THE INSCRIPTION OF VĀṬ BRAḤ STEC,
NEAR SUKHODAYA

Epigraphic and Historical Studies No. 16

by

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Introduction

Inscription 15 was discovered in 1877 at Vāṭ Braḥ Stec, at the foot of Mount Jōn, about 12 km. south of Sukhodaya. It was shipped to Bangkok and placed in the Vāṭ Hnā Museum; transferred to the Vajiraṅāṇa National Library in 1909; and is now in the Vajiraṅāṇa 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 (rahu), 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 ‘Vāṭ Braḥ Stec, east of Mount Jōn’ (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 Bān Debarakṣā and his wife Āṃṭēṅ Gāṃ Kēv, and Nāy Bān Suriyāmāṣa and his wife Āṃṭēṅ Gāṃ Kēv—assign a large piece of land to the Mahāthera Rāhuladeba, a Forest-dwelling monk (Vanavāsi), 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 (win) Cau Khun Hlvaṅ Mahābyar Praṇā and Dāv Źōt Dāv, who are probably descendants of the former ruling family of Sukhodaya, holding office as vassals of Ayudhya. (I/11-23).

In 1516, after the vihāra for the statue has been built, Cau Khun Hlvaṅ Mahābyar Praṇā and Dāv Źōt Dāv, as well as the two officials with the rank of Nāy Bān, 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 Bān Debarakṣā, his wife Āṃṭēṅ Gāṃ Kōṅ, and his daughter Āṃṭēṅ Śrī Pua Dōṅ, 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 Bān Debarakṣā has died; and his daughter Śrī Pua Dōṅ is married to a man.
called Nay Kraijyar. In the uposatha hall of the monastery, in the presence of four monks and a number of lay people acting as witnesses, Nay Kraijyar and Sri Pua Don solemnly declare that the woman Me Deb and her son Ba Han are to be retained as slaves of the uposatha hall, in accordance with the irrevocable donation made by Nay Ban Debarakṣā and his daughter Sri Pua Don, 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 Schmitt. A much better transcription and translation by George Coedes appeared in 1924, as well as a transcription into modern Siamese letters by Nay Phan Induvamsa (now Luang Boribal Buribhand).

The inscription of Vat Brah Stec is written in a script resembling that of Vat Khemā, which dates from about the same period (see above, pp. 127 ff.), but the letters are slanting rather than upright. The letter  usually occurs in words that have it today, e.g.  (for  ), and sometimes in words that have not ( at 1/21;  at 1/35). The position of the mai-hān-ākāsā ('') 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  and  are written without the intrusive mai-hān-ākāsā that appears in the inscription of Vat Khemā. The vowel ' is used in place of ' and '. The vowels  and  are not confused.

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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 Brah Pāñ (Luang Pra Bàng), and the historical conclusions reached should not be taken seriously.


4)  ้หนังสือศิลปะวัดบ้านบึง, 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. สะระ (I/17), สนิปุระ (II/1); ห็อด (II/8), ดันตง (III/16); ค้นหำ (II/10), ครบำ (IV/19). Proper names are sometimes written one way, sometimes another: ที่แย่คูนัง at III/9, but elsewhere ยี่แย่คูนัง; หัวโอยด์้าว at II/21, but elsewhere หาดกูด้าว; ชูเหตุภูมิพะรำ ประจำ at I/30, but elsewhere ชูเหตุภูมิพะรำประจำ, and ออกเหตุภูมิพะรำประจำ at III/21. The accents ' and " are used quite often, but not very systematically; ' is indistinguishable from the mai-hän-ähkāśa; and the accent + occurs in one proper name. The engraver made several mistakes: ถือ (I/18) for ถ (="ถือ"); he inserted two or three characters before ษ at IV/9, and one character between the ง and ฌ at IV/23, but later scratched them out.
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Text

Face I

1. สุภัตถีสุภัทิ ศรีศรีวัชราวรรลัทธิ์
2. วิริยศรีชูทิเทก อ ๖ ๓ ๑
3. ศกมเสธกัปปะปุระมีไพศาล
4. พุทธานุศกมทุก นาญมน
5. เทพบัญชานาญมนสุริเยนวกเหล
6. โภษนิบรรกิจลงแลงเร่งกัมภันแก้วแก้ว
7. โภษปราบปวงยาวรูขสรุบายในสุ
8. จัตุรศิลปะสร้างประทานมหาบรม
9. นวดพรมะหาราปุทธฒาน
10. วาสิศิริวิริยปราญาในธรรมกุณา_ioctl
11. เบญเจริญกิจกรรมแล้้ในเมืองศก
12. ราษฎร อ ๖ ๓ ๕ ศกมแคนกษัตริย
13. สุภัตถิสุภัทิ ศรีศรีวัชราวรรลัทธิ์
14. สุริยปราญาอันประกกิจลงแลงเร่งกันแก้ว
15. แก้วแก้วในหน่วยอันธราว
16. สร้างประจำพิราษฎิจั่งแปลงประโยชน
17. ประทานอิ NavLinkสร้างประจำพิราษฎิ
18. หมาสนิปนตรีหน่วยผูกรก
19. หลวงพยาธิประทานเลขา
20. หลวงพยาธิประทานเลขา
๒๐. ยุทธการในปราสาทนพวงศ์
๒๑. สรรพชยุสมแตกมาจากวันนี้วาส
๒๒. (แล้ว)วิเศษที่กิตในพระราชสถาน
๒๓. นาราณขยายนำพนักแต่งส่องปลุกและ
๒๔. สุกมับที่มีผลตกบกบกบกบก
๒๕. พุทธพุทธคุลสุปราณบาง
๒๖. ไสวไทยใน(ห)ลำพินประสงวดศักดิศัน
๒๗. สมบูรณ์พันธ์ส่งพระเจ้ากัณฑ์
๒๘. พรหมพรณสวรรค์รัศมิพฤษวิปราย
๒๙. มุกคูลเสด็จ ๑ ๒ ๓ ๔ ศกภูวนกัล
๓๐. ทานเจ้าขุนหลวงมหาปทธชำณานะ
๓๑. ยุทธการยั้งยายนพรพักพันนายพน
๓๒. สุริยาศดีลงมโนกลกิมสรรพทาน
๓๓. พอทบุกรุกคุมปลูกกันศึกพเนื่อง
๓๔. (ก)สถาปันพระพิทักษ์สงบนพร
๓๕. สรรพชยุสมเสธมาแต่ยัวรักษ์
๓๖. แล
Face II

1. จึงสัมบูรณ์สิ่งเหลา (หมาย)
2. เปนพระราชกิจหนาน (เจ้าชุม)
3. หลวงมหาพระปฐมา (แผล)
4. ทหารฤทธา (แสนาย)
5. พนักพิงกษานพสุรีย
6. มหาเศรษฐกพนมัญ (สกุล) รัก
7. มหิ่นหลา (น) มายดี
8. เปนอาทิตย์กิจพระสิริ
9. ราชราชานิมิติสุริยกิจปีนา
10. ภักตรกรรมคิตติกรรมวิจาร
11. ปภักตร์สุขจัติกิจจำปงจง
12. ธรรมสราวัชร สมชูโอป
13. สวาสดิ์สัจนารถสิริไมลก
14. ราช ๑ ๔ ๕ ๐ ศกขัติกนก
15. ชั่วคราบธนิดิกิ่งกิ่งพุธ
16. พระมุคเติร์กมกขิตฤกษ์สุก
17. มหาจักร ¹⁻¹ แทรกคุปะระ
18. ใจสมบูรณ์สิ่งเหลาไมย
19. เปนประทานกิจหนานเจรุน
20. หลวงมหาพรหมปญก
21. ท่ยวรุ่งราวแสนเยน
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Face III

1. แทนั้นกันปลานา..............
2. พนั้นได้เทเวปราษัติหน้าพันอย่างบรม
3. หนึ่งได้เทเวปราษัติหน้าของจิ๋งสุกุลค่า
4. ........ โคกโรกหุ่นโขมนั้นสวดรศรัสส
5. สุกุลค่า มี..ค.. กองนั้นตรายสามพันลูกสุกุลค่า
6. พนั้นพระพริยสารสินฝ้านำไปอยู่สบายช่าง
7. ทรงตอกลิ้นประจำ $|--|--$
8. วันพุทธิเดือนแยงศิลปะสักการะ
dรรชีนิยม
9. ติสติจันทน์พนัสนิยมอานเก้าเองแล้ว
10. แง่ครั้่บหอองผุดมีใส่กระจกแล้วอีกเก้าว่า
11. แซงองตะนองเป็นแข็งมากที่บ้านละก่อนกัน
12. ใส่ไว้ทรงยิ่งพระพุทธธารามพรสมัชช์ใคร
13. โค่เลอะอยู่แกร่ในไปใช้ยิ่งเหนย.ยใส์ใหม่นี้
14. ผู้นั้นสังหาจัตุรัศมียิ่งพนัสนิยมกรักยิ่ง
15. นัยเด่นเหลือค่อนกัดสิ่งไหนถือคนพระ
16. สังฆวงบวชไม้เป็นพระราชกิจสังเกตพระ
17. พระราชเจ้าแม่พระสุกุลค่างแฉ.ม.ท.
18. ....มหาราชภูษะพบนา(ซัน)........
19. ประณามแม่ท่าประฐานเทวอนอยู่ในอา.
20. (ส) บุรุษทั้งหลายมาเปลี่ยนอาทเกี่ย........
21. อองหลวงหม่าพระประฐาน........
22. (ซ) องเทวอนئังสนา..............
23. ...อนั้นแปลง $|--|--$
Face IV

1. (WA) สุภารคีอริณนาซีนง
2. (สาก) สถานกิติศรทธาบด
3. (สก) จิณยาไกรชยณ
4. (ธ) อันคงศรีบวทอง
5. (ณ) ณิสนภินนทมหาเทพ
6. กิคูองกลิ่นมหา
7. นิภูองกลิ่นมหา
8. มงคลกิคูองกลิ่น
9. หาณาองกลิ่นศิริ
10. อองกิ่กขวามารพกนิ่ง
11. เชาวาระทิินังเจ้าพนัน
12. ฤกษ์แสงสัน บุรุษทาง
13. หลานยันในอกม денชาด
14. พระสกกิ่งปางทะเล
15. เชิงจิณยาไกรชยณ
16. แห่งศรีบวทองเทว่า
17. พิ่นกรมนิวแมเทว
18. เฉลิมมุลกิเน เป็นข้า
19. อุโบสถโคตรบานนา
20. ยพนัทเดยำ
๒๑. แหน่งน้อยแม่ศรีบวช
๒๒. องค์ใดโดยมีใจจรัก
๒๓. สนิทกันแทกอน
๒๔. ไทสัณโทหาธรรม
๒๕. พิษยา(น) แดนเนียโยกร
๒๖. ชยรฉพลอแม่ศรีบวชทองไวย(เก)
๒๗. (ผ)มาพบโพธิฮ่องตวัล(ง)
๒๘. ข้าพ้นใจแก่พห kans...
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, Nay Bän Debarakšā, Nay Bän Suriyāmāśa, Aṃtēṅ Gām Kōn, and Aṃtēṅ Gām 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 Vanavāsi Śrīviryapraṇā of⁶ the Kān Sō⁷ Monastery, giving (the property) to be made into a monastery for the Saṅgha.

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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 Visūkhāpūjā, 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 saka (saka); when coupled with the name of the animal in the 12-year cycle, it is nakṣatra (nakṣatra). The same is true in Inscription 38 at I/1.

2) 昆明 (I/7); หนู, usually an adjective meaning 'level,' 'even,' 'smooth,' etc., here seems to be used as a verb (either a mistake for พระ, 'to subdue,' or else equivalent to พระณ, 'to overcome entirely'); หัว, 'heart'; หนู, 'gloom.'

3) พระผนัง (I/7); ผนัง, 'to join,' 'to intermingle'; หัว, 'heart'; ผนัง, 'to agree,' 'to harmonize,' 'agreement,' 'acquiescence,' etc. (Pali sādhu, 'good,' 'virtuous,' 'pious').

4) พระผา (I/8); Pali, viñāsita, 'shining,' 'happy.'

5) Conjectural translation of มหัสนิมิต (I/8), i.e. Pali mahāgāmaparivena: mahā, 'large'; gāma, 'village' or 'habitable land' (as opposed to araṇīha, see Pali Text Society's Dictionary, p. 249); parivena, 'all that belongs to a mansion or its constituents,' also 'a separate residence for monks,' or in Siamese usage 'a precinct' or 'surroundings.' Coedes 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) หนู (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 นนท (I/10) is doubtful.
[I/11-23.] In the year 1434 of the šakarāja, a year of the goat, at an auspicious moment, Nay Bān Debarakṣā and Bān Suriyāmāṣā, as well as Āmṭeṇ Gām Kōn and Āmṭeṇ Gām Kēv, having diligently cleansed themselves of arrogances, (being filled with) zeal and resolution, with hearts bent on a beneficial undertaking, announced to the whole assembly of good people, headed by His Highness Cau Khun Hlvaṇ Mahābyar Praṇā and Đāv Đōt Đāv, (that they would) go and invite the (statue of the) Omniscient One to come from the Vanāvāsa and reside in the vihāra of the monastery on this piece of land which was presented by the two (officials having the rank of) Nay Bān.

[I/24-29.] Glory! Flawless good fortune!

[about five lines omitted from our translation]

[I/29-36.] In the year 1438, a year of the boar, H.H. Cau Khun Hlvaṇ Mahābyar Prajñā and Đāv Đōt Đāv, as well as Nay Bān Debarakṣā and Nay Bān Suriyāmāṣā, held the dedication ceremonies, adding for Skt. darpa, 'pride,' 'arrogance.'

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

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

10) 'all the good people who appointed (नम्र, I/18) as leaders namely H.H. Cau Khun Hlvaṇ Mahābyar Prajñā and Đāv Đōt Đāv.'

11) नम्र (I/18) = नम्र.

12) सेवक (I/21); as usual, the royal language (rajaśabda) is used in referring to a statue of the Buddha; hence stec (स्तेक). This accounts for the name the monastery received: Vat Braṭ Stec, 'the monastery of the Lord (who is) coming.'

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

14) सम (I/23); of. above, note 5.

15) We have followed Coedes'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 Coedes observes, the reading is doubtful and the forms are corrupt.

16) अद्वेष and दान (I/32) both mean 'to add to'; दान 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 with the fruits of merit and virtues (already) heaped up when building the vihāra for the Omniscient One that came from the Vanāvāsa.

[II/1-17.] So the whole assembly of good people headed by H.H. Cau Khun Hluvi Mahābyar Praṇā, Dāv Ŋōt Dāv, Nay Bān Debarakṣā, and Bān Suriyāmāsā, invited many monks headed by the Śaṃtec Brah Saṅgharāja Cudhāmānī Śrī Saṅghaparināyaka Sadharmatilaka Paramavedhācāriya Pabitra, whose conduct is pure and whose heart is devoted to the Dharma, to erect the baddhasimā boundary-stones for (the rites of) uposatha. (This work) was completed, in an excellent manner, in the year 1440 of the sakaraja, a year of the tiger, on the sixth day of the waxing moon of Vaisākha, a Wednesday, in the rksa of Maggasira, at the auspicious moment.

[II/17-30.] As for the materials and equipment, the assembly of good people headed by H.H. Cau Khun Hluvi Mahābyar Praṇā and Dāv Ŋōt Dāv, and by Nay Bān Debarakṣā and Bān Suriyāmāsā, and the two ladies who are their wives, built the vihāra, mingling together all the money to buy the sapī-wood, the boundary-stones and the

17) �มญ (I/33); �ญ, ‘to be suitable,’ etc.; หนู, modern ผู้มี, ‘to be endowed with,’ ‘to be added, filled or joined together in a design.’
18) ผ่าผา (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) สร้าง (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 (simā) as required for monastic ceremonies such as the acts of uposatha and paviira (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) รินี (II/24); ริน = Skt. śri, one of the meanings of which is to ‘to mix, mingle’ (Monier-Williams, p. 1025, col. 1); ริน (modern ปริน or ปริน), is a Khmer-derived word with the same meaning.
23) จรอพ (II/25), i.e. จรอพ. 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 tamlins.24. Then the good people, their hearts blossoming25 with faith in their pious work, joined in rejoicing together with Cau Khun Hlvah Mahābyar Prajñā and Dāv őñ [Dāv].....

[III/1-7.]26 .... dediacting ................. for the sake of all creatures, (including those) above, up to the formless [world of the] Brahmnās, (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) นิษิตา (II/27-28); นิชา, 'to cause to'; บาน, 'to open (like a flower)'; kamal, Pali kamala, 'lotus,' but here used in the sense of Siamese ดอกบัว, 'heart,' though doubtless a play on words is intended; ดอก is the Pali word citta, 'heart,' etc.; ดอกจิด, Pali vikasita, '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, Mā 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' (หน้า, III/4).

30) นิ (III/4), 'to reach.'

31) We assume that ทุก is ... (III/5) is not the Pali word dukkha (ดุกขา), 'suffering,' which would fit the context poorly, but rather ทุก (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 pain and attain nirvāṇa! May (this) vihāra, (these) sīma boundary-stones, and this uposatha hall endure to the end of the kalpa! [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 decade, Nay Ban Debaraksā, Āmtēn Gām Kūn, and Āmtēn Śrī Pua Dūn his daughter, with hearts full of faith, dedicated the slave woman I Kēv, and one gong 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 I Kēv away to sell, or loses her... then may he (have the same) retribution as Devadatta! When Nay Ban Debaraksā donated I Kēv he poured the water of dedication in the presence of all the monks headed by the Sāṃtec Saṅgharāja and Mahābrahmāratana and... Mahāthera Rāhuladeva Vana- [vāsi Śrīvīrya]prajñā and Mahāprajñādeba who reside in the... and all the good people headed by... [Ok] Hīvaṅ Mahābyar Prajñā... Deba who preached... also.

33) न (III/5) is a doublet of न, 'pain,' 'suffering,' here used for the sake the rhyme with न (to attain'; McFarland, p. 748).
34) निवाण (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) sīma boundary-stones, and this uposatha hall endure...'
36) कल्पवसान (III/7) = kalpavasāna (Skt. kalpa, Pali kappa, 'an incalculably long period of time'; Pali avasana, 'the end').
37) The same day that is given at II/13-16, when the planting of the sīma boundary-stones was completed.
38) दो (III/11), modern दो, 'a gong.'
39) लिपन (III/13 f.), लिपन; मु 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 Avichi hell, where he will suffer for 100,000 kappas.
41) धातु (III/15) = धातु, which now usually means to cast an image or some other object by pouring molten metal into a mould.
42) धक्षिन (III/15), Skt. daksinodaka, Pali dakkhinodaka (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]teenth day of the waxing moon of the fifth month of the year of the cock, seventh year of the decade, Nay Kraijyar and his wife Amtēn Sri Pua Dōn, invited four monks—Mahādeba, Mahācan, Mahāmaṅgala and Mahānān—as well as the white-clad Pūrabāt, the white-clad Svarāt, Cau Būn Rat, and all the good people, to sit down in the uposatha hall of Vat Brañi Stēc, east of Mount Jōn. Then Nay Kraijyar and Amtēn Sri Pua Dōn caused this document to be made, (declaring that) Me Deb and her son Ba Han are to be retained as slaves of the uposatha hall, in accordance with the irrevocable donation (made by) Nay Būn Deba and Amtēn

43) This date is equivalent to Friday, April 7, 1525 A.D. (Julian).
44) ประเทศไทย (IV/9-10); this total follows the enumeration of the monks' names, three of which are each followed by the expression กุลกิจกิจ (IV/5-9), i.e. กุลกิจกิจกิจ, 'one monk', and the fourth by กุลกิจกิจกิจกิจ 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) ประเทศไทย (IV/13). This spelling of the word uposatha is surprising, as the same word appears in its normal form, กุลกิจกิจ, at II/12-13 (and กุลกิจ at IV/19). The intrusive n 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 ิ (in Pali, ิ is regularly written ิ), the stone displays signs of an attempt to change it to ิ.
47) ประเทศไทย (IV/17), modern ประเทศไทย, which now means a will or testament, must have a more general meaning here. It is impossible for Amtēn Sri Pua Dōn 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 Sri Pua Dōn and her husband are making in 1525 takes effect immediately (and indeed retroactively). We therefore translate ประเทศไทย as 'document'.
48) In slave-names the prefixes me (มี) and bo (บ) or ba (บ) as it is written here, serve to distinguish female and male.
49) กุลกิจ (IV/19), i.e. กุลกิจ, an irrevocable donation to religion.
50) sc. Nay Būn Debarakṣā.
Nôy, the mother (of his) daughter Srî Pua Don, as was stated in (this) inscription in the upper part which is (now) broken off, in which the slaves were given unconditionally for the rest of their lives.

[IV/25-28.] Beginning here (is a list of) gifts made by Nay Kraijyar and Amtêh Srî Pua Don. To Mê Deb: gold, two tamliû, one slave; to Ba Han: gold.

51) นายนายกรายajaranบรรดาสมประสงค์ (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 ณลิงกัน—หนึ่งกับ with ขยั่นิยม, and the absence of a conjunction linking ณลิงกัน with ศรีพัว),

In 1518, we may guess, Nay Bân Debaraksa had no living children by his principal wife Amtêh Gâm Kôh, so his daughter Srî Pua Don by his secondary wife Amtêh Nôy was regarded as his heiress. That would explain why Srî Pua Don participates with her father and her step-mother in the donation of the slave woman Kev, recorded at III/8-11. At the same date in 1518, as we gather from IV/15-25, Nay Bân Debaraksai and Amtêh Nôy had presented the monastery with two other slaves, Mê 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 Nay Bân Debaraksai and Amtêh Nôy had died (perhaps Amtêh Gêm Kôh had died too). On April 7, 1525, Nay Kraijyar and his wife Srî Pua Don reaffirm the donation of the two slaves made in 1518 by Srî Pua Don's father and mother.

52) ให้ยินให้ข้าพเจ้า (IV/22), 'in accordance with (what) there was in the inscription.'

53) ภูเขา (IV/23); ภู, 'a ridge, the back side of something that has a sharp edge, a range (as of mountains)'; ภูเขา, 'a mound, a small hill, a slight elevation or 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, ณ, could either be the relative pronoun ณ 'which,' or else stand for the demonstrative ณ (นั้น), 'that.'

55) ด้วยสมบัติพิเศษ (IV/24-25); ถึงแก่, 'up to'; กรรมวิชนา 'end of life' (Skt. karma, 'action', + Pali avasîna, '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 Vāṭ Brah Stec, Faces I and II. (After ประชุมสัมลักษรศึกษา, ภาคที่ ๔.)
Fig. 2. The inscription of Vat Brah Stec, Faces III and IV. (After ชมรมสำนักวิจัยสมุทร, ภาพที่...)
Fig. 3. The inscription of Vat Brah Stec. Right: Face I; left, Face II. (After Fournereau, Le Siam ancien.)
Fig. 4. The Inscription of Vāt Brah Stec, Face II:...