K. 856. Kok Dong doorjamb inscription, 10th century Śaka

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Palaeographic description

The content of the Sanskrit stanzas is very similar to that of K. 468.

Edition

1. Anuṣṭubh

〈1〉 [˘˘˘˘˘–––˘/]
[˘˘˘˘˘–˘˘/]
〈2〉 devendrā [˘˘–––˘/]
[˘˘˘˘] tu [–] ś śriyam· //

2. Anuṣṭubh

〈3〉 vibhrad vasu[dharām] [–˘/]
[˘˘˘] bhuja-koṭaraiḥ

〈4〉 rājā śrī-jaya[vīrādivarmmā]-
[ntākhyo] guṇākaraḥ //

3. Anuṣṭubh

〈5〉 prave [⏑⏑⏑––⏓/]
[⏑⏑] nādhyuṣitaṁ manaḥ
〈6〉 svasthānaṁ yasya [vītāṅgo]
vāhyam aṅgam aśiśriyat· //

4. Anuṣṭubh

〈7〉 ya(s)yorasi [⏑––⏓/]
lakṣmīṁ vāhau mahīm api
〈8〉 nyakkarttum i[va te vaktre]
vasati sma sarasvatī //

5. Anuṣṭubh

〈9〉 kṛtya-loka [⏑––⏓/]
bhuvana-traya-bhūṣaṇe
〈10〉 su-bhāṣitā[d]i-ratnāṇām
śataṁ yasmin niveśitam· //

6. Anuṣṭubh

〈11〉 yam apakṣadamāruḍham
pariruddhārim āhave
〈12〉 pranemur akhil[orvvīpāḥ]
pṛthūpāyana-pānayaḥ //

7. Anuṣṭubh

〈13〉 śauryya-satyā [⏑––⏓/]
yasyaitat tri-tayaṁ priyaṁ
〈14〉 rājya-lakṣaṇam [anyeṣāṁ]
sambhavo sambhavo pi vā //

8. Anuṣṭubh

〈15〉 vinatānandananano
dvi-jihva-damanodyataḥ
〈16〉 tathāpy apakṣa-pātitvād
vainateyo yathā na yaḥ //

9. Anuṣṭubh

〈17〉 rāma-śatrughna-putro yas
su-mitrāpratima-priyaḥ
〈18〉 Ajānandaka[ro py evam]
āḍhyo daśa-ratho na tu //

10. Anuṣṭubh

〈19〉 kṛtavā [˽] [.]raśamanaḥ
prajāsu dadimātmakaḥ
〈20〉 vīta[hemoda]yo yo pi
varṇṇato nṛpa-candra-māḥ //

11. Anuṣṭubh

〈21〉 su-bhogya-rājya-saṁpattir
atheṣāmara-sātkṛtā
〈22〉 [śaśaṁsa] sarvva-deva-tvam
ātma-patsu yad-udbhavam· //

12. Anuṣṭubh

〈23〉 yaś śrī-rājopakalpākhyāṁ
tryakṣarādyām upāgataḥ
〈24〉 dolām arhām api tatas
satataṁ guṇa-toṣitāt· //

13. Anuṣṭubh

〈25〉 pitṛto mātṛtaś cātra
sthāne viṣṇor ime nime
〈26〉 sthāpa[yām āsa] [––]r yyo
pratyekaṁ yat-kulardhaye //

14. Anuṣṭubh

〈27〉 bhukti-sākṣī svato [–] ṁsa
asmin deśe [˘–˘˽/]
〈28〉 samāśrīkaraṇārtha [˽]
praka [˽˽˘–]nyadhāt //

15. Vasantatilakā

〈29〉 ye varddhayeyur imam amvuja-dṛṁnimāḍhyaṁ
deśaṁ sadā sukham ihāstu parigr[˘]ai [˽]

〈30〉 [––] ntu duḥkham atimātra-kṛtātma-tāpaṁ
luṁpeyur eta [⏑⏑–] mukha-yānaye [⏓]

Apparatus

〈3〉 koṭaraiḥ GC • We find *konaraiḥ* in K. 468, l.1. The reading of *konaraiḥ* by Cœdès with regard to K. 468 is a misreading.

〈4〉 rājā śrījaya[vīrādivarmmā] • Cœdès says in a note that it might be the king Jayavīravarman, but we do not see how to bring this name into the *pāda*, unless we cut it and restore *rājā śrījava[vīrādivarmmānto yo] guṇākaraḥ*. The text of K. 468, st. I, supports the restitution adopted here.

〈6〉 [vītāṅgo] ◇ *[⏑⏑⏑]* GC • Restitution from K. 468, st. IIc. — 〈6〉 aṅgam aśiśriyat ◇ *a¿n?gam a [-] kriyat* GC • About *a [-] kriyat* Coedès remarks that the second syllable can be either *ki*, *ti* or *śi*. K. 468, st. IId supports the restitution adopted here.

〈7〉 lakṣmīṁ ◇ *lakṣmī* GC. — 〈7〉 ya(s)yorasi ◇ *yaṁ [⏑⏑⏑]* GC.

〈13〉 śauryya-satyā [⏑––⏓/] ◇ *śauryyasatya[tyāga] [–⏑]* GC.

〈14〉 [anyeṣāṁ] ◇ *[tyāga] [––⏓]* GC • Restitution from K. 468, st. VIc.

〈15〉 vinatānandananano • Corr.: °nandanānano." (1937–1966, vol. 5, p. 189).

〈20〉 vīta[hemoda]yo ◇ *vīta [⏑⏑⏑/]yo* GC • Restitution from K. 468, st. IXc.

〈22〉 [śaśaṅsa] ◇ *iti [⏓]* GC • Coedès remarks that the non-transliterated character can be read *ṅsa* or *ṅsi*, which makes the reading *iti* improbable. Indeed, the text of K. 468, st. X, would support the reading *śaśaṅsa*.

〈29〉 parigr • Or *pariśr°* (1937–1966, vol. 5, p. 189).

Translation into French by Cœdès 1937–1966

1.

[...]

2.

Portant la terre en 〈l'an marqué〉 par les (9) ouvertures, les (2) bras, (et 4), le roi Śrī Jaya[vīravarman] [...] mine de vertus.

3.

[...] l'esprit occupé [...] sa propre demeure [...] la partie extérieure [...]

4.

[...] comme pour humilier la Terre sous le bras de Lakṣmī, Sarasvatī réside (dans sa bouche).

5.

[...] dans ce roi ornement des trois mondes ont été placés une centaine de joyaux qui sont ses discours éloquents.

6.

A lui qui dans le combat avait obtenu la supériorité sur l'ennemi et l'avait arrêté, tous adressèrent leur salut en joignant les mains dans la salutation au maître P ṛthu.

7.

Héroïsme, sincérité, générosité, cette triade lui était chère en tant que caractéristique de la royauté [...] existence ou non existence.

8.

Possédant un visage qui faisait la joie des humbles {ou : de Vinatā, mère de Garuḍa}, adonné à la défaite des fourbes {ou : des serpents}, le fait d'être impartial {ou : de voler sans ailes}, l'empêchait cependant de ressembler à Vainateya (Garuḍa).

9.

Fils du charmant destructeur des ennemis {ou : ayant pour fils Rāma et Śatrughna}, chéri au-delà de toute expression par son bon ami {ou : par Sumitrā, mère de Lakṣmaṇa et de Śatrughna} [...] bien qu'il fût riche, il ne possédait pas dix chars {ou : il n'était pas Daśaratha}.

10.

Ayant fait [...] calmant [...] manifestant à l'égard de ses sujets la nature de la grenade [...] il était par sa couleur {ou : par sa caste} une lune parmi les rois.

11.

"Cette puissance royale, dont il est agréable de jouir, est respectée des Immortels" [...] c'est dans ce ⟨roi⟩, dans ses propres pieds, qu'a pris naissance la divinité de tous ⟨les dieux⟩.

12.

En reconnaissance de la satisfaction continuelle que lui procuraient ses vertus, le roi conféra à Śrī Rājopakalpa ce nom précédé de trois caractères, ainsi qu'un palanquin précieux.

13.

En cet endroit, il a érigé, de la part de son père et de sa mère respectivement, ces deux images de Viṣṇu, pour la prospérité de sa famille.

14.

Témoin de la jouissance [...] dans ce pays [...] en vue de procurer la fortune [...] il déposa [...]

15.

Pour ceux qui feront prospérer sans relâche ce pays riche en images de (Viṣṇu) aux yeux de lotus, que soit ici-bas le bonheur complet ; que ceux qui déroberaient ce [...] ⟨souffrent⟩ du malheur sans mesure qu'ils auront causé à eux-mêmes.

Translation

1.

[...]

2.

The King, whose name begins with Śrījayavīra- and ends with -varman, endowed with all virtues, procured the earth in the year Śaka 92[4], ...

3.

The mind [...] occupied {or: burnt} [...] the body being disappeared, he entered an outer body as his own house.

4.

[...] as if to humiliate the earth herself on the arms of Lakṣmī, Sarasvatī resided in your (?) mouth.

5.

[...] upon him, ornament of the three worlds, have been placed a hundred of jewels – moral sentences.

6.

The rulers of the whole earth, whose hands are ⟨like⟩ approaching P ṛthu, will salute him, who is gamous as the tamer of enemies in the battle, whose enemy is arrested in battle from all sides.

7.

Heorism, truthfulness, detachment [...]: this triad, the mark of royalty, was dear to him; what was possible for him, wasn't possible for others.

8.

His face was the joy of the humble {or: of Vinatā}, and he was intent on subduing villains {or: snakes}, yet, due to this reluctance of siding with allies {or: his ability to fly without wings}, he was really not Vainateya.

9.

He, the son of the splendid destroyer of enemies {or: whose sons were Rāma and Śatrughna}, was loved by his friends beyond measure {or: was the incomparable beloved of Sumitrā}; he even brought about bliss to the unborn {or: to Aja}, and he was wealthy, but he wasn't Daśaratha.

10.

Pacifying kings [...], towards his subjects, his nature was that of the pomegranate; even though he, the moon amont kings, is extolled, he ⟨still⟩ had pity for those deprived of gold.

11.

Then the prosperity of a well-enjoyed kingship, being the benefit/good work of all the undying/gods, praised the lordship over the entire universe, which arose in him to all those with a soul.

12.

Out of constant contentment with his virtues he ⟨i.e. the king⟩ endowed him with the name – preceded by the three syllables – Śrī Rājopakalpa and an appropriate pallanquin as well.

13.

In this holy place/abode here he, on behalf of both his mother and his father, erected these two images of Viṣṇu separately, for the prosperity of this family.

14.

The witness/ observer of the *bhukti*'s/possession [...] in this country [...] for the sake of causing appeasing/ conciliatory glory/ distinction [...] he appointed/ deposited ...

15.

Let there be bliss here on earth for those who have continually caused to prosper this country rich with images of the lotus-eyed one [...]; let there be distress, which is the affliction beyond measure brought about by themselves, for those who violated/plundered this [...]

Commentary

As one could see throughout the apparatus section, many restitutions were made possible using the text of K. 468. Several stanzas are similar : K. 856, st. II = K. 468, st. I; K. 856, st. III = K. 468, st. II; K. 856, st. IV : K. 468, st. III; K. 856, st. V = K. 468, st. IV; K. 856, st. VI = K. 468, st. V; K. 856, st. VII = K. 468, st. VI; K. 856, st. VIII = K. 468, st. VII; K. 856, st. IX = K. 468, st. VII; K. 856, st. X = K. 468, st. IX; K. 856, st. XI = K. 468, st. X; K. 856, st. XII = K. 468, st. XI.

Bibliography

First edited by George Cœdès with a French translation (1937–1966, vol. 5, pp. 188–190). Edited here again from the EFEO estampages and by comparing with the text of the inscription K. 468, with integral translation into English.

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 5, pages 188–190.