K. 1621. Inscription from Prasat Tramoung, 11th century

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Palaeographic description

The lettering is characteristic of the eleventh century CE.

Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 [ꣳꣳꣳ◌̆–◌̆]ṅghri-
〈Column b〉 -(pā)ṅs(avo 〈’〉pahatā)ha(sāḥ)
〈2〉 〈Column a〉 [ꣳꣳꣳ◌̆](d)(i?)(k/ṣ)āla
〈Column b〉 śikhaṇḍākhaṇḍakelayaḥ (//)

2. Anuṣṭubh

〈3〉 〈Column a〉 Āsīd īśo 〈’〉vanīśānāṁ
〈Column b〉 śrīndravarmmāśrayaś śriyaḥ

〈4〉 〈Column a〉 [sa]r(v)vakamvujarājendra-
〈Column b〉 -vaṅśenduśaradāgamaḥ (//)

3. Anuṣṭubh

〈5〉 〈Column a〉 yatsaundaryyapayorā(ś)i-
〈Column b〉 -nimajjanabhayād i(va)
〈6〉 〈Column a〉 vāhanaṁ makaraṁ ramya〈Column b〉m
akaron makara(dhva)jaḥ //

4. Anuṣṭubh

〈7〉 〈Column a〉 Ekā(r)ṇṇavānurāgiṇyāḥ
〈Column b〉 gaṅgāyāḥ veni(k)eva bhūḥ
〈8〉 〈Column a〉 veveṣṭyate vitatayā
〈Column b〉 yasya kīrtyuttamasrajā //

5. Anuṣṭubh

〈9〉 〈Column a〉 yāne rajo bhuje satva〈Column b〉n
tamo yo ripudarś(śa)yan·
〈10〉 〈Column a〉 sṛṣṭisthitidhvaṅsakaro
〈Column b〉 reje dhāteva dehināṁ· //

6. Anuṣṭubh

〈11〉 〈Column a〉 (pa)rāśareṇa janitā
〈Column b〉 satyavatyuditā babhau
〈12〉 〈Column a〉 [kī]r[tt]ir d(vai)pāyanasyeva
〈Column b〉 jayaśrīr yyasya jājvalā //

7. Anuṣṭubh

〈13〉 〈Column a〉 [⏑⏑⏑⏑∪––⏑]
〈Column b〉 ta(sy)o(lalīta)sat kila
〈14〉 〈Column a〉 [⏑⏑⏑⏑∪––⏑]
〈Column b〉 [⏑⏑⏑⏑∪–∪⏑] [//]

Translation

1.

The dusts of the feet [...] the entire sports/lands by the cleaning lock of hair/peacock's tail [...] removed laughter [...].

2.

There was a lord of the lords of the earth, Śrī Indravarman, a recipient of glory, whose arrival/birth was the autumn for the moon that was the lineage of king of kings of the whole Kambuja.

3.

As though (*iva*) because of fear of sinking into the ocean of Indravarman's beauty, the god of Love (*makaradhvajaḥ*) must have made the sea-monster (*makaraṁ*) his beautiful vehicle.

4.

The Earth was thoroughly wrapped (*veveṣṭyate*) with the extensive excellent garland that was his fame, like one stream of Gaṅgā feeling love for the ocean.

5.

Displaying dust/*rajas* in his military campaigns (*yāne*), strength/*sattva* in his arms (*bhuje*), darkness/*tamas* in his enemies, he appeared (*reje*) like the Creator, who creates, maintains and destroys embodied beings ⟨using respectively *rajas*, *tamas* and *sattva*⟩.

6.

His Royal Fortune (*jayaśrī*) shone blazing brightly like the glory of Dvaipāyana, born from Parāśara and appeared/ engendered ⟨in the womb⟩ of Satyavatī.

7.

[...]

Bibliography

Preliminary edition by Dominic Goodall and Kunthea Chhom with English translation, from photographs of the stone.