THE INSCRIPTION OF VĀṬ KHEMĀ
Epigraphic and Historical Studies No. 15
by
A.B. Griswold and Prasert ɲa Nagara

Introduction

Inscription 14 is engraved on a large slab of stone 2 m. high, 63 cm. wide, and 20 cm. thick (Figs. 1-4). The slab is approximately rectangular, with a rounded top which comes to a peak at the center. The edges are rounded off, so that the surface left on either face for the inscription is only about 48 cm. wide. A small simā boundary stone is carved in bas-relief at the bottom of each of the edges, and a large one at the bottom of Face II. At the top of each face a space large enough to accommodate several lines is left blank. Face I has 41 lines of writing, of which very little of the first 9 can be read, while the rest is indistinct in places and contains several lacunae. Face II has 18 lines, for the most part in good condition.

The inscription was discovered in 1887 by two officials who were sent by King Rāma V to the Sukhodaya region to search for old inscriptions and sculptures. Vāṭ Khemā, where they discovered it, was located near the 'Brah Rvaṅ Highway,' but we have not been able to learn exactly where. When the inscription arrived in Bangkok it was placed in the Vāṅ Hnā Museum. It remained there until 1909, when it was transferred to the Vajirāṇaṇa National Library. It is now in the Vajirāṇaṇa Hall of the old National Library building.

It was published in Fournereau's Le Siam ancien, with a Romanized transcription and a French translation by the missionary Père Schmitt.1

1) Fournereau, Le Siam ancien, I, Paris, 1895, pp. 209-214. Though the rubbings published by Fournereau (which we reproduce here as Figs. 3 and 4) are reasonably good considering the poor condition of much of the stone, Schmitt's transcription and translation are far from satisfactory, and the authorship of the inscription is wrongly attributed.
A much better transcription and translation were published in 1924 by the late George Coedès in *Recueil des inscriptions du Siam*, while a transcription in modern Siamese letters by Nây Puan Induvamsa (now Luang Boribal Buribandh) appears in the Siamese section of the same book.²

The inscription is dated in the month of Jeṭṭha, year of the monkey the numerical designation of which, though mutilated, can be seen clearly as Sakarāja 1458, which gives a date in 1536 A.D. It commemorates a series of benefactions made by a prince named Cau Debaruci and some other merit-makers to a monastery, the name of which is not given, but which should presumably be identified with Vat Khemā. At I/39 there is a brief reference to some land presented to the monastery, either at the same time or earlier, by ‘His Majesty the great upāsaka Cau Braṇā Śrī Dharmāsokarāja,’ perhaps the ruler of Kāmbēṅ Bejra who bore the same title and founded a bronze statue of Śiva in 1510.³ We have no clue to the identity of Cau Debaruci, the author of Inscription 14, but we may assume that, like Cau Braṇā Dharmāsokarāja, he was a descendant of the old royal family of Sukhodaya, ruling a principality as a vassal of Ayudhya.

The writing is just about what we should expect for the period. The mai-hān-ākāśa (") is usually placed over the final consonant of the syllable, rather than after it as in the 13th and 14th centuries, and is thus beginning to approach the position it has in modern Siamese. The words ธรรม and กรรม, and their compounds, are spelt as in modern Siamese, except that they have a mai-hān-ākāśa added above. Except in two doubtful instances, the letter e does not occur; in most words

3) See JSS 62/2, p. 223 ff.
that now have it, it is simply omitted, for example VELO is written VELO. The vowels ฌ and ง do not occur, their places being taken by ฌ and ง; ฦๅง and ฦๅง are written ฦๅง (saliu) and ฦๅง (tissliu); and ฌ is written ฌ (hmin). The vowel ฃ occurs not only in words that are now spelt with ฃ, for example ฃ is written ฃ, and ฃ is written ฃ; ฃ appears to be written ฅ at I/31 and ฅ at I/33 (but the reading is not certain). ฅ and ฅ are generally written ฅ and ฅ. In the word ฅฅฅฅ (II/12: for Pali pariṇī, Buddhist Skt. parijñā), the letter ฅ in abbreviated form is subscript to the ฅ. A sign somewhat resembling the Sukhodayan numeral ๒ occurs three times (II/12, II/13, II/17); like the modern sign ฅ, it indicates that the preceding word is to be repeated.

In our translation we have regularized the spelling of most proper names and loanwords from Sanskrit or Pali.
A.B. Griswold and Prasert pa Nagara

Text

[Face 1]

(1)  กบพระมหาเลา....แสนคำ...เนื่องในมหาเลา....

(2)  

(3)  เจาะพระรูป.

(4)  อยู่สมบัติเป็นปักกิ่ง.

(5)  อยู่กับพระราชัตถามปน...ใน....

(6)  ก ใหญ่....เป็นสมบัติ....สกุลราช ๑๕.

(7)  วายกนักตั้งศ...มาส...พ.ศ.พ.

(8)  กส.พ...ใน...ชื่อ...ก...

(9)  กษัตริย์ทรงเป็นเจ้าแฝงมากฎ

(10)  กษัตริย์...แกบพระพุทธเจ้า...เจ้ายาวูริสฺสกัญชา...ไ

(11)  นาม...สวดสนาม...ซ้ายกันสางกับทักษ์....

(12)  พระปรมาภิเษกพระเจ้าสมรภูเจ้าสมรภูเจ้าสมรภูเจ้าสมรภู....

(13)  หัตถิการกับพันธุ์ของกันแรมสังข์...ส่องอนันต์เนกะสถาป

(14)  น์กินีแลวในสภาพสาระกันแรมเกี่ยวกับแสติกานโอ

(15)  ยานพระปรมาภิเษก....ไ...แกบเจ้าพุทธเจ้าครั้งครั้งสับปะไร

(16)  กบพระพุทธเจ้าในพิธีวารแบบ...พันธุ์นิยมการตั้งติ่งเป็นอส

(17)  หน้าบัตถิพระภูมิพจนานิยมการตั้งติ่งเป็น_bhagar狀態

(18)  หน้าบัตถิพระภูมิพจนานิยมการตั้งติ่งเป็น_bhagar

(19)  หน้าบัตถิพระภูมิพจนานิยมการตั้งติ่งเป็น_bhagar โดย

(20)  (บริ) พันเด็กศิลปะปัน...สิริสิ่งพัน...ณาคเกียรติ์...พะ

(21)  จากเสียงทรงเครื่องนาฬิกาติ่งเด(s)โลมหาภูพเจ้า

(22)  ธนบัตถิทรงเครื่องนาฬิกาติ่งผมภูพเจ้า...กง...
THE INSCRIPTION OF VAT KHEMA

(22) สรีรศิลป์เริงมีทำบานากมีแห่งไส้บรรจบมีรำ |—| แผนที่คร่อมด้าน
(23) บัณฑพเครื่องถวายผ่านทางนแผนแห่งการส่งออกคร่อมด้านถวายโค
(24) มากมายการบัณฑพผ่านอันเครื่องต่างธาตุบัณฑพถวายเนื่องแต่บัณฑพน
(25) สรีรผานคร่อมเครื่องสิ่งนี้กรมยานพาหนะส่งออกเครื่องสำรวจบัณฑพ
(26) งาคร่อมส่งณเส้นทางนี้กรมยานพาหนะเครื่องสำรวจบัณฑพ
(27) นำบานากรบเพิ่มเติม |—| แผนที่บูรพาสายไก่บัณฑพเนื่องทรัพย์
(28) ....กราบผานผานผานเครื่องบัณฑพเครื่องซื้อเครื่องเสื่อมบัณฑพ
(29) ....พรรณผานบัณฑพผานเครื่องบัณฑพเครื่องซื้อเครื่องเสื่อมบัณฑพ
(30) (หน้า) อันเด้งสแผนบานากผานคร่อมเครื่องสำรับบานานากรบพิกัดชรว
(31) ....ส่งคงมีสิ่งได้บรรบอกชุมที่จุดกลองรอบ |—| แผนที่กร่อม 아마
(32) ที่บานากรบเป็นอันเครื่องส่งออกเครื่องสำรวจบัณฑพ
(33) ผานบานากผานเครื่องบัณฑพเสียบคงมีเครื่องซื้อเครื่องเสื่อมบัณฑพ
(34) || เสน่ห์ผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผาน
(35) (ผ่าน) บรรบานานากรบผานเครื่องสิ่งนี้กรมยานพาหนะครุศรัณกัน
(36) (แผน) บานากรบพิทักษ์ครุศรัณบานากรบผานเครื่องสิ่งนี้กรมยานพาหนะครุศรัณบานากรบ
(37) ....ไบบานานากรบผานผาบานานากรบพิทักษ์ครุศรัณบานากรบ |—| แก
(38) ....บานานากรบเครื่องสิ่งนี้กรมยานพาหนะครุศรัณบานากรบ
(39) ....บานานากรบเครื่องสิ่งนี้กรมยานพาหนะครุศรัณบานากรบ
(40) ..เครื่องผานครุศรัณบานากรบผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผาบานานากรบ
(41) ...1 บานานากรบผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผานผาบานานากรบ |—| พวกท้อท้อผาบ
(1) แก่นวัตฯที่พระจักรถ้ำแห่งสุวรรษที่สองกลับพิจิตร์ที่พิจิตร (ลงโทษ) บังคับโทษ
(2) โฉมนิยมสมาระที่พระจักรถ้ำแห่งปิยะพิศาลเบ้าเรือน
(3) คงยอดเม็ดบางบัวพระจักรถ้ำ..ใจ..มนบัณฑิตเทน
(4) พลเอกเจอกษัตริย์..พระเจ้า||--||ตอนเศษยน
(5) ...ใจ..ภักคบพีระโค้เป็นหม่ำกสาธาณประปปแฝงเจา
(6) โฉมสุนิยมลัทธิราตริย์นักบัวพระจักรถ้ำประหารณ์กู้
(7) แก่นวัตฯที่พระจักรถ้ำแห่งปิยะพิศาลเบ้าเรือน
(8) منظ์ใจเป็นบัวเสียงเก็บบัวเหตุผลของเหตุวรรค
(9) นินทุก||--||อิ่มถูกชัตราวัณนาข้าวเหตุแฝงยอด
(10) มีธรรมชาติใจบริบทพระเจ้าสุทธิไปแคนเนีย ||--||สุขใจสิบระ
(11) หน้าโขมะหมาผื้โนไปแสดงไปมีลิ่มเห็นชูผื้
(12) แลกภักคบในชาติใด ๆ กึ่งชัตราวัณประปปแฝงบัณฑิตกิจมณ์
(13) ถูก ๆ..กั่นผื่น พยายที่ยามเก็บนักรบเนียนสุนั้นไบบรร
(14) ในสุนิยมพระเจ้าตี๋องนักรบในสุนิยมพระเจ้ากั่นเก็บกู้
(15) ไปบัวสุกฟักเกอรรุ่ปิยะพิศาลเบ้าเรือนเก็บกู้
(16) แก่นวัตฯทำเหตุจักรถ้ำหล้ายแสดงคิวไบหวานแรกกีดิ่น
(17) ไบแพะบัณฑิตกู้ศิล่จังใจความสุนั้นลูก ๆ คนโพ
(18) ณระนาอินิยมนักรบในสุนิยมพระเปลี่ยนใจวัจ

[Face II]
THE INSCRIPTION OF VĀT KHĒMĀ

Translation

[I/1-6.] By the authority1 of the Mahāthera ............... When the Mahāthera ....................................................... Cau Debaruci ......................... was ordained as a bhikkhu ....
................................................................. everything2 presented3 to all the (images of the) Buddha4 ............... with valid authority. || — ||

[I/6-15.] In sakarāja 1458, a year of the monkey5, in the month of Je[ttha] ............................................................... to take care of the Buddha6, together with the fields and gardens ........ presented to this (image of the) Buddha7. Cau Debaruci and the white-clad Pā B ............... together founded9 and made a ........ they completed .... the (image of

1) Pali (I/1), Pali vasa, 'authority'.
2) We reconstruct —— as modern, 'everything'.
3) The lacuna at I/5 doubtless contained the word or its equivalent. The expression (written at I/5) means 'to present something irrevocably to religion,' in this case to the statue.
4) The expression , modern , which occurs at I/5 and frequently thereafter, could be either singular or plural, and refer to monks, to objects associated with the Buddha such as relics, monuments, or images, or to the Buddha himself. The expression (I/9, etc.), is similarly ambiguous. Usually in this inscription, except when there is some clue to make us believe otherwise, both expressions seem to refer to the Buddha himself, and by extension to the main image of the Buddha in the monastery. At I/5, however, is modified by , modern , 'all,' 'the whole lot,' which shows that it refers to images of the Buddha.
5) The year is M.S. 1458, and the date would fall in 1536 A.D.
6) See note 4.
7) is unquestionably an image (or images) of the Buddha; here probably the main image in the vihāra.
8) Evidently a person whose name began with B and who had the title Pā. If we may judge from the stock phrase , this was a rank of teacher intermediate between guru (Skt. guru) and ācārya (Skt. ācārya). In the Sukhodayan inscriptions this title may be borne by either monks or laymen. The person mentioned at I/10 is doubtless a lay-supporter of the monastery who has dressed in white to signify that he has taken the Ten Precepts.
9) (I/11), modern , 'helped each other to found.'
the) Buddha in the vihāra; they completed the building of pedestals for all the (images of the) Buddha; they completed the laterite floor of the vihāra; they completed the building of two ponds of water for bathing and drinking, giving them (to the monks) as community property; and they completed the building of a wall on all four sides (of the precinct), presenting it as an offering to the Buddha.

[I/15-22.] Beginning here (is a list of) articles presented by Cau Debaruci to the (image of the) Buddha in the vihāra:

One piece of pena cloth, costing two tămliă, for the throne;

One brass almsbowl, costing one tămliă, to be an almsbowl for (the image of) the Buddha;

---

10) The expression  (modern ), which occurs twice at I/12 and again at I/13, I/14 and I/15, means 'was (or were) also completed.' In our translation, to make for easier reading, we have put the verb in the active voice, supplied the subject ('they'), and omitted 'also.'

11) Pāḷi (I/12), for Pali pallañkā, 'seat,' 'bench,' 'pedestal.'

12) Pāḷi (I/12); cf. note 4.

13) Pāḷi (I/13), 'support,' usually means 'foundation' when used in an architectural context; but here, as the vihāra itself seems to have been already in existence, we translate the word as 'floor'.

14) Pāḷi (I/13) presumably means 'to build'; cf. Nirāśa Haripūṇjaja, stanza 32, a recently built.

15) Pāḷi (I/13), a doublet of ārāma, the usual Sukhodayan word for pond.

16) Pāḷi (I/14-15).

17) Pāḷi (I/15), 'articles in a series', or 'articles in sets.'

18) Pāḷi, means a throne, a preaching-chair or (in Siamese) a rug. Here it seems to refer to the throne or pedestal on which the main image of the Buddha is sitting. We are inclined to connect with , a five-tiered seat or throne with a white canopy over it, used on ceremonial occasions (cf. McFarland, p. 488). If that is right the would be the cloth used for the canopy.
One pedestal tray\(^{19}\) of foreign make, a cubit and four inches in diameter\(^{20}\), costing two āṃliṅ;

One decorated large bowl\(^{21}\) and ten small accessory bowls, forming a set with the pedestal tray, to be used in making pāy sṛī offerings\(^{22}\) in homage to the Buddha;

One brass cover-box\(^{23}\), costing five salīṅ, in which to put areca fruits in homage to the Buddha;

One tray\(^{24}\) of gold alloy\(^{25}\), costing one tical, for serving fermented tea-leaves\(^{26}\) in homage to the Buddha;

19) ទែភរំ (I/17 f.). The word ពោធ is evidently used in its modern sense, 'a tray with a pedestal.' It is the same as the Khmer word ប៉ាំ, 'compote with base and stem,' attested in Old Khmer in the form វញ្ជា, bowl-shaped dish with pedestal, which is in turn a loanword from Chinese. The expression ប៉ាំ/ពោធ recalls Burmese ဗိုလ်မော်, 'tray,' which derives from the same Chinese source. See Severos Pou and Philip N. Jenner, Some Chinese Loanwords in Khmer, Journal of Oriental Studies (Hong Kong University Press), Vol. XI, No. 1, January 1973, p. 5.

20) ធំ (I/18), 'thick'. This word is used several times in the Traibhūmikathā to mean 'diameter.'

21) តុងកម្មម៉ុង (I/18); បប, now usually a cup; មុខ, glossed in the Royal Institute's Dictionary as 'the name of a kind of ancient dish': មុខ, 'decorated'; cf. McFarland, p. 293: ឆ្នាំង, 'a large bowl.' In the present context, the object must be a large dish or bowl; see next note.

22) A pāy sṛī (បាយស្រី, buṅ sī) is an honorific and auspicious offering composed of a pedestal tray containing a large bowl and a stack of smaller bowls held in place with a scaffolding of bamboo; the bowls are filled with various sorts of food, sweets, fruits, areca nuts, betel leaves, flowers, lucky tokens, etc.

23) We do not know the meaning of ប៉េ (I/20), but conjecturally translate it as 'cover-box,' which would be the usual container for keeping dried and sliced areca fruits.

24) Conjectural translation of ទូរំ (I/20-21). We are inclined to associate the word ទូរំ with ទូរំ (both perhaps deriving from *ទូរំ?), McFarland (p. 302) glosses ទូរំ as 'a tray for the betel-nut and all accessories.' This could be a pedestal tray, with a flat upper surface (unlike ពោធ, whose upper surface is concave).

25) តុងមាន់ (I/21); ទូរំ = modern ទូរំ.

26) ផ្លែ (I/21), modern ផ្លែ; the fermented leaves of the wild tea-plant, which are chewed or sucked with salt in northern Siam.
One long-necked bottle with a lid, made of gold alloy and costing one tical, in which to put water in homage to the Buddha.|| — ||

[I/22-27.] Beginning here (is a list of) articles presented to the cetiya:

One pedestal tray of foreign make, a cubit in diameter, costing two saliñ; one decorated large bowl and ten small accessory bowls, forming a set with the pedestal tray, to be used in making püy śrī offerings in homage to the cetiya;

One long-necked bottle with a lid, made of gold alloy and costing one tical, to put water in;

One inlaid tray, costing three saliñ, to put areca fruits in;

One tray of foreign make, to put areca fruits in.

This set of articles is to be used for making püy śrī offerings to be presented to the cetiya. || — ||
Beginning here (is a list of articles) contributed by (other) merit-makers to present to the Buddha:

One piece of... silk, costing six ticals, bought by "Aptèn Kdn", (for) the lectern to support the sacred books;

36) ขยะพาย (I/27) = ขยะพาย, 'helped to establish.'

37) "Aptèn (I/28) a loanword from Khmer, was a title for ladies in the Ayudhya period. We are indebted to Madame S. Lewitz for the following information on the subject.

Morphology.

It is attested in Old Khmer epigraphy as one of a group of titles formed from the base teñ or its variants tän, teñ and tüñ, with derivation based on prefixation and the addition of bound-forms, e.g.:

2) Prefix mra- : mratän, mrateñ, mrateñ.
3) Prefix am- : amten.
5) Double prefix kam- and mra- : kammratän, kamratan, kammar- teñ, kamrateñ. Bound-forms : kamrateñ añ, vrah kamrateñ añ, vrah pada kamrateñ añ, dhuli vrah pada kamrateñ añ, etc.

Meaning and usage (tentative information based on preliminary investigation):

1) Teñ and its variants tän and tüñ appear in Angkorian Old Khmer, as titles for women, more or less equivalent to 'Madame' or 'Lady.'
2) Mratän occurs in Old Khmer epigraphy as early as the Pre-Angkorian period, as a title of either religious or lay people of medium rank.
3) Steñ and stören appear in the Angkorian period for the same purpose as the preceding; stören añ is higher.
4) Kamrateñ and kamsteñ seem to be interchangeable. Kamrateñ añ is found as the title of queens, members of the royal family, and high officials. Vrah kamrateñ añ is applied to any sacred being, such as the King, a god, the Buddha, or a línga.
5) In late Angkorian inscriptions, amten is usually a title for males; but in fact it occurs too rarely for its meaning and usage to be easily defined.

38) ตักพบ (I/28) = ตักพบ, a lectern with wooden legs and a cloth top, designed like a camp-stool.
39) พระพุทธ (I/28), for Pali dhammagambhira.
One piece of [cloth] with embroidered borders, for books, costing one  tjāmliṅ, bought by Āmṛtēn Ṛnm. to place under the Mahāvessantara;

Āmṛtēn Sen did homage to the Mahāvessantara by having a copy of the text made, (costing) one tical.

A canopy, with wooden posts decorated with brass knobs, for the preaching-chair, costing two tjāmliṅ.

[1/31-33.] Beginning here is a list of articles presented by Āmṛtēn Ayāt to do homage to the Buddha:

One black gong, a cubit in diameter, costing two tjāmliṅ;

One teakwood drum (costing) one tjāmliṅ;

One plate-gong weighing two catties, costing six saliṅ.

40) Restoration based on the context: as the borders of the material are embroidered (तवृण, 1/29), it stands to reason that the word describing it meant either 'cloth' or some particular kind of cloth.
41) तथा (1/29), literally 'to place under,' may here mean 'to wrap'; manuscripts were ordinarily kept wrapped up in cloth.
42) The Vessantaratjataka, the story of the Buddha's penultimate earthly existence. The name, written Mahāvesalītār at 1/30, was probably written Mahāvessalītār at 1/29-30.
43) ज्ञानतिर (1/30), literally 'writing one set' (of the Vessantaratjataka).
44) चिह्न (1/30) = Pali vidāna, 'awning' or 'canopy.'
45) इति (1/31), 'with pieces of) wood, decorated with brass knobs, all around.' च्युत, 'ankle-bone' or 'knob,' is a compound of च, 'eye,' and चु, 'a swelling'.
46) Reconstructing ड्रि.. (1/30-31) as ड्रिं, = Pali dhammāsana, a chair for a monk to sit on while preaching the dhamma.
47) so. to be used in religious ceremonies.
48) द्वार (1/32) = modern द्वार, 'gong.'
49) गोस्थावन्नपर (1/32-33) = गोस्थावन्नपरम.
50) द्वार (1/33). In Pali the word kaṇṭhāja means any sort of bronze gong (kaṇḍa, 'bronze,' and ताल, 'gong,' 'cymbal,' etc.); but in the present context, as in the Inscription of Wat Pra Yūm, it probably means a plate-gong; cf. JSS 62/1, p. 134, note 31, item 8.
51) About 1.20 kg.
134-135. Cañh Hmin Debanarmita11, in his seal12, made and installed a stone back-rest for the monks to lean against while listening to the Dharma, as well as ten stone slabs16 for them to sit on.

136-137. This piece of stone was given by Nay Hsan Hsyanakar13, and Nay Sán, the son of Nay Debaša14, undertook to have it inscribed so that the record may last as long as the Buddha's religion.

137-141. Beginning (here) is a list of . . . twenty stone19 presented to the Buddha, (totaling) thirty stone, situated to the east in front of the vihāra20:

A field of ten stone, given by 21) His Majesty the great upāsaka22 Cañh Hsana Śrī Dhammāsokarāja23;

Bra Rā . . . 143, in his royal seal24, this time25 presented the (image of the) Buddha with twenty stone in front of . . . extending toward the east . . .

52) Cañh Hmin Debanarmita (I: 34), Cañh Hmin Debanarmita, modern Cañh Hmin, Lord of ten thousand, was a rank originally conferred on officials who were in charge of ten thousand men. It is hard to say what officials received it in the 16th century.

53) Bra Rā (I: 34), 'having seal' or 'having faith.'

54) Dhammāsokarāja (I: 33), the word also means 'to spread over,' 'to lay down,' 'to pave.'

55) Dhammāsokarāja, Bisamukar1ma (I: 36), i.e. Hsyanakar1ma, a form of the name Vissakar1ma often found in the old literature of Siam. Nay Hsan Bisamukar1ma was evidently named for the craftsman of the gods (Skt. Vissakar1ma, Pali Vissakamma or Vissakamma).

56) Debaša (I: 36), i.e. Debaša.

57) We can make nothing of the expression . . . 141 at 14:37. This occurs again at 14:41. The context shows it refers to lands.

58) Nay (I: 38) is evidently a mistake for Nay (I: vihāra).

59) A lay supporter of the religion.

60) For a ruler of Kāmbośa Biša with this title, who founded a large bronze statue of Śiva in 1510, see JSaS 62. P. 227 ff.

61) Bra Rā (I: 40) = Bra Rā, the expression shows that the person with the mutilated name was a member of a ruling family.

62) Bra Rā (I: 40) = Bra Rā.
Beginning here is a list of the Buddha's lands which are (to be used as) gardens:

- One lot, a piece of land of four *rai*;
- One lot, a piece of land of two *rai*;
- One lot, a square (?) (piece), one *rai*;
- One lot, three *rai*.

The Buddha's piece of land of two *rai* was presented to the (image of) the Buddha here by the white-clad Pā Deb and his wife Āṃṭĕn Yôt; (the piece containing) ... *rai*, (and) ... the square (piece) [were presented] to the Buddha by the white-clad Pā Deb and his wife Āṃṭĕn Yôt.

Āṃṭĕn Yāśa, the younger sister, presented [slaves] to the Buddha, ordering them to guard and take care of the Buddha, the...

---

63) It is impossible to say why these meaningless syllables are inserted here.
64) Doubtless to grow vegetables for the monastery.
65) भैंडेन भैंडेन (I/1); भैंडेन, 'one lot'; छँढे, 'four *rai*'; युँ, which we translate as 'a piece of land,' is equivalent to modern रेडिं, a classifier for plots of garden land, etc. (McFarland, p. 75); cf. the following note.
66) भैंडेन भैंडेन (I/1-2); भैंडेन, 'one lot'; युँ, '(one) *rai*'; the meaning of युँ, which we have somewhat doubtfully translated as 'square,' is uncertain. It appears to be the same word that Rāma Gamhū uses to describe the vihāra in the Araṇīka monastery (see Inscription I, JSS 59/2, p. 212, note 84). We know only one meaning of युँ that could possibly fit the context of these two inscriptions, namely 'square' or 'rectangular' (a meaning that survives in the Isāna and Lōo term मुँ, 'a handkerchief'; and among Pallegoix's glosses for मुँ is 'angular; that which is not well rounded'); but as all vihāras in Siam are square or rectangular, and very few fields are 'well rounded,' it is hard to see why so obvious a characteristic would be worth mentioning. In the language of Nagarā Śīr Dharmarāja, the word मुँ, a variant form of मुँ, simply means 'a piece of land,' and is now used interchangeably with युँ. But it seems likely मुँ and युँ were once differentiated, meaning pieces of land of different shapes, quality, or situation.
67) Because of the lacunae our translation is conjectural. Probably we are to understand that the second, third and fourth of the lots listed above were presented by Pā Deb and his wife. 'The white-clad Pā Deb' is probably Cau Debaruci, the author of the inscription.
68) Probably the younger sister, or sister-in-law, of Cau Debaruci.
69) Conjectural restoration, based on the context, as well as the pronoun मुँ at II/5 (मुँ = they, sc. persons of low degree).
cultivated lands of all sorts⁷⁰, the equipment⁷¹, and all the sources of wealth⁷² which have been assigned to the Buddha, as well as the accessories⁷³ which I⁷⁴, and the merit-makers who have contributed together, have presented to the Buddha and the Dharma. May all these things be strong and durable, (to bring) good results to all the merit-makers until we reach⁷⁵ heaven and nibbāna⁷⁶! ||—||

[II/9-10.] The white-clad Deb and Āṃṭēṇ Yōt in their zeal are assigning their adopted daughter⁷⁷ Ī Pun Rāk to serve⁷⁸ the Buddha, so that we shall receive the merit (of the donation)⁷⁹.

---

70) ข้ามสำนัก (II/6), cultivated lands of all sorts, including ไร่ (fields or plantations of cotton, pepper, upland rice, etc.), โรง (paddy fields), and บุญกิจ (gardens in general, especially vegetable gardens and fruit-groves; cf. the entry under บุญ in Pallegoix, and the expression บุญกิจหมัน, 'fields and gardens in general,' McFarland, p. 720).

71) สิ่ง (II/6) = สิ่ง, 'things.'

72) Conjectural translation of สิ่งกิจ (II/6). We assume the word is borrowed from Pali sārika (sārā, 'value,' etc., plus ิกara, 'a mine'), but with some alteration of meaning; cf. Siamese สิ่ง, 'all,' 'various,' etc., plus นิม, 'revenues,' 'a rich source of anything.'

73) มุขนาน (II/6), for มุขนาน (Skt. pariṣkāra, Pali parikkara).

74) sc. Cau Debaruci (Pā Deb).

75) ถึง (II/8); ถึง, 'until'; for ถึง, cf. the Isāna word เถ่, 'to reach' (พจนานุกรม ภาษาไทย–ภาษาอังกฤษ, Bangkok, 1972, p. 206).

76) Even after the perishable goods disappear, the merit the donors have earned by their benefactions is to continue to produce rewards for them in future rebirths until they reach nibbāna (nirvāṇa). The various heavens of Buddhism are merely temporary happy conditions, far removed from the final goal of nibbāna.

77) อุบัติรูปบุตร (II/9); we follow Coedes in taking this expression to mean 'an adopted child' (equivalent to อุปนิสัตตุ); but cf. McFarland (p. 432), who glosses คุณบุตร as 'a legitimate child,' 'a rightful heir.'

78) ปรับ (II/10), apparently for ปรับ, 'to serve or minister to' (McFarland, p. 493); Pali paṭipatti, 'method,' 'conduct,' 'behavior,' 'practice,' 'performance'; cf. the Isāna word วิรธ, 'to serve'; พจนานุกรมภาษไทย–ภาษาอังกฤษ, p. 233.

79) สมุทิปัตติ (II/10), literally 'send the merit to us'. Expressions like 'sending the merit' are usually used when a donor distributes the benefits of his merit-making to others (cf. the similar expression used at II/15). In this case, however, as the girl whom Deb and his wife are donating to religion is considered to be their property, they would automatically receive the benefit of the merit earned by the donation. Perhaps they mean they expect to get, in addition, the merit earned by the girl when she cleans the statues or performs any service for the monks.
As for me, I earnestly desire the prerequisites of Buddhahood. As long as I go on without obtaining them, in whatever existence I may be born, I pray that I shall have wisdom and wealth born to me in every re-birth, and that no sickness will befall me. Furthermore the good results of the merit I earned by being ordained in the Buddha’s religion, and by making these benefactions to the Buddha’s religion, I dedicate to my teachers and spiritual preceptors, to my father and mother, to my elders and relatives, to the lords, the kings and the divinities, all of them, and to whatever creatures have gone to hell or been reborn as pretas or animals. May every one of them attain happiness as a result of the merit I have earned in this way in the Buddha’s religion!
Fig. 1. Inscription 14, Face I. (After ประริมุเหล็กจำจำกษาม, Bangkok, B.E. 2467.)
Fig. 2. Inscription 14, Face II. (After มหาวิทยาลัยจุฬาลงกรณ์, Bangkok B.E. 2467.)
Fig. 3. Inscription 14, Face I. (After Fournereau, Le Siam ancien, Pl. LII.)
Fig. 4. Inscription 14, Face II. (After Fournereau, *Le Siam ancien*, Pl. LIII.)