Tư Lương stele (C. 237), 1360 Śaka

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Palaeographic description

The lettering is characteristic of the fifteenth century CE.

Edition

〈Face A: Front〉 〈A1〉 svasti madā parama-rājādh(i)rāja Ā〈A2〉tmaja di yāṁ poṁ k(u) jayasiṅhavarma vṛṣu-vaṁṅṣa (pu-po)ṁ〈A3〉 k(u) pura rāja-grāmma ṅauk· glauṁ vijaya du¿ṅ?〈n〉an· draṁ rāja yvan· kvīra ma〈A4〉rai tupak· ṣuḥ khin· rajan· yuddha

trā taṁl· dvau triṅṣa Abhiśe〈A5〉ka draṁ Inravarma paṇḍap· dadaṁn· bhaṇḍ(ā)ra patryak· lyaṁ kanāya pajeṁ〈A6〉 samraṁddhipurī

di thun· (bhyā)gra-ṇakṣatra padaṁṅ· maṇḍīra ṅan· paṅap·〈A7〉 sāṁ surak· dadaṁn· Adhvā pavaṁk· vanaṁk· krauṁ hayāvv· pajeṁ rājadhā〈A8〉ṇnī

madā ka tmuṁ kirenra vap· viṅṣa kāla di hayāvv· Amil·〈Face B: Back〉 〈B1〉 [3+]k·

(pa)dadaṁn· d(a)k· varna trā madā ka tmuṁ dhaval(a)〈B2〉 [2+]ra nī putta di vavaḥ Air· laṅuv· taṁl· Aṣta triṅṣa〈B3〉 (sāṁ) surak· śilā-likhitta ṇī di rājadhvanna nī 1360‖

Apparatus

〈A2〉 vṛṣu-vaṁṅṣa (pu-po)mṁ〈A3〉 k(u) • Or should we read *vṛṣu-vaṁṅṣa (pu po)mṁ kā*? It's conceivable that *kā=u* was engraved, i.e., the consonant *k* with two vowel markers (*ā* and *u*), and that both a syllable *ku* and a syllable *kā* should be read. Indeed, the sequence *pu poṁ ku kā* is found in contemporary inscriptions C. 43, C. 57 and C. 214.

〈A3〉 du¿ṅ?〈n〉an· • It seems that *duṅan·* must be a scribal error for *dunan·*, a word found in numerous other inscriptions and sometimes in similar contexts (e.g., C. 3.2, C. 3.2 and C. 43).

〈A4〉 ṣuḥ • This seems to be an apheretic form for *mṛsuḥ*, and probably not an error for the same sequence *ṣuḥ khin·* also occurs in C. 43 (B6). The expression *marai mṛsuḥ/mrasuḥ* is common, here with inserion of the word *tupak*.

〈A6〉 (bhyā)gra-ṇakṣatra • Rustic spelling for *vyāghra-nakṣatra*. — 〈A6〉 maṇḍīra ṅan· ◇ *maṇḍī vaṅan·* BEFEO • In my previous publication, I misread *ra* as *va* and wrongly split the words, not recognizing *maṇḍīra* as a rustic spelling for Sanskrit *mandira*.

〈A7〉 rājadhā〈A8〉ṇnī • Depending on how we choose to interpret *rājadhvanna nī* in B3 (see below), it is conceivable that we must intervene in the text to allow the same reading and interpretation here. But in favor of accepting the word *rājadhānī* speaks the fact that it is found in some other inscriptions (C. 25, line A17, and C. 64, line 3), so that an emendation to *rājādhva nī* here seems rather less plausible.

〈A8〉 madā ka tmuṁ • The same words occur again below in B1. The string *madā tmuṁ* occurs in C. 30A1 (7); *kā tmuṁ* C. 30A2 (7) and C. 89 (B11 and B14). — 〈A8〉 Amil· • Is this a verb related to *ambil* "take" in Malay? Or do we rather have the same word *amil* that means "tamarind" in Modern Cham?

〈B1〉 (pa)dadaṁn· d(a)k· • The reading of this sequence is probably not yet as it was intended. The expression *(dadaṁn·) dadaṁn· varṇna* occurs in C. 4 (A3–4) and C. 214 (3). As for *dak*, this might be the word recorded by Aymonier & Cabaton 1906, p. 213, with the meanings « *ranger, arranger, placer, etc. ...* ». Reading directly from the stone, I failed to confirm the impression given by the estampage that we should rather read *dik*. If nevertheless this is the intended word, it could be a hitherto unattested alternative manifestation of the Sanskrit word *diś* that commonly occurs as loanword in Old Cham in the form *diśa*. Indeed one reads *(dadaṁn·) dadaṁn· diśa* in C. 13 (B6) and C. 56 (C3). See

also our discussion of the expression *diśa sā diśa* in Griffiths & Lepoutre 2016, p. 270. — 〈B1〉 dhaval(a)〈B2〉 [2+]ra • A hypothetical restoration, based on the parallelism with the phrase *Un·karśa-dhavala-gajādi* (that I assume to be a rustic spelling for *utkarṣa-dhavala-gajādi* in Sanskrit) found in C. 56 (A9–10) would be *dhavala-gaja-vara* "excellent white elephant".

〈B2〉 di vavaḥ Air· laṅuv· • It might also be possible to read *Uvaḥ*. But see C. 56 (B1–3) *di vabaḥ (c)rauḥ laṅuvv·*.

〈B3〉 rājadhvanna nī • There are a number of angles for interpreting this sequence, which I am tempted, within this inscription itself, to compare with the words *Adhvā* and *rājadhāṇnī* in A7–8, while more distant comparisons are also conceivable, such as *rājamāna* "royal dignity" (an expression that seems to appear in C. 225, line 9) or *rājadharmma* (C. 42, line 13). It is imaginable that we are dealing with a rustic spelling of *rājadhānī nī* ("this capital"), but I tentatively assume that it is rather to be understood as *rājādhvā nī* ("this royal road").

Translation

〈A1–A4〉 Hail! There was a supreme sovereign of kings, son of His Majesty (*yāṅ poṅ ku*) Jayasiṅhavarman of the line of Vṛṣu, my lord (*pu-pov ku*) of the city of royal residence (*rājagrāma*) Ṅauk Glauṅ Vijaya. 〈When〉 this one (*dunan*) took the kingship, the Viets (*yvan*) and the Khmers (*kvīra*) attacked openly (*tupak*), wishing (*khin*) to make war.

〈A4–A6〉 And in 〈the year〉 thirty-two, he received consecration, taking 〈the name of〉 Indravarman,[1] awarded various estates (*bhaṇḍāra*), by his grace (*kanāya*) had a prince crowned (*pa-tryak*),[2] founded (the temple called) Samṛddhipurī.[3]

〈A6–A8〉 In the year of the Tiger (*vyāghra-nakṣatra*),[4] he founded temples (*maṇḍīra*)

[1]The same event is mentioned in C. 56.

[2]This translation is probably to be revised. My interpretation of *patryak* as "had crowned" was only based on the unproven supposition that the base *tryak* in Old Cham can be connected with the entries *tvak/trvak* « *coiffer, poser sur, mettre comme coiffure, endosser* » in Aymonier & Cabaton 1906, p. 199 and 203. Under *kanāy* (p. 56), the dictionary quotes a phrase *kanāy malyaṅ patau* « *roi clément en magnifique (expression usitée en parlant du roi)* ». This is very reminiscent of the phrase *patryak· lyaṁ kanāya* that we have here.

[3]Samṛddhipurī is probably the name of a temple, for in inscription C. 42, l. 10, is is the name of a *rumaḥ*. See Hardy 2019, p. 231.

[4]See Cœdès 1935, p. 319 on the use of the cycle of twelve animals in Modern Cham, *ibid.*, pp. 323–324 on the use of the term *nakṣatra* in the sense of "year" in this context. On this last point, see also Eade 1995, p. 31, n. 27 and Ferlus 2010.

and built houses of letters[5] ⟨on⟩ various roads (*adhvā*), laid dams across the Hayāv river, founded the capital.

⟨A8–B3⟩ It happened that he met (*madā ka tmuv*) the Montagnards (*kirendra*)[6] a total (*vap*) of twenty times in Hayāv … he again put the various social classes (*varṇa*) in order. It happened that he obtained this white [excellent elephant].[7] He washed (*putta*) himself at the mouth of the Air Laṅuv. In (the year) thirty-eight ⟨was built⟩ the house of letters of this stone inscription on the royal road. ⟨It was in the year Śaka⟩ 1360.

Translation into French by Griffiths [2021] 2020

Salut ! Il y eut un suzerain suprême des rois, fils de sa Majesté (*yāṅ poṅ ku*) Jayasiṅhavarman de la lignée de Vṛṣu, mon seigneur (*pu-pov ku*) de la cité de la résidence royale (*rājagrāma*) Ñauk Glauṅ Vijaya. (Lorsque) celui-ci (*dunan*) prit la royauté, les Viets (*yvan*) et les Khmers (*kvīra*) attaquèrent ouvertement (*tupak*), souhaitant (*khin*) faire la guerre.

Et en (l'année) trente-deux, il reçut la consécration, prenant (le nom d')Indravarman, attribua divers domaines (*bhaṇḍāra*), par sa grâce (*kanāya*) eut un prince couronné pa-tryak, fonda (le temple appelé) Samṛddhipurī.

En l'année du Tigre (*vyāghra-nakṣatra*), il fonda des temples[8], construisit des maisons de lettres ⟨sur⟩ diverses routes, construisit un barrage sur la rivière Hayāv, fonda la capitale.

Il arriva qu'il rencontrât les Montagnards un total (*vap*) de vingt fois à Hayāv … il mit à nouveau les divers rangs (de la société))en ordre. Il arriva qu'il obtînt cet [excellent éléphant] blanc. Il se lava (*putta*) à l'embouchure de l'Air Laṅuv. Dans (l'année) trente-huit ⟨fut construite⟩ la maison de lettres de cette inscription sur pierre sur la route royale. ⟨Ce fut en l'année Śaka⟩ 1360.

[5]"Houses of letters" is a translation for the words *sāṁ surak* that reappear below in B3. The implication of this expression is uncertain. Perhaps *sāṁ* simply means *dwelling, container* instead of *house*, while *surak* surely means *letter*, so *sāṁ surak* may refer to the inscription itself. If so, *sāṁ surak śilālikhitta* in B3 could be translated as *the inscription engraved in stone* (since *śilālikhitta* literally means "engraved in stone").

[6]The meaning of the phrase *madā ka tmuv kirendra* (and of *madā ka tmuv dhavala…* in B1–2) is very uncertain, the meaning of each word being debatable. On *tmuv*, in particular, a useful discussion can be found in Finot 1903, p. 640, n. 2, although the author does not take into account the obvious etymological connection with *təmu* "to meet" in Malay. See also *mahnā kirendra* in C. 56, C8–9.

[7]Cf. C. 56.

[8]My previously published translation "fonda le Maṇḍī Vaṅan" is now obsolete.

Bibliography

First published, with a translation into French, in Griffiths [2021] 2020 on the basis of direct inspection of the stone as well as photographs and estampages. The present edition and translations are based on those of the mentioned publication, with some improvements.

Primary

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