Statue of a Śivācārya on the Nhơn Hải Peninsula (C. 214), 15th cenrury CE

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Edition

〈01〉 (Oṁ̃)

〈1〉 [...]pu pa[...]〈2〉 [...][p]u-poṁ̃ tana rayā ya dṛ[m̃][...]〈3〉 [...][da](da)[m̃]n· dadaṁ̃n· varṇṇa Urāṁ̃ Aviḥ

〈4〉 [|] (s)vast(i) | yāṁ̃ poṁ̃ ku śrī vṛṣu viṣṇujātti vīrabhadrava[rm](m)[ade]〈5〉va | bṛṣu-vaṅṣa Ādi pūra ṅgauk· glauṁ̃ vijaya | prathamāviśeka〈6〉 di śaka Eka-loka-naya-rāma taṁ̃l· śaka rāja-Ag¿g?〈n〉i-vānu-ca〈7〉kṣu pu-poṁ̃ ku kā rijan· dhvajakalpa paṇcākṣara klāḥ di pancedri〈8〉ya klāḥ di paṇcatāppa ṅan· rijan· śattayañña paṇcamakutta〈9〉 pu-poṁ̃ ku kā Imyaṁ̃ mvoḥ vākya yāṁ̃ poṁ̃ ku śrī jayasiṅghavarmma〈10〉deva mayvā di rāja dudiṁ̃ pu poṁ̃ ku kā mapunaḥ vumvoṁ̃ pavvak· Anva〈11〉k(·) vriṁ̃ Adhyā vuḥ [...] vuḥ (haI)n· humā [...]〈12〉 mraṁ̃ṁ̃k· yāṁ̃ nī ||

Apparatus

〈01〉 (Om̃) • the trace of a sign above line 1 is likely to have been the descending part of this invocation.

〈3〉 [da](da)[m̃]n· dadam̃n· ◇ *(na/n·) dadam̃n·* ECIC.

〈4〉 [|] • space does not seem sufficient for a more substantial liminal sign, and comparison with the lay-out of C. 128 suggests that only a *daṇḍa* originally preceded *svasti* here.

〈5〉 pūra ṅgauk· glauṁ̃ vijaya • cf. C. 43, face A, l. 3 *pūra ṅauk glauṁ̃ vijaya*. — 〈5〉 prathamāviśeka • understand *prathamābhiṣeka* (cf. C. 43, face A, l. 1-2 for the same spelling). Or *pratimābhiṣeka* (cf C. 42, l. 11)?

〈6〉 -Ag¿g?〈n〉i- • Or is the subscript *n* not different in shape from subscript *g* in this script variety?

〈7-8〉 pancedriya • I suppose that we must understand *pañcendriya*.

〈10〉 kā mapunaḥ • or analyze *kāma punaḥ*? Cf. C. 43, face A, l. 15 *kā ma°udyāna* (or *kāma udyāna*?).

〈12〉 mraṁm̃k· ◇ *(m)raṁ̃k·* ECIC.

Translation

... P.P.T.R. has assumed kingship ... various classes of all men.

Hail! His majesty Śrī Vṛṣu Viṣṇujāti Vīrabhadravarmadeva, [whose name] begins with Vṛṣuvaṁśa, [who hails from] the capital of Ṅauk Glauṅ Vijaya, who had his first royal consecration in Śaka one, (three) worlds, (four) policies, (three) Rāmas, (one) king (i.e. in 1343 Śaka): it came to pass (*taṁ̃l*) in Śaka (one) king, (three) fires, (five) arrows, (two) eyes (i.e. in 1352 Śaka) that milord performed a banner-ritual (?, *dhvajakalpa*) of the five-syllable (mantra) without the five senses, without the five penances and he performed a hundredfold-offering of five crowns. Milord then saw and realized (?, *imyaṁ̃ mvoḥ*) the instruction (?, *vākya*) of his majesty Śrī Jayasiṁhavarmadeva to give protection to future kings. Milord then restored the sanctuary, *pavvak* an *anvak*, gave *adhyā*, offered ... this god.

Commentary

With lines 4-5, cf. C. 57 l. 1-2: *śrī vṛṣuvaṅśa viṣṇujātti vīrabhadravarmmadeva pu poṁ ku ya ādināmma*. In l. 9-10, it seems attractive to understand the sentence in the sense 'instruction to future kings to give protection'. On the expression *pavvak anvak*, which must denote some action with regard to some kind of strcuture, see Griffiths *et al.* 2012, p. 214, n. 55, on C. 43, face B, l. 3-4.

Bibliography

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Primary

[ECIC] 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 204–206.

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