K. 55. Stela from Kdei Ang, 6th century Śaka

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Identifier: DHARMA_INSCIK00055

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK00055.xml

Language: Sanskrit [Khmer]

Commit: 2026-11-09 14:46 (16691b9), last modified 2026-09-17 01:54 (2c24a58)

Palaeographic description

The lettering is characteristic of the seventh century CE.

Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 punas saṁskṛtya tenaiva
〈Column b〉 śrī[madā]mrātakeśvare
〈2〉 〈Column a〉 yojitāśeṣa-vibhavaṁ
〈Column b〉 śiva[li]ṅga-dvayaṁ kṛta[m·//]

2. Anuṣṭubh

〈3〉 〈Column a〉 somaśarmmā jaṭā-liṅgaṁ
〈Column b〉 hariś caite tathā [2+]
〈4〉 〈Column a〉 teṣān tena ca dattaṁ yo
〈Column b〉 devasvaṁ hartum iccha[ti//]

3. Anuṣṭubh

〈5〉 〈Column a〉 sa mūḍho narakaṁ yātu
〈Column b〉 kālasūtram avāṅśirā[ḥ]
〈6〉 〈Column a〉 sa-putra-pautra-santāna
〈Column b〉 Ā saptama-kulād api//

4. Anuṣṭubh

〈7〉 〈Column a〉 svadattāṁ paradattāṁ vā
〈Column b〉 yo hareta vasundharām·
〈8〉 〈Column a〉 śvaviṣṭhāyāṁ krimir bhūtvā
〈Column b〉 pitṛbhis saha pacyate//

5. Sragdharā

〈9〉 lākṣārāgopameyan nikhila-pura-janair llakṣitaṁ paṅkajānāṁ
〈10〉 raktatvaṁ yattadalāgreṣv anudinam uditaṁ śrīhareḥ puṣkariṇyām·
〈11〉 tan niśśeṣaṁ vinaṣṭaṁ bhavati khalu punas saṁskṛtāyāṁ tvayāsyāṁ□
〈12〉 dharmme te 'tyantaśuklā nihitam iha manas sūcayantīva padmāḥ//

6. Mālinī

〈13〉 〈Column a〉 ciram api sahajāntāraktatām āśu hitvā
〈Column b〉 sva-vapur ati-mano-jñaṁ śaṅkha-kundendu-śubhraṁ
〈14〉 〈Column a〉 ¡b!〈v〉ahati punar idānīṁ yad vanaṁ paṅkajānāṁ
〈Column b〉 kuśala-karaṇa-dakṣaṁ tvanmanas tatra hetuḥ

7. Anuṣṭubh

〈15〉 〈Column a〉 □ rājā śrījayavarmmeti
〈Column b〉 yo 'tyaśetānya-bhūbhujaḥ
〈Column c〉 somavaṅśāmala-vyoma-
〈Column d〉 -somas sarvva-kalānvitaḥ

8. Anuṣṭubh

〈16〉 〈Column a〉 tenāsmiṅ giriśe dāyi
〈Column b〉 kośo hutavaha-dyutiḥ
〈Column c〉 datta-kośa-sahasreṇa
〈Column d〉 sarvva-dig-khyāta-kīrttinā

9. Anuṣṭubh

〈17〉 〈Column a〉 tenaiva rājñā dharmma-jña〈Column b〉s
sad-bhṛtyaḥ kula-santateḥ

〈Column c〉 sat-kṛtyāḍhyapurasyāḍhyo
〈Column d〉 [yo 'dhyakṣatve] niyojitaḥ

10. Anuṣṭubh

〈18〉 〈Column a〉 tenotsavaś śivasyāsya
〈Column b〉 saṁmataḥ pura-vāsināṁ
〈Column c〉 varadagrāma-patinā
〈Column d〉 [4+]bhavuddhinā

11. Anuṣṭubh

〈19〉 〈Column a〉 mādhavasya tṛtīye 'hni
〈Column b〉 dāna-kāla-praśaṁsite
〈Column c〉 karttavyaś śraddhayā puṁbhi〈Column d〉r
i[cchadbhiḥ phala]m akshayaṁ

12. Anuṣṭubh

〈20〉 〈Column a〉 puṇyaṁ vījan na kuryyād yaḥ
〈Column b〉 puṇya-kṣetre maheśvare
〈Column c〉 Uru-sampatvalśāvāpti _-
〈Column d〉 nirāśa[3+]ha ca

Translation into French by Cœdès 1937–1966

1.

Les ayant consacrés à nouveau, le même érigea avec toute la richesse (requise), deux liṅgas dans (le temple du) vénérable Āmrātakeśvara.

2.

Un *liṅga* à chignon de Somaśarman, Hari, ces (dieux) et [...]: celui qui voudrait ravir le bien des dieux donné par lui à ces (divinités),

3.

que cet insensé aille dans l'enfer Kālasūtra, la tête la première, avec la lignée de ses fils et de ses petits-fils, jusqu'à la septième génération.

4.

Celui qui s'aviserait de ravir la terre donnée par lui-même ou par un autre, expie (ce forfait) changé en ver (et plongé), lui et ses ancêtres, dans des excréments de chien.

5.

Cette rougeur comparable aux teintes de la laque, que tous les habitants de la ville voyaient chaque jour s'épanouir au haut des feuilles des lotus de l'étang de Śrī Hari, elle avait péri sans laisser de trace. Mais voici qu'elle renaît dans cet (étang) restauré par toi, et que les nymphéas (redevenus) d'une infinie splendeur montrent en quelque sorte (eux-mêmes combien) ton coeur est attaché à la piété.

6.

Si, reprenant bien vite la rougeur intérieure qui leur fut si longtemps propre, cette forêt de lotus déploie de nouveau maintenant ses formes ravissantes où l'éclat de la nacre s'allie à celui du jasmin, et de la lune, la cause en est ton coeur capable de (toute) action salutaire.

7.

(Il est) un roi Śrī Jayavarman, qui a surpassé les autres princes de la terre, pleine lune dans le ciel sans tache de la race lunaire.

8.

A ce Gririśa fut donné un *kośa* brillant comme le feu par ce (prince) qui donnait des trésors (*kośa*) par milliers et dont la gloire était proclamée dans toutes les régions.

9.

Ce roi eut un serviteur excellent, instruit dans le devoir, lequel, selon la succession établie dans sa famille, fut institué par lui, après avoir été comblé d'honneurs, opulent (*āḍhya*) lui-même, ⟨dans le gouvernement de la ville⟩ d'Āḍḍhyapura.

10.

Et c'est par celui-ci, le maître du Varadagrāma, à l'intelligence [...], que fut ordonnée la tête (en l'honneur) de ce Śiva (à célébrer) par les habitants de la ville.

11.

Le troisième jour (du mois) de Mādhava, qui est recommandé comme une époque (favorable pour faire) des dons, elle doit être célébrée avec foi par les hommes ⟨qui sont désireux d'un fruit⟩ impérissable.

12.

Qui ne fait pas semence de bonnes oeuvres en ce champ pur (qui est) Maheśvara ne saurait espérer une moisson abondante ⟨dans l'autre monde⟩ ni ici-bas.

Commentary

George Cœdès 1937–1966, vol. 3, pp. 159–163) numbers the stanzas from number V onward, considering this inscription to be the continuation of the inscription K. 54.

〈3〉 Note that here Barth prints and interprets *somaśarmā jaṭā liṅgaṁ* as 3 words, while Cœdès prints and interprets *somaśarmmājaṭāliṅgaṁ* as a single compound. This seems less plausible, both grammatically and from the point of view of sense, than assuming *somaśarmmā* to be a regular nominative (and therefore parallel to *hariś*). Barth's and Cœdès' different interpretations and explanations are interesting, and Cœdès is doubtlessly right about the *jaṭāliṅga*; but it seems to me probable that Somaśarman referred to a *liṅga* or a statue of the Somaśarman form of Śiva ! Cf. K. 359, st. III (where Barth has mistakenly assumed Somaśarman to be the name of the donor).

〈8〉 Cœdès mistakenly prints *bhutvā*; but the estampage has *bhūtvā*.

〈10〉 The second *pāda* is hypermetrical and we must therefore adopt Barthes proposal, followed by Cœdès, to understand *yad dalāgreṣv* (instead of *yattadalāgreṣv*). Barth and, following him, Cœdès understand 3 sentences here: 1. *raktatvaṁ* is destroyed (*vinaṣṭaṁ*); 2. it starts to come into being again (*bhavati punas*); and 3. these lotuses (*te padmāḥ*), by their whiteness, seem to indicate (*sūcayanti+iva*) the purity of the benefactor's mind. This structure might seem even to be reinforced by the flourish at the end of *pāda* c, which might arguably have been intended as punctuation before the final sentence! But I am inclined to suppose that it was rather intended simply to fill out the vacant space at the end of the line so that the text is more nearly flush to the edge. Furthermore, although Monier-Williams records the use of padma as a masculine noun, *te padmāḥ* (instead of *tāni padmāni*) looks to me so barbaric that it seems unlikely that it should have been used in a stanza of such refinement ! Furthermore, the logic of the verse is odd if the redness that had been destroyed is already returning and yet the lotusses, as we then learn, are pure white after the restoration of the tank ! I therefore wonder whether the visarga after the very last word, padmā, has been added in error by the engraver (who, as we've seen, has slipped up in *pāda* b!). This would make *padmā* the subject both of *bhavati* and of the participle *sūcayantī*. We might then understand the conclusion of the verse as follows: "Lakṣmī (/prosperity/the Lotus-one) plainly (*khalu*) returns (*punaḥ bhavati*) in this 〈tank〉 restored by you, seemingly (*iva*) indicating (*sūcayantī*) that your (*te*) mind is fixed (*nihitam*) upon Dharma in as much as she is extremely white/pure (*atyantaśuklā*)." The idea that the lotusses of the tank, once red, have now, since the restoration of the tank, become white, could still be considered to be present in this verse (since Lakṣmī = lotusses), just as it is in the next.

〈11〉 The spiral symbol is probaly used for aliging the right end of the *pāda*.

〈19〉 Barth and Cœdès both print *tṛtīyāhni* in *pāda* a, but the estampage clearly has *tṛtīyehni*.

〈19〉 The restitution in *pāda* d is that proposed by Barth.

〈20〉 Barth and Cœdès print *pāda* c in this form and add a note: "Lire °sampadval°." They seem to take *valśa* ("twig, branch") to mean effectively "moisson".

〈20〉 One could consider restoring *pāda* d to read: °*nirāśas tatra ceha ca* "If one does not plant meritorious deeds as a seed in the field of merit that is Maheśvara, then there can be no hope of attaining an abundant crop in the next world (*tatra*) or in this one (*iha*)." The sentence would thus be anacoluthic because of the absence of a corelative pronoun answering to *yaḥ*.

Bibliography

First edited by by August Barth (1885–1893, pp. 55–60) with a French translation; reedited by George Cœdès (1937–1966, vol. 3, pp. 159–163) with a French translation; re-edited here by Dominic Goodall and Kunthea Chhom from estampage EFEO n. 529.

Primary

[GC] Cœdès, George. 1937–1966. *Inscriptions du Cambodge I-VIII*. Collection de textes et documents sur l'Indochine 3. Hanoi; Paris: Imprimerie d'Extrême-Orient. Volume 3, pages 159–163.

[AB] Barth, Auguste & Abel Bergaigne. 1885–1893. *Inscriptions sanscrites de Campā et du Cambodge*. Vol. 27. Notices et extraits des manuscrits de la Bibliothèque nationale et autres bibliothèques. Paris: Imprimerie Nationale. [URL] [URL]. Pages 55–60.