K. 1546. Inscription from Wat Pa Pathom Chai, 7th century CE

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Palaeographic description

The lettering is characteristic of the seventh century CE.

Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 bhū(p)ānā(ṁ) śaktimantan (t)[u]
〈Column b〉 saṁyati (prekṣ)ya (bhīṣa)ṇe
〈2〉 〈Column a〉 śatravaḥ prapa(lā)yant(e)
〈Column b〉 mṛgādhipam (ive)ṇakāḥ ||

2. Anuṣṭubh

〈3〉 〈Column a〉 dvijamartya(va)rādīṇāṁ
〈Column b〉 pūrayitvā (pu)raṁ punaḥ

〈4〉 〈Column a〉 ya(thā) purā ca (vi)ṣayaṁ
〈Column b〉 devān· sthāpayati sma saḥ ||

3. Anuṣṭubh

〈5〉 〈Column a〉 sthi(tyai sadva)ṁśaje rājye
〈Column b〉 śivikāṁ hemabhūṣitām·
〈6〉 〈Column a〉 sa prāpito 'bhūt mahatā
〈Column b〉 rājñā śrījayavarmmaṇā ||

4. Anuṣṭubh

〈7〉 〈Column a〉 (v/dh)īrāś(a)yo samā(pto) yaṁ
〈Column b〉 pūrvvan dānājyaśeṣakai(ḥ)
〈8〉 〈Column a〉 tatsvāminṛpanaptrā tai〈Column b〉s
〈Column b〉 tena rājñā samā(p)itaḥ [||]

5. Unidentified

〈9〉 prāpya kṣoṇīñ ja(ṭā)grāt tripurapuraripo(ḥ) prāpi(taḥ pū)rṇ(ṇa)tāṁ y(e/o)
〈10〉 gaṅgānīrais taduktā [1+](ri) [1+] miva guṇān svāmino [1+] (rudra)gātre
〈11〉 Āśliṣyormmau(gha)do[4+] nahataye sevamānā(t pu)nīte
〈12〉 martyān (t)oy(ā)śa [6+] tu sadā bhūtavṛṇḍā(ya) [2+]

Translation

1.

On seeing (*prekṣya*) him powerful (*śaktimantaṁ*) among 〈rival〉 kings (*bhūpānāṁ*) in terrible (*bhīṣaṇe*) battle (*saṁyati*), his enemies (*śatravaḥ*) flee (*prapalāyante*), like (*iva*) deer (*eṇakāḥ*) 〈seeing〉 a lion (*mṛgādhipam*).

2.

Having next (*punaḥ*) filled (pūrayitvaa) the city (*puram*) with brahmins, the most excellent men, and so forth (*dvijamartyavarādīṇām*), just as (*yathā*) 〈he had〉 earlier (*purā*) 〈filled〉 the district (*viṣayaṁ*), he (*saḥ*) installed (*sthāpayati sma*) gods (*devān*) 〈there〉.

3.

In order to establish 〈him〉 (*sthityai*) in the kingdom (*rājye*) that was born of excellent families (*sadvaṁsaje*), he (*saḥ*) was given (*prāpitaḥ*) a palanquin (*śivikām*) adorned with gold (*hemabhūṣitām*) by the great (*mahatā*) King Śrī Jayavarman.

4.

This (*ayam*) intended project of that soldier/stalwart (*vīrāśayaḥ* or *dhīrāśayaḥ*), having not been completed (*asamāptaḥ*) earlier (*pūrvam*) using portions of melted butter for ⟨solemnising acts of⟩ donation (*dānājyaśeṣakaiḥ*), was brought to completion (*samāpitaḥ*) using such ⟨portions of melted butter⟩ (*taiḥ*) by the same (*tena*) king ((rājñā)) ⟨Jayavarman I⟩, who was the grandson (*-naptrā*) of the king who was that (warrior's) master (*tatsvāminṛpa-*).

Commentary

According to Dominc Goodall and Nicolas Revire (2021, p. 272, n. 22), the inscription may belong to the reign of Jayavarman I and that also implicitly mentions Īśānavarman I retrospectively. The inscription was donated to the Thai temple a few years ago with no recorded provenance. However, it probably comes from eastern (or northeast?) Thailand. From our preliminary inspection of what seems to be Face B, it appears that the unnamed hero of the inscription (st. I and II) served as a soldier under a certain Jayavarman's grandfather [viz. Īśānavarman I?], but was only rewarded later by that Śrī Jayavarman himself, presumably Jayavarman I (st. III). The various pious projects that the hero had begun in his lifetime but which he could not complete himself were also completed by that king. We thank Rungroj Phiromanukul for sharing an estampage of one face. The stele is also inscribed on the other face, which we have not yet been able to examine.

Bibliography

Primilinary edition by Dominic Goodall from a photograph of an estampage of one side of an inscription from Wat Pa Pathom Chai by Rungroj Phiromanukul.

Secondary

[DG&NR] Goodall, Dominic & Nicolas Revire. 2021. "East and West — New Inscriptions from Funan, Zhenla and Dvāravatī." BEFEO 107, pp. 257–301. Page 272, note 22.