

Pali Text Society

THE CATALOGUE OF MANUSCRIPTS IN
THE U PHO THI LIBRARY,
THATON, MYANMAR

BY

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Dedicated to the memory of U Kyaw Hlaing, the late president
of the Suvannaṅabhūmi Pariyatti Sāsanahita Trust, Thaton

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INTRODUCTION

In his introduction to the 1940 catalogue of the U Pho Thi Library,¹ Lay-tī Vaṇṇita Cha-rā Ū: Lha-taṅ² gives the traditional account of how the Buddha Sāsana was introduced to the Mon kingdom of Suvannabhūmi. According to the chronicles, Venerable Buddhaghosa brought the written texts to Thaton where they had previously only been handed down through memorization. In the eleventh century A.D., when King Anorawtha reigned in Pagan, the monk Rhan Araham told him that to establish the Buddha's Teachings in his country, he would need the texts of the Tipiṭaka. Anorawtha sent a delegation to the Mon capital, Thaton, requesting that a set of the texts be sent to Pagan. But the Mon king, Manuha, refused. So Anorawtha invaded the Mon kingdom and took away many sets of the Tipiṭaka. After that, Thaton was like the moon covered by a cloud.

The Suvannabhūmi Pariyatti Sāsanahita Trust was established in 1923 by a professor of Burmese literature, U Kyaw Tun, and a wealthy layman named U Pho Thi. U Pho Thi provided the funds. They invited senior Sayadaws from Mandalay, Nyaung Toing, who were responsible for teaching the Buddhist texts, to establish the Trust. Patron Sayadaws are above the executive members of the trust.

The Trust organizes Saṅgha exams each year. Many other Buddhists help the Trust in this task. The Trust provides a place to stay, food, and travel expenses for Samaṇeras and Bhikkhus who take the exams. An awards ceremony is organized at the end of the exams.

In A.D. 1921, a scholar named Win-tow-gi, and a wealthy Mon merchant and his wife (U Pho Thi and Daw Kin Kin Gyi), wanted to bring the Tipiṭaka back to Thaton. They approached the Tipiṭakavidū Aggamahāpaṇḍita Sayadaws so they could tell them which texts to collect and how to edit them. Then they used a lot of money to hire people who could inscribe texts on palm-leaves under the guidance of the Sayadaws. This took more than ten years.

¹ *Piṭkat-suṃ:-puṃ-cā-tam*: (Ran-kun: Jambū. Mī-t-chve Piṭakat-puṃ nhip-tuik, 1940).

² The author kept "Lay-tī" ("Ledi") as part of his name because he ordained under Ven. Ledi Sayadaw when he was young.

U Pho Thi's greatest wish was to keep the Tipiṭaka in one place so that monks and other people who want to study the texts could come to work there without any difficulty. To realize his wish, he had the library built and sent people to find rare texts to copy and new texts as well. Some texts had not come to Myanmar, so he sent people to Sri Lanka to copy them. When he received all these texts, he put them in the Sādhujanapāsādika Mahādharmacetī library.

The library has three stories. The ground floor was for holding Saṅgha examinations, the Kaṭhina ceremony, and meetings of the Saṅgha. These are now held in a separate building in the monastery. Also, if someone wished to study in the library, they could stay overnight on the ground floor. The story above has two thick walls. Inside the inner wall, there are eight gilded cabinets. Each cabinet originally had seventy-five wrapped palm-leaf manuscripts. The first cabinet had five sections of the canonical texts from the Dīgha-nikāya to the Khudaka-nikāya, including a Piṭaka-sa-muiṅ: with the texts listed in alphabetical order and by number so that it would be easy to find the texts. Outside the inner wall, there was a hallway for walking and small rooms in the four corner towers.

The third floor has four domes over the towers with Buddhist relics enshrined inside. U Pho Thi built the library, then later, he donated the building and the land to the Suvāṇṇabhūmi Pariyatti Sāsanahita Trust in the presence of the Saṅgha. The trust was set up in 1923 by U Pho Thi and a professor of Burmese literature, U Kyaw Tun. Today, the library is part of the Sadhammajotika Monastery.

To support the Pariyatti-sāsana (the study of the Buddha's Teachings) as kings did in the past, U Pho Thi encouraged the Trust to hold exams that could be taken by monks and lay people every year. He donated a large sum of money to provide for the exams. Exams have been held every year since 1927. The trust is responsible for conducting the Pāli exams and holding a ceremony to announce the results of the exams. Many other Buddhists help the trust. The trust provides a place to stay, food, and travel expenses for Samaṇeras and Bhikkhus who take the exams.

There are several lists of the manuscripts in the U Pho Thi collection in Thaton. Three different sets of numbers were used over the years.

None of them is up to date, however, so it was necessary to prepare a detailed catalogue. One list was prepared over twenty years ago by U Nyunt Maung and a group of librarians from Yangon. In 1998, ten scholars from the Universities' Central Library, Yangon, worked in the library for ten days and made a list of 775 manuscripts. But they were not able to prepare a complete catalogue. With the photos, we were able to check the accuracy of the earlier lists and add more detail.

More information about the digitization project is available in two publications by the Chuo Academic Research Institute.³

The manuscripts in this catalogue are being made available on the website of the library of the University of Toronto. There are five parabaiks (illustrated manuscripts on thick paper accordian style) and 785 palm-leaf manuscripts — the numbers of the manuscripts go up to 788, but three of them are lost. Some of texts are missing in manuscripts that originally had several texts (see, for example the remarks for UPT13).

K.R. Norman has pointed out how much work is still needed in preparing editions and translations of Pāli texts.⁴ He says, “When I am asked to summarise the present state of Pāli studies, and the tasks which need to be done, I say, ‘What has not been done needs to be done, and what has been done needs to be done again.’ ... [A]lthough a vast amount of work has been done in the field of Pāli studies, a great deal still remains to be done, while the availability of more and better manuscripts, and the existence of superior grammatical and lexicographical aids, means that great improvements can now be made in the editions and translations which have already been published.” He points out that “the biggest deficiencies in Pāli publications in the West, how-

³ William Pruitt, Sunao Kasamatsu, Aleix Ruiz-Falqués, Yutaka Kawasaki, and Yumi Ousaka, *Manuscripts in the U Pho Thi Library, Sadhammajotika Monastery, Thaton, Myanmar* (Tokyo: Chuo Academic Research Institute, 2014); and William Pruitt, Masahiro Miyao, Yasutomo Nishi, and Yumi Ousaka, *To Digitize Myanmar Manuscripts, Manuscripts List and Digital Book Production* (Tokyo: Chuo Academic Research Institute, 2017).

⁴ “The Present State of Pāli Studies, and Future Tasks”, *Collected Papers*, Vol. VI, PTS 1996, pp. 68–87 (first published in *Memoirs of the Chūō Academic Research Institute*, No. 23, Dec. 1994, pp. 1–19).

ever, are in editions of *ṭīkās* and of Pāli texts composed in South-East Asia”. He says “lists of manuscripts in Thai and other libraries show that there are many Pāli texts still to be published”, and our catalogue shows how many rare texts can be found in Myanmar. U Nyunt Maung identified a number of rare texts in the manuscripts in the U Pho Thi collection, both in Pāli and Pāli–Burmese nissayas. These have been indicated in the title index by an asterisk.

There is one exception to the usual numbering system that uses consonants and twelve vowels, each set being called an *aṅga* (for example, ka, kā, ki, kī, ku, kū, ke, kē, ko, kō, kaṃ, kāṃ). Each consonant is combined with the vowels, and if they are all used up, a system of double consonants is used. UPT67, however, uses consonants (ka, kha, ga, gha, etc.) without combining vowels.

The texts are in Pāli, Pāli–Burmese, Burmese, and Pāli–Mon. The one exception is UPT82.1 which is a Sanskrit dictionary.

Some interesting features of the manuscripts include illustrations of animals (UPT97, UPT224.4), elaborate designs worked into the gilded edges of the leaves (UPT 146), an unusual spelling for the Sanskrit word *om* in a manuscript with illustrations and charts (UPT171), another manuscript with illustrations and charts (UPT199), a design around the left hole of the title folio (UPT335), an elaborate design with the title on the title folio, and decorative lines on either side of the text with circles drawn around the holes of the leaves (UPT336).

A number of the Mon manuscripts fill the whole leaf with text at the beginning and end, rather than keeping the text between the two holes on the first two and last two sides. The Mon scribes also tend to have neat clear circles around the holes. There seem to be an unusual number of mistakes in the numbering of the leaves. This means that the total number given in this catalogue is approximate for many of the manuscripts.

For a number of manuscripts, the titles and names in the margins are written so small that it is not possible to be certain of the spelling.

The manuscripts are unusual in that many of them begin with a table of contents leaf giving the titles and folio numbers for the sections of the texts. This is no doubt due to the influence of printed books on the manuscripts copied in the twentieth century.

The following table gives the transliteration used in this catalogue. There has never been a universally accepted system for transliterating Burmese to roman script, and transcriptions of Burmese that are based on pronunciation vary widely. When the transcription commonly used for proper names is known, they have been used. For example the name “U Pho Thi” would be transliterated “Ū: Bhui: Sī:” using our system.

TRANSLITERATION TABLE FOR BURMESE

Initial vowels.

အ a	အာ ā	အား ā:	အံ့ am̄		အိ i	
အိ ī	ဥ (ဦ) u	ဦ ṽ	ဦး ṽ:	ဇ e	အို o	အော် ṅ

Vowels combined with consonants and tones. When vowels are combined with the character အ, it is transliterated by a reverse apostrophe (').

က ka	ခ kha	ဂ ga	ဃ gha	င ṅa, ṅ̄ -ṅ̄a
စ ca	ဆ cha	ဇ ja	ည jha	ဥ ṅ̄a, ည ṅ̄̄a
တ ta	ဌ tha, ဋ t̄tha	ဍ ḍa	ဎ ḍha	ဏ ṅa
	ဏှ -n̄tha	ဏှ -ṅ̄ḍa	ဓ ḍḍha	
တ ta	ထ tha	ဒ da	ဓ dha	န na
ပ pa	ဖ pha	ဘ ba	ဘ bha	မ ma
ယ ya, -ျ -ya	ရ ra, [ြ -ra	လ la	ဝ va, ဝ -v	သ sa, သာ ssa
ဟ ha, -ာ -ha	ဠ la	း ḥ (Sanskrit)	ဗ ṣ	ဂ ṣ

Vowels combined with consonants and tones. When vowels are combined with the character အ, it is transliterated by a reverse apostrophe (').

a	-၁,-ါ ā	-၁း,-ါး ā:	Abbreviations ၍ (ရွှေ) *rve. ၌ (နှိုက်) *nhuik ၏ (ဇဉ်း) *eñ. ၎င်း (လည်းကော်း) *lañ:-koñ:
ိ, အိ 'i	ိ, အိ 'i	ိး, အိး 'i:	
ု, - u	ု, - ṽ, အူ 'ū	ုး, - ṽ:	
ေ, ေ, အေ့ 'e	ေ- e	ေး, အေ့ 'e:	
ဲ, ဝဲ	-ယ ay	ဲ, အဲ 'è	
ေ့, ဝေ့, ဝေ့ 'o	ေ့, ဝေ့ ṅ̄	ေ့, ဝေ့ ṅ̄	
ေ့ 'o	ေ့ 'o	ေ့ 'o	
ိ, ဝိ 'ui	ိ, ဝိ 'ui	ိး, ဝိး 'ui:	
ံ, မံ	ံ, မံ 'am̄	ံး, မံး	

Numbers

၁	၂	၃	၄	၅	၆	၇	၈	၉	၀
---	---	---	---	---	---	---	---	---	---

Note: The tonal mark း is also used for the Sanskrit letter ḥ. This is the only graphism to have two different transliterations. Only two other Sanskrit letters were needed for this catalogue, so a complete list is not given in the table.

ABBREVIATIONS

B ^e	Burmese edition (from CSCD)
CSCD	Chatthasaṅgāyana CD-ROM, Version 4.0 (Igatpuri; Vipassana Research Institute, 1999).
fol(s).	folio(s)
FPL	Fragile Palm Leaves
l(l).	line(s)
Piṭ-sm	Mañs-kriṣ Mahāśirijeya-sū, <i>Catalogue of the Piṭaka and Other Texts in Pāḷi, Pāḷi–Burmese, and Burmese (Piṭakat-tō-sa-muiṅṅ)</i> . Peter Nyunt, trans. Pali Text Society, 2012.
— ^r	recto
— ^v	verso

PARABAIKS

UPT Parabaik 24. Plants.

Recto: The first panel has illustrations in colour of four wizards with texts describing their special powers that are based on metal, a crystal ball, medicine, or verbal spells.

The second panel is blank.

The third and fourth panels have an illustration of mountains surrounding a lake near Moulmein with small figures of people and a description underneath.

Panels 5 to 34 have between two and twelve images on each panel with illustrations in colour of medicinal plants. Many of them have texts.

The last panel is blank.

Verso: The first panel is blank.

The panels are filled with charts, texts, and animals with texts written on them.

UPT Parabaik 25. Astrology.

Seventeen double panels with maps of the constellations and many illustrations concerning astrology.

UPT Parabaik 26.

Recto: Twenty-two panels with colour illustrations of the planes of existence from the highest Brahmā plane to the human plane, accompanied by descriptive texts.

Verso: A list of Burmese kings with their dates.

UPT Parabaik 27.

Five double panels illustrating royal regalia.

UPT Parabaik 28.

This parabaik is written and drawn in pencil.

Recto: The first panel is blank. Panels 2 to 28 have a list of the Kuthodaw inscriptions on marble stellae followed by astrological illustrations.

Verso: Panels 1 to 28 have illustrations of the thirty-two planes of existence with descriptive text.

PALM-LEAF MANUSCRIPTS

UPT1. Mahāsīlava-pyui. (မဟာသီလဝဂ္ဂိယံ) by Dutiya Muṃ-rveḥ Charā-tō Rhañ Ariyavaṃsa Ādiccaramsī (မုရှေး ဆရာတော် ရှင်အရိယဝံသ အာဒိစ္စရံသီ, 1766–1834). Pāli–Burmese. 85 leaves, fols. ka^r, 1a–ja^r, 85a; 50 × 6.9 cm. Gilded edges; 8 lines; medium round Burmese script. Two red lacquered wooden covers.

Written in Sakkarāj 1187 (A.D. 1825); copied in Sakkarāj 1258 (A.D. 1896).

Remarks: Fols. kās, 12; khā, 21; and gam, 35, are broken (no text is missing). The text [was sponsored by] District Governor Moñ Bha Tū.

Beginning text: namo ~ ṃ namo te Buddha viratthu ṃ mahākaruṇā ṃ ñāṇ cakrā nhañ. āsayānūsaya (နမော တေ ဗုဒ္ဓဝိရတ္တု ṃ ṃ မဟာကရုဏာ ṃ ဉာဏ်စကြာ နှင့် အာသယာနုဿယ).

For information on the author, see the footnote to Piṭ-sm no. 1626.

UPT2. Sarabhaṅga-pyui. (သရဘင်္ဂိယံ) by Ū: Rhvanḥ (Chī-mīḥ-khum-rvā sās) (ဦးရွှန်း (ဆီမီးခုံရွာစား)) (1723–?).

Burmese. 37 leaves, fols. ka^r, 1a–gha^r, 37a; 50.5 × 6.5 cm.

Gilded edges; 9 lines; medium round Burmese script. Two red lacquered wooden covers.

Copied in Sakkarāj 1204 (A.D. 1842).

Remarks: Under the title in the margins: The text [was sponsored by] District Governor Moñ Bha Tū.

Beginning text: namo ~ ṃ lokavidu, sabbaññuhu saṃḥ-lū-tvaṭ-taṅ (လောကဝိဒု ṃ သပ္ပတ္တဟု သုံးလူထွဋ်တင်).

Cf. FPL ID 15885. Not in Piṭ-sm as a main entry. See Piṭ-sm tr., footnote to no. 1700, which says the author was the magistrate Lak Vè Sundara (name at birth Moñ Mrat Caṃ); see the note for more information about him.

UPT3. Yasodharā-kan-to, -khanḥ-pyui. (ယသော်ဇရာကန်တော့ခန်း ဝိယံ) by Pu-khanḥ Rhañ Candamañjū (ပုခန်းရှင်စန္ဒမဉ္ဇူ).

Burmese. 67 leaves, fols. ka^r, 1a–ce^r, 67a; 50 × 6.5 cm.

Gilded edges; 8 lines; medium round Burmese script. Two red lacquered wooden covers.

Written in Sakkarāj 1084 (A.D. 1722); copied in Sakkarāj 1257 (A.D. 1895).

Remarks: Under the title in the margins: The text [was sponsored by] District Governor Moñ Bha Tū.

Beginning text: namo ~ ṃ bhava-suṃḥ-taṅ ṃ suṃḥ-rap-praṅ-vay ṃ suṃḥ-mañ ne-rā ṃ (ဘဝသုံးတင် ṃ သုံးရပ်ပြင်ဝယ် ṃ သုံးမည်နေရာ)

Piṭ-sm tr. 1820 gives the author as an unknown Bhunṣ-tō-krīṣ (“monk of many years”) of Pu-khanṣ-krīṣ township.

UPT4. Utena-pyui, (ဥတေနပျို့) anonymous.

Burmese. 126 leaves, fols. ka^r, 1a-ta^r, 126a; 50 × 7 cm.

Gilded edges; 8 lines; medium round Burmese script. Two red lacquered wooden covers.

Copied in Sakkarāj 1258 (A.D. 1896).

Remarks: Under the title in the margins: The text [was sponsored by] District Governor Moñ Bha Tū. Title on paper sticker on front cover, “Udena-pyui” [*sic*], corrected from “Udinna-pyui”. Title as above on title fol. (ka^r, 1a) in black felt pen and in pencil. Title in the margins and at end of text, fol. tū^r, 126a, ll. 7f., “Udinna-maṅṣ-pyui”. Former manuscript number 543.

Former manuscript number 543.

Beginning text: namo ~ ။ mahādhpati ။ tanṣ-khuiṣ-khyi-saññ iddhi-vā-caka ။ (မဟာဓိပတိ ။ တန့်ခိုးချီသည် ။ ဣဒ္ဓိဝါစက ။)

UPT116 has the same title but is a different text.

UPT5. Nānāchanda-pyui, (နာနာဆန္ဒပျို့) by Muṃ-rveṣ Charā-tō Rhañ Ādicca (ပုံရွေးဆရာတော်).

Burmese. 68 leaves, fols. ka^r, 1a-khè^r, 68a; 50 × 7 cm.

Gilded edges; 9 lines; medium round Burmese script. Two red lacquered wooden covers.

Written in Sakkarāj 1188 (A.D. 1826); copied in Sakkarāj 1257 (A.D. 1895).

Remarks: Author’s name on the paper title slip, “Muṃ-rveṣ Charā-tō”. The text [was sponsored by] District Governor Moñ Bha Tū.

Former manuscript number: 544.

Beginning text: namo ~ ။ mahākusala ။ jo-aṭṭha-phrañ, leṣ-va-saṅkhyā. (မဟာကုသလ ။ အေအဋ္ဌဖြင့် လေးဝသချေ ။)

“Rhañ Ādicca” is added for the author of the text at Piṭ-sm 1855.

UPT6. Chay-nhac Rāsī leṣ-khyuiṣ (ဆယ့်နှစ်ရာသီလေးချိုး) and Bhunṣ-tō-bhvè -leṣ-khyuiṣ-myāṣ (ဘုန်းတော်ဘွဲ့လေးချိုးများ) by Maṅṣ Bhu-rāṣ-krīṣ Saṃkara (မင်း ဘုရားကြီး သံကရ).

Burmese. 38 leaves, fols. ka^r, 1a-ghā^r, 38a; 50 × 6.5 cm.

Vermilion edges; 10 lines; medium round Burmese script. Two red lacquered wooden covers.

Remarks: There is no clear division of texts. Titles for both texts are on the paper title sticker on the front cover and in black felt pen on title fol. oc. The author’s name in black felt pen is on fol. od. In pencil and black felt pen on the

of the text (fol. ၈၀^v, 174b, ll. 6f.) is “Samantapāsādikāya. Vinayasamvaṇṇanāya. Samantapāsādikā-vinaññi-attakathā *nhiik Bhikkhu-vibhaṅga-vaṇṇanā. Bhikkhu-vibhaṅ aphvañ. saññi. niṭṭhitā”.

Beginning text: namo ~ ။ yesaṃ navahivaggehi ။ saṅgaho supatiṭṭito ။ khuddakānaṃ ayaṃ dāṇi ။ tesāṃ bhavativāṇṇanā ။ (ယေသံ နဝဟိဝဂ္ဂေဟိ ။ သင်္ဂဟော သုပတိတ္တိတော ။ ခုဒ္ဒကာနံ အယံ ဒါနိ ။ တေသံ ဘဝတိဝဏ္ဏနာ ။)

UPT783. Kaṅkhā[vitarāṇī]-nissaya (ကင်္ခါသယ)

Pāli–Burmese. 273 leaves, fols. ka^r, 1a–bō^r, 273a; 54.5 × 6.8 cm.

Gilded edges with vermilion strip; 10 lines; medium Burmese script. Vermilion wooden covers. Red cotton sack cover.

Copied in Sakkarāj 1230 (A.D. 1872).

Remarks: The title on the small palm-leaf title slip is “Kaṅkhāviatarāṇī-attakathā-nissaya”. The title on the paper title slip is “Kaṅkhā-nissaya”. There are no titles in the margins. The donors’ names are in the margins on the last fol. (bō^r, 273a), “Ta-kā-poñ-sañ. smīḥ moñ nhan koñḥ mhu”.

Beginning text: namo ~ ။ vaḍḍhatu jinasāsanaṃ jinasāsanaṃ ။ bhu-rā:-sakhāñ sāsana-tō sañ ။ vaḍḍhatu ။ cañ-pañ-pyan.-pvā:-ce-sa-tañ ။ (ဝဗုတုဇိနသာသနံ ။ ဇိနသာသနံ ။ ဘုရားသခင် သာသနာတော်သဉ် ။ ဝဗုတု ။ စည်ပင်ပျံ့ပွားစေသတည်း ။)

UPT784.

213 leaves, fols. oc, ka^r, 1a–dē^v, 212b; 48 × 5.5 cm.

Gilded edges with vermilion strip; 9 lines; medium Burmese script. Black wooden covers. Purple silk cover and orange woven ribben with text in white.

Copied in Sakkarāj 1205 (A.D. 1843).

Remarks: The titles on the small palm-leaf title slip are “Bhūridat-jāt-attakathā-nissaya, Nārada-jāt-attakathā nissaya”. The name of the author and the titles on the paper title slip are “Bhūridat-, Nārada-jāt-attakathā-nissaya (Dan, Tuiñ mū)”.

UPT784.I. Bhūridat-jātaka-attakathā-nissaya (ဘူရိဒတ်ဇာတ်နိဿယ) by Dan, Tuiñ.

Pāli–Burmese. Fols. oc, ka^r, 1a–ṭaṃ^v, 131b.

Remarks: The title in pencil on the title fol. oc is “Bhūridāt [*sic*]-jāt-nissaya”. There is no title in the margins.

Beginning text: namo ~ ။ satthā ။ mrat-cvā-bhu-rā:-saññi ။ Sāvattthiyam ။ Sāvattthi praññi-kuiv ။ upanissāya ။ chvam:-kham-a-mhī-pra *rve. ။ (သတ္တာ ။ မြတ်စွာဘုရားသည် ။ သာဝတ္ထိယံ ။ သာဝတ္ထိပြည်ကိုဝ် ။ ဥပနိသာယ ။ ဆွမ်းခံအမှီပြု၍ ။)

UPT784.2. Nārada-jātaka-aṭṭhakathā-nissaya (နာရဒဇာတ်နိဿယ) by Dan, Tuin.
Pāli-Burmese. Fols. ṭā^r, 132a-dē^v, 212b.

Remarks: The title in pencil on the title fols. ṭā^r, 132a, and dē^v, 212b, is “Nāyada [*sic*]-jāt-nissaya”. There are no titles in the margins.

Beginning text: namo ~ ။ satthā ။ saññ ။ laṭṭhilavanūyyāne ။ (သတ္တာ ။ သည့် ။ လတ္တိလဝနယျာဇန ။)

UPT785. Pārājikaṅ-aṭṭhakathā-nissaya, paṭhama thup (on Samantapāsādikā)
(ပါရာဇိကကိစ္ဆာတထာနိဿယ) (ဝ) ထုပ်).

Pāli-Burmese. 371 leaves, fols. ka^r, 1a-haṃ^v, 371b; 49.3 × 6.5 cm.

Copied in Sakkarāj 1226 (A.D. 1864).

Gilded edges with vermilion strip; 12 lines; small Burmese script. Plain wooden covers. Grey silk cover with red and black figures and a broad red striped ribbon without text.

Remarks: The title on the small palm-leaf title slip omits “thup”. The title on paper title slip has “~ (pa) thup”. The title in pencil on the end title fol. haṃ^v, 371b, is “Bāhira-nidānḥ ka Dutiya-Pārājika chumḥ”. The title on the paper title sticker on the front cover is “Samantap, Sādi-aṭṭhakathā-nissaya ။ om”. The title in the margins is “Pāsādikā-aṭṭhakathā-nissaya”. The title at the end of the text (fol. haṃ^r, 371a, ll. 10f.) is “Pālājikaṅ [*sic*]-aṭṭhakatha-nissaya”.

The donors’ names are on the paper title sticker on the front cover, “Moñ Caṃ Rhvan smī Moñ Nham koñ mhu cā”, and in the left margin at the end of the text, fol. haṃ^r, 371a, “Moñ Rhvan Ma-yāḥ ma-rhu tui, smīḥ Moñ Nham koñ mhu”; in large characters in the bottom right margins is the monastery name (probably where the manuscript was copied), “Le-sā Kyoñ cā”.

Beginning text: namo ~ ။ ananta karuṇā dhāraṃ vineyya damanaṃ jinaṃ ။ natvā sunipunṇaṃ dhammaṃ ။ dakkhiṇeyyaṃ gaṇuttamaṃ ။ (အနန္တ ကရုဏာ ဓာရ် ဝိနယျ အမနိ ဝိနိ ။ နတ္တာ သုနိပုဏ္ဏိ ဓမ္မံ ။ ဒက္ခိဏေယျ ဂဏုတ္တံ ။)

UPT786. Yamuik-pāli-tō-nissaya, paṭhama thup (4 sections) (ယမိုက်ပါလိတော်
နိဿယ) (ဝ) ထုပ် (ထန်းတပင်)) (on Yamaka) by Thanḥ Ta Pañ (ထန်းတပင်ဆရာတော်).

Pāli-Burmese. 172 leaves, fols. ka^v, 1b-ñī^r, 172a; 47 × 6 cm.

Gilded edges with vermilion strip; 10 lines; medium Burmese script. Vermilion wooden covers. Pink and purple silk cover.

Copied in Sakkarāj 1226 (A.D. 1864).

Remarks: The titles on the small palm-leaf title slip are “Khandha-, Āyatan-, Sacca-, Saṅkhāra-yamuik”. The name of the author and the titles are on the paper title slip.

Section I. Khandha-yamuik-a-kom (title given in the margins), fols. ka^v, 1b-gi^v, 27b.

Section 2. Āyatana-yamuik-a-kom (title given in the margins), fols. g^f, 28a–chū^v, 78b.

Section 3. Sacca-yamuik nam (title given in the margins), fols. che^f, 79a–tā^v, 132b.

Section 4. Saṅkara-yamuik-a-kok (title given in the margins; it also uses “~a-kom”, fols. tha^f, 133a–nī^f, 172a.

Beginning text: namo ~ ။ mūla-yamaka kui-ho-tō mū-sañ-*eññ, a-khyā:-mè-*hnuik ။ khandha-yamaka kui ho-tō-mū-*eññ. ။ (မူလယမကကို ဟောတော်မူသည့်အခါ အချားမဲ့၌ ။ ခန္ဓယမကကို ဟောတော်မူ၏ ။)

UPT787.

288 leaves, fols. ka^f, 1a–nā^v, 288b; 47.5 × 5.8 cm.

Gilded edges with vermilion strip; 8 lines; large Burmese script. Plain wooden covers. White silk cover with red floral design; plain woven ribbon with red stripe and without text.

Remarks: The titles on the small palm-leaf title slip are “Bhikkhu-pātimom-pāli-to-nissaya, Khuddasikkhā-aṭṭhakathā-nissaya, Vinaññi-poṇi-khyup, Vinaññi-mhat-ca”. The titles on the paper title slip are “Bhikkhu-pātimok-nissaya, Khuddasikkhā-nissaya, Vinaññi-mhat-khu, Vinaññi-poṇi-khyup”.

UPT787.1. Bhikkhupātimok[kha]-nissaya (ဘိက္ခုဝါတိမောကနိဿယ).

Pāli–Burmese. Fols. ka^f, 1a–gho^v, 45b.

Copied in Sakkarāj 1204 (A.D. 1842).

Remarks: The title on the title fol. ka^f, 1a, and at the end of the text (fol. gho^v, 45b, l. 4) is “Pātimok-nissaya”. In right margin of the title fol. ka^f, 1a, “ပီး ၊ I-ndibhāsāra, Rvat phāt so Pātimok-nissaya pā-bhurā”. The monastery name (probably where the manuscript was copied) is in the bottom left margin of fol. ka^v, 1b, “Le-sā Kyoñ cā”.

Beginning text: namo ~ ။ vaḍḍhatu jinajakkam ; ။ jinajakkam bhu-rā:-mrat-cvā sāsanā-tō saññi ။ vaḍḍhatu ။ pran.-pvā:-caññi-pañ-ce-sa-taññi ။ (ဝဗတု ဇိနဇက္ကံ ။ ။ ဇိနဇက္ကံ ဘုရားမြတ်စွာ သာသနာတော်သည် ။ ဝဗတု ။ ပြန့်ပွားစည်ပင်စေသတည်း ။)

See UPT42.

UPT787.2. Khuddasikkhā-nissaya (ခုဒ္ဒသိက္ခာနိဿယ).

Pāli–Burmese. Fols. ka^f, 49a–ññè^v, 164b.

Remarks: The title on the title fol. ka^f, 49a, and in the margins is “Khuddasikkhā-nissaya”. The title on the end title fol. ññè^v, 164b, is “Khutta [*sici*]-sikkhā-nissaya”.

Beginning text: namo ~ ။ patyajjapatyaggapuññavantam ။ pāṇyājjhapānyābhinamassa neyyam ။ devajjha devā sivasuddhacittam ။ yatyajjhayatyasam pana-

pya Buddha ။ (ပတျဇ္ဇပတျဂုပုညဝန္တံ ။ ပါကျဇ္ဈပါကျာဘိနမသာ နေယျံ ။ ဒေဝဇ္ဈ ဒေဝါ သိဝိသုဒ္ဓိစိတ္တံ ။ ယတျဇ္ဈယတျသံ ပနပျဗုဒ္ဓံ ။)

UPT787.3. Vinaññe-poñe-khyup (ဝိနည်းပေါင်းချုပ်)

Pāli-Burmese. Fols. ñño^f, 165a-dam^v, 263b.

Remarks: The title is on the title fol. ñño^f, 165a. The title on the end title fol. (dam^v, 263b) is “Vinaññ [sic]-poñe-nissaya”. The name of the owner is in the margin, fol. ñño^f, 166a, “Bhum-tō-krīḥ Ū [sic] Ke Tu”.

Beginning text: namo ~ ။ yathā vajjo gīlāne ။ su ။ garuṇāya ။ tikiccham eva ။ pūrakkhitvā ။ vigaha tacchandadoso ။ (ယထာ ဝဇ္ဇော ဝိလာနေ ။ သု ။ ဂရုဏါယ ။ တိကိစ္ဆမေဝ ။ ပူရက္ခိတ္တာ ။ ဝိဂဟတစ္ဆန္ဒဒေါသော ။)

UPT787.4. Vinaññe-poñe-pāli-tō (Vinaññe-mhat-cu) (ဝိနည်းမှတ်စု)

Pāli. Fols. dāe^f, 264a-nā^v, 288b.

Remarks: The title in neat black ink on the title fol. dāe^f, 264a, is “Vinaññe-poñe-pāli-tō pāṭh”; inscribed in the left margin with folio details, “Vinaññe-poñe-pāli-tō”. There is no title in the margins.

Beginning text: namo ~ ။ yathā vajjo gīlānesu ။ garuṇāya ။ tikiccham eva ။ pūrakkhitvā ။ vigaha ။ tacchandadoso ။ (ယထာ ဝဇ္ဇော ဝိလာနေသု ။ ဂရုဏါယ တိကိစ္ဆမေဝ ။ ပူရက္ခိတ္တာ ။ ဝိဂဟ ။ တစ္ဆန္ဒဒေါသော ။)

UPT788. Pārājikaṅ-aṭṭhakathā-nissaya (ပါရာဇိကဏ်အဋ္ဌကထာနိဿယ (ရွှေဥမင်)) (on Samantapāsādikā) by Rhve Ūḥ Mañ.

Pāli-Burmese. 230 leaves, fols. ka^f, 1a-nā^f, 230a; 51 × 6.5 cm.

Gilded edges with vermilion strip; 10 lines; medium Burmese script. Plain wooden covers. Dark grey cotton sack with black stripes.

Copied in Sakkarāj 1176 (A.D. 1814).

Remarks: The titles on the small palm-leaf title slip and in blue pencil on the title fol. ka^f, 1a, are “Paṭhama Pārājika — ka — Dutiya Pārājika chum”. The name of the author and the title on the paper title slip are “Pārājikaṅ-aṭṭhakathā-nissaya (Rhve Ūḥ Mañ mū)”. There are no titles in the margins. The title is at the end of the text (fol. nā^f, 230a, l. 2). Small pieces of fols. ghī, 40, and nū, 54b, are broken off; some letters are missing.

Beginning text: namo ~ ။ yamanta pāsādikāya ။ vinayasavannañāyā ti samanta ။ pa ။ thaṃ vañṇanāya ။ *nhuik ။ yaṃ vacanaṃ ။ kui ။ vuttaṃ ။ min-ap *eñ. ။ (ယမန္တ ဝါသာဒိကာယ ။ ဝိနယသဝဏ္ဏနာယာ တိ သမန္တ ။ ပ ။ ထဝဏ္ဏနာယ ။ ဤ ။ ယံ ဝစနံ ။ ဝို ။ ဝုတ္တံ ။ မိနအပ်၏ ။)

GLOSSARY

- abhidhān[a], lexicographical texts
a-kyañ: (အကျဉ်း), summary, abridged version
a-kyay (အကျယ်), elaborated
alaṅkā, prosody, from Pāli *alankāra*
a-me: a-phre (အမေးအဖြေ), question and answer
Anāgatavaṅ, Anāgatavaṃsa
anak (အနက်), meaning, definition
añ-cok-khya-khvè-puṃ (အင်းစောက်ချွဲပုံ), text with tables and columns
aṅga, a set of twelve leaves of a palm-leaf manuscript in alphabetical order (e.g. ka, kā, ki, kī, ku, kū, ke, kè, ko, kō, kaṃ, kā)
- Aṅguttair, Aṅguttara
an-khyañ: (အနိချင်း), also spelled *añ-khyañ:* (အင်ချင်း). 1. A type of song sung by raftmen. 2. A song chanted when throwing dice
a-phvañ (အဖွင့်), exposition
a-re: puṃ (အရေးပုံ), historical account of a royal campaign
bedaṅ-kyam: (ဗေဒင်ကျမ်း) astrological texts
bhun: -tō-krī: (ဘုန်းတော်ကြီး), monk of many years standing
cā (စာ), a letter of the alphabet, literature, poetry
ca-kā: -pre (စကားပြေ), prose
cā-kuiy (စာကိုယ်), text; main body of the subject matter of a book
cā-rañ: (စာရင်း), list; inventory
chan:, the art of composing Pāli verse [from Pāli *chanda*]
che: (ဆေး), medicine
che: -kyam: (ဆေးကျမ်း), medical text
coṅ (စောင့်), numerical classifier used in counting literary pieces, documents, letters, etc.
cūlavā, cūlavagga (cullavagga)
Dhammasat (ဓမ္မသတ်), Dhammasattha (code of laws)
’È (အဲ), a form of lyric beginning and ending with the ’È sound
E-khyañ: (ဧချင်း), poem addressed to a royal child extolling the glory of the ancestors
ganthantara, miscellaneous religious texts
ganṭhi, a glossary
hoñ: (ဟောင်း), old
Itivut, Itivuttaka
kabyā (ကဗျာ), poems [from Pāli *kabba / kavya*]
kalāp[a]-kyam: (ကလာပ် ကျမ်း), collected texts
khyup (ချုပ်), abridged [version of a text], summary
khuṃ (နဲ့, judge)
kyam: (ကျမ်း), text, section of a larger text (preceded by a number), used to indicate the number of sections in a text
kyuṃ: -van (ကျူဝန်, judge)
lak-san: -ṭīkā/aṭṭhakathā (လက်သန်းတိုက်/ အဋ္ဌကထာ), “little finger manuals” (short texts). See Oskar von Hinüber, *A Handbook*

- of *Pāli Literature*, 1997, § 344.
Tun Aung Chain translates as
“abridgements”.
- laṅkā (လင်္ကာ), verse [from Pāli
alaṅkāra]
- let-than, *see* lak-san:
- lhyok cā / lhyok thum: (လျှောက်စာ/
လျှောက်ထုံး), compilation of
learned discourses presented to
the king
- lū: -tā: (လူ:တာ:), lullabies, a type of
Burmese lyric poem linked by
beginning a stanza with the first
part of the last line of the
preceding stanza
- mahāvā, mahāvagga
- Mhan-nan: -chañ-phrū-rhañ (မှန်နန်းဆင်
ဖြူရှင်, Lord of the Glass Palace
and master of the white elephant
- mō-kvan: (မော်ကွန်း), inscriptions,
record of a significant event
meant to last
- mūla (မူလ), origin
- ñay (ငယ်), small, minor
- nidañ:, -nidāna
- pācit, pācittiya
- Paṭṭhāñ:, Paṭṭhāna
- Pāli-tō (ပါဠိတော်), “the noble text(s)”,
canonical text, text in Pāli
- parapuik (ပရပိုက်, transcribed *para-
baik*), paper manuscript folded
accordian style
- parivā, parivāra
- pāṭh (pāṭha), an original text (usually
used with texts in Pāli)
- phrat-cā (ဖြတ်စာ), judgement; decree
- phrat-thum: (ဖြတ်ထုံး, [judicial] ruling)
- phui: -sū-tō, *see* bhui:
- Piṭakat-tō-’up (ပိဋကတ်တော်အုပ်), the
royal librarian in charge of men
copying the the three *piṭakas*
- piṭakat-tuik-cui: (ပိဋကတ်တိုက်စိုး),
librarian
- pud (ပုဒ်), numerical classifier for
counting pieces of writing such as
articles, verse, songs, etc.
- pūrāṇ / purāṇ (ပူရာဏ် / ပုရာဏ်), the
purāṇas
- pyuī (ပျို), epic poems
- rahan: (ရဟန်း), Buddhist monk
- rahan: -tō (ရဟန်းတော်), revered
Buddhist monk
- rahantā (ရဟန္တာ), arahant
- rājavañ (rājavam̐sa), history, chroni-
cle of kings
- rakan (ရကန်), epic poems
- raṣe (ရသေ့), hermit, recluse
- ratu (ရတု), lyrical ode on the seasons,
love, etc.
- rhe-ne (ရှေ့နေ) lawyer
- rup, rūpa
- sac (သစ်), new
- saddā-ñay-kyam: (သဒ္ဒါငယ်ကျမ်း),
minor grammar
- saṃkhip (သံခိပ်), saṅkhepa (သင်္ခေပ)
(gist; precise, concise version)
- saṃ-pyañ (သံပျင်), official adminis-
tering a number of villages; old
name for town headman
- saṃ-tō-chañ (သံတော်ဆင့်) herald
- sañbho-chip (သင်္ဘောဆိပ်), river jetty
- saṅgruih, abridgements or compila-
tions [from Pāli *saṅgaha*]
- Sāsana-puiñ (သာသနာပိုင်), Saṅgharājā
- sat-ññhvan: (သတ်ညွှန်), vocabularies
of words ending in ယဝဠ်: or ရရစ်

sat-puṃ (သတ်ပုံ), vocabularies of words ending in ၿ, ၿ, န, ၿ, and °	-vibhañ, -vibhaṅga
Sīhūiḷ (သီဟိုဠ်), Sri Lanka	vidag, prosody
sut, sutta	Vinaññ, Vinaya
tak-kyam: (တက်ကျမ်း), texts on logic	vithi-lak-rui: (ဝိထိလက်ရိုး), <i>vithi</i> (astro- logical text) <i>lak-rui</i> : (original), original astrological text
ta-rut (တရုတ်) Chinese	Yamuik, Yamaka
Udān, Udāna	yok (ယောက်), numerical classifier for persons
Umaṅga, Ummagga	
-vā, vagga	
vañ, vaṃsa	

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