Components of the altar from Đồng Dương (C. 236), 9th century Śaka

Arlo Griffiths and Salomé Pichon

Authors of digital edition: Arlo Griffiths, Salomé Pichon

Contributor: Salomé Pichon

Identifier: DHARMA_INSCIC00236

Repository: Campā (tfc-campa-epigraphy)

File path: xml/DHARMA_INSCIC00236.xml

Language: Sanskrit [Cam]

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

Palaeographic description

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

Edition

Zone A3

gni

Zone A5

ī

Translation by Griffiths *et al.* 2012

Zone A3

Southeast[1]

Zone A5

Northeast[2]

Commentary

These two syllables are without doubt intended to aid the foreman or his workers in correctly assembling the blocks, by providing their orientation: the staircase has to be oriented between Southeast and Northeast, or, in other words, towards the East. The signs were not meant to be visible anymore after assembly of the altar, being covered up by a higher level of blocks.

Bibliography

First edited with translation into English by Arlo Griffiths et al. (2012).

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 281–282.

Secondary

BEFEO 35. *Bulletin de l'École française d'Extrême-Orient, tome XXXV, 1935*. Vol. 35. No place, 1935. [URL]. Page 458.

[1]The block showing the temporary mark A3 in the photo is engraved with the syllable *gni*. This is an abbreviation of *agni*(*dik*), that is the guardian deity of the Southeast, Agni, or the direction (*dik*) that he oversees.

[2]The block showing the temporary mark A5 bears the syllable *Ī*. This is an abbreviation of *īśāna*(*dik*), that is the guardian deity of the Northeast, Īśāna, or the direction (*dik*) that he oversees.

Vandermeersch, Léon & Jean-Pierre Ducrest. 1997. *Le Musée de Sculpture Cạm de Đà Nẵng*. Paris: École française d'Extrême-Orient. Pages 113–116.

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