

THE INSCRIPTION OF VĀT BRAḤ STEC, NEAR SUKHODAYA

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by

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Introduction

Inscription 15 was discovered in 1877 at Vāt Braḥ Stec, at the foot of Mount Jōñ, about 12 km. south of Sukhodaya.¹ It was shipped to Bangkok and placed in the Vāñ Hnā Museum; transferred to the Vajirañāṇa National Library in 1909; and is now in the Vajirañāṇa Hall of the old National Library building.

The stone on which it is engraved (Figs. 1-4) is 1.85 m. high, 35 cm. wide, and 21 cm. thick. There is writing on both main faces (I and III) and both edges (Faces II and IV). Face I has 36 lines of writing, some of which is rather worn; Face II has 30 lines, in good condition; Face III is broken off at the top, leaving 23 lines which are more or less legible (Fig. 3); Face IV has 28 lines written in a different hand.

The text from I/1 to the end of III/7 is written in rāy (𑀲𑀸𑀓), a sort of free-verse with rhymes; the remainder is in ordinary prose.

The purpose of the inscription is to record a series of benefactions to 'Vāt Braḥ Stec, east of Mount Jōñ' (IV/13-14), performed at various dates from M.S. 1431 (1509 A.D.) to M.S. 1440 (1518 A.D.); and a postscript added in M.S. 1447 (1525 A.D.) reaffirms a donation made seven years earlier.

1) The discovery was made by the same mission that discovered Inscriptions No. 2 and 14; see above, p. 127,

In 1509 two officials and their wives—Nāy Băn Debarakṣā and his wife Āmṭēn Gām Kōn, and Nāy Băn Suriyāmāsa and his wife Āmṭēn Gām Kēv—assign a large piece of land to the Mahāthera Rāhuladeba, a Forest-dwelling monk (Vanavāsī), with the intention of building a monastery there. (I/2-11).

In 1512 the same two officials and their wives announce to an assembly of lay people that they will invite a statue of the Buddha to come from the Vanāvāsa (forest monastery) to be installed in the vihāra of the new monastery. The assembly is presided over by His Highness (ท่าน) Cau Khun Hlvañ Mahābyar Prañā and Dāv Nōt Dāv, who are probably descendants of the former ruling family of Sukhodaya, holding office as vassals of Ayudhyā. (I/11-23.).

In 1516, after the vihāra for the statue has been built, Cau Khun Hlvañ Mahābyar Prañā and Dāv Nōt Dāv, as well as the two officials with the rank of Nāy Băn, hold the dedication ceremonies. (I/29-36.).

In 1518, these same four persons invite a number of monks, headed by the Saṅgharāja Saṅghaparināyaka, to erect sīmā boundary-stones around the uposatha hall (II/1-17). Next comes a statement giving the cost of the vihāra and the other donations (II/17-30), then a lacuna of an unknown number of lines at the top of Face III; and finally the benefactors distribute the merit earned by their good works to all living creatures, expressing the hope that the vihāra, the sīmā boundary-stones and the uposatha hall will survive till the end of the present aeon (III/1-7). On the same day, Nāy Băn Debarakṣā, his wife Āmṭēn Gām Kōn, and his daughter Āmṭēn Śrī Pua Dōn, dedicate the slave woman Ī Kēv to the monastery (III/8-23).

The postscript (Face IV) deals with a ceremony held in 1525. By this time the top of Face III has been broken off; it seems that Nāy Băn Debarakṣā has died; and his daughter Śrī Pua Dōn is married to a man

called Nāy Kraijyar. In the uposatha hall of the monastery, in the presence of four monks and a number of lay people acting as witnesses, Nāy Kraijyar and Śrī Pua Dòh solemnly declare that the woman Mè Deb and her son Ba Han are to be retained as slaves of the uposatha hall, in accordance with the irrevocable donation made by Nāy Băn Debarakṣā and his daughter Śrī Pua Dòh, as was stated in the part of the inscription that is now broken off.

The inscription was first published in Fournereau's *Le Siam ancien*, with a Romanized transcription and translation by Père Schmitt². A much better transcription and translation by George Coedès appeared in 1924,³ as well as a transcription into modern Siamese letters by Nāy Pvan Induvamsa (now Luang Boribal Buribhand).⁴

The inscription of Vāt Braḥ Stec is written in a script resembling that of Vāt Khemā, which dates from about the same period (see above, pp. 127 ff.), but the letters are slanting rather than upright. The letter ๕ usually occurs in words that have it today, e.g. พระ, ๕รชาน (for ๕รชาน), and sometimes in words that have not (๕รพษณ at I/21; ๕รพษณ at I/35). The position of the mai-hăñ-ākāśa (๕) varies a good deal: it may be written above, or after, either the initial consonant or the final consonant of a syllable, though it is most often above the final. Words like ๕รรม and ๕รรม are written without the intrusive mai-hăñ-ākāśa that appears in the inscription of Vāt Khemā. The vowel ๕ is used in place of ๕ and ๕. The vowels ๕ and ๕ are not confused. There is a

2) Fournereau, *Le Siam ancien*, I, Paris, 1895, p. 146 ff. The rubbings published in Fournereau, which we reproduce in our Figs. 3 and 4, are quite good; but the transcription and translation are nearly worthless, Face III is placed before Face II, and most of the text is misunderstood. Fournereau, following Schmitt, wrongly gives the provenance of the inscription as Hlvañ Braḥ Pāñ (*Luang Pra Bāng*), and the historical conclusions reached should not be taken seriously.

3) Coedès, *Recueil des inscriptions du Siam*, I, Bangkok, 1924.

4) ประชุมศิลาจารึกสยาม ภาคที่ ๑, Bangkok, B.E. 2467; second edition, B.E. 2500.

good deal of inconsistency in spelling, with the same word written differently in different places, e.g. สบรุณ (I/17), สบรุณ (II/1); ส้มแดง (II/8), ส้มแดง (III/16); กลปนา (II/10), กรปนา (IV/19). Proper names are sometimes written one way, sometimes another: อำแดงคำทอง at III/9, but elsewhere อำแดงคำทอง; ท้าวขอดท้าว at II/21, but elsewhere ท้าวขอดท้าว; ขุนหลวงมหาพรปญา at I/30, but elsewhere ขุนหลวงมหาพรปญา, and ออกหลวงมหาพรปญา at III/21. The accents ' and " are used quite often, but not very systematically; " is indistinguishable from the mai-hăn-ākāśa; and the accent + occurs in one proper name. The engraver made several mistakes: คือ (I/18) for คี (= คีอ); he inserted two or three characters before สี at IV/9, and one character between the อ and น at IV/23, but later scratched them out.

Text

Face I

๑. สุกมสัตุสวขติ ศรีศรีนทรบวรวิสุทธิ
๒. วิวิธเทโชชยาติเรก ๑ ๔ ๓ ๑
๓. ศกมเสงนักษัตรบุรณมีไพศาย
๔. พุทธพารศุกมหุติ นายพนั
๕. เทพรักษาเลนายพนัสุริยามาศแล
๖. อำแดงคำกองแลอำแดงคำแก้วแผ้ว
๗. ใจบาบราบใจมัวัวใจสาธูอาจในสุ
๘. จริตวิลสิตสทธาปลงมหาคามบริเว
๙. นนเทพระมหาเถรราหุลเทพวนั
๑๐. วาสีศรีวิริยปรญาในอารามกานสอให้
๑๑. เปนสงัฆิการามแล || ในเมื่อศกั
๑๒. ราชไต่ ๑ ๔ ๓ ๔ ศกมเมนนักษัตรัะ
๑๓. สุกมหุติจึงนายพนัเทพรักษาพนั
๑๔. สุริยามาศอีกอำแดงคำกองอำแดง
๑๕. คำแก้วแผ้วในหม่นอันทรรพ
๑๖. สรทธาอทยาสรยัใจจำนงจงประโยชน์
๑๗. โฆษณาเกมหาสบุรุษทงทัลาย
๑๘. หมายเปนประทาน(คิ)อทานเจ้าขุน
๑๙. หลวงมหาพยรปรญาแลทาว

๒๐. ญอตทวโปธราทนาพระศรี
๒๑. สรรเพชญะเสดจมาจากวนันาวาศ
๒๒. (แล)วัเสดจสถิตในพระวิหารสภา
๒๓. นารามคามอนันนายพนทั้งสองปลงนี้แล ๑
๒๔. ๑ สุภมษัตุวิมลมงคลถกกลบตาลบกล
๒๕. พหุลพหุลอกุลสมพารณานาติ
๒๖. ไสริยไกรใน(ห)ลาพาไสสุกขสวคตีสันติ
๒๗. สมบุรหมนัพนลนัสนยงพยจกรันกรอุทม
๒๘. พรหมพรรนสรเสริเจริยศพจถว้ายปวาย
๒๙. ญตุกกุศลเสก ๑ ๔ ๓ ๘ ศกกรนักษัตร
๓๐. ทานเจ้าขุนหลวงมหาพयरปรชญาแลทว
๓๑. ญอตทวอิกนายนพไทพรกษานายพน
๓๒. สุริยามาศฉลองเฉลิมเทิมสรธาหอน
๓๓. ชอบกอบรกุศลผลบุญคุณาธิคุณพุนใน
๓๔. (กา)ลสถาปนาพระพิหารสถานพระ
๓๕. สรรเพชญอนเสดจมาแตวนันาวาสนน
๓๖. แล

Face II

๑. จิงสบัรุษทงห์ลา(ยหมาย)
๒. เปนประธานคิตาน (เจ้าขุน)
๓. หลวงมหาพयरปรญา (แล)
๔. ทาวญอททาว (แลนาย)
๕. พนัเทพรักษาพนัสุริยา
๖. มาศราทนาพระ(ภิกสุ)สงั
๗. พทงห์หลาย(ห)มายที
๘. เปนอาทิกี่สเ็จพระสงั
๙. พราชจุธามนิศรีสงัขปรินา
๑๐. ยกสธรรมตลกปรมเวธจารย์
๑๑. ยบพิตระสุจริตจิตจำนงจง
๑๒. ธรรมสรวัคพธัสมาอุโบ
๑๓. สตะเสวจสำเรจสาธในสกั
๑๔. ราช ๑ ๔ ๔ ๐ ศกขาลนกั
๑๕. ษัตระณฐิเกิดไวสากขพุธ
๑๖. พารมฤคสิรนกัษัตฤกษสุภ
๑๗. มหุรติ ||—|| แทวตฤประ
๑๘. ไยสบัรุษทงห์หลายหมาย
๑๙. เปนประธานคิตานเจาขุน
๒๐. หลวงมหาพयरปรญาแล
๒๑. ท้าวยอทท้าวแลนายพนั

๒๒. เทพรักษาลาผนัสุริยามาศ
๒๓. แลอำแดงอนแปนเมียทัง
๒๔. สองสาวพระพิหารศรีนส่เงิน
๒๕. ทงปวงอนชีไมสบุหินสืมาหิน
๒๖. คาทแปนเงินสองซงสองตำลึง
๒๗. จิงสบบุรุษบนัดานบานกมล
๒๘. จิตวิกลิตสรวาธิการมานนุ
๒๙. โมธนาควัยเจ้าขุนหลวง
๓๐. มหาพยรปรรณาเลทาวญออก

Face III

๑. . แทน. กนักลป(นา)
๒. พ ผากสตัวทงหลายฝ่ายบนจนเทอรูปพรม
๓. .. หนไ้เตเทอบายสตัวทงหลายจึงสุกขสำรวน
๔. โศกโรคทุกขมขมนตลสวรคสรพร
๕. สุกขทุกข .. ไ้. ต.. กงวัลอนทรายสาธุทะละนිර
๖. พานพระพิหารสถานสีมาถาปนากุโบสถนิจคง
๗. ตรงตอกลัปาศาน ||-||-||
๘. วนัพุทธเดือนหกขึ้นหกคำชาลนักษัตรสำริท
๙. ธิสกิจนายนพน์ไทพรกัษำแดงคำกองแลอำ
๑๐. แดงศรีบัวทองผลภูมิใจสธธากลับนำอี้แก้วขำ
๑๑. แลกองควงนึ่งเปนเงินเจตบาทกบ้อารามคน
๑๒. ไสไ้ไวไ้หระกัษำพระพุทธรพระธรรมพระสงฆ์ใคร
๑๓. ใครแลเอาอี้แก้วนี้ไปชำขายหาย. ยายไ้ใหม่
๑๔. ผูนนัผลคิเฑวทตัตเมื่อนายพน์ไทพรกัษำกลับ
๑๕. นำอี้แก้วแลหลอนำทกัสีโนทกตอหนาพระ
๑๖. สงมทงหลายมายเปนประทานคิสำแดงพระส(ง)
๑๗. ฆราชเจ้าแลมหาพรหมรัตนแล...มเห.
๑๘.มหาเถรราหุลเทพวนำ(สี).....
๑๙. ปรชญาแลมหาปรชญาเทพอน้อยในอา..
๒๐. (ส) บุรุสทงหลายมายเปนอาทิตี.....
๒๑. ออกหลวงมหาพรปรชญา.....
๒๒. (ธ) อรเทพอนั้เสนา.....
๒๓. ...อนัด้วยแล ||-||-||

Face IV

๑. (วน) สุกระเตือนหาขึ้นสืบ
๒. (สีกา) รกานกัศัตร์ขบัต
๓. (สก) จิงนายไกรชยรแ
๔. (ล) อำแดงศรีบัวทอง
๕. (เม) มียนิมนมหาเทพ
๖. ภิกของคณิงมหาจ
๗. นิภของคณิงมหา
๘. มงคลภิกของคณิงม
๙. หานนองคณิงสีพระ
๑๐. องค์ภขาวบุรพัตนี้
๑๑. ฆขาวสวตนี้เจ้าพัน
๑๒. รตนี้แลสบ บุรุตทง
๑๓. หลายนงในอกเบาสวต
๑๔. พระเสตจฝ่ายบุรพเขา
๑๕. เชิงจิงนายไกรชยรแลอำ
๑๖. แแดงศรีบัวทองให้ทำ
๑๗. พิไนกรรมนี้ไวเมเทพ
๑๘. แลพหันลูกไหเปนข้า
๑๙. อุโบสถโดยกรรบนานา
๒๐. ยพนัเทพแลอำ

๒๑. แดงน้อยเมศรีบัวต
๒๒. องลูกโดยมีในจารึก
๒๓. สันควนแตกอนั
๒๔. ไหลสินตอเทากรรมมา
๒๕. พัด(น) เแต่นายไกร
๒๖. ชยรเลอำแดงศรีบัวทองไว(เก)
๒๗. (แ)มเทพใสทองสองตำลี (ง)
๒๘. .วขำนิงไวแกพหันทอง....

Translation

[I/1-2.] Glory! Prosperity! Supreme good fortune! Most excellent success! Power of all sorts! Matchless victory!

[I/2-11.] In the year 1431, a year of the serpent, on the full-moon day of Vaisākha¹, a Wednesday, at the auspicious moment, Nāy Bān Debarakṣā, Nāy Bān Suriyāmāśa, Ām̐tēn Gām̐ Kūn, and Ām̐tēn Gām̐ Kēv, having cleansed their hearts of evil, having purged them of gloom², and having joined together in agreement³, being steadfast in good actions and shining⁴ in faith, assigned a large piece of land⁵ to the Mahāthera Rāhuladeba Vanavāsī Śrīviriyaprañā of⁶ the Kān Sò⁷ Monastery, giving (the property) to be made into a monastery for the Saṅgha. ||

- 1) The date is equivalent to Wednesday, May 2, 1509 A.D. (Julian). The full-moon day of Vaisākha is the day of the annual Buddhist festival of Visākhāpūjā, when large works of merit-making were often performed. Note that in this inscription the word for 'year,' when coupled with the numerical designation, is ศก (śaka); when coupled with the name of the animal in the 12-year cycle, it is นักษัตร (nakṣatra). The same is true in Inscription 38 at I/1.
- 2) ราบใจมัว (I/7); ราบ, usually an adjective meaning 'level,' 'even,' 'smooth,' etc., here seems to be used as a verb (either a mistake for ราบราบ, 'to subdue,' or else equivalent to ราบราบราบ, 'to overcome entirely'); ใจ, 'heart'; มัว, 'gloom.'
- 3) พัวใจสาธุ (I/7); พัว, 'to join,' 'to intermingle'; ใจ, 'heart'; สาธุ, 'to agree,' 'to harmonize,' 'agreement,' 'acquiescence,' etc. (Pali sādhu, 'good,' 'virtuous,' 'pious').
- 4) วิสสิท (I/8); Pali, vilasita, 'shining,' 'happy.'
- 5) Conjectural translation of มหาคามบริเวณ (I/8), i.e. Pali mahāgāmapariveṇa: mahā, 'large'; gāma, 'village' or 'habitable land' (as opposed to araṇṇa, see Pali Text Society's Dictionary, p. 249); pariveṇa, 'all that belongs to a mansion or its constituents,' also 'a separate residence for monks,' or in Siamese usage 'a precinct' or 'surroundings.' Coedès translates: 'un grand village et ses dépendances,' followed by a question-mark in parentheses. If, as seems to appear from the context, the land was to be made into a monastery for Forest-dwellers, it would be contrary to the rules for it to contain a village, or at least for a village to be allowed to remain on it.
- 6) ใน (I/10), which in Siamese now usually means 'in,' means 'of' in Khmer, in the Siamese rājāsabda, and sometimes in the Sukhodayan inscriptions.
- 7) The reading of the name ภาษิต (I/10) is doubtful,

[I/11-23.] In the year 1434 of the śakarāja, a year of the goat, at an auspicious moment, Nāy Bǎn Debarakṣā and Bǎn Suriyāmāśa, as well as Āmtēn Gām Kòñ and Āmtēn Gām Kèv, having diligently cleansed themselves of arrogance⁸, (being filled with) zeal and resolution⁹, with hearts bent on a beneficial undertaking, announced to the whole assembly of good people, headed by¹⁰ His Highness¹¹ Cau Khun Hlvañ Mahābyar Prañā and Dāv Ñòt Dāv, (that they would) go and invite the (statue of the) Omniscient One to come¹² from the Vanāvāsa¹³ and reside in the vihāra of the monastery on this piece of land¹⁴ which was presented by the two (officials having the rank of) Nāy Bǎn. ◎

[I/24-29.] ◎ Glory! Flawless good fortune!
[*about five lines omitted from our translation*]¹⁵.

[I/29-36.] In the year 1438, a year of the boar, H.H. Cau Khun Hlvañ Mahābyar Prajñā and Dāv Ñòt Dāv, as well as Nāy Bǎn Debarakṣā and Nāy Bǎn Suriyāmāśa, held the dedication ceremonies, adding¹⁶

8) ทรรพ (I/15), for Skt. darpa, 'pride,' 'arrogance.'

9) อตยาสรย์ (I/16), modern อธิษาศัย or อธิษณาศัย 'purpose,' 'intention,' etc. (McFarland); Pali ajjhāsaya, 'intention,' 'desire,' etc. (the Buddhist Sanskrit form of the word is adhyāśaya, i.e. อธิษาศัย).

10) Literally 'all the good people who appointed (ทนาย, I/18) as leaders namely H.H. Cau Khun Hlvañ Mahābyar Prajñā and Dāv Ñòt Dāv.'

11) ทาน (I/18) = ทาน.

12) เสด็จมา (I/21); as usual, the royal language (rājīśābda) is used in referring to a statue of the Buddha; hence stec (เสด็จ). This accounts for the name the monastery received: Vāt Braḥ Stec, 'the monastery of the Lord (who) is coming.'

13) วนาวาส (I/21), for Skt./Pali vanāvāsa, 'forest habitation'; in this case probably the forest monastery where the Mahāthera Rāhuladeba Vanavāsi had been residing.

14) ดาน (I/23); cf. above, note 5.

15) We have followed Coedès's example in omitting from our translation the rest of this passage. It consists of auspicious ejaculations, mainly in Sanskrit and Pali, of the same nature as the formula at the beginning of the inscription, but longer. As Coedès observes, the reading is doubtful and the forms are corrupt.

16) เถลิง and เถิม (I/32) both mean 'to add to'; เถลิง can also mean 'to celebrate by having illuminations and festivities' (McFarland); there may be an intentional play on words.

to their zeal by seeking that which is suitable and filled with¹⁷ the fruits of merit¹⁸ and virtues (already) heaped up when building the vihāra for the (statue of the) Omniscient One that came from the Vanāvāsa. ||

[II/1-17.] So the whole assembly of good people headed by H.H. Cau Khun Hlvañ Mahābyar Prañā, Dāv Ñòt Dāv, Nāy Bān Debaraksā, and Bān Suriyāmāsa, invited many monks headed by the Saṃtec Braḥ Saṅgharāja Cudhāmani Śrī Saṅghaparināyaka Sadharmatilaka Paramavedhācāriya Pabitra, whose conduct is pure and whose heart is devoted to the Dharma, to erect¹⁹ the baddhasīmā boundary-stones for (the rites of) uposatha²⁰. (This work) was completed, in an excellent manner, in the year 1440 of the sakarāja, a year of the tiger, on the sixth day of the waxing moon of Vaisākha, a Wednesday, in the ṛkṣa of Maggasira²¹, at the auspicious moment. ||

[II/17-30.] As for the materials and equipment, the assembly of good people headed by H.H. Cau Khun Hlvañ Mahābyar Prañā and Dāv Ñòt Dāv, and by Nāy Bān Debaraksā and Bān Suriyāmāsa, and the two ladies who are their wives, built the vihāra, mingling together²² all the money to buy the sapū-wood²³, the boundary-stones and the

17) ขอบขอบ (I/33); ขอบ, 'to be suitable,' etc.; ขอบ, modern ปรุขอบ, 'to be endowed with,' 'to be added, filled or joined together in a design.'

18) กุศลผล (I/33), Pali kusalaphala, 'the fruit (phala) of merit (kusala),' i.e. the rewards, in this life or future ones, that come from having made merit.

19) สรรค์ (II/12), Skt. sarga, 'creation,' etc. In Siamese many Sanskrit and Pali nouns are used as verbs.

20) i.e. to establish a consecrated place surrounded by eight boundary-stones (sīmā) as required for monastic ceremonies such as the acts of uposatha and pavāraṇā (the recitation of the Pāṭimokkha or precepts of the monastic discipline twice each lunar month and at the conclusion of Vassa), and the ordination of monks. See Taw Sein Ko, *The Kalyāṇī Inscriptions Erected by King Dhammaceti at Pegu in 1476 A.D.*, Rangoon, 1892, pp. i-vi.

21) The date is equivalent to April 14, 1518 (Julian).

22) สวม (II/24); สว = Skt. śrī, one of the meanings of which is to 'to mix, mingle' (Monier-Williams, p. 1025, col. 1); สว (modern สวม or ปรุสวม), is a Khmer-derived word with the same meaning.

23) ไมสุบ (II/25), i.e. ไมสะบ. The name is now applied to several species of *jatropha* (see McFarland, p. 838); but as this wood seems unsuitable for construction we presume that in the 16th century the name was used for wood of some other sort.

paving stones, the money (amounting to) two catties and two tāmlīn²⁴. Then the good people, their hearts blossoming²⁵ with faith in their pious work, joined in rejoicing together with Cau Khun Hlvān Mahābyar Prajñā and Dāv N̄òt [Dāv]

[III/1-7.]²⁶ dedicating for the sake of all creatures, (including those) above, up to the formless [world of the] Brahmās, (and those) below, down to the woeful conditions²⁷. May all creatures be made happy and calm ! [May they avoid]²⁸ sorrow, disease and suffering, (both) physical and mental²⁹, and reach³⁰ heaven with all its delights, every [one of them ?]³¹ ! [May they avoid]³² worry,

24) 168 ticals.

25) บันดาลบานกมลจิตวิกลิต (II/27-28); บันดาล, 'to cause to'; บาน, 'to open (like a flower)'; กมล, Pali kamala, 'lotus,' but here used in the sense of Siamese ดวงกมล, 'heart,' though doubtless a play on words is intended; จิตต์ is the Pali word citta, 'heart,' etc.; วิกลิต, Pali vīkāsita, 'blossoming,' 'wide open' (used of flowers).

26) The lost portion of Face III preceding III/1 presumably began with the remainder of the last sentence in Face II, adding the names of the two officials with the rank of Nāy Bān, and of their wives. As we learn at IV/15-25, it also contained a statement that Nāy Bān Debarakṣā and some of his family donated two slaves, Mē Deb and Ba Han, to the monastery.

27) The merit earned by the benefactions to the monastery, including the donation of the two slaves (see preceding note), is being distributed to all creatures, up to the highest gods, and down to the creatures reborn in the woeful conditions (apāya). The four woeful conditions are rebirth in one of the hells, rebirth as an animal, rebirth as a peta, and rebirth as an asura; cf. above, p. 141, note 84.

28) We assume the lacuna at III/4 contained some expression to this effect.

29) Literally '(in) face (and) mind' (มฺขมฺ, III/4).

30) ๓๓ (III/4), 'to reach.'

31) We assume that ๓๓ . . (III/5) is not the Pali word dukkha (๓๓), 'suffering,' which would fit the context poorly, but rather ๓๓ ('every'), followed by some other word which is now illegible. That the mutilated passage meant 'every one of them' is of course no more than a guess.

32) The context suggests that the lacuna at III/5 contained an expression of this sort.

danger . . . and pain³³ and attain nirvāṇa³⁴! . . . May (this) vihāra, (these) sīmā boundary-stones, and this uposatha hall endure³⁵ [to the end of the kalpa]³⁶! ||-||-||

[III/8-23.] On Wednesday, the sixth day of the waxing moon of the sixth month, in the year of the tiger, the last year of the decade³⁷, Nāy Bān Debaraksā, Ām̄tēh Gām Kōh, and Ām̄tēh Śrī Pua Dōh his daughter, with hearts full of faith, dedicated the slave woman Ī Kēv, and one gong³⁸ costing seven ticals, to the monastery. As for the woman, she is placed there to take care of the Buddha, the Dharma and the Saṅgha. If anyone takes this Ī Kēv away to sell, or loses her . . . then may he³⁹ (have the same) retribution as Devadatta⁴⁰! When Nāy Bān Debaraksā donated Ī Kēv he poured⁴¹ the water of dedication⁴² in the presence of all the monks headed by the Sāmtēc Saṅgharāja and Mahābrahmaratana and Mahāthera Rāhuladeba Vana-[vāsī Śrīvirīya]prajñā and Mahāprajñādeba who reside in the and all the good people headed by [Ōk] Hlvañ Mahābyar Prajñā Deba who preached also.

33) ๓๕ (III/5) is a doublet of ๓๔, 'pain,' 'suffering,' here used for the sake the rhyme with ๓๕ ('to attain'; McFarland, p. 748).

34) นีรวาณ (III/5-6) = nirvāṇa.

35) We have translated the passage at III/6 freely. A more literal rendering would be: 'May the stability of (this) vihāra, the establishment of (these) sīmā boundary-stones, and this uposatha hall endure . . .'

36) กลั้วพาสาน (III/7) = kalpāvasāna (Skt. kalpa, Pali kappa, 'an incalculably long period of time'; Pali avasāna, 'the end').

37) The same day that is given at II/13-16, when the planting of the sīmā boundary-stones was completed.

38) กอง (III/11), modern ก้อง, 'a gong.'

39) มนัสนัน (III/13 f.), มั่นสนัน; มั่น is the pronoun used for persons of low degree.

40) Devadatta was the Buddha's jealous cousin, who tried on more than one occasion to kill him. The earth opened and swallowed Devadatta up. He went to the Avīci hell, where he will suffer for 100,000 kappas.

41) กลอ (III/15) = กลอ, which now usually means to cast an image or some other object by pouring molten metal into a mould.

42) น้ำทักษิณาทก (III/15), Skt. dakṣiṇodaka, Pali dakkhiṇodaka (Pali Text Society's Dictionary, p. 311 col. 2); water poured into the ground in token of making an irrevocable gift.

[IV/1-25.] On Friday, the [four]teenth⁴³ day of the waxing moon of the fifth month of the year of the cock, seventh year of the decade, Nāy Kraijyar and his wife Āmtēñ Śrī Pua Dòñ, invited four monks⁴⁴—Mahādeba, Mahācan, Mahāmaṅgala and Mahānan—as well as the white-clad Pūrabāt, the white-clad Svarāt⁴⁵, Cau Băn Rat, and all the good people, to sit down in the uposatha hall⁴⁶ of Vāt Braḥ Stec, east of Mount Jōñ. Then Nāy Kraijyar and Āmtēñ Śrī Pua Dòñ caused this document⁴⁷ to be made, (declaring that) Mè Deb and her son Ba Han⁴⁸ are to be retained as slaves of the uposatha hall, in accordance with the irrevocable donation⁴⁹ (made by) Nāy Băn Deba⁵⁰ and Āmtēñ

43) This date is equivalent to Friday, April 7, 1525 A.D. (Julian).

44) สรรของ (IV/9-10); this total follows the enumeration of the monks' names, three of which are each followed by the expression ภิกขุองค์หนึ่ง (IV/5-9), i.e. ภิกขุองค์หนึ่ง, 'one monk', and the fourth by องค์หนึ่ง only.

45) These two persons are lay-supporters of the monastery who have dressed in white in order to signify they have undertaken to observe the ten precepts.

46) อุโปสถ (IV/13). This spelling of the word uposatha is surprising, as the same word appears in its normal form, อุโปสท, at II/12-13 (and อุโปสท at IV/19). The intrusive ๓ in the first syllable is difficult to account for (perhaps to represent a glottal stop?). While there is nothing very remarkable about the second syllable ๓๓ (in Pali, โป is regularly written ๓๓), the stone displays signs of an attempt to change it to โป.

47) พิณกรรม (IV/17), modern พิณัยกรรม, which now means a will or testament, must have a more general meaning here. It is impossible for Āmtēñ Śrī Pua Dòñ and her husband to bequeath the slaves to the monastery, because the slaves are not their property, having been presented to the monastery in 1518. The donation had been recorded in Face III, in a part of the stone that was broken off between 1518 and 1525 (perhaps vandalized by some third party who wanted to take possession of the slaves). Unlike a will, which takes effect only after the testator's death, the act of reaffirmation that Śrī Pua Dòñ and her husband are making in 1525 takes effect immediately (and indeed retroactively). We therefore translate พิณกรรม as 'document'.

48) In slave-names the prefixes mè (เม) and bo (บอ), or ba (บ) as it is written here, serve to distinguish female and male.

49) กรรมนา (IV/19), i.e. กรรมนา, an irrevocable donation to religion.

50) sc. Nāy Băn Debarakṣā.

Nòy, the mother (of his) daughter Śrī Pua Dòn⁵¹, as was stated in (this) inscription⁵² in the upper part⁵³ which is (now) broken off, in which⁵⁴ the slaves were given unconditionally for the rest of their lives.⁵⁵

[IV/25-28.] Beginning here (is a list of) gifts made by Nāy Kraijyar and Āmṭèh Śrī Pua Dòn. To Mè Deb: gold, two tāmlīn, one . . slave; to Ba Han: gold . . .⁵⁶

- 51) นายพันเทพแลอำแดงน้อยแม่ศรีบัวทองลูก (IV/19-22). This passage is susceptible of several different interpretations; the one we have chosen seems to correspond best to the syntax (particularly the conjunction แล linking นายพันเทพ with อำแดงน้อย, and the absence of a conjunction linking อำแดงน้อย with ศรีบัวทอง). In 1518, we may guess, Nāy Bān Debaraksā had no living children by his principal wife Āmṭèh Gām Kòh, so his daughter Śrī Pua Dòn by his secondary wife Āmṭèh Nòy was regarded as his heiress. That would explain why Śrī Pua Dòn participates with her father and her step-mother in the donation of the slave woman Ī Kèṇ, recorded at III/8-11. At the same date in 1518, as we gather from IV/15-25, Nāy Bān Debaraksā and Āmṭèh Nòy had presented the monastery with two other slaves, Mè Deb and Ba Han, a donation recorded in the portion of the stone at the top of Face III preceding III/1. Between 1518 and 1525 this portion of the stone was broken off. By 1525, apparently, both Nāy Bān Debaraksā and Āmṭèh Nòy had died (perhaps Āmṭèh Gām Kòh had died too). On April 7, 1525, Nāy Kraijyar and his wife Śrī Pua Dòn reaffirm the donation of the two slaves made in 1518 by Śrī Pua Dòn's father and mother.
- 52) โดยมิโนจารึก (IV/22), 'in accordance with (what) there was in the inscription.'
- 53) สันควน (IV/23); สัน, 'a ridge, the back side of something that has a sharp edge, a range (as of mountains)'; ควน, 'a mound, a small hill, a slight elevation of ground.' The expression is somewhat unexpected for the upper part of a stone slab, but in the present context that is certainly what it means.
- 54) The last word of IV/23, อัน, could either be the relative pronoun อัน, 'which,' or else stand for the demonstrative อัน (= นั้น), 'that.'
- 55) ตอเทภกรรมพัตถาน (IV/24-25); ตอเทภ, 'up to'; กรรมพัตถาน, 'end of life' (Skt. karma, 'action,' + Pali avasāna, 'termination').
- 56) The amount given to Ba Han is illegible (or perhaps the inscription was left unfinished). In any case we do not understand why these gifts to the two slaves are being made, so we wonder whether the whole passage should not be interpreted in some other way; but no alternative interpretation comes to mind.

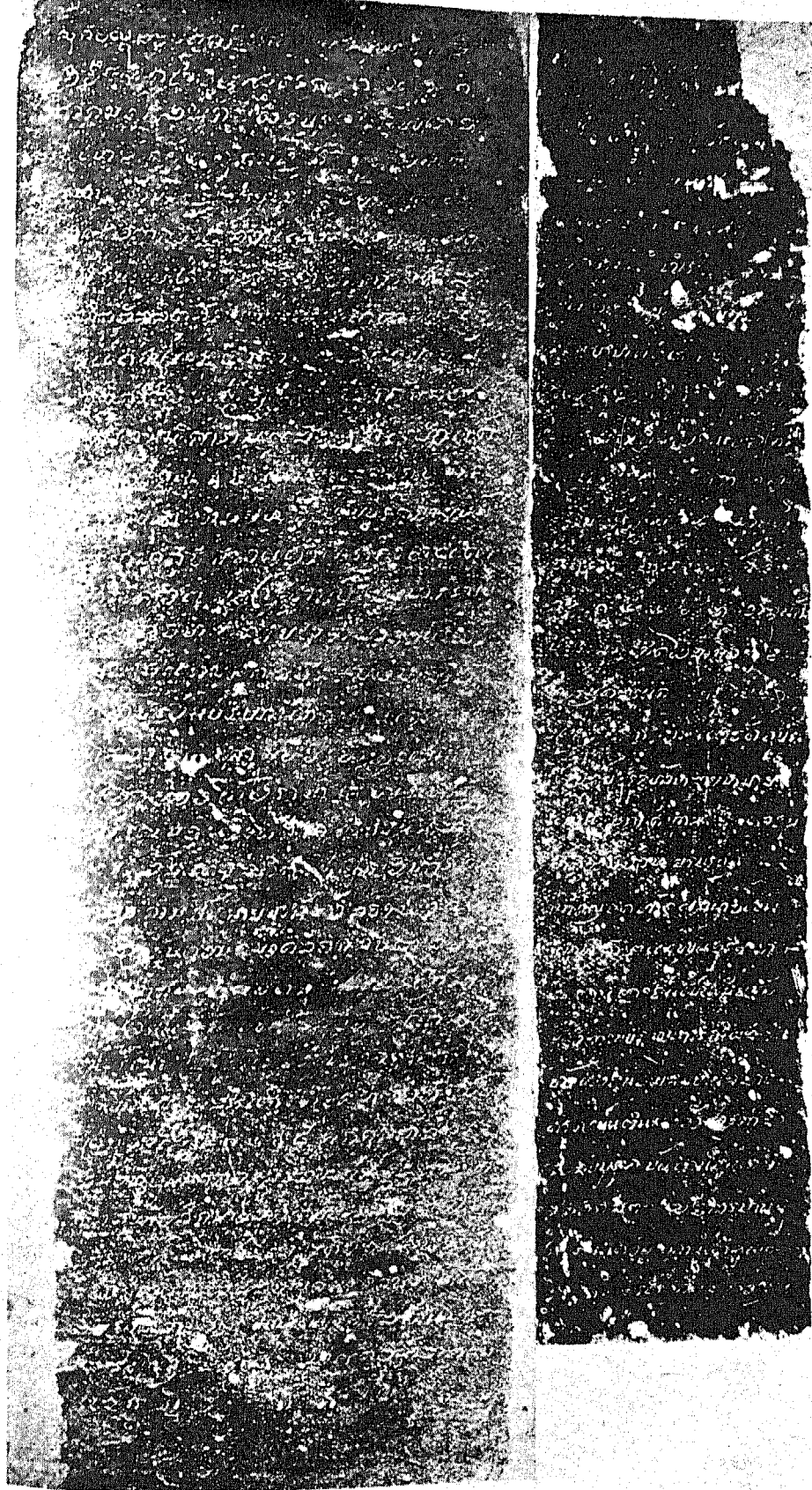


Fig. 1. The inscription of Vāt Brah Stec, Faces I and II. (After ประพนธ์ศิลปากรสยาม, ภาคที่ ๑.)

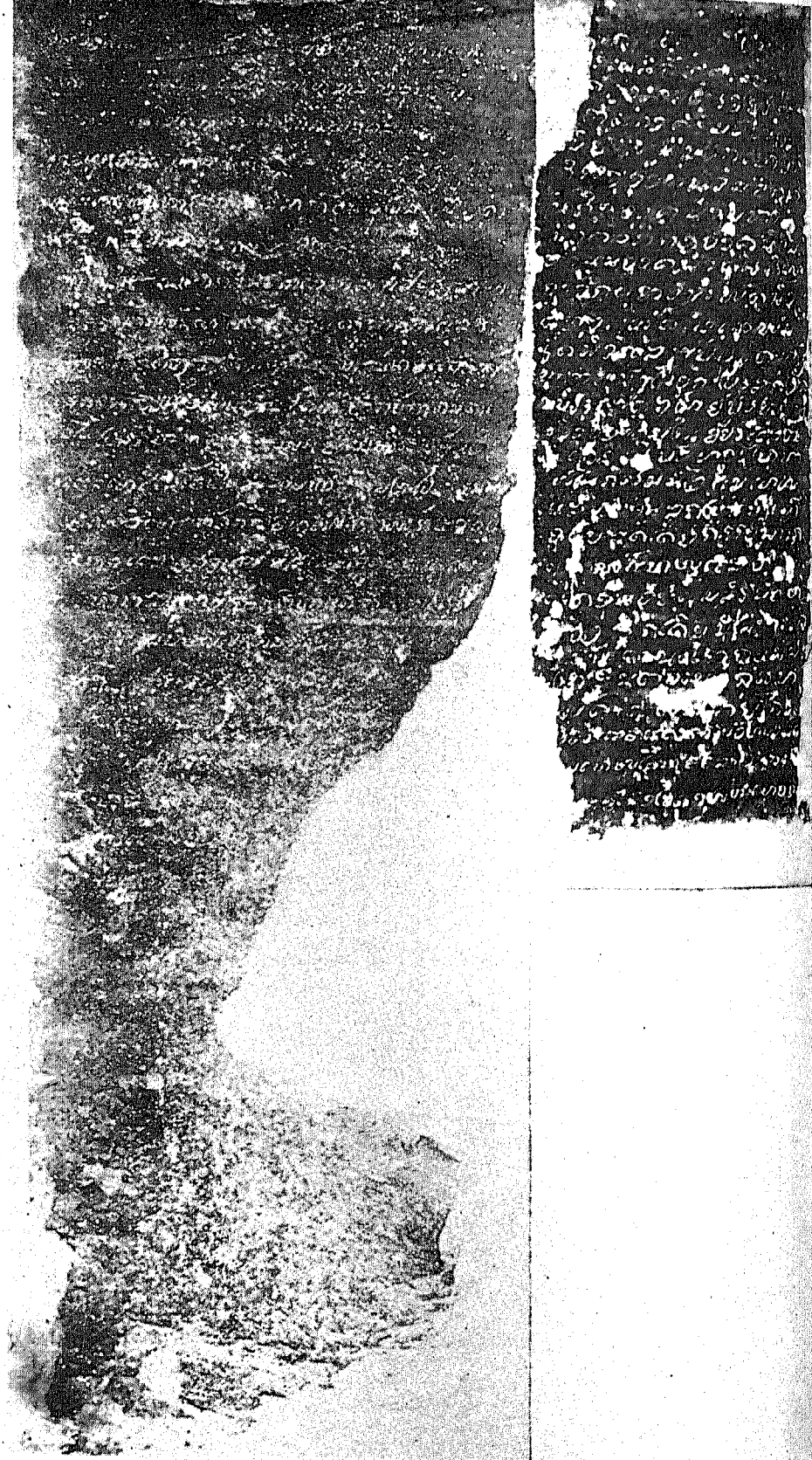


Fig. 2. The inscription of Vät Brah Stec, Faces III and IV. (After ประชุมศิลาจารึกสยาม, ภาคที่ ๑.)

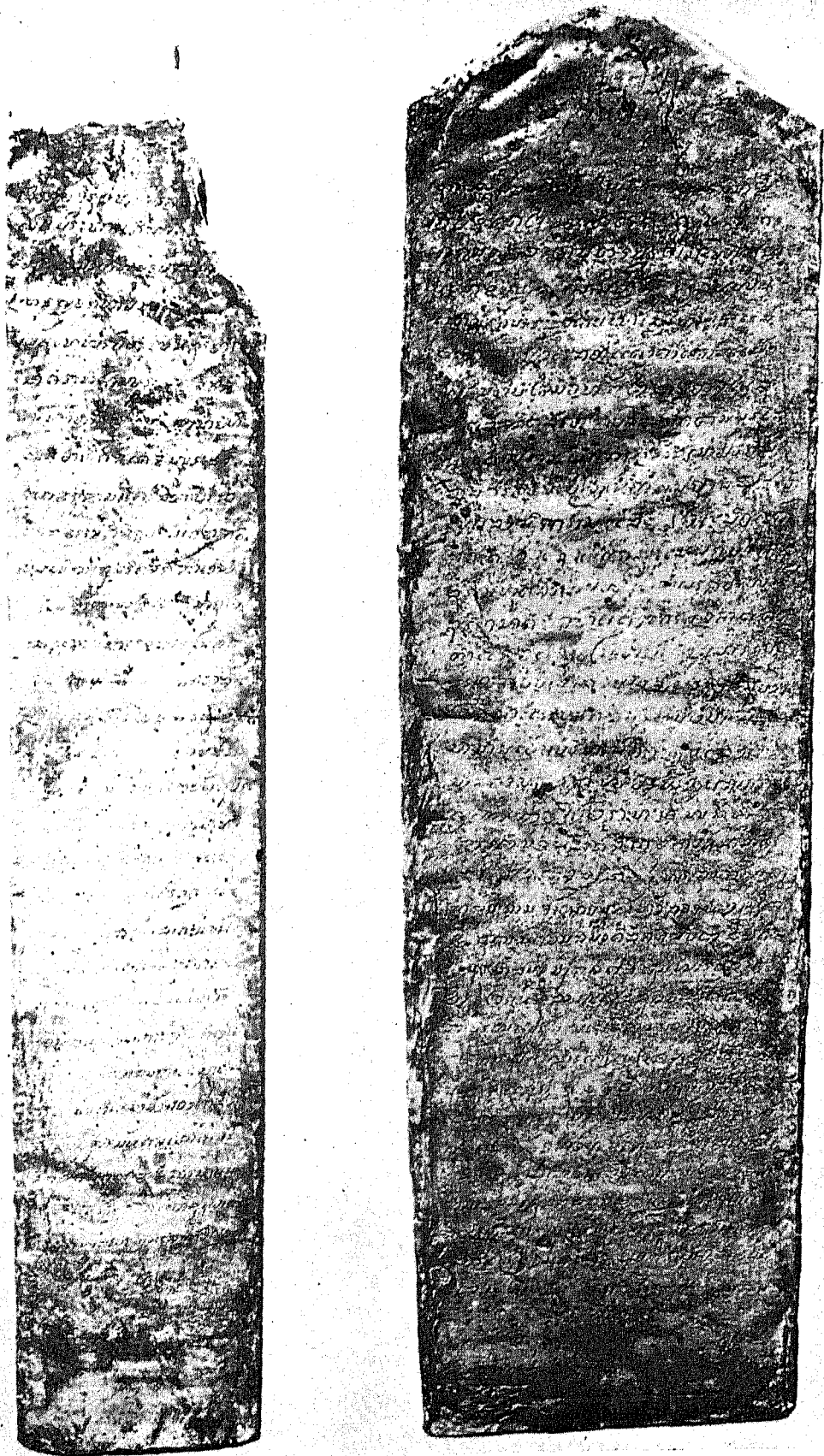


Fig. 3. The inscription of Vät Brah Stec. Right : Face I; left, Face II. (After Fournereau, *Le Siam ancien.*)

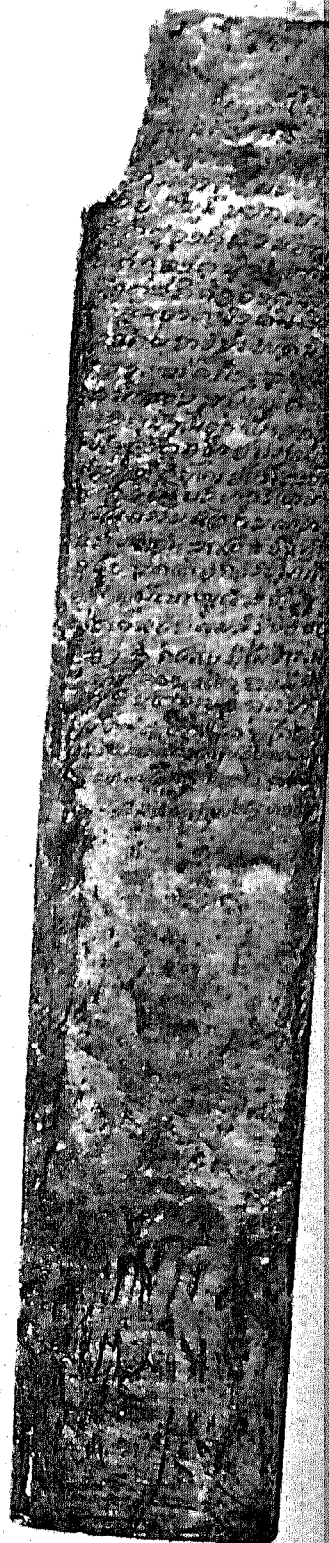


Fig. 4. The inscription of Văţ Braş Stac, Facies III.