Pedestal from Trà Kiệu

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Edition

Face A.

〈1〉 <siddham>

1. Anuṣṭubh

yasya śokāt samutpannaṁ ślokaṁ brahmābhipū(jati)
[vi](ṣṇoḥ) puṁsaḥ purāṇasya manu(jasyā)tmarūpiṇaḥ

2. Anuṣṭubh

〈2〉 [rāmasya] (ca)ritaṁ kṛ̥ts[n]aṁ kṛ̥taṁ (yenābhisādhanaṁ)
kaver ādyasya maharṣ̣ser vv(ā)lmīkeś cāvaner iha

Face B.

3. Anuṣṭubh

〈1〉 (pūjāsthānaṁ) punas tasya kṛta □ Cy ⏑ ◡ □ ◡ □
prakāśadharmmanṛpatis sarvvārigaṇasūdanaḥ

4. Anuṣṭubh

〈2〉 vidyāśaktikṣamālakṣ(m)īkīrttidhairyya[guṇā]n(v)i(taḥ)
(jaya)ty eṣa jagatkāntaś śārade ntarite [v]i[dhau]

Apparatus

〈Ib〉 ślokaṁ ◇ *ślokam* Mus 1928.

〈Ic〉 puṁsaḥ ◇ *pumsaḥ* Mus 1928 • Doubtless a printing error for *puṁsaḥ*.

〈Id〉 manu(jasyā)tma° ◇ *mānuṣasyātma°* Mus 1928.

〈IIa〉 [rāmasya](ca)ritaṁ kṛts[n]aṁ ◇ *x x x x ritaṁ kṛtyaṁ* Mus 1928 • Our reading presupposes that this *pāda* is directly based on Vālmīki's Rāmāyaṇa 1.2.30a.

〈IIb〉 (yenābhisādhanaṁ) ◇ *yenābhiṣecanaṁ* Mus 1928.

〈IId〉 cāvaner iha ◇ *śru ◡ □ r iha* Mus 1928.

〈IIIa〉 sthānaṁ ◇ *°sthānam* Mus 1928 • The word *pūjāsthāna* is attested in two other dedication inscriptions of the same king, viz. C. 79 and C. 136

〈IIIb〉 kṛta □ Cy ⏑ ◡ □ ◡ □ ◇ *kṛta x x y ◡ □ ◡ □* Mus 1928 • Compared to Mus, we assume one akṣara less before and one more after the one bearing a subscript *y*, on the supposition that we may restore something like *kṛta[vān] ya ….*

〈IIId〉 sarvvāri° ◇ *sarvāri°* Mus 1928.

〈IVc〉 (jaya)ty eṣa ◇ *x x ty eṣa* Mus 1928.

〈IVd〉 [v]i[dhau] ◇ *[r]i[pau]* Mus 1928 • It seems unlikely that the enemy would be equated with the autumn, as Mus' reading implies. This is precisely the season associated with beauty of the moon (*vidhu*) due to its proverbial clear skies. The idea rather seems to be that the autumn moon itself would be eclipsed by the king.

Translation

Having restored here the place of worship for the primordial poet and great[est] sage of the earth, Vālmīki, from whose anguish was born the verse that Brahmā praised, (and) who has composed the complete, … (*abhisādhana*?) acts of Rāma, the human

own/bodily form of the ancient male, Viṣṇu, this king Prakāśadharman, who subdues all (worldly and internal) foes, who is cherished by the world (or: the goddess Earth), being endowed with the virtues of knowledge, power, forbearance, wealth, fame, and patience, is victorious as the beloved of [all] creatures, the autumnal moon having been eclipsed (by his glory)!

Commentary

The text alludes to, and even directly replicates phrases from, the Bālakāṇḍa of Vālmīki's Rāmāyaṇa. See the observations of Mus 1928. The new reading of stanza II presented here adds significantly to the extent of our poet's dependence on Vālmīki, and simultaneously removes the need to presume, as did Mus, that Vālmīki is being identified as Viṣṇu. For the significance of the expression *arigaṇa*, see the commentary on C. 137. Since the word *pūjāsthāna* in the inscriptions of Prakāśadharman seems to refer each time either to the inscribed pedestal itself or to the place where that pedestal was installed, we cannot follow the reasoning in tkp-2000 identifying this 'place of worship' as the different and more famous pedestal from Trà Kiệu that is decorated with elaborate sculptural reliefs.

If *abhisādhanaṁ* is indeed the correct reading, perhaps it can be understood either as an adjective with the sense 'propitiating' (cf. Monier-Williams s.v. *abhisidh*) or as a noun, 'propitiation', in apposition to *caritaṁ*. We therefore tentatively propose interpreting this quarter-verse to mean: 'who composed, [as an act of] worship/propitiation, the complete Acts of Rāma'.

Bibliography

Secondary

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