K. 493. Doorjamb from Tuol Kok Preah, 579 Śaka

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Palaeographic description

The lettering is characteristic of the seventh century CE. Tentative conclusion by Arlo Griffiths regarding the paleography of I versus Ī: - no śikhā is used for forming Ī until the Angkorian period - double wavy line seems normally to express short I, and only something clearly different can be Ī, so the reading of K. 30 has to be changed to Iśvara-, and then corrected back to Īśvara- with - the estampage of K. 50 isn't so clear, but I suspect the form intended was like the one seen more clearly in C. 87 and K. 1322: a kind of ra surrounded by dots (see attached screenshot from Indoskript, which gives ample parallels for this shape that I remember Claude Jacques refused to acknowledge when K. 1322 had just been discovered) - I haven't found any case that really resembles the wavy line plus curl seen in K. 493, but it is not as clearly distinguished from the doubvle wavy line as any of the specimens of Ī above, so we may assume for now that this form too could express I. The pre-Angkorian initial long *Ī* either has three horizontal layers, or it has the two dots or circles on either side of a vertical bar or loop. But the two dots with a little spiral below at the beginning of the expression ihāpi in K. 493 is a form of short i.

The shape of subscript -k is particularly liable to be confused with -t: see line 23 Ukka and sań kara.

Edition

〈01〉 svasti □

1. Anuṣṭubh

〈1〉 〈Column a〉 jayaty umārddha-kāyo 'pi
〈Column b〉 yogināṁ prabhavo [bhava?]ḥ //
〈2〉 〈Column a〉 parābabhūva yaṁ prāpya
〈Column b〉 manmatho loka-(m)anmathaḥ //

2. Anuṣṭubh

〈3〉 〈Column a〉 yaḥ pākaśāsana Iva
〈Column b〉 kṣitīndrair dhṛta-śāsanaḥ //
〈4〉 〈Column a〉 rājā śrījayavarmmeti
〈Column b〉 vijitārāti-maṇḍalaḥ //

3. Anuṣṭubh

〈5〉 〈Column a〉 tasyāmātyo 'navadyātmā
〈Column b〉 kulīno viduṣāṁ mataḥ //
〈6〉 〈Column a〉 vikhyāto jñānacandrākhyo
〈Column b〉 guṇa-jño guṇināṁ guṇī //

4. Anuṣṭubh

〈7〉 〈Column a〉 teneha sthāpito bhaktyā
〈Column b〉 śrīmān āmrātakeśvaraḥ //
〈8〉 〈Column a〉 yathā mama śive bhaktiḥ
〈Column b〉 prati-janma bhaved iti //

5. Anuṣṭubh

〈9〉 〈Column a〉 Ihāpi bhagavān pūrvvaḥ
〈Column b〉 śrīmān rudra-mahālayaḥ //
〈10〉 〈Column a〉 Ubhayor ddeva-kulayo〈Column b〉 r
ekatvam upabhogataḥ //

6. Anuṣṭubh

〈11〉 〈Column a〉 siṅhodaye vṛṣārddhendau
〈Column b〉 kṛṣṇa-dvādaśake śuceḥ //

〈12〉 〈Column a〉 śrīmān āmrātakeśo 'yaṁ
〈Column b〉 sthito nava-munīṣubhiḥ //

7. Anuṣṭubh

〈13〉 〈Column a〉 [ya](d a)smin· śraddhayā dattaṁ
〈Column b〉 kṣetra-dāsādikan dhanam· //
〈14〉 〈Column a〉 [yo ha]ret sa naro yāyā〈Column b〉d
narakān eka-viṅśatim· //

〈15〉 [4+][sā]nnidhyasya śrīvyomeśvarasya kṣetradvayam asmin·〈16〉 [2+] [āmrā-take]śvare dattam· Asya kṣetra-dvayasya niṣkrayaḥ Arccana〈17〉[5+]ṣmin· śrīvyomeś-vare dattam· Etad api śrīmatā śrījayavarmma〈18〉[ṇā] [4+]ddham· O yad api ca jñā-nacandreṇopārjjitaṁ tat sarvaṁ śrīmad-āmrātake〈19〉śvarasy(e/o)[4+]vyam· O

〈19〉 poñ· bhāvinaya ktiṅ· krapi canmat· I sre Aṁnoy· poñ· ta gui mās· [1+]〈20〉 sre phalada [ma](n·) jāhv· ta kurāk· jmeṅ· doṅ· poñ· vidyāśakti sare kanlaḥ jnāhv· gui kñuṁ kantai II〈21〉 caṁdak· I canlek[· yu]gala yau IIIO nu man· poñ· chāñ· ktiṅña sre poñ· tel· poñ· mat(i)śakti〈22〉 (ta) paṁre (t)eṁ gui laṅas· Ai ka(ñj)rap· qvac· purandarapura soṅ· ktiṅ· ra gui ge qnak· vraḥ kanmeṅ· dā(r·)〈23〉 [ca]nlek· yugala ta gui Ukka (y)au IIII

nu man· gui saṅ kara ta geO

sre travaṅ· bhāteja man· jāhv· ta poñ·〈24〉 [sre?] dharmmapradāna poñ· Ukka man· jāhv· ta kloñ· tāñ· ta poñ· bhāśleṣma man· Oy· snāṅ· □ni〈25〉ṣkraya ta vraḥ kamra[tā]ñ· cas· gui (te)l· pok· doṅ· vraḥ kamratāñ· śrī rudramahālaya〈26〉 sre teṁ Aṁvil· poñ· candravi□ndu ktiṅña Argha kñuṁ I sre kaṁluṅ· tnal· man· tāṅ· Aṁvī pradāna〈27〉 sre m(r)atāñ· bhākusuma man· Oy· ta vraḥ ma(ṇ)i Ai ka vraḥ pañ· _ sre man· jāhv· ta ge qnak· vraḥ cas·〈28〉 (t)el· Oy· kni(p)· ta vraḥ kamratāñ· U(kka) O(y)[·] (sa)tra (ka)n·Āk· _ sre poñ· vāṅ· pradāna cī Añ·〈29〉 doṅ· poñ· bhān(u?)prasiddhi _ sre lvāṅ· sa(ṅ)ke pradāna (p)oñ· mati□praśānti _ gui sre poñ·〈30〉 chāñ· phoṅ· poñ· cī soṁ gui saṅ· poñ· Oy· □ ta mratāñ· medhāvindu ku(m)ārāmātya〈31〉 mratāñ· Oy· (gu)i (ta) vraḥ // (s)r(e) mratā[ñ·] [1+]ma[1+]□vin(du) jeṅ· sruk· tmī (O)[y]· [ta] vraḥ maṇī

Apparatus

〈1〉 yogināṁ prabhavo [bhava?]ḥ ◇ *yogināṁ prabhavo [⏑–]ḥ* GC.

〈5〉 'navadyātmā ◇ *navādyātmā* GC.

〈13〉 [ya](d a)smin· ◇ *[⏑⏑]smin·* GC.

〈22〉 qvac· ◇ *qmac·* GC.

〈15〉 [4+][sā]nnidhyasya ◇ *[5+]nnidhyasya* GC.

〈18〉 śrīmad-āmrātake〈19〉śvarasy(e/o)[4+]vyam· ◇ *śrīmad-āmrātake〈19〉śvarasye[4+]vyam·* GC.

〈24〉 snāṅi ◇ *snāṅ·* GC.

〈28〉 (ka)n·Āk· ◇ *kun·Āk·* GC.

〈29〉 bhān(u?)prasiddhi ◇ *bhāna prasiddhi* GC.

〈30〉 phoṅ· ◇ *hoṅ·* GC. — 〈30〉 kumārāmātya ◇ *kumārāmatya* GC.

Translation

1.

Victorious is Bhava (Śiva), despite sharing half of his body with Umā, after meeting whom Manmatha (Kāma), tormentor of people's minds, was reduced 〈to ashes〉.

2.

The king called Śrī Jayavarman, whose orders, like those of Pākaśāsana (Indra), are received by 〈many〉 kings, has conquered the circle of enemies.

3.

His minister, of faultless character, born of an eminent family, honored among scholars, renowned as virtuous knower of the virtues of those who have virtues, is called Jñānacandra.

4.

He has installed here with devotion the illustrious Āmrātakeśvara 〈wishing〉 that (yathā) he have devotion towards Śiva in every birth.

5.

Here 〈he has established〉 also the Eastern Lord 〈named〉 the illustrious Rudramahālaya. Both temples are one from the perspective of their endowment.

6.

〈In the year reckoned with〉 nine, sages (7), arrows (5), (i.e., in 579 Śaka), when the rising 〈of the Sun〉 was in Leo, the Moon 〈having passed〉 half of Taurus, on twelfth waning of Śuci (i.e., the month Jyeṣṭha), this illustrious Āmrātakeśa was standing.

7.

He who takes away the wealth consisting in fields, servants, etc., offered with reverence to this ⟨deity⟩, must go to the twenty-one hells.

⟨15–19⟩ [...] two fields of Śrī Vyomeśvara near [...] offered to this Āmrātakeśvara. The purchasing of these two fields [...] homage given to this Śrī Vyomeśvara. This also was [...] by the illustrious Śrī Jayavarman [...] Whatever was acquired by Jñānacandra has to be [...] of the illustrious Āmrātakeśvara.

⟨19–21⟩ Poñ Bhāvinaya owed 1 ungelded water buffalo. Paddy-fields offered by the Poñ in its place (*ta gui*) ⟨amounting to⟩ [...] *mās* (units): the paddy-field (called) Phalada which he purchased from Kurāk Jmeṅ and Poñ Vidyāśakti, measuring a half *sare*, for the price of two female servants, 1 *caṁdak* ⟨and⟩ 3 *yau* of paired cloth for lower garments.

⟨21–23⟩ Now (*nu man*) Poñ Chāñ owed to the Poñ (i.e., Bhāvinaya) the paddy-field, a debt which Poñ Matiśakti, ⟨his⟩ former servant as (gui) a *laṅas* (?) at Kañjrap Avac ⟨under⟩ Purandarapura, paid off on his behalf (*ra gui*) ⟨by the following donation⟩: the personnel of the Young God, also on his behalf (*ta gui ukka*), received paired cloth for lower garments ⟨to the amount of⟩ 4 *yau*.

⟨23–31⟩ Now the return of interest (? *kara*) to them was:

- The paddy-field of the tank of Bhāteja, purchased from the Poñ (i.e., Bhāvinaya), as well as the paddy-field given by the Poñ for religious merit (*dharma-pradāna*), which was purchased from Kloñ Tāñ ⟨and⟩ from Poñ Bhāśleṣma, ⟨and⟩ which they (or: he, the Poñ) gave in return payment to the Old God who was united with V.K. Śrī Rudramahālaya.
- The paddy-field (called) Teṁ Aṁvil, owed by Poñ Candravindu as the price (*argha*) of 1 servant.
- The paddy-field within the embankment which was extended (? *tāṅ*) from ⟨the aforementioned paddy-field⟩ given ⟨by the Poñ for religious merit⟩.
- The paddy-field of Mratāñ Bhākusuma which he gave to the God Maṇi at Ka Vraḥ Pañ.
- The paddy-field which he purchased from the personnel of the Old God — which he offered as additional (*quk*) provision (? *knip*) to the God — ⟨in exchange for⟩ offering a *satra kanqāk*.
- The paddy-field of Poñ Vāṅ, a gift from Cī Añ and Poñ Bhānuprasiddhi.
- The paddy-field ⟨called/at⟩ Lvāṅ Saṅke, a gift from Poñ Matipraśānti. It was

the paddy-field of Poñ Chāñ with Poñ Cī. They asked it back. The Poñs gave it to Mratāñ Medhāvindu, princely adviser. The Mratāñ gave it to the God.

- The paddy-field(s) ⟨which⟩ Mratāñ °vindu of Jeṅ Sruk Tmī gave to the God Maṇī.

Translation into French by Cœdès 1937–1966

⟨1⟩ Bonheur!

1.

Victorieux est Celui qui, bien que possédant la moitié du corps d'Umā, est le premier des ascètes, Celui à l'approche de qui succomba Manmatha (l'Amour) agitant l'esprit du monde.

2.

Celui dont, tel Pākaśasana (Indra), les rois portaient les ordres, fut le roi Śri Jayavarman, vainqueur du cercle de ses ennemis.

3.

Il eut un conseiller irréprochable, de haute naissance, estimé des savants, vertueux et sachant reconnaître les vertus des gens vertueux, connu sous le nom de Jñānacandra.

4.

Celui-ci érigea avec dévotion le vénérable Āmrātakeśvara, en disant : "Puisse ma dévotion à Śiva se renouveler dans chacune de mes naissances!"

5.

Il y a ici aussi l'ancien dieu et le vénérable Rudramahālaya. Les moyens de subsistance de ces deux sanctuaires ont été réunis.

6.

Le lever (du soleil) étant dans le Lion, la lune au milieu du Taureau, le douzième jour de la quinzaine noire de Śuci, ce vénérable Āmrātakeśa a été dressé en (5) flèches-(7) muni-neuf.

7.

Que celui qui ravirait les biens, champs, esclaves, etc. donnés avec foi à ce (sanctuaire), aille dans les vingt-et-un enfers.

〈15–18〉 [...]deux champs de Śrī Vyomeśvara [...] donnés à cet Āmrātakeśvara. Le prix d'achat de ces deux champs [...] donné à ce Śrī Vyomeśvara, cela aussi par le vénérable Śrī Jayavarman [...].Tout ce qui a été acquis par Jñānacandra doit être [...] de Śrī Āmrātakeśvara.

〈19–20〉 Poñ Bhā Vinaya livre un buffle entier. Rizières données par le Poñ au temple: [...] *mās*. Rizière Phalada achetée à Kurak Jmeṅ ainsi qu'à Poñ Vidyāśakti, (mesurant) 1/2 *sare*, au prix de 2 esclaves femmes, 1 *caṁdak* (?), 3 *yau* de vêtements doubles.

〈21–23〉 Et Poñ Chāñ livre la rizière du Poñ que Poñ Matiśakti, ancien serviteur de *laṅas* (?) à Kaṅjrap Amac (dans) Purandarapura, livre en remboursement aux gens du Jeune Dieu (Vraḥ Kanmeṅ), qui demandent 4 *yau* de vêtements doubles en sus, à titre de payement de l'impôt. Rizière Travaṅ Bhā Teja, achetée au Poñ.

〈24–25〉 Les autres rizières données par le Poñ, ont été achetées à Kloñ Tāñ et à Poñ Bhā Śleṣma, et données en payement à l'ancien dieu, qui est réuni au V.K.A. Śrī Rudramahālaya.

〈26〉 Rizière Teṁ Aṁvil: Poñ Candra livre en payement un esclave. Rizière Kaṁluṅ Tnal, donnée par Tāṅ Aṁvi.

〈27–28〉 Rizière de Mratāñ Bhā Kusuma donnée au Saint Joyau (Vraḥ Maṇi) à Ka Vraḥ Pañ(?). Rizière achetée aux gens de l'ancien dieu que ...[1]

〈28–29〉 Rizière Poñ Vāṅ, don de Cī Añ et de Poñ Bhānaprasiddhi. Rizière Lvāṅ Saṅke, don de Poñ Matipraśānti.

〈30–31〉 La rizière de Poñ Chāñ que Poñ Cī avait restituée, le Poñ (Chāñ?) la donne au Mratāñ Medhāvindu, conseiller des jeunes princes, et ce Mratāñ la donne au dieu. Rizière de Mratāñ ...[2] Vindu de Jeṅ Sruk Tmī donnée au Saint Joyau.

Commentary

Four names with Bhā- are attested in the inscription: Bhāvinaya, Bhāteja, Bhāśleṣma and Bhākusuma. They allude to the Pāśupata sect. According to Julia Estève (2009, p. 476), names with 'Bhā-/Bha-' appear in 12 inscriptions (7th-11th century) : K. 493, K. 438, K. 424, K. 427, K. 107, K. 726, K. 927, K. 154, K. 291, K. 270, K. 843 and K. 366. For a discussion of the name with Bhā-, see Dominc Goodall (2015, vol. 2, pp. 26–28).

〈3〉 Pākaśāsana is listed among names of Indra in Puranic Encyclopeda p. 327.

[1]The passage is not translated by Cœdès.
[2]The begining part of the name -Vindu is lost.

〈1〉 Cœdès suggested that the last *akṣara* would be *kaḥ*, but this does not seem evident to us, and our conjectural restitution is inspired both by K. 253, face N, st. I *jayaty ambhoja-bhūpendra-durvvodha-prabhavo bhavaḥ* and by the repeated use of assonance in this stanza.

Bibliography

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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 2, pages 149–152.