

K. 1352. Stela of Tuol Ang Chi Chmar, 590 Śaka

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Summary

The inscription contains ten lines in Sanskrit forming five stanzas in anuṣṭubh metre. The poem opens with a praise of god Śiva. In the second verse, a devotee of god Śiva namely Nandīrāśī under the reign of king Jayavarman I established a hermitage (āśrama). The verse III mentions a donation of wealth of the protagonist to the hermitage. The last two stanzas consist of a malediction and a benediction for the protection of the foundation.

Palaeographic description

The lettering is characteristic of the seventh century CE. There is a carving of lotus with a line of circles below.

Edition

1. Anuṣṭubh

<1> <Column a> (ja)yaty a(m)a(ra)ṇā(rthe) ya<Column b> ś
 śrīmāñ chakti-trayāt prabhuh
 <2> <Column a> jagat-sakala-ka(r)tt(e)śa<Column b> s
 sārddha-candra-jaṭā-dharaḥ

2. Anuṣṭubh

<3> <Column a> (ta)s(m)i(n) r(ājādhiraṇṇasya)
 <Column b> (rājye śrījayava)rmmaṇaḥ
 <4> <Column a> tad-āśramañ samaka(ro)<Column b> n
 nandi(rā)śir vratī mahān

3. Anuṣṭubh

<5> <Column a> nabhaś-chidra-śarair llakṣye
 <Column b> śakāṇ!de mādhavasya ca
 <6> <Column a> gu(rvartha)m paurnāmāsyāñ ca
 <Column b> so 'vyadād idam āśrame

4. Anuṣṭubh

<7> <Column a> yoginām āśrama-dravya<Column b> m
 ito lobhāj jihīṣati
 <8> <Column a> sa pāpaśūro niraye
 <Column b> nimajjed ā bhuvas sthite[h]

5. Anuṣṭubh

<9> <Column a> sva-puṇyañ para-puṇyam vā
 <Column b> cira-kālena hīnakam
 <10> <Column a> sva-dhanair yyo 'nuvarddheta □
 <Column b> sa svarggāyopakalpyate

Apparatus

<1> a(m)a(ra)ṇā(rthe) ◇ *amaraṇātho* CH • The term *amaraṇārthe* should perhaps more properly be transcribed *amaraṇātho*, since, if the final graph represents *rthe*, we would normally expect the final vowel-marker to be placed in front of the raised *r* (as in **kartteśas* in the following line), rather than before the *th* underneath. But this requires assuming a (not impossible) grammatical anomaly. If we were to read *amaraṇātho* (instead of *amaraṇārthe*), we would have to assume mistaken retroflexion of the initial consonant of the word *nātha*, induced by the *r* in the preceding word in the compound.

In that case, the verse would begin “He who (*yaḥ*) is victorious (*jayati*), the Lord of immortals (*amaraṇāthaḥ*), ...”.

⟨4⟩ samaka(ro)_n ◇ *samakaro_t* CH. — ⟨4⟩ nandi(rā)śir ◇ *tandirāśir* CH.

⟨6⟩ 'vyadād ◇ *'bhyadād* CH.

⟨8⟩ sthite[h] • For the suppletion of a final *visarga*, of which no trace is visible, see note to the translation below.

⟨10⟩ □ • At the end of the third quarter-quarter, there is a counter-clockwise spiral which long puzzled me because the meter forbids another syllable here. Hun Chhunteng has kindly supplied the solution: he has explained, in an unpublished paper, that this symbol is used simply to fill space so that the end of this third quarter is aligned with the previous third quarters of the inscription, and he has shown that the symbol is used elsewhere, for instance in another pre-Angkorian inscription that we read at the TIISRR, namely K. 1417. Since his pointing this out, I notice that it also occurs in K. 151 after the third quarter of stanza VIII, where it also evidently puzzled Cœdès. — ⟨10⟩ *kalpyate • As Kataoka Kei has pointed out, we expect rather **kalpate*, which would give the intended sense. We have translated as though the text read **kalpate*. — ⟨10⟩ svadhanair ◇ *svavanair* CH.

Translation by Goodall 2020

1–2.

He who (*yaḥ*) is victorious (*jayati*), for the sake of non-death (*amaraṇārthe*), who is glorious (*śrīmān*) <and> all-powerful (*prabhuḥ*) by means of His three powers (*śakti-trayāt*), the all-creator of the universe (*jagatsakalakarttā*), the Lord (*īśaḥ*), whose matted locks <are adorned> with the crescent moon (*sārdhacandrajaṭādharaḥ*), in this (*tasmin*) reign (*rājye*) of the overlord of kings (*rājādhirājasya*) Jayavarman <I>, the great (*mahān*) follower of religious observances (*vratī*) Nandirāśi created/completed (*samakarot*) an *āśrama* of Him.

3–4.

In the *śaka* year (*śakābde*) known (*lakṣye*) by void (0 = *nabhaḥ°*), orifices (9 = *°chidra°*), arrows (5 = *°śaraiḥ*), on the full-moon day (*paurṇamāsyām*) of <the second month of spring, namely> Mādhava, he gave, for the merit of his parents (*gurvartham*), this <collection of> monastery goods (*āśramadravyam*) to the Yogins in the *āśrama*. <If someone> out of greed (*lobhāt*) desires to steal (*jihīṣati*) from this <monastery> (*itah*),

that ace among villains (*pāpaśūrah*) must sink (*nimajjet*) into hell (*niraye*) for as long as (*ā*) the earth (*bhuvah*) perdures (*sthiteḥ*).

5.

He who, with his own wealth, increases his own or another's merit<orious foundation, on the grounds that such a foundation is> liable to diminish over time, is fit for heaven.

Bibliography

First edited by Chhunteng Hun (2018, pp. 44–47) with a Khmer translation; re-edited by Dominic Goodall (2020, pp. 325–343) with an English translation.

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