A Chrestomathy of Pre-Angkorian Khmer

Undated Inscriptions from the Sixth to the Eighth Century

by

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INTRODUCTION

This much belated volume completes the four-part work which I have entitled *A Chrestomathy of pre-Angkorian Khmer*. Part I of the series was published in 1980, Part II in 1981, and Part IV in 1982. Publication of this last volume, Part III, which should have appeared in 1983, has been delayed by my retirement. Hereewith I offer my apologies to those few enthusiasts who have waited for it these five years.

The present volume is intended to serve as a sequel to Part I, *Dated Inscriptions from the Seventh and Eighth Centuries (A.D. 611–781)*, and to be used in conjunction with the two lexicons constituting Parts II and IV. To the Center for Southeast Asian Studies, now under the School of Hawaiian, Asian, and Pacific Studies, go my grateful thanks for enabling all of this material to see the light of day.

The number of undated inscriptions in Old Khmer recovered from the pre-Angkorian period has by now risen to some one hundred and fourteen. Ninety-five of these have been published so far. Of the nineteen still unpublished a number are in course of preparation by M. Claude Jacques of the Ecole Pratique des Hautes Etudes, while the condition of the rest makes their publication pointless or impossible.

From among the ninety-five undated inscriptions in pre-Angkorian Khmer which have been published I have selected twenty-two for presentation here, these appearing to me best suited to illustrate the nature of pre-Angkorian epigraphy and the language of this period. These twenty-two are listed in the table of Contents, from which it will be seen that I have arranged them, first, by the centuries to which they are assigned and, secondly, by their inventory numbers. No attempt has been made to place them in order of supposed difficulty.

The reader remembering that Part I comprises thirty-one of the dated inscriptions in pre-Angkorian Khmer may wonder why this volume gives only twenty-two of the undated. This inequality reflects the circumstance that the undated inscriptions are inferior to the dated in point of legibility: far fewer of them could serve the purposes of this volume. The student should beware of concluding from this, however, that the undated inscriptions are less important than the dated. In the Introduction to Part IV I have shown that 50% of the total vocabulary of the pre-Angkorian Khmer corpus is found only in the undated inscriptions, this number being nearly double that found only in the dated inscriptions. Along with their greater variety of lexical forms, it is not unreasonable to suppose that the undated inscriptions also offer a greater variety of syntactical structures. To be sure, this supposition remains to be proved.

In preparing these twenty-two selections for the student of Old
Khmer I have sought to avoid distracting him with a surfeit of purely epigraphic details. To this end I have incorporated most of Cœdes's restorations into the texts, leaving them unmarked, and have restricted discussion of epigraphic questions to the most necessary points. I have also made full use, usually without acknowledgment, of the new readings communicated by M. Jacques, to whom I express my best thanks. Most of my own restorations I have placed between brackets; these are mentioned in the notes if they seem important. And finally, to keep the student from wandering too far afield in his search for meaning, I have supplied (again between brackets) the dârâ (I) at the end of most major grammatical strings. The student who feels ready for the texts as freshly transcribed from the stone into which they were cut should go directly to the eight volumes of the *Inscriptions du Cambodge*.

A final word of caution regarding the lexicons making up Parts II and IV of the *Chrestomathy*. While these have been received with the greatest possible indulgence, they have been under constant and often radical revision in the years since they appeared. I am duty-bound to urge the student to bear in mind their provisional nature and to use them with the utmost discretion.

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Grays Harbor county, Washington
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BIBLIOGRAPHY


ABBREVIATIONS

BEFE0  Bulletin de l'Ecole Française d'Extrême-Orient.

C     Comdès, Inscriptions du Cambodge, I-VIII.

IC    Inscriptions du Cambodge, I-VI.

JA    Journal Asiatique.
K.6

Date:  Āśa 6th century (A.D. 578-677).
Name:  Sadec inscription.
Plate:  Ibid., 4-5, Planche II.A.
Provenance:  Sadec province.

K.6 is an inscription of ten lines on a stone now lost. According to Aymonier, who gives a summary of it, it was found in the so-called Plaine des Joncs region of Sadec province, specifically in the ruins known to the local Khmer as the Prasat Pram Loveng on the hill of Thap-muoi.

Aymonier reports that the stone, from which a rubbing was first taken in 1883, was badly worn and appeared to have been cut below the tenth line. It follows that the text may not be complete.

(l) vraḥ kamrātaḥ śrīpuṣpavāṭavaṃśi puṇya mṛtāḥ (2) śucidattaḥ ai kaṃlunā kūḍya vraḥ kamrātaḥ 'aḥ (3) mūla-sthānaḥ [ || ] kṣuṃ 'aṃnoy mṛtāṁ ta vraḥ [ || ] vā vrah 1
(4) vā bhinava 1 vā noca vraḥ l 7 [ || ] karoṃ sre 'aṃve cī (5) sauṃ slā slik tem 1 ai sruk slā slik tem 1 toṅ (6) tem 20 toṅ ai ta vraḥ 2018 [ || ] saṃ11 paribho(7)ga ta vraḥ kamrātaḥ 'aḥ śrīpuṣkaraṅkṣa [ || ] (8) gui ta yajamāna panlās mṛtāḥ poṅ prabhavadatta12 [ || ] gui ta nāṁ gui kṣuṃ phoṅ nau [ || ] ge (10) - - n - - - - aṃnoy ta vraḥ .

1Le Cambodge, I: 139-40.
2Ibid., 139.
3 Síc, as in line 7. In line 2 we have kaṃmra.

The string consists of three NP's in apposition to vrah, namely kamratān 'aḥ, śrīpuṣpavaṭasvāmī, and puṇya mratān śucidatta. The structure is typically nonsentential. To assist his comprehension the student may wish to fill it out as "[This is the image of] the vrah Our High Lord Śrī Puṣpavaṭasvāmī, the pious work of ..."

5 Both Aymonier (loc.cit.) and Cœdès (BEFEO, XXXVI: 5-6) take mūlasthāna as the name of a deity. It may well be so, but it is no less possible that the relationship between it and the vrah kamratān 'aḥ before it is genitive rather than appositional. In this case the deity would be unnamed here and mūlasthāna would designate the establishment within the kūḍya. See the Lexicon, 401.

6 Note the ambiguity of the structure. If 'amnoy is a noun it must be in apposition with the kūṇḍa before it while its relationship with the following mratān would be that of an ordinary genitive. But it is no less possible that 'amnoy is a verb with mratān its inverted subject.

7 So ends the three-member slavelist. Note how the figure 1 functions as a punctuation mark.

8 Before the following string the student may wish to supply the words, "Additional gifts: ..."

9 Cī sau would seem to be the name of the sruk referred to in the locative phrase in this same line.

10 So ends the list of additional gifts, divided into three subsets marked by three locative phrases.

The subject of saṃ is vrah kamratān 'aḥ śrīpuṣpavaṭasvāmī.

12 Here we have an equational sentence of which the predicate is pōṇ prabhavadatta. Note the parallelism between gui ta yajamāṇa and, in the next line, gui ta nām.
K.30

Date: Šaka 6th century (A.D. 578-677).
Name: Camnom inscription.
Source: C II: 26-8.
Plate: IC I: 17.
Provenance: Takeo province.

K.30 is a bilingual inscription engraved on a sandstone jamb 1.4 meters high, 38 centimeters wide and 10 cm thick. It was found on the site of a ruined sanctuary at Camnom in the canton of Prei Krabas, Takeo province.

The text of the inscription comprises four Sanskrit śloka totaling eight lines and followed by twenty-one lines in Khmer.

To paraphrase Caœdès, the Sanskrit text commemorates the establishment of an image of Śiva by a devotee named Kṛṣṇamitra, whose brother-in-law Cī Dok endows the image with lands and whose grandsonĪśvarakumāra erects the tower corresponding to the modern ruins. The Khmer text, typically, gives the details of these events.

(9) 'āṃnoy mratān kṛṣṇamitra 'āy ta vraḥ kāṃmratān (10)
'añ śrīyajñapatiśārava [ ] kñum ta si [ ] vā kdas vā
cañ ta (11) vraḥ vā vir vā kansaṁ vā prāna va tgel
[ ] kñum ta kantai [ ] ku -- (12) ku kantaṁ ku gā-
rap ku tpus [ ] sre 'āṃnoy3 ci dok 'āy (13) ta vraḥ
kāṃmratān 'añ śrīyajñapatiśārava 'añvi travaṁ (14) ruṅňa4
loḥ tloṅ dikka' loḥ travaṁ ji ckey loḥ travaṁ (15) poṅ
rudrabhava loḥ travaṁ ci dok daiy [ ] sre 'a(16)y tra-
vaṁ vo pradāna poṅ rudrabhava doṅ poṅ (17) rudrāntakula
doñ poñ puşpananda [ | ] sre pāda 1 'ā(18)y travañ mratān
kṛşṇadatta pradāna poñ puşpananda (19) doñ poñ rudrānta-
kula doñ poñ vikaraṇānta6 [ | ] (20) sre pāda 1 pradāna6
poñ vikaraṇānta doñ -- (21) -- - I ta 'āy travañ poñ
rudrabhava [ | ] -- (22) sre . . . . . . . . . . (23) ya
ple ge jōn ta vrañ kamratān2 'año ' -- (24)17 pa'ik nu
cāmnlek2 vrañ kamratān2 'año" var -- (25) hvat mi moy
ge8 [ | ] sre pradāna poñ vrau 'āy (26) travañ ruñ sre
mās 2 [ | ] nivandha ta nai9 vrañ kamratān (27) 'año ple
dīvasa moyy rañko sañrat sru pra -- (28) liñ 1 rañko ra-
ṛāc liñ 2 sā 2 'āmlo 10 sañ -- -- (29) k 3 pañjut pañka 3
ampel vera moy ka -- (30) canlek 'amval yau 3 ple sañva-
tsara moy [ | ]

1C II: 26.
2Sic.
3The text has 'ammoc.
4The text has ruñ and dikk and, in line 24, 'año.
5Sre is followed by three qualifying phrases of which the first
(pāda 1) specifies its size. Note that pradāna has the same grammati-
cal ambiguity as 'ammy (cf. K.6: 3 and note 6); see below, lines 20
and 26.
6The text reads sre pāda 1 sre pradāna, of which the second sre
is probably an engraver’s error.
7This is the letter l, not the figure l.
8Lacunae are such a normal feature of epigraphic texts that the
student must learn to work around them. Starting from ple in line 23,
the sense seems to be, "... they offer the harvest to the vraḥ Our High Lord .... with cloth for the vraḥ Our High Lord ... times for each of them."

At this stage of the language nai is still functioning both as a noun ('property') and as a verb ('to belong'). The ta before it is compatible with both wordclasses.
K.38

Date: Šaka 6th century (A.D. 578-677).
Name: Vat Tnot inscription.
Source: C II: 45-6.
Plate: IC I: 24.
Provenance: Kandal province.

K.38 is an inscription of fifteen lines engraved on a schist stele 1.08 meters high, 42 centimeters wide and 6 cm thick. It was found in the modern temple of Vat Tnot in the canton of Bati, in what is now Kandal province. It was first reported by Aymonier in 1883.¹ He states that the whole right side of the stele had been sawed through, resulting in the loss of the ends of all fifteen lines, some of which can be restored with a fair degree of probability. If the historical relevance of the text is limited by its mutilation, the document is of considerable linguistic interest.

(1) 'ājñā vrah kāmṛatāṁ 'aṁ ni² vrah kāmṛatāṁ 'aṁ s[va[yāmbhū] (2) puṇya poñ tāṁ pramathagaña³ [ ] 'aṁnoy po[ñ tāṁ] [ : ] (3) sre stuk kan hāṁ⁴ sre kloṅ nām sre jnaṅ tāṁve mo — — — — (4) sre ai travāṅ=kurāk sre tem 'agasti [ ] ai⁵ ta kpoṅ stau⁶ daun vrah kāmṛa[tāṁ 'aṁ] (5) puṇya 'aji poñ tāṁ vrah śrīgaṇapati puṇya poñ vrahma-kumā[ra] — — — — [ : ] (6) sre 'aṁnoy ta vrah tāṁi luc vrahā⁷ sre travāṅ⁸ kandin sre jnaṅ pnā - [poñ vrahma] ku(7)māra daun ge kṛṣṇa tel poñ oy ta vrah kāmṛatāṁ 'aṁ śrīganapati⁸ — — — — (8) ge kṛṣṇ poñ tāṁ tel oy ta vrah svayaṁbhu⁹ ge vrah¹⁰ phoṅ tel [vrah] (9) kamratāṁ 'aṁ
śrījayahvarma oy ta poñ īśvaracita nu poñ paṃ[re ta gi pramatha](10)gaṇa [ ] ge ta dāp gi ge ta pre roḥ gi ge cer11 'ājñā vrah kammratān 'aṅ [ge daṅḍa] [ ] -- (11) mratān kuruṇ vikramapura pre mratān kloṅ rājagrāha caṃ -- -- -- -- (12) killa12 gi noḥ vnok ka13 vrah ta nu poñ tāṅ paṃre ta gi pramatha[gaṇa] -- -- [poñ ṭ](13) śvaracita kan moy8 kaṭton poñ tāṅ -- -- -- -- -- -- -- (14) tāṅ ta gi pramathagana8 gi ta nā neḥ 'a -- -- -- -- -- -- -- -- (15) ta mratān sudarśana bhāgavata cau .............


2 See my "In search of Old Khmer nī," forthcoming in a volume in honor of Edgar C. Knowlton of the University of Hawaii.

3 Coddès (C II: 46 and note 2) renders this last string, "...œuvre pie du Poñ Tāṅ du pramathagaṇa." It is also possible that poñ tāṅ designates a single individual named Tāṅ. However, the context, particularly the mention of īśvaracit in lines 12-3, suggests two or more individuals of the rank of tāṅ 'retainer' and of the status of poñ. I suspect that all poñ tāṅ of the pramatha corps are intended.

4 The text has kanlāṅ.

5 The student may wish to supply 'amnoy before ai.

6 Kpoṅ stau 'the kpoṅ of the margosa tree' is probably the epithet of a pre-Hindu deity. Kpoṅ is reminiscent of Japanese kami.

7 The first vraḥ refers, almost pronomially, to Svayambhu (apparently the kpoṅ stau is not accorded such high status), while the second refers to the sanctuary.

8 Sic.

9 Note the absence of kammratāṅ 'aṅ.
16. The reference is to images.

11. The text has ge ta cer, of which the ta is surely an error by the engraver.

12. The reading is very uncertain.

13. There is a growing body of evidence that this ka is merely an allomorph of ta. Among the dated inscriptions see K.493: 27, K.134: 10, 13, 17; among the undated see K.137: 11, 15, K.357: 7.
K.41 is an inscription of nineteen lines engraved on a basalt stele which has been lost. According to Aymonier,¹ it was discovered in a wall of the modern temple of the village of Prei Sva in what is now Kandal province. He reports that the text was badly damaged owing to breaks in the stone, especially toward its upper portion and also in its lower part, and seems to be missing its end. He described the engraving as fine, slender, cursive, and poorly preserved despite the hardness of the stone. Cœdès² adds that the archaic characters were shallowly cut and very irregular, though fairly easy to read.

The text consists of ten nonsentential strings enumerating rice-lands belonging to an aspect of Śiva known as Śrī Piṅgaleśvara. Each string begins with the word sre followed by vraḥ in the first four cases, by 'Aśrama in the fifth case. Why sre is not similarly qualified in the last five cases is not clear.

(1) sre vraḥ kamrataṅ³ 'aṅ śrīpiṅgalesvara 'aṃnoy poṅ ści(2) vabhūgaṇa tloṅ mā 3 man jo nu dravya vraḥ kamrataṅ (3) 'aṅ 'āy vraḥ pāṇiḍī ptaḥ [ ] sre vraḥ 'āy vraḥ jān (4) tloṅ mā 3 'aṃnoy ge ta kloṅ sruk⁵ gi ta daṃnep=ra (5) poṅ śivarakṣa poṅ bhadraśakti doṅ ge karmmāntika poṅ [ ; ] (6) dravya vraḥ ta māṅ ra gi⁶ tamliṅ prak 5 [ ] sre vraḥ 'aṃnoy poṅ (7) muk³ krahaṅ nu poṅ vinaya 'āy pak jek tloṅ
mā 5 (8) tel mān nu dravya vrah yugala yau 5

vrāh 'āmy ta jā(9)n 'āmnoy poṁ vinaya tloṁ mā 5 tel mān nu
drā(10)vyā vrah yugala yau 5 [ ] sre 'āśrama 'āmnoy tloṁ
mā (11) 1 tel mān nu dravya yugala yau 2 vlah 16 [ ] sre
'āmnoy śiva(12)bhūṣaṇa don śivarakṣa 'āmy temś slān tloṁ mā
1 tel mān nu (13) dravya vrah yugala yau 1 [ ] sre 'āmy
kalaḥ tnaal 'āmnoy (14) don poṁ bhadraśakti don poṁ śiva-
bhūṣaṇa don9 poṁ krṣ (15) don ge karmāntika phoṁ tloṁ mā
6 tel mān nu dravya vrah (16) prak tāmliṁī 8 [ ] sre 'ām-
noy rudracan tloṁ mā 1 te(17)1 mān nu dravya vrah yugala
yau 1 [ ] sre 'āmnoy 'anek tlo(18)ṁ mā tel mān nu dra-
vya vrah yugala yau 4 [ ] sre 'āmnoy - - - (19) - - s
tloṁ mā 2 tel mān nu dravya vrah - -

1 Le Cambodge, I: 101.
2 C VI: 32.
3 Sic.

4 The locative phrase is clearly attributive to dravya, but the
exact nature of the vrah pāṛi pta is not yet certain; vid. C VI: 33
and note 1 and the Lexicon, 350. On tloṁ and mā the student should
see Coëtès's remarks at C VI: 32 note 4.

5 In ge ta kloṁ sruk the ta marks the appositional relationship of
kloṁ sruk to its headword ge, but this relationship need not be so
marked: the construction is not otherwise different from ge kloṁ sruk.
Note that the phrase is paralleled by ge karmāntika phoṁ in the next
line.

6 The relative clause introduced by man in line 2 has jo as its
main verb, but the parallel relative clauses in lines 6, 8, 9, 11,
12, 15, 17, 18 and 19 all have mān as their main verb. In all nine of these cases mān has the transitive sense of modern pāna /baan/ 'to get, obtain', with its subject an understood 'they' corresponding to the aforesaid donor or donors. Here the object of mān is gi 'it', referring back to the sre vraḥ at the head of the string. Note finally the looseness of the relationship expressed by the ta of dravya vraḥ ta mān ra gi as compared with the precision of any English rendering.

7 Between dravya vraḥ and yugala yau 5 the student may wish to supply "namely" or a colon, or even the words "in the form of".

8 Cœdès (C VI: 32 note 2) rightly observes the donor's name is missing. Such an omission clearly lessens the text's legal force, and is best explained as an engraver's error. Note also the omission of vraḥ after dravya.

9 The text reads poṇ doṅ bhadaśakti, on which Cœdès (C VI: 33 note 3) has a comment. In the text the doṅ before poṇ kṛṣ is missing.
K.73

Date: Śaka 6th century (A.D. 578-677).
Name: Vat Preah Thēat stele (or Popēl inscription).
Source: C VI: 37 and 52.
Plate: None.
Provenance: Kompong Speu and Takéo provinces.

K.73 is an inscription of fifteen lines engraved on a stele of blackish schist 56 centimeters high, 30 cm wide and 6 cm thick. As reported by Aymonier,¹ it was found preserved in the modern temple of Vat Preah Thēat in what is now Kompong Speu province. He describes the stone as having had its corners broken off and as being eroded along its sides. The engraving is firm and distinct but the lines are often incomplete.

The text of K.73 is nearly identical with that of K.718, which Coëtès² describes as a fifteen-line inscription on an unspecified fragment of stone 42 cm high and 20 cm wide. This piece was discovered at Popēl in Takéo province. Despite the fact that the two texts are not identical, the Liste générale des inscriptions du Cambodge³ carries K.718 as vacated and explains⁴ that K.73 "is none other than that which was inventoried as K.718," the two having been published twice by mistake.

Neither K.73 nor K.718 is followed by a translation.

(1) [pradāna ‘aṃvi] ta yajamāna [ta vraḥ] (2) [‘aṃnoy] mṛatāṃ caranta kloṅ dom te -- (3) -- -- ta vraḥ nakk yajamāna ta⁵ vraḥ [ ] kūṃ -- (4) -- -- 1⁶ vā tpūr l vā kdoc l vā ‘anis l ku -- (5) -- 1⁷ ku kūṃ l ku tmān l ku vrau l ku voṃ teṇ l [ ] (6) sre aiy teṃ sāṃ +⁸ sre aiy
piṅ (7) mraso'y + sre aiy lvān cār + sre (8) 'aṃnoy poñ
'adit aiy ta vraḥ pāda l (9) sre 'aṃvi ta poñ kmann 'aṃ-
noy po (10)ān sudeva aiy ta vraḥ pāda l10 tμur (11) 20 kra-
lā l toṅ tem 10 sre ai(12)y 'aṃve kvoṅ 'aṃvi ta poñ (13)
mrasirr pāda l sre aiy [tem] (14) caṃpok 'aṃvi ta kurāk
mrasī(15)rr pāda .

1 Le Cambodge, I: 207.
2 C VI: 52.
3 C VIII: 188.
4 C VIII: 86 note 1.
5 This ta is lacking in K.73.
6 K.73 has a four-place lacuna ending in the letter l, K.718 a
one-place lacuna ending in la. A figure 1 would have been expected
before vā tpūr.
7 The figure 1.
8 Sic in both texts; clearly an item separator.
9 The figure l is absent in K.73 but the sense is unaffected; see
again Cœdè's remarks at C VI: 32 note 4. Cœdès (C VI: 37 and note 3)
took Sanskrit pāda and its Khmer synonym jeṅ as classifiers for rice-
fields, but see the Lexicon, 330.
10 Since such enumerations as this are intended in the first place
to establish title to the gifts cited, it can be presumed that 'aṃvi
ta poñ kmann should be paraphrased as "(previously acquired) from poñ
Kmann."
K.76

Date: Śaka 6th century (A.D. 578-677).
Name: Phnom Ho Phnou inscription.
Source: C V: 7-8.
Plate: None.
Provenance: Kompong Speu province.

K.76 is an inscription on one face of a slab of schist which probably once served as a jamb. According to Aymonier, it was found in the precincts of a modern temple on the summit of Phnom Ho Phnou, a hill in the canton of Kong Pisei in what is now Kompong Speu province.

The stone as Aymonier describes it is in poor condition. The beginning of the inscription is obliterated but there remain eighteen lines which are fairly legible. Presumably on the grounds that it consists entirely of lists of slaves and ricefields, it was not translated either by Aymonier or by Cedes. The student will nevertheless find that it is of considerable lexical interest.

(1) कुम तासि - - - - - - - - - - - - - भद्रा 1 वा कवे य 1 वा - नः 1 वा - त ं - 1 वा - द्रा 1 

(2) कुम रमण तासि [:] मां श्रालित 1 मान जोक 1 वा जुम 1 वा रुद्रा 1 वा 

(3) कुम ताकंताई [:] कु व्राई 1 वा रमानि 1 वा रम्भापति 1 वा कम्वेन 1 वा भाग्या 1 वा मालवा 1 वा प्रावः 1 वा त्रयः 3 

(4) कुकंतेप 1 वा काँचम 1 वा तलेय 1 वा नाम नान 1 वा वेव व्राई 1 वा गाई 1 वा कास 1 वा तमेण 1 (space equivalent to 3 characters) 4 

(5) (space equivalent to 8 characters) 4 वा कांकेन 1 वा स्मे 1 कोन 1 कु 5 वेरा 1 वा वाई 1 वा भोडा 1 : कुम
There are four slavelists in all. The first two are of males, the latter two are of females. The first and third lists presumably comprise Khmer slaves, male and female respectively; the second and fourth comprise Mon slaves, male and female respectively.

Typically male children are grouped with their mothers. Note the absence of the figure 1 at the end of the line.

So C V: 8. The engraver apparently left these places blank.

Note the pronominal use of ku. The omission of the figure 1 after vera 'two' may be deliberate, but cf. ku hon in line 6.

The omission of the figure 1 after veh is probably due to crowding at the end of the line.

This string may be interpreted either as an item plus the number appropriate to it or as an equational sentence. Ambiguity arises not in Khmer but in English, where a distinction must be made. The transparency of the structure throws light on the nature both of phoŋ and of gui. On the latter see my "Pre-Angkorian gniŋ and gnoŋ and the syntax of gi," in ASEMI, XIII (1982).1-4: 143-54. Cf. sarvvapiṇḍa gui sre sanre 9 in line 17.

The donor's name is not given.

This ta is almost certainly the verb, not the conjunction.

Note the Angkorian-type initial ligature.

See Saveros Lewitz, "Recherches sur le vocabulaire cambodgien (VI): Les noms des points cardinaux en khmer," in JA, 1970: 131-41, especially §II, 134-7. We owe it to the inspired deductions of Mme Lewitz that KYEL /kjoːl/ (?) has been identified with Angkorian khyal /kjoːl/ and modern khya'la /kjoːl/ 'wind; breeze, air', and has been shown to enter into the phrases le kyel 'top of the wind, the upstream direction or region of the wind' for south and karom kyel 'bottom of the wind, the downstream direction or region of the wind' for north.
By outright inadvertence no cognizance was taken of these important discoveries in my two lexicons.

12 See the Lexicon under tanloň and ple. In the present limited state of our knowledge the string is ambiguous and could be interpreted in three ways, namely (a) by taking thalā as designating a familiar topographical feature, 'the mount', and letting the rest qualify sre; (b) by taking thalā ta ple as a placename ('mount of the servant') and letting ver daň tap tanloňh 'having (a productivity of) 12 tloň' qualify sre; or (c) by taking thalā ta ple ver daň tap tanloňh 'mount of the 12-tloň harvest' as a placename. Other possibilities of interpretation may exist.

13 Gui sre prin vā cke 'amraḥiha 'the dried-up field of vā Cke, the (= its) keeper'. Applied to a ricefield, prin probably means no more than 'having no irrigation-water in it', in other words 'fallow'.

14 Jen may be a personal name; vid. the Lexicon, 184-5. If it is not, the poň before it must be used pronominally, probably of the Rōma just mentioned. The evidence is mounting that jen often means 'edge, outskirts'.

15 The number probably refers to mās.

16 Before ka'ol the student may wish to supply "Additional gifts", or some equivalent.

17 "2,000 (measures)".

18 "800 (measures)".

19 Note the Angkorian orthography.
K.107

Date: Śaka 6th century (A.D. 578-677).
Name: Preah Théat Khnai Van inscription.
Source: C VI: 38-9.
Plate: None.
Provenance: Kompong Cham province.

K.107 is an inscription on a fragment, now lost, of a stele found near the ruins of Preah Théat Khnai Van, a short distance south of Phum Mien in the canton of Koh Sotin, in what is now Kompong Cham province. The text comprises eight fairly well preserved lines preceded by an indeterminate number of lines now obliterated. Short though it is, the inscription is challenging and contains a number of lexical items which are of interest.

(1) . . . (traces of characters at the end of the line)

- - [gi] (2) piñ ta pramāṇ vrai vekk droh gi piñ pu neññ ān (3) piñ karohv grān [||] gi piñ tallauh1 gi2 tel oy (4) ta vrah kammratān 'añ svayaṃbhū droh kpoñ3 kammratān (5) 'añ bha4 nāriyya . ni5 gi piñ stuk cik gi2 tel oy (6) ta vrah kammratān 'añ śrīśaṅkaranārāyaṇa [||] ru gi 'ākara ta (7) mān6 'aṃvi ta gi7 gi2 tel oy ta vrah kam­

mratān 'añ (8) śrījāyadeva paṃre yok oy [||]

1This string appears to parallel ni gi piñ stuk cik in line 5.

2This gi is the subject of an equational sentence.

3Note the absence of vrah.

4The conjecture given in my two lexicons (216; 371, 376) to the effect that bhā ~ bha represents Sanskrit bhā and is used as a syno-
nym of śrī is not borne out by the evidence. Cœdès (C V: 22 note 3) was no doubt right in taking it as an abbreviation of bhagavat or bhāgavata.

5Cf. K.38: 1 and my note 2.


7This string appears to be parallel to the ġi piṅ tallauhv line in 3 and the ni ġi piṅ stuk cik in line 5.
K.137

Date: Śaka 6th century (A.D. 578-677).
Name: Longvĕk (?) piedroit.
Source: CI: 115-8.
Plate: ICI: 55.
Provenance: Kandal province.

K.137 is an inscription of thirty-five lines engraved on a sandstone jamb 1.77 meters high, 42 centimeters wide and 17 cm thick. The stone is said by Aymonier¹ to have been brought to Saigon by Doudart de Lagrée from the Longvĕk vicinity, but Cœdès² thinks it may have come from somewhere in southern Cambodia; indeed, the significance of samudrapura in line 4 does not escape Aymonier.³ The stone is probably one of a pair (the other being unknown), since the text is incomplete.⁴ Aymonier⁵ describes the characters as small, carefully engraved, and perfectly regular.

Ostensibly a dry series of slavelists, the inscription is of interest because of the lexical and historical questions it raises.

(1) 'ājja vrah kaṃmrataḥ 'aṁ pre pu neṁ sevabhāra naṁ kṛuṇaḥ
vrau moy slicc oy (2) 'āy ta vrah mṛatāṁ kaṃmrataḥ daṁdaṁ
pre⁵ saṁ snaṁ praśasta 'aṁpāl 'aṁnoy (3) spit dik ta vrah
vrah⁷ ka⁸ puṇya vrah kaṃmrataḥ 'aṁ kaṃmrataḥ pāṇi karom
[ ] ge vrah³ saṁ pari(4)bhoga droṅ vrah kaṃmrataḥ 'aṁ kaṃ-
mrataḥ teṁ krom¹⁰ vom saṁ droṅ samudrapura o ge kloṁ kan-
tai mṛatāṁ kaṃmrataḥ daṁdaṁ ta tel mṛatāṁ oy ta vrah kaṃ-
mrataḥ 'aṁ (6) ta 'acas [ ] nakk pāṁre ta vrah panlas
mṛatāṁ o tāṁ 'aṁ l knāy 'aṁ l kaṁ poṁ mṛatāṁ l (7) kaṁ poṁ
vraḥ 'aṇि l syāṁ mratāṇि l sāṁ 'aṇि l chīnि l kīn Nicholson 'aṇि l
din 'aṇि l 'adbhūta(8)mati 'aṇि l tāṅ vuṅ 'aṇि l piṇḍa 10-1
[ || ] kīn Nicholson vraḥ rapanि cók 'aṇि l vidyunmati 'aṇि l ku dep l
(9) ku chau l ku din l cāmni ren ptau 'aṇि l ku juṅ vaḥ l ku
vrahey l ku moṣ 'nak l ku moṣ 'nak sīn l (10) ku tāṅ 'tā
1 ku 'alaṅ l ku trapāc l ku kep l ku cāmni ren l ku pānlas
1 yu yi naṅ l piṇḍa rapanि 5 (11) cāmni ren 10-2 [ || ] cmuḥ
ka8 vraḥ mratāṇि 'tā l tau 'aṇि l guruḍeśa l lāṅ sī l sātrū
'nak 'aṇि l ku sipāla l (12) ku sukha l ku 'abhira l pāu
tai l ku tāṅ 'aṇि l ku 'aṃval l pāu tai l ku 'aṃvoh l pāu
tai l ku guhī pāu tai l (13) ku 'nāda rū l mratāṇि svaṅ l
ku pōṅ vraḥ 'aṇि l ku ratnāvali l ku 'naṅ vyā l pāu sī l
ku peṅ l lāṅ tai l pāu sī l (14) kpoṅ māda l ku pit l
syāṁ bharū l ku vau so l ku heṅ kandin l ku sruk moṣ l
pramaṅ ku yī tāṅ (15) piṇḍa cmuḥ ka vraḥ 20-3 lāṅ sī l pāu
sī 2 lāṅ tai l pāu tai 4 · tmir slik ku 'nāda l lāṅ sī l
ku 'naṅ l pavid l (16) ku yī dos l lāṅ sī l pāu tai l ku
ci mratāṇि l kon cnaṅ l ku nocca rū l pāu tai l kū citta
vai l ku rapanि l (17) pāu tai l tampeṅ ku me bhe l ku ya
ces l pāu tai l ku tkep l pāu tai l piṇḍa 10 lāṅ sī 2 pāu
tai 7 [ || ] cām'uk (18) ple le · va tmo l va chau l va kandaṅ l va vrauḥv l va śāntideva l va tmak l va 'antyan l
va tvau l va cancar l (19) va kjar l va tmāy l va draṅ caṅ
l va cke l va kanter l va taṅy l va 'aṅjul l va t-hen l
va svā kmau l va dyōṅ l (20) va lantoṅ l va la'āc l va
tloṅ l va klaṅ l va tloṅ sin l va kaṅjai l va tkaṅ l va
va kcau l va kañjai sin l va tmer l (21) va kjar sin l va
tkir l va bhe l va kliñ l cmap ste k va kandin l smon va
ta'añ l piñda ple le 20-10-7 [ ] (22) tmān • ku poñ
damdaµ l lāñ tai l ku tañ 'añ l ku yāñ sī l ku sruk moy l
(blank space) rañ hvai • ku tañ kandin l lāñ sī l pau sī l ku bhumi l (24) ku nocca rū l ku jīva l ku klōn señ l
ku yi meñ l ku 'asarū l ku yi din l ku rampen l lāñ sī l pau tai l (25) ku kaµvañ l ku mratāñ sruk l [ ] (26)
kūµ şre camнаµ po yajamāna va jaµ 'āñ l va jāñ l va khanµ-
çakumāra l ku nocca rū l lāñ sī l pau sī (27) ku kes l ku
kmau l ku tmār l ku joñ l ku jù l ku 'an l ku me kandat
1 ku au l derttai l lāñ tai l (28) pau sī l ku yiñiñ l ku
yi tañ l lāñ sī l ku ya meh l ku santan l ku plañ l •
camнаµ po bhānudeva (29) va tlañ l va lahvan l va kē l ku
ū l ku rāñ l ku taµve l ku hvāc l ku 'aµvar l ku 'asāñ l
derttai l ku yi (30) moy l ku mar yāñ l lāñ sī l ku yi pāk
1 ku yi 'āñy l lāñ tai l ku cgoñ l derttai l pau tai l
(31) ku jay l ku yi mer l • camñaµ ci namaśśivāya • va
kaµpoñ l va kampoñ sin l ku yi cañ l lāñ sī (32) ku mañ
kralā l lāñ sī l ku mar hvāc l ku lahvāy l ku yi cuñ l ku
yi lāñ l ku yī pāc l (33) ku ceh l ku lahive l ku kloñ mra-
tāñ l der sī l • camñaµ po 'adra l va klapit l va kantāñ
so l (34) va kdoc l va kansiñ l va kañjoñ l ku yi 'añ l
ku sañi l der sī l lāñ tai l ku yi des l ku yi (35) ten l
ku rampat l ku yi son l ku yi cok l ku troy l ku yi 'añ l
• camñaµ poñ ka - - m . . . . . . .
1\textit{Le Cambodge}, I: 135.

2C II: 115.

3Ibid.

4C II: 115.

5Ibid.

6This second \textit{pre} is coordinate with the first in line 1. Its direct object is no doubt the same.

7\textit{Sic} the reduplication.


9The \textit{vraḥ mratāḥ kaṁmratāḥ daṁdaṁ} in line 2.

10Surely a single deity is intended, namely "the vraḥ Our High Lord the High Lord of the Krom Tree". Cf. K.38: 4 and my note 6.
K.388

Date: Śaka 6th century (A.D. 578-677).
Name: Hin Khon pillar.
Source: C VI: 73-7.
Plate: None.
Provenance: Khorat province.

K.388 is a bilingual inscription engraved on the four faces of a red sandstone pillar 1 meter high, 40 centimeters wide and 30 centimeters thick. This pillar was presumably one of four or more marking the boundaries of lands belonging to a Buddhist sanctuary at Hin Khon in the district of Pak Thong Chai, in what is now Khorat (Ratchasima) province. As described by Aymonier,¹ it is in a very poor state of preservation.

The inscription begins with twelve lines of Sanskrit on face A and eight more lines of Sanskrit on face b. The Khmer text consists of eleven lines on face b and nineteen lines on face C. Face d has eighteen more lines of Sanskrit.

The inscription commemorates endowments by a local prince or king named Nṛpentrādhipatīvarman, who has not only taken orders as a rāja-bhikṣu but has attained the status of upādhyāya. It entails problems and possibilities with which the student should be acquainted.

b

(9) neḥ gi ru² puṇya upādhyāya śrīrājabhikṣu tel (10)sthā- paka³ 'āy srau brā⁴ man sanme (11) ni⁵ nu tal⁶ bra kyēk šrīvṛddhesvaravara indravarmma ca(12)kkrāvartti //⁷ nu vraḥ kaṃmratān 'aṅ śrī(l3)soryavarmma ta kuruṅta ta 'āy mṛ doṅ⁸
(14) vrah kammrataṁ 'aṁ śrīcakkravartī taḍāḥ(15)y taṁrāṅ
stein kammrataṁ 'aṅ śrīvikkra(16)marudra taḍā Ṛy sro brā //

neh gui 'amnoy (17) - - - - ri dravya taṅ maṇ oyy (18)
ta vrah damnepp=ra jen den tek ta=(19) - - dra raṅgah tek
'Asthārana

C

(1)[ṣa]ya l pārddamāṇa kalaśa śaṅkha droṇaka la(2)ṅgau l
carā dhūpa - - kaṅśa - 'arṇna l taṁpoṅṅ - daṁ(3)riṅ
moy slā tem 20 sre ber sanrey dau ta (4) gui tnaīl lvoḥ
jass 'amṛat ti jen vihāra - (5) - 100 tmur tap dneṁ snaṅ
yār - - - - (6)lāniyy [ | ]

neh gui kāṁ 1̄ vrah vodhigana kantai gui kon (7) piy1̄
vodhipriya kantai gui kon ber • kaḥ - (8) - kantai gui kon
ber • hṛdayarakṣa kantai gui kon (9) - - śīlagana kantai
gui kon piyy kdat kantai (10) gui kon moyy ḱjaiy kantai
gui kon moyy dvār ka(11)ntai gui kon moyy • maṇudharma •
vidyāgupta • ya - - - (12) kanyeṅ • vodhiśīla • bhadra -
paḥ vodhigupta • v(13)dhipāla • māṅ1̄2 tm • vodhisambhoga
• balaya - [ | ]

canhoj mās canhoj prāk • taṁmrṛ moy [ | ]

(15) neh gui 'amnoy upādhyāya kammrateṁ1̄3 'aṅ śrīrā(16)
jabhikṣu ta vrah . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . (lines 17-19 ruined).

1"Le Cambodge, II: 115-6.

2"These (are) the details (gi ru) of ..."

3See the Lexicon, 563. The verb incorporates its own object.

4The unstable orthography of this toponym (sro 'srau; bra 'bra, vrah 'vrah) suggests that it is Old Mon, a conjecture strengthened by bra kyak in line 11.

5Cf. K.38: 1 and my note 2.

6I have supplied nu for a lacuna in the text to parallel the one in line 12 after the double bar. The function of tal is unclear.

7Unlike the one in line 16, this double bar cannot represent a full stop.

8Dependent on sanme ni are two phrases introduced by nu. The first of these consists of a single element, "the sanctuary of Śrī Vṛddhesvara of the cakravartin Indravarman". The second, however, consists of a principal element, "the vrah Our High Lord Śrī Soryavarman who reigns at Mt", connected by means of don to two ostensibly minor elements in series (i.e., without a conjunction), namely "the vrah Our High Lord the Śrī cakravartin at Tamra" and "the steṃ Our High Lord Śrī Vikramarudra at Sro Brā".

9The text has ti in these three cases.

10The text has kyum. Observe the sentential structure, "These (are) the slaves (gui knum) of ...", which conforms to the pattern established on face b, lines 9 (cf. note 2, above) and 16 and is repeated in line 15 hereafter.

11"Bodhigāṇa, his wife (kantai gui), (and) three children." Note the absence of vā.

12See the Lexicon, 392-3.
13Cœdès (C VI: 73) notes the abrupt shift from the form **kammatāh** on face b, lines 12, 14 and 15, to the form typical of the Angkorian period.
Date: Śaka 6th century (A.D. 578-677).
Name: Trapéang Thom slab.
Source: C II: 135-6.
Plate: IC II: 63.
Provenance: Kampot province.

K.423 is an inscription of eight lines engraved on both sides of a slab of whitish marble 22 centimeters high, 45 cm wide and 4 centimeters thick. It was found around 1911 in a Chinese temple in the village of Trapéang Thom in Kampot province, and is believed to have come from a nearby ruin.

The inscription is deeply engraved and for the most part well preserved, but the beginning of each line on both faces is obliterated.

A

(1) [‘aṃnoy ta] yajamāna ta vraḥ kamṛatān 'aṇa ta 'acas [ ]

kūm (2) - - - - s 1 va dharmā 1 ku śnat 1 kon ku sne-
ḥāvali 1 ku syā(3) - - - jon 1 kon ku va khoḍadās 1 ku mālavi 1 [ ]

tmur dhnē 2 (4) - - bhai 60 snā tem bhai 80 srū bhai 100 .

vraḥ kanmīṇ kuruṇ 'aṇa
(1) - - - poñ kloñ krom ta 'ācāryya yajamāna pas jaṁna\ntam (2) - - - ta paṁnos ta ṅo vraha ta vraḥ kanmiṇ

kṛnum 'aṁmraḥ kumāradā(3)[sa] - - - s l ku ṭat pyor l ku
palavī l [ ]

toñ teṁ bhai 20 snā teṁ bhai 60 [ ]

(4) - - - lāṁ 'ācāryya yajamāna cāturjātakapramāṇa
3 The subject of oy is the unnamed author of the order, its object being the tel before it.

4 Observe that the text does not say nu (which would have connected sam with its object) but ta, which connects the phrase following it with paribhoga.

5 Before gan the student may wish to insert "Such is/are ..." or words to that effect.
K.438

Date: Šaka 6th century (A.D. 578-677).
Name: Sambor Prei Kuk piedroit.
Source: C IV: 25-7.
Plate: None.
Provenance: Kompong Thom province.

K.438 is a bilingual inscription consisting of ten lines of Sanskrit followed by eleven lines of Khmer engraved on the south jamb of tower N16 of the northern group of monuments at Īśānapura (Sambor Prei Kuk) in what is now Kompong Thom province. The jamb is missing its right edge and is otherwise damaged. Its condition notwithstanding, the inscription is of special interest in that it commemorates endowments by a brahmin named Durgasvāmin who, according to the Sanskrit text, is a Scythian (śaka) from South India married to a daughter of īśānavarman I.

(11) - - - 1 'aṃnoy mratān durggasvāmi ai ta vraḥ [kamratān] (12) ['aṇ śrī - - - - - deva]2 [ || ] sruk mratān [durggasvāmi] (13) vraḥ sāmrān3 [ || ] śāla tnah4 mān gui sruk kvāndha knai - - - - 5 (14) jmah gui [:] karcol cuṇ sor vnur dnaṇ tanmeṇ - - - - (15) coḥ kāmbho sāṁl taṇ kaṃvaṇ tem campok ta jmah - - - 6 [ || ] [śāla] (16) tnah kamratān7 bhagavat pāḍa ukk [ || ] śāla tnah ai īśānapura [ || ] [don] (17) tmur gui krapi gui sre gui damriṇ gui8 . gui neḥ tel9 mra(18)tān durggasvāmi oy ai ta vraḥ kamratān 'aṇ [śrī] - - - - de(19)va ai ta vraḥ kamratān 'aṇ śrī- prahasiteśvara [ || ] - - (20) 'aṃnoy mratān durggasvāmi
The student may wish to supply neh gui (which corresponds to only three places of the lacuna) or words to the same effect.

My restitution is borrowed from lines 18-9 below.

This is the first item in the list of gifts.

See the Lexicon, 240.

Kvandha knai ..... appears to be the name of the larger administrative division in which the sruk are located.

It is almost pointless to try to assign these thirteen forms to likely toponyms, but my guess is that there are at least five of the latter: Karcol Cun Sor, Vnur Dnai Tanmei, .....coh Kambho, Shul Ta, and Kompong Tem Campok. The Residence at the last mentioned place has its own name, apparently.

Sic.

"Their cattle," meaning the cattle belonging to the said sala tnai, and so forth.

"It (is) these things that ...."

"... these (being) the ones who have charge (of them) .......," again referring back to the three categories of sala tnai. The string has the form of an equational sentence but is clearly appended to the nonsentential amnay as the reason for the additional (but unspecified) gifts.
K.562

Date: Šaka 6th century (A.D. 578-677).
Name: Tuol Ang Khwaw stele.
Source: C II: 196-7.
Plate: IC II: 89.
Provenance: Takeo province.

K.562 is an inscription of twenty-five lines engraved on a schist stele 97 centimeters high, 43 cm wide and 7 cm thick. It was found in 1923 in the canton of Tram Kok, Takeo province.

As Cœdès describes it, the text falls into three parts, here set off as separate paragraphs. The first eight and a half lines are in a carefully incised and well preserved character. These are followed by fourteen and a half lines more less carefully done and in a poor state of preservation; this section was apparently engraved at a later date. The last two lines are in a somewhat larger character and are rather carelessly incised.

The inscription contains a number of interesting problems despite the fact that it is largely taken up with slavelists.

1(1) 'aṁnoy mṛatāṁ maheśvarasvāmi doṁ ge kloṁ yajamāna phoṁṇā vnaṅk tnaḥ² cāturvvida (2) 'āy ta vrah kaṁmratāṁ ['aṅ] śrībhīmesvāra³ [ ] kantai kloṅ ta tel oy kloṅ 'a-mogha kon 1⁴ [ ] (3) kūṁ ta siy [:] vā 'aṁraḥ galū 1 vā cī kandin 1 vā 'āś rval 1 vā kumār 1 vā samadhara 1 vā bhavi(4)tavya 1 vā bhānottha 1 vā kloṅ 1 vā kloṅ 'aras 1 vā ekādaśī 1 [ ] kūṁ ta kantaiy [:] ku salona 1 kon ku 3 (5) ku prāṇa 1 kon ku 3 ku vilāsanī 1 kon ku 2 ku uy
K.562 35

kon ku 7 cau 2 ku kantap 1 kon 8 (7) ku . 'nā 1 ku vatt-i 1 ku candrasena 1 ku kmau 1 kon ku 1 ku kantek 1 ku dradās 1 ku kanser 1 ku sa'ot 1 ku tgan 1 (8) ku vrau 1 (7) sarvvapiṇḍa gan² kḥum savālavṛddha phoṅ 60-2 (7) kra-pi dmeṃ 7 tmur jmol 20-3 tmur ye - - (9) vave 20 sre sare 5 (7)

ku saṃtoḥ kon ku 1 ku - - 'aras 1 vā crake 1 (10) vā goda 1 ku malinī 1 ku - . ānī ku vinā ku - gadra ku 2 ku ūraño 1 (11) ku san 'asaru ku prāp ku rudra 1 (?) ku īrnnoc 1 ku - salī ku 1 ku lamaṅi ku 1 (12) ku kandaṅ ku 1 ku 'satru 'nak ku 3 ku du - śri ku opay 'avi ku 3 ku k.au 1 (13) ku 2 ku latui ku 1 ku 1 ku jāyasi 1 ku kakkuli ku 1 ku saniddha ku 5 ku 'antrok ku nakkhi (14) ku sampok ku - - kon ku 3 ku pik ku vāy ku kho.i ku taṅku ku 4 ku voṃ jā- pissup ku ka(15) hcaṅ ku 3 cancan 1 ku 2 ku tvaṅ 1 daśā - ku lolī ku 2 (16) īnamāradat 1 pa'on vā 1 vā rgāī vā pa.in vā vṛddhi vā kantaṅ vā kdas vā kaṃpit (17) vā thgut vā kte vā dhanakara vā ka - vā kaṃ - - - - - - vā ci 'a - ṇ (18) - vā pañcamī (7) ku vāḥ ku 3 ku devasena ku 3 ku kanha ku 5 (19) ku klyānī ku kanteṅ ku 2 ku svān ku 2 ku capi ho - ni - - vā vyuha vā kno - (20) ku kyel ku gaṇa mraṭāṅ yajamāna dañ dau daśā (19) gi [neḥ] mraṭāṅ doñ12 kloñ loñ (21) oy phoṅ ge kḥum tavrāṅ doñ sre
doñ ka’oll doñ kralā doñ daḿriñ doñ cpar doñ (22) tmur doñ krapī ta [vraḥ] [ ||] gana⁷ ’amras phoñ is tel oy ta vraḥ kamratān ’aṅ śrī (23)ḥīmeśvara [ ||]

1(24) bhūmi vraḥ neḥ pūrvveśana⁷ travān nāga daksīṇa gra- mapāla paścinaīrti śrī - vā(25)yavyottara revati (?) .ćc 10-2 nai gaṅgāpura vrāhma - [ ||]

¹See II: 196.
³The donors comprise (a) the Lord Maheśvarasvāmi and (b) a certain number of kloṅ yajamāṇa from the faculty of tnaḥ cāturvāvy. The first of these terms may perhaps be paraphrased as "high-ranking sacrificants", the second as "Superiors schooled in the Four Vedas." It is worth noting that the plurality of kloṅ yajamāṇa is marked first by the headword ge and again by the qualifying phoṅha. On their exact number see line 20.
⁴The kloṅ Amogha is probably the (inverted) subject of oy. If this is so, kon 1 is not a mere afterthought but an adjunct to the central idea — the donor's wife.
⁵See K.426: 5 and the Lexicon.
⁶The name is not followed by the figure 1.
⁷Sic.
⁸Note the Angkorian initial ligature.
⁹See K.76: 9 and my note 11.
¹⁰The gloss given in the Lexicon, 268, should be replaced by 'The number of lords serving as sacrificant was (= amounted to) ten.' See daṅ¹ in the Lexicon of the Dated Inscriptions, 142.
"It (was) these lords .... who as a group gave ..." Where I have restored neḥ Qədēs (C II: 197 and note 1) has ve-, marked as a Lecture très douteuse.

One must suppose that kloñ and loñ are here included under the term mraṭān, and that doñ should therefore be rendered by "including both .... and ...."
K.709

Date: Śaka 6th century (A.D. 578-677).
Name: Trau Tasar stele.
Source: CV: 30-1.
Plate: None.
Provenance: Takeo province.

K.709 is a bilingual inscription of eight lines engraved on one side of a schist stele with an inscribed surface 50 centimeters high and 60 cm wide. It was found in the canton of Bati, Takeo province, in 1932. Its first three lines are in Sanskrit and commemorate the gift, by Isanavarman I to an unidentified religious residence, of an "enclosed garden" (koṣṭhārma), a "field with buffaloes", sixty cows, and a piece of land. The last five lines record the gift, by two poñ no doubt to the same residence, of slaves and a pair of buffaloes.

The inscription is in a carefully incised character but is in a poor state of preservation. It is worthy of study chiefly because of the problems it raises.

(4) 'āṃnoy poñ jān yajamāna 'ūy ta 'ūvāsa [:] [kňum]¹ ta tel oy oy yajamāna ti 'añ (5) ['āṃnoy]² ta tel oy oy kňum 'āvāsa³ va pra - - - ku 'āṃvī ko - - - kāh ku tralih va dharmma [] ['āṃno]⁶[y ta] tel oy oy yajamāna sin sa⁴ toñ 'añ [kaṃmratā]n 'añ ta tel oy oy kňum (7) 'ūvāsa - vā kralon ka - - va 'āṃnyā - - va daiva 'añ - va gui ru ta tap=ra - ku hvaja - ku 'aṃḍu kon ku ku tra []

(8) 'āṃnoy poñ vrua 'añ ta 'ūvāsa - - - sarvvapīṇḍa kňum phoñ - 10 - krapy 2 - - - - - - - - - kňum cāturjjātaṃ []
I read 'āvāsa kņum on the basis of M. Jacques's reading kņum 'ā- vāsa in line 5. The text (C V: 30) has āvāsa ka - and kņum -- respectively. In groping for an interpretation the student should bear in mind that the punctuation after 'āvāsa is mine.

The text (loc.cit.) has a lacuna of only one place; M. Jacques recognizes three places.

As indicated in note 1 above, the text has a three-place lacuna after kņum where M. Jacques makes out 'āvāsa. The most likely interpretation of line 4 assumes three individuals: the poñ Jān, the sacrificiant (yajamana), and the pronomial agent ('aṅ) of the passive construction — who is no doubt Īśānavarman himself. The absence of a conjunction between poñ jān and yajamāna is not conclusive evidence that they are one.

The text (loc.cit.) has 3 --, in place of which M. Jacques recognizes the lone syllable sa.
**K.755**

**Date:** Šaka 6th century (A.D. 578-677).

**Name:** Vat Chnah Buddha inscription.

**Source:** C VI: 55.

**Plate:** None.

**Provenance:** Takeo province.

K.755 is an inscription of two lines engraved on the pedestal of a seated Buddha found at Vat Chnah in the canton of Prei Krabas, Takeo province. It is essentially a short list of female slaves, but is worthy of the student's notice because of its closing string.

(1) [kʰuŋ kantai:]¹ ku stoŋ l kon ku cān² l ku kampoŋ l kon ku juŋ kloŋ l va ṯkiɾ l ku taktek l ku yi ʰji₃ l ku ʰp[toy l va³ kandin l ku kampoŋ l kon ku va sa'āp l ku 'andrōk . . . (2) . . . rā l kon ku klapit l cau ku ku 'əmpic l ku tyeŋ l ku vaŋ jin [l] kon ku va kantyar l va tvau l [্] gi neh ti roh seŋ⁴ kʰuŋ vraḥ h − − ta kʰuŋ vihāra . . .

¹The text has a lacuna of three places.

²Note the ambiguity of the construction: either ku is used pronomially for ku Stoŋ or it is the marker for Cān. In the light of va ṯkiɾ the presumption is that ku goes with Cān. But note kon ku va sa'āp, cau' ku ku 'əmpic, and kon ku va kantyar.

³Observe the absence of kon before va.

⁴One would expect gi neh ta roh neh. If the reading is correct, seŋ may well be the only instance attested so far of the pre-Angkorian
cognate of Angkorian syaṅ, on which see my paper "The form syaṅ in Angkorian Khmer," to appear in a volume honoring Professor Harry L. Shorto. The Lexicon, 549, should be made to reflect this possibility.
K.1

Date: Śaka 6-7th centuries (A.D. 578-777).
Name: Vat Thleng stele.
Source: C VI: 28-30.
Plate: None.
Provenance: Chaudoc province.

K.1 is an inscription of 26 lines engraved on one side of an undescribed stele found at Vat Thleng in western Chaudoc province. The stone has a horizontal break along the inscription's nineteenth line, part of which is missing; it is damaged in other respects as well and the text is not always legible. Cödès states that the first eighteen lines are fairly well preserved but the last eight have serious lacunæ; he surmises that we may be lacking several lines at the beginning of the text. A blank space separates the first twelve lines from the last fourteen. Aymonier notes that the writing is irregular and unsteady, with dropped characters frequently inserted between the lines.

Lines 1-13, constituting one of the few specimens of the pre-Ancakorian narrative style that have come to light so far, record the origin of a number of slaves assigned to the deity Śaṅkaranārāyaṇa of Cmoṅ. Lines 13-26 list a number of rice fields with their metes and bounds but make no mention of their disposition.

(1) vā ta śivadeva saṃ ta kurāk kandāy cap vā kandos 1 ku taiā dau (2) jvan ta mratān kloṅ jeṣṭhapura kāla kloṅ bhavapura 'atmaiyā (3) 'acāryya Īśānadatta dau kaṅ dhāra ge ta mratān [ | ] ge tel poṅ (4) kumāraśānti ta kloṅ ge ptāā ta 'nak poṅ poṅ pre 'acāryya I(5) śānadatta loḥ ge [ | ] man supratiṣṭha vraḥ kamratān 'aṅ śrīśaṅka(6) ranārā-
yana poñ⁰¹² oy ge ta vraḥ [ ] vnāk nuḥ⁰¹³ upakalpa mṛtāṁ
(7) kloṁ bhavapura pre tāṁ spun tāṁ bho 'ācāryya śilabhā-
dra 'mac (8) vnāk kanloṅ kurāṅ kandāy pras⁰¹⁴ [ ] ni⁰¹⁵ poñ śivadeva kanmoy kaṁton (9) poñ kumārasānti paṁti⁰¹⁶ kti
mṛtāṁ kloṁ bhavapura pre mok (10) oy ge ta vraḥ kaṁmṛtāṁ
'añ śrīśaṅkaranārāyana ai cmoṅ [ ] vā kandos l ku tāi l
kon ku vā jloy l ku juṅ tñā l vā so l ku 'antis l ku kaṁ
(12) 'el [ ] vā trok l vā jīva l ku dhuli l vā vinita l
[ ]¹⁷ (blank space) (13) sre raloṅ ruṅ 'aṁvi tñai luc
pu yoñ loḥ tem cikkan 'aṁvi (14) ṇaṅ travaṅ taṅ dālant loḥ
tñai luc travaṅ īśvaramāra ti le kyel¹⁸ (15) raloṅ ver
tñai ket travaṅ taṅ dal man loḥ ta poñ pravara -- (16)
'aṁvi tem saṁnāyana loḥ ta sre vraḥ kloṁ vā candravira¹⁹
'aṁvi -- (17) -- va taṅ dal ṇaṅ plu loḥ travaṅ ver ṇaṅ
plu pi -- (18) -- kyel¹⁸ guha loḥ travaṅ taṅ -- -- -- -- -- -- . . . (break in the stone) . . . . (19)
travaṅ kvaḥ 'añ sin loḥ travaṅ poñ vidyābhādra d -- --
-- -- -- (20) ai karoṁ kyel¹⁸ guī pāk rāmloṅ vera ple pi kaṅ-
je -- -- [ ] (21) sre ai tel tñai ket tem kadaṁ raloṅ
piyy le kyel¹⁸ -- -- [ ] (22) sre 'aṁvi tem ransi -- pi
[ ] sre man kloṅ jleaṅ lak ta vraḥ loḥ -- -- (23) kloṅ
gann loḥ travaṅ poñ śivadeva • pramoy māś 'aṁr -- (24)
'aṁvi travaṅ va tvellan daṅ guī raloṅ kandinn 'añ -- tñal
taṁ lo -- (25) ṇaṅ guī sre kloṅ ci mṛtāṁ tñai ket gui
kyoy tvākk daṁnuṅ loḥ guī -- (26)n sare l [ ]
Aymonier (Le Cambodge, I: 147) states that it contains 27 lines.

2 C VI: 28.

3 Loc. cit.

4 Distinguish vā ta śivadeva and vā śivadeva. Why vā is used instead of kūm ta si is unclear.

5 Ta kurāk kandāy 'those of the Governor of Kandāy'. If a preposition had been used after saṁ it would have been nu or doñ.

6 Vā kandos and ku tai are separated by the figure 1, but there is no figure 1 after ku tai.

7 Sic, for jyeṣṭha°.

8 My entry in the Lexicon, 596, should be changed: this cryptic form functions as the main verb of the clause. The context strongly suggests 'to appoint as an agent of oneself, depute, delegate'.

9 Presumably this is the conjunction corresponding to modern ka /koa/, marking a consequential or final clause of a series. Here it may mark purpose.

10 See K.41: 3 and my note 4.

11 This entire string is the inverted object of loḥ, and is echoed in the terminal ge.

12 Here and in line 6 poñ serves as a pronoun for Kumārasānti.

13 Sic. If the reading is correct the form stands for noḥ, but it may be a misreading or engraver's error for nu.

14 The object of pras has been inverted.

15 See K.38: 1 and my note 2. The Lexicon, 307 (under ni°) should be corrected.

16 Sic, pañ°.

17 As I understand the text, the donor of these ten slaves and one child is not mentioned.
18 See K.76: 9 and my note 11.

19 Presumably, "the ricefield of the Vraḥ Klov (cultivated by) vā Candravira." Without a personal name following it vraḥ kloν would not suffice in a boundary definition; most likely it is the name of a sanctuary.
K.129

Date: Šaka 6-7th centuries (A.D. 578-777).
Name: Sambor (Ta King) piédroit.
Source: C II: 83-4.
Plate: IC II: 44.
Provenance: Kratië province.

K.129 is an inscription of twenty-two lines engraved on a sandstone jamb 2.06 meters high, 60 centimeters wide and 16 cm thick. It was discovered by Adhémar Leclère in 1891 at Sambor, Kratië province. Aymonier¹ gives a brief analysis of the text, Coedès² a much condensed translation. The stone has a crack running slantwise from top to bottom and is much worn in places, with the result that some of the names mentioned are doubtful.

The first twenty lines consist of a series of slavelists. These are followed by two lines incised in a larger character and concerned with ricefields and cattle.

The chief interest of the text lies in the way in which the slaves are grouped, first by function, then by locality.

(1) kānum 'aṣknoy poñ - - - - ta vraḥ kamratān 'aṇī śrīmaṇ-ḍalesvara o varī vā ta'oñ l vā kan'ās l (2) - - - - l vā kandvat l vā - - - - vā kaṁrāl l vā gandharvva [1] vā bhāvityavā l vā tlos l vā kan'ac l (3) vā kansar l vā vet-tā l vā kansey l [1] vādyavā vā sramo l vā cke l vā 'asarū l vā vñau l vā kyol l (4) vā ta'as l vā chau l kon - în vā kaṁhitā l vā tpur l [1] tmir sñak vā jup l [1] ta pāmre³ ta pāṃnos vā sirā (5) vā klos l - - - ri - vā vñau
1 va . ra tac 1 [ ] 'nak kantai cmuh\(^4\) kanra\(^5\) pra'oh\(^6\) ku ra\(\tilde{m}\)tec vra\(1\) kon ku 1 - (6) - - c ku sumiträ 1 ku - - kon ku 1 ku vreń 1 ku kansom\(1\) 1 ku ksac 1 kon ku 1 ku tviń 1 ku - ga 1 [ ] (7) caṁreń 1\(^6\) ku 'tań 1 ku saṁ'ut 1 kon ku 1 ku saṁhvet 1 kon ku 2 ku kamęnen 1 ku kanheę 1 ku kansom\(1\) 1 kon ku - (8) ku cke 1 kon ku 1 ku saṁ'ap 1 ku ilā śrī 1 ku saṁ'ap 1 ku hām 1 ku kdoc 1 kon ku 1 ku kap kep 1 ku (9) taṁpeę [1] 1 ku suves 1 kon ku 2 ku vera ple - teń 1 ku utpala 1 ku yojana 1 kon ku 2 [ ] ai co(10)k 'aṁvil 'aṁraḥ 'nak vā khala tarkka [1] vā vrk 1 vā 'anrok 1 vā vrau 1 vā dām 1 vā 'antis 1 'nak kantai (11) ku nidra 1 kon ku 1 ku svāy 1 ku kloń [1] ku kah 1 ku kak 1 ku śrī 1 ku kdol 1 ku vōđi 1 ku kan'ıın 1 ku (12) vilāsinī 1 ku vindu 1 ku vińau 1 kon ku 2 ku vrau 1 kon ku 1 ku ca'es 1 kon ku 1 ku saṁ'ap 1 ku ca(13)ndān 1 kon ku 1 ku pamat 1 ku gurukarma 1 kon ku 2 ku sap 'nak 1 kon ku 1 ku sramo 1 kon ku 2 ku ca(14)ndān 1 ku - jal 1 kon ku 1 ku srak 1 kon ku 1 ku māya 1 ku kalkap 1 ku tkā 1 kon ku 2 ku 'gak (15) ku dradāp 1 ku kcan 1 [ ] ai tań kut 'aṁraḥ 'nak vā 'gat 1 vā pran 1 'nak kantai ku vrauḥv 1 kon ku 1 ku vnāk ta (16) mān 1 ku cke 1 ku kanseń 1 ku vrauḥv 1 ku kansam\(1\) 1 kon ku 2 ku - y 1 kon ku 2 ku kańca - 1 [ ] ai cdiń (17) ramań 'aṁraḥ 'nak vā kańcas 1 vā sre 1 vā tur 1 vā khań jat 1 vā - mras 1 vā marńu vnāk 1 vā jań jań 1 (18) vā tpoń 1 vā vrauḥv 1 'nak kantai ku saṁ - 1 kon ku 3 ku khmau 7 1 ku kandhik 1 ku - - 1 ku māy 1 ku kan'ān 1
(19) kon ku 2 ku dhuli 1 ku kmäs 1 ku 'anrok 1 ku la - - - - ku lo - 1 kon ku 1 ku 'at it 1 ku la 1 (20) ḥāc 1 ku viragadeśa 1 kon ku 1 ku 'antek 1 - - - - - - - c 1 kon ku 2 ku kalpit 1 ku ksac 1 [ ] (21) sre ai cok 'aṃvil tnal - - [ ] sre ai tań kut tnal - - [ ] sre ai cdiś (22) ramań phoń [ ] tmur 40-10-1 [ ] krapī - - - - - - lā [ ]

1Le Cambodge, I: 305-6.
2C II: 84.
3A good example of headless ta.
5See the Lexicon, 27, where the gloss should be amended. Cmuḥ kan-raḥ is probably "assistant clerk" or "under-secretary".
6Sic.
7Note the Angkorian initial ligature.
K.163

Date: Šaka 6-7th centuries (A.D. 578-777).
Name: Prasat Ampil Rolœum piedroits.
Source: C VI: 100-1.
Plate: None.
Provenance: Kompong Thom province.

K.163 is, properly speaking, a set of three texts engraved on the two jambs of the north tower of Prasat Ampil Rolœum, in the canton of Kompong Soai in Kompong Thom province.

On one jamb is (1) an inscription of nine lines of carefully incised character recording the gift of certain slaves to the Mahāyāna Trinity. On the other jamb are (2) an inscription of four lines and (3) an inscription of thirteen lines. The purport of the second is unclear, but the third again refers to the Mahāyāna Trinity.

As Cœdès declares, K.163 is among the earliest pieces of epigraphical evidence of the existence of Mahāyāna Buddhism in Cambodia and of the worship of Avalokiteśvara.

I

(1) kñum 'aṁnoy poñ prajñācandra ai ta vraḥ kaṃmratān 'aṁ  
(2) sāstā vraḥ kaṃmratān 'aṁ maitreya vraḥ kaṃmratān 'aṁ  
(3) śrī'avalokiteśvara [ | ] vā jieñ 1 vā daiva 1 vā bha-vitavya 1 vā priya 1 (4) vā tvek 1 ca3 phoda 1 vā vīrade-va 1 vā 'anrok 1 vā vrau 1 vā 'adāḥ (5) 'aleñ 1 vā panlas 1 [ | ] 'me maleñ 1 kon 2 'me cke kon 4 (6) ku śraddhā 1 kon 2 ku klapit 1 kon 1 ku stau vraḥ 1 ku tvau 1 ku ta(7)
'et l ku kaṁjak l ku raṁpon l vā klaṁ l ku jrok l ku kan-
ti l vā vrel l (8) ku smau l vā subhikṣa l vā bhaktimātra l ku vñau l ku noc ru l ku 'me (9) kaṁjak l ku pnos l ku dhanya l ku sliṅ l []

II

¶(1) vraḥ kaṁmutīn 'aṁ ai - n it⁴ saṁ paribhoga⁵ doṅ
vraḥ (2) kaṁmutīn 'aṁ ai śivapattana ś kñum 'anl - ṇī kñum - (3) - - - ś kñum pu caḥ 'aṁ vodhisuṣṭha [ ] ge tel psaṁ ai - r. (4) - śrama [ ]

¶(5) kñum 'aṁnoy poṁ vidyā - n ta vraḥ kaṁmutīn 'aṁ śās-
tā (6) vraḥ kaṁmutīn 'aṁ maitreya vraḥ kaṁmutīn 'aṁ śrī (7) 'avalokiteśvara [ ] jmaḥ ge kñum ple oy phoṅ (lines 8-17 illegible).

¹See Aymonier, Le Cambodge, I: 442.
²C VI: 100.
³Sic.
⁴Even if we could read the whole of this toponym, which stands in contrast to śivapattana in line 2, we should not be much ahead. Note that the singular or plural number of the vraḥ kaṁmutīn 'aṁ before it cannot be determined except from such context as can be assumed.
⁵Observe the ambiguity. Paribhoga may well be 'resources, means of subsistence', as Coedès (C VI: 101) takes it. But if vraḥ kaṁmutīn 'aṁ ai - n it designates the Trinity in lines 1-3 of our first text,
paribhoga would surely be 'their use', meaning the right to the labor of the slaves — either those named in the first text or those referred to immediately hereafter. In the Lexicon, 326, I have taken the it before sam as negating the latter; while possible, this seems no longer to be likely.
K.560

Date: Śaka 6-7th centuries (A.D. 578-777).
Name: Vat Ang Khwaw stele.
Source: C II: 37-8.
Plate: IC I: 22.
Provenance: Takeo province.

K.560 is an inscription engraved on a stele with an inscribed surface 50 centimeters high and 53 cm wide. It was found in 1923 in Vat Ang Khwaw in the canton of Batī, in Takéo province. The text is the same as that of K.739, now vacated, of which the estampage shows traces of one line at the top and two lines as the bottom, the twelve lines remaining matching those of K.560. It would seem that the estampage of the latter is both earlier and of better quality.

(1) 'āṣnoy poñ vajrabheda 'āy ta vraḥ kammaratān 'aṅ (2) maṇiśiva [||] lākām 1 klas lan'gau 1 carā danhum 1 ka'ol l [||] kām ghoda vā - (3)davi 1 vā tgar 1 vā kmau 1 vā ci vau 1 vā treṅ 1 vā poy 1 vā - (4)y 1 vā con 1 vā dvā-daśī 1 vā vrau stac 1 vā ceṅ 1 vā sā 1 vā hitaṅkara [1] (5) vā karit [||] ge 10-7 [||] kām ta kantaiy 'me sra- 'ip l ku sra'ip l ku (6) tyas l ku tmeņ l ku vnaṃ l ku - ņ l ku - - l 3 ku tkah 4 l kon ku 1 me va - - (7) l ku van l ku yul 5 l kon ku 1 ku cehv kan 1 kon ku - - (8)bhadra l kon ku 1 - - - ku stau 1 ku seṅ daiva l ku kaṅca 6 - - (9) vīā l kon ku 1 [||] savālavṛddha ge 20-10-1 [||] sre vnāk sruk [tem] (10) trasek sre travaṅ 'āvāsa sre bhramā-
raśila 7 sre -- (11) sre kaṃluḥ tnal sre pās kandoḥ sre vnur 'aṃvol 8 -- (12) -- 10 [ || ] krapy dneṃ 1 toṃ tem 10 slā tem slik 1 -- -- -- [ || ]

1C VI: 54. See the Liste générale, C VIII: 166 and note 1, 192 and note 1.

2K.739: 5 has vā cer.

3The figure 1, not the letter 1.

4K.739: 7 has ku tguḥ.

5K.739: 8 has ku yal.

6K.739: 9 has kaṅce....

7K.739: 11 has kumūraṅila.

8K.739: 12 has suṃvol.
K.259S/4°

Date: Śaka 7th century (A.D. 678-777).
Name: Vat Khnat piędroit.
Source: C VII: 50-7.
Plate: None.
Provenance: Siem Réap province.

K.259 is a set of seven inscriptions engraved on the jambs of the south tower of the east line of towers at Vat Khnat, a modern temple situated some 10 kilometers west of Angkor Thom in Siem Réap province. K.259S/4°, the fourth text on the south jamb of that tower, consists of sixteen lines of which the first six, in Sanskrit, are no longer legible while the remaining ten, in Khmer, are in a poor state of preservation. The Khmer text, as Credes states, commemorates gifts by a queen Jayadevī to Viṣṇu. Its chief interest to us lies in its extended imprecation.

(21) loḥ ta gi rājya vrāḥ kamratān 'aṅ śrījayadevī - - 'ājñā vrāḥ kamratān 'aṅ śrījayadevī (22) oy dāna ta vrāḥ kamratān 'aṅ śrīlokānātha - - - śreṣṭhi ta oy - - - - vrāḥ ka(23) mratān 'aṅ śrījayadevī - - - vrāḥ kamratān 'aṅ śrīlokānātha [ ] ge ta cap gi ge ta (24) sak gi ge ta som gi sot ge ta pre roḥ gi neḥ bhūmidā ta nai vrāḥ kamratān 'aṅ - - (25) pdai karoṃ ta ai ta vrāḥ roḥ - ṭpa⁶ ge tlas⁷ ti - - - pdai karoṃ phoṅ vrāḥ go ta - - lāṅ - - (26) yānahastini doṅ yānahastini dradiḥ ta sā .i - - - - .ār vinayahe - - (27) voṃ jā 'anak hau prativēṣa ta gi voṃ jā 'anak cap dai ta gi - - - - kūmu
The reader will have observed the disparity in the numbering of this inscription between C VII: 51 and 53 and the Liste générale, C VIII: 118. I follow that given in the latter volume.

2 Aymonier, Le Cambodge, II: 393-4; C VII: 50-1.

3 C VII: 51.

4 Because of the four-place lacuna it is not possible to determine whether the opening string ends here.

5 Probably kurun in both places.

6 "On est tenté de lire ḍāpa" (C VII: 53 note 3).

7 "On peut-être tnas" (Ibid., note 4).

8 The same zeugma is seen in K.44B: 6. See Dated Inscriptions from the Seventh and Eighth Centuries (A.D. 611-781), 83, my note to line 26.
K.726

Date: Śaka 7th century (A.D. 678-777).
Name: Tang Krang stele.
Source: CV: 75-80.
Plate: None.
Provenance: Kompong Cham province.

K.726 is a bilingual inscription of 42 lines engraved on three faces of a stele 75 centimeters high, 45 cm wide and 32 cm thick. It was found in the commune (घ्रुङ) of Tang Krang in the canton of Chœung Prei in Kompong Cham province. The text begins with two lines in Sanskrit. The first of these gives the names of the nine planets with no indication of their position. The second is an imprecation directed against anyone alienating the ricelands which are the main subject of the inscription. The remaining forty lines are in Khmer. Cœdès mentions that flaking of the stone has filled up a good many of the characters, causing lacuna to appear in the estampage. The text is otherwise generally legible.

A

(3) ta gi rājya vrah kamratān 'añ ta dau svarga sīvapura kāla 2 gi sre tel (4) jāh v || sre 'aṃvi ta dharmmajñāna kvaṅ tvaḥ bhadracan tpāp īśvaraśānti 3 kloṅ (5) sruk has-tipādarakṣa dau ukk dañ kumāraśīla ktām ktoc -- s 4 || ge (6) san me nī 5 pañjāh v gi || sre ai tem hvar parēn tem mahānavaṁy jñāh v gi (7) sṛū mūīya gi prak taṁliṅ 10 || sre ai neñ travaṁ devaśīla jñāh v gi [sṛū] 6 mū(8)lya prak taṁliṅ 5 yugala yau 1 || dep 7 ge crip ti ple jon 8
K.726 57

ta vrah kamratan (9) 'aṇi śrībhogeśvara 

(10) tem kāryaya saṃ- 

pol strī jnāh v gi srū mulya prak tamliṅ 5 [ ] dege jo(n) gi ta vrah sot [ ] sre 'aṇvi ta yuddhāpramukha 

candradeva kamau kammnat (11) ṣaṅ 

(12) pādamūla ta paṇjāṁ 

gi teṃ satra vrah (11) srū mulya gi tamliṅ 4 [ ] sre 

(13) 'aṇvi ta kulāraśaṁbhu makara sumitrā tvar tel ge pā- 

damūla paṇjāṁ nu pto(14)c 'ājyaśeṣa ta vrah tel 'nak loc 
nni (12) sru jnāh v gi mūlya prak tamliṅ 5 [ ] sre ai 

(16) mādhava tvah kumāranan kvuṅ dharmaviradhe sanme ni 

paṇjāṁ v gi oy satra (17) vrah kloṅ v gi sru jnāh v gi mūlya 

prak tamliṅ 1 [ ] sre ai ōeṭ travan tman ma(18)n ge pā- 

damūla paṇjāṁ teṃ satra vrahā [ ] jmah (11) ge kandes 

kulabhakti kula(19) - bhavarakṣa viśeṣagup vālādaṭ vā 

śaraṣakti candrasena bhā (13) śakti [ ] ge (20) . . . . . 

. . . lin 10 - yugala yau [ ]

B

(1) sre ai canhor tāṇ ci vrah 'aṇvi ṣaṅ paṇ - p - - - - - (2)datta kandaṁ kloṅ drā ta'ān [ ] ge saṃ ni paṇ- 

jāṁ v gi teṃ - - - - (3) srū jnāh v gi mūlya prak tam- 

liṅ [ ] sre 'aṇvi ta - - - - - (4)śvara kloṅ kcan 

[ ] ge saṃ ni paṇjāṁ v gi teṃ satra vrahā - - - - (5)
gi prak taṃliṇ 4 [ ] sre 'aṃvi ta poñ vidyācann dañ poñ
- - - - (6)pta [ ] ge saṃ ni⁵ pañjāhv gi sru 40-1 yugala yau 1 [ ] sre 'aṃvi - - - (7)ñ dharmma - - [ ]
sru jnāhv gi mūlya prak taṃliṇ 4 yugala yau 1 - - [ ]
sre (8) 'aṃvi ta poñ Īśānagupta viḍ[ya]cana vinayaśānti
kloṇ daṃ vinaya-gupta (9) pravaranaṇa kanṭāṇ [ ] ge saṃ ni⁵
pañjāhv gi 100 tloṅ 7 yugala yau 1 - - (10) 'aṃval yau 1
sandāk je 2 [ ] dep⁷ ge dau crip ti ta gi ple jon ta
vrah po - jnā(11)hv gi karoṃ tnaḷ sruk 'aṃval yau 3 [ ]
sre ai kaṃvṛṣ [ ] jnāhv gi sru 80 'aṃ(12)val yau 3 yugala
yau 10-1 tmur jmūlaṃ pāṇḍaṇa l [ ] sre ai muṃ tnaḷ [ ]
srū jnāhv (13) gi tloṅ 10-5 yugala yau 2 [ ] sre ai ṇeṇ
travaṇaṃ daṃī [ ] jnāhv [gi] yugala yau 1 (14) srū tloṅ
10-1 [ ] sre ai kaṃvaṇ 'cāś srū jnāhv gi 80 tloṅ 10-3
yugala yau (15) - - - - - - - - poñ Īśānagupta vinaya-
śānti vid - - - - [ ]

(1) sre [ai] haṅ rmmeṇ 'aṃvi ta bhā ꞇ puruṣa śīlacana p -
(2) ma - - ŋ - rudravin kansuṇ [ ] ge saṃ ni⁵ pañjāhv
gi (3) tem satra vrah svayaṃbhu [ ] srū mūlya gi prak
taṃliṇ 10-2 (4) yugala yau l [ ] sre ai kaṃvaṇ Īśāna-
śārmma 'aṃvi ta (5) bhadrakīrtti kumāranāṇa stuk dharmma-
vīra mādhava bhadra(6)śānti prasahya durmāda - - - - -
- - [ ] ge sama ni\(^5\) (7) pañjarva gi tem kāryya - - ple jnāhva gi mūlya gi (8) sru prak tamli in 10-2 [ ] kūm vnaāk poñ yajamāna (9) dai klah ra tel oy ta 'āśrama klah ra tel oy (10) ta vrah [ ] jmah\(^1\) ge vā viśeṣananta l vā tra-
yodaśā l (11) vā tpit l vā tvin l ku kam - hv l ku 'nāda l ku kam - (12)p l ku - - k l [ ] gi tel oy\(^1\) ge kon\(^1\)\footnote{C V: 75.}

1 This nonsentential string involves a double inversion based on *gi sre tel jāhva kāla ta gi rājya vrah kāmratān 'aṅ ta dau svarga śivapura. What is unusual in the construction is that kāla seems to play the same grammatical rōle as anaphoric ge, exemplified in the common imprecation formula in K.426: 5-9 and in other environments such as that in K.1: 3-5. The subject of jāhv is, I presume, the ten (?) individual named in the next string. Regarding the expression vrah kāmratān 'aṅ ta dau svarga śivapura, the student may wish to consult Condè's discussion at C IV: 55-7.

2 This nonsentential string involves a double inversion based on *gi sre tel jāhva kāla ta gi rājya vrah kāmratān 'aṅ ta dau svarga śivapura. What is unusual in the construction is that kāla seems to play the same grammatical rōle as anaphoric ge, exemplified in the common imprecation formula in K.426: 5-9 and in other environments such as that in K.1: 3-5. The subject of jāhv is, I presume, the ten (?) individual named in the next string. Regarding the expression vrah kāmratān 'aṅ ta dau svarga śivapura, the student may wish to consult Condè's discussion at C IV: 55-7.

3 It is unclear how many individuals are involved here. Condè (C V: 77) renders this passage, "Rizière (sic) provenant des gens connaissant leur devoir : Kuvā Tvaḥ Bhadracan(dra) Tpāp Īcvaraśānti,..." with no commas between these last five names. He remarks (loc.cit., note 3) that "Kuṅ, Tvaḥ et Tpāp semblent être des titres, qui apparaissent ici pour la première fois." In reality, kuṅ is met with as a slavename in K.357: 16, in K.719: 3, and perhaps in K.1042: 16; tvaḥ ∼ tvaḥ ∼ tvās is seen as a slavename in K.24A: 8, K.149: 9, K.11: 3, and, in Angkorian times, K.713: 20. The sre at the head of this string
surely refers to the fields *ai tem hvar pareh* and *ai ñeñ travañ deva-śila* mentioned hereafter.

4 See *ktām* and *ktoc* in the *Lexicon*, 77 and 76. It is reasonable to suppose that four individuals are named here.

5 See K.388b: 10-1 and my note 5.

6 This word is missing in the text (C V: 76).

7 The sense of *dep* here does not appear to be 'afterwards', but 'at this time, on this occasion'. Cf. lines A: 10 and B: 10 below.

8 Observe the displacement of *ple*, the object of *jon*, ostensibly to mark the contrast between *ti* and *ple*. Cf. B: 10 below.

9 "[Le texte] ne dit pas clairement à qui ces rizières ont été offertes, mais la mention répétée du dieu Bhogecvara (A, 9; c, 13) semble indiquer que c'est lui qui en fut le bénéficiaire" (C V: 75).

10 Note this use of *tem* as a relator noun having the force of 'on the basis of, (in exchange) for', and cf. lines 12 and 18 hereafter. In line 13 we have *pañjāhu nu*, in which *nu* connotes 'against, in exchange for'.

11 *Sic.*

12 *Loc ni* 'to burn (and) address to' a deity. See the *Lexicon*, 462-3, where the first citation should be greatly simplified and my note 1 deleted entirely. On *ni* see the paper cited in my note 2 to K.38.

13 See K.107: 5 and my note 4.

14 Observe the equational structure: "This (is) what (they) give.. .." The subject of *oγ* is unclear.

15 Note the clarity with which *kon* is pluralized by its headword *ge*.

16 Just who these 'nak mā are is decidedly unclear. The *Lexicon*, 398, should be amended. My earlier view that *mā* is an abbreviation is unwarranted, and the gloss to the citation is wrong.
K.728 is an inscription of five lines on a stele having an inscribed surface 45 centimeters high and 70 cm wide. Cœdès identifies it only as "Inscription D 56 du Musée de Phnom Pen." Apart from the fact that its origin is unknown, two features distinguish it. First, the actual incising of the characters has been carried out only up to the middle of ērībhadeśvara in line 1, after which the text is laid out only in dotted lines. Secondly, the imprecation with which the inscription closes exhibits some interesting departures from the standard formula and entails some intriguing lexical questions.

(1) 'aṃnoy bhagavat kloñ pañcarā ta vrah ērībhadeśvara\(^1\) [ ||] kūm ta si vā kañjuñ [ ;] ta kantai ku 'gār (2) ku kañjir [ ;] sre mās 7 [ ;] tmur dneñ 7 [ ;] ka'ol ple sru l [ ||] droñ vrah\(^2\) doñ gi 'āśrama ai pañcarā gi mi-

(3) ērībhoga\(^3\) ta vrah kamratān 'aṁ vravok [ ||] kañlun ku-

(4) vravok [ ||] ge ta sak gi ge ta cañlāk gi lān\(^6\) vrah 'avicīnaraka mahāraurava raurava kumbhipāka vai(5)tarañī kālasūtra taptaka druma vāluka 'aśītimukha [ ||] gi nā\(^7\) ge tel\(^8\) kañvoñ doñ ge pitāmātā ge [ ||]\(^9\)
One wonders why this epithet of Siva is not preceded by kamraktāh 'aṅ following the headword vrah.

Sic. Cœdès (C V: 84) renders this, "Le domaine du dieu," which is reasonable, but see the range of meaning assigned to drah ~ droh in the Lexicon of the Dated Inscriptions, 158. I strongly suspect the term as used here is meant to refer specifically to the gifts just enumerated and hence to take in not only landholdings but also slaves, livestock, and produce.

Observe the equational structure.

After vrahok the structure becomes fuzzy. I follow Cœdès in positing a full stop (C V: 84), but the student may discover one or more alternatives.

Sic. My gloss in the Lexicon, 614, should be amended. In view of the gi in front of it, it seems best to take āyatta as a noun, with the result that we have another equational sentence, a copula having to be supplied (in English) after ukk.

Cœdès (loc.cit.) declined to render this form, remarking (loc. cit., note 4): "J'ignore le sens de lāh. Mod. lāh "laver" semble être un emprunt au siamois." But the derivative lpan 'clearing' (Lexicon, 467) presupposes infix /-b-/ + the -lāh I give on page 456. The glosses to the latter may now be changed to 'to take away (débris, dirt), clear, clean', notions particularly appropriate to our context. This means that the lān which I have posited may be deleted. Even so, we are left with the question of the voice of this proposed lān, for we should expect the passage to read *... lān ge dau 'avicīnaraka ... As this is not the case, my suggested solution must be taken as conjectural though by no means disallowed.

Nā 'place-where' heads the predicate of the equational sentence.

The glosses given in the two lexicons should be expanded to show the force of this tel. Tel kamvoṅ is 'to be constant in dwelling', = 'to dwell forever(more)'. 
"À quelque distance au-dessous de la dernière ligne, 5 ou 6 caractères ont été gravés, sans doute à titre d'essai" (C V: 83). These read: 'ammy -- pā.