



THE DVARAVATI FOOTPRINTS FROM THE STUDY OF PALEOGRAPHY

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Abstract

Dvaravati was an ancient kingdom in Thailand before the Sukhothai period, approximately the 12th–16th Buddhist centuries. The villagers have started to create a common culture, religion, and language, which many archaeologists discovered in antiques, ancient monuments, and inscriptions in the area. The most important evidence in historical and archaeological research are the inscriptions that have been inscribed on archaeological sites and objects. The letters on inscriptions have been modeled from the original Pallava alphabets brought together with the local language and gradually became specific characters, which were the ancient Mon and ancient Khmer alphabets. Moreover, there was an adoption of the language patterns of India; for example, Pali was used for Buddhist stories, and Sanskrit was used for stories about Brahmin-Hinduism. The language was chosen to be a tool for communication for the majority of people; therefore, it appears in many inscriptions.

Keywords: Dvaravati; Linguistic; Archaeological site

Introduction

The word "Dvaravati" is a Sanskrit word meaning consisting of doors. This may mean a port city, and the word Dvaravati may be compared to "Dvarakā," which is the city of Lord Krishna in the Indian epic Mahabharata (Sakchai Saisingh, 2019, p.25). The city in the Dvaravati has economic, social,



and cultural ties to many contemporary city-state groups. The arts and culture of the Dvaravati period in Thailand appear throughout the region, including the northern, northeastern, central, and southern regions. These cities have the ability to bring in the influence of letters, languages, and cultures from outside to enhance the region. themselves until they become unique characteristics of each region. Are they similar or different? It is the creation of social relations where people from different lands and different races come to live together until it becomes the same group of cities known today as Dvaravati period cities.

The first person to study and interpret the word “Dvaravati” was probably Samuel Beal in 1884, who translated the records of the monk Xuánzàng. The monk Xuánzàng traveled from China to study religion in India by land in 1172 and returned to China in 1188. In this record, mentioning the evidence related to the land between Burma and Khmer, namely in the central region of Thailand, the name "Tho-Lo-Po-Tee" appeared, which scholars interpreted as the name of the kingdom that corresponds to the Sanskrit word Dvaravati (Sakchai Saisingh, 2019, p.26). Later, George Sede (1925) and His Royal Highness Prince Damrong Rajanupab (1926) were the first to name the land where these ancient cities were located. Including the artwork that was found. Land of the Dvaravati Kingdom and Dvaravati art using the logic of the empire's location according to Chinese records, the age of the records, and the age of the artwork match the Dvaravati Kingdom, thus becoming the first kingdom in Thai territory. The age is determined to be around the 12th to the 16th Buddhist centuries.

This article studies the Dvaravati route by studying ancient writings. In the area of ancient Siam, people spoke different languages. When dealing with India, various beliefs were gained. Evidence began to appear that there were letters used to inscribe various stories related to Buddhism, Hinduism, as well as various important ceremonies to communicate among the ruling class of people of different languages and races to disseminate knowledge and understanding of Buddhism and other important stories. Many inscriptions show that the language was chosen for communication. Some languages are chosen as sacred languages. Some languages are chosen to communicate with the majority of people. Ability to use the language of people in the Dvaravati period most are in the hands of royal scholars. This can be both Indians and natives who belong to the upper class or ruling class. Stories in Buddhism, in addition to being contained in inscriptions, also involve the transmission of Buddhist literature through the creation of works

of art to the masses. Especially the stories in the Paññā Jātaka and the Mahā Nipāta Jātaka. These stories were used to create stucco to decorate the base of the pagoda. or written in engraved patterns on the Semā leaf. Using the alphabet although the letters and orthography are somewhat different, they reflect prosperity. The development of people in each era conveys the meaning of various stories from that era using the language contained in the inscriptions of various objects. It shows the existence of ancient large and small communities in the Dvaravati period.

Ancient City in the Dvaravati Period

The land that is Thailand today There are signs that humans have lived there for a long time. Its evolution dates back 30,000 years. If looking at archaeological evidence, it was originally divided into prehistoric and historical periods. The prehistoric era refers to the Stone Age and Metal Age. When the prehistoric era ended and the historical era entered, it was the birth of a society that has grown to know how to use or recognize the letters of a language. During this time, many changes will occur to the human community in this region. There was social and cultural formation until there was an orderly pattern. Along with economic and political development (Thida Saraya, 2019, 123) historical era It was an era in which the integration of the country occurred. which has clear written evidence. Important cities in this era appeared, such as U-Thong, Lavo, Nakhon Chai Sri Boran, Ku Bua, Sri Thep, Phimai, etc. (Ibid. 2019, p.124).

The formation of the Dvaravati state is characterized by diversity, whether in terms of ethnicity, in the customs and traditions and way of life of each group of people that make up the population of the Dvaravati state, or in the movement and increase of the population. It is the key to understanding history. In the case of Dvaravati State, it is the inheritance of the diversity that existed in early coastal port cities (Ibid. 2838, p.23).

One important thing in the study of Dvaravati civilization is the discovery of a silver coin with an inscription in the Pallava style, Sanskrit language, with the words Sri Dvaravati Svarapuñña, which means merit of the king of Dvaravati. (National Library Fine Arts Department, 97) or King Sridvaravati who has great merit. The importance of finding this coin leads to the name of the kingdom appearing on the coin being Dvaravati, including the fact that it already had a



royal system of government. In addition, coins were found in various cities. Many places can also determine the spread of the Dvaravati civilization to various places. For determining the age by analyzing the typeface, which is the Pallava style, it is around the 12th Buddhist century (Sakchai Saisingh, 2019, pp.422-423).

Ancient city of Dvaravati period as far as has been found, there are approximately 107 cities in every region of Thailand. There are approximately 70 cities in the central plains along the Chao Phraya River and in the eastern region. The rest are in the northeast or northeast, about 30 cities. The rest are in the northern and southern regions, with about 1-2 cities in each region (Fine Arts Department, 1998, pp.117–120).

Most ancient cities of the Dvaravati period were located in the lowlands along the banks of important rivers. Often located in areas with easy contact with other communities, Starting from a port city near the coast. or along the route that was a trade route in ancient times. May be divided into groups according to river basins, including:

The Mae Klong-Tha Chin River Basin in this area has been inhabited since the prehistoric period and is at a turning point in history, entered the historical era until the Dvaravati period, which found a lot of archaeological evidence in the pre-Dvaravati period. It shows that this area had contact and was a trade route in ancient times. Important ancient city groups in this basin are Muang Nakhon Chai Sri, Muang Kamphaeng Saen, Nakhon Pathom Province, Mueang U-Thong, Suphanburi Province, Muang Ku Bua, Ratchaburi Province, Muang Pong Tuek, Tha Maka District, and Kanchanaburi Province. In addition, archaeological sites and antiques were found scattered everywhere.

Lopburi Pa-Sak River Basin, it is another source where many ancient cities are found on the east side of the Chao Phraya River. From Lopburi, Saraburi, and up until reaching Sri Thep city in Phetchabun Province on the west side, it continues with the ancient city groups in the Mae Klong River basin, found an ancient city in Ang Thong Province, Sing Buri, Chainat, and Nakhon Sawan are important ancient cities. Lopburi ancient city; Khu Muang; and Singburi Province, U-Tapao City, Chainat Province, Mueang Chan Sen, Takhli District, Nakhon Sawan Province, and Sri Thep City in Phetchabun Province.

The Bang Pakong River Basin covers areas in the eastern region, including Chachoengsao, Chonburi, Chanthaburi, Nakhon Nayok, and Prachinburi provinces. An important ancient city was found, namely Muang Phra Rot, Chonburi Province, Muang Dong Lakorn, Nakhon Nayok Province, and Sri Mahosot City, Prachinburi Province.

In the northeastern region, ancient cities are found in Nakhon Ratchasima province, namely Muang Sema and Non-Trang, and also in the provinces of Chaiyaphum, Maha Sarakham, Yasothon, Ubon Ratchathani, Khon Kaen, Udon Thani, Nong Khai, Sakon Nakhon, and Kalasin. The important ancient cities are Muang Fa Daet and Song Yang.

In the northern region, there is a city that may be classified as an ancient city from the Dvaravati period, namely Hariphunchai, and satellite cities in Lamphun and Chiang Mai provinces, another city that has evidence of contact with the central basin in the Dvaravati period is Trai Trung City, Kamphaeng Phet Province.

Southern Region: From archaeological research, one city was found, namely Mueang Yarang, Pattani Province. There may be many other ancient cities that were contemporary. But those ancient cities are usually placed in the Srivijaya period (Sakchai Saising, 2019, pp.98–100).

All the large cities of the Dvaravati period that are located near or in contact with important rivers, such as the ancient city of Nakhon Chai Sri, U-Thong city, Ku Bua city, Sri Mahosot city, and Lavo city, can be connected to the sea and are the centers of contact with the internal communities. It creates a cultural and economic gathering. Especially the cities in the upper Chao Phraya River basin and the Pa-Sak River basin.

Culture of Letters and Languages

The spread of the alphabet is another factor that gradually dissolves the differences among groups of people through the cultural influence of India in the alphabet (Gongkaew Veeraprajak, 1986, pp. 25–26). It reflects the image of the molding of people of different groups and races down the path of being people who share a common culture. But this common culture is truly different. It varies



according to local tastes, backgrounds, and ethnicities. This can be seen from the evolution of the language letters in this region. In the first period, the influence of the Indian alphabet helped organize the use of the language by choosing to use the main local language along with the language spread from India, especially in the period when society began to grow. Local people had to borrow scripts from outside society to use in their inscriptions. The first phase used South Indian characters, and the native people were influenced by the letters from the Pallava dynasty of South India. In the first period around the year 1182, according to the Khao Rang inscription, Prachinburi Province The scope of Pallava inscriptions found covers the southern region of Nakhon Sri Thammarat Province. The eastern region of Prachinburi Province is the northeastern region of the Lopburi-Pa-Sak River basin and the Mun River basin. Considering the distribution of such inscriptions, it can be seen that it is on the path of trade expansion in the ancient era. Along the eastern sea coast into the Korat plateau, there is evidence related to Buddhism and Hinduism. Later, the typeface of these regions was changed. Even the compositional structure of the letter lines still has parts of the Pallava letter form (Thida Saraya, 2019, pp. 202–203).

Kongkaew Weeraprajak commented on the characteristics of this letter; it still doesn't have its own unique lines. Therefore, it still cannot be clearly arranged in any typeface. In this case, the name is given as a basis: "Pallava script." This change occurred in the area where the inscription was found. It was in the 14th and 15th Buddhist centuries. Later, the forms of letters that were transformed after the Pallava period began to appear again and were transformed into Ancient Mon script. Found around the 17th century, it is widespread in the Hariphunchai area. Experts say that this letter has the influence of the letters in the Bagan inscriptions in Burma. As for the ancient Khmer letters, they were found in the 16th century, as seen in the Wat Sa Kamphaeng Yai inscription, Sisaket Province. In summary, the transformed letters were used as the letters of the indigenous communities in ancient Siam, and the ancient Mon script and ancient Khmer letters were then transformed into Khmer letters from the Sukhothai period. Thai letters from the Sukhothai period, Dhamma Lanna letters, Lanna Thai letters and the language displayed, namely Pali-Sanskrit, Khmer, and Thai-Siam, show that there has been a continuous evolution in language letters until the use of the Thai language and Thai letters. (Thida Saraya, 2019, p.203).

Inscribed in Thailand in the Pallava Script

The past is no less than 26 centuries old, and India has a highly developed civilization. In addition, it has been distributed to neighboring countries both by sea and land (Mom Chao Suphatthadis Diskul, 1976, pp.5-10). The propagators of those civilizations were mostly merchants who traveled back and forth to trade in various places. Upon arriving in any country, they stop staying and perform their duties for a period of time. During that time, they brought new and strange things that existed in their own country and passed them on to various indigenous peoples in each local area. Causing the local society to evolve and change towards a new era of prosperity one step further. various civilizations. Therefore, it has evolved according to the causes of those natural conditions.

Indian civilization, which spread its influence to neighboring countries, there is both archaeological and historical evidence to support. Southeast Asia is one of the resting places for Indian civilization. It can be seen that during the 11th and 12th Buddhist centuries, Southeast Asian peoples were influenced by Indian civilization in religion, arts, culture, and various sciences, including linguistics and letters (Oxford, 1963, pp. 230–236). Beginning the beginning of ancient documents in countries that settled throughout Southeast Asia, or the entire ancient Indochina peninsula including the territory where present-day Thailand is located. It can be said that it is not older than the 11th century. This can be seen from the evidence found, especially the stone inscriptions, which are inscribed with letters that are similar to the letters used in the Pallava dynasty of southern India, such as the inscription of Wat Maheyong, Nakhon Sri Thammarat Province, Khao Rang inscription, Prachinburi Province, Sri Thep inscription, Phetchabun Province, inscription at the Pak Mun River, Ubon Ratchathani Province, Kadai Ang inscription, Cambodia, various inscriptions of King Puranavaraman of Indonesia. Inscriptions of King Mahanavika Buddha Gupta of Malaysia, Pyu inscriptions of Burma, and the inscription on the stone stupa base from Brunei, etc. Characteristics of the letters in the inscription like the letters used during the reign of King Chaiyavaraman, King of the Pallava Dynasty, India around the 10th and 11th Buddhist centuries, therefore, it can be said that this was the first group of inscriptions in Southeast Asia. All Pallava characters are used, the Pallava script therefore began to play a role in Southeast Asia from around the 11th–12th centuries onwards (Fine Arts Department, 1977, pp.5-6).



Pallava inscriptions were found in Thailand, along with evidence of the era appearing as well. At present, only one digit has been found, namely the Khao Rang inscription, Prachinburi Province. It is clearly evident that the inscription was made in the year 1182. The era inscription indicates the time when the inscription was made, or refers to the era according to the content of the story. Evidence from various times will be of great benefit in studying and analyzing the age of the inscription and as a guideline that will be used as a diagnostic criterion. To consider the typography of the typeface that has the same morphological lines, which can be set in the style of the same period for this reason, it can be grouped into groups of inscriptions that use letters that are similar to the letters in the Khao Rang inscription, Prachinburi Province, to be a contemporary inscription uses the Pallava script. It was in the 12th century.

The Pallava inscription is an ancient document indicating the first culture that appeared in Thailand. From the discovery of inscriptions using the Pallava script in archaeological sites in various regions of Thailand today. It can be seen that the area is limited to places that were once inhabited by ethnic groups in the past but were not combined into one country like today. But they were separated into several kingdoms together at present, namely the southern, central, eastern, and northeastern regions.

The southern area of Thailand, it is the location of a group of seaside port cities, located in the middle of the South China Sea and the Indian Ocean. Therefore, it is a source where merchants from foreign countries traveling through the sea stop by to trade, and to rest during the duration of the trip. At the same time, these city groups acted as cultural havens for various nationalities passing through and, spread their adopted culture into the interior of the country. This can be seen from the discovery of Pallava inscriptions in the central part of the country. Mae Klong River basin area, Chao Phraya River basin, and the Pa-Sak River basin, such as the Ruesi Khao Ngu cave inscription, Ratchaburi Province, Subchampa inscription, Lopburi Province, and the Sri Thep inscription Phetchabun Province, etc.

The eastern region and the northeastern region of Thailand, although inscriptions in the Pallava script were found contemporaneously with the Pallava script, which is found in the southern and central regions, the ways of civilization in the eastern and northeastern regions did not originate in the southern region.

When analyzing the geography together with the evidence that appears in those inscriptions, it can be seen that the eastern and southeastern regions of Kor Kaeo (Island) Archaeological Site, Mekong River Delta area of Cambodia, have discovered a seal, an inverted letter appeared on the seal. It is in the form of the Pallava script. Therefore, it can be assumed that those seals were one of the utensils of Indian merchants who traveled to trade in that area, and must have had an accident of some kind. As a result, those seals fell out in the southern region of Thailand. Therefore, Indian civilization spread to the land at the mouth of the Mekong River. It is likely to move into the inner region of Southeast Asia, it is the central region and the western region of Cambodia. Currently, some areas are within the territory of Thailand, including the eastern and northeastern regions of Thailand, including inscriptions found in the Bang Pakong River basin, the Mun River basin, such as the Khao Rang inscription, Prachinburi Province, and the Supattanaram temple inscription, Ubon Ratchathani Province, etc.

When Pallava inscriptions appeared in Southeast Asia, they blended with the folk culture of each group of society, which is stationed in various localities. For this reason, the Pallava inscription group, which has a background in the southern region of Thailand, is a country where there are groups of people who speak Sanskrit, Pali, Mon, and Tamil, living and setting up homes in a mixed society with many forms of civilization. The position of society must therefore rely heavily on religious principles. There are both Buddhism and Brahmanism. The content of the stories in the inscriptions therefore emphasizes the principles and teachings that are at the heart of the religion. This is to support life in a society consisting of many ethnic groups, many races live together in peace. Experiencing prosperity in life in that society (Fine Arts Department, 1986, pp.17–20).

Inscribed in Thailand with the Ancient Mon Script

During the 11th century, the Pyu people established a kingdom at the Irawati River Basin, which is the location of the present city of Phrae. There was a Burmese nation that established a kingdom in the north and a Mon nation that established a kingdom in the south. The Pyu people practiced Theravada Buddhism. From the evidence of the gold plate inscriptions found in Maungun, it is inscribed in the Pallava script, Pali language. Such inscriptions are mostly related to Buddhism, such as the Ye Dhammā inscription, Itipisō inscription, etc.



(Rangoon, 1863, pp. 44-45) In addition, inscriptions using Sanskrit were also found.

The kingdom of the Pyu nation was the Sri Kaset Kingdom, which, in the annals of a monk named Yijing (易經), recorded that this kingdom of Sri Kaset is located in the west of the Dvaravati Kingdom. From archaeological evidence, it has been found that there are ancient sites in the Mosa area near the city of Phrae. Currently, there is a circle of brick walls surrounding it. The Buddha images found have the same Buddhist characteristics as Indian art. In Post-Gupta period, the Pyu Kingdom was prosperous until the beginning of the 14th Buddhist century. It began to decline along with the prosperity of the Nan Chao Kingdom, which has expanded its territory into the northern area of the Irawati River basin, it was a time when the Pyu Empire had the opportunity to have direct contact with China.

The Pyu people migrated to various places at the end of the 14th Buddhist century. But there is no evidence to indicate the cause of the move, probably only know that the Nan Chao Kingdom immigrated 3,000 Pyu people to the city of Chatung which is the city of Yunnan Fu or the present city of Kunming, and some Pyu people moved to Bagan in the area of present-day Shan State. During the 14th Buddhist century, Burma began to have relations with the Mon along with accepting the various civilizations of the Mon, including Buddhism and the use of letters to record various stories that the Mon had passed down from India.

As the Pyu kingdom declined in power, people moved away. The Mon Kingdom, in the south, expanded its territory to the west. The center of the kingdom was at Bago, or Hongsāvati. The territory of the Mon during the 14th century probably covered the entire coast of the Gulf of Martaban. The Andaman Sea, namely the western and southern regions of present-day Thailand.

The center of prosperity of the Mon civilization between the 11th century and before the construction of Bago in the 14th century was not in the southern part of the Pyu and Burmese kingdoms. Evidence was obtained from archaeological excavations in the central region of present-day Thailand. In the provinces of Ratchaburi, Nakhon Pathom, Suphanburi, Lopburi, Nakhon Sawan, etc., it is known that the area was once the location of the Dvaravati Kingdom.

Because ancient Mon language inscriptions were found in various regions of the Dvaravati kingdom, it is believed that in the Dvaravati kingdom, there are groups of people who speak the Mon language scattered everywhere. The relationship of the Mon people in the Dvaravati kingdom with the Mon people who settled in the southern area of the Pyu empire. During the 11th and 14th Buddhist centuries, there was probably only a relationship between people of the same race, and each separated their self-government into groups of large and small cities. But there is a relationship with each other under civilization, beliefs, customs, traditions, and culture, all united as one. The most importantly, it is a civilization that has been influenced by India. especially the civilization of letters. There is evidence in inscriptions that use letters that were influenced by the letters used during the Pallava dynasty in India. Between the 10th and 11th Buddhist centuries, such inscriptions were recorded in the Pallava script, the ancient Mon language, in the 12th Buddhist century, including the Wat Mahathat inscription. Nakhon Sri Thammarat Province, inscription of Wat Pho, deserted Nakhon Pathom Province, inscription on the base of the standing Buddha image at Wat Khoi, Lopburi Province, Phra Narai Cave Inscription Saraburi Province, Bueng Khok Chang city inscription, Uthai Thani Province. During the 14th and 15th Buddhist centuries, inscriptions using the Pallava script in the ancient Mon language were found, including the inscription on an octagonal pillar. Lopburi Province inscription on the Semā leaf of Wat Non Silā, Khon Kaen Province, Nā Doon clay amulet inscription Maha Sarakham Province, inscription of Muang Fa Daed clay amulet inscription of Wat Pho Chai Semaram, Kalasin Province, on the terracotta stupa of Muang Thap Chumphon, Nakhon Sawan Province.

From the end of the 14th century onwards until the end of the 15th century, reaching into the 17th century, the Mon ethnic group in the Satong River basin in the northern part of Southeast Asia or Mon in the southern part of the Pyu empire moved westward and built a new city at Bago, or Hongsāvati, as the center of the kingdom. During this period, this Mon kingdom had more relations with the Burmese kingdom.

As for the Mon nation, which is in the middle of Southeast Asia, in the Chao Phraya River Basin, during the 13th Buddhist century, there was a movement of people to the northern part of the Chao Phraya River Basin up to the Ping River Basin, and the city of Hariphunchai was built. Established Queen Chāmadevī, daughter of Lavapura. Traveled to become the first ruler of the



Hariphunchai kingdom. and successive kings were ruling the Hariphunchai kingdom. Until the 19th century, Phraya Yiba, the last king of the Hariphunchai kingdom, lost administrative power to Phraya Mangrai of the Lanna kingdom. In the year 1839, the Hariphunchai empire ended.

At the end of the 14th century and the beginning of the 15th century, the Mon people in central Southeast Asia, or the central region of present-day Thailand, were gradually disappearing. Groups of people who use the ancient Khmer language have taken over and prospered instead. It can be seen that the prosperity of the people who use the ancient Khmer language starts in the northeastern region and the eastern region of present-day Thailand. Therefore, the entire area. Therefore, it is the influence of the Khmers, who are native speakers of the Khmer language, all over the place, found evidence of divine inscriptions by Surayavaraman I in Lopburi Province, inscribed with ancient Khmer script, Khmer language, 16th Buddhist century (Fine Arts Department, 1986, pp.11–14).

In the past, the Mon were an ancient nation with a great history and a civilization of their own. As well as knowing how to use the language and characters that are unique to the Mon. But because the Mon country disappeared hundreds of years ago, the Mon nation today is a minority group living in various countries. In Southeast Asia, there are Burma and Thailand, along with accepting the culture and civilization of the people in the nation where Mon settled their residences. These things are the cause of the decline of the Mon identity of the Mon nation. Especially in language and letters, which nowadays very few people know about, especially in Thailand. The new generation of Mon people can no longer speak Mon and read Mon books. If this is the case, it won't be long. The Mon language appears only in books. Like Sanskrit, which has changed from a spoken language to a language that exists only in books (Ibid, p.23).

Knowledges Remark

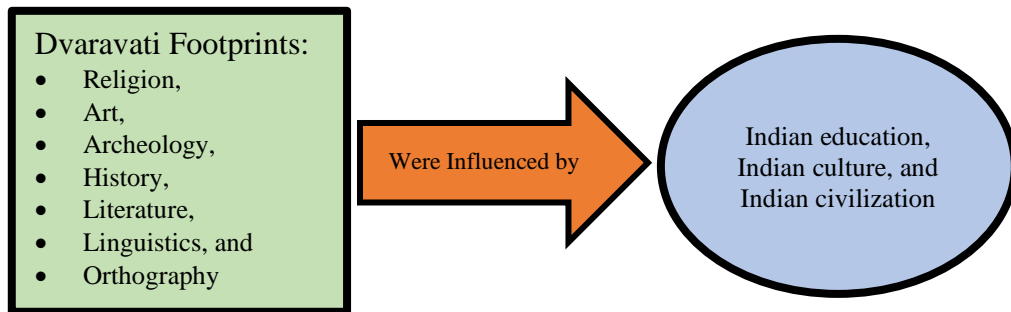


Figure 1: Knowledges Remark of the Dvaravati Footprints

The evidence is the appearance and language that have appeared in various ancient documents and inscriptions. Dating from the 12th century to the 16th century, those inscriptions are evidenced in written form, which can be an indicator of the movement of civilization and the values of society in that ancient group. In each era, each region of Thailand can be used as academic evidence in the fields of religion, art, archeology, history, literature, linguistics, and orthography. Inscriptions make known the letters of the language. Age and objects used for inscriptions: places where inscriptions, publications, and other records are found related. This is to make the knowledge related to the composition of each inscription clearer. The knowledge gained from this inscription will be data to support studies and analyses of the inscription's background, which relates to the history of groups in ancient societies and the creator of the inscription. Evidence of the origin or place where the inscription was found may indicate the regular language of ancient peoples in that area. It is also an important factor in the study of historical archaeology, as well as customs and traditions, etc., that relate to the lives of those groups of people in the past as well.

From the found inscriptions in Thailand, we know that an ancient group of people lived on the land where present-day Thailand is located. Influenced by education, culture, and civilization from India. Especially in the form of letters and religious language, which began to appear for the first time around the 12th century. Characteristics of the lines of letters similar to and consistent with the letters from the Pallava dynasty of southern India. This Pallava script Therefore, it can be considered the first letter form in Thailand. If we consider this Pallava



letter form together with the artistic work, it is in the period of the Dvaravati period of art between the 11th and 16th centuries. Dvaravati is the name of the first period of art that was established in Thailand. In the Dvaravati period, there was the Pallava script, which is a typeface from India that later became the template for various letters. In later periods, such as Mon letters, Khmer letters, and Thai letters from inscriptions found in Thailand, inscriptions in the Pallava script, Mon language, Khmer language, Pali, and Sanskrit have been found mixed in various local sources in Thailand, which makes us assume that during the Dvaravati period, there were many ethnic groups, many religions, and different traditions and customs, which probably lived together as small societies scattered everywhere. The location where the inscription was found will allow us to know in what language the letters were recorded in the inscriptions of the people in that area. What race are you? belief religion.

Factors that support the belief that during the Dvaravati period, there were groups of many nationalities and religions living together, such as in Nakhon Pathom Province, found an inscription at an abandoned Wat Pho inscribed with the Pallava script. Ancient Mon script Inscription at Wat Phra Ngam Inscribed in the Pallava language, Sanskrit, found a silver coin inscribed with the Pallava script. The content of the inscriptions emphasizes the principles and teachings that are the heart of religion for a multi-ethnic society to exist. Many races live together in peace.

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