

Hương Quê stela (C. 140), 899 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

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Edition

Main text

<Face A> <A1> |||| 897 niy· snaḥ Urān· ya grāc· humā di velā nan· pu-lyan· śrī
jayasiṇhavar·**n?**<m>ma nan· pu-lki kumāramātya kluñ·<A2> nagar· nan· poṃ ku kluñ·
kunurun· nan· satyāñ dhipatiḥ nan· poṃ saṅgr(ā)macar· nan· sabhādharmmādhikār·
nan· poṃ jayavikram· nan· poṃ yudhādhikā<A3>r· nan· poṃ ku nyāyādhipatiḥ nan·
raṅgyāv· hrey· Atāl· nan· Atuk· Anāk· poṃ kluñ· jrāy· nan· pvaḥ dat·|| niy· humā<A4>
di luvu vihār· (g)auy· ñū tanaṅgoḥ tupen· pandān· nau taṃl· nauk· vihār· rumañ· nauk·
vihār· nau tūy· jalān· rayā lapanuc· jalān· ra<A5>yā nau taṃl· luvu nauk· lām nau rumañ·

nan· lac· tañl· krauñ· luvu vihañ· raḥ krauñ· nan· rai sīr· tañl· tupen· pandāñ· mulañ·
di dalañ manāñ·<A6> (nan)· Upa<k>· humā vukaññ· ka chut<r>a trā ganan· humā
nan· humā yāñ po ku śrī hrinaḍḍaliṅgeśvara man· humā ya kā jeñ (A)natam· 3<A7>93
galauk· kā pajāk· Asiy· ñū sā rutuḥ limā pluḥ sā jāk tandoñ· daniḥ sauñ· nan· riy· 390
galauk· Asiy· ñū sā rutuḥ<A8> 86 k tandoñ·||| niy· humā vvair· di tanaḥ kandaic· gauy·
ñū rumañ· tanaḅḅḅ tupen· tāc· maAndap· pūrvva nau sā Ār· ñan· humā yāñ<A9>
vardeveśvara jāñ· tañl· kara jac· lac· knā jalāñ· rayā dar· nau maAndap· dak(s)ina tañl·
sā Ār· ñan· humā śihvan· mavera tūy· nan·<A10> maAndap· paścima rai sīr· tañl· tupen·
tāc· mulañ· di dalañ manāñ· Upak· humā vukaññ· ka chut<r>a trā humā nan· humā
yāñ<A11> po ku śrī hrinaḍḍaliṅgeśvara man· humā Anataññ· 69 galauk· kā pajāk· Asiy·
ñū 25 k· 9 v· tandoñ· daniḥ sauñ· nan· 1<A12>8 galauk· Asiy· ñū 25 k· tandoñ·|●|

di śaka-rāja 899 huriy· 11 vañun· vulāñ· 9 śukravār· nan· kāla po ku klu<A13>ñ· paniliḥ
yaññ· vā surak· rūpa śrī pāda parameśvara pu-pov· kuv· tañl· Ājñā lyañ po ku Ulik·
mahārāja pandar· grāc· hu<A14>mā di nagar· Ulik· humā varāv· ñan· humā paliy· Anaiḥ
ñan· humā vatek· ñan· humā bhauk· śirā ñan· humā janaññ· Avista hu<A15>mā dinan·
śrī pāda parameśvara pu-pov· kuv· yaññ· karuṇāprasāda vriy· kaññ· Ājñā lyañ po ku
śrī mahāsāmanta di Atāla vuḥ di yāñ<A16> Ājñā lyañ po ku Ulik· mahārāja kā grāc·
humā dinan· kā jeñ humā yāñ po ku śrī hrinaḍḍaliṅgeśvara di gamriyāñ campa|<A17>
niy· snaḥ Urāñ· rayā ñan· Urāñ Anaiḥ yaññ· <madā> nau di vela gandrāc· humā dinan·
{di vela nan·} Ājñā lyañ po ku Ulik· mahārāja<A18> Ajyañ yaññ· kluñ· nagar· di vela
nan· po ku kluñ· paniliḥ di vūy· vvair· makrauy· di vela nan· pvaḥ can(hi)yāñ yāñ po ku
śrī<A19> hrinaḍḍaliṅgeśvara di dandrāḥ campa yaññ· grāc· humā di vela nan· sabhā po
ku dharmmāḍd?<dh>ikār· Avauv· po ku śoddhḍipa?<a>vikra<A20>māddhipatiḥ paliy·
Anaiḥ po ku nyāyyādhipati grāḍd?<m>ā campa drām pov· mahāk· Ulik· slāy· hiran·
di paliy· Anaiḥ drām<A21> pov· kār· garñp· nan· manūhar· di saṅgapūra campa ya paññ·
śaṁka nan· candrakumār· mandā manicik· mahāk· jiñyar· namvīyakā Avi<A22>sta Urāñ·
nan· madā nau di vela gandrāc· humā nan· rīy·|| humā di paliñ Anaiḥ gauy· humā nan·
rumañ· tanaḅḅḅ tuñ likūk·<A23> sāñ· vinai kavveś· ñan· dauk· lām nan· nau sā Ār· ñan·
humā pu lcoy· pranauñ· maAndāp· pūrvva nau tañl· humā pandā<A24>ñ· rumañ· nan·
nau tañl· klauv· Atac· dar· maAndap· daksiṇa tañl· vavaḥ dvāñ· rumañ· nan· nau tañl·
sā Ār· ñan· humā yāñ<A25> po ku mandarakānteśvara nau maAndap· paścima tañl·
dandauv· tunuñ· rai sīr· tañl· tuñ likūk· sāñ· mulañ· di dalañ manāñ·<Face B> <B2> Upak·
humā vukaññ· ka chutra ganan· trā humā nan· humā yāñ po ku hrinaḍḍaliṅgeśvara
man· ya kā jeñ humā<B3> Anataññ· panadaññ· nariy· glai klauv· trok· varoḍd?<k>
(j)ēñ 90 galauk· kā pajāk· Asiy· ñū 92 k tandoñ· daniḥ soñ· nan· di varatak·<B4> 3 galauk·
Asiy· ñū 5 k tandoñ·||·||

niy· humā di bhauk· śi(rā) gauy· ñū rumañ· Andap· sām kula pu nau sā Ār· ñan· humā

kula<B5> pu jāñ tañl· gaḥ glai purvva dar· glai nan· nau jāñ tañl· Ajvañ· pandāñ· sã Ār· ñan· humā kluñ· Imaur· lac tañl· k<r>auñ· bhauk· (ś)i(rā) (raḥ) krauñ· nan·<B6> rai sīr· tañl· nairitī Akyañ· pagār· kula pu mulañ· di dalañ manāññ· nan· Upak· humā vukaññ· ka chutra trā humā nan· humā yāñ po ku hri<B7>naṇḍaliñgeśvara maññ· humā ya kā jeñ· Anatañm· panadaññ· nariy· trok· varok· jeñ· 86 galauk· kā pajāk· Asiy· ñū 36 k· 9 v· tandoñ·<B8> || daniḥ sauñ· nan· 38 galauk· Asiy· ñū 22 k· tandoñ·||•|| niy· humā janañḥ gauy· ñū rumañ· sã Ār· ñan· humā yāñ bharuv· maAndap· purvva nau<B9> tañl· sã Ār· ñan· humā pu mahāniyama dar· maAndap· daksiṇa nau tañl· dandaup· vihār· rumañ· nan· maAndap· paścima nau sīr· tañl· sã Ār· ñan· hu<B10>mā yāñ bharuv· mulañ· di dalañ manāñ· nan· Upak· humā vukaññ· ka chutra trā humā nan· humā yāñ po ku hrinaṇḍaliñgeśvara maññ·<B11> humā ya kā jeñ· Anatañm· panadaññ· nariy· trok· varok· jeñ· 2 galauk· kā pajāk· Asiy· ñū 20 k· tandoñ·||•||

<B12> || niy· gvaup· humā varāv· rumañ· Ajvañ· varāv· nau tūy· tūñ varāv· maAndap· Utara nau matdaḥ dvil· varāv· dar· nau pūrvva tañl· tuñ tanupar· tamā<B13> nau tūy· tūñ nan· maAndap· nau daksiṇa tañl· sã Ār· ñan· humā sev· Ulīk· rai sīr· tañl· Ajvañ· varāv· mulañ· dalañ manāñ· nan· U<B14>pa<k> humā vukaññ· ka chutra ganāñ· trā ya nan· humā yāñ po ku hrinaṇḍaliñgeśva<ra> mañ· ya kā jeñ humā Anatañm· panadaññ· nariy· tro<B15>k· varok· 9 galauk· Asiy· ñū 15 k· tandoñ· humā nan· ra vriy· kaññ· Inā pov· laman· dharī

<B16> niy· humā di (ra)vv(ai)ñ· pathun· grāc· vi Alā vradāy· vavaḥ tum· sã Ār· ñan· humā yāñ bharuv· maAndap· nau Uttara tañl· Ār· hu<B17>mā yāñ pu Inā man· dar·kānteś<a?<vara> sim· ganāñ· maAndap· nau purvva lac tañl· tuññ· cakīr· sim· ga(nan)· maAndap· nau daksiṇa lac tañl· krauñ·<B18> maAndap· nau paścima rai sīr· tañl· vradāy· mulañ· U<tpa?<pāk> humā vukaññ· di dalañ vvāñ· nan· trā humā nan· humā yāñ hri<B19>ṇandaliñgeśvara maññ· nan· siy· snaḥ ya marai di gandrāc· humā di vel· nan· Ājñā pov ku rājendramantrī ñan· śīliḥ Ulīk· tuluke<B20> ñan· sabhād· harmm<ad?<ādh>ikāra tu(h)ā ñan· sabhā paliy· Anaiḥ ñan· nyāyāddhipatiḥ grāmā cañ<pa> ñan· śoddhāvikaññ· jīnyar· ñan· sabhārāja nagar·<B21> cvaḥ ñan· sabhā cvaḥ bharuv· cañ ñan· kurun· yāñ po pu Inā mandar· kānteśvar· slāy· cañ ñan· gañp· purī Iśśa(ra ka)l· vijai ñan· likhita Ulīk·<B22> ñan· pvaḥ jvot· nī saravvañ· hirañ· di paliy· Anaiḥ humā ya kā jeñ· Anatañm· 25 k· tandoñ· yatok· varok· 5 k· tandoñ· trā||•||

Extra line at top of B

<B1> yāñ hrinaṇḍaliñ<a?<e>śvara vriy· kaññ· māy· vruv· yajamāna

Apparatus

〈A12〉 899 • The date was misinterpreted as 1033 by Huber 1911. See discussion in Griffiths & Lepoutre 2016.

Translation

Main text

〈A1–A3〉 〈Śaka year〉 897. This is the list (? *snah*) of the men who offered fields at that time:

- the prince (*pu-lyañ*) Śrī Jayasiṅhavarman,
- with prince (*pu-lki*) Kumāramātya, chief (*kluñ*) of the country,
- with my lord chief (*pov ku kluñ*) Kunurun,
- with Satyādhipati,
- with lord (*pov*) Saṅgrāmacara,
- with Sabhādharmādhikāra,
- with lord (*pov*) Jayavikrama,
- with lord (*pov*) Yudhādhikāra,
- with my lord (*pov ku*) Nyāyādhipati,
- with Rāgyāv Hrey of Atāla,¹
- with Atuk, child of lord chief (*pov kluñ*) Jrāy,
- with Pvah Dat.

〈A3–A5〉 These are the fields at the Luvu *vihāra*. Their boundary (*gauy*): the *tanaṅgoh* (starting point? landmark?) is the border (? *tupen*) of Pandanus trees. It goes until above the *vihāra*. From above the *vihāra*, it goes along the great road. *lapanuc* the main road, it goes until the *luvu* above *lām̃*. It goes from there and falls (*lac*) until the river of the Luvu *vihāra*. It follows that river closely (*rai sīr*) back to the border (? *tupen*) of Pandanus trees.

〈A5–A8〉 Inside that section (? *manān*) there are no other fields for *chutra* and *ganan*. Those fields are the fields of the Y.P.K. Śrī Hrinaṇḍaliṅgeśvara. Then, the fields that

¹Two occurrences of Atāla further on suggest first that the term designates a place and second that Atal here is one of many instances where a final -a has not been spelt.

have become transplantations: 393 plots, measured in *jāk* their contents is one hundred and fifty-one *jāk tandon*. Also the sowing <fields> with them: 390 plots, their contents 186 *jāk tandon*.

<A8–A12> These are the water fields in Tanah Kandaic. Their boundary: from the *tanañgoh* <formed by> the border of Tāc (trees?), it heads (*maandap*) to the East. It goes sharing one dike with the field of the God Varadeveśvara, and reaching Kara Jac, it falls touching the main road. It turns and goes heading to the South until it shares one dike with the field Śihvan Mavera. It closely follows that <field> heading to the West, back until the border of Tāc. Inside <that> section (? *manāñ*) there are no other fields for *chutra*. Also those fields are the fields of the Y.P.K. Śrī Hrīnandaliṅgeśvara. Then, the transplantation fields: 69 plots, measured in *jāk* their contents is 25 *jāk 9 v² tandon*. The sowing <fields> with them: 18 plots, their contents 25 *jāk tandon*.

<A12–A16> In <the year of the> Śaka king 899, day 11 of the waxing <fortnight> of month 9, Friday. That was the time of my lord chief (*po ku kluñ*) Panilih³ who brought a personal letter (*surak rūpa*)⁴ of *śrī pāda parameśvara pu-pov kuv*⁵ to the *ājñā lyañ po ku* Ulik Mahārāja,⁶ commanding to offer fields in the country of Ulik:

- the field Varāv,
- and the field Paliy Anaih (“small village”),
- and the field Vatek,
- and the field Bhauk Śirā (“mountain top?”),
- and the field Janəh.

All these fields, it is *śrī pāda parameśvara pu-pov kuv* who, as a royal favor, has given authorisation to (*kən*) the *ājñā lyañ po ku* Śrī Mahāsāmanta, in Atāla, for donating <them> to the deity. The *ājñā lyañ po ku* Ulik Mahārāja had offered these fields that had become the fields of the *yāñ po ku* Śrī Hrīnandaliṅgeśvara at Gamriyāñ Campa.

²Abbreviation of an unidentified unit of contents.

³Can this be the same person as the one intended in C. 149 (*pov kluñ piliñ rājadvāranāmābhūt*)?

⁴The meaning “personal” for *rūpa* is based on Modern Cham. It is uncertain if the word could have this meaning in Old Cham.

⁵We tentatively assume that this expression, not found elsewhere, means something like “His Majesty the king”. The term *parameśvara* is predominantly associated with the king in the corpus. See, C. 3, C. 4, C. 6, C. 13, C. 30, C. 83, C. 84, C. 86, C. 96, C. 119, C. 120, C. 122, C. 126, C. 156, C. 210.

⁶The word *ulik* is hardly attested elsewhere (possibly published *ralik* in C. 92, B20, is rather to be read *ulik*) or entirely unattested, whereas the word *mahārāja* is equally rare. It mainly appears in the compound *mahārāja-adhirāja*, and there is just one occurrence of *mahārāja* by itself in C. 96, B13.

⟨A17–A22⟩ This is the list of the noblemen and of the common men who would be present at the time of the offering of these fields:

- *ājñā lyañ po ku* Ulik Mahārāja
- Ajyañ who was the chief of the country at that time,⁷
- my lord chief (*po ku kluñ*) Panilih at Vūy Vvair (who) was *makrauy*⁸ at that time,
- Pvah Canhiyāñ of Y.P.K. Śrī Hrinaṇḍaliṅgeśvara at Dandrāh Campa who offered fields at that time,
- Sabhā my lord (*po ku*) Dharmādikāra,
- *avauv* (? , ash) my lord (*po ku*) Śoddhavikramādhipati of Paliy Anaih,
- my lord (*po ku*) Nyāyādhipati of the Campa community (*grāmā*)
- the *drām* pov Mahāk, Ulik, Slāy, Hiran at Paliy Anaih,
- the *drām* pov Kār <with> his family *manūhar* at Saṅgapūra Campa which erected (*pəñ*) that conch (*śaṅka*); Candrakumāra, Mandā, Manicik, Mahāk, Jiṇyar, Namvīyakā.

All these men would also be present at the time of the offering of these fields.

⟨A22–A25⟩ The fields at Paliy Anaih. The boundary of those fields: (it goes) from the *tanaṅgoh* <formed by> the stream behind the house of the woman Kavveś and continues to *lām* it. It goes sharing one dike with the field of *pu Icov Pranauñ*. It heads to the East and goes until the field Pandān (Pandanus tree). From there it goes until the forest Atac, turns heading to the South until the confluence (*vavah*) Dvāñ. From there, it goes until sharing one dike with the fields of Y.P.K. Mandarakānteśvara. It goes heading to the West until close to the tank Tunuñ, back to the stream behind the house.

⟨A25–B4⟩ Inside <that> section, there are no other fields for *chutra* and *ganan*. Those fields are the fields of the Y.P.K. Hrinaṇḍaliṅgeśvara. Then <the fields> that have become transplanted fields, conversions (*panadān*) from forest, brush, mound (*trok*),

⁷Contrary to the first list of names at the beginning of face A, the individuals of this list are not separated by the word *ñan*, "and, with". Instead, there seems to be in some cases the expression *di vela nan*, translated as "at that time". Regarding the position of this phrase in each item of the list, two possibilities have been considered: it would either be at the beginning of each new member of the list, introducing them, or on the contrary at the end. We chose the latest option because it appears at the end of the sentence in A1, as well as in C. 101, A19.

⁸The word *makrauy* can also be found in C. 252.

⟨or⟩, *varok* became 90 plots: measured in *jāk*, their contents is 92 *jāk tandoñ*. The sowing ⟨fields⟩ with them at Varatak: 3 plots, their contents 5 *jāk tandoñ*.

⟨B4–B8⟩ These are the fields at Bhauk Śīrā. Their boundary: it goes from the front of the house of Kula Pu, it goes until sharing one dike with the field of Kula Pu, and reaching the edge of the eastern forest it turns to that forest. It goes, and reaching the *qjvañ* of the Pandanus trees, sharing one dike with the field of the chief (*kluñ*) Imaur, it falls until the river Bhauk Śīrā. It closely goes along that river, until the *nairitī akyan* back at the fence of Kula Pu's ⟨house⟩. Inside that section, there are no other fields for *chutra*. Also those fields are the fields of the Y.P.K. Hrinaṇḍaliṅgeśvara. Then the fields that have become transplantations: the *panadān* from the *trok*, *varok* became: 86 plots, measured in *jāk* their contents is 36 *jāk* 9 *v tandoñ*. The sowing ⟨fields⟩ with them: 38 plots, their contents 22 *jāk tandoñ*.

⟨B8–B11⟩ This is the field Janəh. Its boundary: from a shared dike with the field Yān Bharuv (“new god”), it heads to the East until sharing a dike with the field Pu Mahāniyama. It turns and heads to the South, going until the tank of the *vihāra*. From that ⟨*vihāra*⟩, it closely heads to the West until it goes back until sharing a dike with the field Yān Bharuv. Inside that section, there are no other fields for *chutra*. Also this field is the field of the Y.P.K. Hrinaṇḍaliṅgeśvara. Then, the field has been made into transplantations, the *panadān* from the *trok*, *varok* became: 2 plots, measured in *jāk* its content 20 *jāk tandoñ*.

⟨B12–B15⟩ These are the boundaries of the field Varāv: from the *qjvañ* Varāv, it goes along the stream Varāv. Heading to the North, it goes to the limit of the *dvil* Varāv. It turns and goes to the East until the stream Tanupar Tamā (“descending bridge”). It goes along that stream and heads to the South until sharing one dike with the field Sev Ulik, closely [following] back to the *qjvañ* Varāv. Inside that section, there are no other fields for *chutra* and *ganan*. Also this field is the field of the Y.P.K. Hrinaṇḍaliṅgeśvara. Then, the field has been made into transplantations, the *panadān* from the *trok*, *varok* became: 9 plots, its content 15 *jāk tandoñ*. These fields, they offered to the mother of lord (pov) Laman Dhari.

⟨B16–B19⟩ These are the fields at Ravvain. Pathun offered *vi alā*. ⟨From⟩ the *vrādāy*, the confluence of the stream shares one dike with the field Yān Bharuv. It heads to the North until a dike of the field of *yāñ pu*, the mother of Mandarakanteśvara. The boundary marker of the *ganan* heads to the East and falls to the stream Cakīr. The boundary marker of the *ganan* heads to the South and falls until the river. It closely heads to the West back to the *vrādāy*. There are no other fields in that ⟨section⟩ *vvān*. Also, those fields are the fields of the god Hrinaṇḍaliṅgeśvara.

〈B19–B22〉 Then whoever *snah* who came to the offering of fields at that time:

- *ājñā pov ku* Rājendramantrī,
- with Śīlih Ulik Tuluke,
- with Sabhādharmādhikāra the older,
- with Sabhā Paliy Anaih,
- with Nyāyādhipati of the Campa community,
- with Śoddhavikrama of Jiñyar,
- with Sabhārāja of the country of Cvah,
- with Sabhā of Cvah Bharuv Campa,
- with the *kurun* of the Y.P.K. mother of Mandarakanteśvara at Slāy Campa,
- with the family of Pum Iśśarakal Vijai,
- with Likhita Ulik,
- with Pvah Jvot here in Saravvañ Hiram at Paliy Anaih.

The fields have been made into transplantations: 25 *jāk tandoñ*, *yatok varok*: 5 *jāk tandoñ* also.

Extra line at top of B

〈B1〉 The god Hrinaṇḍalingeśvara has offered to Māy Vruv, priest.

Commentary

The spelling of the text is quite inconsistent. In our translation, we normalise words and titles of Sanskrit origin according to Sanskrit spelling. Many cases involve spelling without final *a* of Sanskrit words that end with this letter. In some instances, one notes that the engraver himself was inconsistent, notably in the toponym Atāl, also spelled *atāla* and in the string *kachuta* (perhaps to be analyzed *ka chuta*), also spelled *kachutra*.

〈A8, B7〉 A unique phenomenon occurs twice in A11 and B7, namely the abbreviation of units of measurement non by their initial syllable (as is common in Indian and Javanese inscriptions) but by their final letter.

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