K. 157. Stela of Vat Kdei Car, 875 Śaka

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Identifier: DHARMA_INSCIK00157

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK00157.xml

Language: Old Khmer [Khmer]

Commit: 2026-11-14 14:32 (f68ac07), last modified 2026-09-19 07:30 (6c36829)

Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

1. Anuṣṭubh

〈Item A: Face〉 〈A1〉 Āsīc chrīharṣavarmmeti_
bhūpendroddhṛtaśāsanaḥ_
lavdharājyo〈A2〉 dayaś śrīmā_n
yo vedarasamūrttibhiḥ //

2. Anuṣṭubh

tasya bhṛtyo ridurvāryyo_
bha〈A3〉 rtṛbhaktitayā priyaḥ
yaś śrīvīrendravikhyāta_n
nāmāvāpa vibhūtibhiḥ //

3. Anuṣṭubh

〈A4〉 svāmibhaktitayā tasmai_
rājāhād bhogasaṁpadam·_
kedārasaṁyutañ caita〈A5〉d
vanaṁ vanam ṛgāku[lam· //]

4. Anuṣṭubh

[la](tā)pratānavitataṁ_
kānanaṁ kantakākulam·_
ya〈A6〉d vīkṣya saṅgateś ca [ꣾ]_
vraisaṅkād ity uvāca tat· //

5. Anuṣṭubh

Utkṛtya kantakaṁ sarvvaṁ_
vicchi〈A7〉 dyograñ ca kānanam·_
grāma[ꣾꣾ–]ṅkṛtya_
tatra so 〈’〉tiṣṭhipat ku〈A8〉 lam· //

6. Anuṣṭubh

vanaṁ puṣyalataṁ prācyāṁ_
[ꣾꣾꣾ–]ṅ dakṣiṇe vadhiḥ_
paścime〈A9〉 sthalamārggañ ca_
travāṅślvād uttare 〈’〉pi ca //

7. Anuṣṭubh

[ꣾ]bhāti lok[◡––] mā
〈A10〉 p[ra]nidhaye ca laukikam·_
lokānugraham ālokya_
lokeśarūpa〈A11〉 m ād[–ꣾ] //

8. Anuṣṭubh

[Ās]ī[d rājendrava]rmmeti_
rājendrarajanīśvaraḥ_
śrīmān ra〈A12〉sartuvasu[bhi]_[r]
[bhūṣitātmīyamaṇḍa]laḥ //

9. Anuṣṭubh

(tasyāptabhṛtyo) matimā_n
bh[a]〈A13〉[kt]ibhāgyo t[i]vallabhaḥ_

śrīkavīndrārimathana_n
nāmānvartham avāpa〈A14〉 yaḥ //

10. Anuṣṭubh

tasya bhāryyāpi yā [ku](ly)[ā]_
kontīnāmnī yaśasvinī_
〈Item B: Face〉 〈B1〉 tasyā yo mātulaśśrīv[ī]-
-r[e]ndravikhyātanāmadh ṛk· //

11. Anuṣṭubh

śrīmata〈B2〉ś śrīkavīndrāri_-
-mathanākhyasya śaktibhiḥ_
lavdhabho[ga]vibhūtir yo_
rājñaḥ〈B3〉 rājani bhaktitaḥ //

12. Anuṣṭubh

kontyākhyāṁ bhāgineyīṁ svāṁ_
nṛpatau tāṁ nivedya yaḥ
〈B4〉 rājñopaskarageheṣu_
sevivarṇṇe 〈'〉py atiṣṭhipat· //

13. Anuṣṭubh

devyāḥ lokeśvara〈B5〉syārccāṁ
śuddhāṁ kaṅsamayīm imām·_
yasmai bhūmipater bhaktyā
sabhū[ṣ]āṁ〈B6〉 bhūpatir dadau //

14. Vasantatilakā

so sthāpayad vipuladhīr avalokiteśa_-
rūpadvayaṁ suvi〈B7〉dhinā sahadevirūpaṁ_
prāsādaharmmyanivahe svahṛdīva divye_
vauddho gra〈B8〉dhīś śaraṇagāṣṭabhir atra bhaktyā //

15. Anuṣṭubh

ṣadvyāmaśeṣasaṁyuktaṁ_
triśatāyāmasaṁ〈B9〉yutam·_
trivyāmatriśatārddhāṅka_-
-vistāraṁ yat taṭākakam·//

16. Anuṣṭubh

triṣkāla〈B10〉bhūtasatvānāṁ_
hitārtham akarod ayam·_
saṁsthāpitāmarāṇāñ ca
〈B11〉 trayāṇāṁ snānakarmmaṇe//

17. Anuṣṭubh

jeṅ qrankṣetraṁ vihārañ ca_
jāva〈B12〉rkṣetrañ ca pīdakam·_
pamok·jamvūkṣetram evāpi_
canloṅ·[↓]〈B13〉kṣetram eva ca //

18. Anuṣṭubh

slākrāṅstukkrā[.](·) caṁpok·dvāyya_
dilok· yaṁ〈B14〉 kṣetram eva ca_
kaṁvaṅ· vavoṅ tu raṅgañ ca_
voḥmankṣetraṁ ta〈B15〉thaiva ca//

19. Anuṣṭubh

sabhūmyārāma¿h?〈d〉āsādi_
deśan devaṁ maharddhikam·_
sa〈B16〉ś śrīvīrendravikhyātaḥ_
kontyai sarvvam a¿h?〈d〉ād imam· // ✤ //

〈c1〉 〈Item c: Face〉 [3+]〈c2〉 si [2+]〈c3〉 [5+]〈c4〉 [5+]〈c5〉 [5+]〈c6〉 tai kandha〈c7〉 tai kaṁvai〈c8〉 si kansat(·)〈c9〉 si narāya〈c10〉 si [2+]〈c11〉 tai [2+]〈c12〉 [3+]〈c13〉 [3+]〈c14〉 [3+]〈c15〉 [3+]〈c16〉 [3+]〈c17〉 [3+]〈c18〉 [3+]〈c19〉 [3+]〈c20〉 tai kanso〈c21〉 tai kan[2+]

〈d1〉 〈Item d: Face〉 tai cīn(·)〈d2〉 tai thyak· [1+]〈d3〉 tai [2+]〈d4〉 tai [2+]〈d5〉 si mandira〈d6〉 tai rāga〈d7〉 tai śrādhi〈d8〉 tai kaṁvrau〈d9〉 tai jātivel[ā]〈d10〉 tai chke〈d11〉 tai mālatī〈d12〉 si prāna〈d13〉 tai panlās·〈d14〉 tai kaṁpit·〈d15〉 tai saṁAp·〈d16〉 [1+] magha〈d17〉 tai raṅga〈d18〉 tai kandeṅ·〈d19〉 tai kan·Ā〈d20〉 tai Āja〈d21〉 tai saṁmṛddhi〈d22〉 tai kansrāc·〈d23〉 tai chpoṅ·〈d24〉 neḥ paṁre [1+]

〈e1〉 〈Item e: Base of Face A〉 [2+] kanmvāy· [2+] ti loṅ ti jvan ta vraḥ // ✤ //

Apparatus

〈B15〉 ¿h?〈d〉āsādi ◇ *hāsādi* GC.

〈B16〉 a¿h?〈d〉ād ◇ *ahād* GC.

Translation into French by Cœdès 1954

1.

Il y eut un ⟨roi⟩ fortuné nommé Śrī Harṣavarman dont les rois élevaient les ordres ⟨sur leurs têtes⟩, et qui commença à régner ⟨en l'année marquée⟩ par les ⟨8⟩ formes, les ⟨6⟩ saveurs et les ⟨3⟩ Vedas.

2.

Son serviteur, incoercible pour les ennemis, cher à son maître à cause de sa dévotion, reçut le nom de Śrī Vīrendravikhyāta avec des honneurs.

3.

Le roi lui donna, en raison de sa dévotion envers son maître, une abondance de biens, avec des champs et cette forêt de pleine gibier.

4.

A yant considéré cette forêt couverte de jeunes pousses de [...], pleine d'épines, il la nomma par association d'idées Vrai Saṅkāt.

5.

Ayant arraché toutes les épines et coupé la forêt sauvage, il fonda un village [...] et y établit sa famille.

6.

Les limites ⟨du terrain⟩ sont : à l'est la forêt Puṣyalata ("lianes fleuries"), au sud [...], à l'ouest le chemin du tertre et au nord Travāṅ Slvāt.

7.

[...] brille [...] pour la prière, ayant considéré la prospérité du monde ici-bas, il a [...] une image de Lokeśa.

8.

Le roi nommé Śrī Rājendravarman, lune parmi les rois, fortuné, obtint la royauté ⟨en l'année marquée⟩ par les ⟨8⟩ Vasu, les ⟨6⟩ saisons et les ⟨6⟩ saveurs [...].

9.

[...] sage, jouissant d'une grande fortune et de la faveur ⟨royale⟩, il reçut le nom approprié de Śrī Kavīndrārimathana.

10.

Sa respectable épouse était nommée Kontī ; de celle-ci l'oncle maternel était le nommé Śrī Vīrendravikhyāta.

11.

Celui-ci, en récompense de sa fidélité, reçut du roi des biens et des honneurs, grâce au crédit du fortuné Śrī Kavīndrārimathana.

12.

Ayant offert au roi sa propre nièce nommée Kontī, il la plaça par ordre du roi dans la caste des serviteurs dans les dépendances du palais.

13.

A cause de sa fidélité envers son souverain, le roi donna à ce ⟨Vīrendravikhyāta⟩ cette pure image en bronze de Lokeśvara et de Devī, avec ses ornements.

14.

⟨Dans l'année marquée⟩ par 8, les ⟨7⟩ montagnes et les ⟨5⟩ flèches 3, cet éminent bouddhiste, à l'esprit large, érigea pieusement ici, dans ce groupe de prāsāt et de demeures célestes, comme dans son propre cœur, cette double image d'Avalokiteśa et celle de Devī, avec les rites prescrits.

15.

Ce bassin mesurant en longueur plus de trois cent six brasses, et en largeur trois cent trois brasses et demie,

16.

il l'a fait pour le bénéfice des êtres vivants aux trois moments de la journées, et pour les ablutions des trois immortels érigés ⟨par lui⟩.

17.

Le champ et le vihāra de Jeṅ Aran, le champ et le pressoir de Jāvar, le champ de Pamok Jambū, et le champ de Canloṅ,

18.

les champs de Slā Kraṅ, Stuk Krā-, Caṁpok Dvāyy, Dilok, Kaṁvaṁ Vavoṅ, Turaṅga et le champ de Voḥ Man,

19.

la puissante divinité, le pays avec ses terres, ses jardins et ses lieux de plaisir, ce Śrī Vīrendravikhyāta a donné tout cela à Kontī.

〈c1–d23〉 (Le texte khmer des petites faces ne donne qu'une liste d'esclaves qui se termine ainsi :)

〈d24–e1〉 Voilà les serviteurs [...] le neveu 〈ou la nièce〉 [...] donne à la divinité.

Translation

1.

There was (*āsīt*) 〈a king〉 called (*iti*) Śrī-Harṣavarman, illustrious (*śrīmān*), who took up the prosperity of the kingdom (*labdharājyodayaḥ*) 〈in the śaka year marked by〉 bodies 〈8〉, tastes 〈6〉, Vedas 〈3〉.

2.

〈There was〉 servant (*bh ṛtyaḥ*) of his (*tasya*), invincible to enemies (*aridurvāryaḥ*), dear (*priyaḥ*) because of his devotion to his master (*bhart ṛbhaktitayā*), who (*yaḥ*) received (*avāpa*) the name (*nāma*) Vīrendravikhyāta, along with honours (*vibhūtibhiḥ*).

3.

Because of his devotion to his master (*svāmibhaktitayā*), the king (*rājā*) gave (*adāt*) him (*tasmai*) a wealth of goods (*bhogasampadam*), and also (*ca*) this (*etat*) forest (*vanam*), along with a meadow (*kedārasaṁyutam*), full of forest animals (*vanam ṛgākulam*).

4.

On seeing (*vīkṣya*) this (*yat*) forest (*kānanam*) spread with the tendrils of creepers (*latāpratānavitataṁ*) and full of thorns (*kaṇṭakākulam*), and dense with impenetrability (*saṅkaṭāḍhyaṁ ca*) he called (*uvāca*) it (*tat*) Vraisaṅkād.

5.

Extirpating (*utk ṛtya*) all (*sarvam*) the thorns (*kaṇṭakam*), he cut down (*vicchidya*) the fierce (*ugram*) forest (*kānanam*), adorned (*samalaṅk ṛtya*) 〈that place〉 with a village (*grāmeṇa*) and he (*saḥ*) installed (*atiṣṭhipat*) there (*tatra*) a temple (*kulam*).

6.

In the east 〈the boundary〉 is the forest Puṣyalata; in the south the limit is [...]; and in the west it is the "Land Road"; and in the north it is the "Smooth Tank" (*travāṅ slvād*).

8.

There was once (*āsīt*) a moon among great kings (*rājendrarajanīśvaraḥ*) called (*iti*) Rājendravar- man, splendid (*śrīmān*), who ornamented his halo/kingdom (*bhūṣitāt-*

mīyamaṇḍalaḥ) ⟨in the śaka year marked⟩ by ⟨8⟩ Vasus, ⟨6⟩ seasons, ⟨6⟩ flavours (*rasartuvasubhiḥ*).

9.

That ⟨Rājendravarman⟩ (*tasya*) had a trustworthy servant (*āptabh ṛtyaḥ*), intelligent (*matimān*), whose good fortune was due to his loyalty (*bhaktibhāgyaḥ*), a chief favourite (*ativallabhaḥ*), who (*yaḥ*) received (*avāpa*) the fitting (*anvartam*) name (*nāma*) Śrī Kavīndrārimathana.

10.

And (*api*) he ⟨had⟩ (*tasya*) a wife (*bhāryā*), called Kauntī (*kontīnāmnī*) of good family (*kulyā*), famous (*yaśasvinī*); her (*tasyāḥ*) maternal uncle (*yo mātulaḥ*) bore the celebrated name Śrī Vīrendravikhyāta,

11.

who (*yaḥ*) received privileges and wealth (*labdhabhogavibhūtiḥ*) from the king (*rājñaḥ*) because of his devotion (*bhaktitaḥ*) towards the king (*rājani*), thanks to the powers (*śaktibhiḥ*) of the illustrious (*śrīmataḥ*) personage called Śrī-Kavīndrārimathana.

12.

Śrī-Vīrendravikhyāta (*yaḥ*) offered (*nivedya*) his own (*svām*) sororal niece (*bhāgineyīm*), namely this same (*tām*) Kauntī (*kontyākhyām*), and further (*api*) installed her (*atiṣṭhipat*) in ⟨charge of⟩ the group of servants (*sevivarṇe*) in the storehouses of ornaments (*upaskarageheṣu*) in accordance with ⟨the order of⟩ the king (*rājñā*).

13.

Because of his devotion (*bhaktyā*) to the king (*bhūmipateḥ*), the king (*bhūpatiḥ*) gave (*dadau*) this (*imām*) pure (*śuddhām*) brazen (*kaṅsamayīm*) image (*arcām*) of the goddess (*devyāḥ*) ⟨and⟩ of Lokeśvara, along with ornaments (*sabhūṣām*), to Vīrendravikhyāta (*yasmai*).

14.

This person of broad/generous mind (*saḥ...vipuladhīḥ*), a Buddhist (*bauddhaḥ*) of lofty mind (*agradhīḥ*), in accordance with the rules (*suvidhinā*), established (*asthāpayat*) two images of Avalokiteśa (*avalokiteśarūpadvayam*), along with an image of the goddess ⟨Prajñāpāramitā⟩ (*sahadevirūpam*), with devotion (*bhaktyā*), here in this (*atra*) heavenly (*divye*) group of temple-mansions (*prāsādaharmyanivahe*), just as (*iva*) ⟨they are installed⟩ in his own heart (*svah ṛdi*) in the ⟨śaka year⟩ 875 (*śaranagāṣṭabhiḥ*).

15.

This (*yat*) tank (*taṭākakam*) of three hundred vyāmas (*triśatāyāmasaṁyutam*), along with an extra ⟨length consisting⟩ of six *vyāma*s (*ṣaḍvyāmaśeṣasaṁyuktam*), having a width of one hundred and fifty three vyāmas (*trivyāmatriśatārdhāṅkavistāram*) [...].

16.

[...]this ⟨Vīrendravikhyāta⟩ made for the merit (*hitārtham*) of sentient beings living in all three times ⟨of past, present and future⟩ (*triṣkālabhūtasatvānām*) and (*ca*) for the ritual of bathing the three (*trayāṇām*) immortals installed here (*saṁsthāpitāmarāṇām*).

19.

The place (*deśam*), with its lands, gardens, servants and so forth (*sabhūmyārāmadāsādi*), and the god (*devam*) of great wealth (*maharddhikam*), — all (*sarvam*) this (*imam*) that same (*saḥ*) Śrī Vīrendravikhyāta gave (*adāt*) to Konti (*kontyai*).

Commentary

The line e1 is numbered A15 in George Cœdès' edition.

Bibliography

Edited by George Cœdès (1954, pp. 123–127) with a French translation, re-edited here by Dominic Goodall and Kunthea Chhom from the photo of estampage EFEO n. 1152. This edition and translation of the Sanskrit part is prepared in the context of the ERC DHARMA project during reading sessions in 2025 led by Dominic Goodall and S.L.P. Anjaneya Sarma (EFEO), and attended by Kunthea Chhom, Harunaga Isaacson, Judit Törzsök et al.

Primary

[GC] Cœdès, George. 1954. *Inscriptions du Cambodge, volume VI*. Collection de textes et documents sur l'Indochine 3.6. Hanoi, Paris: École française d'Extrême-Orient. Pages 123–127.