K. 1312. Khmer inscription from Prasat Khna, Preah Vihear province, 891 śaka

Chloé Chollet, Julia Estève, Dominique Soutif and Claude Jacques

Authors of digital edition: Chloé Chollet, Julia Estève, Dominique Soutif, Claude Jacques

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〈1〉 ᨔ 891 śaka chatthī roc· śrāvana sanaścaravāra nu mrateñ· ¡ṇ!〈n〉i〈2〉rantarācāryya khloñ· vnaṁ kaṁmrateṅ· jagat· liṅgapura jau bhūmi〈3〉 vrai travaṅ· khsac· ṇā saṅk(u)ti ti pūrvva Issa vrai canhvar· raṁcyak·〈4〉 vrai sastā (ch)diṅ· chok· khlā thleṅ· dau lvaḥ ta gi vrai cassa nuva chdiṅ· hara〈5〉 thleṅ· dau lvaḥ ta gi vrai cassa nuva gnaṅ· dhār· ti pūrvva prasap· chdiṅ· lṅya〈6〉ṅ· ti jau nu bhājana ta vraḥ kaṁmrateṅ· Aña ta rājya nu vraḥ〈7〉 kaṁmrateṅ· Aña ta sak· vrāṁhma ṅana bhājana jyaṅa 40 nu thve pūjā vraḥ〈8〉 ka〈ṁ〉mrateṅ· Añ· suvarṇ(ṇ)a• Oy yajña ta vra〈ḥ〉 ka〈ṁ〉mrateṅ· Añ· ta rājya liḥ〈9〉 II ta vra〈ḥ〉 ka〈ṁ〉mrateṅ· Añ· sak· vrāhma liḥ II pratidina• pādamūla ta〈10〉 phjauva bhūmī sastā chok· khlā dhār· pi jau• vāp· vrau vāp· vadeva vāp· hari〈11〉 devaparicāra vāp· Āditya grāmapāla vāp· mādhava grāmapāla vāp· śi〈12〉vagaṇdha vāp· sīr· vāp· se vāp· yogipāla vāp· Āt· vāp· can(dra) vāp· pañ·〈13〉 vāp· Am ṛta khloña vnvak· vāp· vurūna vāp· vrahma taṁmra(d)uṅ· kaṁlūṅa vāp· na(gi)〈14〉ya cāṁ phjuḥ vāp· Ap· cāṁ phjuḥ

Apparatus

〈1〉 891 ◇ *861* CJ.

〈2-3〉 ṇirantarācāryya • The distinction *i*/*ī* is not made in this inscription. The spiral form would invite to read *ī*, but this reading would occasion many errors, therefore we shall systematically restore the correct spelling. Note that cacuminal is also used in place of dental in the next line where *ṇā* should be corrected to *nā*.

〈3〉 canhvar· ◇ *canhur cyak* CJ • Claude Jacques assumes that this is an original form of *canhvar*, "channel" (Jacques 2014, p. 404, № 191), but the reading *canhvar* seems more correct to us despite the small size of the *va* subscript loop. Note that the *ra* in *canhvar* has two hastings – a rather pre-Angkorian usage – while *raṁcyak* has only one. — 〈3〉 raṁcyak· ◇ *cyak* CJ.

〈4〉 (ch)diṅ· ◇ *cdiṅ* CJ • We are tempted to read *cdiṅ*, as Claude Jacques does, but besides the fact that the consonant *ca* is more of a pre-Angkorian form (Jenner 2009, s.v.), it would then be very different from the other occurrences of this inscription. It must be recognized, however, that this *cha* is also dissimilar to that of the word *chok* that immediately follows it. Of the three occurrences of *chdiṅ*, only the second, at the end of line 4, has a perfectly traced *cha*. The other two follow another ductus that might lead us to read *ca*. This term is the origin of the modern □□□□□; we translate it here as "river," but it may refer to relatively small streams (Headley et al. 1997, s.v.: "small river, stream"). — 〈4〉 chdiṅ· ◇ *chdin* CJ.

〈5〉 chdiṅ· ◇ *cdiṅ* CJ.

〈7〉 vrāṁhma ṅana ◇ *vrāṁhnaṅana* CJ. — 〈7〉 40 ◇ *20* CJ • The upper loop of this character is obviously an additional bar that imposes the reading 40 (Soutif 2008, p. 60). — 〈7〉 thve ◇ *phle* CJ.

〈8〉 suvarṇ(ṇ)a ◇ *s(u)varṇna* CJ • The subscript (*na*/*ṇa*) is difficult to decipher, but the subscript evokes a small *ṇa* resembling a small sinusoid that is encountered elsewhere, although quite rarely (cf., e.g., K. 1198, face A, l. 5; EFEO stamping no. 1654).

〈9〉 vrāhma ◇ *vrāh(ma)〈ṇa〉* CJ.

〈10〉 phjauva ◇ *pāñjauva* CJ • The reading *pāñjauva* given by Claude Jacques (l. 9-10) seems to be erroneous. He notes: "the form of the *ñ* can only be guessed at because of the subscribed *ja*. This word seems to be a hapax: it is clearly derived from *jau*, preceded by the causative *pa*" (Jacques 2014, p. 404, № 202). While the reading of *ja* is certain, the other characters seem more doubtful to us. The last akṣara of line 9 is clearly a *ta* and the first of line 10 a *pha*: the right haste of this character clearly

returns backwards in a downward loop. It should therefore be read "*ta phjauva*". Only one other occurrence of this term is known, but with a different spelling, *phjov*, in the unpublished inscription K. 1186 (face A, l. 18; EFEO rubbing no. 1684). In any case, it is indeed a causative derivative of *jov* (~ *jau* ~ *jauv* ~ *jo* ~ *jā*), meaning "to buy" (Jenner 2009, s.v.). — ⟨10⟩ vadeva • As Claude Jacques (Jacques 2014, p. 404, № 204) suggests, it seems likely to us that the first syllable of this anthroponym has been omitted (*śivadeva*, *navadeva*, *śravadeva*?).

⟨11⟩ devaparicāra ◇ *harideva paricā I* CJ • The reason behind this reading lies in the fact that, as in the case of *canhvar* (l. 3), a double-hastened *ra* is used for the akṣara bearing the vowel *i*, whereas the second one has only one haste and can therefore be confused with a daṇḍa.

⟨12⟩ sīr· ◇ *līr* CJ • The position of the vowel above the left loop and not above the right haste imposes this reading. — ⟨12⟩ yogipāla ◇ *yogapāla* CJ. — ⟨12⟩ can(dra) ◇ *candu* CJ • Although the subscribed *da* is difficult to decipher and the subscribed *ra* does not go up on the left – for lack of space, presumably –, the reading *candra* seems more plausible. — ⟨12⟩ pañ· ◇ *vāp ña* CJ • The second *pa* – which is subscripted – is discrete and merges with the virāma of the *vāp-* at the end of line 13, but it seems clear to us.

⟨13⟩ vurūna • Claude Jacques suggests correcting to *varuṇa*, although, according to him, this name is not attested in the corpus (Jacques 2014, p. 405, № 210). We have however found several occurrences as anthroponyms (for example *si varuṇa*, K. 231, l. 6 ; 888 *śaka*; Cœdès 1937–1966, vol. 3, p. 72). This correction therefore seems the more reasonable to us. — ⟨13⟩ taṁmra(d)uṅ· ◇ *kaṁmra(du)ṅ* CJ • Claude Jacques suggests correcting to *kaṁmrateṅ*. The *ka* is doubtful and looks like *ta*, but this correction seems correct because of the lack of interpretation of the hapaxes (k/t)aṁmra(du)ṅ and (k/t)aṁmra(tu)ṅ. Presumably, the Vāp Varuṇa and Vrahma occupied a function "within (*kaṁlūṅ*) [the temple enclosure]," as in the inscriptions K. 89 (*khloñ vala kaṁluṅ kaṁveṅ*, "chief of the population inside the enclosure"; l. 11; 924 *śaka*; Cœdès 1937–1966, vol. 3, pp. 166–167) or K. 134 (*'nakk paṁre kaṁluṅ vraḥ*, "servant in the temple"; l. 10; 703 *śaka*; Cœdès 1937–1966, vol. 2, pp. 93–94).

Translation into French by Soutif & Estève 2021/08/30

⟨3–5⟩ 891 *śaka*, sixième jour de la lune décroissante de ⟨la mansion lunaire⟩ *śrāvana*, un samedi.

⟨1–9⟩ Alors, le Mrateñ Nirantarācārya, chef du temple du Kaṁrateṅ Jagat ⟨de⟩ Liṅga-pura, a acheté le domaine forestier (*bhūmi vrai*) de Travang Khsac (« le bassin sableux

») à Saṅkuti. À l'est, il se termine à Vrai Canhvar Raṁcyak (« la forêt du ruisseau des pandanus »). ⟨Il comprend⟩ la forêt Sastā, la rivière (*chdiṅ*) de Chok Khlā (« bosquet des tigres ») en montant jusqu'à l'ancienne forêt (*vrai cassa*) et la rivière Hara, en montant jusqu'à l'ancienne forêt et le *gnaṅ* de Dhāra, bordé à l'est par la rivière Lṅyaṅ. ⟨Tout cela⟩ a été acheté avec un plat, pour le Vraḥ Kamrateṅ 'Añ ta Rājya et le Vraḥ Kamrateṅ 'Añ ta Sak Brāhma ; le plat pesait 40 jyaṅ et il a fait la pūjā du Vraḥ Kamrateṅ 'Añ Suvarṇa. Il donne en sacrifice chaque jour 2 *liḥ* au Vraḥ Kamrateṅ 'Añ ta Rājya et 2 *liḥ*, au Vraḥ Kamrateṅ 'Añ Sak Brāhma.

⟨9–14⟩ Le vénérable a fait acheter les terres de Sastā, Chok Khlā ⟨et⟩ Dhār. Pour les acquérir : Vāp Vrau, Vāp Vadeva, Vāp Harī, serviteurs du dieu (*devaparicāra*), Vāp 'Āditya, gardien de village (*grāmapāla*), Vāp Mādhava, gardien de village, Vāp Śivagaṇdha, Vāp Sīr, Vāp Se, Vāp Yogipāla, Vāp 'Āt, Vāp Canda, Vāp Pañ, Vāp 'Am ṛta, chefs d'équipe (*khloñ vnvak*), Vāp Varuṇa, Vāp Vrahma, Kamrateṅ à l'intérieur ⟨du temple⟩, Vāp Nagiya, *cāṁ phjuḥ* ⟨et⟩ Vāp Kap, *cāṁ phjuḥ*.

Commentary

Line 9: It is not specified who this *pādamūla* is. One may wonder whether it is the Mrateñ Nirantarācārya or the venerable of the temple receiver of the donation.

gnaṅ, l. 5: Philip N. Jenner conjectures the meaning of "place to live, dwelling-place, residence" (2009, s.v.), but until a more precise context is found, Saveros Pou's proposed translation, "barreau de clôture. Clôture" (2004, s.v.), which refers to the modern □□□□, "movable rail of a fence that can be raised or lowered to allow animals to enter or exit" (Headley et al. 1997, s.v.) seems more satisfactory to us; thus, it could be an enclosure here.

cāṁ phjuḥ, l. 14: This function, which also appears in the K. 391 inscription (O, l. 21; 1004 *śaka*; Cœdès 1937–1966, vol. 6, pp. 298–299, № 2), has not yet been clearly clarified. As George Cœdès pointed out, *pjuḥ* (~ *phjuḥ*), and its derivative *paṁjuḥ*, are regularly applied to religious people (Cœdès 1937–1966, vol. 5, p. 84, № 3). Philip N. Jenner conjectures the meaning of *pjuḥ* "to serve" and by extension that of *cāṁ phjuḥ* (2009, s.v.), "[a person who] supervises service," which explains the interpretation proposed by Claude Jacques, "guardian of services" (Jacques 2014, p. 55).

Chok Khlā et Dhār, l. 10: Claude Jacques combines the last two names into a single toponym (Jacques 2014, p. 404).

Bibliography

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Primary

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