 urdhva- ◇ *ūrddhva-* F • But the first character is the same as in l. 26, where Finot correctly read urddhva-. — 〈B32〉 thil·| Avi〈〈ḥ〉〉 jem̃| 450 ◇ *thil· Aviḥ jeṅ| 450* F. — 〈B32〉 8 draṁ śakarāja ◇ *9 draṁ| śakarāja* F.

Translation

〈A1–A10〉 Hail ! There is the Y.P.K. Śrī Jaya-Indravarman prince Vak who was the son of the Y.P.K. Śrī Harivarman prince Paṅ, for this *candyam̃* protected the kingdom/reigned during one month. Then, because this Śrī Jaya-Indravarmadeva had the nature of a child not yet *kam̃n* used to knowing the good and the bad things for the protection of the kingdom/to reign and 〈because〉 all the consequences of 〈his〉 actions were devoided of justice with 〈the way〉 he reigned also, then, this Y.P.K. Śrī Jaya-Indravarmadeva and all the *senāpatī*, brahmans, astrologists , pandits, masters of rituals, with all the women of the Y.P.K. Śrī Harivarman 〈made〉 the right judgment of looking for someone to become a *sī* who reigns. Then, they saw the *pu lyaṅ* Śrī Yuvarāja Mahāsenāpati, prince Paṅ, who was the uncle *prāṇa* of the Y.P.K. Śrī Jaya Indravarmadeva 〈and〉 who was the younger brother of this Y.P.K. Śrī Harivarmadeva. He has full of the marks of a king conform with justice of the *pu pov tana rayā crakravartin* and this one knew the good and bad things, the *dharma*, the renunciation, the truthful speaking, the compassion for all beings, all....

〈A19–A20〉 Y.P.K. Śrī Paramabodhisatva, he gave ressources to the general (senāpatī) and to all the people of the realm of Campā.

〈B1–B5〉 Fortune! There was a unique sovereign of the great earth, namely Y.P.K. Śrī Jaya Indravarmadeva, who was the absolute overlord of kings, whose birth place was

at Lamvīṅ Campapura,[1] and whose lineage, pure in both (paternal and maternal) lines, was superior. This Y.P.K. Śrī Jaya Indravarmadeva also had the thirty-two marks: he was endowed with physical beauty (*saundaryarūpa*), with precocious youthfulness (*abhinavayauvana*), ability, skilfulness, great virtues, braveness from birth, competence with all weapons, great valour, able (*gnaṅ*) to vanquish all the groups of ennemies at all times and cognizant of the Science of Ontic Realities (*tattvajñāna*) along with Absolute Truth (*paramārthavastu*), devoid of Egotism. And he was of tranquil mind, gracious to all beings here. And he was of great generosity, patience, of profound intelligence. And he bore equanimity to the three categories — Dharma, Artha, Kāma — without a locus of partiality. And he brought to bear the four strategems, namely pacification, punishment, sowing dissent, flexibility to enemies, allies and neutral parties, ⟨all⟩ three respectively.

And he vanquishes the group of six ennemis, namely desire, anger, cupidity, confusion, pride, envy. And he knows the six virtuous opinions. And he settles ⟨and⟩ follows the ways of men, which are of eighteen types.

And previously he also is in this *kaliyuga* age, but he is that *mahāpuruṣa* who obtains the enjoyment of royalty with one type of merit only. Even if Kali drives the men to confusion and pleasure,

Bibliography

First edited with translation into French by L. Finot (1904, pp. 946–951, № 16). The inscription is re-edited here by Arlo Griffiths and Salomé Pichon based on autopsy and the EFEO estampage n. 333.

Primary

[F] Finot, Louis. 1904. “Notes d’épigraphie, XI : Les inscriptions de Mi-Sơn.” BEFEO 4, pp. 897–977. DOI: 10.3406/befeo.1904.1405. [URL]. Pages 946–951, item 16.

[1]The association of this sovereign with a place called Lamvīṅ Campapura is repeated in C. 247. The meaning of *lamvīṅ* is unknown, as is its relationship to Campapura: a part of or location within Campura, or a certain entity belonging to Campapura? Given this uncertainty, we opt for minimal interpretation and retain Lamvīṅ Campapura as though it were a unitary toponym.

Secondary

Majumdar, Ramesh Chandra. 1927. *Ancient Indian colonies in the Far East, Vol. I: Champa*. Punjab Oriental (Sanskrit) Series 16. Lahore: The Punjab Sanskrit Book Depot. [URL]. Part 3, pages 169–173, item 65.

Golzio, Karl-Heinz. 2004. *Inscriptions of Campā: Based on the editions and translations of Abel Bergaigne, Étienne Aymonier, Louis Finot, Édouard Huber and other French scholars and of the work of R. C. Majumdar; newly presented, with minor corrections of texts and translations, together with calculations of given dates*. Aachen: Shaker Verlag. Pages 145–148.