K. 1176. Stela of Tuol Kuhear, 7th-8th century CE

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Identifier: DHARMA_INSCIK01176

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK01176.xml

Language: Sanskrit [Khmer]

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

Palaeographic description

The *akṣara*s of the first line are bigger than the rest.

Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 śrīmad-āmrātakeśena
〈Column b〉 jitan tripura-ghātinā
〈2〉 〈Column a〉 dagdhas samūlato yasya
〈Column b〉 kāmo huṅkāra-bah(n)inā

2. Anuṣṭubh

〈3〉 〈Column a〉 yo mahīpatibhir mūrddhnā
〈Column b〉 dhṛ(t)ājñaḥ prathita[ᳪ]
〈4〉 〈Column a〉 rājā śrī-jayava(r)mmā sa
〈Column b〉 jayatīndra-sama-dyutiḥ

3. Anuṣṭubh

〈5〉 〈Column a〉 yo mu(n)i(r) [⏑⏑–]nā(rai)
〈Column b〉 [⏑⏑⏑⏑]⏑(bh)ūbhuj(ai)[ḥ]
〈6〉 〈Column a〉 bhaga(s/v/t)[⏑][⏑⏑––⏑]
〈Column b〉 [⏑⏑⏑] vijitendri[yaḥ]

4. Anuṣṭubh

〈7〉 〈Column a〉 me¿p?〈ṣ〉ā(pt)[⏑][⏑⏑––⏑]
〈Column b〉 [⏑⏑⏑⏑]⏑le nala[ḥ]
〈8〉 〈Column a〉 siddhāyatana[––⏑]
〈Column b〉 [⏑⏑⏑⏑⏑–⏑]nā

5. Anuṣṭubh

〈9〉 〈Column a〉 jñānam[–][⏑⏑––⏑]
〈Column b〉 [⏑⏑⏑⏑⏑–⏑](t)iḥ
〈Column a〉 〈10〉 śrīmad-āmrā(ta)k(e)[–⏑]
〈Column b〉 [⏑⏑⏑⏑⏑]

6. Anuṣṭubh

〈11〉 〈Column a〉 paratra vidyā-prāpty-a(rtha)m
〈Column b〉 ā(tma-mukt)y-a(rtham eva) ca
〈12〉 〈Column a〉 (t)eneyaṁ sthāpi(tā) dev(ī)
〈Column b〉 (nīla?)[⏑⏑] śi(lā)may(ī)

7. Anuṣṭubh

〈13〉 〈Column a〉 [⏑⏑](sya) tu dhanaṁ dat[taṁ]
〈Column b〉 [⏑⏑⏑]s(v)arggam icchatā
〈14〉 〈Column a〉 [⏑⏑⏑⏑⏑––⏑]
〈Column b〉 [⏑⏑⏑⏑⏑–]k(a/u)[⏑]

Apparatus

〈3〉 prathita[⏑⏑] • The last syllable of *prathita* must have been metrically long. We suggest restoring *prathita[ḥ kṣitau]*, but other ways to fill the gap are no doubt imaginable.

〈6〉 bhaga(s/v/t)[⏑][⏑⏑––⏑] • The vowel of the only partially preserved consonant after *bhaga* is unknown. We expect this vowel to be prosodically long (third syllable after a short second), but we don't know whether it was long by nature or only by position.

〈7〉 me¿p?〈ṣ〉ā(pt)[⏑⏑⏑–⏑⏒] • Our correction *¿p?〈ṣ〉ā* and our tentative reading *pt* (cf. *pty* in line 9) imply that this stanza is stating a date.

〈9〉 jñānam[–][⏑⏑––⏒] • The *akṣara* after *jñāna* must have been *me* or *mo*. In the former case, one could imagine that the original text had *jñānam eva*; in the latter one that it had *jñāna-mokṣa-*.

〈11〉 ā(tma-mukt)y-a(rtham) • The reading is quite unclear because the stone is quite worn for much of this line, but little doubt remains in the end, as the key term *ātmamukti* is found in some important Sanskrit texts, notably the *Kathāsaritsāgara* (12.3.20) and the *Śivasaṁhitā*, in which latter we read as stanza 1.2: *atha bhaktānurakto 'haṁ ¿vakti? yogānuśāsanam | īśvaraḥ sarvabhūtānām ātmamuktipradāyakaḥ*.

Translation

1.

Victorious is the Slayer of Tripura, the illustrious Āmrātakeśa, by the fire of whose 〈mere〉 (menacing) sound *hum* Kāma has been entirely burnt.

2.

Victorious 〈likewise〉 is the king Jayavarman, he whose order is carried on the head by the kings, spread [...], whose light is equal to that of Indra.

3.

He who has conquered the senses [...] by the kings [...].

4.

[...] arriving in Aries (?) [...] the [God] Siddhāyatana [...].

5.

[...] knowledge [...] the illustrious Āmrātakeśa [...].

6.

In order to obtain the knowledge about the other world and in order to liberate himself, he has established this dark-blue [...] stone-made Goddess.

7.

[...] the wealth is offered [...] by him who desires heaven [...].

Commentary

〈8〉 The word *siddhāyatana* designates a deity in K. 426 (from near Phnom Penh), where the deity's resources are ordered to be shared with Acaleśvara. See also K. 1239.

Bibliography

This previously unpublished inscription is edited here by Kunthea Chhom and Arlo Griffiths on the basis of a preliminary edition by Gerdi Gerschheimer, making use of the estampage EFEO n. 1746 and photos 351-25.jpg, 351-26.jpg, AMPP001145.