An Mỹ fragment (C. 227), 9th century Śaka

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Palaeographic description

The lettering is characteristic of the ninth and tenth centuries CE.

Edition

〈Face A〉 〈A1〉 po[m̃] ku sa [...]〈A2〉 top· dravya yām̃ pu poṁ ku siniy· si [...]〈A3〉 top· humā yām̃ dandau yām̃ krauṅ· vaṁk· prauk· yām̃ [...]〈A4〉 dlai yām̃ top· Aṭul· top· sulā supā(y·) [...]〈A5〉 dlai dyā sulā supāy· ndop· kaIn· ne[...]〈A6〉 siy· Urām̃ pamataḥ matandās· niy· [...] [aso]〈A7〉 v· vañāk· hitaṁ putiḥ [...]〈A8〉 [1+] Urāṅ· nan· [...]

〈Face B〉 〈B1〉 [...] humā〈B2〉 [...] (vi)hāra trā〈B3〉 [...] (ya) doṁ di vāyavya sā〈B4〉 [...] dauk· kadyaṅ· humā (va)〈B5〉 [...] cal· sulauṅ· humā (d)i (ka)〈B6〉 [...] yām̃ (pamataḥ) h(u)mā yām̃ pu〈B7〉 [...] (va)ñāk· hitaṁ putiḥ sa〈B8〉 [...] di naraka avīci madyān· (ga)〈B9〉 [...] [Urā]ṅ· nan· dauk· di naraka Avista la〈B10〉 [...] (c)iy· humā lu(v)[uk](·) [...]〈B11〉 [...] (ticcau A) [...]〈B12〉 [...] (n)āya [...]

Apparatus

〈B6〉 (pamataḥ) ◇ *[3+]* CIC.

〈B11〉 (ticcau A) ◇ *(ticcau)* CIC.

Translation by Griffiths *et al.* 2012

〈A1–A8〉 [...] my lord [...] destroy the property of my lord the god of this place [...] destroy the rice-fields of the god, the ponds of the god, the dikes and the *prauk*[1] of the god [...] forest[2] of the god, destroy the *aṭul*,[3] destroy the leaves[4] of the Supāy 〈trees〉[5] [...], forest *dyā*[6] leaves of the Supāy 〈trees?〉, *ndop*[7] the cloth[8] [...] whichever man breaks or annuls this 〈grant〉 [...] many black and white dogs 〈visit〉 [...] that man [...][9]

〈B1–B12〉 [...] rice-field [...] monastery too [...] all that is in the north-west, one [...] resides at Kadyaṅ. Rice-field [...] Sulauṅ. Rice-field at [...] god [...]. Rice-field of his highness [...] many black and white 〈dogs visit〉 [...] in the hell Avīci *madyān* [...] that man will reside in all hells [...] rice-field Luvuk [...]

[1] *prauk*: in this context, the sense of this word (which elsewhere means 'squirrel' or 'divinities, spirits, ancestors') still eludes us.

[2] *dlai*: this inscription yields some of the few attested cases of the word *dlai*, which seems to be the older form of the word that later became *glai*, as seen in numerous Cam inscriptions of later centuries, and still used in the modern Cam language. An example of a related sound change is seen in the word *tluv*, observed in some inscriptions of the first millennium, where it means 'three', and which obviously constitutes an etymologically more authentic form of the word that became and still is *klov*. Cf. also the word *draṁ/graṁ*, as discussed in this catalog under C. 150, pp. 235–236 and C. 43, p. 216 n. 73.

[3] *aṭul*: one could possibly read *aṅul*. Either way, the word is unknown to us

[4] *sulā*: possibly to be translated rather as 'wood chip'.

[5] *supāy*: our supposition that this denotes some kind of tree is a pure contextual guess.

[6] *dyā*: we do not know such a word. Possibly emend *vyā*?

[7] *ndop*: this is the only occurrence of this word in the entire corpus, and the word is not recorded in the available Cam dictionaries. We only find the form *mandop*, probably derived from base *ndop* by prefix *ma-*, in C. 108, face B, l. 5: *vṛliy urāṅ mandop sarvvākarādāna du yāṅ pov mahāliṅga*. Huber (1911, p. 276) translated this "si un homme détruit les biens du dieu Mahāliṅga". If this translation is correct, then *mandop* would mean 'destroy' and the base *ndop* would be a synonym of the word top that is repeatedly used in this inscription. But Huber gives no arguments and his proposal seems to us rather unlikely to be correct (among other reasons because *sarvvākarādāna* can hardly mean 'goods').

[8] *kaIn*: this is very likely the same as the word *kain* in Malay, which was likewise spelled *kaIn* in Old Malay (cf. Griffiths 2011, p. 148). It is found once elsewhere in Cam inscriptions, in C. 106, face A, l. 11, but was not recognized by the editor Finot (1904, p. 101), who separated *ka in* (and did not translate).

[9] *hitaṁ putiḥ ... urāṅ nan*: these words are found in other inscriptions too, always with the word *asov* 'dog', and are a typical part of the admonitory formulas. Dreadful black and white dogs will visit him who does not respect the grant. From other inscriptions, one expects *inā urāṅ nan* 'that man's mother', for it is usually she who will be the victim of her son's wrongdoings, but it seems impossible to read (*i*)*nā* at the beginning of line 8.

Commentary

The museum holds two fragments that were found during excavations at An Mỹ, in Quảng Nam province, in the year 1982. We consider it possible that they belong to one original object, along with a third inscribed fragment, that is currently held by a villager close-by the site (inscription C. 229, see ECIC III Griffiths *et al.* 2008–2009, p. 454). The fragment bearing C. 227 shows text on two faces and is nicely readable, but given the fragmentary state, with not a single line completely preserved, it is nearly impossible to extract any coherent sense out of it. Things are even worse for C. 228 (which is virtually unreadable on the estampages), and the same seems to be true for C. 229, which is illegible on photos and for which we do not have any estampage at all. For this reason, the remainder of this entry will deal only with C. 227

Bibliography

First edited with translation into English by Arlo Griffiths et al. (2012, pp. 273–275). The inscription is re-edited here by Salomé Pichon based the EFEO estampages n. 2077 and n. 2078.

Primary

[CIC] Griffiths, Arlo, Amandine Lepoutre, William Aelred Southworth & Thành Phần. 2012. *Văn khắc Chămpa tại Bảo tàng Điêu khắc Chăm - Đà Nẵng / The inscriptions of Campā at the museum of Cham sculpture in Đà Nẵng*. Ho Chi Minh City; Hanoi: VNUHCM Publishing House and Center for Vietnamese and Southeast Asian Studies University of Social Sciences and Humanities Vietnam National University Hồ Chí Minh City; École française d'Extrême-Orient. [URL]. Pages 273–275.

Secondary

Griffiths, Arlo, Amandine Lepoutre, William Aelred Southworth & Thành Phần. 2008–2009. "Études du corpus des inscriptions du Campā, III: Épigraphie du Campa 2009-2010: prospection sur le terrain, production d'estampages, supplément à l'inventaire." BEFEO 95, pp. 435–497. DOI: 10.3406/befeo.2008.6118. [URL]. Page 450.