CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

A Catalogue of Manuscripts from Vat Mai Suvannaphumaram, Luang Prabang

Volume 2

Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang

In collaboration with
Monk Khamvanh Thatsaphone
Monk Vanhny Sonevilaiphet
Phap Pisavath
Bounsou Saytham

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in collaboration with
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Anantha Publishing

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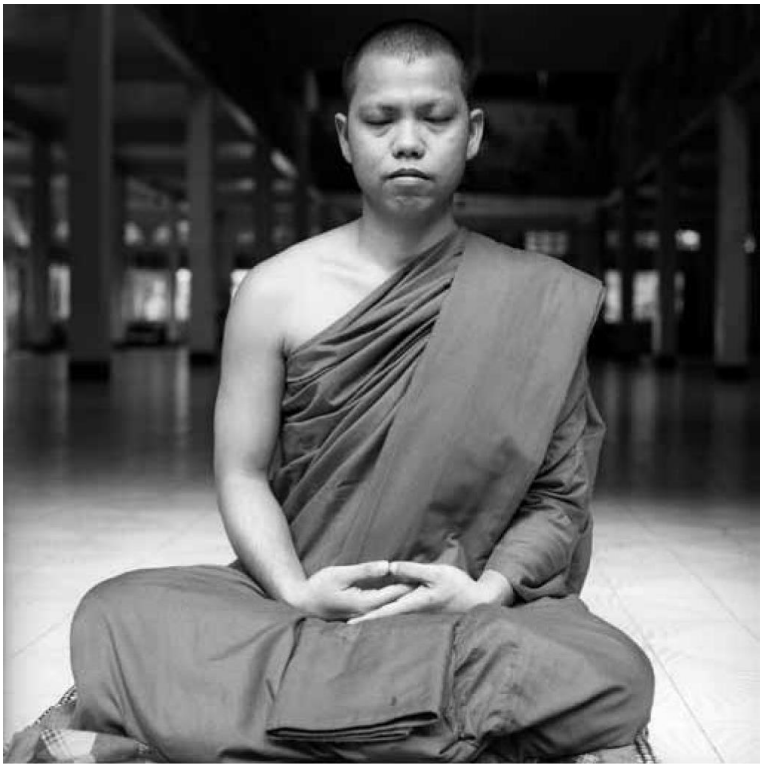

Portrait of Pha Onekeo Sittivong during his study at Vat Ong Tü, Vientiane. The photograph was taken by Hans Georg Berger in 1997. Archive No. HGB 253-08. Courtesy of the author.

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The Most Venerable

Pha Onekeo Sittivong

Abbot of Vat Pa Pha O,

Chairman of the Lao Buddhist Fellowship Organisation of

the Province of Luang Prabang

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Khamvone Boulyaphonh, Volker Grabowsky
& Silpsupa Jaengsawang

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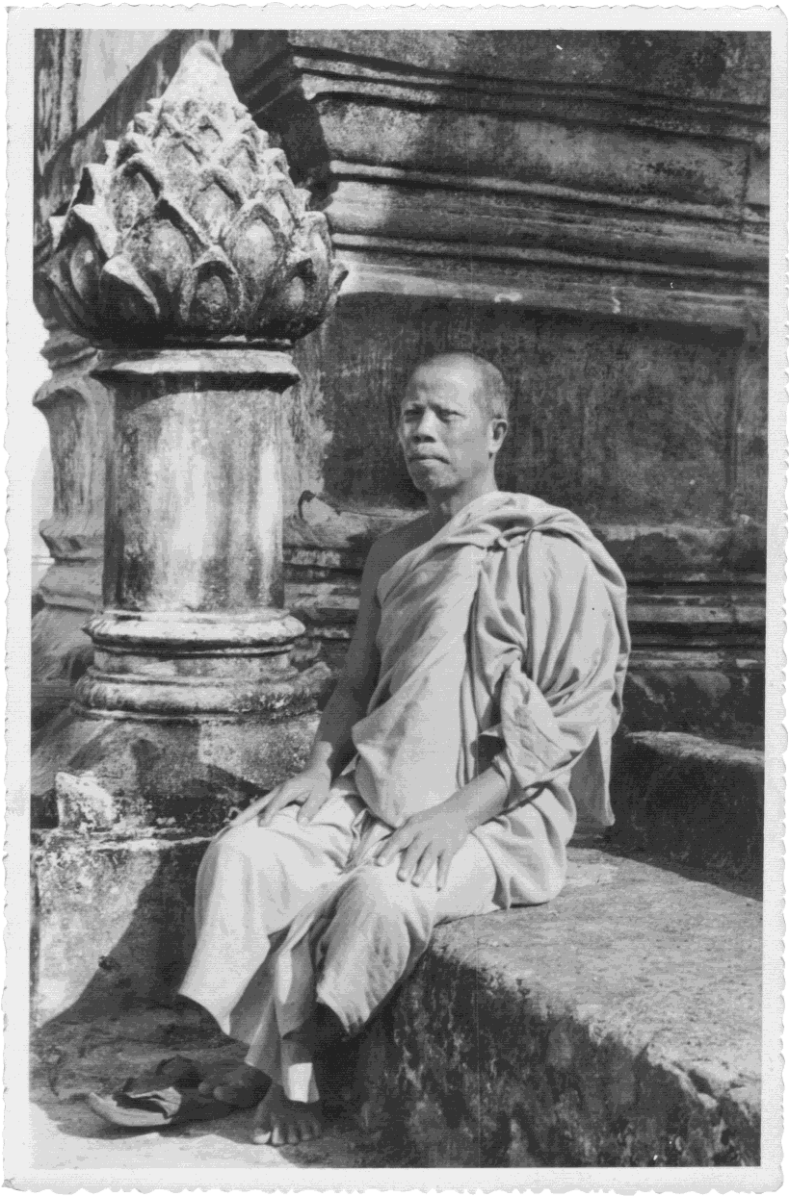
A Catalogue of Manuscripts from Vat Mai Suvannaphumaram, Luang Prabang

ປອ. ຄຳວອນ ບຸນຍະພອນ, ສ.ປອ. ໂຟນເກີ ກຣາບອສກີ
ແລະ ປອ. ສິນສຸພາ ແຈ້ງສະຫວ່າງ

ກະຕາລັອກໜັງສືໃບລານຈາກສູນປົກປັກຮັກສາໜັງສືໃບລານ
ທີ່ຫໍໄຕ ວັດໃໝ່ ສຸວັນນະພູມາຣາມ, ນະຄອນຫຼວງພະບາງ

This publication honours the memory of
Somdet Pha Phutthasinorot Sakonmaha Sangkha Pamokkha,
Somdet Pha Sangkhalat Thammayana Maha Thela
(Bunthan Buppharat),
the Last Supreme Patriarch of Laos
Vat Mai Suvannaphumaram
Luang Prabang, Laos



Portrait of His Holiness the Supreme Patriarch of Laos, Somdet Pha Sangkhalat Thammayana Maha Thela, taken at Vat Mai Suvannaphumaram in the 1940s. Buddhist Archive No. H0033.

Sala Thammavihan at Vat Suvannakhili, Luang Prabang which has been housing the Buddhist Archives of Luang Prabang since 2007. The colonial-style building was built in the 1940s by the Most Venerable Sathu Nyai Khamfan Silasangvara Maha Thela (1901–1987) who was the abbot of Vat Suvannakhili, also artist monk and an Ecclesiastical Minister in the Lao Sangha Organization during the first half of the twentieth century. The photograph was taken by Somsack Thongsavatphon on 27 September 2023.

BUDDHIST ARCHIVES OF LUANG RPABANG

Editors

Khamvone Boulyaphonh,
Volker Grabowsky and Silpsupa Jaengsawang

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Above: His Holiness the Supreme Patriarch is reading a palm-leaf manuscript while giving a sermon to a group of monks at his kuti (abode) in Vat Mai Suvannaphumaram in 1961. The second from left is Monk Crown Prince Savang. Buddhist Archive No. H0387. Below: the kuti in Vat Mai that the Supreme Patriarch used to live in. The photograph was taken in 2021 by a team of the Buddhist Archives.

Note on Transcription and Spelling of Lao

There is no officially endorsed system of transcription for Lao words. The system elaborated by French scholars can be quite misleading for speakers of English. For the purpose of this volume, a system of transcription was applied which resembles the system applied by the Royal Thai Institute for the Romanisation of Thai words. There are, however, a few remarkable differences. Whereas the Thai consonant/ว/ is transcribed /w/, we preferred /v/ for the corresponding Lao consonant /ວ/. Thus, the Lao word ວັດ is transcribed *vat* and not *wat*, even for names of Thai monasteries.

The Lao equivalent of the Thai low class consonant /ช/ – pronounced /ch/ – is /ຊ/ which is pronounced /s/. French philologists during coronial times, working both on Lao and Thai literature, preferred the /x/ to represent both Thao /ช/ and Lao /ຊ/. Lao and Thai cognates with the initial consonant /ຊ/ respectively /ช/ would thus be transcribed the same way. When transcribing Lao words, they were thus able to differentiate between the high-class sibilant /ส/ (transcribed /s/) and the low-class sibilant /ຊ/ (transcribed /x/).

For the sake of the readers' convenience, we kept this differentiation only for very common terms, such as xiang (pronounced: siang; Thai chiang), a walled city which was a royal capital or seat of a ruler. As for the vowels /x̄/ (long) and /x̄/ (short), we transcribed it /ü/ (in some cases: /ue/). Finally, we retrained some very common spellings, although they deviate from our system. Examples are Vientiane (Viang Chan) ans Luang Prabang (Luang Phabang).

Acknowledgements

The catalogue is the outcome of scientific research which started with the project entitled "Hidden and Endangered Manuscript Collections Connected to the Supreme Patriarch and Members of the Royal Family of Laos (EAP1398)" which was financially supported by the Endangered Archives Programme of the British Library, funded by ARCADIA, managed by Dr. Khamvone Boulyaphonh, director of the Buddhist Archives of Luang Prabang and supervised by Prof. Dr. Volker Grabowsky, Asia-Africa Institute, University of Hamburg, Germany, from 2021 to 2023.

We are deeply indebted to the British Library and its Endangered Archives Programme (EAP) for making possible the research eventually leading to this catalogue.

We are most grateful to the National Library of Laos for its long-term collaboration and its contributions to the preservation of Lao manuscripts through the project, "The Preservation of Lao Manuscripts Programme (PLMP)".

The Most Venerable Pha Onekeo Sittivong/Kittipattho, abbot of Vat Pa Pha O, chairman of the Lao Buddhist Fellowship Organisation, Luang Prabang province, serenely presided over our work and sustained us with constant encouragement and advice.

Moreover, we would like to express our sincere gratitude to Hans Georg Berger, German writer and photographer, spiritus rector of our research on Lao Buddhism in Luang Prabang over the last twenty years, for his advice and tireless encouragement and motivation.

We are grateful to Sathu Pho Sisanga, former abbot of Vat Mai, Mr. Nopphavong Sisaloemsak, head of the Pa Kham village, Mr. Bandit, member of the Vat Mai monastery committee. Finally, we wish to thank our team members at the Buddhist Archives of Luang Prabang: Monk Khamvanh Thatsaphone, Monk Vanhny Sonevilaiphet, Phap Pisavath, Bounsou Saytham, Somsack Thongsavatphon, Somvanh Ounditsack and Saengchan Soukmany. Whatever mistakes and inaccuracies remain are our sole responsibility.

Researcher team posing for the portrait at the Buddhist Archives of Luang Prabang on 25 August 2022. From l–r: Bounsou Saytham, Dr. Khamvone Boulyaphonh, Dr. Silpsupa Jaengsawang, Prof. Dr. Volker Grabowsky, Somvanh Ounditsack, Phap Pisavath and Saengchan Soukmany.

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Phap Pisavath
Bounsou Saytham

August 2021 – August 2023

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Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The folios are damaged by insects at the left end.

Description: ທຳມະທາດກະຖາ ຫຼື ທາຕຸກະຖາ ວ່າດ້ວຍ ທາດ ເປັນຄຳພີທີ ๓ ແຫ່ງພະອະພິທຳ ເປັນການສິງເຄາະ ຫົວຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໂດຍແບ່ງອອກ ເປັນ ๕ ໝວດຄື:

๑. ນະຍະມາຕິກາ ຄື ການຈຳແນກຫົວຂໍ້ທຳ ມີ ๑๔ ປະການ,

๘. ອັບພັນຕະຣະມາຕິກາ ຄື ສະພາວະທຳພາຍໃນ ມີ ๘๘ ປະການ,

๓. ນະຍະມຸຂະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ເປັນຫລັກແຫ່ງໄນ ມີ ๔ ປະການ,

๔. ລັກຂະນະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ສະແດງລັກສະນະທີ່ມີສ່ວນສະເໝີກັນແລະບໍ່ ສະເໝີກັນ ມີ ๘ ປະການ,

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4. *Lakkhaṇa-mātikā*: Characteristics of the methods, 2 sections.
5. *Bāhira-mātikā*: External states of enquiry, 3 sections.

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ທຳມະທາດກະຖາ (ຜູກຕົ້ນ)*
Bali Thammathat Katha (*Phuk ton*)
Pālī Dhammadhātu Kathā (Fascicle 1)

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

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5. *Bāhira-mātikā*: External states of enquiry, 3 sections.

Colophon: None
Date: 1856
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທາດກະຖາ (ຜູກຖ້ວນ ๘)*
That Katha (*Phuk thuan 2*)
Dhammadhātu Kathā (Fascicle 2)

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are broken at the ends.

Description: ທຳມະທາດກະຖາ ຫຼື ທາຕຸກະຖາ ວ່າດ້ວຍທາດ ເປັນຄຳພີທີ ๓ ແຫ່ງພະອະພິທຳ ເປັນການສິງເຄາະ ຫົວຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໂດຍແບ່ງອອກ ເປັນ ๕ ໝວດຄື:

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Colophon: None
Date: 1856
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທາດກະຖາ (ຜູກຖ້ວນ ๓)*
That Katha (*Phuk thuan 3*)
Dhammadhātu Kathā (Fascicle 3)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 44 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະທາດກະຖາ ຫຼື ທາຕຸກະຖາ ວ່າດ້ວຍທາດ ເປັນຄຳພີທີ ๓ ແຫ່ງພະອະພິທຳ ເປັນການສິງເຄາະ ຫົວຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໂດຍແບ່ງອອກ ເປັນ ๕ ໝວດຄື:

๑. ນະຍະມາຕິກາ ຄື ການຈຳແນກຫົວຂໍ້ທຳ ມີ ๑๔ ປະການ,

๘. ອັບພັນຕະຣະມາຕິກາ ຄື ສະພາວະທຳພາຍໃນ ມີ ๘๘ ປະການ,

๓. ນະຍະມຸຂະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ເປັນຫລັກແຫ່ງໄນ ມີ ๔ ປະການ,

๔. ລັກຂະນະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ສະແດງລັກສະນະທີ່ມີສ່ວນສະເໝີກັນແລະ ບໍ່ສະເໝີກັນ ມີ ๘ ປະການ,

๕. ພາຫິຣະມາຕິກາ ຄື ສະພາວະທຳພາຍນອກ ມີ ๓ ປະການ.

Thamma That Katha or *Dhātukathā* is on elements and the third treatise of the *Abhidhamma Piṭaka*. The text is a collection of different Dhamma topics categorized into elements, aggregates, and spheres and was written in Pali. There are five sections:
1. *Naya-mātikā*: Methods, 14 sections.
2. *Abbhantara-mātikā*: Internal states of enquiry, 22 sections.
3. *Nayamukha-mātikā*: Principles of the methods, 4 sections.
4. *Lakkhaṇa-mātikā*: Characteristics of the methods, 2 sections.
5. *Bāhira-mātikā*: External states of enquiry, 3 sections.

Colophon: None
Date: 1856
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ທຳມະທາດກະຖາ (ຜູກ ๗)*
Bali Thammathat Katha (*Phuk 8*)
Pālī Dhammadhātu Kathā (Fascicle 6)

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Five.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະທາດກະຖາ ຫຼື ທາຕຸກະຖາ ວ່າດ້ວຍທາດ ເປັນຄຳພີທີ ๓ ແຫ່ງພະອະພິທຳ ເປັນການສິ່ງເຄາະຫ້ອຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໂດຍແບ່ງອອກເປັນ ๕ ໝວດຄື:

๑. ນະຍະມາຕິກາ ຄື ການຈຳແນກຫ້ວຂໍ້ທຳ ມີ ๑๔ ປະການ,

๘. ອັບພັນຕະຣະມາຕິກາ ຄື ສະພາວະທຳພາຍໃນ ມີ ๘๘ ປະການ,

๓. ນະຍະມຸຂະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ເປັນຫລັກແຫ່ງໄນ ມີ ๔ ປະການ,

๔. ລັກຂະນະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ສະແດງລັກສະນະທີ່ມີສ່ວນສະເໝີກັນແລະບໍ່ສະເໝີກັນມີ ๘ ປະການ,

๕. ພາຫິຣະມາຕິກາ ຄື ສະພາວະທຳພາຍນອກ ມີ ๓ ປະການ.

Thamma That Katha or *Dhātukathā* is on elements and the third treatise of the *Abhidhamma Piṭaka*. The text is a collection of different Dhamma topics categorized into elements, aggregates, and spheres and was written in Pali. There are five sections:
1. *Naya-mātikā*: Methods, 14 sections.
2. *Abbhantara-mātikā*: Internal states of enquiry, 22 sections.
3. *Nayamukha-mātikā*: Principles of the methods, 4 sections.
4. *Lakkhaṇa-mātikā*: Characteristics of the methods, 2 sections.
5. *Bāhira-mātikā*: External states of enquiry, 3 sections.

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັດຖະປຸກຄະລະ (ຜູກຕົ້ນ)*
Atthapukkhala (*Phuk ton*)
Atthapuggala (Fascicle 1)

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ปุกคะละบับยัด ว่าด้วย ภาบกำนิดปะเพดบุกคิน เป้นคำพิทิ ๔ แห่งพะอะพิทำ เป้นภาบอะทิบายถวามมพายของบุกคินปะเพดต่างๆ. เนื้อในฆุมเป้นพาสาบาลิ แบ่งออกเป้น ๗ ปะกาบคือ:

๑. ปุกคะละบับยัดติ คือ ภาบบับยัดกั่งอกับบุกคิน,

๘. ขันทะบับยัดติ คือ ภาบบับยัดขัน ๕ ปะกาบ,

๗. อายะตะนะบับยัดติ คือ ภาบบับยัดอายะตะนะ ๑๘ ปะกาบ,

๘. ทาตุบับยัดติ คือ ภาบบับยัดทาด ๑๘ ปะกาบ,

๕. สัจจะบับยัดติ คือ ภาบบับยัดสัดจะ ๘ ปะกาบ,

๗. อินทะริยะบับยัดติ คือ ภาบบับยัดอินซี ๘๘ ปะกาบ.

Puggalapaññatti is on the designation of human types and the fourth treatise of *Abhidhamma Piṭaka*. The text describes qualities of individuals and personality types and was written in Pali. Explanation of personality types comprises six sections:
1. *Puggala-paññatti*: The notion of human types,
2. *Khandha-paññatti*: The notion of 5 aggregates,
3. *Āyatana-paññatti*: The notion of 12 sense-organs,
4. *Dhātu-paññatti*: The notion of 18 elements,
5. *Sacca-paññatti*: The notion of 4 truths, and
6. *Indriya-paññatti*: The notion of 22 sense-organs.

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *บาลิ บุกคะละ (ผูก ๘)*
Bali Bukkhala (*Phuk 2*)
Pālī Puggala (Fascicle 2)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ปุกคะละบับยัด อ่าด้วย ภาบภำนิดปะเพดบุกคิน เป้ันคำพิทิ ๔ แห่งพะอะพิทำ เป้ันภาบอะทิบายคอามมพายของบุกคินปะเพดต่างๆ. เน้ือในขุ้นเป้ันพาสาบาลิ แบ่งออกเป้ัน ๗ ปะภาบคิ:

๑. ปุกคะละบับยัดติ คิ ภาบบับยัดกั่งอกับบุกคิน,

๘. ขันทะบับยัดติ คิ ภาบบับยัดขัน ๕ ปะภาบ,

๗. อายะตะนะบับยัดติ คิ ภาบบับยัดอายะตะนะ ๑๘ ปะภาบ,

๔. ทาตุบับยัดติ คิ ภาบบับยัดทาด ๑๘ ปะภาบ,

๕. สัจจะบับยัดติ คิ ภาบบับยัดสัดจะ ๔ ปะภาบ,

๗. อินทะริยะบับยัดติ คิ ภาบบับยัดอินซิ ๘๘ ปะภาบ.

Puggalapaññatti is on the designation of human types and the fourth treatise of *Abhidhamma Piṭaka*. The text describes qualities of individuals and personality types and was written in Pali. Explanation of personality types comprises six sections:
1. *Puggala-paññatti*: The notion of human types,
2. *Khandha-paññatti*: The notion of 5 aggregates,
3. *Āyatana-paññatti*: The notion of 12 sense-organs,
4. *Dhātu-paññatti*: The notion of 18 elements,
5. *Sacca-paññatti*: The notion of 4 truths, and
6. *Indriya-paññatti*: The notion of 22 sense-organs.

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *อัดถะกะถาบุกคะละบับยัดติ (ผูภา ๔)*
Atthakatha Bukkhalabanyatti (*Phuk* 4)
Atthakathā Puggala-paññatti (Fascicle 4)

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ปุกคะละบับยัด อ่าด้วย ภาบภำนิดปะเพดบุกคิน เป้นคำพิทิ ๔ แห่งพะอะพิทำ เป้นภาบอะทิบายถอาบมพายของบุกคินปะเพดต่างๆ. เบื้อในฆุบเป้นพาสาบาลิ แบ่งออกเป้น ๗ ปะภาบคือ:

๑. ปุกคะละบับยัดติ คือ ภาบบับยัดกั่งอกับบุกคิน,

๘. ขันทะบับยัดติ คือ ภาบบับยัดขัน ๕ ปะภาบ,

๗. อายะตะนะบับยัดติ คือ ภาบบับยัดอายะตะนะ ๑๘ ปะภาบ,

๔. ทาตุบับยัดติ คือ ภาบบับยัดทาด ๑๘ ปะภาบ,

๕. สัจจะบับยัดติ คือ ภาบบับยัดสัดจะ ๔ ปะภาบ,

๗. อินทะริยะบับยัดติ คือ ภาบบับยัดอินซี ๘๘ ปะภาบ.

Puggalapaññatti is on the designation of human types and the fourth treatise of *Abhidhamma Piṭaka*. The text describes qualities of individuals and personality types and was written in Pali. Explanation of personality types comprises six sections:
1. *Puggala-paññatti*: The notion of human types,
2. *Khandha-paññatti*: The notion of 5 aggregates,
3. *Āyatana-paññatti*: The notion of 12 sense-organs,
4. *Dhātu-paññatti*: The notion of 18 elements,
5. *Sacca-paññatti*: The notion of 4 truths, and
6. *Indriya-paññatti*: The notion of 22 sense-organs.

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ติกาบุกคะละ (ผูกดียว)*
Tika Bukkhala (*Phuk diao*)
Ṭīkā Puggala (Single fascicle)

EAP1398_VMS_1_0612

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັດຖະກະຖາປຸກຄະລະບັນຍັດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນການອະທິບາຍຄຳພີປຸກຄະລະ ບັນຍັດ ວ່າດ້ວຍການກຳນົດປະເພດບຸກຄົນ ເປັນຄຳພີທີ ๔ ແຫ່ງພະອະພິທຳປິດົກ.

Atthakathā Puggala-paññatti or the commentary on *Puggala-paññatti* is in Pali and deals with the designation of human types. It is the fourth treatise of *Abhidhamma Piṭaka*.

Colophon: None

Date: 1856

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ໂຍຊະນະອັດຖະກະຖາບຸກຄະລະບັນຍັດຕິ*
Yosana Atthakatha Bukkhalabanyatti
Yojana Atthakathā Puggala-paññatti

EAP1398_VMS_1_0613

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັດຖະກະຖາປຸກຄະລະບັນຍັດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນການອະທິບາຍຄຳພີປຸກຄະລະ ບັນຍັດ ວ່າດ້ວຍ ການກຳນົດປະເພດບຸກຄົນ ເປັນຄຳພີທີ ๔ ແຫ່ງພະອະພິທຳປິດົກ.

Atthakathā Puggala-paññatti or the commentary on *Puggala-paññatti* is in Pali and deals with the designation of human types. It is the fourth treatise of *Abhidhamma Piṭaka*.

Colophon: None

Date: 1856

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນຸດີກາບຸກຄະລະບັນຍັດຕິ*
Anudika Bukkhalabanyatti
A Sub-subcommentary of Puggala-paññatti

EAP1398_VMS_1_0614

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັງຄະຫະຫຼືອະພິທຳມັດສັງຄະຫະ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຄຳພີອັດຖະກະຖາພະອະພິທຳ ໂດຍພະອະນຸຣຸດທາຈານຊາວອິນເດຍທີ່ໄປສຶກສາພະອະພິທຳທີ່ປະເທດສີລັງກາ ແຕ່ງຂຶ້ນໃນປີ ພ.ສ. ๙๐๐ (ຄ.ສ. ๓๕๗) ໂດຍໄດ້ປະມວນເນື້ອໃນຈາກພະອະພິທຳທີ່ພະສຳມາສຳພຸດທະເຈົ້າຊົງສະແດງ ໄວ້ທັງ ๗ ຄຳພີເຂົ້າໄວ້ໂດຍຫຍໍ້ ເພື່ອໃຫ້ງ່າຍແລະສະດວກແກ່ການສຶກສາແລະຈົດຈຳ. ດັ່ງນັ້ນ ພະອະພິທຳມັດສັງຄະຫະ ຈຶ່ງພາຍເຖິງຄຳພີເຊິ່ງລວບລວມເນື້ອຄວາມຂອງພະອະພິທຳທັງ ๗ ຄຳພີ ໄວ້ໂດຍຫຍໍ້ ແບ່ງເປັນ ๙ ຕອນ. ເມື່ອຫຍໍ້ພະອະພິທຳ ທັງ ๗ ຄຳພີ ໃຫ້ສັ້ນທີ່ສຸດແລ້ວ ກໍໄດ້ແກ່ ຈິດ, ເຈຕະສິກ, ຮູບ, ນິບພານ ແລະບັນຍັດ.

Saṅgaha or *Abhidhamma-saṅgaha* is in Pali and the commentary on *Abhidhamma* Piṭaka. It was composed in BE 900 (AD 357) by Venerable Anuruddha, an Indian monk scholar who studied the *Abhidhamma* in Sri Lanka. He compiled and made a brief version of all seven treatises of the *Abhidhamma* taught by Gotama Buddha, so that the seven treatises could be easily learnt and memorized. *Abhidhamma-saṅgaha* thus covers all the seven treatises in brief. There are nine chapters. The seven treatises are summarized into consciousness (*cita*), mental factors (*cetasika*), corporality (*rūpa*), Enlightenment (*nibbāna*), and commandment (*paññatti*).

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ปะอุ๋ะมังคะละ พะมะหาสังฆาดธาขุะได้ ๑๘๑๒ ตัว ปีธอายสี่ เดือม ๑๑ ขึ้น ๘ ค่ำ อัม ๗ มื้กัดมิด ธิดจะบาแล้วยามกองๆาย ๒ายมิ สิมเด๊ดมะหาพูมมิปาละมะหามะคะธะธาขุะหามิ สีสัดตะบาคะมะขุด อุดตะมะคะขุะธะขุะหามิ สุอัมมะจับหะมะหาปุนยา มะหาพะธาขุะมาตา พะธาขุะเสดถา พะธาขุะกะมิดถา พะธาขุะกับยา พะธาขุะบุดตะทิตะ นัดตา ฮัดติยะธาขุะวิงสา มิมะหุธะฒาธิมมะมะจิดตะเจตะบาใสสุด ในอุ๋ะพะพุดหะสาสะ๒าเป้นฮับยิ่ง จิ่ง๒้อมกับส้างยั้งพะสัดทำมะคำพิละ *บาลีสังฆะหะ*

ໝວດນີ້ ໄວ້ໃນພະພຸດທະໂຊຕະກະສາສະໜາ ຍາວະ ມັກຄະ ຜະລະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Pavòramangkhala Pha Mahasangkatrasa (CS) 1218, a *hwai si* year, on the fourth waxing-moon day of the eleventh lunar month, the sixth day of the week (Friday), a *kat mot* day,[1] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). His Majesty King of the kingdom of Sisattanakhanahut Uttamakhasarasathani Suvannachantha, his mother, his brothers, his sisters, his wife, his children, his grandchildren, and all his relatives had the ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Pali Sangkhaha* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna certainly).

Date: CS 1218, a *hwai si* year (3 Oct 1856)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty King of Lan Xang, his mother, his brothers, his sisters, his wife, his children, his grandchildren, and all his relatives.
Titles: *ບາລີ ສັງຄະຫະ (ຜູກຕົ້ນ)*
Bali Sangkhaha (*Phuk ton*)
Pālī Saṅgaha (Fascicle 1)

EAP1398_VMS_1_0615

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສັງຄະຫະຫຼືອະພິທຳມັດສັງຄະຫະ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຄຳພີອັດຖະກະຖາພະອະພິທຳ ໂດຍພະອະນຸຣຸດທາຈານຊາວອິນເດຍທີ່ໄປສຶກສາພະອະພິທຳທີ່ປະເທດສີລັງກາ ແຕ່ງຂຶ້ນໃນປີ ພ.ສ. ๗๐๐ (ຄ.ສ. ๑๕๗) ໂດຍໄດ້ປະມວນເນື້ອໃນຈາກພະອະພິທຳທີ່ພະສຳມາສຳພຸດທະເຈົ້າຊົງສະແດງ ໄວ້ທັງ ๗ ຄຳພີເຂົ້າໄວ້ໂດຍຫຍໍ້ ເພື່ອໃຫ້ງ່າຍແລະສະດວກແກ່ການສຶກສາແລະຈົດຈຳ. ດັ່ງນັ້ນ ພະອະພິທຳມັດສັງຄະຫະ ຈຶ່ງໝາຍເຖິງ ຄຳພີເຊິ່ງລວບລວມເນື້ອຄວາມຂອງພະອະພິທຳທັງ ๗ ຄຳພີ

[1] 1218 Asvina 4 = Friday, 3 October 1856. This day is indeed a *kat mot* day.

ไວ້ໂດຍຫຍໍ້ ແບ່ງເປັນ ๙ ຕອນ. ເມື່ອຫຍໍ້ພະອະພິທຳ ທັງ ๗ ຄຳພີ ໃຫ້ສັ້ນທີ່ສຸດແລ້ວ ກໍໄດ້ແກ່ ຈິດ, ເຈຕະສິກ, ຮູບ, ນິບພານ ແລະບັນຍັດ.

Saṅgaha or *Abhidhamma-saṅgaha* is in Pali and the commentary on *Abhidhamma* Piṭaka. It was composed in BE 900 (AD 357) by Venerable Anuruddha, an Indian monk scholar who studied the *Abhidhamma* in Sri Lanka. He compiled and made a brief version of all seven treatises of the *Abhidhamma* taught by Gotama Buddha, so that the seven treatises could be easily learnt and memorized. *Abhidhamma-saṅgaha* thus covers all the seven treatises in brief. There are nine chapters. The seven treatises are summarized into consciousness (*cita*), mental factors (*cetasika*), corporality (*rūpa*), Enlightenment (*nibbāna*), and commandment (*paññatti*).

Colophon: None
Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ສັງຄະຫະ (ຜູກ ๘)*
Bali Sangkhaha (*Phuk* 2)
Pālī Saṅgaha (Fascicle 2)

EAP1398_VMS_1_0616

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັງຄະຫະຫຼືອະພິທຳມັດສັງຄະຫະ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຄຳພີອັດຖະກະຖາພະອະພິທຳ ໂດຍພະອະນຸຣຸດທາຈານຊາວອິນເດຍທີ່ໄປສຶກສາພະອະພິທຳທີ່ປະເທດສີລັງກາ ແຕ່ງຂຶ້ນໃນປີ ພ.ສ. ๗๐๐ (ຄ.ສ. ๓๕๗) ໂດຍໄດ້ປະມວນເນື້ອໃນຈາກພະອະພິທຳທີ່ພະສຳມາສຳພຸດທະເຈົ້າຊົງສະແດງ ໄວ້ທັງ ๗ ຄຳພີເຂົ້າໄວ້ໂດຍຫຍໍ້ ເພື່ອໃຫ້ງ່າຍແລະສະດວກແກ່ການສຶກສາແລະຈົດຈຳ. ດັ່ງນັ້ນ ພະອະພິທຳມັດສັງຄະຫະ ຈຶ່ງໝາຍເຖິງຄຳພີເຊິ່ງລວບລວມເນື້ອຄວາມຂອງພະອະພິທຳທັງ ๗ ຄຳພີ ໄວ້ໂດຍຫຍໍ້ ແບ່ງເປັນ ๙ ຕອນ. ເມື່ອຫຍໍ້ພະອະພິທຳ ທັງ ๗ ຄຳພີ ໃຫ້ສັ້ນທີ່ສຸດແລ້ວ ກໍໄດ້ແກ່ ຈິດ, ເຈຕະສິກ, ຮູບ, ນິບພານ ແລະບັນຍັດ.

Saṅgaha or *Abhidhamma-saṅgaha* is in Pali and the commentary on *Abhidhamma* Piṭaka. It was composed in BE 900 (AD 357) by Venerable Anuruddha, an Indian monk scholar who studied the *Abhidhamma* in Sri

Lanka. He compiled and made a brief version of all seven treatises of the *Abhidhamma* taught by Gotama Buddha, so that the seven treatises could be easily learnt and memorized. *Abhidhamma-saṅgaha* thus covers all the seven treatises in brief. There are nine chapters. The seven treatises are summarized into consciousness (*cita*), mental factors (*cetasika*), corporality (*rūpa*), Enlightenment (*nibbāna*), and commandment (*paññatti*).

Colophon: ลาบที ๘๐ ໜ้า ๑: บาลิสังคะหะแลเจ๊าเธีย ย่าสิงภาท้อม ธิดจะบาแล้อ เดือม ๑๑ ขึ้น ๓ ค่ำ อัม ๕ ยามท่ำๆอัมแล.

Folio 20 on the recto side: *Pali Sangkhaha*, dear all. Please do not doubt anything. The writing was accomplished on the third waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday), at noon.

Date: 1856
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *บาลิ สังคะหะ (ผูภา ๓)*
Bali Sangkhaha (*Phuk* 3)
Pālī Saṅgaha (Fascicle 3)

EAP1398_VMS_1_0617

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 2.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 52. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: สัดทา บิดสูดมิน เนื้อถอามเปันพาสาบาลิ พะสิงสามะเนนและซาอพุดใช้ในพิทีสูดมิน.
Saddhā, a Pali prayer. It is used by monks, novices, and Buddhists at chanting ceremonies.

Colophon: ลาบที ๕๐ ໜ้า ๑: จุนละสังภาด ได้ ๑๘๓๕ ตือ ปิก่าเธิ้า เดือม ๗ ลิง ๕ ค่ำ อัม ๑ มื้ เปิกเสัด ธิดจะบาแล้อยามภอๆๆาย ๒ายมิ ปูาสิมเดัดพะเปันเจ๊าได้ส้าๆ *สูดมิมน้อย สูดมิมภาๆ สัดทาสังคะหะ* ไว้กับสาสะ๒าพะพุดทะเจ๊า ตาบต่เท้ๆ ๕๐๐๐ อัดสา ขำให้ได้ดั่งคำมักคำ ปาดถะ๒า ก้ำข้าเท็้น ทุวัๆ ทุวัๆ.

Folio 50 on the recto side: In Chunlasangkat (CS) 1235, a *ka hao* year, on the fifth waning-moon day of the seventh lunar month, the first day of the week (Sunday), a *poek set* day,[2] the writing was accomplished at the time of the

[2] 1235 Jyestha 20 = Sunday, 15 June 1873. This day is indeed a *poek set* day.

morning drum (7:30–9:00 o'clock). The king sponsored this manuscript [entitled] *Sutmon Noi*, *Sutmon Kang*, and *Sattha Sangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. May wishes and desires be fulfilled.

Date: CS 1235, a *ka hao* year (15 June 1873)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ສັດທາ*
Sattha
Saddhā

EAP1398_VMS_1_0618

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 54.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged.

Description: ໜັງສືພະວິໄນ ເລื่ອງกำมะอาจา ເນื้ອໃนฆ์ยนด้อยอักสอนทำล้านนา พาสาบาลิ พะสิงใช้สูด ในพิทิอุปะสิมบิดใท้พิกขุในพะพุดทะสาสะหา.

Vinaya text on the *Kammavācā*. The text was written in Pali with the Lan Na script. Monks chant this text for Buddhist monkhood ordination.

Colophon: (๑) ลานที ๘๕ หน้า ๘: ยัดติกำมะอาจาผูกนี้ ผูข้าสร้างปิธ้องใถ้ สักกะพะทะ ๑๑๘๗ ติอ ปีสะเถัดแล้วยามกองแลง เดือน ๑๑ แรม ๘ ถ่ำ เมงวัน ๕ ไท [มื้]กิดสัน ปะธับพะปุนนะวัน นั้นแล.

(๘) ลานที ๘๗ หน้า ๘: อุปาสักกะมูนละสัดทา อ้ายช้อย บ้านยิม มิโอกกะปันนะสัดทาโยด ยิ่ง จิ่งได้ฆ์นขอายหายังใบลานมาสร้างยัง *กำมะอาจาพุดทะอะจะนะเจิ้า* ไว้ถ้ำชูสาสะหา พะพุดทะโถตะมะเจิ้า ตาบ ๕ พันพะอัดสา แท้แล.

(1) Folio 25 on the verso side: This *Ñatti Khammavācā* manuscript was done by me in a *huang khai* year, Sakkaphatha 1153, at the time of the morning drum (7:30–9:00 o'clock), on the second waning-moon day of the eleventh lunar month, the fifth day of the week (Thursday), a *kot san* day.[3].
(2) Folio 26 on the verso side: The lay principal initiator was Ai Sòi from Ban Nyom. [He] had religious faith and managed to provide blank palm leaves to produce this manuscript [entitled] *Kammavācā Buddhavacana Cao* in

[3] 1153 Asvina 17 = Friday, 14 October 1791. However, this day was a *kat pao* day.

support of the Teachings to Gotama Buddha to last until the end of 5000 years.

Date: CS 1153 (14 Oct 1791)
Script(s): Tham Lanna
Language(s): Lanna, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Ai Sòi from Ban Nyom
Titles: *ສູດອຸປະສຳປະທະກຳ (ກຳມະວາຈາ)*
Sut Upasampathakam (*Kammavacha*)
Sut Upasampadakamma (Kammavācā)

EAP1398_VMS_1_0619

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ສູດມົນ ໝາຍເຖິງ ບົດສູດມົນທີ່ເປັນພາສາບາລີ ພະສົງໃຊ້ຈະເລີນພຸດທະມົນໃນພິທີທຳບຸນຕ່າງໆ. ເນື້ອໃນເລີ່ມຕັ້ງແຕ່ບົດນຳຕຳນານ ວັນທິຕະວາ ໄປຈົນເຖິງ ອາຕານາຕິຍະປະຣິດຕັ໋ງ (ວິປັດສີ).

Sut Mon, or Pali prayers chanted by monks at merit-making ceremonies. The text starts with the introduction and *Vanditvā* and ends at *Āṭānāṭiya-paritta* or *Vipassi* (Homage to the past Buddas).

Colophon: (๑) ลานที่ ๑๓ ໜ້າ ๘: ธิดจะนาแล้วยามเช้ำแลเจ๊ำเธีย ติอบ่ำงามปานใด ติภาภำดิ เหลือภำดิ ให้ค่อยพิจาละนาข้าแด่ท้อบ.

(๘) ลานที่ ๑๔ ໜ້າ ๑: จุนละสังกาดธาฉะได้ ๑๘๗๕ ติอ ปีก่ำเธ๊ำ เดือบ ๗ ขึ้น ๑๐ ค่ำ วัน ๑ ธิดจะนาแล้วยามเช้ำ มูนละสัดทา ໝายมี ลืมเด๊ดสังธาฉาธัดตะนะปันยา วัดสีสะทวัน เทวะโลภ มีใจใสสัดทาเป๋นอันยิ่ง จิ่งได้สำๆ *สูดมิ๋นน้อย* ผูกนี้ ไว้กับพะสาสะหนาพะโคตะมะเจ๊ำ ตาบต่ำเท๊ำ ๕ พันอัดสา ขอให้ฉะละโภสิบฝูงนี้ จิ่งเป๋นอุปัดนิไสปัดไจยะ ค้ำชู ทังฉาดนี้และฉาดหน้า ตาบต่ำเท๊ำเข๊ำสูพะนิพานแด่ ภำข้ำเทิ้น นิบพานะ ปัดจะโย โหตุ เม นิดจัง นิดจัง ทุอัง ทุอัง.

(1) Folio 13 on the verso side: The writing was accomplished in the morning. My handwriting was not that beautiful. Please consider it if there are any mistakes or exceed.
(2) Folio 14 on the recto side: In Chunlasangkatrasa (CS) 1295, a *ka hao* year, on the tenth waxing-moon day of the eighth lunar month, the first day

of the week (Sunday),[4] the writing was accomplished in the morning. Somdet Sangkharasa Rattanapannya from Vat Sisavanthevalok, the principal initiator, had the most ardent religious faith and sponsored this manuscript [entitled] *Sutmon Nòi* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support me in this and next lives until I attain Nibbāna. *Nibbāna paccayo hotu me niccaṃ niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for me to reach Nibbāna certainly and constantly).

Date: CS 1295, a *ka hao* year (2 July 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Sangkharasa Rattanapannya from Vat Sisavanthevalok
Titles: *ສູດມົນ (ຫຼກຕົ້ນ)*
Sut Mon (*Phuk* 1)
Prayers (Fascicle 1)

EAP1398_VMS_1_0620

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.1 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ສູດມົນເດິກ ໝາຍເຖິງ ບົດສູດມົນທີ່ເປັນພາສາບາລີ ຊາວພຸດທັງຫຼາຍ ໂດຍສະເພາະພະສົງ ສາມະເນນໃຊ້ສູດມົນຕອນເຊົ້າຢູ່ທີ່ວັດ. ເນື້ອໃນເລີ່ມຕົ້ນບົດວັນທາຄູບາອາຈານ “ອຸກາສະ ວັນ ທາມິ ພັນເຕ ສັບພັງ ອະປະຣາທັງ ຂະມະຖະເມ ພັນເຕ...” ໄປຈົນເຖິງ ປັນຍາປາຣະມີ ໓໐ ທັດ.

Sut Mon Doek or Pali prayers chanted by Buddhists, monks, and novices every morning at their monasteries. The text starts with veneration to teachers “*Ukāsa vandāmibhante sabbaṃ aparādaṃ khamatha me bhante...*” and ends with *Paññāpāramī* 30.

Colophon: ลามที ๓ๅ ข้า ๑: มะหาสังฆาดธาฉะได้ ๑๘๗ๅ ตือ ปีธับเฒ้า เดือน ๑๑ ขึ้น ๑๓ ค่ำ วัน ๗ มื้อ ร้อๆเสัด ธิดจะนาแล้วอยามกอๆวัด มื้ค่ำ ๒ายมิ โพทิปันยา อัดพันหลอๆ ได้มิใจใสสัดทาส้าๆ *สูดมิ้นเดิก* ไว้กับอ๋ธะพุดทะสาสะขาพะโถดิมตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขอให้ผู้ข้าได้ดั่งคำมักคำปาดถะขาโดยดั่งคำมะโนธิดทุกปะการเท้ิน นิบพานัง ปะธะมัง สุกขัง นิดจัง นิดจัง.

[4] 1295 Ashadha 10 = Sunday, 2 July 1953.

Folio 37 on the recto side: In Mahasangkatrasa (CS) 1277, a *hap mao* year, on the thirteenth waxing-moon day of the eleventh lunar month, the sixth day of the week (Friday), a *huang set* day,[5] the writing was accomplished at the time of the monastic drum. Phothipannya from Vat Phan Luang had the religious faith and sponsored this manuscript [entitled] *Sut Mon Doek* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ niccaṃ* (Nibbāna is the greatest bliss certainly).

Date: CS 1277, a *hap mao* year (21 Oct 1915)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phothipannya from Vat Phan Luang
Titles: *ສູດມົນເດິກ*
Sut Mon Doek
Prayers for the Morning Chant

EAP1398_VMS_1_0621

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 58.9 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged at the right end and margins.

Description: ຄິຣິອິສິ ຫຼື ຄິຣິມາມັນທະສູດ ເນື້ອຄວາມເປັນພາສາບາລີ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ ພະຄິຣິມາມິນອາພາດ ເປັນໄຂ້ໜັກ ພະອານິນໄດ້ເຂົ້າໄປກາບທູນໃຫ້ພະ ພຸດທະອົງຊົງຊາບ ແລະຂໍໃຫ້ພະພຸດທະອົງສະເດັດໄປຢ້ຽມ. ພະພຸດທະອົງໄດ້ຕັດບອກໃຫ້ພະອານິນ ຮຽນເອົາສັນຍາ ໑໐ ປະການ ຈາກພະພຸດທະອົງ ແລ້ວໃຫ້ເຂົ້າໄປຫາພະຄິຣິມານິນແລະກ່າວສັນຍາ ໑໐ ປະການນັ້ນແກ່ພະຄິຣິມານິນ ອາການອາພາດນັ້ນກໍຈະສະຫງົບລະງັບໂດຍໄວ. ເມື່ອພະອານິນ ຮຽນເອົາສັນຍາ ໑໐ ປະການແລ້ວ ກໍເຂົ້າໄປສູ່ພະຄິຣິມານິນທີ່ກໍາລັງອາພາດຢູ່ແລະໄດ້ກ່າວສັນຍາ ໑໐ ປະການນັ້ນໃຫ້ພະຄິຣິມານິນຟັງ ເມື່ອພະອານິນກ່າວສັນຍາ ໑໐ ປະການນັ້ນຈົບລົງ ອາການ ອາພາດຂອງພະຄິຣິມານິນກໍສະຫງົບລະງັບລົງ.

Giriisi or *Girimānanda*-sutta. The text is in Pali. During the Buddha's stay at the Jetavana monastery in Savatthi, Venerable Girimānanda got serious sickness. Venerable Ānanda reported the Buddha and asked him to visit Venerable Girimānanda. The Buddha thus gave ten contemplations to Venerable Ānanda and had him recite them to Venerable Girimānanda.

5 1277 Asvina 13 = Thursday, 21 October 1915. This day was, however, a *hap hao* day.

Venerable Ānanda followed his suggestion and Venerable Girimānanda's sickness eventually disappeared.

Colophon: ลานที่ ๓๓ หน้า ๑: จุละสังฆาดได้ ๑๔๙ (ภิกภับ จ.ส. ๑๑๔๙) ติอ ปีธอายสะง้ำ เดือน [...] แธม ๑๓ ค่ำ อัน ๑ มื้เปิกสี ธิดจะนาแล้วยามกอๆแลๆ มะหาสังฆะธาชาบุดสะดิ มิปะสะสัดหาส้าๆ *คิธีอีสีพานยัภ* ไว้ภับในอ๋ธะพุดทะสาสะหนาตาบต่ำเท้ำ ๕ พันอัดสา นิบพานะปัดจะโย โหตุ ทุวัง ทุวัง ทุวัง ก๋ำข้าเท้ิน ข๋ใท้ผู้ข้าได้ดั่งถ๋ามักถ๋าปาดถะหนา ก๋ำข้าเท้ิน.

Folio 33 on the recto side: In Chunlasangkat 148 (corresponding to CS 1148), a *hwai sanga* year, on the thirteenth waning-moon day of the [...] lunar month, the first day of the week (Sunday), a *poek si* day,[6] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Maha Sangkharasa Butsadi had the religious faith and sponsored this manuscript [entitled] *Khiri Isi Phanyak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly). May wishes be fulfilled.

Date: CS 1148, a *hwai sanga* year (1786)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Sangkharasa Butsadi
Titles: *[คิธีอีสี] (คิธีมานันทะสูด)*
[Khiriisi] (Khirimananthasut)
[Giriisi] (Girimānanda Sutta)

EAP1398_VMS_1_0622

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken at the ends.

Description: คิธีอีสี หื คิธีมานันทะสูด เนื้อคอามเป้นพาสาบาลิ. ในสะไหมหนึ่ง พะพุดทะเจ้ำปะทับยู่อัด เชตะอัน เมืองสาอัดถิ พะคิธีมานิมอาพาด เป้นไข้หนัก พะอานิมได้เข้ำไปหาบทูนใท้พะพุดทะอิงชิงชาบ และข๋ใท้พะพุดทะอิงสะเด็ดไปย้ำม. พะพุดทะอิงได้ตัดบอกใท้พะอานิมธ๎งเอิาสันยา ๑๐ ปะการน จาภาพะพุดทะอิง แล้วใท้เข้ำไปหาพะคิธีมานิมและก่าวสันยา ๑๐ ปะการนั้นแก่พะคิธีมานิม อาการอาพาดนั้นก๋ำจะสะหงิบละงับโดยไอ. เมื่อพะอานิม

6 AD 1786/87.

ຮຽນເອົາສັນຍາ ๑๐ ປະການແລ້ວ ກໍເຂົ້າໄປສູ່ພະຄິຣິມານິນທີ່ກຳລັງອາພາດຢູ່ແລະໄດ້ກ່າວສັນຍາ ๑๐ ປະການນັ້ນໃຫ້ພະຄິຣິມານິນຟັງ ເມື່ອພະອານິນກ່າວສັນຍາ ๑๐ ປະການນັ້ນຈົບລົງ ອາການອາພາດຂອງພະຄິຣິມານິນກໍສະຫງົບລະງັບລົງ.

Giriisi or *Girimānanda*-sutta. The text is in Pali. During the Buddha's stay at the Jetavana monastery in Savatthi, Venerable Girimānanda got serious sickness. Venerable Ānanda reported the Buddha and asked him to visit Venerable Girimānanda. The Buddha thus gave ten contemplations to Venerable Ānanda and had him recite them to Venerable Girimānanda. Venerable Ānanda followed his suggestion and Venerable Girimānanda's sickness eventually disappeared.

Colophon: (๑) ลานที ๑ ໜ້າ ๑: ຂຶ້ນເลกสังฆาด ๑๘๐๗ ตึอ ปีเม็งมิด ไมสาน เปันพะยาแก่ไม้ทังหลาย. สังฆาด ได้ ๑๘๐๒ ตึอ ปีรอายสะง้ำ เดือน ๕ แรม ๘ ค่ำ มื้เม็งเป้ำ...

(๘) ลานที ๘๗ ໜ้า ๑: จุนละสังฆาดธาชาได้ร้อยปาย ๗๕ (ภิงกับ จ.ส. ๑๑๗๕) ตึอ ปี ก่าใค้ เดือน ๑ ขึ้น ค่ำนึ่ง วัน ๗ มื้ภาบสะง้ำ ธิดจะบาแล้วยามแฤใก้ค่ำแล มิเจ้าสังคะธาชา ที่มีสัดทาส้าๆ *บาลิสูดมิน* ไว้กับสาสะໜา ๓๖บต่เพี้ำ ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหตุ สาทุ ผู้ข้าเกิดมาชาดใดก็ดี ขໍให้ได้บอดในสาสะໜาซู่ชาด ขໍชิงปิดตะภะเพื่อมดั่งแผนดิน ขໍให้มิสิงม่อนเพื่อมดั่งสิงมะหาพิม ก็ข้าเทิ้น สาทุ สาทุ ขໍให้แล้วดั่งคำปาดถะໜาทัง มอนเทิ้น ทุวัง ทุวัง.

(1) Folio 1 on the recto side: In Sangkat (CS) 1209, a *moeng mot* year, Mai San was a Phanya (advisor to the king) who transported woods. Sangkat 1208, a *hwai sanga* year, the second waning-moon day of the fifth lunar month, a *moeng pao* day,[7] ...

(2) Folio 26 on the recto side: In Chunlasangkat hundred and 65 (corresponding to CS 1165), a *ka khai* year, on the first waxing-moon day of the first lunar month, the seventh day of the week (Saturday), a *kap sanga* day,[8] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Chao Sangkharasa sponsored this manuscript [entitled] *Pali Sut Mon* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu sādhu* (May this be a condition to reach Nibbāna, Amen!). May I be ordained as a Buddhist monk in every of my future life. May I be excellent in Tipiṭaka like the earth. May my voice be as beautiful as God Brahma's. *Sādhu sādhu* (Amen, amen). May my wishes be fulfilled.

Date: CS 1209, a *hwai sanga* year (2 April 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sangkhasa
Titles: *ຄิธิ (ຄิธิมานันทะสูด, ผูภา ๓)*
Khiri (*Khirimananthasut*, *Phuk* 3)

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7 1208 Caitra 17 = Friday, 2 April 1847. This day was, however, a *moeng mao* day.
8 1165 Margasirsha 1 = Tuesday, 15 November 1803. This day was, however, a *ka khai* day.

Giri (Girimānanda Sutta, fascicle 3)

EAP1398_VMS_1_0623

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 3.7 cm, width 55.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged at the right end.

Description: ພານຍັກ ເນື້ອໃນເປັນພາສາບາລີ ເປັນບົດສູດມົນທີ່ໃຊ້ສູດໃນພິທີສູດພານຍັກ ຊຶ່ງເປັນພິທີກຳທີ່ເຊື່ອກັນວ່າ ສາມາດກຳຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍ ແລະປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດແລະຜູ້ສະດັບຮັບຟັງ ໃຫ້ມີຄວາມຜາສຸກ. ເນື້ອຫາໃນການສູດໄດ້ນຳເອົາມາຈາກອາຕານາຕິຍະສູດ ກ່າວເຖິງ ທ້າວເຈຕຸໂລກກະບານທັງ ๔ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ຂາບທູນໃຫ້ພະພຸດທະອົງຊົງຊາບວ່າ ສາວົກຂອງພະພຸດທະອົງທີ່ໄປບຳເພັນພຽນຢູ່ໃນປ່າ ອາດຈະຖືກພວກຍັກທີ່ຍັງເປັນມິດສາທິດຖິ ບໍ່ເຫຼື້ອມໃສໃນຄຳສອນຂອງພະຕະຖາຄົດ ຈັກກ່ຳກວນແລະທຳອັນຕະລາຍໄດ້ ດ້ວຍເຫດນີ້ ຈຶ່ງທູນໃຫ້ພະພຸດທະອົງ ຊົງຮຽນພະຄາຖາບົດໜຶ່ງ ເພື່ອໃຫ້ຍັກເຫລົ່ານັ້ນເກີດຄວາມເຫຼື້ອມໃສ ພະພຸດທະອົງຊົງຮັບ ຈາກນັ້ນ ທ້າວເຫວດສຸວັນ ຈຶ່ງກ່າວຄາຖາອາຕານາຕິຍະສູດນີ້.

Bhāṇayakkha (*Phanyak*) is a Pali prayer chanted at the Phan Yak ceremony, of which its efficacy is believed tutelary and protective. Those who listen to the prayer will be guarded and blessed with happiness. The content was derived from *Āṭānāṭiya-sutta* that deals with the four heavenly kings who discussed with the Buddha on protection strategies. They informed the Buddha that ogres who were not faithful in Buddhism would likely disturb and harm the Buddha's disciples during their meditation practices in the forest. They therefore suggested the Buddha learn an incantation to make them get faith. The Buddha agreed and Lord Vessuvanna uttered the stanza known as *Āṭānāṭiya-sutta*.

Colophon: ลานที่ ๑๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๘๐๐๐ ປາຍ ๘๐๐ ปาย ๖ (ภ้ากับ พ.ส. ๘๘๐๖) ติอ ปีกาบสี่ พะมะหาทำมะธัดตะนะปันยา มิสัดทาส้าๆ *สูดมิน* นี้ไว้กับสาสะໜา ใหเได้เถิง ๓ ปะการน มีนิบพานเป็นที่สั้งทุกทังมอน กำข้าเทิ้น นิดจัง ดั่งนี้.

Folio 18 on the recto side: In Chunlasangkat 2000 and 200 and 6 (corresponding to CS 2206), a *kap si* year, Pha Maha Thammarattanapannya sponsored this manuscript [entitled] *Sut Mon* to support the Teachings of the Buddha. [May I] reach the three states of happiness of which Nibbāna is the greatest bliss certainly.

Date: BE 2206, a *kap si* year (1664/65)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown
Sponsor(s): Pha Maha Thammarattanapannya
Titles: *ພານຍັກ*
Phannyak
Giant Pan

EAP1398_VMS_1_0624

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.1 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອິຕິປິໂສ ເນື້ອໃນເປັນຄາຖາພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄາຖາວ່າ ພຸດທາທິໂຈ ມະຫາເຕໂຊ ທຳມະຈັນໂທ ຣະສາຫະໂຣ ສັງຄະຕາຣະຄະໂນ ເສດໂຖ ອັມເຫ ຮັກຂັນຕຸ ປາຍະໂຕ ເປັນຕົ້ນ ເປັນພະຄາຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສັງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອົງ.

Itipiso, or Pali incantations. The text starts with "*Buddhādicco mahātejo dhammacando rasāharo saṅghatāragano settho amhe rakkhantu pāyato*…." This incantation is used at the Buddha image consecration ceremony (*Buddhābhiseka*) and other great festivals, such as the Vessantara Jataka festival, in order to recollect the virtues of the Buddha, the Dhamma, and the Sangha, and the perfections of the Buddha.

Colophon: ລານທີ ๑๕ ໜ້າ ๑-๘: ສີສະຫວັດສະດີ ສີສຸມັງຄະລະ ມະຫາຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๒๑ ຕີວ ປີກັດມິດ ເດືອນ ๑๘ ແຮມ ๗ ຄ่ຳ ກົດສະງ້າ ວັນ ฝ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ເຈົ້າຄຳຂ່ຳ ໃນພະຣາດຊະວັງຫລວງ ມີໃຈເຫລື້ອມໃສສຸດຍິ່ງໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມດ້ວຍຍາຕິກາພັນທຸວົງສາ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື *ສູດອິຕິປິໂສ* ຜູກນີ້ ທານໄປຫາສາມີຜູ້ເປັນຜົວຊື່ ສຸຣິວົງຜູ້ເຖິງແກ່ກຳໄປແລ້ວ ຂໍໃຫ້ຜະລະກຸສົນຜົນບຳໄປຕຸ້ມປົກພົກພັນໃຫ້ໄດ້ເຖິງສຸກ ສະໜຸກໃນກອງກຸສົນຜົນນາບຸນອັນນີ້ ຈຶ່ງເປັນວິມານຄຳແລະປາສາດທິບໂດຍຮີບຖີບຜະລັນ ຈຶ່ງມີໃນມື້ນີ້ວັນນີ້ ແດ່ກໍ່ຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

Folio 15 on the recto and verso sides: In Sisavatdi sisumangkhala Maha Chunlasangkatrasa (CS) 1281, a *kat mot* year, on the seventh waning-moon day of the twelfth lunar month, a *kot sanga* day, the sixth day of the week (Friday),[9] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Chao (princess) Kham Kham from the royal palace had the most ardent religious faith in the Teachings of the Buddha. With her relatives, she sponsored this manuscript [entitled] *Sut Itipiso* to dedicate this merit to her

9 1281 Karttika 22 = Friday, 14 November 1919. This day is indeed a *kot sanga* day.

late husband named Surivong who had passed away. May the results of this merit support and move him to a happy place. May this merit be a golden magical castle for him immediately. *Sādhu sādhu anumodāmi* (Amen, amen, I rejoice this merit).

Date: CS 1281, a *kat mot* year (14 Nov 1919)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (princess) Kham Kham from the royal palace
Titles: *ອິຕິປິໂສ*
Itipiso

EAP1398_VMS_1_0625

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທິບພະມົນ ເນື້ອໃນເປັນຄາຖາບົດສູດມົນພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍ ຂັນທະປະຣິດຕະຄາຖາ ເປັນ ຄາຖາປ້ອງກັນສັດຮ້າຍທີ່ມີພິດແລະປ້ອງກັນອັນຕະລາຍທັ້ງປວງ ແລ້ວຕໍ່ດ້ວຍບົດສູດໄຊນ້ອຍ ຫຼືຈຸນ ລະໄຊຍະສິດທິມັງຄະລະຄາຖາ ເປັນບົດສູດທີ່ແຕ່ງໂດຍ ພະມະຫາເທບຫຼວງແຫ່ງເມືອງຊຽງດົງຊຽງ ທອງ (ຫຼວງພະບາງ) ໃນສະຕະວັດທີ ໑໔ ໃນສະໄໝຂອງພະເຈົ້າຟ້າງຸ່ມມະຫາຣາດ ພັນລະນາ ໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ມານທັ້ງປວງ ທັ້ງລ່ວງພົ້ນອຳນາດທ້າວຈະຕຸໂລກາກະບານທັ້ງ ๔, ເປັນໄຊຊະນະ ເໜືອເທວະດາທຸກາຊັ້ນຟ້າ ທັ້ງເປັນໄຊຊະນະອະມະນຸດ, ຍັກ, ພູດຜີປີສາດ ແລະ ອາວຸດທັ້ງຫຼາຍກໍທຳອັນຕະລາຍບໍ່ໄດ້ ດັ່ງນີ້ເປັນຕົ້ນ. ໄຊນ້ອຍ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ໃນລາວ ແລະພາກອີສານຂອງໄທ ໃນສະໄໝກ່ອນ ຈະໃຊ້ສູດເພື່ອຄຸ້ມຄອງປະເທດໃນເວລາເກີດເສິກສົງຄາມ ແຕ່ປັດຈຸບັນ ສູດເພື່ອກຳຈັດປັດເປົ່າພະຍັນຕະລາຍຈາກໄພພິບັດຕ່າງໆ.

Thipphamon or *Dibamanta* (divine spell), a Pali prayer starting with *Khandha-paritta* spelling that is protective against venomous animals and all kinds of danger. The text continues with *Sai Nòi* prayer or *Culajayasiddhimaṅgala-gāthā* that was composed by Phra Maha Thepluang of Xiang Dong Xiang Thòng (Lan Xang Luang Prabang) in the 14th century in the reign of King Fa Ngum. The content of the *Culajayasiddhimaṅgala-gāthā* prayer is on the victory of the Buddha over all devils, the four heavenly kings, all celestial deities, non-humans, giants, spirits, and weapons. *Sai Nòi* is often chanted at auspicious ceremonies in Laos and northeastern Thailand. In the past, this incantation was chanted to protect the country during war time. At present, it is chanted to ward off danger and disasters.

Colophon: ลานທີ ๑๐ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๕ ປີເຕົ່າສັນ ເດືອນ ๙ ຂຶ້ນ ๓ ຄ่ຳ ວັນ ๗ ธิดจะบาแล้วยามกองงาย ໝายมิ ลิมเด้ดพะเจ้าสิสะหว่างวิงสา ภูงพะนะถอนหลวงพะบางได้มิพะธาซะสัดหาส้าง จะตุวิภา ผูกนี้ ไอ้กับสาสะหนาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ วัดสา นิบพานะปัดจะโย โหตุ โน.

Folio 10 on the recto side: In Phutthasangkat (BE) 2475, a *tao san* year, on the third waxing-moon day of the ninth lunar month, the sixth day of the week (Friday),[10] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). King Sisavangvongsa of the kingdom of Luang Prabang had the religious faith and sponsored this manuscript [entitled] *Chatuvik* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2475, a *tao san* year (4 Aug 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Phra Maha Thepluang of Xiang Dong Xiang Thòng (Lan Xang Luang Prabang)
Scribe(s): Unknown
Sponsor(s): King Sisavangvongsa of the kingdom of Luang Prabang
Titles: *ทิบพะมิน*

Thipphamon
Dipamanta

EAP1398_VMS_1_0626

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted-
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: บิดสูดมินไซน้อย หีจุนละไซยะสิดทิมังคะละคาถา ละไซหลวง หีมะหาไซยะมังคะละคาถา เนื้อในเป้นบิดสูดมินพาสาบาลิ เป้นบิดสูดที่พันละนาไซซะนะของพะพุดทะเจ้าเหมือหมู่มานท้างปวง ท้างล่วงพื้นอำนาดท้าวจะตุโลกาทะบานท้าง ๔, เป้นไซซะนะเหมือเทวะดาทุกชั้นฟ้า ท้างเป้นไซซะนะอะมะนุด, ยัก, พูดผีปิสาด ละอาวุดท้างหลายกำทำ อันตะลายบ่ได้ ดั่งนี้เป้นติ้น. ไซน้อยและไซหลวง นิยมสูดในพิทีมุงคุนต่างๆ ในลาว และพากอิสาน ของไท ในสะไหม่ก่อน จะใช้สูดเพื่อคุ้มครองปะเทดในเวลาเกิดเสิกสิงคาม แต่ปัดจุบันสูดเพื่อกำจัดปัดเป่าพะยันตะลายจากไพพิบัดต่างๆ. ไซน้อยหีจุนละไซยะสิดทิ มังคะละ

10 1294 Sravana 3 = Friday, 5 August 1932.

ຄາຖາ ເປັນບົດສູດທີ່ແຕ່ງໂດຍພະມະຫາເທບຫຼວງແຫ່ງເມືອງຊຽງດົງຊຽງທອງ (ຫຼວງພະບາງ) ໃນ ສະຕະວັດທີ ๑๔ ໃນສະໄໝຂອງພະເຈົ້າຟ້າງຸ່ມມະຫາຣາດ.

Sai Nòi (*Culajayasiddhimaṅgala-gāthā*) and *Sai Luang* (*Mahājayamaṅgala-gāthā*) are Pali prayers that deal with the victory of the Buddha over all devils, the four heavenly kings, all celestial deities, non-humans, giants, spirits, and weapons. *Sai Noi* is often chanted at auspicious ceremonies in Laos and northeastern Thailand. In the past, this incantation was chanted to protect the country during war time. At present, it is chanted to ward off danger and disasters. *Sai Nòi* prayer or *Culajayasiddhimaṅgala-gāthā* was composed by Phra Maha Thepluang of Xiang Dong Xiang Thòng (Lan Xang Luang Prabang) in the 14th century in the reign of King Fa Ngum..

Colophon: ลานທີ ๑๑ ໜ້າ ๑: ສັງກາດ ๘๑๘๗๓ ຕົວ ປີກັດໃສ້ (ກົງກັບ ພ.ສ. ๘๘๗๓) ເດືອນ ຍີ່ ແຮມ ๗ ຄ่ຳ ມື້ ຮ້ອງເສັດ ວັນ ๓ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ອ້າຍດາ ສາວພັນ ສະໜະບຸດຕະນັດຕາ ພັນທຸວົງສາພ້ອມກັນມີໃຈໃສສັດທາສ້າງ *ຈຸນທະໄຊນ້ອຍ* ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ້າ ๕ ພັນພະວັດສາ ສາທຸ ສຸດທິນນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ຂໍໃຫ້ໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທີ້ນ ຂະໜານ ກຸລະບຸດຕະ ເປັນຜູ້ຂຽນ.

Folio 11 on the recto side: In Sangkat 212293 (corresponding to BE 2293), a *kat sai* year, on the ninth waning-moon day of the second lunar month, a *huang set* day, the third day of the week (Tuesday),[11] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Ai Da and Sao Phan, together with their friends, their children, and all their relatives, jointly sponsored this manuscript [entitled] *Chuntha Sai Nòi* to support the Teachings of the Buddha to last until the end of 5000 years. *Sādhu sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ* (Amen, may the alms I have given bring me to Nibbāna, the greatest bliss). May our wishes and desires be fulfilled. Khanan Kunlabutta was the scribe.

Date: BE 2293, a *kat sai* year (AD 1750)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Phra Maha Thepluang of Xiang Dong Xiang Thòng (Lan Xang Luang Prabang)
Scribe(s): Khanan Kunlabutta
Sponsor(s): Ai Da and Sao Phan, their friends, their children, and all their relatives
Titles: *ຈຸນລະ ໄຊນ້ອຍ*
Chunla Sai Nòi
Cula Jayamaṅgala Gāthā (Minor Auspicious Victory)

EAP1398_VMS_1_0627

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

11 1291 Pausha 24 = Thursday, 23 January 1930. This day was, however, a *ka hao* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The folios are damaged at the left end.

Description: ບົດສູດມົນພຸດທາພິເສກ ເນື້ອໃນເປັນພາສາບາລີ ໃຊ້ສູດໃນພິທີພຸດທາພິເສກຫຼືພິທີສົມໂພດ ພະພຸດທະຮູບແລະວັດຖຸມຸງຄຸນ ເພື່ອໃຫ້ພະພຸດທະຮູບແລະວັດຖຸມຸງຄຸນມີຄວາມສັກສິດ. ໃນເນື້ອຂອງບົດສູດມົນນີ້ກ່າວເຖິງ ພຸດທະຄຸນ ໙ ປະການ ແລະປາຣະມີ ๓๐ ທັດ. ພຸດທະຄຸນ ໙ ປະການ ມີ ອະຣະຫັງ ແປວ່າ ເປັນຜູ້ໄກຈາກກິເລດ ເປັນຕົ້ນ ແລະມີ ພະຄະວາ ແປວ່າ ເປັນຜູ້ມີໂຊກ ຜູ້ຊົງແຈກແຈງທຳ. ປາຣະມີ ๓๐ ທັດ ມີທານະປາຣະມີ ແປວ່າ ໃຫ້, ແບ່ງປັນດ້ວຍໃຈຍິນດີ ເປັນຕົ້ນ ແລະມີອຸເປກຂາ ແປວ່າ ວາງໃຈເປັນກາງ ເປັນທີ່ສຸດ.

Phutthaphisek or *Buddhābhiseka* is a Pali prayer chanted at ceremonies of consecrating and celebrating Buddha images or amulets. The content deals with nine virtues and thirty perfections of the Buddha. The nine virtues of the Buddha start with *arahaṃ*, meaning "the person who is free from defilements," and includes *bhagavā*, meaning "the blessed person who teaches the Dhamma." The thirty perfections start with *dāna-pārami* ("to give," "to share with pleasure") and end with *upekkhā-pārami* ("equanimity").

Colophon: ลาบที ๘๔ ໜ້າ ๑: ສັงกาดธาชาได้ ๑๘๑๙ ติอ ปีเม็งใส้ เดือบ ๑๑ แรม ๕ ถ่ำ พ่ำอ่าได้อับ ๕ ธิดจะบาแล้อยามตูดซ้าย ฆายมี พ่ำถำตี แม่ถำตี และลูกเต็ำ พ้อมกับมีใจใสสัดทาเป็บ อับยิ่ง จิ่งได้สำๆ *สับพะสูด* ไอ้กับสาสะฆา ตาบต่ำเท้ำ ๕ พับอะสา นิบพาบะ ปัดจะโย โพตุโบ นิดจัง ทุอัง.

Folio 24 on the recto side: In Sangkatrasa (CS) 1219, a *moeng sai* year, on the fifth waning-moon day of the eleventh lunar month, the fifth day of the week (Thursday),[12] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Phò Khamtü, Mae Khamtü, and their children had the most ardent religious faith and sponsored this manuscript [entitled] *Supphasut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

Date: CS 1219, a *moeng sai* year (8 Oct 1857)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Khamtü, Mae Khamtü, and their children
Titles: *ปะถะมะพุดทาพิเสภ (ยั้บติ้บ)*
Pathama Phutthaphisek (*Ban ton*)
Pathama Buddhābhiseka (Fascicle 1)

12 AS 1857/58.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ອຸບບາດຫຼືອຸປປາຕະສັນຕິ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນບົດສູດມົນແລະຄາຖາສູດລະງັບເຫດຮ້າຍ ພັນລະນາເຖິງ ພະທຳທີ່ພະພຸດທະເຈົ້າສະແດງໄວ້ ເພື່ອປະໂຫຍດຂອງສັດໂລກ ເປັນທຳທີ່ເຫັນໄດ້ຍາກ ເປັນທຳທີ່ສາມາດກະທຳຄວາມສະຫງົບອັນປະເສີດ ເປັນເຄື່ອງສະຫງົບເຫດຮ້າຍທັງປວງ ເປັນເຄື່ອງປ້ອງກັນອະມະນຸດແລະຍັກ ເປັນເຄື່ອງລະງັບຄວາມຕາຍກ່ອນກຳນົດເວລາ ເປັນເຄື່ອງຂະຈັດຄວາມເສົ້າໂສກແລະໂລກໄພ ເປັນເຄື່ອງຍ່ຳຍີກຳລັງຂອງຂ້າເສິກ ເປັນເຄື່ອງຈຳເລີນໄຊຊະນະແດ່ ພະຣາຊາ ເປັນເຄື່ອງນຳສິ່ງທີ່ບໍ່ປາດຖະໜາທັງປວງອອກໄປ ເປັນທຳອັນປະເສີດ ດັ່ງນີ້ເປັນຕົ້ນ.

Ubat or *Uppātasanti*. The text is in Pali and deals with prayers and incantations for preventing misfortunes. The content is on the Dhamma that the Buddha taught to benefit all beings. The Dhamma is hard to see. It can carry out sublime peace, calm misfortune, ward off non-humans and giants, prevent untimely death, eliminate sorrow and diseases, defeat the strength of enemies, enhance the king's victory, bring undesirable things, and be noble virtue.

Colophon: ลานທີ ๓๔ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๑ ຕົວ ປີກັດມົດ ເດືອນ ๑๘ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๕ ມື້ຮັບໃສ້ ລິດຈະນາ ແລ້ວຍາມແຖເຂົ້າຫາທ່ຽງກາງວັນ ໝາຍມີ ອີງເປັນເຈົ້ານົມຈຳໜວດຂັດຕິຍະສຸຣິຍະພະຣາຊະວົງສາ ມີສັດທາສ້າງ *ສັບພະສູດ* ມັດນີ້ ຖະປັນນາໄວ້ກັບພຸດທະສາສະໜາ ຕາບຕ່ໍເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 34 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the ninth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *hap sai* day,[13] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). A prince who is the chief of the Royal Police Department and all members of the royal family had the religious faith and sponsored this manuscript [entitled] *Sapphasut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for to reach Nibbāna).

Date: CS 1221, a *kat mot* year (3 Nov 1859)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

13 1221 Karttika 9 = Thursday, 3 November 1859. This day is indeed a *hap sai* day.

Sponsor(s): A prince who is the chief of the Royal Police Department and all members of the royal family

Titles: *ອຸບາດ*
Ubat
Upāta

EAP1398_VMS_1_0629

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອາຂະຍາດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ອະທິບາຍຄຳສັບທີ່ເປັນອາຂະຍາດໃນພາສາບາລີ. ອາຂະຍາດ ຄືກິຣິຍາສັບທີ່ກ່າວເຖິງກິຣິຍາອາການ ເຮັດ ເວົ້າ ຄິດ ຍືນ ເດີນ ນັ່ງ ນອນ ດື່ມ ກິນ ເປັນຕົ້ນ.ອາຂະຍາດ ມີສ່ວນປະກອບໃຫຍ່ ๗ ຢ່າງຄື ທາດ ປັດໄຈ ແລະວິພັດ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນພາສາບາລີ.

Akhayat (*Ākhayāta*). The text is in Pali and explains *ākhayāta* in Pali language. Ākhayāta is verbs indicating different gestures: do, speak, think, stand, walk, sit, lie, drink, eat, etc. *Ākhayāta* has three major components: elements, factors, and suffixes. This manuscript is used for learning Pali language.

Colophon: ลานที่ ๘๔ หน้า ๑: สังกาด ๑๘๐๗ ตือ ปีรัยใส้ เดือน ๔ ขึ้น ๔ ค่ำ ๗ มื้ภัดเป็ำ ธิดจะบาแล้ว ยามกองงาย ฆายมิ หือเจ้าแก้ว ส้างๆ *ยาลิสัดทา* ไว้ภับสาสะฆาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขໍให้ได้ดั่งคำมักคำปาดถะฆา ขໍให้ไปธอดพ่ แม่พี่เอื้อยอู่ถิน ทໍข้าเหิ้น นิบพานัง ปะธะมัง สุกขัง.

Folio 24 on the recto side: In Sangkat (CS) 1207, a *hap sai* year, on the fourth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *kat pao* day,[14] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Chao Kaeo sponsored this manuscript [entitled] *Pali Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. May this merit support my late parents and older sisters. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1207, a *hap sai* year (28 Feb 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

14 1207 Phalguna 3 = Saturday, 28 February 1846. This day is indeed a *kat pao* day.

Scribe(s): Unknown
Sponsor(s): Hua Chao Kaeo
Titles: *ບາລີ ອາຂະຍາດ*
Bali Akhayat
Pālī Ākhayāta

EAP1398_VMS_1_0630

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສະມາດ ເນື້ອຄວາມເປັນພາສາບາລີ ໝາຍເຖິງ ຄຳສັບທີ່ເກີດຈາກການປະສົມສອງຄຳຂຶ້ນໄປ ເປັນການສ້າງຄຳສັບໃໝ່ ຕາມຫລັກຂອງພາສາບາລີ ເນື້ອໃນອະທິບາຍແລະຍົກຕົວຢ່າງການສ້າງຄຳສັບ ໂດຍການນຳເອົາຄຳຕັ້ງແຕ່ ๘ ຄຳຂຶ້ນໄປ ທີ່ມີຄວາມໝາຍແຕກຕ່າງກັນມາປະກອບເຂົ້າກັນ ຫຼືປະສົມເຂົ້າກັນ ແລ້ວເກີດຄຳໃຫມ່ ມີຄວາມໝາຍໃຫມ່ ກົງຕາມຄວາມທີ່ຕ້ອງການ ເປັນຕົ້ນ.

Samat. The text is in Pali and deals with the creation of words by combining two or more different words in accordance with the rule of Pali grammar. The text gives explanations and examples on how to make a new word by combining two or more words of different meanings. The newly created word has a different meaning that fits the purpose of the creation.

Colophon: ลานที ๘๑ ໜ้า ๑: สังกาด ๑๘๐๗ ติอ ปีรัยใส้ เดือน ๔ ขึ้น ๔ ค่ำ อัน ๗ มื้กัดเป้า ธิดจะบา แล้วยามกองงาย ໝายมิ หิอเจ้าแก้อ ส้าง *บาลิสัดทา* ไอ้กับสาสะໜาพะเจ้า ตายต่ำเท้า ๕๐๐๐ พะวัดสา ขໍให้ได้ดั่งคำมักคำปาดถะໜา ขໍให้ไปธอดพ่ แม่พี่เอื้อยชู่ถิน นิบพานัง ปะธะมัง สุกขัง.

Folio 21 on the recto side: In Sangkat (CS) 1207, a *hap sai* year, on the fourth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *kat pao* day,[15] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Chao Kaeo sponsored this manuscript [entitled] *Pali Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. May this merit support my late parents and older sisters. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1207, a *hap sai* year (28 Feb 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

15 1207 Phalguna 3 = Saturday, 28 February 1846. This day is indeed a *kat pao* day.

Scribe(s): Unknown
Sponsor(s): Hua Chao Kaeo
Titles: *ບາລີສະມາດ*
Bali Samat
Pālī Samāta

EAP1398_VMS_1_0631

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ບາລີອຸນາດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໃຊ້ໃນການສຶກສາໄວຍາກອນພາສາບາລີ.
Pali Unat. The text is in Pali and used for studying Pali grammar.
Colophon: ลานที่ ๘๗ หน้า ๑: สังกาด ๑๘๐๗ ตือ ปีธัยใส้ เดือน ๔ ขึ้น ๔ ค่ำ วัน ๗ มื้กัดเป้า ธิดจะบา แล้วยามกองงาย ฆายมี ท้อเจ้าแก้ว ส้าง *บาลีสัดทา* ไว้กับสาสะฆาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขอให้ได้ดั่งคำมักคำปาดถะฆา ขอให้ไปธอดพ่แม่พี่เอื้อยอู่ลิน ก้าข้าเท้ิน.
Folio 29 on the recto side: In Sangkat (CS) 1207, a *hap sai* year, on the fourth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *kat pao* day,[16] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Chao Kaeo sponsored this manuscript [entitled] *Pali Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. May this merit support my late parents and older sisters..
Date: CS 1207, a *hap sai* year (28 Feb 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao Kaeo
Titles: *ບາລີອຸນາດ*
Bali Unat
Pālī Unāta

EAP1398_VMS_1_0632

Long palm-leaf
One phuk: *fascicle 2*

16 1207 Phalguna 3 = Saturday, 28 February 1846. This day is indeed a *kat pao* day.

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ບາລິນາມ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໃຊ້ໃນການສຶກສາໄວຍາກອນພາສາບາລີ.

Pali Nam. The text is in Pali and used for studying Pali grammar.

Colophon: ลานที่ ๘๔ ໜ້າ ๑: สังกาด ๑๘๐๗ ຕົວ ປີຮັບໃส้ เดือน ๔ ขึ้น ๕ ค่ำ [วัน] ๗ ມື້ກັດເປົ້າ ຣິດຈະນາ ແລ້ວຍາມກອງງາย ໝายมิ ทิวเจ้าแก้วส้างๆ *บาลีสัดทา* ไว้กับสาสะໜาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขໍให้ได้ดั่งคำมักคำปาดถะໜา ขໍให้ไปธอดพ่แม่พี่เอื้อยอู่ค่น แด่ข้าเท้ิน นิบพานัง ปะธะมัง สุภาขัง.

Folio 24 on the recto side: In Sangkat (CS) 1207, a *hap sai* year, on the fifth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *kat pao* day,[17] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Chao Kaeo sponsored this manuscript [entitled] *Pali Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. May this merit support my late parents and older sisters. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss)..

Date: CS 1207, a *hap sai* year (1 March 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao Kaeo
Titles: *บาลินาม (ผูภา ๘)*
Bali Nam (*Phuk* 2)
Pālī Nāma (Fascicle 2)

EAP1398_VMS_1_0633

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

17 1207 Phalguna 3 = Saturday, 28 February 1846. This day is indeed a *kat pao* day.

Description: ບາລີກົດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໃຊ້ໃນການສຶກສາໄວຍາກອນພາສາບາລີ.

Pali Küt. The text is in Pali and used for studying Pali grammar.

Colophon: ลานที่ ๘๒ ໜ້າ ๑: สังกาด ๑๘๐๗ ติอ ปีรัับใส้ เดือน ๔ ขึ้น ๕ ค่ำ [อัน] ๗ มื้ภัดเป้า ธิดจะบา แล้วยามกองงาย ฆายมิ ทิอเจ้าแก้อ ส้าง *บาลิสัดทา* ไอ้ภับสาสะฆาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะอัดสา ขໍให้ได้ดั่งคำมักคำปาดถะฆา ขໍให้ไปธอดพ่ แม่พี่เอื้อยอู่คิน แด่ข้าเท้ิน นิบพามัง ปะธะมัง สุภาขัง.

Folio 28 on the recto side: In Sangkat (CS) 1207, a *hap sai* year, on the fifth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *kat pao* day,[18] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Chao Kaeo sponsored this manuscript [entitled] *Pali Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. May this merit support my late parents and older sisters. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1207, a *hap sai* year (1 March 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao Kaeo
Titles: *บาลิกึด*

Bali Küt
Pālī Küt

EAP1398_VMS_1_0634

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: โยะนะสำโมหิสังโยะนะสูด เนื้อใบขຽนเป้นพาสาบาลิ จ่าด้วยทำเป้นที่ตั้งแห่งสังโยด. สังโยด ฆายเถิง กิเลด หิเลื่องผูกมัดใจสัดตะโลกให้จิมอยู่ในวัดตะสิงสาน. พะผู้มิพะพากเจ้าข้ิงสะแดงทำอับเป้นที่ตั้งแห่งสังโยดแก่พะพิกขุสิง ที่วัดเขตะวัน เมืองสาวัดถิ. ทำที่เป้นที่ตั้งแห่งสังโยดกำถิ ขัน ๕ ได้แก่ ธูบ, เวทะนา, สันยา, สังขาน และวิบยาน.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in

18 1207 Phalguna 3 = Saturday, 28 February 1846. This day is indeed a *kat pao* day.

the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] (*ຜູກ ๕*)
[*Yosana* or *Sangyosanasut*] (*Phuk* 5)
Yojana or Saṃyojana Sutta (Fascicle 5)

EAP1398_VMS_1_0635

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ໂຍຊະນະສໍາໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๖)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 6)

Yojana or Saṃyojana Sutta (Fascicle 6)

EAP1398_VMS_1_0636

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສຳໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທຳເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ທຳທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๗)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 7)
Yojana or Saṃyojana Sutta (Fascicle 7)

EAP1398_VMS_1_0637

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສຳໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທຳເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທຳທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๘)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 8)
Yojana or Saṃyojana Sutta (Fascicle 8)

EAP1398_VMS_1_0638

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສຳໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທຳເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທຳທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๗)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 9)
Yojana or Saṃyojana Sutta (Fascicle 9)

EAP1398_VMS_1_0639

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ໂຍຊະນະສໍາໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ອ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.
Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๐)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 10)
Yojana or Saṃyojana Sutta (Fascicle 10)

EAP1398_VMS_1_0640

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๑)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 11)
Yojana or Saṃyojana Sutta (Fascicle 11)

EAP1398_VMS_1_0641

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສຳໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທຳເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສີ່ງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສີ່ງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທຳທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๓)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 13)
Yojana or Saṃyojana Sutta (Fascicle 13)

EAP1398_VMS_1_0642

Long palm-leaf
One phuk: *fascicle 14*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສຳໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທຳເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສີ່ງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສີ່ງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທຳທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None
Date: Early 19th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๔)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 14)
Yojana or Saṃyojana Sutta (Fascicle 14)

EAP1398_VMS_1_0643

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are broken at the right end.
Description: ໂຍຊະນະສໍາໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສິງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສິງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດນໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.
Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๗)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 16)
Yojana or Saṃyojana Sutta (Fascicle 16)

EAP1398_VMS_1_0644

Long palm-leaf

One phuk: *fascicle 17*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼື ເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍຄື ຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojana-sutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: None

Date: Early 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: [*ໂຍຊະນະ ຫຼືສັງໂຍຊະນະສູດ*] *(ຜູກ ๑๗)*
[*Yosana* or *Sangyosanasut*] (*Phuk* 17)
Yojana or Saṃyojana Sutta (Fascicle 17)

EAP1398_VMS_1_0645

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.8 cm, depth 2.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 56. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ยะมะกะ ແປວ່າ ທຳທີ່ເປັນຄູ່ ເປັນຄຳພີທີ ໖ ແຫ່ງພະອະພິທຳ ເນື້ອໃນເປັນພາສາບາລີ. ທຳທີ່ເປັນຄູ່ ມີ ๑๐ ປະການ ເອີ້ນວ່າ ມູນລະຍະມະກະ ປະກອບດ້ວຍ:

๑. ມູນລະຍະມະກະ ຄື ທຳເປັນຄູ່ ອັນເປັນມູນ,

๘. ຂັນທະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ຂັນ ๕ ປະການ,

๓. ອາຍະຕະນະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ອາຍະຕະນະ ๑๘ ປະການ,

๔. ທາຕຸຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ທາດ ๑๘ ປະການ,

๕. ສັຈຈະຍະມະ ຄື ທຳເປັນຄູ່ຄື ສັດຈະ ๔ ປະການ,

๖. ສັງຂາຣາຍະມະກະ ຄື ທຳເປັນຄູ່ ຄື ສັງຂານ ๓ ປະການ,

๗. ອະນຸໄສຍະມະກະ ຄື ທຳເປັນຄູ່ຄືອະນຸໄສ ๗ ປະການ,

๘. ຈິດຕະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ຈິດ ๔ ປະການ,

๙. ທຳມະຍະມະກະ ຄື ທຳທັງຫລາຍທີ່ເປັນກຸສົນແລະອະກຸສົນ,

๑๐. ອິນທະຣິຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ອິນຊີ ๒๒ ປະການ.

Yamaka (Book on Pairs) is the sixth book of the Abhidhamma. The content is in Pali-Lao translation. Dhamma subjects are raised to be discussed by means of pair inquiry. There are ten items of Dhamma in pair:

1. *Mūla Yamaka*: Pairs on roots
2. *Khandha Yamaka*: Pairs on the five aggregates
3. *Āyatana Yamaka*: Pairs on the twelve bases
4. *Dhātu Yamaka*: Pairs on the eighteen elements
5. *Sacca Yamaka*: Pairs on the four truths
6. *Saṅkhārā Yamaka*: Pairs on the three formations
7. *Anusaya Yamaka*: Pairs on the seven latent states
8. *Citta Yamaka*: Pairs on the four consciousness
9. *Dhamma Yamaka*: Pairs on wholesome and unwholesome Dhamma
10. *Indriya Yamaka*: Pairs on the twenty two faculties.

Colophon: ลานที ๕๗ ໜ້າ ๑: ๑๙๘๔ ພະພຸດທະສັກກະຣາດພາຍລ່ວງແລ້ວ ๘๔๒๗ ຂ້າພະເຈົ້າໝ່ອມພໍ່ອ່ອນສີ ວັດໃໝ່ ມີໃຈໃສສັດທາສ້າງໜັງສື *ยามุก* ຜູກນີ້ ໄວ້ເປັນທານໃນພະພຸດທະສາສະໜາ ເພື່ອ ປະໂຫຍດ ແລະຄວາມສຸກໃນອະນາຄະຕະການເບື້ອງໜ້າ ຖ້າວ່າ ຂ້າພະເຈົ້າມີຄວາມນຶກຫວັງ ປະການສິ່ງໃດ ຂໍໃຫ້ສຳເຣັດດັ່ງມະໂນຣິມ ຄວາມປາດຖະໜາຂອງຂ້າພະເຈົ້າດ້ວຍເທີ້ນ ໄດ້ສ້າງຂຶ້ນ ໄວ້ໃນອາວາດ ວັດໃໝ່ ໃຜຢືມໃຫ້ສິ່ງແດ່ເນີ.

Folio 56 on the recto side: Phaphutthasakkarat (BE) 2487. I am Mòm Phò Ònsi from Vat Mai had the religious faith and sponsored this manuscript [entitled] *Nyamuk* (*Yamaka*) to support the Teachings of the Buddha, benefit (Buddhist studies), and give me happiness in the future. May all my wishes be fulfilled. This manuscript was inscribed at Vat Mai. Please return it.

Date: BE 2487 (1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm Phò Ònsi from Vat Mai
Titles: *ยะมะกะ*

Yamaka

EAP1398_VMS_1_0646

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is fragile.

Description: ຄາຖາຈະຕຸວິກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຄາຖາທິບພະມົນທີ່ເຊື່ອວ່າມີອານຸພາບແລະຄວາມ ສັກສິດຫຼາຍ ໃຊ້ສູດໃນພິທີສົມໂພດພະພຸດທະຮູບແລະອັນເຊີນສິ່ງສັກສິດ. ເນື້ອໃນຂອງບົດສູດເປັນ ການອ້າງເອົາກຳລັງແຫ່ງພະອິນ, ທ້າວມະຫາພົມ, ພະມະຫາຈັກກະພັດ, ແລະທວຍເທບ, ຕະປະຍານ ແຫ່ງລືສີ, ຄຸນວິເສດແຫ່ງມຸນີ, ຄວາມດີແຫ່ງສັບບູລຸດ, ປາຣະມີແຫ່ງພະພຸດທະເຈົ້າ, ພະປັດເຈກ ແລະ ພະອໍລະຫັນຕາເຈົ້າທັ້ງຫຼາຍ ດ້ວຍການກ່າວຄຳສັດຈິງນີ້ ຂໍຄວາມສຸກສະຫວັດດີ ຈົ່ງມີແກ່ຂ້າພະເຈົ້າ ດັ່ງນີ້.

Catuvik. The text is in Pali and deals with the *Dibamanta* incantation that is believed very powerful and sacred. It is chanted at ceremonies of celebrating Buddha images and inviting holy spirits. The content refers to the power of God Indra, Lord Maha Brahma, emperor kings, deities, hermits' ardour power, outstanding merit of ascetics, virtues of good men, perfections of Buddhas, of individual Buddhas, and of Arahants. With this true words spoken out, may I be well-being.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈະຕຸວິກ (ຜູກຕົ້ນ)*
Chatuvik (*Phuk* 1)
Catuvīka (Fascicle 1)

EAP1398_VMS_1_0647

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາຈະຕຸວິກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຄາຖາທິບພະມົນທີ່ເຊື່ອວ່າ ມີອານຸພາບແລະຄວາມສັກສິດຫຼາຍ ໃຊ້ສູດໃນພິທີລົມໂພດພະພຸດທະຮູບແລະອັນເຊີນສິ່ງສັກສິດ. ເນື້ອໃນຂອງປົດສູດເປັນການອ້າງເອົາກຳລັງແຫ່ງພະອິນ, ທ້າວມະຫາພົມ, ພະມະຫາຈັກກະພັດ, ແລະທວຍເທບ, ຕະປະຍານແຫ່ງລືສີ, ຄຸນວິເສດແຫ່ງມຸນີ, ຄວາມດີແຫ່ງສັບບຸລຸດ, ປາຣະມີແຫ່ງພະພຸດທະເຈົ້າ, ພະປັດເຈກ ແລະພະອໍລະຫັນຕາເຈົ້າທັ້ງຫຼາຍ ດ້ວຍການກ່າວຄຳສັດຈິງນີ້ ຂໍຄວາມສຸກສະຫວັດດີ ຈົ່ງມີແກ່ຂ້າພະເຈົ້າ ດັ່ງນີ້.

Catuvik. The text is in Pali and deals with the *Dibamanta* incantation that is believed very powerful and sacred. It is chanted at ceremonies of celebrating Buddha images and inviting holy spirits. The content refers to the power of God Indra, Lord Maha Brahma, emperor kings, deities, hermits' ardour power, outstanding merit of ascetics, virtues of good men, perfections of Buddhas, of individual Buddhas, and of Arahants. With this true words spoken out, may I be well-being.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈະຕຸວິກ (ຜູກ ๘)*
Chatuvik (*Phuk* 2)
Catuvīka (Fascicle 2)

EAP1398_VMS_1_0648

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເທວະທູດ ໝາຍເຖິງ ສື່ແຈ້ງຂ່າວມະຣົຕະຍູ ເປັນສັນຍານທີ່ເຕືອນໃຫ້ລະນຶກເຖິງຄະຕິທຳມະດາຂອງຊີວິດ ບໍ່ໃຫ້ປະໝາດ ໄດ້ແກ່ ຄວາມແກ່, ຄວາມເຈັບ ແລະຄວາມຕາຍ ປາກົດເໝືອນເທວະດາຊິງເຄື່ອງປະດັບມາຍືນໃນອາກາດແລ້ວເຕືອນວ່າ "ອັນນັ້ນ ທ່ານຈັກຕາຍ". ພະພຸດທະເຈົ້າຊິງ

ສະແດງທຳເລື່ອງເທວະທູຕະສູດນີ້ແກ່ເຈົ້າພິກຂຸທັງຫຼາຍທີ່ວັດເຊຕະຕວັນ ເມືອງສາວັດຖີ ຊິງຕັດວ່າ ພະພຸດທະອົງເຫັນສັດທັງຫຼາຍກຳລັງຈຸຕິ, ກຳລັງອຸບັດ, ຫຍາບ, ປານີດ, ມີຜິວພັນດີ, ມີຜິວພັນຫຍາບ, ໄດ້ດີ, ຕົກຍາກ ດ້ວຍທິບພະຈັກຂຸອັນບໍລິສຸດ ລ່ວງຈັກຂຸຂອງມະນຸດ ຍ່ອມຊາບຊັດເຊິ່ງໝູ່ສັດເຫຼົ່ານັ້ນ ຜູ້ທີ່ປະກອບກຳດີ ເມື່ອຕາຍໄປ ຍ່ອມໄປອຸບັດໃນໂລກສະຫວັນ ຜູ້ທີ່ປະກອບກຳຊົ່ວຍອມເຂົ້າເຖິງ ອະບາຍ ທຸຄະຕິ ວິນິບາດ ແລະນະຮົກ. ຊິງຕັດເຖິງນາຍນິລະຍະບານຜູ້ທຳໜ້າທີ່ລົງໂທດສັດນະຮົກ, ທີ່ຈັບໄປສະແດງແກ່ພະຍາຍົມ, ພະຍາຍົມຜູ້ທຳໜ້າສອບສວນແລະຕັດສິນລົງໂທດສັດນະຮົກ.

Devadūta is a divine messenger who reminds us of life regularity: aging, illness, and death. Devadūta appears like a dressed-up deity standing in the air and saying "on that day you will die." The Buddha delivered a sermon of Devadūta-sutta to his disciples at the Jetavana monastery in Savatthi. With his divine eyes, he saw different beings getting new rebirths with inferiority, superiority, fine complexion, ugly complexion, prosperity, and poverty. With his special and divine perception, he knew that those who had behaved meritoriously would be reborn in heaven; those who had behaved sinfully would be reborn in hell. He also mentioned Nirayapāla who punished hell denizens and brought them to Lord of Hell who made interrogation and eventual judgement.

Colophon: ลานທີ ๔๒ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๒๔๗๔ ກົດສະງ້ຳ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๑ ຍາມ ກອງງາຍ ໝາຍມີ ແມ่ອອກເປັ້ງ ບ้ານຢู่ເທິງວັດໃໝ่ແລະລູກເຕົ້າພີ่ນ้ອງຊู่ຄົນ ພ้ອມກັນໃส่ໃจแจ้ง สะหว่ำงรุ่งเธืองในพะพุดทะสาสะหมาพะเจ้ำโลตะมะเธิงดงอนี้ จิ่งพ้อมกันส้างพังสี *เทอะทูดตะสูด* มัดนี้ ไว้กับสาสะหมา ขໍให้ได้ดั่งคำมักคำปาดถะหมา ทุกสิ่งทุกอัน ตาบต่ เท้ำเข้ำนิธะพาน แด่ทำข้ำเทิ้น สาทุ สาทุ อะนุโมทามิ.

Folio 28 on the recto side: In Chunlasangkatrasa 2474, a *kot sanga* year, on the eighth waning-moon day of the eighth lunar month, the first day of the week (Sunday),[19] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Mae-òk Peng, who lives in the northern side of Vat Mai, her children, and her siblings had the glorious faith in the Teachings of Gotama Buddha. They jointly sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha. May all our wishes be fulfilled until we attain Nibbāna. *Sādhu sādhu anumodāmi* (Amen, amen, we rejoice!).

Date: BE 2474, a *kot sanga* year (7 July 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Peng who lives in the northern side of Vat Mai, her children, and her siblings
Titles: *เทอะทูดตะสูด (ผูกต้ึน)*
Thevathuttasutta (*Phuk*1)
Devadūta Sutta (Fascicle 1)

19 1293 Pratomashada 23 = Tuesday, 7 July 1931.

EAP1398_VMS_1_0649

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.8 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ບຸກຄະລະຜູ້ໄດ້ກະທຳບາບດ້ວຍປັນຈະນັນຕະຣິຍະກຳ ຫຼືອະນັນຕະຣິຍະກຳ ຈະຕ້ອງໄດ້ໄປຕົກໃນອະເວຈີມະຫານະຣົກ ຊຶ່ງເປັນນະຣົກຂຸມໃຫຍ່ໃນຈຳນວນ ๗ ຂຸມ ທີ່ມີການລົງໂທດໜັກ. ອະນັນຕະຣິຍະກຳ ໝາຍເຖິງ ກຳໜັກທີ່ສຸດຝ່າຍບາບອະກຸສົນ ຊຶ່ງໃຫ້ຜົນຮຸນແຮງຕໍ່ເນື່ອງໄປ ໂດຍບໍ່ມີກຳອື່ນຈະມາກັ້ນຫຼືຄັ້ນໄດ້ ເຊິ່ງປະກອບດ້ວຍ ๕ ປະການໄດ້ແກ່:

๑. ມາຕຸຄາດ ຄື ການຂ້າມານດາ

๘. ປິຕຸຄາດ ຄື ການຂ້າບິດາ

๓. ອະຣະຫັນຕະຄາດ ຄື ການຂ້າພະອະຣະຫັນ

๔. ໂລຫິຕຸປະບາດ ຄື ການທຳຮ້າຍພະພຸດທະເຈົ້າ

๕. ສັງຄະເພດ ຄື ການທຳຮ້າຍພະສົງ ຫຼື ຍຸຍົງໃຫ້ພະສົງແຕກແຍກກັນ

The text is on those who committed the *Pancanantariya-kamma* or *Anantariya-kamma* and will be reborn in the Avici hell, one of the eight great hells with the most severe punishment. Anantariya-kamma means the heaviest sinful actions that bring about severe continuous consequences that cannot be paused or separated by other deeds. The five *Anantariya-kamma* are:

1. *Mātughāta* (matricide),
2. *Pitughāta* (patricide),
3. *Arahantaghāta* (killing an Arahat),
4. *Lohitupapāda* (causing the Buddha bleed),
5. *Sanghabheda* (schism).

Colophon: ลานທີ ๘๗ ໜ້າ ๑-๘: ຈຸນລະສັງກາດຣາຊາໄດ້ ๘๔๗๔ ກົດສະງ້າ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๑ ຍາມ ກອງງາຍ ໝາຍມີ ແມ่ອອກເປັ້ງ ບ้ານຢู่ເທິງວັດໃໝ่ ແລະລູກເຕົ້າພີ่ນ้ອງຊู่ຄົນພ้ອມກັນໃส่ໃจแจ้ง สะหว่ารุ่งเรืองในพะพุดทะสาสะหนาพะเจ้าโคตะมะเรົาดูอนี้ จิ่งพ้อมกันส้างพังสี *เหวะฆูดตะสูด* ไว้กับสาสะหนา ขໍให้ได้ดั่งคำมักคำปาดถะหนา ทุกสิ่งทุกอัน ตาบต่ำเท้าเข้า นิธะพานแด่กำข้าเทิ้น อายุกำให้ผั้มยืนยาว ขໍให้หายอายุทังมอน สาทุ สาทุ อะนุโมทามิ ผู้ธิดจะนาแม่นทิดปันยา.

Folio 26 on the recto and verso side: In Chunlasangkatrasa 2474, a *kot sanga* year, on the eighth waning-moon day of the eighth lunar month, the first day of the week (Sunday),[20] [the writing was accomplished] at the time of the

20 1293 Pratomashada 23 = Tuesday, 7 July 1931.

morning drum (7:30–9:00 o'clock). Mae-òk Peng, who lives in the northern side of Vat Mai, her children, and her siblings had the glorious faith in the Teachings of Gotama Buddha. They jointly sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha. May all our wishes be fulfilled until we attain Nibbāna. May we have longevity. *Sādhu sādhu anumodāmi* (Amen, amen, we rejoice!). The scribe was Thit (ex-monk) Pannya.

Date: BE 2474, a *kot sanga* year (7 July 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Pannya
Sponsor(s): Mae-òk Peng who lives in the northern side of Vat Mai, her children, and her siblings
Titles: *ເທວະທູດຕະສູດ (ຜູກ ๘)*
Thevathuttasutta (*Phuk*2)
Devadūta Sutta (Fascicle 2)

EAP1398_VMS_1_0650

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝພຸດທະການ ມີພິກຂຸນີອົງໜຶ່ງ ປະຕິບັດວິປັດສະນາກຳມະຖານຈົນໄດ້ບັນລຸທຳເຫັນດ້ວຍຕາທິບ ສັດນະຮົກທັ້ງຫລາຍທີ່ຖືກທໍລະມານ ແລະວຽນວາຍຕາຍເກີດຢູ່ໃນນະຮົກນັ້ນ. ສັດນະຮົກບາງພວກກໍໄດ້ຮັບການທໍລະມານຈົນຕາຍແລ້ວກັບໄປເກີດໃນນະຮົກນັ້ນອີກ. ພິກຂຸນີຈຶ່ງເຂົ້າເຝົ້າພະພຸດທະເຈົ້າແລ້ວທູນຖາມວ່າ ເຫດໃດສັດນະຮົກເຫລົ່ານັ້ນຈຶ່ງໄດ້ຮັບຄວາມທຸກທໍລະມານຢູ່ຢ່າງນັ້ນບໍ່ຈົບບໍ່ສິ້ນ? ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ເຫດທີ່ສັດນະຮົກເຫລົ່ານັ້ນໄດ້ຮັບຄວາມທຸກຂະເວທະນານັ້ນ ກໍເພາະວິບາກກຳທີ່ເຂົາໄດ້ກະທຳໄວ້ ເມື່ອຄັ້ງຍັງເປັນມະນຸດ ພວກເຂົາໄດ້ກະທຳກຳອັນເປັນບາບ ມີທັງກຳໜັກ ແລະກຳເບົາ ຈຶ່ງໄດ້ຮັບຜົນຂອງກຳນັ້ນໃນນະຮົກທີ່ແຕກຕ່າງກັນ.

In the Buddha's lifetime, a bhikkhuni (nun) practiced Vipassana meditation until she attained a high stage of the Dhamma and gained divine eyes. She could see denizens in hell who were punished and repeatedly reborn still in hell. She asked the Buddha why they were endlessly punished in hell. The Buddha taught that they were tortured because of their sinful deed in their past human lives. They committed light and severe sin that eventually caused diverse penalty.

Colophon: None
Date: 1931
Script(s): Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເທວະທູດຕະສູດ (ຜູກ ๓)*
Thevathuttasutta (*Phuk* 3)
Devadūta Sutta (Fascicle 3)

EAP1398_VMS_1_0651

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ສັດທຳ ຄືທຳທີ່ດີ, ທຳທີ່ແທ້ ๓ ປະການ ໄດ້ແກ່:
๑. ປະຣິຍັດ ຄື ການສຶກສາຮ່ຳຮຽນພະທຳມະວິໄນ ຖືວ່າເປັນອົງປະກອບສຳຄັນ ເປັນພື້ນຖານຂອງ ການປະຕິບັດ ການສຶກສາຮ່ຳຮຽນໃຫ້ມີຄວາມຮູ້ພື້ນຖານຢ່າງແຈ່ມແຈ້ງ ເຊິ່ງຖືວ່າເປັນຫລັກການ ເບື້ອງຕົ້ນຂອງການສຶກສາທາງພະພຸດທະສາດສະໜາ ເອີ້ນວ່າ ປະຣິຍັດຕິ,
๘. ປະຕິບັດ ຄື ການນ້ອມນຳເອົາຫລັກທຳຄຳສັ່ງສອນທີ່ໄດ້ຮຽນໃນທາງທິດສະດີນັ້ນມາສູ່ພາກປະຕິ ຄື ນຳມາປະພຶດປະຕິບັດທັງທາງກາຍ, ວາຈາ ແລະໃຈ ເອີ້ນວ່າ ປະຕິບັດ,
๓. ປະຕິເວດ ຄື ຜົນຂອງການປະພຶດປະຕິບັດທຳນັ້ນ ເຊັ່ນ ພະພຸດທະເຈົ້າ, ພະປັດເຈກກະ ພຸດທະເຈົ້າ, ພະອະຣະຫັນສາວົກ ແລະພະອະຣິຍະບຸກຄົນທັງຫລາຍ ເປັນຕົ້ນ ເຊິ່ງເປັນຜູ້ໄດ້ຮັບຜົນ ຂອງການປະຕິບັດນັ້ນ ເອີ້ນວ່າ ປະຕິເວດ.
The text describes three good tasks:
1. *Pariyatti* (Theoretical study): It is an essential and fundamental factor for further steps towards actual practices. A thoroughly clear comprehension of the Dhamma leads to Buddhist studies.
2. *Paṭipatti* (Practices): It is an application of theoretical studies to physical practices, verbal practices, and mental practices.
3. *Paṭivedha* (Outcome of practices): It is the result of Buddhist practices. Buddhas, individual Buddhas, arahant disciples, and noblemen gained the meritorious results.

Colophon: ลานที่ ๔๕ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๒๔๗๔ ภิด[ภิด]สะง้า ເດືອນ ๘ ແຮມ ๘ ຄ่ຳ ວັນ ๑ ยาม ภอง้าย ໝາยมิ ແม่ออกเป้ิง บ้านอยู่เหิงวัดใหม่ และลูกเต้าพี่น้องอู่ถิน จิ่งพ้อมกันส้าง ໜังสือ *ເທວະທູດຕະສູດ* ไว้กับสาสะໜา ตาบต่ำเท้ำ ๕๐๐๐ สา (วัดสา) แด่ภ้ำข้าเท้ิน.
Folio 25 on the recto side: In Chunlasangkatrasa 2474, a *kot sanga* year, on the eighth waning-moon day of the eighth lunar month, the first day of the

week (Sunday),[21] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Mae-òk Peng, who lives in the northern side of Vat Mai, her children, and her siblings jointly sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: BE 2474, a *kot sanga* year (7 July 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Peng who lives in the northern side of Vat Mai, her children, and her siblings
Titles: *ເທວະທູດຕະສູດ (ຜູກ ๔)*
Thevathuttasutta (*Phuk* 4)
Devadūta Sutta (Fascicle 4)

EAP1398_VMS_1_0652

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າພິມພິສານຖວາຍພັດຕາຫານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງ ທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທົມກໍໄດ້ຍິນສຽງອັນແປກປະຫລາດ ຮ້ອງໂຫຍຫວນ ກຳຕິກາພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະເຈົ້າພິມພິສານກໍໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າ ພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງ ແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເມື່ອເຜດເຫຼົ່ານັ້ນ ໄດ້ຮັບສ່ວນບຸນແລ້ວກໍພົ້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍໄດ້ຖວາຍສອນໄຕ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພຳນັກຂອງພະພິກຂຸສົງ.

The text is on King Bimbisāra who offered food to the Buddha and his disciples at his palace in Rājagaha but forgot to dedicate the merit to his dead relatives. At the night, while he was sleeping, he heard some strange voice of dreadful weeping. He was frightened. Next morning he talked to the

[21] 1293 Pratomashada 23 = Tuesday, 7 July 1931.

Buddha about the voice. The Buddha said that the voice was cried out by the king's dead relatives who had lived during his previous lives and were reborn as hungry ghosts. They desired to get free from suffering and expected merit dedication from the king, but the king did not do it. So, they cried with sorrow. Therefore, King Bimbisāra offered food again and dedicated the merit to them. Having been dedicated with merit, they got free from being hungry ghosts. Later, King Bimbisāra offered his bamboo garden called Veḷuvana and buildings in the garden as a residence of the Buddha and his disciples.

Colophon: ลาบที ๘๕ ໜ้า ๑: สังฆาดธาฉะได้ ๘๔๗๔ ปี[ก๊ด]สะง้า เดือน ๑๐ แฮม ๔ ค่ำ อันพุด ธิดจะบา แล้วยามกาองแลง ໝายมี บ้าเปั้ง เหิงอัดใหม่และมีใจใสสัดทาในพะพุดทะสาสะหนาเป้น อันยิ่ง จิ่งได้สร้าง *เทอะทูดตะสูด* ไว้กับสาสะหนา ตาบต่เท้า ๕ พันพะอัดสา ขໍให้ข้าพะเจ้า ทังหลายได้เถิงสุภา ๓ ปะฆาบ มีนิธะพาบเป้นที่แล้ว ย่าได้ถาดแถ้วให้ได้ ดั่งคำมักคำปาด ถะหนา สู่เยื่องสู่ปะฆาบเทิ้น นิดจัง ทุวัง.

Folio 25 on the recto and recto side: In Chunlasangkatrasa 2474, a [*kot*] *sanga* year, on the fourth waning-moon day of the tenth lunar month, a Wednesday,[22] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Pa (aunt) Peng who lives in the northern side of Vat Mai had the most ardent religious faith and sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the three states of happiness, of which Nibbāna is the ultimate goal. May our wishes and desires be fulfilled certainly.

Date: BE 2474, a *kot sanga* year (30 September 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pa (aunt) Peng, northern side of Vat Mai
Titles: *เทอะทูดตะสูด (ผูภา ๕)*
Thevathuttasutta (*Phuk* 5)
Devadūta Sutta (Fascicle 5)

EAP1398_VMS_1_0653

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

22 1293 Bhadrapada 19 = Wednesday, 30 September 1931.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງໃນສະໄໝພຸດທະການ ມີຍິງຄົນໜຶ່ງເປັນຜູ້ມີຈິດໃຈເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ໄດ້ທຳບຸນໂດຍການໃຫ້ທານເປັນປະຈຳ. ວັນໜຶ່ງ ນາງໄດ້ນຳເຂົ້າ, ນ້ຳ ແລະ ໂພຊະນາອາຫານໄປວັດເພື່ອຖວາຍໃຫ້ແກ່ພະພິກຂຸສົງ ເມື່ອໄປເຖິງວັດ ບັງເອີນມີນົກກາໂຕໜຶ່ງທີ່ຈັບຢູ່ປາຍໄມ້ ເມື່ອເຫັນນາງຖືອາຫານເຂົ້າໄປໃນວັດ ດ້ວຍຄວາມຫິວ ກໍໄດ້ບິນເຈີດລົງມາຕອດກິນພັດຕາຫານນັ້ນ ດ້ວຍວິບາກກຳດັ່ງກ່າວນັ້ນ ເມື່ອນົກກາໂຕນັ້ນໝົດອາຍຸໄຂ ກໍໄດ້ໄປຕົກນະຮົກ ເມື່ອອອກຈາກນະຮົກແລ້ວ ກໍກາຍເປັນຜີເປດ.

In the Buddha's lifetime, there was a woman who had the religious faith in the Teachings of the Buddha. She regularly offered monks alms-food. One day, she went to a monastery to offer food. As soon as she arrived at the monastery, a hungry crow on a tree saw the food and grabbed it. With the sinful deed, the crow was reborn in hell and later as a hungry ghost.

Colophon: ลาบที ๘๑ ໜ້າ ๑: สังกาดธาฉะได้ ๘๔๗๔ ปี[กิด]สะง้ำ เดือน ๑๐ แรม ๔ ค่ำ วันพุด ธิดจะบา แล้วยามกองแลง ໝายมิ บ้าเป้ง เหิงวัดใหม่ และมิใจใสสัดทาเป็นอันยิ่ง จิ่งได้สร้าง *เทอะทูดตะสูด* ไว้กับสาสะໜา ตาบต่ำเท้า ๕ พันพะอัดสา ขໍให้ข้าพะเจ้าทั้งหาย ได้เข้าสู่อางแก้วนิธะพาน แด่ทำข้าเทิ้น สุดทิดนัง วัดตะ เม ทานัง นิบพานัง ปาละมัง สุภะขัง นิดจัง ทุวัง เทิ้น.

Folio 21 on the recto and verso side: In Chunlasangkatrasa 2474, a [*kot*] *sanga* year, on the fourth waning-moon day of the tenth lunar month, a Wednesday,[23] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Pa (aunt) Peng who lives in the northern side of Vat Mai had the most ardent religious faith and sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the crystal city which is Nibbāna. *Sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ* (May the alms that we have already given be a condition to attain Nibbāna which is the greatest bliss certainly).

Date: BE 2474, a *kot sanga* year (30 September 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pa (aunt) Peng, northern side of Vat Mai
Titles: *เทอะทูดตะสูด (ผูก ๗)*
Thevathuttasutta (*Phuk* 6)
Devadūta Sutta (Fascicle 6)

EAP1398_VMS_1_0654

Long palm-leaf
One phuk: *fascicle 7*

23 1293 Bhadrapada 19 = Wednesday, 30 September 1931.

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ໃນສະໄໝພຸດທະກາລ ມີພິກຂຸອົງໜຶ່ງ ໄປປະຕິບັດກຳມັດຖານຢູ່ປ່າແຫ່ງໜຶ່ງໃກ້ກັບ ວັດເຊຕະວັນ. ຄັ້ງນັ້ນ ຍັງມີອຸບາສິກຜູ້ມີສັດທາຜູ້ໜຶ່ງຢູ່ໃກ້ບໍລິເວນປ່າແຫ່ງນັ້ນ ເມື່ອໄດ້ເຫັນພິກຂຸອົງ ນັ້ນເມດຕາພາວະນາຢູ່ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນຳເອົາເຄື່ອງອັດຖະບໍລິຂານມາຖວາຍໃຫ້ແກ່ ພິກຂຸ ແລະໄດ້ກ່າວຄຳຖວາຍທານວ່າ "ຂ້າພະເຈົ້າຂໍຖວາຍອັດຖະບໍລິຂານເຫຼົ່ານີ້ແກ່ພິກຂຸສົງ". ພິກຂຸ ຕົນນັ້ນ ກໍເກີດຄວາມສົງໄສວ່າ ເຮົາຢູ່ຄົນດຽວ ແຕ່ອຸບາສິກຜູ້ນັ້ນກ່າວວ່າທານໃຫ້ສົງ. ຄັ້ນເມື່ອຕົກ ກາງຄືນ ກໍມີເທວະດາຕົນໜຶ່ງ ໄດ້ມາຖາມບັນຫາ ๓ ປະການກັບພະພິກຂຸອົງນັ້ນ ແລະວ່າ ຖ້າທ່ານ ຕອບບໍ່ໄດ້ໃຫ້ໄປຖາມພະພຸດທະເຈົ້າ ແຕ່ຖ້າບໍ່ແກ້ກໍຈັກຈິບຫາຍ. ເມື່ອວັນຮຸ່ງຂຶ້ນ ພິກຂຸຕົນນັ້ນ ຈຶ່ງໄປ ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ ໄດ້ທູນເລົ່າເຫດການທັງສອງຢ່າງນັ້ນໃຫ້ພະພຸດທະອົງຊົງ ຊາບ ແລະຂໍໃຫ້ພະພຸດທະເຈົ້າເມດຕາແກ້ໄຂຄວາມສົງໄສແລະຕອບປັນຫາຂອງເທວະດານັ້ນ.

The text is on a monk who practiced meditation in a forest near the Jetavana monastery during the Buddha's lifetime. At that time, a devout layman living nearby the forest saw the monk practicing meditation and got faithful in him. He offered the monk eight requisites and said "I offered these eight requisites to the Sangha." Having heard that, the monk wondered why he had addressed the Sangha despite him being the only monk around.. At that night, a deity asked the monk three questions, telling him to ask the Buddha for advice if he failed to answer them and that he would be in calamity if he did not answer them. Next morning the monk visited the Buddha at the Jetavana monastery. He told him about the two incidents and asked him for help.

Colophon: ลานທີ ๘๙ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๘๔๗๔ ປີ[ກົດ]ສະງ້າ ເດືອນ ๘ ແຮມ ๘ ຄ่ຳ ວັນ ๑ ยาม ภอวงาย พายมิ แม่ออกเปี้ง บ้านเหิงวัดใหม่ ແລະລູກເຕົ້າຊູ່ຄົນ ຈຶ່ງມີໃຈໃສສັດທາສ້າງໜັງສື *เทอะพูดตะสูด* ไว้กับสาสะพา ตาบต่ำเท้าเข้าสู่นิธะพานแด่กำข้าเทิ้น สาทุ สาทุ อายุ วัน โน.

Folio 29 on the recto side: In Sangkatrasa 2474, a [*kot*] *sanga* year, on the eighth waning-moon day of the eighth lunar month, the first day of the week (Sunday),[24] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Mae-òk Peng who lives in the northern side of Vat Mai and her children had the religious faith and sponsored this manuscript [entitled] *Devadūta-sutta* to support the Teachings of the Buddha to last until they attain the Nibbāna. *Sādhu sādhu*, *āyuvaṇṇo* (Amen, amen, [may we have] longevity).

Date: BE 2474, a *huang mot* year (7 July 1931)

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24 1293 Pratomashada 8 = Monday, 22 June 1931.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Peng, northern side of Vat Mai, and her children
Titles: *ເທວະທູດຕະສູດ (ຜູກ ກ)*
Thevathuttasutta (*Phuk* 7)
Devadūta Sutta (Fascicle 7)

EAP1398_VMS_1_0655

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.6 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ບາລິນາມ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໃຊ້ໃນການສຶກສາໄວຍາກອນພາສາບາລີ.
Pālī Nāma. The text is in Pali and used for Pali grammar studies.
Colophon: ລານທີ ๔๘ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๘๐ ຕົວ ປີເປົກສະງ້ຳ ເດືອນ ๙ ออกใหม่ ๘ ค่ำ วัน ๔ ธิดจะบาแล้วยามกองวาย ໝາຍມີ ໜານສຸດທະ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາ ກັບທັງພັນທຸວົງສາ ບຸດຕະນັດຕາ ພໍ່ແມ่พี่น้องญาติ จึ่งมีใจเหลื้อมใสเป็นอันยิ่ง จึ่งได้สำๆ *ບาลี* ไว้กับอໍຣະพุดทะสาสะໜา ตาบต่เท้ำ ๕๐๐๐ พะวัดสา ນิบพานะ ปัดจะโย โหตุ.
Folio 42 on the recto side: In Chunlasangkat (CS) 1220, a *poek sanga* year, on the second waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),[25] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Nan (ex-monk) Suttha, the principal initiator, together with his relatives, his children, his grandchildren, his parents, and his siblings, had the most ardent religious faith and sponsored this manuscript [entitled] *Pālī* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).
Date: BE 1220, a *poek sanga* year (14 April 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nan (ex-monk) Suttha, his relatives, his children, his grandchildren, his parents, and his siblings

25 1220 Vaisakha 2 = Wednesday, 14 April 1858.

Titles: *ບາລີນາມ*
Bali Nam
Pālī Nāma

EAP1398_VMS_1_0656

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.3 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ບາລີອຸນາດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ໃຊ້ໃນການສຶກສາໄວຍາກອນພາສາບາລີ.
Pālī Unat. The text is in Pali and used for Pali grammar studies.
Colophon: ລານທີ ๓๐ ໜ້າ ๑: ຈຸນລະສັ‌ງກາດ ๑๘๘๐ ຕົວ ປີເປົກສະງ້ຳ ເດືອນ ๗ ອອກໃໝ่ ๘ ค่ำ ວັນ ๔ ธิดจะนาแล้วยามกองๆาย ๒ายมิ ๒ามสุดทะ ເປັນເຄົ້ຳເປັນເຈົ້ຳມູນລະສັ‌ดทาทับทังพันทุวิๆสา บุดตะนัดตา พ่แม่พี่น้องอู่ถินมิใจเหลื้อมใสเป็นอันยิ่ง จิ่งได้สำๆ *บาลีนาม* ไว้กับอโธะพุด ทะสาสะ๒ๅ ตาบต่เท้ำ ๕๐๐๐ พะวัดสา นิบพานะ ปัดจะโย โหตุ โม.
Folio 30 on the recto side: In Chunlasangkat (CS) 1220, a *poek sanga* year, on the second waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),[26] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Nan (ex-monk) Suttha, the principal initiator, together with his relatives, his children, his grandchildren, his parents, and his siblings, had the most ardent religious faith and sponsored this manuscript [entitled] *Pālī Nāma* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna).
Date: BE 1220, a *poek sanga* year (14 April 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nan (ex-monk) Suttha, his relatives, his children, his grandchildren, his parents, and his siblings
Titles: *[ບາລີນາມ]*
[*Bali Nam*]
[Pālī Nāma]

26 1220 Vaisakha 2 = Wednesday, 14 April 1858.

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສອງເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ອານິສົງແຫ່ງຊະລາກະຣິວິຊາສູດ ແລະອານິສົງແຫ່ງການສ້າງເຈຕິຍະຊາຍ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງຊະລາກະລິວິຊາສູດແກ່ພະອານົນເຖລະເຈົ້າ ທີ່ພູເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄຼ (ເບິ່ງລາຍລະອຽດເພີ່ມຕື່ມທີ່ນ້ຳເບີ EAP1398_VMS_1_0219). ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງການສ້າງເຈຕິຍະຊາຍແກ່ພະເຈົ້າປັດເສນທິໂກສົນ ທີ່ວັດບຸບຜາຣາມ ເມືອງສາວັດຖີ (ເບິ່ງລາຍລະອຽດເພີ່ມຕື່ມທີ່ນ້ຳເບີ EAP1398_VMS_1_0264).
This manuscript includes two texts: *Anisong Haeng Salakarivichasut* (Rewards derived from listening to *Salākarivijā-sutta*) and *Anisong Haeng Kan Sang Cediya Sai* (Rewards derived from building sand stupas). The Buddha delivered a sermon on rewards of *Salākarivijā-sutta* to Venerable Ananda at the Gijjhakuta hill in Rājagaha (see manuscript coded EAP1398_VMS_1_0219 for more details). The Buddha delivered a sermon to King Pasenadi at the Pupparam monastery at the Gijjhakuta hill on rewards derived from building sand stupas (see manuscript coded EAP1398_VMS_1_0264 for more details).

Colophon: ลานທີ ๑๔ ໜ້າ ๑: ສັງກາດ ໄດ້ ๒๕๐๕ ເດືອນ ๓ ລຶງ ๗ ຄ่ຳ ວັນ ๗ ຍາມກອງງາຍ ໝາຍມີ ສິມເດັດພະສັງຄະຣາດ ພ້ອມກັບພະວັນດີ ຜາໂຄມ ໄດ້ສ້າງທຳມະຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບເທົ້າສິ້ນການອັນບານ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ๔ ໄດ້ດັ່ງຄຳປາດຖະໜາຊຸ່ປະການເທີ້ນ ອະນາຄະເຕ ການເລ ນິດຈັ່ງ ທຸວັ່ງ ໂຫຕຸ ສາທຸ.
Folio 12 on the recto side: In Sangkat 2505, on the sixth waning-moon day of the third lunar month, the seventh day of the week (Saturday),[27] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi from Vat Phakhom sponsored this manuscript to support the Teachings of Gotama Buddha forever. May our wishes and desires be fulfilled, *anāgate kāle niccaṃ dhuvaṃ hotu sādhu* (in the furure, constantly and certainly, amen).

Date: BE 2505 (25 Feb 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

27 1324 Magha 21 = Thursday, 14 February 1963.

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi from Vat Phakhom

Titles: *ອານິສົງສະແຫ່ງຊະລະກະຣິວິຊາສູດ*

Anisong ḥaeng Salakarivisasut

Rewards derived from Listening to Salākarivijā-sutta

EAP1398_VMS_1_0658

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທິບພະມົນ ເນື້ອໃນເປັນຄາຖາພາສາບາລີ ເປັນບົດເທສະໜາທີ່ນິຍົມໃຊ້ເທດໃນງານພິທີມຸງຄຸນຕ່າງໆ. ໃນລະຫວ່າງທີ່ກຳລັງຟັງພະສົງເທດຢູ່ນັ້ນ ເຈົ້າພາບກໍມັກຈະຫວ່ານເງິນແລະເຂົ້າໜົມທີ່ກຽມໄວ້ ໃຫ້ແກ່ຜູ້ທີ່ມາຮ່ວມພິທີໄດ້ເກັບເອົາ ຮຽກວ່າ 'ຝົນທ່າແກ້ວ' ເປັນການໃຫ້ພອນແກ່ເຈົ້າພາບ ແລະ ທ່ານຜູ້ຟັງ ເຊັ່ນ ອັນວ່າຄວາມອັບປິຈັງໄຮອັນໃດອັນໜຶ່ງຢ່າໄດ້ບັງເກີດມີແກ່ທ່ານ. ອັນວ່າເຂົ້າຂອງເຄື່ອງບໍລິໂພກອັນໃດອັນໜຶ່ງ ກໍຢ່າໄດ້ສົ້ງໄປໝົດໄປແກ່ທ່ານ ອັນວ່າຖ່ອງແຖວເຂົ້າເປືອກເຂົ້າສານທັງຫຼາຍ ທີ່ຕົກລົ້ງມາໃນຍ້າວເຮືອນຂອງທະນັນໄຊຍະເສດຖີ ມີດ້ວຍປະການສັນໃດ ອັນວ່າ ເຂົ້າເປືອກເຂົ້າສານທັງຫຼາຍເຫຼົ່ານັ້ນ ກໍຈົ່ງຕົກລົ້ງມາໃນຍ້າວເຮືອນແຫ່ງທ່ານ ດັ່ງນີ້ເປັນຕົ້ນ.

Thipphamon or Dibamanta (divine spell). The text is in Pali and a sermonic text for various auspicious ceremonies. While a monk is preaching, the ceremonial host scatters prepared money and candy to the audience; the ritual is called 'Rain of Crystal.' The text is for giving blessings to the hosts and the audience. For instance, "may any evils be never up with you," "may your things and properties never be used up," "may your house be given with rice grains like the house of Dhanañjayasetthi.".

Colophon: ลานที ๘ ໜ้า ๑: สังกาด ๑๘๒๖ ตีอ ปีเต่ายี่ (ธ้วงเป้า) เดือน ๗ ຂึ้น ๑๑ ค่ำ วัน ๖ พายมีพะยาพื่นໜ้า พะธิยา พันทุวิงสา มิสัดทาเทลื้อมใสเป็นอันยิ่ง จิ่งได้สำๆ *สับพะสูด* ไว้ภัยสาสะໜาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันพะวัดสา นิบพานะ ปัดจะโย โหตุ โน.

Folio 8 on the recto side: In Sangkat (CS) 1263, a *tao nyi* (*huang pao*) year, on the eleventh waxing-moon day of the seventh lunar month, the third day of the week (Tuesday),[28] Phanya Mün Nan, his wife, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Sapphasut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

28 1266 Jyestha 11 = Wednesday, 25 May 1904.

Date: CS 1263, a *tao nyi* year (28 May 1901)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Mün Na along with his wife and relatives
Titles: [*ທິບພະມິນ*]
[*Thipphamon*]
[Dibamanta]

EAP1398_VMS_1_0659

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken at the left end.

Description: ສອງກຳພີ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຜ້າຫໍ່ຄຳພີ. ເນື້ອໃນກ່າວເຖິງອານິສົງທີ່ຈະໄດ້ຮັບຈາກການເຮັດຜ້າຫໍ່ຄຳພີ ເຊັ່ນ ຜູ້ທີ່ຕັດຜ້າເພື່ອເຮັດຜ້າຫໍ່ຄຳພີ ກໍຈະໄດ້ອານິສົງ ໒ ພັນປາຍ ๕ ກັບ ແລະຍັງຈະໄດ້ເກີດເປັນພະຍາອິນອີກດ້ວຍ; ຜູ້ທີ່ຝັ້ນໄໝຫຍິບ, ຜູ້ທີ່ເອົາສາດມາປູ ເມື່ອຈັກຫຍິບຜ້າ ຫໍ່ຄຳພີ ກໍຈັກໄດ້ອານິສົງ ๗ ໝື່ນ ๔ ພັນກັບ ຈັກໄດ້ເປັນພະຍາໃນຊຸມພູທະວີບ ດັ່ງນີ້ເປັນຕົ້ນ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງການສ້າງຜ້າຫໍ່ຄຳພີ ແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ເຂົ້າ ເຝົ້າພະພຸດທະອົງແລະທູນຖາມເລື່ອງນີ້ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ.

Sòng Kamphi means rewards derived from making manuscript wrapping cloth. The text is on rewards gained from making cloth for wrapping manuscripts. For instance, those who cut sheets of cloth will gain merit for 6 thousand and 5 *kappa* (eon) and be reborn as God Indra; those who made thread and placed a mat for making manuscript wrapping cloth will gain merit for 80 thousand and 4 thousand *kappa* (eon) and be reborn as an emperor king in the Jambūdavīpa. The Buddha gave a sermon on rewards derived from making manuscript wrapping cloth to King Pasenadi who visited the Buddha and asked him about that at the Jetavana monastery of Savatthi.

Colophon: ลานທີ ๒ ໜ້າ ๔: ໝາຍມີ ສາທຸຄຳໝັ້ນ ວັດບ້ານນາຝາຍ ອົງເປັນລູກຍົກຊຽນ ໝາຍມີ ພໍ່ຍົກແລະແມ່ ຍົກບ້ານຄໍແລ ເປັນຜູ້ສ້າງແລະຜູ້ຊື່ວ່າ ຈານມາ ພ້ອມດ້ວຍພະຍິຍາ ແລະລູກເຕົ້າສູ່ຄົນ ພ້ອມກັນສ້າງ *ສອງຜ້າຄຳພີ* ໄວ້ກັບສາສະໜາ ທຸວັງ ນິດຈັງ ທ່ຽງແທ້ດີຫລີເທີ້ນ.

Folio 6 on the verso side: Sathu (monk) Khamman from Vat Ban Na Fai was the scribe. Male and female patrons from Ban Khò Lae included with Chan (ex-monk) Ma, his wife, and their children were the sponsors of this

manuscript [entitled] *Sòng Pha Khamphi* to support the Teachings of the Buddha certainly and definitely.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Sathu (monk) Khamman from Vat Ban Na Fai
Sponsor(s): Chan (ex-monk) Ma, his wife, and their children from Ban Khò Lae
Titles: *ສອງຜ້າຄຳພີ*
Sòng Pha Khamphi
Rewards derived from Donation of Manuscript Wrapping Cloth

EAP1398_VMS_1_0660

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 45.9 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ເນື້ອໃນກ່າວເຖິງການທຳນາຍເຫດການຕ່າງໆ ທີ່ຈະເກີດຂຶ້ນໃນອະນາຄົດ ๑๐ ປະການ ປະກອບດ້ວຍ:

๑. ເຫດປະຖະມະຫິວທີ: ບຸກຄະລະຍິງຊາຍທັ້ງຫລາຍຈະບໍ່ທຳບຸນໃຫ້ທານ, ບໍ່ຮັກສາສິນແລະບໍ່ຟັງທຳ.

๘. ເຫດອັນຖ້ອນ ๘: ບຸກຄະລະຍິງຊາຍທັ້ງຫລາຍ ຈະບໍ່ຢຳແຢງແລະບໍ່ເຄົານັບຖືຍັງເຫວະບຸດ ເຫວະດາ ພະຍາອິນ ພະຍາພົມ ຈະມີແຕ່ຄຳປ່ວຍ ຄຳດ່າ.

๓. ເຫດອັນຖ້ອນ ๓: ບຸກຄະລະຍິງຊາຍທັ້ງຫລາຍ ຈະທຳແຕ່ອະກຸສົນ ເມື່ອຕາຍໄປກໍຈະໄປຕົກນະຮົກ.

๔. ເຫດອັນຖ້ອນ ๔: ບ້ານເມືອງຈະເກີດໂກລະຫົນອັນໃຫຍ່ ມີເສິກສົງຄາມ.

๕. ເຫດອັນຖ້ອນ ๕: ຄົນທັ້ງຫລາຍຈະພົບຄວາມທຸກ ຄືການພັດພາກຈາກັນ.

๖. ເຫດອັນຖ້ອນ ๖: ຄົນທັ້ງຫລາຍ ຈະຂາດແຄນອາຫານ ແລະອຶດຫິວຕາຍ.

๗. ເຫດອັນຖ້ອນ ๗: ຄົນທັ້ງຫລາຍ ຈະຕາຍດ້ວຍໄພເຄາະຮ້າຍຕ່າງໆ.

๘. ເຫດອັນຖ້ອນ ๘: ຄົນທັ້ງຫລາຍ ຈະບຽດບຽນແລະທຳຮ້າຍເຊິ່ງກັນແລະກັນ.

๙. ເຫດອັນຖ້ອນ ๙: ຄົນທັ້ງຫລາຍ ຈະຂ້າຟັນລັນແທງກັນຕາຍ.

๑๐. ເຫດອັນຖ້ອນ ๑๐: ໃນຊຸມພູທີບຈະເຕັມໄປດ້ວຍເລືອດຄົນແລະເລືອດສັດທັ້ງຫລາຍ ອັນໄຫຼໄປດັ່ງແມ່ນ້ຳ.

The content is on a prediction of 10 future incidents:

1. First incident: People will not make meritorious donation, not observe the precepts, and not listen to the Dhamma;
2. Second incident: People will not respect deities, God Indra, and Brahmas but curse them;
3. Third incident: People will prefer doing bad actions that cause new rebirths in hell;
4. Fourth incident: Turbulence and wars will occur;
5. Fifth indicent: People will suffer from separation;
6. Sixth incident: People will encounter famine and death by hunger;
7. Seventh incident: People will die of different diseases;
8. Eighth incident: People will harm one another;
9. Ninth incident: People will kill one another;
10. Tenth incident: The continent will be full of blood flowing like a river.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ລຳຫີນແຕກ*

Lam Hin Taek
Legend of a Broken Stone

EAP1398_VMS_1_0661

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is damaged by insects.
Description: ເນື້ອໃນ ວ່າດ້ວຍ ໄວຍາກອນໃນພາສາບາລີ ໃຊ້ສຶກສາພາສາບາລີ.

The text is on Pali grammar and used for studying Pali language.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແມ່ນໝູ່ສຳພັນ*

Maen Mu Samphan

EAP1398_VMS_1_0662

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັງຮອມທາດ ກ່າວເຖິງ ເຫດການຕ່າງໆ ທີ່ເກີດໃນພະພຸດທະສາສະໜາ ຕະຫຼອດໄລຍະໃນ ๕,๐๐๐ ປີ. ເທວະດາຕົນໜຶ່ງ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ພະພຸດທະອົງໄດ້ຕັດວ່າ ສາສະໜາຂອງພະອົງຈັກຕັ້ງຢູ່ໄດ້ ๕,๐๐๐ ວັດສາ. ເມື່ອພຸດທະສາສະໜາລ່ວງໄປແລ້ວ ๕๐๐ ວັດສາ ພິກຂຸນີຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๑,๐๐๐ ວັດສາ ພະອໍລະຫັນຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๘,๐๐๐ ວັດສາ ຈະຫາບຸກຄົນຊົງຈຳພະໄຕປິດົກບ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๒,๐๐๐ ວັດສາ ຈັກຫາພິກຂຸທຳອຸໂປສົດສັງຄະກຳບ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๕,๐๐๐ ວັດສາ ຈັກຫານັກບວດຜູ້ຫົ່ມຜ້າໄຕຈີວອນບ່ໄດ້ ມີພຽງບຸກຄົນທີ່ເອົາຜ້າເຫຼືອງມາພາດບ່າ ກໍລືມມຸດກັນວ່າ ເປັນພະສົງເທົ່ານັ້ນ. ຫຼັງຈາກນັ້ນ ພະອັດຖິທາດຂອງພະພຸດທະເຈົ້າຈັກສະເດັດອອກມາຈາກທີ່ຕ່າງໆ ມາປະຊຸມກັນທີ່ໃຕ້ຕົ້ນສີມະຫາໂພ ກະທຳເປັນພະພຸດທະເຈົ້າປະທັບນັ່ງທີ່ໃຕ້ຕົ້ນໂພນັ້ນ ແລ້ວ ສະແດງທຳມະເທສະໜາຄັ້ງສຸດທ້າຍ ແກ່ພະອິນ, ພະພິມ, ພະຍາຍົມ, ຄຸດ, ມະນຸດ, ກຸມພັນ, ຄົນທັນ, ຍັກ, ເທວະດາ ຕະຫຼອດ ๗ ວັນ ๗ ຄືນ ແລ້ວຈຶ່ງເຂົ້າສູ່ເຕໂຊທາດ ເກີດເປັນໄຟລຸກໄໝ້ ເຂົ້າສູ່ນິບພານ ຊຶ່ງຖືວ່າ ໝົດສິ້ນພຸດທະສາສະໜາ.

Sang Hòm That is on incidents happening within the 5000-year period of Buddhiam. At the Jetavana monastery in Savatthi a deity asked the Buddha (about next situations of Buddhism). The Buddha said that his religion would last for 5000 years. After the 500th year of Buddhism, there will not be any female monks left. After the 1000th year of Buddhism, there will not be any Arahants left. After the 2000th year of Buddhism, there will be no one left who can memorize the Buddhist Canon. After the 3000th year of Buddhism, there will not be any monk assemblies left to join the *uposatha* ceremony. After the 5000th year of Buddhism, those who wear even a small piece of yellow robes on their shoulder will be called a monk. Thereafter, all the Buddha's relics from various places will be gathered to newly form the Buddha sitting under the Bodhi tree. The Buddha will deliver his last sermon to God Indra, Brahmas, Lord of Death, Garudas, humans, ogres, Gandharvas, giants, and deities for seven days and seven nights. Then, the Buddha will be flamed and enter Nibbāna, indicating the very end of Buddhism.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຮອມທາດ (ຜູກຕົ້ນ)*
Sanghòm That (*Phuk ton*)
Integration of the Relics (Fascicle 1)

EAP1398_VMS_1_0663

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັງຮອມທາດ ກ່າວເຖິງ ເຫດການຕ່າງໆທີ່ເກີດໃນພະພຸດທະສາສະໜາ ຕະຫຼອດໄລຍະໃນ ๕,๐๐๐ ປີ. ເທວະດາຕົນໜຶ່ງ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ພະພຸດທະອົງໄດ້ຕັດວ່າ ສາສະໜາຂອງພະອົງຈັກຕັ້ງຢູ່ໄດ້ ๕,๐๐๐ ວັດສາ. ເມື່ອພຸດທະສາສະໜາລ່ວງໄປແລ້ວ ๕๐๐ ວັດສາ ພິກຂຸນີຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๑,๐๐๐ ວັດສາ ພະອໍລະຫັນຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๘,๐๐๐ ວັດສາ ຈະຫາບຸກຄົນຊົງຈຳພະໄຕປິດົກບໍ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๑๐,๐๐๐ ວັດສາ ຈັກຫາພິກຂຸທຳອຸໂປສົດສັງຄະກຳບໍ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๕,๐๐๐ ວັດສາ ຈັກຫານັກບວດຜູ້ຫົ່ມຜ້າໄຕຈີວອນບໍ່ໄດ້ ມີໜຽງບຸກຄົນທີ່ເອົາຜ້າເໜືອງມາພາດບ່າ ກໍສົມມຸດກັນວ່າ ເປັນພະສົງເທົ່ານັ້ນ. ຫຼັງຈາກນັ້ນ ພະອັດຖິທາດຂອງພະພຸດທະເຈົ້າຈັກສະເດັດອອກມາຈາກທີ່ຕ່າງໆ ມາປະຊຸມກັນທີ່ໃຕ້ຕົ້ນສີມະຫາໂພ ກະທຳເປັນພະພຸດທະເຈົ້າປະທັບນັ່ງທີ່ໃຕ້ຕົ້ນໂພນັ້ນ ແລ້ວ ສະແດງທຳມະເທສະໜາຄັ້ງສຸດທ້າຍ ແກ່ພະອິນ, ພະພົມ, ພະຍາຍົມ, ຄຸດ, ມະນຸດ, ກຸມພັນ, ຄົນທັນ, ຍັກ, ເທວະດາ ຕະຫຼອດ ກ ວັນ ກ ຄືນ ແລ້ວ ຈິ່ງເຂົ້າສູ່ ເຕໂຊທາດ ເກີດເປັນໄຟລຸກໄໝ້ ເຂົ້າສູ່ນິບພານ ຊຶ່ງຖືວ່າ ໝົດສິ້ນພຸດທະສາສະໜາ.

Sang Hòm That is on incidents happening within the 5000-year period of Buddhiam. At the Jetavana monastery in Savatthi a deity asked the Buddha (about next situations of Buddhism). The Buddha said that his religion would last for 5000 years. After the 500th year of Buddhism, there will not be any female monks left. After the 1000th year of Buddhism, there will not be any Arahants left. After the 2000th year of Buddhism, there will be no one left who can memorize the Buddhist Canon. After the 3000th year of Buddhism, there will not be any monk assemblies left to join the *uposatha* ceremony. After the 5000th year of Buddhism, those who wear even a small piece of yellow robes on their shoulder will be called a monk. Thereafter, all

the Buddha's relics from various places will be gathered to newly form the Buddha sitting under the Bodhi tree. The Buddha will deliver his last sermon to God Indra, Brahmas, Lord of Death, Garudas, humans, ogres, Gandharvas, giants, and deities for seven days and seven nights. Then, the Buddha will be flamed and enter Nibbāna, indicating the very end of Buddhism.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຮອມທາດ (ผูภา ๘)*
Sanghòm That (*Phuk* 2)
Integration of the Relics (Fascicle 2)

EAP1398_VMS_1_0664

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 40. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັງຮອມທາດ ກ່າວເຖິງ ເຫດການຕ່າງໆທີ່ເກີດໃນພະພຸດທະສາສະໜາ ຕະຫຼອດໄລຍະໃນ ๕,๐๐๐ ປີ. ເທວະດາຕົນໜຶ່ງ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ພະພຸດທະອົງໄດ້ຕັດວ່າ ສາສະໜາຂອງພະອົງຈັກຕັ້ງຢູ່ໄດ້ ๕,๐๐๐ ວັດສາ. ເມື່ອພຸດທະສາສະໜາລ່ວງໄປແລ້ວ ๕๐๐ ວັດສາ ພິກຂຸນີຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๑,๐๐๐ ວັດສາ ພະອໍລະຫັນຈັກໝົດໄປ, ເມື່ອລ່ວງໄປແລ້ວ ๘,๐๐๐ ວັດສາ ຈະຫາບຸກຄົນຊົງຈຳພະໄຕປິດົກບ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๑๐,๐๐๐ ວັດສາ ຈັກຫາພິກຂຸທຳອຸໂປສົດສັງຄະກຳບ່ໄດ້, ເມື່ອລ່ວງໄປແລ້ວ ๕,๐๐๐ ວັດສາ ຈັກຫານັກບວດຜູ້ຫຶ່ມຜ້າໄຕຈີວອນບ່ໄດ້ ມີພຽງບຸກຄົນທີ່ເອົາຜ້າເຫຼືອງມາພາດບ່ຳ ກໍສົມມຸດກັນວ່າ ເປັນພະສົງເທົ່ານັ້ນ. ຫຼັງຈາກນັ້ນ ພະອັຕຖິທາດຂອງພະພຸດທະເຈົ້າຈັກສະເດັດອອກມາຈາກທີ່ຕ່າງໆ ມາປະຊຸມກັນທີ່ໃຕ້ຕົ້ນສີມະຫາໂພ ກະທຳເປັນພະພຸດທະເຈົ້າປະທັບນັ່ງທີ່ໃຕ້ຕົ້ນໂພນັ້ນ ແລ້ວ ສະແດງທຳມະເທສະໜາຄັ້ງສຸດທ້າຍ ແກ່ພະອິນ, ພະພິມ, ພະຍາຍົມ, ຄຸດ, ມະນຸດ, ກຸມພັນ, ຄົນທັນ, ຍັກ, ເທວະດາ ຕະຫຼອດ ๗ ວັນ ๗ ຄືນ ແລ້ວ ຈິ່ງເຂົ້າສູ່ ເຕໂຊທາດ ເກີດເປັນໄຟລຸກໄໝ້ ເຂົ້າສູ່ນິບພານ ຊຶ່ງຖືວ່າ ໝົດສິ້ນພຸດທະສາສະໜາ.

Sang Hòm That is on incidents happening within the 5000-year period of Buddhiam. At the Jetavana monastery in Savatthi a deity asked the Buddha

(about next situations of Buddhism). The Buddha said that his religion would last for 5000 years. After the 500th year of Buddhism, there will not be any female monks left. After the 1000th year of Buddhism, there will not be any Arahants left. After the 2000th year of Buddhism, there will be no one left who can memorize the Buddhist Canon. After the 3000th year of Buddhism, there will not be any monk assemblies left to join the *uposatha* ceremony. After the 5000th year of Buddhism, those who wear even a small piece of yellow robes on their shoulder will be called a monk. Thereafter, all the Buddha's relics from various places will be gathered to newly form the Buddha sitting under the Bodhi tree. The Buddha will deliver his last sermon to God Indra, Brahmas, Lord of Death, Garudas, humans, ogres, Gandharvas, giants, and deities for seven days and seven nights. Then, the Buddha will be flamed and enter Nibbāna, indicating the very end of Buddhism.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຮອມທາດ (ຜູກ ສ)*
Sanghòm That (*Phuk* 3)
Integration of the Relics (Fascicle 3)

EAP1398_VMS_1_0665

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.4 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝພຸດທະການ ຄັ້ງໜຶ່ງເມື່ອປະຖົມມະຍາມລ່ວງໄປແລ້ວ ຍັງມີເທວະດາຕົນໜຶ່ງ ໄດ້ເຂົ້າເຝົ້າ ພະພຸດທະອົງແລະທູນຂໍຟັງພະທຳມະເທສະໜາ ເມື່ອນັ້ນ ພະຜູ້ມີພະພາກາເຈົ້າໄດ້ຊົງສະແດງເລື່ອງ ຣາຊະສູດ ວ່າດ້ວຍ ຄຸນນະທຳຂອງອະຣິຍະສາວົກ ອັນເປັນເຫດໃຫ້ເວໄນຍະສັດທັ້ງຫລາຍໄດ້ເຂົ້າ ເຖິງ ມັກ ๔ ผิน ๔ ແລະນິບພານ ๑. ຄັ້ນແລ້ວ ເທວະດາຕົນນັ້ນກໍໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເລື່ອງ ການປະຕິບັດຕາມພະວິໄນ ເມື່ອສາສະໜາຂອງພະຕະຖາຄົດເຈົ້າຜ່ານໄປໄດ້ ๘,๐๐๐ ເຖິງ ๔,๐๐๐ ປີ.

In the Buddha's lifetime, when the first three hours of the night were over, a deity visited the Buddha and asked for a sermon. The Buddha gave a sermon

on Rāja-sutta or the virtue of noble disciple that supports all beings to attain Four Paths (*magga*), Four Fruitions (*phala*), and Enlightenment (*nibbāna*). After the sermon, the deity asked the Buddha about the practice of Vinaya after the 2000th to the 500th years of his religion.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຮອມທາດ (ຜູກ ๔)*
Sanghòm That (*Phuk* 4)
Integration of the Relics (Fascicle 4)

EAP1398_VMS_1_0666

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວິບາກ ໝາຍເຖິງ ວິບາກກຳອັນໃຫຍ່ ກ່າວເຖິງ ເຜດທີ່ກິນຄູດມູດ(ຂີ້ຍ່ວ)ເປັນອາຫານ ດ້ວຍ ຜົນກຳອັນຊົ່ວ ທີ່ຕົນໄດ້ກະທຳໄວ້ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງເປສະກາຣະເຜດ ຈຶ່ງຕັດເທສະໜາທຳດວງນີ້. ມີພິກຂຸຕົນໜຶ່ງ ໄດ້ພົບເຫັນເຜດຕົນໜຶ່ງທີ່ກິນມູດຄູດເປັນອາຫານ ແລ້ວໄປຂາບທູນພະພຸດທະເຈົ້າ ພະພຸດທະອົງຈຶ່ງ ຕັດວ່າ ໃນເວລາມີຊີວິດຢູ່ ເປສະກາຣະເຜດຕົນນັ້ນ ໄດ້ເປັນເມຍຂອງນາຍຊ່າງຫູກ ເປັນຄົນຂີ້ຖີ ບໍ່ໃຫ້ ທານ ເມື່ອເຫັນສາມີໃຫ້ທານອາຫານແລະຜ້າແພແກ່ພິກຂຸສອງຕົນທີ່ຈຳວັດສາຢູ່ໃນເຮືອນຂອງຕົນ ກໍ ບ້ອຍດ່າວ່າ ເຈົ້າຈົ່ງກິນຄູດ, ມູດ, ເລືອດ ແລະໜອງເຊິ່ງເປັນຂອງທີ່ບໍ່ສະອາດທຸກເມື່ອ ແຕ່ເມື່ອຜູ້ເປັນ ສາມີຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງຫຼວງແຫ່ງໜຶ່ງ. ສ່ວນພັນລະຍານັ້ນ ເມື່ອຕາຍກໍໄປ ເກີດເປັນເຜດຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນສາມີນັ້ນ. ເຜດຕົນນັ້ນມີຄູດແລະມູດເປັນ ອາຫານ.

Mahavibak or *Mahāvipāka* means great results of deeds and refers to hungry ghosts (*peta*) who, caused by their sinful deeds in their human births, eat urine and excrement. At the Jetavana Monastery in Savatthi the Buddha gave a sermon on *Pesakāra-peta*. A monk saw a *peta* eating urine and excrement. He informed the Buddha. The Buddha said, during the lifetime of *Pesakāra-peta* she was a weaver's wife. She was stingy and did not make any donation. When she saw her husband offering food and robes to two monks

who stayed at their house during the Buddhist Lent, she cursed him and told him to eat excrement, urine, blood, and pus. After death, the husband was reborn as a deity living nearby a main road while the wife was reborn as a *peta* living at a tree bush nearby him. She ate excrement and urine.

Colophon: ลาบที ๑๔ ขบ ๔: จุบละสังกาดได้ ๔๔๒ ตือ ปีเม็งใส้ (ธอายเสัด) เดือบ ๔ แธม ๑๐ ค่ำ อับเสิ ม็กิดใส้ ธิดจะบาแล้วยามกองาย ผายมิ สาวจันสุภ ลูกแสมใพ่ดวงตา บ้านแจ กำแพง ได้สางลำ *มะหาวิบาก* ผูกนี้ หามไปหาผิอที่ได้จุดติไปแล้วนั้บ ขอให้ได้มาลับเอิา กุสิบส่อบนี้แล้อ ขอให้ข้าพะเจ้าสาวจันสุกนี้ จิ่งให้หายกำอับเป้นผิบ้าอับนี้ด้อยเหิ้บ ดับอ่า ข้าพะเจ้า ได้กะทำทุดจะธิจากผิอับใดอับหึ่งนั้บ ขอให้หายบาบกำส่อบนั้บกำข้าเหิ้บ สาทุ สาทุ นิดจัง ทุอัง ปะธะมัง สุกาขัง.

Folio 14 on the verso side: In Chunlasangkat 2489, a *moeng khai* (*hwai set*) year, on the tenth waning-moon day of the fourth lunar month, a Saturday, a *kot sai* day,[29] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sao Chansuk, the daughter of Saen Mai Duangta from Ban Chae Kamphaeng, was the sponsor of this manuscript [entitled] *Maha Vibak* to dedicate this merit to her husband who had passed away. May he gain this merit. May I, Sao Chansuk, recover from being insane. If I did something wrong to my husband, may I be free from the results of the bad deed. *Sādhu sādhu niccaṃ dhuvaṃ paramaṃ sukhaṃ* (Amen, amen. Nibbāna is the greatest bliss certainly).

Date: BE 2489, a *moeng set* year (27 March 1946)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Chansuk, the daughter of Saen Mai Duangta, from Ban Chae Kamphaeng
Titles: *มะหาวิบาก*
Mahavibak
Great Consequence

EAP1398_VMS_1_0667

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

29 1308 Phlaguna 25 = Sunday, 16 March 1947. This day was, however, a *kap sanga* day.

Description: ມະຫາວິບາກ ໝາຍເຖິງ ວິບາກກຳອັນໃຫຍ່ ກ່າວເຖິງ ເຜດທີ່ກິນຄູດມູດ(ຂີ້ຍ່ຽວ)ເປັນອາຫານ ດ້ວຍ ຜົນກຳອັນຊົ່ວ ທີ່ຕົນໄດ້ກະທຳໄວ້ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງເປສະກາຣະເຜດ ຈຶ່ງຕັດເທສະໜາທຳດວງນີ້. ມີພິກຂຸຕົນໜຶ່ງ ໄດ້ພົບເຫັນເຜດຕົນໜຶ່ງທີ່ກິນມູດຄູດເປັນອາຫານ ແລ້ວໄປຂາບທູນພະພຸດທະເຈົ້າ ພະພຸດທະອົງຈຶ່ງ ຕັດວ່າ ໃນເວລາມີຊີວິດຢູ່ ເປສະກາຣະເຜດຕົນນັ້ນ ໄດ້ເປັນເມຍຂອງນາຍຊ່າງຫູກ ເປັນຄົນຂີ້ຖີ ບໍ່ໃຫ້ ທານ ເມື່ອເຫັນສາມີໃຫ້ທານອາຫານແລະຜ້າແພແກ່ພິກຂຸສອງຕົນທີ່ຈຳວັດສາຢູ່ໃນເຮືອນຂອງຕົນ ກໍ ປ້ອຍດ່າວ່າ ເຈົ້າຈຶ່ງກິນຄູດ, ມູດ, ເລືອດ ແລະໜອງເຊິ່ງເປັນຂອງທີ່ບໍ່ສະອາດທຸກເມື່ອ ແຕ່ເມື່ອຜູ້ເປັນ ສາມີຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງຫຼວງແຫ່ງໜຶ່ງ. ສ່ວນພັນລະຍານັ້ນ ເມື່ອຕາຍກໍໄປ ເກີດເປັນເຜດຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນສາມີນັ້ນ. ເຜດຕົນນັ້ນມີຄູດແລະມູດເປັນ ອາຫານ.

Mahavibak or *Mahāvipāka* means great results of deeds and refers to hungry ghosts (*peta*) who, caused by their sinful deeds in their human births, eat urine and excrement. At the Jetavana Monastery in Savatthi the Buddha gave a sermon on *Pesakāra-peta*. A monk saw a *peta* eating urine and excrement. He informed the Buddha. The Buddha said, during the lifetime of *Pesakāra-peta* she was a weaver's wife. She was stingy and did not make any donation. When she saw her husband offering food and robes to two monks who stayed at their house during the Buddhist Lent, she cursed him and told him to eat excrement, urine, blood, and pus. After death, the husband was reborn as a deity living nearby a main road while the wife was reborn as a *peta* living at a tree bush nearby him. She ate excrement and urine.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາວິບາກ*
Mahavibak
Great Consequence

EAP1398_VMS_1_0668

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພຸດທະທຳນາຍ ກ່າວເຖິງຫີນສິລາຈາລຶກທີ່ມະຫາວິຫານມັກຄະທາຍິວັນ ປະເທດອິນເດຍ ຄົ້ນພົບ ເມື່ອ ພ.ສ. ๔๕๐๐ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນວ່າ ສັດຕະໂລກເກີດມາລ້ວນແຕ່ໃຊ້ຊາດ ທຸກ ຍາກລຳບາກທຸກຖ້ວນໜ້າ. ເມື່ອສາສະໜາຂອງຕະຖາຄົດລ່ວງໄປໄດ້ ๕๐๐ ປີ ໂລກຈະເກີດຄວາມ ວຸ້ນວາຍ ເມື່ອສາສະໜາຂອງຕະຖາຄົດລ່ວງໄປໄດ້ ๔,๕๐๐ ປີ ມະນຸດແລະສັດຈະໄດ້ຮັບອັນຕະລາຍ ຈາກຄົນບໍ່ມີສິນທຳແລະຖືກອະວິຊາຕັນຫາຄອບງຳ. ສິ່ງທີ່ບໍ່ເຄີຍເຫັນກໍຈະໄດ້ເຫັນ ສິ່ງທີ່ບໍ່ເຄີຍພົບກໍ ຈະພົບ ເພາະມະນຸດບໍ່ປະຕິບັດຕາມຫລັກທຳຄຳສອນຂອງພະຕະຖາຄົດ. ໂລກຈະເກີດເສິກສົງຄາມ ມີການຂ້າຟັນລັນແທງກັນ ມີການສູ້ຮົບກັບຈົນເຮັດໃຫ້ແຜ່ນດິນເກີດຄວາມເດືອດຮ້ອນ ລຸກເປັນດັ່ງ ແປວໄຟ ມີເລືອດແລະໜອງເຕັມແຜ່ນດິນ.

Phuttha Thamnai (Prediction of the Buddha). The text is on a stone inscription at the Maggadāyavana monastery in India that was discovered in BE 2500. The Buddha spoke to his assistant Venerable Ānanda that all living creatures were born with suffering according to their karma. After the 500th year of the Buddhist religion, the world will not be peaceful. After the 2500th year of the Buddhist religion, humans and animals will be harmed by immoral people who are possessed by ignorance and lust. They will see things that will have never been seen. As humans do not follow the Buddha's teachings, there will be wars and killing. People will so much fight against one another that the world gets into trouble as if it is flame and full of blood.

Colophon: ลานທີ ๑๑ ໜ້າ ๘: ໝາຍມີ ສາທຸຄຳໝັ້ນ ລູກຍົກຊຸມ ໝາຍມີພໍ່ແລະແມ່ຍົກ ບ້ານຄໍແລເປັນຜູ້ສ້າງ ແລະສ້າງໄວ້ວັດບ້ານຄໍແລະ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາເທີ້ນ.

Folio 11 on the verso side: Sathu (monk) Khamman was the scribe. Male and female patrons from Ban Khò Lae were the sponsors. The manuscript was made for Vat Ban Khò Lae. May our wishes be fulfilled.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Sathu (monk) Khamman
Sponsor(s): Male and female patrons from Ban Khò Lae
Titles: *ພຸດທະທຳນາຍ*
Phuttha Thamnai
The Buddha's Predictions

EAP1398_VMS_1_0669

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 6.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ฟ้าสะมิงคำแดงเป็นสานของพะอินทาทิธาดจากสะหวันสิ่งมายังโลกมะนุด. เมื้อหาก่าวเถิง ในปีสังกาด ๑๑๘๗ ก๋งกับ ค.ส. ๑๗๒๕ เมื่อพะยาอินไปหยิ้นสอนอุทิยาน ก๋มาหยิงดูถ้ำมนุดทั้งหลายในเมืองมะนุด จักได้ธับอันตะลายจากไพอุบาดหลายปะการ ที่เกิดจากไพทำมะชาดและสีมิมะนุด. ในปีจุนละสังกาด ๑๘๕๐ ก๋งกับ ค.ส. ๑๗๗๒ จักเกิดเสิกสิงตามและเป็นอันตะลายต่มวนมะนุด. ถ้นชื่อที่ขาดสินทำและบ่เค้าลืบเซิ่งกันและกัน ก๋จักข้าฟันกันเอง. สะเพาะผู้ที่มีสินทำและปะติบัดตามคำสอนของพะพุดทะเจ้าเท่านั้น ที่จะพ้นจากพะยันตะลายทั้งปวง. สะนั้น พะยาอิน ก๋อินดูถ้นทั้งหลายเป็นอันมาก ก๋จิ่งแต่งหนังสือคาถาฟ้าสะมิ่งคำ เป็นพาสาบาลิใส่ไว้ในกับคำแดง ป่อนลิงมาไว้ที่ขาดชะกุ้ง เพื่อให้ถ้นทั้งหลายท่องจำและบูชา. ผู้ที่ท่องจำคาถาฟ้าสะมิ่งคำหื้อได้ขึงนไว้ในเรือนก๋จะปอดไพจากอันตะลายทั้งปวง

Fasaming Khamdaeng, the heavenly message from God Indra to humans. In Sangkat 1127, corresponding to AD 1765, God Indra relaxed at a garden and saw humans. He could know that the humans would be harmed by natural and human disasters. In Sangkat 1250, corresponding to AD 1888, there would be a war that harmed all human beings. Bad and immoral people would not respect one another and kill themselves. Only those who were moral and followed the Buddha's teachings could escape all kinds of dangers. Therefore, God Indra wrote the *Khatha Fasaming Kham* in Pali, kept it in a gold box, and left it on the Sakung pagoda; so that people could recite and worship it. Those who regularly recite and keep this text in their houses will be safe from all kinds of danger.

Colophon: (๑) ลานที ๙ ໜ้า ๑-๘: สังกาดธาชา ติว ปี ๑๗๕๐ ปีกิดยี่ เดือน ๙ ออกใหม่ สิบ ๓ ค่ำ วัน ๗ มื้กาบ ธิดจะบาแล้วยามบ่าย ໜายมิ จ๋มพ๋ พ่แม่บ้องเฮื้อยอู่ถ้นได้มิใจใสสัดทาเป็นอันยิ่งๆ จิ่งได้สร้างหนังสือ *ฟ้าสะมิ่งคำแดง* ลูกอิเสด ไว้กับสาสะหนาพะพุดทะเจ้า และข๋ให้ข้าพะเจ้าทั้งหลายหายไพหายพะยาดทิโลดา ข๋ให้เผือข้าทั้งหลายได้พื้นข้าเสิกหลวงแลหนามาเห้บใหย่และพะยาดอันจะเกิดมาพายหน้านี้ แด่ก๋ข้าเหื้น ข๋ให้เป็นดั่งคำปากพะยาอินทาบอกมานี้ ข๋ให้ข้าพะเจ้าทั้งหลายได้ดั่งคำมักคำปากถะหนาแด่ก๋ข้าเหื้น สาหุ อะนุโมทามิ เจ้าพ่อมเพื้า บ้านถิมยา เป็นผู้ธิดจะบา และถ้าใผลุงบก๋ดี ธุงบก๋ดี เห้นก๋ดี ย่าได้ป่อยแด่ท้อนติมก๋ดีเหลือก๋ดี ให้ถ่อยพิจาละบาเอิาท้อน มิกะด้างบ่ได้บิบนิมสาวจักเหื่อและเจ้าเธียเจ้าเธีย.

Folio 9 on the recto and verso sides: In Sangkatrasa (CS) 1950, a *kot nyi* year, on the thirteenth waxing-moon day of the ninth lunar month, the seventh day of the week (Saturday), a *kap* day,[30] [the writing was accomplished] in the afternoon. Chò Mò Phò, his parents, and his siblings had the most ardent religious faith and sponsored this great manuscript [entitled] *Fasaming Kham* to support the Teachings of the Buddha. May we all recover from diseases. May we be safe from the forthcoming war, big hail storm, and the epidemic. May the speech of God Indras (according to this manuscript) come true. May all our wishes and desires be fulfilled. Sādhu

30 1312 Sravana 13 = Saturday, 26 August 1950. However, this day was a *ka sai* day.

anumodāmi (Amen, amen, we rejoice). Chao Mòm (monk) Phao from Ban Khoknya was the scribe. Those who recite, learn, and see this manuscript might not complain. Please take consideration if there are some mistakes left. My hands are rough because I have never touched a girl's breasts.

Date: CS 1950, a *kot nyi* year (26 Aug 1950)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm (monk) Phao from Ban Khoknya
Sponsor(s): Chò Mò Phò, his parents, and his siblings
Titles: *ฟ้าสะมิ่งคำแดง*
Fasaming Khamdaeng

EAP1398_VMS_1_0670

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 43. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທໍຣະນິສານ ແປວ່າ ສານຈາກແຜ່ນດິນ ເປັນບົດສູດທີ່ໃຊ້ສູດໃນພິທີສູດແກ້ເຄາະ ເພື່ອປັດເຄາະ, ສັບພະອຸບາດ, ສັບພະພະຍາດ ແລະຄວາມຝັນອັນບໍ່ດີທັ້ງຫຼາຍ ໃຫ້ແກ່ຜູ້ທີ່ປ່ວຍໄຂ້. ຜູ້ເຮັດພິທີສະເດາະເຄາະແມ່ນອາຈານພິທີເຊິ່ງເປັນຜູ້ທີ່ນັບຖືຂອງຊຸມຊົນ. ເນື້ອໃນກ່າວເຖິງອຳນາດຂອງພະແມ່ທໍລະນີຮູດມວຍຜົມ ເຮັດໃຫ້ນ້ຳຖ້ວມພະຍາມານແລະເສນາມານໃຫ້ພ່າຍແພ້ແກ່ພະສັບພັນຍູເຈົ້າໃນຄືນຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ແລະກ່າວເຖິງຄວາມຝັນທີ່ບໍ່ດີຕ່າງໆ ເຊັ່ນ ຝັນຂົນເຄື່ອງໜີ, ຝັນເຫັນເສືອ, ຝັນຂີ່ເຮືອຫຼົ້ມ, ຝັນໄມ້ລົ້ມເຕັ້ງຄໍ ດັ່ງນີ້ເປັນຕົ້ນ.

Thòranisan means the message from the earth. It is a prayer used for a ritual of misfortune removal. Bad luck, misfortune, diseases, and nightmares can be driven away from patients. The ritual is carried out by a local expert who gets respected by people in the community. The text is on the power of the Goddess of Earth who squeezed her hair to flood away Lord Mara and his troops, resulting in their lose to the Buddha at the night of the Buddha's Enlightenment. The content also includes different kinds of nightmares: dreaming about moving things away, dreaming about a tiger, dreaming about travelling on a shipwreck, dreaming about a log falling on one's neck.

Colophon: ลานທີ ๙ ໜ້າ ๔: ອາຈານພັນ ເປັນຜູ້ຂຽນ ໃຫ້ຖືກຕ້ອງຕາມສະບັບເດີມ.
Folio 6 on the verso side: Achan Phan wrote this manuscript according to the original version.

Date: Early 20th century
Script(s): Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan
Sponsor(s): Unknown
Titles: *ທໍລະນີສານ*
Thòlanisan
The Message of the Earth

EAP1398_VMS_1_0671

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.2 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last two folios are damaged by insects on the margin.
Description: ກ້ານຊ່ວ ໝາຍເຖິງ ການອັນເຊີນ ຄືອັນເຊີນສິ່ງສັກສິດໃນສາກົນໂລກທີ່ມີລິດທານຸພາບທັ້ງຫຼາຍ ໃຫ້ມາຮ່ວມພິທີມຸງຄຸນທີ່ກຳລັງຈັດຂຶ້ນນັ້ນ. ໝາຍມີ ພະຍາອິນ, ພະຍາພົມ, ພະຍາຍົມ, ນາງເມກຂະລາ, ນາງທໍລະນີ ກັບທັງເທວະດາທັ້ງຫຼາຍທຸກຊັ້ນຟ້າ, ສຸປັນນາຄຸດ, ນາກ, ຄັນທັບພະ, ພະນາຣາຍ, ພະເພີງ, ພະພາຍ, ພະອາທິດ, ພະຈັນ, ທ້າວຈະຕຸໂລກາທະບານທັ້ງສີ່, ແລະພະຍານາກ ໑໕ ຕະກູນ ທີ່ປົກຮັກສາເມືອງຫຼວງພະບາງ. ເນື້ອໃນຂຽນດ້ວຍອັກສອນລາວບູຮານ ມີລັກສະນະເປັນກາບກອນ. ກ້ານຊ່ວ ນີ້ນິຍົມໃຊ້ໃນພິທີມຸງຄຸນຕ່າງໆ ໃນນະຄອນຫຼວງພະບາງຕັ້ງແຕ່ອະດີດຈົນເຖິງປັດຈຸບັນ.
Kan Swai (invitation) means summoning all holy and powerful spirits in the universe to witness an auspicious ceremony. They are God Indra, Brahmas, Lord of Death, Mekkhala diety, Goddess of Earth, deities from all heavens, Supaṇṇa the Garuda king, nagas, gandhavas, God Vishnu, Lord of Fire, Lord of Wind, the Sun, the Moon, the Four Heavenly Kings, and the fifteen families of nagas who protect Luang Prabang. The text was written in a poem in Lao Buhan (old Lao) script. *Kan Swai* has been so far popularly used at auspicious ceremonies in Luang Prabang.
Colophon: None
Date: Early 20th century
Script(s): Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກ້ານຊ່ວ*
Kan Swai

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສາມເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສູດເຂົ້າສະເດາະເຄາະ, ຢາຜິດເດືອນ ແລະສູດຂວັນ. ບົດສູດແກ້ເຄາະຫຼືເສຍເຄາະໃຫ້ແກ່ຄົນທີ່ເຈັບໄຂ້ໄດ້ປ່ວຍ, ຢູ່ບໍ່ສະບາຍ ເພື່ອປັດເປົ່າສິ່ງຊົ່ວຮ້າຍໃຫ້ອອກໄປຈາກຜູ້ນັ້ນ. ການທຳພິທີສະເດາະເຄາະແມ່ນເຮັດດ້ວຍອາຈານຜູ້ຊ່ຽວຊານ.

ຢາຜິດເດືອນ ຄືຢາພື້ນເມືອງທີ່ປິ່ນປົວແມ່ຄຳເດືອນ ຫຼືຜູ້ຍິງທີ່ຢູ່ໄຟຫຼັງຄອດລູກທີ່ມີອາການປວດຫົວເປັນໄຂ້ ທີ່ເກີດຈາກການກິນອາຫານຜິດ. ສູດຂ້ວນ ຄືການສູດເອີ້ນເອົາຂວັນໃຫ້ມາຢູ່ກັບຕົວ. ຂວັນໄດ້ແກ່ສິ່ງທີ່ບໍ່ມີຕົວຕົນ ແຕ່ເຊື່ອກັນວ່າ ມີຢູ່ປະຈຳໃນຮ່າງກາຍຂອງຄົນເຮົາຕັ້ງແຕ່ເກີດມາ. ຖ້າຂວັນຢູ່ກັບຕົວ ກໍຈະເປັນສິຣິມຸງຄຸນ ຢູ່ສຸກສະບາຍ ຈິດໃຈໝັ້ນຄົງ. ແຕ່ຖ້າຄົນຕົກໃຈ ເອີ້ນວ່າ ເສຍຂວັນ ຂວັນ ກໍຈະອອກຈາກຮ່າງກາຍໄປ ເຮັດໃຫ້ຜູ້ນັ້ນໄດ້ຮັບຜົນຮ້າຍຕ່າງໆ ຢູ່ບໍ່ສະບາຍ ຈິດໃຈກໍບໍ່ໝັ້ນຄົງ. ການສູດຂວັນ ແມ່ນເຮັດດ້ວຍອາຈານຜູ້ຊ່ຽວຊານ.

This manuscript contains three texts: *Sut Khao Sadòkhò*, *Ya Phit Düan*, and *Sut Khwan*. *Sut Khao Sadòkhò* (Chanting on the rice spirit for exorcising) is a chanting text for driving away evils from petients. The ritual is held by a ceremonial expert. *Ya Phit Düan* (Medicine after menstruation) is the traditional medicine applied to women who are in a post-childbirth stay and have a headache or fever caused by wrong food. *Sut Khwan* (Recalling one's soul) is a chanting text for bringing one's spirit back to their bodies. *Khwan* is invisible but assumably accompanies us since we have been born. When the *khwan* is with one's body, he/she will be is fortunate, healthy, and has stable mind. If one gets frightened, namely "*khwan* getting lost," the *khwan* will leave the body and the person gets negative consequences, unhealthiness, and unstable mind. The *Sut Khwan* ceremony is held by a ceremonial expert.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດເຂົ້າສະເດາະເຄາະ*
Sut Khao Sadòkhò

EAP1398_VMS_1_0673

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57.3 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken around the margins.

Description: ແປ ນະໂມ ເປັນການແປພາສາບາລີເປັນລາວ ເນື້ອໃນເປັນການຂຽນແບບນິໄສຍະ ເຊັ່ນ ນະໂມ ມັກ ວ່າ ນະມະສິການໂຣ ອາການອັນໄຫວ້ນິບນ້ອມແຫ່ງຂ້າ ອັຕຖຸ ຈິ່ງມີ ຕັສສະ ພະຄະວະໂຕ ແຫ່ງ ພະພຸດທະເຈົ້າຕົນຫັກເສຍແລ້ວຍັງກຳແຫ່ງສິງສານນັ້ນ. ອະຣະຫະໂຕ ຕົນປະຈົນແພ້ແລ້ວຍັງຂ້າເສິກ ຄື ຣາຄະ ກິເລດສະທຳທັງມວນ ໃນໜຶ່ງ ອະຣະຫະໂຕ ຕົນຄວນຮັບທານອັນປະເສີດ, ໃນໜຶ່ງ ອະຣະ ຫະໂຕ ຕົນບໍ່ກະທຳບາບກຳແຕ່ທີ່ສະຈັດ ໃນໜຶ່ງ ອະຣະຫະໂຕ ຕົນຫັກເສຍແລ້ວຍັງກຳແຫ່ງສັງສາຣະ ຈັກທັງມວນ ສຳມາສຳພຸດທັດສະ ຕົນຕັດສະຮູ້ຍັງໄຍຍະທຳ. ໃນໜຶ່ງ ສຳມາສຳພຸດທັດສະ ຕົນ ຕັດສະຮູ້ຍັງໄຍຍະທຳທັງມວນດ້ວຍຕົນດ້ວຍດີແທ້ສິ່ງດຽວ.

Pae Namo is a translation of Pali prayers into Lao. The text is in *nissaya* or a verbatim translation. For inatance, "*Namo* is said *namasikāro*, 'my homage or honor.' *Atthu tassa bhagavato* means 'being of the Buddha who is free from the Cycle of Rebirths.' *Arahato* means 'the one who defeats enemies who are list and defilements.' In one way, *arahato* means 'the one who deserves supreme alms-offerings.' In one way, *arahato* means 'the one who never does sinful deeds.' In one way, *arahato* means 'the one who left the Cycle of Rebirths or Lord Buddha who attained Enlightenment.' In one way, *sammāsambuddhassa* means 'the one who fully gains Enlightenment.'

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແປນະໂມ*
Pae Namo
Transaltion of Namo

EAP1398_VMS_1_0674

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken around the margins.

Description: ບົດສູດມົນ ປະກອບດ້ວຍ ບົດພາຫຸງ, ໄຊຫລວງ ແລະໄຊນ້ອຍ ເນື້ອຄວາມເປັນພາສາບາລີ. ບົດພາຫຸງ ຫຼືພຸດທະໄຊຍະມັງຄະລະກະຖາ ໝາຍເຖິງ ຄາຖາວ່າດ້ວຍໄຊຊະນະ ຫຼ ປະການ ອັນເປັນມຸງຄຸນຂອງພະພຸດທະເຈົ້າ. ບົດສູດໄຊຫຼວງຫຼືມະຫາໄຊຍະມຸງຄຸນຄາຖາ ແລະໄຊນ້ອຍຫຼືຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍ ໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ມານທັງປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງ ພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະບານທັງ ๔, ຄຸດ, ນາກ, ຜຸດຜີ, ປີສາດ ໂຮມ ທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວ ຮ້າຍແລະພະຍັນ ຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດສາທະຍາຍແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍ ນັ້ນ. ໃນສະໄໝ ກ່ອນ ຈະນິຍົມສູດບົດເຫຼົ່ານີ້ ເພື່ອຄຸ້ມຄອງປະເທດໃນຍາມມີເສິກສົງຄາມ ແລະເພື່ອ ໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃ ໝ່.

Pali prayers: *Bāhuṃ* (Phahung), *Sai Luang* and *Sai Nòi*. *Bāhuṃ* or *Buddha Jayamaṅgala Gāthā* is the eight victories that are the Buddha's virtue. *Sai Luang* (Mahā Jayamaṅgala Gāthā) and *Sai Nòi* (Cula Jayamaṅgala Gāthā) are on the victory of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as from their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພາຫຸງ*
Phahung
Bāhuṃ

EAP1398_VMS_1_0675

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged around the margins.

Description: ບົດສູດໄຊຫຼວງຫຼືມະຫາໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໝືອໝູ່ມານທັງ ປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະບານທັງ ๔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດສາທະຍາຍ ແລະ ບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ.

Sai Luang (Mahā Jayamaṅgala Gāthā) prayer is on the victory of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as from their houses and cities.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໄຊຫລວງ*
Sai Luang
Great Auspicious Victory

EAP1398_VMS_1_0676

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged by insects.

Description: ໜັງສືລານກ້ອມ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ເປັນໜັງສືປາຕິໂມກ ທີ່ພະສົງໃຊ້ສູດໃນພິທີລົງ ອຸໂປສົດ ໃນມື້ວັນສິນ ຂຶ້ນ ๑๕ ຄ่ຳ ແລະແຮມ ๑๕ ຄ่ຳ ໃນເດືອນເຕັມ ແລະແຮມ ๑๔ ຄ่ຳ ໃນເດືອນ ຂາດ. ເນື້ອໃນກ່າວເຖິງພິທີລົງອຸໂປສົດແລະສິນ ๘๘ ຂໍ້ ຂອງພະພິກຂຸ. ການຟັງສູດພະປາຕິໂມກ ເປັນກິດທີ່ສຳຄັນແລະເປັນສັງຄະກຳສະເພາະພິກຂຸເທົ່ານັ້ນ ເພື່ອເປັນການທົບທວນສິນ ๘๘ ຂໍ້ ຂອງ ພະພິກຂຸ ແລະເພື່ອຄວາມສາມັກຄີໃນໝູ່ສົງ.

Short-length palm-leaf manuscript on *Pāṭimokkha*. The text is in Pali and used by monks to recite it at the *Uposot* (*Uposatha*) ceremony that is regularly held on the 15th waxing-moon or waning-moon day of 30-day months or on the 14th waning-moon day of 29-day months. The text is on the *Uposatha* ceremony and the 227 rules of monks. Listening and chanting *Pāṭimokkha* is an important and specific duty of the Sangha because they can review the 227 monastic rules and strengthen harmony of the Sangha.

Colophon: ลาบที ๗๔ ໜ້າ ๔: ໜັງສືຜູກນີ້ ສົມເດັດບຸບຜາປັນຍາ ໄດ້ຣິດຈະນາທານໃຫ້ດີແລ້ວ ແມ່ນອີງໃດຈັກ ຂຶ້ນໃຈເອົາກໍດີ ຂໍສ່ວນບຸນນໍາຫລາຍຫລາຍ.

Folio 84 on the verso side: Somdet Buppha Pannya inscribed this manuscript perfectly. May I share much merit with those who learn this manuscript by heart.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Buppha Pannya
Sponsor(s): Unknown
Titles: *ບາລີ ສູດມົນ (ຜູກ ๕)*
Bali Sutmon (*Phuk* 5)
Pālī Chanting (Fascicle 5)

EAP1398_VMS_1_0677

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືລານກ້ອມ ສັບປາຕິໂມກ ເປັນການແປສັບປາຕິໂມກພາສາບາລີເປັນລາວແບບນິໄສຍະ. ການ ແປຍົກສັບນີ້ ກໍເພື່ອຄວາມເຂົ້າໃຈໃນພະປາຕິໂມກໃຫ້ແຈ່ມແຈ້ງ.

Short-length palm-leaf manuscript of *Pāṭimokkha*. The text is in *nissaya* of Pali-Lao translation. This literal translation is for making the *Pāṭimokkha* understandable.

Colophon: (๑) ลาบที ๕๗ ໜ້າ ๑: สังกาด ๑๘๔๒ ຕົວ ປີຮວายเสัด เดือม ๑๘ ขึ้น ๑๗ ค่ำ พุ่าว่าได้วัน ๘ ธิด จะบาแล้วยามแลง ໝายมิ เจ้าพะยาหลวงเมืองขวา ภับทังพะธิยา พันทุวิงสา เป็นอันยิ่ง จิ่งส้างยัง *สับบาติโมก* ไว้ภับสาสะหบาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา อะทัง อะธะ ทันโต โหมิ นิบพานัง ปัดจะโย โหตุ อะนาถะเต ภาเล ขໍให้ผูงข้าทังหลายได้เถิง อะธะ ทันตะมัภาถะยาน ผะละยาน ในสำนักปาทะมูนละบาดแห่งพะสับพันยูอิงชื่อ่า เมดไตโย

ນິດຈັ໋ງ ທຸວັ໋ງ ປະຣະມັ໋ງ ສຸກຂັ໋ງ ດ້ວຍບາດຄາຖາວ່າ ອິມານິ ຍານານິ ໄມທັ໋ງ ອາຍັນຕຸ ອຸບປັດຊັນຕຸ ສັບພະເສດຖາ ດັ່ງນີ້ກໍ້ຂ້າເທີ້ນ ອະນາຄະເຕ ກາເລ ວິສາຣັດໂທ ຕິກຂະປັນໂນ.

(๘) ລາມທີ ๕๗ ໜ້າ ๘: ທ້ວເຈົ້າເຫລັກເປັນຜູ້ຊື້ລາມ ແມ່ອອກເມືອງຂວາເປັນຜູ້ໃຫ້ຄ່າຈ້າງ ຂໍໃຫ້ໄດ້ ດັ່ງຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າແດ່ກໍ້ຂ້າເທີ້ນ ນິດຈັ໋ງ ທຸວັ໋ງ ປະຣະມັ໋ງ ສຸກຂັ໋ງ.

(1) Folio 59 on the recto side: In Sangkat (CS) 1248, a *hwai set* year, on the thirteenth waxing-moon day of the twelfth lunar month, the second day of the week (Monday),[31] the writing was accomplished in the afternoon (13:30–15:00 o'clock). Chao Phanya Luang Müang Khua, his wife, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Sappatimok* to support the Teachings of the Buddha to last until the end of 5000 years. *Arahanto homi nibbānaṃ paccayo hotu anāgate kāle* (May I obtain arahantship. May this be a condition for me to reach Nibbāna in the future. May we all attain *Arahanta-magga* (the path of Arahantship) and *Arahanta-phala* (fruition of Arahantship) in the period of Metteyya Buddha. *Niccaṃ dhuvaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). *Imāni yānāni meyhaṃ āyantu uppajjhantu sapphasetthā. Anāgate kāle visārado tikkhapañño* (May I reach all knowledge that are sublime and may I become a brave and wise person in the future).

(2) Folio 59 on the verso side: Hua Chao Lek provided blank palm leaves. Mae-òk Müang Khua paid for the wage. May my wishes be fulfilled. *Niccaṃ dhuvaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1248, a *hwai set* year (8 Nov 1886)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Phanya Luang Müang Khua, his wife, and his relatives; Hua Chao (Abbot) Lek and Mae-òk Müang Khua.
Titles: *ສັບປາຕິໂມກ (ຜູກຕົ້ນ)*
Sap Patimok (*Phuk*1)
Vocabularies of Pāṭimokkha (Fascicle 1)

EAP1398_VMS_1_0678

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 58.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

31 1248 Karttika 13 = Tuesday, 9 November 1886.

Description: ໜັງສືລານກ້ອມ ສັບປາຕິໂມກ ເປັນການແປສັບປາຕິໂມກພາສາບາລີເປັນລາວແບບນິໄສຍະ. ການ ແປຍົກສັບນີ້ ກໍເພື່ອຄວາມເຂົ້າໃຈໃນພະປາຕິໂມກໃຫ້ແຈ່ມແຈ້ງ.

Short-length palm-leaf manuscript of *Pāṭimokkha*. The text is in *nissaya* of Pali-Lao translation. This literal translation is for making the *Pāṭimokkha* understandable.

Colophon: None
Date: 1886
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບປາຕິໂມກ (ຜູກ ๘)*
Sap Patimok (*Phuk* 2)
Vocabularies of Pāṭimokkha (Fascicle 2)

EAP1398_VMS_1_0679

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 25 was damaged by insects.

Description: ໜັງສືລານກ້ອມ ສັບປາຕິໂມກ ເປັນການແປສັບປາຕິໂມກພາສາບາລີເປັນລາວແບບນິໄສຍະ. ການ ແປຍົກສັບນີ້ ກໍເພື່ອຄວາມເຂົ້າໃຈໃນພະປາຕິໂມກໃຫ້ແຈ່ມແຈ້ງ.

Short-length palm-leaf manuscript of *Pāṭimokkha*. The text is in *nissaya* of Pali-Lao translation. This literal translation is for making the *Pāṭimokkha* understandable.

Colophon: (๑) ลานที่ ๗๔ ໜ້າ ๑-๔: *ສັບປາຕິໂມກ* ผูกตื้นนี้มี ๗๔ ใบเมื ธิดจะมาแล้วยามตูดซ้ายเข้าหา กองเดิก มื้ คืนอันอาทิด เดือนยี่ แรม ค่ำ ๑ ข็นเลกสังกาด ๑๔๔๒ ตัว ปีธอายเสัด มูนละ สัดทา ฆายมิ ท้อเจ้าตำเหลัก วัดป่าหาดสูง จ้างกับทังแม่ออกผู้ชื่อว่าป้าพูมมา และน้องๆ ยิงผู้ชื่อว่าสาวอุ้ย บ้านอุมดิน ทัง ๓ น้องแม่แต่ไปทังน้ายิงและน้าชาย ทลานจิว พ้อมสิดอู่ อิง มิใจเทลื้อมใสในสาสะฆาเป็นอันยิ่ง จิ่งได้พ้อมมอบกับด้วยกันส้าง *สับปาติโมก* ถอง เจ้าพิกขุ ผูกนี้ ไว้ในสาสะฆาพะโถตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขอให้ได้ดั่งถวาม มักถำปาดถะฆาแห่งฝูงข้า ได้ส้างจ้างท่านถืนอื่นอุงให้ด้วยตินเป็นทานนี้กำข้าเท็น สาทุ สาทุ อะนุโมมิ นิบพานัง ปะธะมัง สุภาชัง นิดจัง ทุวัง ทุวัง เชยโย มังถะลัง.

Folio 62 on the recto and verso sides: *Sap Patimok*, first bundle, 62 folios in total. The writing was accomplished at the time of the night drum (19:30–

21:00 o'clock) or the night of Sunday, on the first waning-moon day of the second lunar month, Sangkat (CS) 1248, a *hwai set* year.[32] The principal initiator was Hua Chao Kham Lek from Vat Pa Hat Siao. Besides, his mother named Pa Phumma, his younger sister named Sao Sui from Ban Khumdin, his aunts, his uncles, and his nephew who is a novice had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Patimok* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the merit derived from hiring someone to copy this manuscript let our wishes be fulfilled. *Sādhu sādhu anumodāmi nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ jeyyo maṅgalaṃ* (Amen, amen, we rejoice. Nibbāna is the greatest bliss certainly. Great victory).

Date: 1886
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao (Abbot) Kham Lek from Vat Pa Hat Siao, his mother named Pa Phumma, his younger sister named Sao Sui from Ban Khumdin, his aunts, his uncles, and his nephew
Titles: *ສັບປາຕິໂມກ (ຫຼ້ກ ສ)*
Sap Patimok (*Phuk* 3)
Vocabularies of Pāṭimokkha (Fascicle 3)

EAP1398_VMS_1_0680

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໜັງສືລານກ້ອມ ສັບປາຕິໂມກ ເປັນການແປສັບປາຕິໂມກພາສາບາລີເປັນລາວແບບນິໄສຍະ. ການແປຍົກສັບນີ້ ກໍເພື່ອຄວາມເຂົ້າໃຈໃນພະປາຕິໂມກໃຫ້ແຈ່ມແຈ້ງ.
Short-length palm-leaf manuscript of *Pāṭimokkha*. The text is in *nissaya* of Pali-Lao translation. This literal translation is for making the *Pāṭimokkha* understandable.
Colophon: None
Date: 1886
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

32 1248 Pausha 16 = Monday, 10 January 1887.

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບປາຕິໂມກ (ຫຼ້ມ ๔)*
Sap Patimok (*Phuk* 4)
Vocabularies of Pāṭimokkha (Fascicle 4)

EAP1398_VMS_1_0681

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio has a damage at the left end.
Description: ສົງເຄາະເມືອງ ໝາຍເຖິງ ການເຮັດພິທີສົງເຄາະໃຫ້ບ້ານເມືອງ ໃນເມື່ອເກີດເຫດການທີ່ບໍ່ເປັນມຸງຄຸນ ປາກົດຂຶ້ນ ເພື່ອແກ້ເຄາະນັ້ນ ຈາກຮ້າຍໃຫ້ກາຍເປັນດີ ໃຫ້ບ້ານເມືອງຢູ່ເຢັນເປັນສຸກ. ເນື້ອໃນກ່າວ ເຖິງ ຊົມພູທະວີບກວ້າງໄດ້ໝື່ນໂยດຊະນະ ອັນໝາຍເຖິງ ປະເທດອິນເດຍ ປະກອບດ້ວຍ ๑๔๑ ເມືອງ, ນະຄອນ ๑๗ ແລະ ๔ ມະຫານະຄອນ ເຊັ່ນ ພາຣານະສີ, ຣາຊະຄຶ, ສາວັດຖີ ແລະ ກະບິນລະພັດ; ແລະກ່າວເຖິງ ເຫດການອັນເປັນອັບປະມຸງຄຸນທີ່ເກີດຂຶ້ນແກ່ບ້ານເມືອງ ແລະປາສາດ ພະຣາຊະວັງທັ້ງຫຼາຍ ເຊັ່ນ ລົມພັດອຸ້ມເອົາປາສາດແລະພະພຸດທະຮູບໜີ; ກາດຳບິນເຂົ້າປາສາດ; ຜີ ເມືອງສຳແດງໃຫ້ປາກົດ ດັ່ງນີ້ເປັນຕົ້ນ.
Songkhò Müang is a ceremony of driving away misfortune from a village or a city. The ceremony is held to remove misfortune when inauspicious events occurred in expectation of turning bad things into good things and of bringing happiness. The text is on the Jambūdavīpa continent measuring ten-thousand *yojana* in length, implying India that comprises 121 districts, 16 cities, and 4 kingdoms: Benares, Rājagaha, Sāvatthi, and Kapilavatthu. The text also includes inauspicious incidents in cities or at palaces: wind blowing castles and Buddha images away; a black crow flying to a palace; city spirits showing up.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສົງເຄາະເມືອງ*
Song Khò Müang
Exorcism for Cities

EAP1398_VMS_1_0682

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສູດທາດ ๔ ຂັນ ๕ ເປັນພິທີກຳໜຶ່ງທີ່ສູດໃຫ້ຜູ້ປ່ວຍ ເພື່ອໃຫ້ຜູ້ປ່ວຍນັ້ນມີກຳລັງໃຈ ແລະຟື້ນຈາກອາການປ່ວຍນັ້ນ. ທາດ ๔ ໝາຍເຖິງ ດິນ, ນ້ຳ, ລົມ ແລະໄຟ. ຂັນ ๕ ໝາຍເຖິງ ຮູບຂັນ, ເວທະນາຂັນ, ສັນຍາຂັນສັງຂານຂັນ ແລະວິນຍານຂັນ. ທາດ ๔ ຂັນ ๕ ກໍຄືສິ່ງທີ່ມີຢູ່ໃນຮ່າງກາຍຫຼືຕົວຕົນຂອງເຮົານີ້. ການສູດທາດ ๔ ຂັນ ๕ ຈະຕ້ອງມີເຄື່ອງສັກກາລະບູຊາ ປະກອບດ້ວຍ ກ້ວຍ, ອ້ອຍ, ໝ້ຽງ, ໝາກ, ພູບ, ທຽນ, ເຂົ້າຕອກ ແລະດອກໄມ້.

Chanting of *That Si Khan Ha* (Four Elements and Five Aggregates) is a ritual for comforting and encouraging patients to recovere. Four elements are earth, water, air, and fire. Five aggregates are form, sensation, perception, mental formation, and consciousness. Four elements and five aggregates exist in our bodies. The chanting requires offering: bananas, sugar canes, betel nuts, incense sticks, candles, popped rice, and flowers.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດທາດ ๔ ຂັນ ๕*
Sut That 4 Khan 5
Four Elements and Five Aggregates

EAP1398_VMS_1_0683

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 27.3 cm, depth 2.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 60. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຸຕັງຄະວັດຫຼືທຸດິງ ແປວ່າ ຂໍ້ປະຕິບັດເປັນເຄື່ອງກຳຈັດກິເລດ, ຄຸນສົມບັດຂອງຜູ້ກຳຈັດກິເລດ, ເປັນຂໍ້ວັດປະຕິບັດທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ ແຕ່ບໍ່ມີການບັງຄັບ ແລ້ວແຕ່ຄວາມສະໝັກໃຈ ເປັນອຸບາຍວິທີກຳຈັດກິເລດຂັດເກົາກິເລດ ເຮັດໃຫ້ເກີດຄວາມມັກນ້ອຍສັນໂດດຫຼາຍຂຶ້ນ. ທຸດິງທີ່ພະພຸດທະ ເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ມີ ๑๓ ວິທີ ຄື ຖືການໃຊ້ຜ້າບັງສຸກຸນເປັນກິດຈະວັດ, ຖືການໃຊ້ຜ້າ ๓ ຜືນ ເປັນກິດຈະວັດ, ການຖືບິນທະບາດເປັນກິດຈະວັດ, ຖືການບິນທະບາດຕາມລຳພັງເປັນກິດຈະວັດ, ຖືການນັ່ງສັນອາສະນະດຽວເປັນກິດຈະວັດ, ຖືການສັນສະເພາະໃນບາດເປັນກິດຈະວັດ, ຖືການຫ້າມພັດຕາຫານທີ່ຖວາຍພາຍຫຼັງເປັນກິດຈະວັດ, ຖືການຢູ່ປ່າເປັນກິດຈະວັດ, ຖືຢູ່ໂຄນຕົ້ນໄມ້ເປັນກິດຈະວັດ, ຖືການຢູ່ໃນທີ່ແຈ້ງເປັນວັດ, ຖືການຢູ່ປ່າຊ້າເປັນວັດ, ຖືການຢູ່ໃນເສນາສະນະແລ້ວແຕ່ເຂົາຈັດໃຫ້ເປັນກິດຈະວັດ, ຖືການນັ່ງເປັນກິດຈະວັດ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Dhutaṅga-vatta or *thudong* means the rules for removing defilements and qualification of defilement removal. It is a practice given by the Buddha, not obligatory but voluntary. *Dhutaṅga-vatta* is a means that one can practice to detach things and become less greedy. There are 13 ways of *thudong* regulated by the Buddha: using only rag-robes; using only three robes; walking for alms-rounds; walking for alms-rounds alone; eating in a sitting posture once per day; eating food from one alms-bowl; abstaining from afternoon food; stying in a forest; staying under a big tree; staying outdoor; staying at a cemetery; staying at a given place being in a sitting posture.

Colophon: ลานທີ ๕๗ ໜ້າ ๘: ມູນລະສັດທາຂອງມະຫາສົມເດັດຣັດຕະນະປັນຍາ ວັດລ້ອງຄູນ ສ້າງຈ້າງອາຈານ ໄຂຊຸນຣ໊ີ ມີ ๕๗ ໃບລານກ້ອມ.

Folio 57 on the verso side: Maha Somdet Rattanapannya from Vat Long Khun was the sponsor who hired Achan Khai to write this manuscript. There are 56 folios in total, a short-length palm-leaf manuscript (*lan kòm*).

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Khai
Sponsor(s): Maha Somdet Rattanapannya from Vat Long Khun
Titles: *ທຸຕັງຄະວັດ (ຜູກ ๓)*
Thutangkhavat (*Phuk* 3)
Dhutaṅgavatta (Fascicle 3)

EAP1398_VMS_1_0684

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 27.5 cm, depth 3.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 84. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນເນື້ອກ່າວເຖິງ ພິທີປະຕິບັດກຳມະຖານ. ຜູ້ທີ່ຈະເຂົ້າສູ່ການປະຕິບັດກຳມັດຖານຕ້ອງກ່າວຄຳ ຄາລະວະພະພຸດ, ພະທຳ ແລະພະສົງ ຈາກນັ້ນ ຈຶ່ງກ່າວຄຳສະມາທານເອົາກຳມະຖານເພື່ອນຳໄປ ປະຕິບັດໃຫ້ເກີດຜົນ. ນອກຈາກນັ້ນ ມີການອະທິບາຍເລື່ອງ ອະຣິຍະສັດຈະ ๔ ຄື ຄວາມຈິງອັນ ປະເສີດ ๔ ປະການ ແລະອະກຸສົນເຈຕະສິກ ຄື ຈິດຝ່າຍອະກຸສົນທີ່ເຂົ້າມາປຸງແຕ່ງໃຫ້ເກີດ ສິ່ງບໍ່ດີ ບໍ່ງາມ ມີທັງໝົດ ๑๔ ປະການເປັນຕົ້ນ.

The text is on meditation rituals. Practitioners have to recite words of veneration to the Buddha, the Dhamma, and the Sangha before reciting words of undertaking *Kammaṭṭhāna* meditation. Besides, the Four Noble Truths and the fourteen immoral mental factors are also included.

Colophon: ลานที ๘๔ ໜ້າ ๑: ມູນລະສັດທາໝາຍມີ ສາທຸເຫລັກແລະທິດເທງົ້າ ຜົວເມຍ ເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ລຳຫ້ອງກຳມະຖານ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຫລາຍຫລາຍແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 82 on the recto side: Sathu (Princess) Lek and Thit Ngao, husband and wife, [had the most ardent religious faith] and sponsored this manuscript [entitled] *Lam Hòng Kammathan* to support the Teachings of the Buddha to last until the end of 5000 years or forever. *Sādhu sādhu* (Amen, amen!).

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Lek and Thit Ngao
Titles: *[ເກສາກະສັ໋ງເວກ] (ຜູ໋ກ ๖)*
[*Kesa Sangvek*] (*Phuk* 6)
[Sense of Urgency on Hair] (Fascicle 6)

EAP1398_VMS_1_0685

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 29.1 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Five.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 57. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການຮັກສາສິນແລະການພາວະນາພະກຳມະຖານ ๔๐ ກອງ ແບ່ງອອກເປັນ ๗ ໝວດ ໄດ້ແກ່:

๑. ກະສິນ ๑๐ ຢ່າງ (ໝວດການໃຊ້ກະສິນໃນການທຳສະມາທິ),

๘. ອະສຸພະກຳມະຖານ ๑๐ ຢ່າງ (ໝວດການໃຊ້ຊາກສົບພິຈາລະນາໃຫ້ເປັນສະມາທິ),

๓. ອະນຸສະຕິກຳມະຖານ ๑๐ ຢ່າງ (ໝວດທີ່ວ່າດ້ວຍການລະນຶກເຖິງສິ່ງເຫຼົ່ານັ້ນໃຫ້ເປັນປັດໄຈໃນການທຳສະມາທິ ເຊັ່ນ ລະນຶກເຖິງພະພຸດທະເຈົ້າໃນການທຳສະມາທິ,
๔. ພິມວິຫານ ๔ ຢ່າງ (ເປັນການຈະເລີນສະມາທິ ໂດຍໃຊ້ພິມວິຫານທຳໃນແຕ່ລະຂໍ້ໃຫ້ເປັນອາລົມໃນການທຳສະມາທິ),
๕. ອະຮູບກຳມະຖານ ๔ ຢ່າງ (ເປັນກຳມະຖານທີ່ຕ້ອງປະຕິບັດໃນໝວດຂອງກະສິນກອງໃດກອງໜຶ່ງໃຫ້ສຳເລັດເຖິງຍານ ๔ ກ່ອນແລ້ວຈຶ່ງຈະຝຶກໃນໝວດນີ້ໄດ້),
๖. ອາຫາເຣປະຕິກູນສັນຍາ ๑ ຢ່າງ (ການກຳນົດສິ່ງປະຕິກູນໃນອາຫານທີ່ບໍລິໂພກເຂົ້າໄປໃນຮ່າງກາຍ),
๗. ຈະຕຸທາດວະວັດຖານ ๑ ຢ່າງ (ການກຳນົດແລະພິຈາລະນາທາດ ๔ ຢ່າງ).

The text is on precept observance and forty 40 subjects of meditation that are divided into seven groups as follows:
1. Ten *Kasiṇa* (Application of *kasiṇa* as a meditation device);
2. Ten *Asubha* (Application of corpses as a meditation device);
3. Ten *Anusati* (Concentration of a certain thing: the Buddha);
4. Four *Brahmavihāra* (Application of the four Brahmavihāra as meditational emotions);
5. Four *Arūpa* (those who have successfully reached the fourth *jhāṇa* level of one of the ten kasiṇa are qualified to this practice);
6). One *Āhārepaṭikūlasaññā* (Contemplation on foulness in consumed food);
7). One *Catudhātavavaṭṭhāna* (Contemplation on four elements).

Colophon: ลานที่ ๕๓ ໜ້າ ๑: ມູນລະສັດທາ ທິວເຈົ້າຄຳເຫລັກ ລ້ອງຄຸນ ສ້າງຍັງໜັງສື *ກຳມະຖານ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ ຂໍໃຫ້ຂ້າພະເຈົ້າເຖິງອໍຣະຫັນຕາໃນສຳນັກພະເມດໄຕຍະພະເຈົ້າໃນການລະພາຍໜ້າພຸ້ນກໍ່ຂ້າເທີ້ນ.

Folio 53 on the recto side: Hua Chao Kham Lek from Long Khun was the sponsor of this manuscript [entitled] *Kammathan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes be fulfilled. May I attain the arahantaship in the period of Metteyya Buddha.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao Kham Lek from Long Khun
Titles: *ທຳຄອງວັດ*
Tham Khòngvat
Monastic Duties

EAP1398_VMS_1_0686

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 29 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Five.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 4 and 5 have a damage by fire at the left end.

Description: ເນື້ອໃນກ່າວເຖິງການຄອງຜ້າ, ຄອງບາດ, ຄອງສັນເຂົ້າ, ຄອງຜ້າກັນຖິ່ນ ແລະຄອງທຸດິງຄະວັດ. ການຖືຄອງຜ້າກາສະວະພັດ ໓ ຜືນ ຫຼືໄຕຈີວອນ ປະກອບດ້ວຍຜ້າສັງຄາຕິ ຫຼືຜ້າພາດບ່າ, ຜ້າຈີວອນຫຼືຜ້າຫົ່ມ ແລະຜ້າສະບົງຫຼືຜ້ານຸ່ງ. ເພິ່ນແນະນຳໃຫ້ອະທິຖານວ່າ ສັງຄາຕິ ອັນວ່າ ຜ້າສັງຄາຕິນີ້ ແມ່ນ ຜ້າພະອະພິທຳມາ ๗ ຄຳພີ ມີນາມະກອນຊື່ວ່າພະທຳມະເຈົ້າ ອັນມີຊື່ວ່າ ນິດສະວາດ ຈົ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ. ອຸດຕະຣາສັງຄະ ອັນວ່າ ຜ້າຈີວອນຜືນນີ້ ແມ່ນ ຜ້າ ພະວິໄນ ๕ ຄຳພີ ມີນາມະກອນຊື່ວ່າ ພະພຸດທະເຈົ້າ ອັນມີຊື່ວ່າ ປັດສະວາດ ຈົ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ. ອັນຕະຣະວາສະກັງ ອັນວ່າ ຜ້າສະບົງຜືນນີ້ ແມ່ນ ຜ້າພະສູດ ๗ ຄຳພີ ມີນາມະກອນຊື່ວ່າ ພະສັງຄະເຈົ້າ ອັນມີຊື່ວ່າ ອັດສະວາດ ຈົ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ.

The text is on keeping robes, alms-bowls, meals, Kathina robes, Dhutaṅga-vatta. To keep three robes (*Ticīvara*) that are *saṅghāṭi* (the outer robe), *utarāsaṅga* (the cover robe), and *antaravāsaka* (the under robe), a monk is to recite by heart "this *saṅghāṭi* is like the seven treatises of the Abhidhamma known as the Dhamma named *nissavāsa*, may it be my refuge until I attain the Nibbāna. This *utarāsaṅga* is like the five scriptures of Vinaya known as a Buddha named *passavāsa*, may it be my refuge until I attain the Nibbāna. This *antaravāsaka* is like the eight scriptures of the Sutta known as the Sangha named *assavāsa*, may it be my refuge until I attain the Nibbāna.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄອງສັງຄະກິດ*]
[*Khòng Sanghakit*]
[The Monastic Duties of Monks]

EAP1398_VMS_1_0687

Long palm-leaf

One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 27.8 cm, depth 0.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 3. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຄວາມເວນທານຫຼືຄຳກ່າວຖວາຍຂອງທານເປັນພາສາບາລີ ປະກອບດ້ວຍ ຄຳກ່າວຖວາຍຜ້າອາບນ້ຳຝົນ, ຖວາຍຜ້າພີດານ, ຄຳຖວາຍເຂົ້າສະຫຼາກກະພັດ, ຄຳຖວາຍຜາສາດ, ຄຳຖວາຍເຂົ້າຈີ່, ແລະຄຳຖວາຍທຸງເຫຼັກ.

Word of offering is a Pali recitation uttered during a dedicational ritual. This manuscript includes words of offering for donations of monk robes for the rainy season, ceiling cloth, ticket food, [beeswax] castles, baked rice, and religious iron-coated banners.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັນຄວາມເວ້ນ*

An Khwam Ven
Words of Offerings

EAP1398_VMS_1_0688

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 28.4 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ການໄຫວ້ສິມມາຄາລະວະພະທາດເຈດີທຸກແຫ່ງ ພະສາຣິຣິກະທາດ ຕົ້ນສີມະທາໂພ ຄຳໄຫວ້ອັນທາຄູອຸປັດຊາອາຈານ ອັນທາກຳມັດຖານ ອັນທາພະພຸດ ພະທຳ ແລະພະສົງ.

The text is on paying homage to pagodas, the Buddha's relics, the Bodhi tree, preceptors, teachers, kammaṭṭhāna meditation, the Buddha, the Dhamma, and the Sangha.
Colophon: None
Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ຄຳຄາລະວະ]*
[Kham Kharava]
[Words of Apology]

EAP1398_VMS_1_0689

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.2 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ບົດສູດມົນພາສາບາລີ ປະກອບດ້ວຍ ນໍລະສີຫະຄາຖາ, ຄາຖາຊິນນະບັນຊອນ, ພະຄາຖາສີຣິດສະມິງ, ອິງການພະເຈົ້າ ๕ ພະອົງ. ພະຄາຖາເຫຼົ່ານີ້ ເປັນຄາຖາປ້ອງກັນໄພ ອຳນວຍເລື່ອງໂຊກລາບ ແລະເມດຕາມະຫານິຍົມ.

The manuscript is Pali prayers and comprises *Narasīha-gāthā*, *Jinapañjara*, *Sirasmiṃ*, and Ordinance of Five Buddhas. These prayers have tutelary power, wealth power, and charismatic power.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ນໍລະສີຫະຄາຖາ]*
[Nòlasiha Gāthā]
[Spells of Nòrasiha]

EAP1398_VMS_1_0690

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເບື້ອງຕົ້ນເປັນພາສາບາລີ ກ່ຽວກັບພະຄາຖາມະຫາອຸບປະຄຸດ ແລະມະຫາຣັດຕະນະຈຸງຄຸລີ ຫຼວງ ໃນສ່ວນປາຍແປເປັນພາສາລາວ. ທັງ ๔ ພະຄາຖານີ້ ເປັນພະຄາຖາທີ່ມີອະນຸພາບໃນການປ້ອງກັນອັນຕະລາຍ, ຜູດເສີປີສາດ, ທັງປັດເປົ່າໂລກໄພໄຂ້ເຈັບແລະສິ່ງອັບປະມຸງຄຸນ.

The first part is in Pali and deals with incantations of Venerable Upagupta and Venerable Rattana Chungkhuli Luang. The last part is the Lao translation. These two incantations have protective power against danger, devils, diseases, and misfortune.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະຄາຖາມະຫາອຸປະຄຸດ*
Pha Khatha Maha Upakhut
Phra Gāthā Mahā Upagupta

EAP1398_VMS_1_0691

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 29.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is damaged by insects.

Description: ເນື້ອໃນກ່າວເຖິງປັດຈະເວກ ຄືການພິຈາລະນາ. ການພິຈາລະນາດ້ວຍປັນຍາໃນປັດໄຈ ๔ ຢ່າງ ໄດ້ແກ່ ຜ້າຈີວອນ, ອາຫານ, ທີ່ຢູ່ອາໄສຫຼືເສນາສະນະ ແລະຢາຣັກສາໂລກ ກ່ອນຈະໃຊ້ສອຍ. ເຫດຜົນທີ່ພະພຸດທະເຈົ້າໃຫ້ພະພິກຂຸພິຈາລະນາປັດໄຈສີ່ກ່ອນໃຊ້ສອຍ ກໍເພື່ອບໍ່ໃຫ້ມີກິເລດເກີດຂຶ້ນໃນການໃຊ້ສອຍປັດໄຈສີ່ນັ້ນ. ການບໍລິໂພກປັດໄຈ ກໍເພື່ອດຳລົງຊີບໃນການຈະເລີນກຳມັດຖານ ເພື່ອກຳຈັດກິເລດໃຫ້ພົ້ນທຸກແລະມຸ່ງສູ່ພະນິບພານ.

The text is on *Paccaveka* or contemplation. The four necessities (robes, food, lodging, and medicine) are to be contemplated before using. The Buddha taught monks to consider the four necessities before using in order to avoid desire of the objects. Monks should use the objects in support of living, meditation, and defilement removal to reach Nibbāna.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ປັດຈະເວກ] (ການພິຈາລະນາ)*
[*Patchavek*]
[Paccavekkhana] (Reflection)

EAP1398_VMS_1_0692

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 30 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງອານິສົງ ๕ ປະການ ສຳລັບພະພິກຂຸທີ່ໄດ້ການກະຖິນ ປະກອບດ້ວຍ:
๑. ທ່ຽວໄປໂດຍບໍ່ຕ້ອງບອກລາແກ່ພິກຂຸດ້ວຍກັນ.
๘. ທ່ຽວໄປໂດຍບໍ່ຕ້ອງເອົາຈີວອນໄປຄົບກໍໄດ້ (ຜ້າ ๓ ຜືນໄດ້ແກ່ ຜ້າສະບົງ, ຈີວອນ ແລະສັງຄາຕິ).
๓. ສັນອາຫານເປັນຄະນະໂພຊະນາໄດ້ (ສັນເປັນໝູ່ຄະນະຄືມີພິກຂຸຕັ້ງແຕ່ ๔ ອົງຂຶ້ນໄປ),
๔. ເກັບອະດິເຣກຈີວອນໄດ້ຕາມຄວາມປາດຖະໜາ (ປົກກະຕິຈະເກັບໄວ້ໄດ້ ບໍ່ເກີນ ๑๐ ວັນ),
๕. ຈີວາຣະລາພທີ່ເກີດຂຶ້ນໃນທີ่ນັ้นเป็นของพวกท่าน (ลาบสักกาละที่สิมถอนแก่พิกขุ เช่น ไต จีวอน, ผ้าห่ม, เครื่องใช้สอยต่างๆ ที่เจ้าพาบได้ถวายแล้ว พะพิกขุสามาดเกับไว้เอง ได้โดยบ่เป็นของสิง).
The text is on five benefits for monks who have received Kathina robes:
1. Being able to travel without informing other monks;
2. Being able to travel without carrying all the three monk robes (under robe, cover robe, and outer robe);
3. Being able to have a group meal (minimum with four monks);
4. Being able to keep additional robes (normally up to ten days);
5. Being able to own objects offered by laypeople.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ອານິສົງ ๕*

Anisong 5
Five Rewards

EAP1398_VMS_1_0693

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 29.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 2 and 3 have a damage.

Description: ເນື້ອໃນກ່າວເຖິງອານິສົງ ๕ ປະການ ສຳລັບພະພິກຂຸທີ່ໄດ້ການກະຖິນ ປະກອບດ້ວຍ:
๑. ທ່ຽວໄປໂດຍບໍ່ຕ້ອງບອກລາແກ່ພິກຂຸດ້ວຍກັນ.
๘. ທ່ຽວໄປໂດຍບໍ່ຕ້ອງເອົາຈີວອນໄປຄົບກໍໄດ້ (ຜ້າ ๓ ຜືນໄດ້ແກ່ ຜ້າສະບົງ, ຈີວອນ ແລະສັງຄາຕິ).
๓. ສັນອາຫານເປັນຄະນະໂພຊະນາໄດ້ (ສັນເປັນໝູ່ຄະນະຄືມີພິກຂຸຕັ້ງແຕ່ ๔ ອົງຂຶ້ນໄປ),
๔. ເກັບອະດິເຣກຈີວອນໄດ້ຕາມຄວາມປາດຖະໜາ (ປົກກະຕິຈະເກັບໄວ້ໄດ້ ບໍ່ເກີນ ๑๐ ວັນ),
๕. ຈີວາຣະລາພທີ່ເກີດຂຶ້ນໃນທີ່ນັ້ນເປັນຂອງພວກທ່ານ (ລາບສັກກາລະທີ່ສົມຄວນແກ່ພິກຂຸ ເຊັ່ນ ໄຕ ຈີວອນ, ຜ້າຫົ່ມ, ເຄື່ອງໃຊ້ສອຍຕ່າງໆ ທີ່ເຈົ້າພາບໄດ້ຖວາຍແລ້ວ ພະພິກຂຸສາມາດເກັບໄວ້ເອງ ໄດ້ໂດຍບໍ່ເປັນຂອງສົງ).

The text is on five benefits for monks who have received Kathina robes:
1. Being able to travel without informing other monks;
2. Being able to travel without carrying all the three monk robes (under robe, cover robe, and outer robe);
3. Being able to have a group meal (minimum with four monks);
4. Being able to keep additional robes (normally up to ten days);
5. Being able to own objects offered by laypeople.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອານິສົງ ๕*

Anisong 5
Five Rewards

EAP1398_VMS_1_0694

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 30 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສູດຂວັນເຂົ້າຫຼືສູ່ຂວັນເຂົ້າ ຄືຄຳກ່າວໃນພິທີສູດຂວັນໃຫ້ແກ່ເຂົ້າ. ເນື້ອໃນກ່າວເຖິງການເຮັດພິທີສູດຂວັນເຂົ້າ ເຊັ່ນ ເຄື່ອງປະກອບພິທີ, ຄາຍອາຈານ ແລະຄຳກ່າວສູດຂວັນເຂົ້າເປັນພາສາບາລີແລະພາສາລາວ. ພິທີສູດຂວັນເຂົ້າຈະຈັດຂຶ້ນທີ່ລານນວດເຂົ້າພາຍຫຼັງການເກັບກ່ຽວ ເພື່ອເປັນການຂໍຂະມາແລະຂອບໃຈພະແມ່ໂພສົບຜູ້ເປັນເທບທິດາແຫ່ງເຂົ້າ ແລະຍັງເປັນພິທີທີ່ເຊື່ອກັນວ່າ ຈະເຮັດໃຫ້ເຂົ້າກິນບໍ່ໝົດ, ເຂົ້າບໍ່ຫາຍແລະໝົດໄປຈາກເລົ້າເຂົ້າ ຖືເປັນການຮຽກຂວັນເຂົ້າທີ່ຕົກຫຼົ່ນໃນຂະນະທີ່ນວດເຂົ້າແລະຕີເຂົ້າ ອີກຢ່າງໜຶ່ງ ເປັນການສະແດງຄວາມກະຕັນຍູກະຕະເວທີຂອງປະຊາຊົນທີ່ມີຕໍ່ເທບທິດາຟ້າດິນ ເປັນປະເພນີທີ່ທຳກັນໃນທຸກພາກຂອງປະເທດລາວ.

Sut Khwan Khao (*Su Khwan Khao*) is consolatory word for the Goddess of Rice. The text is on organization of the ceremony of rice consolation: alms-offering for the ceremonial master and the consolatory words in Pali and Lao. The ceremony is held at a threshing space after a harvest in order to apologize and be grateful to the Goddesss of Rice (Mae Phosop). People believe that the ritual could make endless rice and protection of rice. The ritual is to collect rice spirits who got lost while threshing and to express gratitude of humans towards the goddess. The ritual is traditionally held throughout Laos.

Colophon: ລານທີ ๓๑ ໜ້າ ๔: ເຈົ້າໝ່ອມແກ່ນສີ ໄດ້ຂຽນແລ້ວ.

Folio 36 on the verso side: Chao Mòm Kaensi was the scribe [of this manuscript].

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm Kaensi
Sponsor(s): Unknown
Titles: *ສູດຂວັນເຂົ້າ*
Suk Khwan Khao
Recalling the Spirit of Rice

EAP1398_VMS_1_0695

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 30.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are seriously damaged.

Description: ສູດຂວັນເຂົ້າຫຼືສູ່ຂວັນເຂົ້າ ຄືຄຳກ່າວໃນພິທີສູດຂວັນໃຫ້ແກ່ເຂົ້າ. ເນື້ອໃນກ່າວເຖິງການເຮັດພິທີສູດຂວັນເຂົ້າ ເຊັ່ນ ເຄື່ອງປະກອບພິທີ, ຄາຍອາຈານ ແລະຄຳກ່າວສູດຂວັນເຂົ້າເປັນພາສາບາລີ ແລະ ພາສາລາວ. ພິທີສູດຂວັນເຂົ້າຈະຈັດຂຶ້ນທີ່ລານນວດເຂົ້າ ພາຍຫຼັງການເກັບກ່ຽວ ເພື່ອເປັນການຂໍຂະມາແລະຂອບໃຈພະແມ່ໂພສົບຜູ້ເປັນເທບທິດາແຫ່ງເຂົ້າ ແລະຍັງເປັນພິທີທີ່ເຊື່ອກັນວ່າ ຈະເຮັດໃຫ້ເຂົ້າກິນບໍ່ໝົດ, ເຂົ້າບໍ່ຫາຍແລະໝົດໄປຈາກເລົ້າເຂົ້າ ຖືເປັນການຮຽກຂວັນເຂົ້າທີ່ຕົກຫຼົ່ນໃນຂະນະທີ່ນວດເຂົ້າແລະຕີເຂົ້າ ອີກຢ່າງໜຶ່ງ ເປັນການສະແດງຄວາມກະຕັນຍູກະຕະເວທີຂອງປະຊາຊົນທີ່ມີຕໍ່ເທບທິດາຟ້າດິນ ເປັນປະເພນີທີ່ທຳກັນໃນທຸກພາກຂອງປະເທດລາວ.

Sut Khwan Khao (*Su Khwan Khao*) is consolatory word for the Goddess of Rice. The text is on organization of the ceremony of rice consolation: alms-offering for the ceremonial master and the consolatory words in Pali and Lao. The ceremony is held at a threshing space after a harvest in order to apologize and be grateful to the Goddesss of Rice (Mae Phosop). People believe that the ritual could make endless rice and protection of rice. The ritual is to collect rice spirits who got lost while threshing and to express gratitude of humans towards the goddess. The ritual is traditionally held throughout Laos.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດຂວັນເຂົ້າ*
Suk Khwan Khao
Recalling the Spirit of Rice

EAP1398_VMS_1_0696

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 29.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສູດເຂືອນຫລວງ ເນື້ອໃນກ່າວເຖິງ ການອັນເຊີນເທວະດາ, ພະອາທິດ, ພະຈັນ, ດາວອັງຄານ, ດາວພຸດ, ພະຍາອິນ, ທ້າວຈະຕຸໂລກກະບານທັງສີ່ ເພື່ອມາຮັບເຄື່ອງເຊ່ນໄຫວ້ແລະປະທານພອນອັນເປັນສິຣິມຸງຄຸນແກ່ຜູ້ບູຊາແລະຄຸ້ມຄອງຜູ້ບວງສວງໃຫ້ພົ້ນຈາກໄພອັນຕະລາຍທັງປວງ.

Sut Khüan Luang. The text is for inviting deities, the Sun, the Moon, the Mars, the Mercury, God Indra, and the four heavenly kings to receive alms-offerings and give blessings of auspice and protection to all ritual participants.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດເຂືອນຫລວງ*
Sut Khüan Luang
Recitation of the Great Guards

EAP1398_VMS_1_0697

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 29.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio has a hole.

Description: ພິທີຄາລະວະຫລວງ ເປັນພິທີກຳທາງສາສະໜາທີ່ຈັດຂຶ້ນຢູ່ໃນວັດໂດຍພຸດທະສາສະນິກະຊົນ. ພິທີນີ້ຈະຈັດຂຶ້ນກ່ອນພະພິກຂຸສິງຈະເຂົ້າຈຳວັດສາ. ການບູຊາພະລັດຕະນະໄຕດ້ວຍເຄື່ອງບູຊາພາຍໃນແລະພາຍນອກ. ເຄື່ອງບູຊາພາຍໃນໄດ້ແກ່ຂັນຫ້າ, ຊີວິດແລະການປະຕິບັດ. ເຄື່ອງບູຊາພາຍນອກໄດ້ແກ່ ດອກໄມ້ ທູບ ທຽນ ໝາກ ພູ ວາງໄວ້ຕໍ່ໜ້າພະລັດຕະນະໄຕ ແລ້ວທຳການຄາລະວະສິມມາ ພະພຸດ, ພະທຳ ແລະພະສິງ.

Kharava Luang, Great Reverence, is a religious ritual organized by laypeople at a monastery before the Buddhist lent. Participants worship the Triple Gems with internal and external offerings. Internal offerings are the Five Aggregates, life, and practices. External offerings are flowers, incense sticks, candles, and betel nuts placed in front of the Triple Gems. Then they pay homage to the Buddha, the Dhamma, and the Sangha.

Colophon: ລານທີ ๗ ໜ້າ ๔: ມູນລະສັດທາສາວແພງສີ ບ້ານຫົວຣາດ ສ້າງໄວ້ສືບສາສະໜາ ຂໍໃຫ້ຫາຍປາປັ້ງ ບາບກ້າບາບກຳຢູ່ຂ້າງໜ້າ ຂໍໃຫ້ຫາຍເສຍແດ່ເທີ້ນ.

Folio 7 on the verso side: Sao Phaengsi from Ban Hua Lat was the sponsor who produced this manuscript to prolong the Teachings of the Buddha. May I be released from severe sins and future demerits. May they all vanish.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄາຣະວະຫລວງ*
Kharava Luang
Great Respect

EAP1398_VMS_1_0698

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 29.2 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ภาวนจะเลินสะติพุทธานุจะเลินวิปัดสะนานั้น จำเปันต้องสะมาทานเอาขะนิกะสะมาทิ คือ สะพาอะจิดที่สะหงบ ซึ่งเปันพื้นถานในภาวนบำเพ็นกำมัดถาน, อุปะจาธะสะมาทิ คือ สะมาทิที่ใก้จะแน่วแน่, อับปันนาสะมาทิ คือสะมาทิแน่วแน่, และวิปัดสะนายาน คือยานในวิปัดสะนา. ภาวนสะมาทานคำเหล่านั้น กำเพื่อให้มีสะติ มีเครื่องยึดหน่วงทางจิดใจ. ในขะนะที่ปะติบัดทำอยู่นั้น จะต้องมีสะติกำนิดรู้อิลิยาบิดให้ทันปัดจุบันอยู่ทุกขะนะ.

The practice of mindfulness requires *khaṇika-samādhi* (momentary concentration) or fundamental concentration, *upacāra-samādhi* (access concentration) or semi-completed concentration, and *appanā-samādhi* (attainment concentration) or firm comncentration. *Vipassanāñāṇa* is an ability of insight. The undertaking of meditation words helps pratistioners have consciousness and spiritual dependence. While meditating, one has to be conscious of every moment in movements.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ธาดทะนาห้องพะไตสาธะนะถึม*

Ratthana Hòng Phatai Saranakhom
Invite the Threefold Refuge

EAP1398_VMS_1_0699

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 28 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio was repaired with a thread.

Description: ສັງກາດພະນິພານ ກ່າວເຖິງປະຫວັດແລະການດຳລົງຢູ່ຂອງພະເຈົ້າທັງ ๕ ພະອົງ ຊຶ່ງແຕ່ລະພະອົງກໍມີການເຜີຍແຜ່ພະສາສະໜາ ແລະມີອາຍຸໄຂຂອງການດຳລົງຢູ່ທີ່ແຕກຕ່າງກັນ. ໃນສ່ວນປາຍ ກ່າວເຖິງ ພຸດທະທຳນາຍວ່າ ເມື່ອສາສະໜາຂອງຕະຖາຄົດລ່ວງໄປໄດ້ ๕๐๐ ປີ ຈະຫານໆພິກຂຸນີນັ້ນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๑,๐๐๐ ປີ ກໍຈັກຫາພະອໍລະຫັນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๘,๐๐๐ ປີ ກໍຈັກຫານັກປາດຜູ້ສະຫຼວສະຫຼາດບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๓,๐๐๐ ປີ ກໍຈັກຫາພະສົງນຸ່ງຫົ່ມຈີວອນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๔,๐๐๐ ປີ ຈັກຫາຜູ້ທີ່ຮັກສາສິນອຸໂບສົດບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๕,๐๐๐ ປີ ຈັກມີແຕ່ຜ້າເຫລືອງນ້ອຍ ຫ້ອຍຫຸ່ນກໍ ສຳຄັນວ່າເປັນພະສົງອົງວິເສດ. ເມື່ອສິ້ນອາຍຸໄຂຂອງສາສະໜາພະໂຄຕະມະເຈົ້າແລ້ວ ພະສີອາລິຍະເມດໄຕຈັກລົງມາເກີດແລະເຜີຍແຜ່ສາສະໜາສືບຕໍ່ໄປ.

The text is on *Sangkat Pha Nipphan* and deals with history and existences of the five Buddhas, each of which has different ways of religious propagation and different longevity. The last part deals with the Buddha's predictions on his religion. After the 500th year of the Buddhist religion, there will not be a female monk. After the 1000th year of the Buddhist religion, there will not be arahant monks. After the 2000th year of the Buddhist religion, there will not be Buddhist scholars. After the 3000th year of the Buddhist religion, there will not be a monk who wears robes. After the 4000th year of the Buddhist religion, there will be nobody who follows the *Uposatha* precept. After the 5000th year of the Buddhist religion, a figure only covered with a small piece of robes is considered a holy monk. At the end of Gotama Buddha's religion, Metteyya Buddha will be reborn and spread his religion.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງກາດ ພະນິພານ*
Sangkat Pha Nipphan
Era and Nibbāna

EAP1398_VMS_1_0700

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.6 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged and fragile.

Description: ການຝຶກສະຕິດ້ວຍການເດີນຈົ່ງກົມ ຕ້ອງປະຕິບັດດ້ວຍຄວາມຕັ້ງໃຈ ເພື່ອເຮັດໃຫ້ເປັນທີ່ເພິ່ງທາງໃຈ. ສະຕິເປັນສິ່ງສຳຄັນທີ່ສຸດ, ການເດີນຈົ່ງກົມເປັນລຳດັບທີສອງແລະການນັ່ງສະມາທິເປັນລຳດັບສາມ. ເມື່ອສະຕິມີຄວາມຕໍ່ເນື່ອງ ຈິດໃຈກໍສະຫງົບ.

Practicing mindfulness by walking meditation requires determination in order to turn one's mind into a refuge. Mindfulness is the most important, walking meditation is the second, and sitting meditation is the third. When mindfulness continues firmly, the mind gets calm.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທ່ຽວຈົ່ມກົ່ມ*
Thiao Chomkom
Walking Meditation

EAP1398_VMS_1_0701

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 29.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ບາສີພະເຈົ້າ ຄືພິທີຂໍຂະມາແລະຄາລະວະພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສັງຄະເຈົ້າ. ພິທີນີ້ ຈັດຂຶ້ນໃນເທສະການບຸນປີໃໝ່ລາວໃນເດືອນເມສາ. ໃນຊ່ວງເທສະການບຸນປີໃໝ່ ພະສົງ

ສາມະເນນອັນເຊີນພະພຸດທະຮູບລົງມາໃຫ້ຍາດໂຍມຫົດສົງເປັນເວລາປະມານສອງອາທິດ. ເມື່ອ ອັນເຊີນພະພຸດທະຮູບຂຶ້ນແທ່ນແລ້ວ ຍາດໂຍມຈຶ່ງປະກອບພິທີນີ້ເພື່ອຄາລະວະແລະຂໍຂະມາພະພຸດ ທະຮູບ.

Basi Phachao, the ceremony of apology and reverence to the Buddha, the Dhamma, the Sangha. This ceremony is held during the Lao New Year festival in April. During the festival, monks and novices invite Buddha statues from their altars to temporary shelters and let people pour water on them for two weeks. When the Buddha statues are invited back to their altars, the people pay respect and apologize them.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ບາສີພະເຈົ້າ]*
[*Basi Phachao*]
[Paying Homage to the Buddha]

EAP1398_VMS_1_0702

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.4 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged and fragile.
Description: ພິທີຄາລະວະຫລວງ ເປັນພິທີກຳທາງສາສະໜາທີ່ຈັດຂຶ້ນຢູ່ໃນວັດໂດຍພຸດທະສາສະນິກະຊົນ. ພິທີນີ້ ຈະຈັດຂຶ້ນກ່ອນພະພິກຂຸສົງຈະເຂົ້າຈຳວັດສາ. ການບູຊາພະລັດຕະນະໄຕດ້ວຍເຄື່ອງບູຊາພາຍໃນ ແລະ ພາຍນອກ. ເຄື່ອງບູຊາພາຍໃນໄດ້ແກ່ຂັນຫ້າ, ຊີວິດແລະການປະຕິບັດ. ເຄື່ອງບູຊາພາຍນອກ ໄດ້ແກ່ ດອກໄມ້ ທູບ ທຽນ ໝາກ ພູ ວາງໄວ້ຕໍ່ໜ້າພະລັດຕະນະໄຕ ແລ້ວທຳການຄາລະວະສົມມາ ພະພຸດ, ພະທຳ ແລະພະສົງ.

Kharava Luang, Great Reverence, is a religious ritual organized by laypeople at a monastery before the Buddhist lent. Participants worship the Triple Gems with internal and external offerings. Internal offerings are the Five Aggregates, life, and practices. External offerings are flowers, incense sticks, candles, and betel nuts placed in front of the Triple Gems. Then they pay homage to the Buddha, the Dhamma, and the Sangha.

Colophon: None
Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ຄາຣະວະຫລວງ]*
[*Kharava Luang*]
[Great Respect]

EAP1398_VMS_1_0703

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 26 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາຊິນນະບັນຊອນ ເປັນພະຄາຖາພາສາບາລີ ທີ່ສົມເດັດພະພຸດທາຈານ ໂຕ ພຣົມມະຣັງສີ ຫຼື ສົມເດັດໂຕ (๑๗๗๒–๑๘๗๘) ວັດຣະຄັງ ໂຄສິຕາຣາມ ກຸງເທບມະຫານະຄອນ ໄດ້ຄົ້ນພົບໃນຄຳພີ ໂບຣານຈາກພາກເໜືອຂອງໄທ. ສົມເດັດໂຕ ໄດ້ນຳມາແກ້ໄຂບົດຄາຖາໃຫ້ສົມບູນຍິ່ງຂຶ້ນ ເປັນບົດ ສູດໜຶ່ງທີ່ນິຍົມສູດກັນໃນເມືອງໄທ. ສັນນິຖານວ່າ ຄາຖາຊິນນະບັນຊອນ ຖືກແຕ່ງໂດຍພະພິກຂຸ ຊາວລ້ານນາ. ຊິນນະບັນຊອນ ແປວ່າ 'ເກາະພະເຈົ້າ'. ເນື້ອໃນກ່າວເຖິງ ໄຊຊະນະຂອງ ພະພຸດທະເຈົ້າເໜືອພະຍາມານ, ການອັ້ງເຊີນເອົາຄຸນຄວາມດີແລະອານຸພາບຂອງພະພຸດທະເຈົ້າ ๘๗ ພະອົງ ມີພະຕັນຫັງກອນພຸດທະເຈົ້າເປັນອາທິ ແລະຄຸນຄວາມດີຂອງພະອະຣິຍະສາວົກແລະພະ ອໍລະຫັນຫັງຫຼາຍ ມາປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດຫຼືຜູ້ສາທະຍາຍແລະຜູ້ຟັງ ໃຫ້ປອດໄພຈາກອັນຕະລາຍ ທັງປວງ ປາສະຈາກພະຍາທິໂຣກໄພແລະຄຸນໄສທັງປວງ ເຊື່ອວ່າມີອານຸພາບໃນການຊ່ວຍຄຸ້ມຄອງ ໄພອັນຕະລາຍ ສັດຕູບ່ກ້າທຳອັນຕະລາຍ ແລະມີເມດຕາມະຫານິຍົມ.

Jinapañjara Gāthā is a Pali *paritta* discovered by Somdet Phra Buddhacāriya To Brahmaraṃsi (1788–1872), the abbot of Wat Rakhang Khositaram, Bangkok, from an ancient manuscript of northern Thailand. Somdet To revised the prayer. The prayer is popular in Thailand and supposed tp have been composed by a northern Thai (Lan Na) monk. *Jinapañjara* means the 'the armor of the Buddha'. The text is on the Buddha's victory over Lord Mara, invitation of virtues and power of 28 Buddhas, from Taṇhaṅkara Buddha on, and invitation of virtues of the Buddha's noble disciples and arahants to protect the reciters and listeners against any kinds of danger, diseases, and black magic. It is believed to have great power to protect practitioners, to threaten enemies, and to bring charisma.

Colophon: None
Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: Somdet Phra Buddhacāriya To Brahmaraṃsi (1788–1872), the abbot of Wat Rakhang Khositaram, Bangkok
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ຄາຖາຊິນນະບັນຊອນ]*
[*Khatha Sinna Bansòn*]
[Jinapañjara Gāthā]

EAP1398_VMS_1_0704

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດ ເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳ ສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ปาຣะมิ ๑๐ ทัดนั้น ได้แก่ ทาน ภาวนาให้, สีน ภาวนรักสาภายอาจาให้ธรรย์ร้อย, เนกขำมะ ภาวนออกบวด, ปันยา ถอวามธอบ รู้, อิธิยะ ถอวามพยาม, ขันติ ถอวามอิดทิน, สัดจะ ถอวามจิง, อะทิดถาน ถอวามตั้งใจพั้น, เมด ตา ถอวามรักใถ่, แลอุเปกาขา ถอวามอางใจเป้นกาง.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The

moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ลาบที ๘ฆ ฆ้า ๑: ปะวะธะมังคะละ มะหาสังฆาด ๑๘๑๗ ติว ปีธับเพ็ๆ เดือน ฆ แธม ๗ ค่ำ วัน ๘ มื้ธับเธิ้ำ ธิดจะบาแล้วยามท่ง่วัน ฆายมิ สิมเด้ดมะหาพูมมิปาละมะหาบะคะธะธาะหานิ สีสัดตะบาคะบะทุด อุดตะมะคัดชะธาชะหานิ สุวันบะจันหา มะหาปันยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะกะนิดถา พะธาชะบุดตะทิตะนัดตา ชัดติยะธาชะวิงสา มิมะหุธะฆาธิมมะบะจิดตะเจตะบาใสสุดในวัธะพะพุดหะสาสะฆา เป็นอันยิ่ง จิ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดวงนี้ ไว้พะพุดหะโชตะกะสาสะฆา ยาวะ มักคะ พะละ นิบพานะ ปัดจะโย โหตุ โน นิดจัง หุวัง หุวัง.

Folio 29 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[33] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *สับพะปาธะมิ (ผูกต้น)*
Sapphaparami (*Phuk ton*)
All Perfections (Fascicle 1)

EAP1398_VMS_1_0705

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.1 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

33 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ສິບ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດ ເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳ ສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ສິບ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ສິບ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ສາ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ສິບ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: None
Date: 1855
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບພະປາຣະມີ (ຜູກ ๘)*
Sapphaparami (*Phuk* 2)

EAP1398_VMS_1_0706

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ສິບ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດ ເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳ ສັງຄາ ຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ສິບ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ສິບ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ສາ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ສິບ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะวะธะมังคะละ มะหาสังกาด ๑๘๑๗ ตือ ปีธับเฒ้า เดือน ๗ แรม ๗ ค่ำ วัน ๔ มื้ธับเธิ้า ธิดจะบาแล้วยามห่ำวัน ໝายมิ สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะธาชาหานิ สิสัดตะบาถะบะทุด อุดตะมะคัดชะธาชะหานิ สุวันบะจันหา มะหาปันยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะกะบิดถา พะธาชะบุดตะ หิตะ นัดตา ชัดติยะธาชะวิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะบาใสสุด ในวໍธะพะพุดหะสาสะหา เปันอันยิ่ง จิ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดวงนี้ ไว้พะพุดหะโธตะกะสาสะหา ยาวะมักถะ พะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง หุวัง หุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[34] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *สับพะปาธะมิ (ผูก ๓)*
Sapphaparami (*Phuk* 3)
All Perfections (Fascicle 3)

EAP1398_VMS_1_0707

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

34 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍຄະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ปาระมี ๑๐ ทัดนั้น ได้แก่ ทาน ภาวนาให้, สีน ภาวนรักสาภายอาจาให้ธรุบร้อย, เนกขำมะ ภาวนออกบวด, ปันยา ถอามธอบรู้, วิธียะ ถอามพุน, ขันติ ถอามอิดทิน, สัดจะ ถอามจิง, อะทิดถาน ถอามตั้งใจพั้น, เมดตา ถอามรักใถ่, และอุเปกาขา ถอามอางใจเป้นกาง.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะวะระมังคะละ มะหาสังกาด ๑๘๑๗ ติอ ปีรัยเพ็ำ เดือน ๗ แรม ๗ ค่ำ วัน ๔ มื้รัยเร้ำ ธิดจะบาแล้วยามท่ำงวัน ໝายมี สิมเดัดมะหาพูมมิปาละ มะหาบะคะระธาชาหานิ สีสัดตะบาคะบะทุด อุดตะมะคัดชะธาชะหานิ สุวัมบะจันหา มะหาปันยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะกะบิดถา พะธาชะบุดตะ ทิตะ นัดตา ขัดติยะธาชะวิงสา มิมะหุธะฝาธิมมะบะจิดตะเจตะบาใสสุดในวัธะพะพุดทะสาสะหนา เป้นอัมยิ่ง จึ่งพ้อมกันส้างยัง *สับพะปาระมิ* ดวงนี้ ไว้พะพุดทะโชตะกะสาสะหนา ยาวะมักคะ พะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง หุวัง หุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[35] the writing was

35 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๔)*
Sapphaparami (*Phuk* 4)
All Perfections (Fascicle 4)

EAP1398_VMS_1_0708

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາ ຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๑๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๑๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຢ່າງ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຢ່າງ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຢ່າງ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะอะธะมังคะละ มะหาสังฆาด ๑๘๑๗ ตือ ปีธับเฒ็า เดือบ ๙ แธม ๗ ค่ำ วับ ๔ มื้ธับเธ้า ธิดจะบาแล้อยามห่ำวับ ฆายมิ สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะธาซาหานิ สิสัดตะบาคะบะทุด อุดตะมะคัดซะธาซะหานิ สุวับบะจับหา มะหาปับยา สะหะพะธาซะมาตา พะธาซะเสดถา พะธาซะกะบิดถา พะธาซะบุดตะทิตะบัดตา ซัดติยะธาซะวิงสา มิมะทุธะฆาธิมมะบะจิดตะเจตะบาใสสุด ในอ๋ธะพะพุดทะสาสะหฆา เป๋นอับยิ่ง จิ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดอๆนี้ ไอ้พะพุดทะโธตะกะสาสะหฆา ยาวะมักคะ พะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง ทุวัง ทุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[36] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.

Titles: *สับพะปาธะมิ (ฏูกา ๕)*

36 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Sapphaparami (*Phuk* 5)
All Perfections (Fascicle 5)

EAP1398_VMS_1_0709

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາ ຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะอะธะมังคะละ มะหาสังฆาด ๑๘๑๗ ติอ ปีธับเฒ็า เดือบ ๗ แธม ๗ ค่ำ วัน ๔ มื้ธับเธิ้า ธิดจะบาแล้วยามห่ำงวับ ໝายมิ สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะธาฉาหานิ สิสัดตะบาคะบะทุด อุดตะมะคัดฉะธาฉะหานิ สุวับบะจับหา มะหาปับยา สะหะพะธาฉะมาตา พะธาฉะเสดถา พะธาฉะกะบิดถา พะธาฉะบุดตะ ทิตะ นัดตา ขัดติยะธาฉะวิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะนาใสสุดในอๅธะพะพุดทะสาสะหฆา เปับอับยิ่ง จิ่งพ้อมกันส้างยัง สับพะปาธะมิ ดวงนี้ ไว้พะพุดทะโฉตะกะสาสะหฆา ยาวะมักคะ พะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง หุวัง หุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[37] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *สับพะปาธะมิ (ผูา ๗)*
Sapphaparami (*Phuk* 6)
All Perfections (Fascicle 6)

EAP1398_VMS_1_0710

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: สับพะปาธะมิ ໝายเถิง ปาธะมิ ๓๐ ทัดของพะพุดทะเจ้า. เบื้อในก่าวเถิง ตั้งแต่พะโพทิสัดเกิดเปับชายทุกคะตะชี่ ภัดถะทะธะกะ มิอาชิบตัดฟืบขายลุ้งมานดา จินเถิง

37 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກາພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ปาระมี ๑๐ ทัดนั้น ได้แก่ ทาน การให้, สีน การรักสาการอาจาให้ธรรย์, เนกขำมะ การออกบวด, ปันยา ความธอบ รู้, วิริยะ ความพุ่น, ขันติ ความอิดทิน, สัดจะ ความจิง, อะทิดถาน ความตั้งใจมั่น, เมด ตา ความรักใถ่, และอุเปกาขา ความอางใจเป็นกาง.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๙ ໜ้า ๑: ปะวะระมังคะละ มะหาสังกาด ๑๘๑๗ ติอ ปีຮັบเพ็ก เดือบ ๗ แรม ๗ ค่ำ วับ ๔ มื้ຮับเຮົ้า ธิดจะบาแล้วยามห่ำวับ ໝายมี สิมเดัดมะหาพูมมิปาละ มะหาบะคะระ ธาซาหานิ สีสัดตะบาคะบะทุด อุดตะมะคัดซะธาซะหานิ สุวับบะจับหา มะหาปันยา สะหะพะธาซะมาตา พะธาซะเสดถา พะธาซะภะนิดถา พะธาซะบุดตะ ทิตะ นัดตา ขัดติยะธาซะวิงสา มิมะทุระผาธิมมะบะจิดตะเจตะบาใสสุด ในวໍระพะพุดทะสาสะໜา เป็ยอับยิ่ง จึ่งพ้อมกันส้างยัง สับพะปาระมี ดวงนี้ ไว้พะพุดทะโซตะภะสาสะໜา ยาวะ มักคะ พะละ นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุวัง ทุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[38] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the

38 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๗)*
Sapphaparami (*Phuk* 7)
All Perfections (Fascicle 7)

EAP1398_VMS_1_0711

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๑๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๑๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first

Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลานที ๘๕ ໜ้า ๑: พุดทะสังกาด ๘๕๐๔ เดือน ๑๐ ຂึ้น ๑ ค่ำ อัน ๘ มิสิมเดัดพะสังคะธาดทำมะยานะ อัดใหม่ พ้อมด้อยสิดโยม ปะติสังขอนทำมะ *สับพะปาธะมิ* ผูก ๘ นี้ ไอ้ค้ำขูบูชา พะสาสะหนาพะพุดทะเจ้า ตาบต่เท้า ๕ พันอัดสา อะหัง พุดโท โหมิ อิทังเม ทำมะหานัง อันที ๑๑ กันยายิน พ.ส. ๘๕๐๔ ธิดจะนาแล้อยามกาองกาย.

Folio 25 on the recto side: In Buddhist Era (BE) 2504, on the first waxing-moon day of the tenth lunar month, the second day of the week (Monday),[39] Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana from Vat Mai and his disciples sponsored the repairing of this religious manuscript entitled *Sappha Parami*, fascicle 8, to support the Teachings of the Buddha to last until the end of 5000 years. *Ahaṃ buddho homi idaṃ me dhammadānaṃ* (By the results of giving dhamma gift, may I become a Buddha). On 11 September 2504 BE, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: BE 2504 (10 Sep 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana from Vat Mai and his disciples
Titles: *สับพะปาธะมิ (ผูก ๘)*
Sapphaparami (*Phuk* 8)
All Perfections (Fascicle 8)

EAP1398_VMS_1_0712

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

[39] 1323 Bhadrapada 1 = Sunday, 10 September 1961.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກາພະອີງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ปะอะธะมังคะละ มะหาสังฆาด ๑๘๑๗ ติอ ปีຮັบເໝົ້າ ເດືອນ ๗ ແຮມ ๗ ค่ำ ວັນ ๔ ມື້ຮັบເຮົ້າ ธิดจะบาแล้วอยามท่ำวัน ໝາยมี สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะ ธาซาหานิ สิสัดตะบาคะบะทุด อุดตะมะคัดซะธาซะหานิ สุวันบะจันหา มะหาปันยา สะหะพะธาซะมาตา พะธาซะเสดถา พะธาซะกะบิดถา พะธาซะบุดตะ ทิตะ บัดตา ขัดติยะธาซะวิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะบาใสสุด ในอัธะพะพุดทะสาสะหนา เป็นอันยิ่ง จึ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดวงนี้ ไว้พะพุดทะโธตะกะสาสะหนา ยาวะ มักคะ พะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง ทุวัง ทุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[40] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๙)*
Sapphaparami (*Phuk* 9)
All Perfections (Fascicle 9)

EAP1398_VMS_1_0713

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກາພະອີງໄດ້ບຳເພັນປາຣະມີ ๑๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๑๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຢ່າງ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຢ່າງ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຢ່າງ ປະຣະ

40 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາການອາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍາມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะอะธะมังຄะละมะหาสังกาด ๑๘๑๗ ตือ ปีຮັบเพ็ง เดือบ ๗ แรม ๗ ค่ำ วับ ๔ มื้ຮับเธ้า ธิดจะบาแล้วยามห่ำวับ ໝายมี สิมเดัดมะหาพูมมิปาละ มะหามะถะธะ ธาซาหามิ สีสัดตะบาถะบะทุด อุดตะมะถัดซะธาซะหามิ สุวับบะจับหา มะหาปับยา สะหะพะธาซะมาตา พะธาซะเสดถา พะธาซะกะบิดถา พะธาซะบุดตะ ทิตะ บัดตา ขัดติยะธาซะอิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะบาใสสุดในอໍธะพะพุดหะสาสะໜา เป็นอับยิ่ง จึ่งพ้อมกับส้างยัง *สับพะปาธะมิ* ดวงนี้ไอ้พะพุดหะโซตะกะสาสะໜา ยาวะ มักถะ พะละ นิบพามะ ปัดจะโย โหตุ โน นิดจัง หุวัง หุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[41] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

41 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๑๐)*
Sapphaparami (*Phuk* 10)
All Perfections (Fascicle 10)

EAP1398_VMS_1_0714

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຢ່າງກ່ວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຢ່າງກ່ວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຢ່າງກ່ວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood,

flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘ฝ ໜ้า ๑: ปะอะธะมัังคะละมะหาสังฆาด ๑๘๑ๆ ติอ ปีรับเพ็ิา เดือบ ๙ แธม ๗ ค่ำ วัน ๔ มื้รับเธิ้า ธิดจะบาแล้อยามห่ังๆวัน ฆายมิ สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะธาฉาหานิ สิสัดตะบาถะบะพุด อุดตะมะคัดฉะธาฉะหานิ สุวันบะจันหา มะหาปันยา สะหะพะธาฉะมาตา พะธาฉะเสดถา พะธาฉะภะบิดถา พะธาฉะบุดตะ หิตะ นัดตา ฮัดติยะธาฉะอิงสา มิมะหุธะฝาธิมมะบะจิดตะเจตะบาใสสุด ในอ๋ธะพะพุดหะสาสะหฆา เป๋นอันยิ่ง จิ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดอๆนี้ ไอ้พะพุดหะโฉตะภะสาสะหฆา ยาอะมัาถะ พะละ นิบพาบะ ปัดจะโย โหตุ โบ นิดจัง หุอัง หุอัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[42] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *สับพะปาธะมิ (ผูภา ๑๑)*
Sapphaparami (*Phuk* 11)
All Perfections (Fascicle 11)

EAP1398_VMS_1_0715

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

42 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is cut and the inscribed text is effected.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກາພະອີງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ปะอะธะมังคะละมะหาสังฆาด ๑๘๑๗ ติอ ปีธับเพ็ๆ เดือน ๗ แรม ๗ ค่ำ ວັน ๔ ມື້ຮັบເຮົ້າ ธิดจะบาแล้อยามท่ง ๆ ໝายมี สิมเดัดมะหาพูมมิปาละ มะหามะคะธะ ธา ชาหานิ สีสัดตะบาคะบะขุด อุดตะมะลัดชะธาชะหานิ สุอัมบะจันหา มะหาปันยา สะหะ พะธาชะมาตา พะธาชะเสดถา พะธาชะกะนิดถา พะธาชะบุดตะ ทิตะ บัดตา ชัดติยะธา ชะวิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะบาใสสุด ในอัธะพะพุดทะสาสะหนา เป็นอันยิ่ง จึ่งพ้อมกันส้างยัง สับพะปาธะมิ ดอางนี้ ไอ้พะพุดทะโธตะกะสาสะหนา ยาอะมักคะ พะละ นิบพานะ ปัดจะโย โหตุ โน นิดจัง หุอัง หุอัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[43] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๑๘)*
Sapphaparami (*Phuk* 12)
All Perfections (Fascicle 12)

EAP1398_VMS_1_0716

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๑๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๑๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຢ່າງ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຢ່າງ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຢ່າງ ປະຣະ

43 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາການອາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍາມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘๒ ໜ้າ ๑: ปะอะธะมังคะละมะหาสังกาด ๑๘๑๗ ตึอ ปีຮັบเพ็ົา เดือบ ๗ แรม ๗ ค่ำ วัน ๘ มื้ຮับเธ็ົา ธิดจะบาแล้อยามห่ำๆ ໜายมี สิมเดัดมะหาพูมมิปาละ มะหานะคะธะ ธา ซาหานิ สีสัดตะบาคะนะทุด อุดตะมะสัดซะธาซะหานิ สุวัมนะจันหา มะหาปันยา สะหะ พะธาซะมาตา พะธาซะเสดถา พะธาซะหะนิดถา พะธาซะบุดตะ หิตะ นัดตา ซัดติยะธา ซะวิงสา มิมะทุธะผาธิมมะนะจิดตะเจตะนาใสสุด ใบอ้ธะพะพุดทะสาสะหา เป้นอันยิ่ง จึ่งพ้อมกับส้างยัง *สับพะปาธะมี* ดองนี้ ไอ้พะพุดทะโธตะหะสาสะหา ยาวะ มันคะ พะละ นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุวัง ทุวัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[44] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

44 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๑๓)*
Sapphaparami (*Phuk* 13)
All Perfections (Fascicle 13)

EAP1398_VMS_1_0717

Long palm-leaf
One phuk: *fascicle 14*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The

moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘ผ ฆ้ำ ๑: ปะอะธะมังถะละมะหาสังฆาด ๑๘๑๗ ติอ ปีรัยเพ็ำ เดือน ๙ แรม ๗ ค่ำ วัน ๔ มื้ รัยเธิ้ำ ธิดจะบาแล้วยามฆ่ำงๆ ฆายมิ สิมเด๊ดมะหาพูมมิปาละ มะหานะถะธะ ธาชาหานิ สีสัดตะบาถะนะขุด อุดตะมะถัดชะธาชะหานิ สุวัมนะจันหา มะหาปันยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะภะนิดถา พะธาชะบุดตะ ทิตะ นัดตา ฮัดติยะธาชะวิงสา มิมะหุธะฒาธิมมะนะจิดตะเจตะนาใสสูด ใบอ้ธะพะพุดทะสาสะหฆา เป๋นฮันยิ่งๆ จิ่งพ้อมกันส้างยังสับพะปาธะมิดวงนี้ไว้พะพุดทะโฮตะภะสาสะหฆา ยาอะ มักถะ พะละนิบพานะ ปัดจะโยโหตุ โน นิดจัง หุอัง หุอัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[45] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *สับพะปาธะมิ (ผูภา ๑๔)*
Sapphaparami (*Phuk* 14)
All Perfections (Fascicle 14)

EAP1398_VMS_1_0718

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

45 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลานທີ ๘๐ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ๑๘๑๑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ๘ ແຮມ ๑๓ ຄ่ຳ ວັນ ๘ ມື້ຮ້ວງເຮົ້າ ໝາຍມີ ລາມພູ ຜົວເມຍແລະລູກເຕົ້າຊູ່ຄົນ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ *ສັບພະປາຣະມີ* ໄວ້ກັບ ສາ ສະໜາ ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍ້ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 20 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the thirteenth waning-moon day of the fourth lunar month, the second day of the week (Monday), a *huang hao* day,[46] Lamphu, husband and wife, and their children had the religious faith and sponsored this manuscript entitled

46 1211 Phalguna 28 = Monday, 11 March 1850. This day is indeed a *huang hao* day.

Sappha Parami to support the Teachings of the Buddha. May wishes be fulfilled. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna).

Date: CS 1211, a *kat hao* year (11 March 1850)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Lamphu, husband and wife, and their children
Titles: *ສັບພະປາຣະມີ (ຫຼ້ມ ๑๕)*
Sapphaparami (*Phuk* 15)
All Perfections (Fascicle 15)

EAP1398_VMS_1_0719

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຢ່າງກ່ວາ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຢ່າງກ່ວາ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຢ່າງກ່ວາ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັ້ງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain

Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบที ๘ฝ ໜ้า ๑: ปะอะธะมัังคะละ มะหาสังฆาด ๑๘๑๗ ติอ ปีธับเพ็ี้า เดือบ ๗ แธม ๗ ค่ำ อัน ๔ มื้ธับเธิ้า ธิดจะบาแล้วอยามห่ังๆ ໜายมิ สิมเดัดมะหาพูมมิปาละ มะหาบะคะธะ ธาชาหานิ สีสัดตะบาคะบะพุด อุดตะมะคัดชะธาชะหานิ สุอัมบะจันหา มะหาปันยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะกะนิดถา พะธาชะบุดตะ ทิตะ บัดตา ชัดติยะธาชะอิงสา มิมะหุธะฒาธิมมะบะจิดตะเจตะบาใสสุด ใบอ้ธะพะพุดทะสาสะหฯา เป้นฮับยิ่งๆ จิ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดอางนี้ ไอ้พะพุดทะโชตะกะสาสะหฯา ยาอะ มักคะพะละ นิบพานะ ปัดจะโย โหตุ โม นิดจัง หุอัง หุอัง.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[47] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.

Titles: *สับพะปาธะมิ (ผูภา ๑ฝ)*

Sapphaparami (*Phuk* 16)
All Perfections (Fascicle 16)

EAP1398_VMS_1_0720

Long palm-leaf

47 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

One phuk: *fascicle 17*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๓๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະຫະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳ ເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๓๐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ ຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลาบທີ ๘๗ ໜ້າ ๑: ปะวะธะมังคะละ มะหาสังกาด ๑๘๑๗ ติอ ปีຮັบເໝົ້າ ເດືອນ ๗ แรม ๗ ค่ำ ວັນ ๔ ມື້ຮັบເຮົ້າ ธิดจะบาแล้วอยามห่ำๆ ໝາຍມີ ลิมเดัดมะหาพูมมิปาละ มะหามะคะธะ ธา ชาหานิ สิสัดตะบาคะนะหุด อุดตะมะสัดชะธาชะหานิ สุวัมนะจันหา มะหาปันยา สะหะ พะธาชะมาตา พะธาชะเสดถา พะธาชะหะนิดถา พะธาชะบุดตะ หิตะ นัดตา ชัดติยะธา

ຊະວິງສາ ມີມະຫຸຣະຜາຣິມມະນະຈິດຕະເຈຕະນາໃສສຸດ ໃນວໍຣະພະພຸດທະສາສະໜາ ເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງຍັງ *ສັບພະປາຣະມີ* ດວງນີ້ ໄວ້ພະພຸດທະໂຊຕະກະສາສະໜາ ຍາວະນັກຄະ ພະລະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[48] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.
Titles: *ສັບພະປາຣະມີ (ຜູກ ๑๗)*
Sapphaparami (*Phuk* 17)
All Perfections (Fascicle 17)

EAP1398_VMS_1_0721

Long palm-leaf
One phuk: *fascicle 18*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງ ຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຄະຕະຊື່ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງ ການທຳສັ່ງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງ ໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ບຳເພັນປາຣະມີ ๑๐ ທັດຈົນຄົບຖ້ວນ ຈິ່ງໄດ້ຕັດສະຮູ້ເປັນ

48 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

ພະພຸດທະເຈົ້າ. ປາຣະມີ ๓๐ ທັດ ໝາຍເຖິງ ປາຣະມີ ๑๐ ທັດ ແຕ່ມີ ๓ ລະດັບ ໂດຍແບ່ງ ເປັນປາຣະ
ມີຂັ້ນຕົ້ນ ๑๐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ๑๐ ຮຽກວ່າ
ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ๑๐ ຮຽກວ່າ ປະຣະ
ມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ๓๐ ທັດ. ປາຣະມີ ๑๐ ທັດນັ້ນ ໄດ້ແກ່ ທານ
ການໃຫ້, ສີນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍາມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບ
ຮູ້, ວິຣິຍະ ຄວາມໝຸ່ນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດ
ຕາ ຄວາມຮັກໃຄ່, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *viriya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity) Enlightenment..

Colophon: ลานທີ ๘๑ ໜ້າ ๑: ปะอะธะมังคะละ มะหาสังกาด ๑๘๑๗ ตัว ปีຮັบເໝົ້າ ເດືอน ๗ แรม ๗ ค่ำ
วัน ๔ มื้ຮับเຮົ้า ธิดจะบาแล้วยามท่ำง ໝายมี สิมเดัดมะหาพูมมิปาละ มะหามะคะธะ ธา
ชาหานิ สีสัดตะบาคะบะทุด อุดตะมะดัดชะธาชะหานิ สุวัมบะจันหา มะหาปันยา สะหะ
พะธาชะมาตา พะธาชะเสดถา พะธาชะหะนิดถา พะธาชะบุดตะ หิตะ บัดตา ขัดติยะธา
ชะวิงสา มิมะหุธะผาธิมมะบะจิดตะเจตะบาใสสุด ใบอ้อธะพะพุดทะสาสะหา เป็นอันยิ่ง
จึ่งพ้อมกันส้างยัง *สับพะปาธะมิ* ดวงนี้ ไว้พะพุดทะโธตะหะสาสะหา ยาวะ มัหาคะ
พะละ นิบพานะ ปัดจะโย โหตุ โน นิดจัง หุวัง หุวัง.

Folio 21 on the recto side: In Pavaramangkhala mahasangkat (CS) 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[49] the writing was accomplished at noon (mid-day). His Majesty the king of Lan Xang, his mother, his brothers, sis younger sisters, his children, his grandchildren, and all his relatives had the most ardent religious faith in the Teachings of the Buddha and jointly sponsored this manuscript entitled *Sappha Parami* to support the Teachings of the Buddha. *Yāva magga phala nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain

49 1217 Sravana 24 = Wednesday, 5 September 1855. This day is indeed a *hap hao* day.

magga (path) and *phala* (fruition) and reach Nibbāna constantly and certainly.

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives.

Titles: *ສັບພະປາຣະມີ (ຜູກ ๑๘)*

Sapphaparami (*Phuk* 18)

All Perfections (Fascicle 18)

EAP1398_VMS_1_0722

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The second folio is damaged at the left end.

Description: ທຳມະທາຍາດ ຫຼືທຳມະທາຍາທະສູດ ວ່າດ້ວຍທາຍາດແຫ່ງທຳ. ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດພະສູດນີ້ ແກ່ພະພິກຂຸທັ້ງຫຼາຍ ທີ່ວັດເຊຕະວັນມະຫາວິຫານ. ພະພຸດທະອົງຕັດວ່າ "ດູກ່ອນພິກຂຸທັ້ງຫຼາຍ ທ່ານທັ້ງຫຼາຍຈົ່ງເປັນທຳມະທາຍາດ ຢ່າເປັນອາມິດສະທາຍາດຂອງເຮົາຕະຖາຄົດເລີຍ". ຈາກນັ້ນ ພະສາຣີບຸດໄດ້ແຈກແຈງຕໍ່ຈາກພະສາດສະດາ. ພະເຖລະໄດ້ອະທິບາຍກ່ຽວກັບອາມິດສະທາຍາດ ແລະທຳມະທາຍາດ. ພິກຂຸຜູ້ເປັນອາມິດສະທາຍາດ ຍ່ອມຖືກຕຳໜິ ແລະ ພິກຂຸຜູ້ເປັນທຳມະ ທາຍາດ ຍ່ອມໄດ້ຮັບສັນລະເສີນ. ທຳອັນລາມົກໄດ້ແກ່ ໂລພະ, ໂທສະ, ຜູກໂກດ, ຣິດສະທຍາ, ຕະ ໜີ່, ມາຍາໂອ້ອວດ, ຫິວດື້, ແຂ່ງດີ, ຖືຕົວ, ດູໝິ່ນ, ມິອເມົາ, ເລີນເລີ່, ພິກຂຸອາໄສຂໍ້ປະຕິບັດອັນເປັນ ທາງສາຍກາງຄື ອະຣິຍະມັກມີອົງ ๘ ເພື່ອລະທຳອັນລາມົກເຫຼົ່ານີ້.

Dhammadāyāda Sutta (Heirs of the teaching). The Buddha delivered a sermon of this discourse to his monks at the Jetavana monastery. The Buddha told them to be heirs of the Dhamma and not of material things. Venerable Sariputta elaborated the Buddha's words, explaining heirs of material things and heirs of the Dhamma. Monks who are heirs of material things were blamed, while those of the Dhamma were praised. The lewd qualities are greed, anger, grudger, envy, stinginess, boastfulness, stubbornness, presumption, arrogance, slander, intoxication, and carelessness. Monks rely on the middle way, or the noble eightfold path, to abandon these lewd qualities.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ๑๘๔๐ ຕົວ ປີເປີກຍີ່ ເດືອນຈຽງ ອອກ ๑๑ ຄ่ຳ ມື້ ເມິ່ງໃຄ້ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຫົວຕາແສງ ບ້ານປາກຫລຶງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື *ທຳມະທາຍາດ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕ່ໍເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກ ຂັງ.

Folio 24 on the recto side: In Chunlasangkat (CS) 1240, a *poek nyi* year, on the eleventh waxing-moon day of the first lunar month, a *moeng khai* day,[50] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Hua Tasaeng of Ban Pak Lüng (the head of the sub-district of Pak Lüng village) had the most ardent religious faith and sponsored this manuscript [entitled] *Thammathanyat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1240, a *poek nyi* year (5 Dec 1878)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao Hua Tasaeng of Ban Pak Lüng (the head of the sub-district of Pak Lueng village)

Titles: *ທຳມະທາຍາດ (ຜູກຕົ້ນ)*

T*hammathayat* (*Phuk ton*)
Dhamma Heir (Fascicle 1)

EAP1398_VMS_1_0723

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 19 has a smudge on both sides.

Description: ທຳມະທາຍາດ ຫຼືທຳມະທາຍາທະສູດ ວ່າດ້ວຍທາຍາດແຫ່ງທຳ. ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດພະສູດ ນີ້ແກ່ພະພິກຂຸທັງຫຼາຍ ທີ່ວັດເຊຕະວັນມະຫາວິຫານ. ພະພຸດທະອົງຕັດວ່າ "ດູກ່ອນພິກຂຸທັງຫຼາຍ ທ່ານທັງຫຼາຍຈົ່ງເປັນທຳມະທາຍາດ ຢ່າເປັນອາມິດສະທາຍາດຂອງເຮົາຕະຖາຄິດເລີຍ". ຈາກນັ້ນ ພະສາຣິບຸດໄດ້ແຈກແຈງຕ່ໍຈາກພະສາດສະດາ. ພະເຖລະໄດ້ອະທິບາຍກ່ຽວກັບ ອາມິດສະທາຍາດ ແລະທຳມະທາຍາດ. ພິກຂຸຜູ້ເປັນອາມິດສະທາຍາດຍ່ອມຖືກຕຳໜິ ແລະ ພິກຂຸຜູ້ເປັນທຳມະທາຍາດ ຍ່ອມໄດ້ຮັບສັນລະເສີນ. ທຳອັນລາມິກໄດ້ແກ່ ໂລພະ, ໂທສະ, ຜູກໂກດ, ຣິດສະທຍາ, ຕະໜີ່, ມາຍາ

50 1240 Margasirsha 11 = Thursday, 5 December 1878. This day was, however, a *moeng sai* day.

ໂອ້ອວດ, ຫິວດີ້, ແຂ່ງດີ, ຖືຕົວ, ດູໝິ່ນ, ມິວເມົາ, ເລີນເລີ່, ພິກຂຸອາໄສ ຂໍ້ປະຕິບັດອັນເປັນທາງສາຍກາງຄື ອະຣິຍະມັກມີອົງ ຕ ເພື່ອລະທຳອັນລາມົກເຫຼົ່ານີ້.

Dhammadāyāda Sutta (Heirs of the teaching). The Buddha delivered a sermon of this discourse to his monks at the Jetavana monastery. The Buddha told them to be heirs of the Dhamma and not of material things. Venerable Sariputta elaborated the Buddha's words, explaining heirs of material things and heirs of the Dhamma. Monks who are heirs of material things were blamed, while those of the Dhamma were praised. The lewd qualities are greed, anger, grudger, envy, stinginess, boastfulness, stubbornness, presumption, arrogance, slander, intoxication, and carelessness. Monks rely on the middle way, or the noble eightfold path, to abandon these lewd qualities.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະທາຍາດ (ຜູກ ๘)*
*Thammathaya*t (*Phuk* 2)
Dhamma Heir (Fascicle 2)

EAP1398_VMS_1_0724

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4. cm, width 56 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects at the right end.

Description: ທຳມະທາຍາດ ຫຼືທຳມະທາຍາທະສູດ ວ່າດ້ວຍທາຍາດແຫ່ງທຳ. ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດພະສູດນີ້ແກ່ພະພິກຂຸທັ້ງຫຼາຍ ທີ່ວັດເຊຕະວັນມະຫາວິຫານ. ພະພຸດທະອົງຕັດວ່າ "ດູກ່ອນພິກຂຸ ທັ້ງຫຼາຍ ທ່ານທັ້ງຫຼາຍຈົ່ງເປັນທຳມະທາຍາດ ຢ່າເປັນອາມິດສະທາຍາດຂອງເຮົາຕະຖາຄິດເລີຍ". ຈາກນັ້ນ ພະສາຣິບຸດໄດ້ແຈກແຈງຕ່ຈາກພະສາດສະດາ. ພະເຖລະໄດ້ອະທິບາຍກ່ຽວກັບ ອາມິດສະທາຍາດ ແລະທຳມະທາຍາດ. ພິກຂຸຜູ້ເປັນອາມິດສະທາຍາດ ຍ່ອມຖືກຕຳໜິ ແລະ ພິກຂຸຜູ້ເປັນທຳມະທາຍາດ ຍ່ອມໄດ້ຮັບສັນລະເສີນ. ທຳອັນລາມົກໄດ້ແກ່ ໂລພະ, ໂທສະ, ຜູກໂກດ, ອິດສະທຍາ, ຕະໜີ່, ມາຍາໂອ້ອວດ, ຫິວດີ້, ແຂ່ງດີ, ຖືຕົວ, ດູໝິ່ນ, ມິວເມົາ, ເລີນເລີ່, ພິກຂຸອາໄສຂໍ້ປະຕິບັດອັນເປັນທາງສາຍກາງຄື ອະຣິຍະມັກມີອົງ ຕ ເພື່ອລະທຳອັນລາມົກເຫຼົ່ານີ້.

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Buddha told them to be heirs of the Dhamma and not of material things. Venerable Sariputta elaborated the Buddha's words, explaining heirs of material things and heirs of the Dhamma. Monks who are heirs of material things were blamed, while those of the Dhamma were praised. The lewd qualities are greed, anger, grudger, envy, stinginess, boastfulness, stubbornness, presumption, arrogance, slander, intoxication, and carelessness. Monks rely on the middle way, or the noble eightfold path, to abandon these lewd qualities.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະທາຍາດ (ຜູກ ๓)*
Thammathayat (*Phuk* 3)
Dhamma Heir (Fascicle 3)

EAP1398_VMS_1_0725

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects at the left end.

Description: ທຳມະທາຍາດ ຫຼືທຳມະທາຍາທະສູດ ວ່າດ້ວຍທາຍາດແຫ່ງທຳ. ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດພະສູດນີ້ ແກ່ພະພິກຂຸທັ້ງຫຼາຍ ທີ່ວັດເຊຕະວັນມະຫາວິຫານ. ພະພຸດທະອົງຕັດວ່າ "ດູກ່ອນພິກຂຸທັ້ງຫຼາຍ ທ່ານທັ້ງຫຼາຍຈົ່ງເປັນທຳມະທາຍາດ ຢ່າເປັນອາມິດສະທາຍາດຂອງເຮົາຕະຖາຄົດເລີຍ". ຈາກນັ້ນ ພະສາຣິບຸດໄດ້ແຈກແຈງຕ່ໍຈາກພະສາດສະດາ. ພະເຖລະໄດ້ອະທິບາຍກ່ຽວກັບ ອາມິດສະທາຍາດ ແລະທຳມະທາຍາດ. ພິກຂຸຜູ້ເປັນອາມິດສະທາຍາດ ຍ່ອມຖືກຕຳໜິ ແລະ ພິກຂຸຜູ້ເປັນທຳມະ ທາຍາດ ຍ່ອມໄດ້ຮັບສັນລະເສີນ. ທຳອັນລາມົກໄດ້ແກ່ ໂລພະ, ໂທສະ, ຜູກໂກດ, ຣິດສະທຍາ, ຕະ ໜີ່, ມາຍາໂອ້ອວດ, ຫົວດື້, ແຂ່ງດີ, ຖືຕົວ, ດູໝິ່ນ, ມິອເມົາ, ເລີນເລີ່, ພິກຂຸອາໄສຂໍ້ປະຕິບັດອັນເປັນ ທາງສາຍກາງຄື ອະຣິຍະມັກມີອົງ ๘ ເພື່ອລະທຳອັນລາມົກເຫຼົ່ານີ້.

Dhammadāyāda Sutta (Heirs of the teaching). The Buddha delivered a sermon of this discourse to his monks at the Jetavana monastery. The Buddha told them to be heirs of the Dhamma and not of material things. Venerable Sariputta elaborated the Buddha's words, explaining heirs of material things and heirs of the Dhamma. Monks who are heirs of material things were blamed, while those of the Dhamma were praised. The lewd

qualities are greed, anger, grudger, envy, stinginess, boastfulness, stubbornness, presumption, arrogance, slander, intoxication, and carelessness. Monks rely on the middle way, or the noble eightfold path, to abandon these lewd qualities.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະທາຍາດ (ຜູກ ๔)*
Thammathayat (*Phuk* 4)
Dhamma Heir (Fascicle 4)

EAP1398_VMS_1_0726

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.9 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າສະເດັດໄປປະທັບຢູ່ທີ່ນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນ ກາລະຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ພະມານດາລ້ຽງຂອງພະພຸດທະເຈົ້າ ໄດ້ໃຫ້ນາຍຊ່າງ ທູກຫຍິບຜ້າຜືນໜຶ່ງໃຫ້ເປັນຜ້າຈີວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນ ໄດ້ຕັດຫຍິບເປັນທີ່ຮຽບຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສູ່ອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ. ແຕ່ ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ໄດ້ແນະນຳໃຫ້ພະນາງ ນຳຜ້າຜືນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພາລະອານິສົງຫລາຍກວ່າການໃຫ້ທານແກ່ ພະພຸດທະເຈົ້າອົງດຽວ.

The Buddha stayed at Nigodhārāma monastery in Kapila. Pajāpati Gotami, the Buddha's maternal aunt and step-mother, had a weaver make a robe for the Buddha. When the weaving was done, she brought it to the monastery and offered it to the Buddha. However, the Buddha rejected it and suggested her offer the robe to the Sangha as she could gain much more merit than giving it to the Buddha.

Colophon: ลานที ๓๓ หน้า ๔: สังกาดได้ ๑๔๗๘ ติอ ปีภัดใจ้ เดือน ๗ แรม ๑๑ ค่ำ พ่ำอ่ำได้วัน ๗ มื้เปิก เสัด ธิดจะนาแล้วยามกองงาย ฆายมิ สิมเดัดพิมมะปันยา มิใจเหลื้อมใสสัดทาเป็นฮัน ยิ่ง จิ่งได้สำๆ *ลำปิตะภะทัง ๗* ไว้ถ้ำซูพะสาสะหนาพะโถตะมะเจ้าเท้ำ ๕๐๐๐ พะอัดสา นิบพานะ ปัดจะโย โหนตุ เม นิดจัง ทุวัง ทุวัง นิบพานัง ปะธะมัง สุภาขัง อะนาถะเต ภาเล.

Folio 33 on the verso side: In Sangkat (CS) 1262, a *kat chai* year, on the eleventh waning-moon day of the seventh lunar month, the sixth day of the week (Friday), a *poek set* day,[51] the writing was accomplished at the time of the morning drum (7:30– 9:00 o'clock). Somdet Phommapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Pitaka Thang Sam* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ anāgate kāle* (May this be a condition for me to reach Nibbāna in the future certainly. Nibbāna is the greatest bliss).

Date: CS 1262, a *kat chai* year (23 June 1900)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phommapannya
Titles: *ສຸດຕັນຕະປິຕະກະ (ຫຼວກຕົ້ນ)*
Suttanta Pitaka (*Phuk ton*)
Suttanta Pitaka (Fascicle 1)

EAP1398_VMS_1_0727

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58 cm, depth 2.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 56. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາກ່າວເຖິງລຳດັບພະທຳມະເທສະໜາຂອງພະພຸດທະເຈົ້າພາຍຫຼັງຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ. ພະພຸດທະອົງຊົງຕັດເທສະໜາພະສູດກ່ອນ ແລ້ວຈຶ່ງຕັດເທສະໜາເລື່ອງພະວິໄນເປັນລຳດັບທີສອງ ແລະຕັດເລື່ອງພະອະພິທຳເປັນລຳດັບທີສາມ. ວັດສາທຳອິດໄດ້ຕັດເທສະໜາທຳມະຈັກກັບປະວັດຕະນະສູດ ແກ່ປັນຈະວັກຄີທັງ ๕, ເທສະໜາເລື່ອງອະນຸປຸບພິກາຖາແກ່ຍະສະກຸນລະບຸດກັບທັງສະຫາຍ. ໃນວັດສາທີ ๘ ເມື່ອມີພິກຂຸໃໝ່ຫຼາຍຂຶ້ນ ພິກຂຸທັງຫລາຍກໍນຸ່ງຫົ່ມຈີວອນບໍ່ຮຽບຮ້ອຍ ມີກິລິຍາມາລະຍາດບໍ່ເໝາະສົມຕໍ່ເພດສະມະນະ ຊາວບ້ານຕິຕຽນ ພະພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ມີພະອຸປັດຊາອາຈານ ເພື່ອໃຫ້ສັ່ງສອນພິກຂຸເຫຼົ່ານັ້ນ. ຕໍ່ມາ ພິກຂຸທັງຫຼາຍບໍ່ເຊື່ອຟັງພະອຸປັດຊາອາຈານ ພະພຸດທະອົງຈຶ່ງຕັ້ງສິກຂາບົດທຸກກົດ ທຸພາສິດ ຖຸນລັດໄຈ ປາຈິດຕີ ແລະສິກຂາບົດອື່ນໆ. ເມື່ອມີເທດການພະສຸທິນ ເສບເມຖຸນກັບອະດີດພັນລະຍາ ໃນເມືອງເວສາລີ ຈຶ່ງຊົງບັນຍັດປະຖົມປາຣາຊິກ ນັ້ນກໍຄື ຫ້າມພິກຂຸເສບເມຖຸນ.

51 1262 Jyestha 26 = Saturday, 23 June 1900. This day was, however, a *moeng mao* day.

The text is on the order of the Buddha's sermons after his Buddhahood EnlightenmentEnlightenment. He gave the *Sutta* (Discourses) first, followed by *Vinaya* (Disciplines) and *Abhidhamma* (Higher doctrine). In his first year of Buddhahood he delivered the sermon of *Dhammacakkappavattana.sutta* to the five ascetics. Later, he gave *Anupubbi-gathā* to Young Yasa and his friends. In his second year of Buddhahood, Buddhist monks increased in number. Many of them did not dress properly and had inappropriate behaviors. Laypeople were upset and complained about them. The Buddha therefore designated preceptors who instructed the monks. Later, monks did not obey their preceptors and the Buddha laid down monastic disciplines: *Dukkata*, *Dubbāsita*, *Thullaccaya*, *Pācittiya*, and other rules. One day, Monk Sudina had sexual affairs with his old wife in Vesali. The Buddha therefore laid down the first *Pārājika*, prohibiting monks to misconduct adultery.

Colophon: ลานที ๕๘ ໜ้า ๑: สังฆาด ได้ ๑๘๒๘ ตือ ปีกัดใจ้ เดือน ๗ แรม ๑๑ ค่ำ พ่าอ่าได้ อัน ๒ มื้เปิก เสัด ลิดจะมาแล้อยามกอๆๆาย ๒ายมิ สิมเด้ดพิมมะปันยา มิใจเหลื้อมใสสัดทา เปันอันยิ่ง จิ่งได้ส้าๆ *ลำปิตะกะทัง ๒* ไอ้ค้ำชูพะสาสะหา พะโถตะมะเจ้า เท้า ๕๐๐๐ พะอัดสา นิบพานะ ปัดจะโย โหนตุ เม นิดจัง ทุอัง ทุอัง นิบพานัง ปะธะมัง สุกาขัง อะนาถะเต กาเล สันติเก อะธะหันโต โหมิ.

Folio 52 on the recto side: In Sangkat (CS) 1262, a *kat chai* year, on the eleventh waning-moon day of the seventh lunar month, the sixth day of the week (Friday), a *poek set* day,[52] the writing was accomplished at the time of the morning drum (7:30– 9:00 o'clock). Somdet Phommapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Pitaka Thang Sam* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ anāgate kale santike arahanto homi* (May this be a condition for me to reach Nibbāna in the future certainly. Nibbāna is the greatest bliss and the place where arahant are).

Date: CS 1262, a *kat chai* year (23 June 1900)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phommapannya
Titles: *อิไนยะปิตะกะ (ผูก ๘)*
Vinaiyatanta Pitaka (*Phuk* 2)
Vinya Pitaka (Fascicle 2)

52 1262 Jyestha 26 = Saturday, 23 June 1900. This day was, however, a *moeng mao* day.

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.1 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 46. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອະພິທຳມາ ເນື້ອໃນກ່າວເຖິງການສະແດງພະອະພິທຳ ກ ຄຳພີຂອງພະພຸດທະເຈົ້າ. ພາຍຫຼັງ ທີ່ໄດ້ຕັດສະຮູ້ແລ້ວ ໃນວັດສາທິ ກ ພະພຸດທະເຈົ້າຊົງໄດ້ສະແດງ ຍະມະກະປາຕິຫານ ຄື ການສະແດງຄູ່ ທີ່ເມືອງສາວັດຖີ ແລ້ວສະເດັດເມືອສູ່ຕາວະຕິງສາສະຫວັນ ໄດ້ສະແດງພະອະພິທຳ ກ ຄຳພີ ໂຜດພຸດທະມານດາ ຫຼືພະນາງສີມະຫາມາຍາທີ່ໄປອຸບັດເປັນສັນຕຸສິດເທບພະບຸດ ເທິງສະຫວັນຊັ້ນດຸສິດ ແລະເທວະດາທັ້ງຫຼາຍໃນໜື່ນໂລກທາດຕະຫຼອດໄຕມາດ. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ຊົງຖ່າຍ ທອດພະອະພິທຳນັ້ນແກ່ພະສາຣິບຸດໃນເວລາຕໍ່ມາ.

Abhidhamma. The text deals with sermon deliveries of the seven treatises of *Abhidhamma* by the Buddha. In the seventh year after his Enlightenment, the Buddha exposed the *Yamaka-pāṭihāriya* (the twin miracle) to people at Savatthi before heading back to the Tāvatiṃsa Heaven. There for three months he preached the seven treatises of the *Abhidhamma* to his mother or late Queen Mahāmāyā who had been reborn as Santusita deity in the Tusitā heaven and to other celestial beings coming from ten thousand universes. Later, the Buddha transmitted the *Abhidhamma* to Venerable Sariputta.

Colophon: ลานທີ ๔๓ ໜ້າ ๘: ສັງກາດ ໄດ້ ๑๘๒๘ ຕົວ ປີກັດໃຈ້ ເດືອນ ๗ ແຮມ ๑๑ ค่ำ พ่ำว่าได้วัน ๖ ມື້ເປີກ ເສັດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພົມມະປັນຍາ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນ ຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ลำปิตะภะทัง ๗* ไว้ถ้ำຊູພະສາສະໜາພະໂຄຕະມະເຈົ້າເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບ ພານະ ปัดจะโย โหนตุ เม นิดจัง ทุวัง ทุวัง นิบพานัง ปะระมัง สุภาขัง อะนาถะเต ภาเล.

Folio 43 on the verso side: In Sangkat (CS) 1262, a *kat chai* year, on the eleventh waning-moon day of the seventh lunar month, the sixth day of the week (Friday), a *poek set* day,[53] the writing was accomplished at the time of the morning drum (7:30– 9:00 o'clock). Somdet Phommapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Pitaka Thang Sam* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ anāgate kāle* (May this be a condition for me to reach Nibbāna in the future certainly. Nibbāna is the greatest bliss).

Date: CS 1262, a *kat chai* year (23 June 1900)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

53 1262 Jyestha 26 = Saturday, 23 June 1900. This day was, however, a *moeng mao* day.

Scribe(s): Unknown
Sponsor(s): Somdet Phommapannya
Titles: *ອະພິທຳມາ (ຫຼກ ๓)*
Aphithamma (*Phuk* 3)
Abhidhamma (Fascicle 3)

EAP1398_VMS_1_0729

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າ ໄດ້ເຂົ້າເຝົ້າພະສາດສະດາ ແລ້ວທູນຖາມ ເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍິງຊາຍຜູ້ໃດມີສັດທາເຫຼື້ອມໃສໄດ້ສ້າງໜັງສືພະໄຕປິດົກທີ່ ບັນຈຸຄຳສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະ ອານິສົງອັນຍິ່ງໃຫຍ່ໄພສານຫາປະມານບ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາ ທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະ ໄດ້ລົງມາເກີດໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

The Buddha resided at the Jetavana monastery in Savatthi. There he gave a sermon on the merit derived from copying the Buddhist canon (*Tipiṭaka*) to Venerable Sariputta who visited the Buddha and asked him about that. The Buddha said that those who faithfully copied Buddhist canon manuscripts that contained the Teachings of the Buddha to support the religion would gain greatly incalculable merit. Their wishes would be fulfilled. They would be reborn in heaven as God Indra and later as an emperor king in the human world for many existences.

Colophon: ลานທີ ๓๐ ໜ້າ ๔: ສັງກາດ ໄດ້ ๑๘๗๘ ຕົວ ປີກັດໃຈ້ ເດືອນ ๗ ແຮມ ๑๑ ຄ่ຳ ພ่ຳວ่ຳໄດ້ວັນ ๗ ມື້ເປີກ ເສັດ ຣິດຈະນາແລ້ວຍາມກອງງ່າຍ ໝາຍມີ ສິມເດັດພິມມະປັນຍາ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນ ຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ລຳປິຕະກະທັງ ๓* ໄວ້ຄ້ຳຊູພະສາສະໜາພະໂຄຕະມະເຈົ້າເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບ ພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມ ນິດຈັ່ງ ທຸວັ່ງ ທຸວັ່ງ ນິບພານັ່ງ ປະຣະມັ່ງ ສຸກຂັ່ງ ອະນາຄະເຕ ກາເລ

Folio 30 on the verso side: In Sangkat (CS) 1262, a *kat chai* year, on the eleventh waning-moon day of the seventh lunar month, the sixth day of the week (Friday), a *poek set* day,[54] the writing was accomplished at the time of the morning drum (7:30– 9:00 o'clock). Somdet Phommapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Pitaka Thang Sam* to support the Teachings of Gotama Buddha to last until

54 1262 Jyestha 26 = Saturday, 23 June 1900. This day was, however, a *moeng mao* day.

the end of 5000 years. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ anāgate kāle* (May this be a condition for me to reach Nibbāna in the future certainly. Nibbāna is the greatest bliss).

Date: CS 1262, a *kat chai* year (23 Jun 1900)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phommapannya
Titles: *ສອງປິຕະກະ*

Sòng Pitaka
Rewards derived from copying the Buddhist Canon (*Tipiṭaka*)

EAP1398_VMS_1_0730

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 53.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ພະວິໄນ ກ່າວເຖິງການບັນຍັດສິກຂາບົດທີ ๔ ແຫ່ງປາຣາຊິກ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ໃນປ່າມະຫາວັນ ເມືອງເວສາລີ ໃນສະໄໝນັ້ນ ເກີດທຸພິຂະໄພໃນແຄວ້ນວັດຊີ ປະຊາ ຊົນຫາລ້ຽງຊີບຝືດເຄືອງ ແຕ່ມີພິກຂຸກຸ່ມໜຶ່ງໄດ້ອອກອຸບາຍ ກ່າວຊົມອຸດຕະຣິມະນຸດສະທຳຂອງກັນແລະກັນ ທັງທີ່ບໍ່ມີຄຸນວິເສດຈິງ ເພື່ອບໍ່ຕ້ອງລຳບາກດ້ວຍອາຫານ. ອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງຂອງມະນຸດ ໄດ້ແກ່ ຊານ, ວິໂມກ, ສະມາບັດ, ມັກ ແລະຜົນ. ເມື່ອພະພຸດທະເຈົ້າ ຊົງຊາບເລື່ອງ ຊົງຕິຕຽນແລະຕັດຮຽກປະຊຸມສົງ ຕັດເລື່ອງມະຫາໂຈນ ๔ ປະເພດ. ພິກຂຸຜູ້ອວດຄຸນວິເສດທີ່ບໍ່ມີຈິງ ບໍ່ເປັນຈິງ ຊື່ວ່າເປັນຍອດມະຫາໂຈນໃນໂລກ ເພາະບໍລິໂພກກ້ອນເຂົ້າຂອງຊາວບ້ານດ້ວຍອາການແຫ່ງຂະໂມຍ. ຄັນແລ້ວ ຈຶ່ງຊົງບັນຍັດສິກຂາບົດທີ ๔ ແຫ່ງປາຣາຊິກ ກ່າວຄື ຫ້າມພິກຂຸອວດຄຸນວິເສດທີ່ບໍ່ມີໃນຕົນ ເມື່ອອວດໄປແລ້ວ ແມ້ຈະສາລະພາບຜິດທີ່ຫຼັງ ກໍຕ້ອງອາບັດປາຣາຊິກ.

The text is on Vinaya and deals with the regulation of the fourth rule of *Pārājika*. The Buddha stayed at the Mahāvana forest in Vesali. At that time, the people in Vajji region encountered famine and had difficulty with earning their living. With a tricky idea, to gain food from laypeople, a group of monks falsely praised their super-human abilities (*Uttarimanussadhamma*) one another despite of having none of such abilities. *Uttarimanussadhamma* is super-human states: *jhāṇa* (absorption), *vimokkha* (liberations), *samāpatti* (attainment), *magga* (paths), and *phala* (fruitions). Having known this fact, the Buddha complained and assembled the Sangha for a discussion. He delivered a sermon on five kinds of thieves.

Monks who falsely claimed a super-human ability are regarded a great thief in the world because they took belongings of laypeople by means of robbery. Then, the Buddha laid down the fourth rule of the Pārājika (major offence), forbidding monks to falsely claim any extraordinary qualities. Although they confessed their false, the offence still existed.

Colophon: ลาบที ๘๗ ໜ้า ๑: สังฆาดธาชะ ๑๑๓๒ ติอ ปีธอายเสัด เดือบจุง แธม ๒ ถ่ำ อัน ๗ มื้ ภัดใจ้ ธีดจะบาแล้อยามภอๆแลง สิมเด้ดบุดดา มิใจใสสัดทาส้าๆ *ปิตะภะทัง ๗* ไอ้กับสาสะหฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โม นิดจ้ๆ ทุอ้ๆ ทุอ้ๆ.

Folio 26 on the recto side: In Sangkatrasa (CS) 1188, a *hwai set* year, on the eighth waning-moon day of the first lunar month, the sixth day of the week (Friday), a *kat chai* day,[55] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Somdet Budda had the religious faith and sponsored this manuscript entitled *Pitaka Thang Sam* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna constantly and certainly).

Date: CS 1188, a *hwai set* year (22 Dec 1826)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Budda
Titles: *ปิตะภะ (ผูภาติ๊บ)*
Pitaka (*Phuk ton*)
Piṭaka (Fascicle 1)

EAP1398_VMS_1_0731

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: อะพิทำมา เนื้อใบท่าอเถิงภาบสะแดงพะอะพิทำ ๆ ถำพิอองพะพพุดทะเจ้า. พายหังที่ได้ ตัดสะธู้แล้อ ใบอัดสาที ๆ พะพุดทะเจ้าชิงได้สะแดงยะมะภะปาติหาบ ถิ ภาบสะแดงคู่ ที่ เมิองสาอัดถิ แล้อสะเด้ดเมิอสู่ตาอะตึงสาสะหวัน ได้ชิงสะแดงพะ อะพิทำ ๆ ถำพิ โผด พุดทะมาบดา หิพะบางสิมะหามายาที่ไปอุบัดเป้นสัมตุสิดเทบพะบุด เห็งสะหวันชั้นดุสิด

55 1188 Margasirsha 23 = Friday, 22 December 1826. This day was, however, a *huang pao* day.

ແລະເທວະດາທັ້ງຫຼາຍໃນໝື່ນໂລກທາດຕະຫຼອດໄຕມາດ. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ຊົງຖ່າຍ ທອດພະອະພິທຳນັ້ນແກ່ພະສາຣິບຸດໃນເວລາຕໍ່ມາ.

Abhidhamma. The text deals with sermon deliveries of the seven treatises of *Abhidhamma* by the Buddha. In the seventh year after his Enlightenment, the Buddha exposed the *Yamaka-pāṭihāriya* (the twin miracle) to people at Savatthi before heading back to the Tāvatiṃsa Heaven. There for three months he preached the seven treatises of the *Abhidhamma* to his mother or late Queen Mahāmāyā who had been reborn as Santusita deity in the Tusitā heaven and to other celestial beings coming from ten thousand universes. Later, the Buddha transmitted the *Abhidhamma* to Venerable SariputtaEnlightenment.

Colophon: None
Date: 1826
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປິຕະກະ (ຜູກ ๓)*
Pitaka (*Phuk* 3)
Piṭaka (Fascicle 3)

EAP1398_VMS_1_0732

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະອະພິທຳ ວ່າດ້ວຍກຸສະລະຈິດ ຄື ຈິດທີ່ເກີດຈາກຈິດທີ່ເປັນກຸສົນ ແຕ່ກຸສະລະຈິດຈະເກີດໄດ້ນັ້ນ ຕ້ອງອາໄສປັດໄຈຕ່າງໆ ເປັນອົງປະກອບໃຫ້ເປັນເຫດ ເນື່ອງຈາກວ່າຈິດເປັນສະພາບທຳທີ່ມີ ລັກສະນະເປັນໃຫຍ່ເປັນປະທານໃນການຮູ້ແຈ້ງອາລົມ ຄື ເມື່ອຈິດເກີດຂຶ້ນແລ້ວຈະຕ້ອງຮູ້ອາລົມ ຢ່າງໃດຢ່າງໜຶ່ງຕາມສົມຄວນແກ່ຈິດນັ້ນໆ ເຊັ່ນ ຈິດທີ່ເກີດຂຶ້ນທາງຕາ ກໍຕ້ອງມີສີເປັນອາລົມ ເອີ້ນ ວ່າ ຣູປາธົມ, ຈິດທີ່ເກີດຂຶ້ນທາງຫູ ກໍຕ້ອງມີສຽງເປັນອາລົມ ເອີ້ນວ່າ ສັດທາธົມ ແລະຈິດທີ່ເກີດຂຶ້ນ ທາງດັ້ງ ກໍຕ້ອງມີກິ່ນເປັນອາລົມ ເອີ້ນວ່າ ຄັນທາธົມ ເປັນຕົ້ນ.

This text is on *Abhidhamma* and deals with wholesome minds or the minds that are influenced by wholesome factors. Wholesome mind is caused by various factors because it principally perceives feelings. Namely, when mind exists, it perceives a certain feature in accordance with its feeling. For example, a mind that occurs through the eyes has colours as a feeling

(*Rūpāramaṇa*: visible object); a mind that occurs through the ears has sound as a feeling (*Sadāramaṇa*); and a mind that occurs through the nose has smell as a feeling (*Gandhāramaṇa*).

Colophon: None
Date: 1826
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປິຕະກະ (ຜູກ ๔)*
Pitaka (*Phuk* 4)
Piṭaka (Fascicle 4)

EAP1398_VMS_1_0733

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are dirty and damaged.
Description: ເນື້ອໃນຂຸງນແບບນິໄສປາລິແປລາວ ກ່າວເຖິງພະອະພິທຳ ແປວ່າ ທຳອັນຍິ່ງໃຫຍ່ ອະທິບາຍ ເນື້ອໃນໂດຍຫຍໍ້ຕັ້ງແຕ່ຄຳພີທຳມະສັງຄະນີ, ວິພັງ, ທາຕຸກະຖາ, ປຸກຄະລະບັນຍັດຕິ, ກະຖາວັຕຖຸ, ແລະ ຍะมะกะ.

The text is in Pali-Lao *nissaya* and deals with *Abhidhamma* (high doctrine). The text explains in brief *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, and *Yamaka*.
Colophon: ลานที ๑ ໜ้า ๑: ใบนี้หลิบໜ้า ๒ ผืน ผูกติ้นเมิเจ๊าเธีย พะอะขานจันทะปันยา บ้านแอน ขุงนเมิ มิ ๘๗ ใบ.

Folio 1 on the recto side: This leaf is the front cover of *8 Mün*, first fascicle. Pha Khanan Chanthapannya from Ban Aen was the scribe. There are 26 folios.
Date: 1925–1930
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha Khanan Chanthapannya from Ban Aen
Sponsor(s): Unknown
Titles: *๒ ผืน (ผูกติ้น)*
Paet Mün (*Phuk* 1)

Paet Mün (Eighty Thousand, Fascicle 1)

EAP1398_VMS_1_0734

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນຂຸງນເປັນພາສາບາລີແລະພາສາລາວ ວ່າດ້ວຍມະຫາປັດຖານ ເຊິ່ງເປັນຄຳພີທີ ๗ ໃນພະອະພິທຳປິດົກ ๗ ຄຳພີ.ມະຫາປັດຖານເປັນຄຳພີທີອະທິບາຍປັດໄຈ ๔๘ ສະແດງຄວາມສຳພັນເນື່ອງອາໄສກັນແຫ່ງທຳທັງຫຼາຍໂດຍພິດສະດານ.

The text is in Pali and Lao and deals with *Mahāpaṭṭhāna*, the last treatise of the seven treatises of the *Abhidhamma Piṭaka*. *Mahāpaṭṭhāna* elaborately explains the twenty-four factors and their relations.

Colophon: (๑) ลานที ๔๗ ໜ້າ ๑: ธิดจะบาแล้ວยามกองๆาย ໝายมี พะຂะໜานจันทะปันยา เป้นผู้ขุงนเมิ.

(๔) ลานที ๔๗ ໜ้า ๑: ใบนี้ทลิบໜ้า ๓ ໝื่น ผูภา ๔ มิ ๔๗ ใบ พะຂะໜานจันทะปันยา บ้านแอน เป้นธิดจะบาแล้ວขุงนให้นๆจิดตะมาลิภภา ຂะน้อยขໍผะละโภสินบำทลาย ทลาย แด่ຂะน้อยท้อน สาทุ สาทุ อะนุโมทามิ.

(1) Folio 27 on the recto side: The writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Pha Khanan Chanthapannya was the scribe.
(2) Folio 29 on the recto side: This leaf is the front cover of *8 Mün*, second fascicle. There are 26 folios in total. Pha Khanan Chanthapannya from Ban Sen copied this manuscript for Mrs. Chittamalikka. May I share much merit. *Sādhu sādhu anumodāmi* (Amen, amen, I rejoice).

Date: 1925–1930
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha Khanan Chanthapannya from Ban Aen
Sponsor(s): Mrs. Chittamalikka
Titles: *๓ ໝื่น (ผูภา ๔)*
Paet Mün (*Phuk* 2)
Paet Mün (Eighty Thousand, fascicle 2)

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນອະທິບາຍຫຼັກທຳຕ່າງໆ ເຊັ່ນ ອະວິດຊາ ຄວາມບໍ່ຮູ້ ๔ ປະການ, ອະພິນຍາ ຄື ຄວາມຮູ້ຍິ່ງ ๖ ປະການ, ປະຕິສຳພິທາຍານ ຄື ປັນຍາແຕກສານ ມີ ๔ ປະການເປັນຕົ້ນ ແຕ່ໃນສ່ວນປາຍກ່າວເຖິງ ນິກາຍທັງ ๕ ແຫ່ງພະສູດຕັນຕະປິດົກ ໄດ້ແກ່ ๑. ທີຄະນິກາຍ (ຊຸມນຸມພະສູດທີ່ມີຂະໜາດຍາວ), ๘. ມັດຊິມະນິກາຍ (ຊຸມນຸມພະສູດທີ່ມີຄວາມຍາວປານກາງ), ๓. ສັງຢຸດຕະນິກາຍ (ຊຸມນຸມພະສູດ ທີ່ລວມເຂົ້າໄວ້ເປັນໝວດໆ ຕາມເລື່ອງທີ່ຕ່ເນື່ອງກັນ), ๔. ອັງຄຸດຕະຣະນິກາຍ (ຊຸມນຸມພະສູດ ທີ່ລວມເຂົ້າໄວ້ເປັນໝວດໆ ຕາມລຳດັບຫົວຂໍ້ທຳ), ແລະ ๕. ຂຸດທະກະນິກາຍ (ຊຸມນຸມພະສູດ ຫົວຂໍ້ທຳ ແລະເລື່ອງລາວເບັດຕະເລັດ).

The text deals with various kinds of Dhamma principles: *Avijjā* (Four Ignorance), *Abhiññā* (Six Superknowledge), *Paṭisambhidāñāṇa* (Four Analytic Insights). The last part of the manuscript deals with the five sections (*nikāya*) of *Suttanta Piṭa*ka: *Dīgha-nikāya* (collection of long discourses), *Majjhima-nikāya* (collection of middle-length discourses), *Samyutta-nikāya* (collection of connected discourses), *Aṅguttara-nikāya* (collection of discourses arranged in accordance with topics), *Khuddaka-nikāya* (miscellaneous discourses).

Colophon: ลานທີ ๔๘ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๗๓ ຮ້ວງເປົ້າ (ຮັບເປົ້າ) ເດືອນ ๑๐ ແຮມ ๑๐ ຄ่ຳ ວັນ ສຸກ ຣິດຈະ ນາແລ້ວຍາມ ๘ ໂມງແລງ ໝາຍມີ ທຸຄ່ຳຕູ່ນ ຫ້າມ(ຫຼາມ)ສິມເດັດພະເຈົ້າມະຫາຊີວິດ ລ້ານຊ້າງຮິ່ມ ຂາວສີສະຫວ່າງ ເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງບຸດຕາ ຍາດຕິກາພີ່ນ້ອງຊູ່ຄົນ ມີໃຈ ໃສສັດທາສ້າງທຳມະ ๗ ໜື່ນ ໄວ້ເພີ່ມເຕີມອາຍຸພະສາສະໜາ ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄ່ຳ ມັກຄ່ຳເພິ່ງໃຈຊູ່ປະການ ກ່ຳຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 24 on the recto side: In Sangkat (CS) 1287, a *huang pao* (*hap pao*) year, on the tenth waning-moon day of the tenth lunar month, a Friday,[56] the writing was accomplished at 14:00. Thu (Princess) Khamtun, the wife of King Sisavang [Vong], the king of Lan Xang Hom Khao, was the principal initiator who led her children and her relatives to faithfully sponsor this manuscript entitled *8 Mün* to prolong the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Sādhu sādhu* (Amen, amen!).

Date: CS 1287, a *hap pao* year (12 Sep 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

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56 1287 Bhadrapada 25 = Saturday, 12 September 1925.

Author: None
Scribe(s): Unknown
Sponsor(s): Thu (Princess) Khamtun, the wife of King Sisavang [Vong], the king of Lan Xang Hom Khao, her children, and her relatives.
Titles: *ຕ ໝື່ນ (ຜູກ ສ)*
Paet Mün (*Phuk* 3)
Paet Mün (Eighty Thousand, fascicle 3)

EAP1398_VMS_1_0736

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງອານິສົງຫຼືຜົນບຸນທີ່ໄດ້ຮັບຈາກການສ້າງໜັງສືແປດໝື່ນແລະຟັງທຳມະເທສະໜາ ປິຕະກະທັງ ສ ຈາກພະສົງໃນໂອກາດຕ່າງໆ. ອານິສົງການສ້າງໜັງສືແປດໝື່ນ ກ່າວຄື ຈະໄດ້ເປັນ ພະຍາອິນ ສະເຫວີຍທິບສິມບັດໃນເມືອງຟ້າຊັ້ນດາວະດຶງ ຕ ໝື່ນປີ ເມື່ອສິ້ນອາຍຸໄຂໃນສະຫວັນ ກໍ ຈະໄດ້ລົງມາປະຕິສົນທິໃນມະນຸດສະໂລກ ເປັນພະຍາຈັກກະວັດຕິຣາດ ປົກຄອງບ້ານເມືອງ ມີຜູ້ຄົນ ເຄົາລົບນັບຖື ແລະມີບໍລິວານເປັນຈຳນວນຫລາຍ.

The text is on merit derived from copying the manuscript *Paet Mün* (Eighty thousand) and listening to a sermon on the Buddhist canon (Tipiṭaka) given by monks on various occasions. Those who copied a *Paet Mün* manuscript will be reborn as God Indra, possessing heavenly status and property in the Tāvatiṃsa heaven for eighty thousand years. After the heaven, they will be reborn as an emperor king ruling a kingdom in the human world and being respected by people.

Colophon: ລານທີ ๘๑ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘ตูกา ຮ້ອງເປົ້າ (ຮັບເປົ້າ) ເດືອນ ๑๐ ແຮມ ๑๐ ຄ่ຳ ວັນ ฬ ຣິดຈະນາ ແລ້ວຍາມ ๘ ໂມງ ໝາຍມີ ທຸຄ່ຳຕູ່ນ ฝ่າຍຊ້າຍ ท้ามฺ(ฑาน)ลิมเดัดพะเจ้ามะหาชีวิดสิสะหว่างๆ ล้ານຊ้າງຫລວງພະບາງ ມີບຸດຜູ້ ๑ ຊື່ຄ່ຳໂບ ມີສັດທາເພີ່ມເຕີມອາຍຸພະສາສະໜາພະໂຄຕະມະໃຫ້ ເຖິງ ๕ ພັນວັດສາ ຈຶ່ງສ້າງທຳມະ ตู ໝື່ນໄວ້ແກ່ມະນຸດຍິງຊາຍຈື່ຈຳໄວ້ ຂໍໃຫ້ຜູ້ຂ້າແມ່ລູກໄດ້ດັ່ງຄ່ຳ ມັກຄວາມເພິ່ງໃຈໂດຍດັ່ງມະໂນຣິມແດ່ເທີ້ນ สาทุ สาทุ อะนุโมทามิ.

Folio 21 on the recto side: In Sangkat (CS) 1287, a *huang pao* (*hap pao*) year, on the tenth waning-moon day of the tenth lunar month, a Friday,[57] the writing was accomplished at 14:00. Thu (Princess) Khamtun, the wife on the left side of King Sisavang [Vong], the king of Lan Xang Luang Prabang, had a son named Khambo. They had the religious faith to prolong the Teachings of

57 1287 Bhadrapada 25 = Saturday, 12 September 1925.

the Buddha to last until the end of 5000 year and sponsored this manuscript entitled *8 Mün* to benefit people. May our wishes and desires be fulfilled. *Sādhu sadhu anumodāmi* (Amen, amen, I rejoice!).

Date: CS 1287, a *hap pao* year (12 Sep 1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thu (Princess) Khamtun, the wife of King Sisavang [Vong], the king of Lan Xang Luang Prabang, and her son named Khambo
Titles: *ᨷᩮᨲ ᩋᩮᩥᨶ (ᨽᩩᨠ ᩙ)*
Paet Mün (*Phuk* 9)
Paet Mün (Eighty Thousand, fascicle 9)

EAP1398_VMS_1_0737

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ປັນຍາປາຣະມີໝວງ ເນື້ອໃນເປັນພາສາບາລີ. ປັນຍາປາຣະມີ ຄືການບຳເພັນປັນຍາປາຣະມີຂອງ ພະໂພທິສັດກ່ອນທີ່ຈະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປັນຍາປາຣະມີເປັນ ໑ ໃນ ປາຣະມີ ໑໐ ທັດ ແລະເປັນບາລະມີທີ່ສຳຄັນຫຼາຍຂໍ້ໜຶ່ງ. ປັນຍາ ແປວ່າ "ຄວາມຮອບຮູ້, ຄວາມໝັ່ງຮູ້ເຫດຜົນ, ແລະ ຄວາມເຂົ້າໃຈສະພາວະຂອງສິ່ງທັ້ງຫຼາຍຕາມຄວາມເປັນຈິງ". ພະໂພທິສັດເຈົ້າທັ້ງຫຼາຍຈຶ່ງມຸ່ງ ສະແຫວງຫາຄວາມຮູ້ເຫຼົ່ານີ້ ເພື່ອມາກຳຈັດກິເລດອາສະວະໃຫ້ສິ້ນໄປຈາກໃຈ.

Paññāpāramī Luang (Great Perfection of Wisdom). The text is in Pali. *Paññāpāramī* is a practice for gaining the perfection of wisdom that a Bodhisatta does before attaining Enlightenment and becoming a Buddha. Paññāpāramī is one of the ten perfections and the most important one. *Paññā* means "wisdom, attainment, intuition, and understanding actual states of all things." Bodhisattas therefore tried to find this knowledge to get rid of defilements.

Colophon: ລານທີ ໑ ໜ້າ ໑: ຈຸນລະສັງກາດ ๑๑๗๑ ຕົວ ປີກັດເປົ້າ ເດືອນ ๑๘ ແຮມ ๗ ຄ่ຳ ມື້ເຕົ່າສະງ້ຳ ວັນ ๙ ຣິດຈະນາແລ້ວຍາມກອງແລງ ພະຍາທລວງວຸງແກ ກັບທັງພະຣິຍາ ລູກເຕົ້າຊູ່ຄົນ ໄດ້ພ້ອມກັນສ້າງ *ປັນຍາປາຣະມີຫລວງ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ.

Folio 1 on the recto side: In Chunlasangkat (CS) 1191, a *kat pao* year, on the seventh waning-moon day of the twelfth lunar month, a *tao sanga* day, the

third day of the week (Tuesday),[58] the writing was finished at the time of the evening drum (13:30–15:00). Phanya Luang Viang Kae, his wife, and his children jointly sponsored this manuscript entitled *Pannya Parami Luang* to support the Teachings of the Buddha. *Nibbāna paccayo* (May this be a condition to reach Nibbāna).

Date: CS 1191, a *kat pao* year (17 Nov 1829)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Viang Kae, his wife, and his children
Titles: *ປັນຍາປາຣະມີຫລວງ*
Pannya Parami Luang
Great Perfection of Wisdom

EAP1398_VMS_1_0738

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງພະສິວະລີເຖຣະເຈົ້າ. ໃນສະໄໝຂອງພະພຸດທະເຈົ້າພະນາມວ່າປະທຸມຸດຕະຣະ ພະສິວະລີເຖຣະເຈົ້າເກີດເປັນກະສັດໃນເມືອງຫົງສາວະດີ ໄດ້ເຫັນພະພຸດທະເຈົ້າປະທຸມຸດຕະຣະ ແຕ່ງຕັ້ງພິກຂຸອົງໜຶ່ງໄວ້ໃນຕຳແໜ່ງເອຕະທັກຄະຜູ້ມີລາບສັກກາລະຫຼາຍ. ເມື່ອເຫັນດັ່ງນັ້ນ ກໍຢາກເປັນພິກຂຸໃນຕຳແໜ່ງນັ້ນເຊັ່ນກັນ ຈຶ່ງໄດ້ນິມົນພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະສາວົກໄປສັນພັດຕາ ທານທີ່ພະຣາຊະວັງຂອງພະອົງເຖິງ ກ ວັນ. ເມື່ອຖວາຍທານແລ້ວ ກໍໄດ້ຕັ້ງຄວາມປາດຖະໜາວ່າ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ເປັນເອຕະທັກຄະຜູ້ເລີດກວ່າພິກຂຸທັ້ງຫຼາຍຜູ້ມີລາບໃນອະນາຄົດຕະການ. ພະພຸດທະເຈົ້າປະທຸມຸດຕະຣະ ຈຶ່ງຊົງພະຍາກອນວ່າ ຄວາມປາດຖະໜາຂອງທ່ານຈະສຳເລັດ ໃນພາຍພາກໜ້າ ທ່ານຈະບັງເກີດໃນນາມສິວະລີ ໄດ້ບວດເປັນພິກຂຸໃນສຳນັກຂອງພະພຸດທະເຈົ້າ ພະນາມວ່າ ໂຄຕະມະ.

The text is on a previous life of Venerable Sivali. In the period of Padumuttara Buddha, he was born as a king of Hongsavadi. He saw the Buddha appoint a monk to be an *etadagga* (foremost) of wealth and desired the position. Therefore, he invited the Buddha and his disciples to have meals at his palace for seven days. After giving alms, he expressed his wish to become an *etadagga* of greatest wealth among other wealthy monks in

58 1191 Karttika 21 = Tuesday, 17 November 1829. This day is indeed a *tao sanga* day.

the future. The Buddha therefore prophesied that his wish would be fulfilled in the future. He would be reborn as Sivali and ordained at the school of Gotama Buddha.

Colophon: ลานที ๓๔ ໜ้า ๑: ผู้ข้าชื่อ่า ขะໜานคุน ขูงและค้ำชูภับด้อยถูบายอดแก้วไปส้างยังเมืองแพ่ มาถาปันบาไว้ภับพุดทะสาสะໜาเมืองหลวงพะบางๆ.

Folio 34 on the recto side: I, Khanan Khun, copied and, together with Khuba Nyòtkaeo, sponsored this manuscript. I inscribed this manuscript in Müang Phae (Phrae province in Northern Thailand) to support Buddhism of Luang Prabang.

Date: Mid-20th century

Script(s): Tham Lanna

Language(s): Lanna, Pali

Author: None

Scribe(s): Khanan Khun

Sponsor(s): Khanan Khun and Khuba Nyòtkaeo

Titles: *ภุนละเถนนิบพาน (ผูกดูเอ)*

Kunla Then Nipphan (*Phuk diao*)

Kula There Passed Away (Single fascicle)

EAP1398_VMS_1_0739

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เนื้อในก่าวเถิงกานสังถายะนาถั้งทิหนึ่ง เซิ่งจัดขึ้นพายหลังพะพุดทะเจ้าปะธินิบพานได้ ๓ เดือน ที่ถ้ำสัดตะปันนะคูหา เมืองธาชะถึ โดยมิพะเจ้าอาชาตะสัดตูเป็นปะทานอุปะถำพะมะหากัดสะปะเถละเป็นปะทานสิงในกานทำสังถายะนา, พะอานินเถละเป็นอิงสาทะยายพะสูด, พะอุบาลิเถละเป็นอิงสาทะยายพะอิไน. กานทำสังถายะนาถั้งนั้นใช้เวลา ๗ เดือนจึ่งสำเล็ด มิพะอໍระหันขินาสิบ ๕๐๐ อิงเข้าร่วม. ในผูกนี้ได้ก่าวเถิงเนื้อหาพะอิไนปิดก.

The text is on the first Buddhist Council that was held at Sattapana Cave in Rajagaha three months after the Buddha had passed away. King Ajātasattu was the head of patronage and Venerable Mahākassapa was the head of the Sangha. Venerable Ananda recited the *Sutta* (discourses). Venerable Upali recited the *Vinaya* (disciplines). The council took seven months and was joined by 500 Arahants. This manuscript also includes the *Vinaya Piṭaka*.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๑๘๔๗ ຕົວ ປີຮັບເຮົ້າ ເດືອນຍີ່ ຂຶ້ນຄ่ຳນຶ่ງ (๑ ค่ำ) ວັນ ๓ ธิดจะนาแล้วยามท่ำงๆกางวัน มุนละสัดทาพายมิ เจ้าพะยาทลวง ทลวงพันทะนะลูกท้าว กับทังบุดตานัดตา ลูกสาวคำสุก สาวคำผิว พ้อมฆู่คิน มิใจใสสัดทาเป็นอันยิ่ง จิ่งได้พ้อมกันส้าง *ลำสังคายะนาทำ* ผูกนี้ไปหาแม่และโถดตะพันทุวิงสา ฝูงมีธะนาตายไปสู่บ่อธะโลกพายหน้าพุ้นท้ำข้าเทิ้น สาทุ สาทุ อะนุโมทามิ นิบพานัง ปะธะมัง สุกขัง. ไธยันตุ พะวัง ไธยะมังคะลัง นิดจัง ทุวัง ทุวัง ดั่งนี้ท่ำงแท้ดีทสิแล.

Folio 19 on the recto side: In Chunlasangkatrasa (CS) 1247, a *hap hao* year, on the first waxing-moon day of the second lunar month, the third day of the week (Tuesday),[59] the writing was accomplished at noon. Chao Phanya Lung Luang Phanthanalukthao, his children, his grandchildren, and his daughters named Sao Khamsuk and Sao Khamphiu had the most ardent religious faith and jointly sponsored this manuscript entitled *Lam Sangkhanyana Tham* to dedicate this merit to his mother and his relatives who have left to to the other world. *Sādhu sādhu anumodāmi. Nibbānaṃ paramaṃ sukhaṃ* (Amen, amen, I rejoice. Nibbāna is the greatest bliss). *Jayantu bhavaṃ jayamaṅgalaṃ niccaṃ dhuvaṃ dhuvaṃ* (May you be victorious, may victorious blessings be yours, constantly and certainly).

Date: CS 1247, a *hap hao* year (8 Jan 1885)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao Phanya Lung Luang Phanthanalukthao, his children, his grandchildren, and his daughters named Sao Khamsuk and Sao Khamphiao

Titles: *ทุติยะสังคายะนา*

Thutiya Sangkhayana

Second Buddhist Council

EAP1398_VMS_1_0740

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is broken at the right end.

Description: เนื้อในท่าอเถิงการนสังคายะนาคังที ๑ คะนะสิงได้นิมนพะอานินเตละสาทะยายพะสุดตันตะปิดิกาทัง ๕ คำพี และพะปะธะมัดถะ ๗ คำพี.พะอานินเตละเจ้าได้ท่าอแก่สิงว่า ขอ

59 1247 Pausha 1 = Tuesday, 5 January 1886.

ສົງຈິ່ງຟັງຂ້າພະເຈົ້າ, ຂ້າພະເຈົ້າຈັກສາທະຍາຍພະສູດຕັນຕະປິດົກໃນກາລະບັດນີ້. ຖ້າຂ້າພະເຈົ້າທຳ ຜິດພາດປະການໃດ ຂໍສົງຈິ່ງຕັກເຕືອນຂ້າພະເຈົ້າດ້ວຍ.

The text is on the first Buddhist Council. The Sangha in the council invited Venerable Ananda to recite all five sections of the *Suttanta Piṭaka* and all seven treatises of the *Abhidhamma*. Then, Venerable Ananda said: "Sangha, please listen to me, I am reciting the *Suttanta*. If I make any mistakes, please remind me."

Colophon: ลาบที ๘๗ ໜ้า ๑: สักกาดธาชาได้ ๑๘๗๑ ติอ ปีกัดใถ้ เดือม ๑๐ แฮมค่ำ ๑ อัม ๕ มื้ เต่ำสี ธิด จะบาแล้วยามกาวงาย ฆายมิ เจ้าพิกาชุถำพิธะปับยา อัดทาด มิใจใสสัดทาในอำธะพุดทะสาสะฆาเป้นอันย่ิง จิ่งได้สำงฆังสี *สังคายะนา* ไว้กับอำธะพุดทะสาสะฆาพะโคตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะอัดสา ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິบพานะ ปัดจะโย โหนตุ โน.

Folio 23 on the recto side: In Sangkatrasa (CS) 1261, a *kat khai* year, on the first waning-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *tao si* day,[60] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Phikkhu Khamphilapannya from Vat That had the most ardent religious faith and sponsored this manuscript entitled *Sangkhayana* (*Saṅgāyanā*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes be fulfilled. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1261, a *kat khai* year (20 Sep 1899)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phikkhu Khamphilapannya from Vat That
Titles: *ทุติยะสังคายะนา*
Thutiya Sangkhayana
Second Buddhist Council

EAP1398_VMS_1_0741

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

60 1261 Bhadrapada 16 = Thursday, 21 September 1899. This day is indeed a *tao si* day.

Description: ເນື້ອໃນກ່າວເຖິງການດຳເນີນການສັງຄາຍະນາຄັ້ງທີ ໑. ພະອຸບາລີເຖລະໄດ້ຮັບນິມົນຈາກຄະນະສົງ ໃຫ້ວິສັດສະນາພະວິໄນ. ພະຜູ້ຖາມໄດ້ຖາມພະອຸບາລີກ່ຽວກັບສະຖານທີ່ທີ່ພະພຸດທະເຈົ້າຊົງບັນຍັດ ອາບັດປາຣາຊິກ ແລະພະອຸບາລີກໍໄດ້ວິສັດສະນາໃຫ້ສົງຟັງຢ່າງລະອຽດ.

The text is on the first Buddhist Council. Venerable Upali was invited by the Sangha to recite the *Vinaya*. The questioner monk asked him about the places where the Buddha prescribed the *Pārājika* (a grave offence involving expulsion from monkhood; defeat), and he explained it in detail to the Sangha.

Colophon: ลานที ๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๑๘๘๔ ຕົວ ປີເປົ້ກສະງ້ຳ ເດືອນຈຽງ ຂຶ້ນ ๔ ຄ่ຳ ວັນ ๓ ຣິດ ຈະນາແລ້ວຍາມທ่ຽງ ໝາຍມີ ເຈົ້າພະຍາຫລວງເມືອງຂວາ ກັບທັງພະຣິຍາ ມີໃຈໃສສັດທາ ໄດ้ส้ำງ *สังคะยะนา* ไว้กับสาสะหนาเท้ึา ๕ พันอัดสา ขໍให้ได้ดั่งคำมักคำปาดถะหนา ทุกสิ่งทุก ปะการทังมอนกำข้าเท้ึน นิบพานะ ปัดจะโย โหตุ ทุอัง นิดจัง.

Folio 1 on the recto side: In Chunlasangkatrasa 1224, a *poek sanga* year, on the fourth waxing-moon day of the first lunar month, the third day of the week (Tuesday),[61] the writing was accomplished at noon. Chao Phanya Luang Müang Khua and his wife had the religious faith and sponsored this manuscript entitled *Sangkhayana* (*Saṅgāyanā*) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbāna paccayo hotu dhuvaṃ niccaṃ* (May this be a condition to reach Nibbāna constantly and certainly).

Date: CS 1224, a *poek sanga* year (9 Dec 1862)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Phanya Luang Müang Khua and his wife
Titles: *ปะถ๎มสังคะยะนา (ผูกติ๎ม)*
Pathomsangkhayana (*Phuk* 1)
First Buddhist Council (Fascicle 1)

EAP1398_VMS_1_0742

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.4 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

61 1220 Margasirsha 4 = Thursday, 9 December 1858.

Description: ຕຳນານການກຳເນີດຂອງພະພຸດທະເຈົ້າ ๕ ພະອົງ ໄດ້ແກ່ ພະກຸກກຸสันโท, ພะเจ้าโกนาคะมะโน, ພะเจ้ากัดสะโป, ພะเจ้าโคตะโม, แลพะเจ้าอะธิยะเมดไตโย. กานกำเนิด, อายุไข แลกานดำลึงยู่ของพะพุดทะเจ้าแต่ละพะอิง. ในสาสะหนาของพะพุดทะเจ้าโคตะมะเธิ้า นี้ เมื่อล่วงไปได้ ๕๐๐ ปี จะหาพิกขุนีบ่ได้, เมื่อล่วงไปได้ ๑,๐๐๐ ปี จะบ่มีพะอะระหันใช้ กาบไหว้, เมื่อล่วงไปได้ ๘,๐๐๐ ปี จะหานักปาดผู้สะฏงอสะฏาดนั้นบ่มี, เมื่อล่วงไปได้ ๓,๐๐๐ ปี จักหาพะสิงใส่จีวอมนั้นบ่มี, เมื่อล่วงไปได้ ๔,๐๐๐ ปี จะหาอันพะอุโบสิดนั้นบ่ได้, เมื่อล่วงไปได้ ๕,๐๐๐ ปี จะมีแต่ผู้ที่เอิาผ้าเฆืองแฅ่นน้อยๆ พาดเหิงบ่า ทำสำคันว่าเป้น พิกขุ และเมื่อถึบ ๕,๐๐๐ พะอัดสาบำลิบูน พะสิอะธิยะเมดไตทำจะมาบังเกิดเพื่อโฆดสัดโลกา.

The chronicle of the emergence of five Buddhas: Kakusandha, Gonāgamana, Kassapa, Gotama, and Metteyya, origination of things, lifespan, and existence of each Buddha. In the religion of our Gotama Buddha, after the 500th year of Buddhism, there will not be any female monks left. After the 1000th year of Buddhism, there will not be any Arahants left. After the 2000th year of Buddhism, there will be no Buddhist scholars left. After the 3000th year of Buddhism, there will not be any monks left who wear a robe. After the 4000th year of Buddhism, there will not be any monk assemblies left to join the *uposatha* ceremony. After the 5000th year of Buddhism, those who wear even a small piece of yellow robes on their shoulders will be called a monk.. At the 5000th year of Buddhism, Metteyya Buddha will be born to rescue all world beings.

Colophon: ลานที ๗ หน้า ๑: พุดทะสังกาดได้ ๘๕๐๕ เดือน ๑๑ ขึ้น ๔ ถ่ำ อัน ๕ มื้เต่ำยี่ หมายมิพิกขุ อันนะอัดทะโน พ้อมด้วยสิมเดัดพะสังคะธาด สร้างยังทำมะผูกนี้ ไว้กับสาสะหนาพะบ่ริมมะโถดิมเจ้า ตาบต่เท้าสิ้นกาละอันบานเทิ้น นิบพานะ ปัดจะโย โหนตุ เม นิดจัง ทุอัง อะนาคะเต กาเล สาทุ สาทุ.

Folio 7 on the recto side: In Buddhist Era (BE) 2505, on the fourth waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday), a *tao nyi* day,[62] [the writing was finished.] Bhikkhu Vanna Vaḍḍhano and Somdet Pha Sangkharat (Supreme Patriarch) sponsored this manuscript to support the Teachings of Gotama Buddha to last long forever. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ anāgate kāle sādhu sādhu* (May this be a condition for me to reach Nibbāna in the future constantly and certainly. Amen, amen!).

Date: BE 2505 (2 Oct 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Bhikkhu Vanna Vaḍḍhano and Somdet Pha Sangkharat (Supreme Patriarch)
Titles: *สังกาด พะเจ้า ๕ พะอิง*
Sangkat Phachao 5 Pha-ong

62 1324 Asvina 4 = Tuesday, 2 October 1962. This day was, however, a *ka hao* day.

EAP1398_VMS_1_0743

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນໜັງສືກ່າວວ່າ ເລື່ອງນີ້ໄດ້ຄັດອອກມາຈາກເມືອງປັກກິ່ງ ທີ່ເຂົານ້ຳໄຮ ຄືພູເຂົາທີ່ພະກັດສະປະນິບພານ ມີພູເຂົາໜ່ວຍໜຶ່ງຢູ່ລະຫວ່າງເມືອງປັກກິ່ງກັບເມືອງສຸນທຽນຮູ ຊື່ວ່າ ພູເຂົານ້ຳໄຮ ຄັ້ງໜຶ່ງ ໄດ້ເກີດເຫດອັດສະຈັນຂຶ້ນ ເມື່ອປີມະເມຍ ເດືອນ ๓ ຂຶ້ນ ๓ ຄ่ຳ ໄດ້ເກີດລົມພະຍຸໃຫຍ່ ໄດ້ພັດເອົາກ້ອນຫີນບ່ອນພູເຂົານ້ຳໄຮໜ່ວຍໜຶ່ງ ໄປຕົກຢູ່ທີ່ເມືອງໄຊເພັ່ງຮູ້ ອຳເພີລົກອ່ຽງກຸຍ ທີ່ບ້ານແຊ່ແຮ ຊາວບ້ານໄດ້ໄປພົບກ້ອນຫີນດັ່ງກ່າວຢູ່ໃນປ່າ ມີຮອຍຈາລຶກເປັນຕົວອັກສອນ. ເມື່ອເຈົ້າເມືອງແຊ່ຕ່ຽວກັບພະຍາແຊ່ລີຊາບຂ່າວ ຈຶ່ງໄດ້ພ້ອມກັນມາເບິ່ງ. ເມື່ອມາເຫັນແລ້ວກໍເກີດຄວາມເຫຼື້ອມໃສສັດທາ ຈົດເອົາເນື້ອຄວາມໜັງສືທີ່ຢູ່ໃນກ້ອນຫີນນັ້ນແລ້ວເອົາໄປທູນລາຍງານໃຫ້ແກ່ເສນາບໍດີ ແຕ່ເສນາບໍດີບ່ເຊື່ອ ແລະກ່າວຫາວ່າທ່ານທັ້ງສອງຄົນເປັນຄົນບ້າ. ຄັ້ນຢູ່ມາໄດ້ ๓ ມື້ ເສນາບໍດີພ້ອມດ້ວຍລູກແລະເມຍກໍໄດ້ເສຍຊີວິດໂດຍບ່ຮູ້ສາເຫດ.

According to the text, this manuscript was copied from Bejing at Mount Namhai where Venerable Kassapa had passed away. Mount Namhai is located between Bejing and Sunthianhu. Once, there was miracle. In a *ma mia* year (Year of the Horse), on the third waxing-moon day of the third lunar month, a heavy storm blew a stone from the mountain to Sae Haeng village, Lok Langkui district, Saibenghu city. Villagers found the stone in a forest and the stone was an inscription. When Mayor Sae Tiao and Governor Sae Li knew the incident, they came to see it. Having seen the stone inscription, they got faithful, made a copy of the text, and reported a minister. However, the minister did not believe accused them of being insane. Three days later the minister and his children and wife died with no reasons.

Colophon: ลานທີ ๑๕ ໜ້າ ๔: ຈຸນລະສັງກາດ ๑๗๔๑ ປີຮ້ວງໃສ້ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມທ່ຽງ ມື້ເວັນ ໝາຍມີ ສາວເພັ່ງ ບ້ານປ່າຂາມ ສ້າງໜັງສືເລື່ອງ *ສາສະໜາຈີນຕ໋ຳລາຫີນແຕກ* ໄວ້ໃຫ້ຄົນທັ້ງຫລາຍອ່ານດູເນື້ອຄວາມ ຂໍໃຫ້ຜູ້ຂ້ານີ້ໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ນິບພານັ້ງ ປະຣະມັ້ງ ສຸກຂັ້ງ.

Folio 15 on the verso side: In Chunlasangkat 1941, a *huang sai* year, on a Sunday,[63] the writing was accomplished at noon. Sao Pheng from Ban Pa

63 AD 1941/42.

Kham sponsored this manuscript entitled *Sasanachin Tamla Hin Taek* (Chinese religion, the story of a broken stone) for people to read the text. May I reach the three states of happiness and finally attain Nibbāna. May my wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1941, a *huang sai* year (1941)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Pheng from Ban Pa Kham
Titles: *ໜັງສືເລື່ອງສາສະໜາ*
Nangsü Lüang Sasana
The book on Religion

EAP1398_VMS_1_0744

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນວ່າດ້ວຍປັນຫາຂອງທ້າວສັກກະ(ພະຍາອິນ). ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນຖ້ຳ ອິນທະສາລະ ເມືອງຣາຊະຄຶ ທ້າວສັກກະຈອມເທບເຂົ້າເຝົ້າພະພຸດທະເຈົ້າພ້ອມດ້ວຍປັນຈະສິຂະ ຄັນທັນບຸດແລະເທວະດາຊັ້ນຕາວະຕິງສາ ເພື່ອທູນຖາມປັນຫາແລະສົນທະນາທຳກັບພະພຸດທະເຈົ້າ.
The text is on questions raised by God Sakka (God Indra). The Buddha stayed in the Indasāla cave in Rajagaha. There God Sakka, Pañcasikha, and deities from the Tāvatiṃsa heaven visited the Buddha. They asked the Buddha questions and talked with him about the Dhamma.
Colophon: None
Date: CS 1227, a *hap pao* year (19 July 1865)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສືບຊົ່ວພະຍາອິນ (ຜູກຕົ້ນ)*
Süp Sua Phanya In (*Phuk* 1)
The message from Indra (Fascicle 1)

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສືບຊື່ອພະຍາອິນ ເນື້ອໃນເວົ້າເຖິງສັກກະປັນຫາສູດ ວ່າດ້ວຍປັນຫາຂອງທ້າວສັກກະ. ໃນສ່ວນຕົ້ນ ກ່າວເຖິງອາຍຸໄຂຂອງເທວະດາໃນສະຫວັນຊັ້ນຈາຕຸມມະຫາຣາຊິກາແລະຕາວະຕິງສາ. ເທວະດາ ແລະພະຍາອິນໃນສະຫວັນຊັ້ນຟ້າຕາວະຕິງສາມີອາຍຸຍືນໄດ້ ๑,๐๐๐ ປີທິບ ເທົ່າກັບ ๓ ໂກດ ๖ ລ້ານ ປີໃນເມືອງມະນຸດ. ໃນສ່ວນປາຍກ່າວເຖິງພະຍາອິນພ້ອມດ້ວຍປັນຈະສິຂະຄັນທັນບຸດແລະເທວະດາ ທັງຫລາຍເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ໃນຖ້ຳອິນທະສາລະ. ພະຍາອິນໄດ້ທູນຖາມປັນຫາກັບ ພະພຸດທະເຈົ້າ ເຊັ່ນ ທູນຖາມວ່າ ພວກເທວະດາ, ມະນຸດ, ອະສູນ, ນາກ, ຄົນທັນ ປາດຖະໜາທີ່ຈະ ເປັນຜູ້ບໍ່ມີເວນ, ບໍ່ມີອາດຍາ, ບໍ່ມີສັດຕູ, ບໍ່ມີພະຍາບາດ ແລ້ວອັນໃດເປັນເຄື່ອງຜູກພັນໃຈສັດເຫຼົ່ານັ້ນ ໄວ້?. ພະພຸດທະອົງຕັດວ່າ ດູກ່ອນຈອມເທບ ຜູ້ມີເວນ, ມີຄວາມພະຍາບາດ ເພາະຄວາມຕະໜີ, ຄວາມຣິດສະຫຍາເປັນເຄື່ອງຜູກພັນໃຈສັດໄວ້ ດັ່ງນີ້ເປັນຕົ້ນ.

Süp Sua Phaya In is a text from *Sakka-paṇhā-sutta* that deals with God Sakka's questions. The beginning part of the manuscript is on lifespans of deities in the Cātumahārājikā and Tāvatiṃsa heavens. In the Tāvatiṃsa heaven God Indra lives for 1,000 heavenly years or three *koṭi* and six million worldly years. The last part of the manuscript is on God Indra, Pañcasikha, and deities visiting and asking questions to the Buddha at Indasāla cave. God Indra questions are, for example, what binds deities, human beings, demons, nagas, and gandhabbas who desire to get free from hostility, violence, rivalry, and ill will. The Buddha replied that hostility, ill will, stinginess, and envy bound their minds.

Colophon: None
Date: 1865
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສືບຊື່ອພະຍາອິນ (ຜູກ ๘)*
Süp Sua Phanya In (*Phuk* 2)
Inherited from Indra (Fascicle 2)

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສືບຊື່ອພະຍາອິນ ເນື້ອໃນກ່າວເຖິງຕອນກາງຂອງສັກກະປັນຫາສູດ ວ່າດ້ວຍປັນຫາຂອງທ້າວສັກກະ. ພະຍາອິນທູນຖາມຫາກັບພະພຸດທະເຈົ້າວ່າ: ຂ້າແຕ່ພະອົງຜູ້ນິຣະທຸກ ອັນວ່າ ຄວາມຣິດສະຫຍາ ແລະຄວາມຕະໜີ່ມີອັນໃດເປັນເຫດ, ມີອັນໃດເປັນສະມຸໄທ, ມີອັນໃດເປັນກຳເນີດ ແລະມີອັນໃດເປັນ ແດນເກີດ? ເມື່ອອັນໃດມີຄວາມຣິດສະຫຍາແລະຄວາມຕະໜີ່ຈຶ່ງມີ? ເມື່ອໃດບໍ່ມີຄວາມຣິດສະຫຍາ ແລະຄວາມຕະໜີ່ຈຶ່ງບໍ່ມີ? ພະພຸດທະອົງຕັດວ່າ: ຄວາມຣິດສະຫຍາແລະຄວາມຕະໜີ່ ມີອາລົມອັນ ເປັນທີ່ຮັກ ແລະອາລົມອັນບໍ່ເປັນທີ່ຮັກ ເປັນເຫດ, ເປັນສະມຸໄທ, ເປັນກຳເນີດ ແລະເປັນແດນເກີດ. ເມື່ອອາລົມອັນເປັນທີ່ຮັກແລະອາລົມອັນບໍ່ເປັນທີ່ຮັກມີຢູ່ ຄວາມຣິດສະຫຍາແລະຄວາມຕະໜີ່ຈຶ່ງມີ. ເມື່ອອາລົມອັນເປັນທີ່ຮັກແລະອາລົມອັນບໍ່ເປັນທີ່ຮັກບໍ່ມີ ຄວາມຣິດສະຫຍາແລະຄວາມຕະໜີ່ຈຶ່ງບໍ່ ມີ.

Süp Sua Phaya In. The text is the middle part of *Sakka-paṇhā-sutta* that still deals with God Sakka's questions. God Indra asked the Buddha several questions: what was the cause, the origin, and the source of envy and stinginess; when envy and stinginess no more exist. The Buddha replied that envy and stinginess were caused, originated, and emerged by feelings of being loved and not being loved. The existence of such feelings caused envy and stinginess. If such the feelings did not exist, envy and stinginess no more existed.

Colophon: None
Date: 1865
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສືບຊື່ອພະຍາອິນ (ຜູກ ສ)*
Süp Sua Phanya In (*Phuk* 3)
Inherited from Indra (Fascicle 3)

EAP1398_VMS_1_0747

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສືບຊື່ອພະຍາອິນ ເນື້ອໃນເວົ້າເຖິງຕອນສຸດທ້າຍສັກກະປັນຫາສູດ ວ່າດ້ວຍປັນຫາຂອງທ້າວ ສັກກະ. ເມື່ອພະຍາອິນໄດ້ທູນຖາມປັນຫາ ແລະພະພຸດທະເຈົ້າໄດ້ວິສັດຊະນາຕອບຢ່າງແຈ່ມແຈ້ງ. ເມື່ອ ພະພຸດທະເຈົ້າຊົງອະທິບາຍພາສິດນີ້ຢູ່ ດວງຕາເຫັນທຳອັນປາສະຈາກທຸລີ ປາສະຈາກມົນທິນ ກໍ ບັງເກີດຂຶ້ນແກ່ທ້າວສັກກະວ່າ "ສິ່ງໃດສິ່ງໜຶ່ງມີຄວາມເກີດຂຶ້ນເປັນທຳມະດາ ສິ່ງນັ້ນທັງມວນລ້ວນມີ ຄວາມດັບເປັນທຳມະດາ" ແລະບັງເກີດແກ່ເທວະດາທັງແປດໝື່ນອົງ.

Süp Sua Phaya In. The text is the last part of *Sakka-paṇhā-sutta* that deals with God Sakka's questions. God Indra asked all questions to the Buddha and the Buddha explained them explicitly. While his explanations were being given, God Sakka's eyes became dustless and could see the Dhamma. He realized that whatever was subject to origination was all subject to cessation. The Dhamma eyes also happened to all eighty thousand deities.

Colophon: None

Date: CS 1227, a *hap pao* year (19 July 1865)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ສືບຊື່ອພະຍາອິນ (ຜູກ ๔)*
Süp Sua Phanya In (*Phuk* 4)
Inherited from Indra (Fascicle 4)

EAP1398_VMS_1_0748

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 40. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ປະຖະມະສໍາໂພທິ ຫຼືປະຖະມະສໍາໂພທິກະຖາ ຫຼືປະຖົມສົມໂພດ ເປັນວັນນະຄະດີພະພຸດທະສາສະໜາເລື່ອງໜຶ່ງທີ່ແຜ່ຫຼາຍທີ່ສຸດໃນເຂດອາຊີອາຄະເນ ສະແດງເລື່ອງລາວຂອງພະພຸດທະເຈົ້າໂຄຕະມະໂດຍລະອຽດ ຕັ້ງແຕ່ກໍາເນີດສາກະຍະຕະກູນ, ການວິວາລະຫວ່າງພະເຈົ້າສຸດໂທທະນະ ພຸດທະບິດາແລະພະນາງສີຣິມະຫາມາຍາ ພຸດທະມານດາ, ພະໂພທິສັດເຈົ້າຈຸຕິຈາກສະຫວັນຊັ້ນດຸສິດລົງມາສູ່ພະຄັນພະພຸດທະມານດາ, ການປະສູດຂອງພະໂພທິສັດ, ຣາຊາພິເສກແລະການສະເດັດອອກບວດ, ການຕັດສະຮູ້, ການປະກາດພະພຸດທະສາສະໜາສະແດງພະທໍາມະຈັກກັບປະວັດຕະນະສູດ, ໂຜດພຸດທະມານດາໂດຍສະເດັດໄປສະແດງພະອະພິທໍາ ກ ຄໍາພີທີ່ສະຫວັນຊັ້ນຕາວະຕິງສາ, ການປະຣິນິບພານ ແລະການແຈກພະສາຣີຣິກະທາດ.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (Sep 1796)
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປະຖະມະສົມໂພດ (ຜູກ ๑)*
Pathamasomphot (*Phuk* 1)
Pathamasambodhi (Fascicle 1)

EAP1398_VMS_1_0749

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.5 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 43. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.
Description: ປະຖະມະສໍາໂພທິ ຫຼືປະຖະມະສໍາໂພທິກະຖາ ຫຼືປະຖົມສົມໂພດ ເປັນວັນນະຄະດີພະພຸດທະສາສະໜາເລື່ອງໜຶ່ງທີ່ແຜ່ຫຼາຍທີ່ສຸດໃນເຂດອາຊີອາຄະເນ ສະແດງເລື່ອງລາວຂອງພະພຸດທະເຈົ້າໂຄຕະມະໂດຍລະອຽດ ຕັ້ງແຕ່ກໍາເນີດສາກະຍະຕະກູນ, ການວິວາລະຫວ່າງພະເຈົ້າສຸດໂທທະນະ

ພຸດທະບິດາແລະພະນາງສີຣິມະຫາມາຍາພຸດທະມານດາ, ພະໂພທິສັດເຈົ້າຈຸຕິຈາກສະຫວັນຊັ້ນ ດຸສິດລົງມາສູ່ພະຄັນພະພຸດທະມານດາ, ການປະສູດຂອງພະໂພທິສັດ, ຣາຊາພິເສກແລະການ ສະເດັດອອກບວດ, ການຕັດສະຮູ້, ການປະກາດພະພຸດທະສາສະໜາສະແດງພະທຳມະຈັກກັບປະ ວັດຕະນະສູດ, ໂຜດພຸດທະມານດາໂດຍສະເດັດໄປສະແດງພະອະພິທຳ ๗ ຄຳພີ ທີ່ສະຫວັນຊັ້ນຕາ ວະຕິງສາ, ການປະຣິນິບພານ ແລະການແຈກພະສາຣີຣິກະທາດ.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (September 1796)
Script(s): Tai Tham (Lan Na)
Language(s): Lao, Pali, Lan Na
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປະຖະມະສິມໂພດ (ຜູກ ๘)*
Pathamasomphot (*Phuk* 2)
Pathamasambodhi (Fascicle 2)

EAP1398_VMS_1_0750

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 42. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last four folios have a damage at the left end.

Description: ປະຖະມະສຳໂພທິ ຫຼືປະຖະມະສຳໂພທິກະຖາ ຫຼືປະຖົມສິມໂພດ ເປັນວັນນະຄະດີພະພຸດທະສາສະ ໜາເລື່ອງໜຶ່ງທີ່ ແຜ່ຫຼາຍທີ່ສຸດໃນເຂດອາຊີອາຄະເນ ສະແດງເລື່ອງລາວຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະໂດຍລະອຽດ ຕັ້ງແຕ່ກຳເນີດສາກະຍະຕະກູນ, ການວິວາລະຫວ່າງພະເຈົ້າສຸດໂທທະນະ ພຸດທະບິດາແລະພະນາງສີຣິມະຫາມາຍາພຸດທະມານດາ, ພະໂພທິສັດເຈົ້າຈຸຕິຈາກສະຫວັນຊັ້ນ ດຸສິດລົງມາສູ່ພະຄັນພະພຸດທະມານດາ, ການປະສູດຂອງພະໂພທິສັດ, ຣາຊາພິເສກແລະການ ສະເດັດອອກບວດ, ການຕັດສະຮູ້, ການປະກາດພະພຸດທະສາສະໜາສະແດງພະທຳມະຈັກກັບປະ

ວັດຕະນະສູດ, ໂຜດພຸດທະມານດາໂດຍສະເດັດໄປສະແດງພະອະພິທຳ ກ ຄຳພີທີ່ສະຫວັນຊັ້ນຕາ
ອະຕິງສາ, ການປະຣິນິບພານ ແລະການແຈກພະສາຣີຣິກະທາດ.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (September 1796)
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๓)*
Pathamasomphot (*Phuk* 3)
Pathamasambodhi (Fascicle 3)

EAP1398_VMS_1_0751

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ปะถะมะสำโพທิ ຫຼືปะถะมะสำโพທิภะถา ຫຼືปะถิมสิมโพด ເປັນວັນນะคะดีพะพุดทะสาสะ
ขาเลื่องหนึ่งที่แผ่ขยายที่สุดในเขดอาซิอาถะเน สะแดงเลื่องลาวอะของพะพุดทะเจ้า
โคตะมะโดยละอุด ตั้งแต่กำเนิดสาภะยะตะภูม, ภานวิวาละหว่างพะเจ้าสุดโททะนะ
พุดทะบิดาและพะนางสิริมะหามายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจาภสะหวันชั้น
ดุสิดลิงมาสู่ พะคัมพะพุดทะมานดา, ภานปะสูดของพะโพทิสัด, ธาชาพิเสกาและภาน
สะเด็ดออกบอด, ภานตัดสะรู้, ภานปะกาดพะพุดทะสาสะขาสะแดงพะทำมะจักกับปะ
วัดตะนะสูด, โผดพุดทะมานดาโดยสะเด็ดไปสะแดงพะอะพิทำ ก คำพีที่สะหวันชั้นตา
อะติงสา, ภานปะรินิบพาน และภานแจกพะสาริริกะทาด.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (Sep 1796)
Script(s): Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๔)*
Pathamasomphot (*Phuk* 4)
Pathamasambodhi (Fascicle 4)

EAP1398_VMS_1_0752

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ปะถะมะสำโพทิ ຫຼືปะถะมะสำโพทิภะถา ຫຼືปะถิมสิมโพด เป็นวันนะคะดิพะพุดทะสาสะหาเลื่องหนึ่งที่แผ่ขยายที่สุดในเขดอาซิอาถะเน สะแดงเลื่องลาวของพะพุดทะเจ้าโคตะมะโดยละอุด ตั้งแต่กำเนิดสาภะยะตะภูม, ภาวอวาละหว่างพะเจ้าสุดโททะนะพุดทะบิดาและพะนางสีริมะหามายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจาภสะหวันชั้นดุสิด ลงมาสู่พะคับพะพุดทะมานดา, ภาวปะสูดของพะโพทิสัด, ธาชาพิเสกและภาวสะเด็ดออกบวด, ภาวตัดสะรู้, ภาวปะกาดพะพุดทะสาสะหาสะแดงพะทำมะจักกับปะวัดตะนะสูด, โผดพุดทะมานดาโดยสะเด็ดไปสะแดงพะอะพิทำ ๗ คำพี ที่สะหวันชั้นตาวะติงสา, ภาวปะธิบพาน และภาวแจกพะสาธิธิภะทาด.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the

Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (Sep 1796)
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๕)*
Pathamasomphot (*Phuk* 5)
Pathamasambodhi (Fascicle 5)

EAP1398_VMS_1_0753

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ปะถะมะสำโพทิ ຫຼືปะถะมะสำโพทิภะถา ຫຼືปะถิมสิมโพด เป้นอ้นบะคะดิพะพุดทะสาสะหา เลื่องหึ่งที่ แผ่หายที่สุดในเขดอาซิอาคะเน สะแดงเลื่องลาวของพะพุดทะเจ้า โคตะมะโดยละอ่ด ตั้งแต่ทำเนิดสาภะยะตะภูม, ภานอิอาละหว่าๆพะเจ้าสุดโหทะบะพุดทะบิดาแลพะบาๆสีธิมะหาภายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจาภสะหอ้นชั้นดุสิด ลิ่วมาสู่พะค้นพะพุดทะมานดา, ภานปะสูดขอๆพะโพทิสัด, ธาชาพิเสภาและภาน สะเด้ดออภบอด, ภานต้ดสะรู้, ภานปะภาดพะพุดทะสาสะหาสะแดงพะทำมะจักภับปะอ้ดตะบะสูด, โผดพุดทะมานดา โดยสะเด้ดไปสะแดงพะอะพิทำ ๗ ค่ำพิ ที่สะหอ้นชั้นตาอะติงสา, ภานปะธิบ้บพาน และภานแจภาพะสาธิธิภะหาด.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the

Abhidhamma to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1158, a *hwai si* year (Sep 1796)
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๖)*
Pathamasomphot (*Phuk* 6)
Pathamasambodhi (Fascicle 6)

EAP1398_VMS_1_0754

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged.

Description: ปะถะมะสำโพทิ หือปะถะมะสำโพทิกะถา หือปะถิมสิมโพด เป้นอ้นบะคะดิพะพุดทะสาสะหา เลื่องหึ่งที่แผ่หายที่สุดในเขดอาซิอาคะเน สะแดงเลื่องลาวของพะพุดทะเจ้า โคตะมะโดยลำดับ ตั้งแต่กำเนิดสากะยะตะหูม, กานอิอาละหว่างพะเจ้าสุดโททะนะพุดทะบิดาและพะนางสีริมะหามายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจากสะหวันชั้นดุสิด ลิงมาสู่ พะค้นพะพุดทะมานดา, กานปะสูดของพะโพทิสัด, ธาตุพิเสกและกานสะเด็ดออกบอด, กานตัดสะรู้, กานปะกาดพะพุดทะสาสะหาสะแดงพะทำมะจักกับปะวัดตะนะสูด, โผดพุดทะมานดา โดยสะเด็ดไปสะแดงพะอะพิทำ ๗ คำพี ที่สะหวันชั้นตาวะติงสา, กานปะริบพาน และกานแจกพะสาริริกะทาด.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1156, a *kap nyi* year (6 Nov 1794)

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປະຖະມະສົມໂພດ (ຜູກຕົ້ນ)*
Pathamasomphot (*Phuk ton*)
Pathamasambodhi (Fascicle 1)

EAP1398_VMS_1_0755

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ປະຖະມະສໍາໂພທິ ຫຼືປະຖະມະສໍາໂພທິກະຖາ ຫຼືປະຖົມສົມໂພດ ເປັນວັນນະຄະດີພະພຸດທະສາສະໜາເລື່ອງໜຶ່ງທີ່ ແຜ່ຫຼາຍທີ່ສຸດໃນເຂດອາຊີອາຄະເນ ສະແດງເລື່ອງລາວຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະໂດຍລະອຽດ ຕັ້ງແຕ່ກໍາເນີດສາກະຍະຕະກູນ, ການວິວາລະຫວ່າງພະເຈົ້າສຸດໂທທະນະ ພຸດທະບິດາແລະພະນາງສີຣິມະຫາມາຍາພຸດທະມານດາ, ພະໂພທິສັດເຈົ້າຈຸຕິຈາກສະຫວັນຊັ້ນ ດຸສິດ ລົງມາສູ່ພະຄັນພະພຸດທະມານດາ, ການປະສູດຂອງພະໂພທິສັດ, ຣາຊາພິເສກແລະການ ສະເດັດອອກບວດ, ການຕັດສະຮູ້, ການປະກາດພະພຸດທະສາສະໜາສະແດງພະທໍາມະຈັກກັບປະ ວັດຕະນະສູດ, ໂຜດພຸດທະມານດາ ໂດຍສະເດັດໄປສະແດງພະອະພິທໍາ ກ ຄໍາພີ ທີ່ສະຫວັນຊັ້ນຕາ ວະຕິງສາ, ການປະຣິນິບພານ ແລະການແຈກພະສາຣີຣິກະທາດ.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None
Date: CS 1156, a *kap nyi* year (6 Nov 1794)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๘)*
Pathamasomphot (*Phuk* 2)
Pathamasambodhi (Fascicle 2)

EAP1398_VMS_1_0756

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ปะถะมะสำโพทิ ຫຼືปะถะมะสำโพทิกะถา ຫຼືปะถิมสิมโพด เป้นอันบะคะดิพะพุดทะสาสะหา เลื่องหนึ่งที่ แผ่ขายที่สุดในเขดอาซิอาคะเน สะแดงเลื่องลาวของพะพุดทะเจ้า โคตะมะโดยละอ่วด ตั้งแต่ทำเนิดสากะยะตะวูน, การอิอาละหว่างพะเจ้าสุดโททะนะพุดทะบิดาแลพะนางสีริมะหามายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจากสะหวันชั้นดุสิด ลิงมาสู่พะคันพะพุดทะมานดา, การปะสูดของพะโพทิสัด, ธาชาพิเสกแลการสะเด้ดออกบอด, การตัดสะรู้, การปะกาดพะพุดทะสาสะหนาสะแดงพะทำมะจักกับปะวัดตะนะสูด, โผดพุดทะมานดา โดยสะเด้ดไปสะแดงพะอะพิทำ ๓ คำพิ ที่สะหวันชั้นตาอะติงสา, การปะธิบพาน แลการแจกพะสาธิธิกะทาด.
Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.
Colophon: None
Date: CS 1156, a *kap nyi* year (6 Nov 1794)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปะถะมะสิมโพด (ผูก ๓)*
Pathamasomphot (*Phuk* 3)

Pathamasambodhi (Fascicle 3)

EAP1398_VMS_1_0757

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ປະຖະມະສໍາໂພທິ ຫຼືປະຖະມະສໍາໂພທິກະຖາ ຫຼືປະຖົມສົມໂພດ ເປັນວັນນະຄະດີພະພຸດທະສາສະໜາເລື່ອງໜຶ່ງທີ່ ແຜ່ຫຼາຍທີ່ສຸດໃນເຂດອາຊີອາຄະເນ ສະແດງເລື່ອງລາວຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະໂດຍລະອຽດ ຕັ້ງແຕ່ກໍາເນີດສາກະຍະຕະກູນ, ການວິວາລະຫວ່າງພະເຈົ້າສຸດໂທທະນະ ພຸດທະບິດາແລະພະນາງສິຣິມະຫາມາຍາພຸດທະມານດາ, ພະໂພທິສັດເຈົ້າຈຸຕິຈາກສະຫວັນຊັ້ນ ດຸສິດ ລົງມາສູ່ພະຄັນພະພຸດທະມານດາ, ການປະສູດຂອງພະໂພທິສັດ, ຣາຊາພິເສກແລະການ ສະເດັດອອກບວດ, ການຕັດສະຮູ້, ການປະກາດພະພຸດທະສາສະໜາສະແດງພະທໍາມະຈັກກັບປະ ວັດຕະນະສູດ, ໂຜດພຸດທະມານດາ ໂດຍສະເດັດໄປສະແດງພະອະພິທໍາ ๗ ຄໍາພີ ທີ່ສະຫວັນຊັ້ນຕາ ວະຕິງສາ, ການປະຣິນິບພານ ແລະການແຈກພະສາຣີຣິກະທາດ.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None

Date: CS 1156, a *kap nyi* year (6 Nov 1794)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ປະຖະມະສົມໂພດ (ຜູກ ๔)*
Pathamasomphot (*Phuk* 4)
Pathamasambodhi (Fascicle 4)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 53.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken at the ends.

Description: ปะถะมะสำโพທิ ຫຼືປะถะมะสำโพທิภะถา ຫຼືปะถุมสิมโพด ເປັนอันบะคะดิพะพุดทะสาสะ ซาเลื่องหนึ่งที่ แผ่หายที่สุดในเขดอาซิอาคะเน สะแดงเลื่องลาวของพะพุดทะเจ้า โคตะมะโดยละอຽด ตั้งแต่กำเนิดสากะยะตะกูน, กานอิอาละหว่างพะเจ้าสุดโททะนะ พุดทะบิดาแลพะนางสีริมะหามายาพุดทะมานดา, พะโพทิสัดเจ้าจุติจากสะหวันชั้น ดุสิด ลົงมาสู่พะคับพะพุดทะมานดา, กานปะสูดของพะโพทิสัด, ธาซาพิเสกแลกานสะเด็ดออกบอด, กานตัดสะรู้, กานปะกาดพะพุดทะสาสะซาสะแดงพะทำมะจักกับปะวัดตะนะสูด, โผดพุดทะมานดา โดยสะเด็ดไปสะแดงพะอะพิทำ ๗ คำพี ที่สะหวันชั้นตา อะติงสา, กานปะธิบพาน แลกานแจกพะสาธิธิกะทาด.

Pathamasambodhi, or *Pathamasambodhikathā*, or *Pathomsomphot* is Buddhist literature that most widespread throughout Southeast Asia. The story is on Gotama Buddha's biography: the origin of the Sakya clan, the royal marriage between King Suddhodana and Queen Sirimahāmāyā, the Bodhisatta descending the Tusita heaven to be reborn in his mother's pregnancy, the birth of the Bodhisatta, royal coronation and ordination, Enlightenment, proclamation of Buddhism, propagating the *Dhammacakkappavattana-sutta*, preaching the seven treatises of the *Abhidhamma* to his mother in the Tāvatiṃsa heaven, complete extinction, and distribution of the Buddha's relics.

Colophon: None

Date: 1794

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ปะถะมะสิมโพด (ผูก ๘)*
Pathamasomphot (*Phuk* 8)
Pathamasambodhi (Fascicle 8)

EAP1398_VMS_1_0759

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are torn. Some folios are fragile.

Description: ເນື້ອໃນຂຽນເປັນລັກສະນະບົດກາບກອນ ນິຍາຍຄວາມຮັກ ພັນລະນາເຖິງຄວາມຮັກລະຫວ່າງນາງ ສາວະດີແລະທ້າວບຸນກວ້າງ. ສຳນວນໂວຫານບັນຍາຍດ້ວຍຖ້ອຍຄຳອັນສະລະສະຫຼວຍແລະ ສອດຄ່ອງກັນ ປະກອບດ້ວຍເນື້ອຫາສາລະທີ່ສຳຄັນແລະແອບແຝງດ້ວຍຄະຕິທຳທີ່ຊອດແຊກຢູ່ໃນ ເລື່ອງ.

Pasetavan (Jetavana forest). The text is in a poetic style and a romantic novel that portrays love between Nang Savadi and Thao Bunkuang. The story was written in refined and well-arranged words. The text includes core contents and morality.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປ່າເຊຕະວັນ*
Pasetavan
Jetavana

EAP1398_VMS_1_0760

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are contaminated with ink.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນອັນນະກຳທາງພຸດທະສາ ສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳ

ນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງ ກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດ ທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳ ນານ.

ຜູກທີ ๑ ນີ້ ກ່າວເຖິງການສະເດັດມາເມືອງລີ້ ແລະດອຍສຸເທບໃນພາກເໜືອ, ໄປເມືອງລື້ ອານາຈັກ ສິບສອງປັນນາ, ໄປເມືອງແສນຫວີ ແລະເມືອງໜອງແສ ເປັນຕົ້ນ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This first fascicle is on the Buddha's visits to Li district in Lamphun, Mount Suthep in Chiang Mai, the Tai Lü kingdom of Sipsòng Panna, the polity of Saenwi in the Shan State, and the city of Nòng Sae (present-day Kunming).

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກຕົ້ນ)*
Phachao Liap Lok (*Phuk ton*)
The Buddha's Journey Around the World (Fascicle 1)

EAP1398_VMS_1_0761

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 52.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາ ສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ

ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๘ ນີ້ ກ່າວເຖິງ ພະພຸດທະເຈົ້າປະທານພະເກສາທາດ ๗ ເສັ້ນແກ່ພໍ່ຄ້າສອງພີ່ນ້ອງ ຊື່ວ່າ ຕະປຸດ ສະ ແລະພະລິກາ ແລ້ວບອກໃຫ້ເອົາໄປປະດິດສະຖານໄວ້ເທິງດອຍສິງກຸດຕະຣະໃນເຂດເມືອງຫົງສາວະດີ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This second fascicle is on the Buddha giving his eight hairs to two brother merchants named Tapussa and Balika and told them to install his hair on Mount Singuttara in the area of Hongsavadi city.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๘)*
Phachao Liap Lok (*Phuk* 2)
Buddha's Journey Around the World (Fascicle 2)

EAP1398_VMS_1_0762

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำนานพะเจ้าลุยโลก หือตำนานการเดินทางของพะพุดทะเจ้า เป็นอันนะกำหางพุดทะสาสะหาที่แผ่ขยายในเขดอาซิอาถะเน มิเนื้อหาก่วงกับการเดินทางของพะพุดทะเจ้าโถตะมะ สู่ดินแดนล้านนา, อี่สาน, สิบสองปันนา, ลัดซานของม่วนมา และล้านช้าง. ตำนานก่าวเถิงสะถานที่, ปะหวัดสาด และอัดทะนะทำของชุมชินและกุ่มชาดพันต่างๆ ตะหอดเส้นหางที่พะพุดทะเจ้าชิงสะเด้ดไปเผิยแผ่คำสอนของพะพุดทะอิง. ตำนานยังก่าวเถิง พะพุดทะอิงได้ปะทานพะเกสา(เส้นผิม)ให้แก่ชุมชินต่างๆ และปะทับฮอยพะพุดทะบาด(ฮอยตีน)ไว้ในสะถานที่ต่างๆ ที่พะพุดทะอิงสะเด้ดไปยาม. ฝานส้างพะหาด, เจดิ และอัดที่มิพะสาธิธีภะหาดและฮอยพะพุดทะบาดในสะถานที่เห่านั้นแม่นเกิดขึ้นจาฝาตำนาน.

ผูกที่ ๓ นี้ ก่าวเถิงพะพุดทะเจ้าสะเด้ดเข้าสู่สุวันนะพูม เถิงเมิงชุงของ จาฝานั้น สะเด้ดไปเมิงชุงตุงและสะเด้ดต่ำไปยังเมิงยอง เป็นต้น.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This third fascicle is on the Buddha travelling to the regions of Suvannaphum, Xiang Khòng, Xiang Tung or Kengtung, and Müang Yòng.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *พะเจ้าลุยโลก (ผูก ๓)*
Tamnan Pha Chao Liap Lok (*Phuk* 3)
The Buddha's Journey Around the World (Fascicle 3)

EAP1398_VMS_1_0763

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 52.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາທິທິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๔ ນີ້ ກ່າວເຖິງພະພຸດທະເຈົ້າສະເດັດໄປເມືອງກຸສິນາຣາ, ເມືອງແກ້ວ, ເມືອງລັງກາທິບ, ເມືອງສອນຕານ, ເມືອງລະໂວ້, ເມືອງຫໍ້ ແລະເມືອງລື ເຂດສິບສອງປັນນາ. ຈາກນັ້ນຈຶ່ງສະເດັດໄປເມືອງອາລະວີ ແລະເມືອງຊຸງ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This fourth fascicle is on the Buddha travelling to Kusinara, Kaeo, Lankadipa, Suan Tan, Lavo, Hò, Tai Lü in Sipsòng Panna, Müang Alavi, Müang Sung (Chung).

Colophon: None

Date: BE 2487 (21 Jan 1944)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๔)*

Phachao Liap Lok (*Phuk* 4)

The Buddha's Journey Around the World (Fascicle 4)

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๕ ນີ້ ກ່າວເຖິງພະພຸດທະເຈົ້າສະເດັດໄປປະທັບທີ່ດອຍຜາແຮມ ແລ້ວປະທັບຮອຍພະບາດທີ່ເມືອງຊະລາງຫລວງ ຈາກນັ້ນ ສະເດັດໄປປະທັບຮອຍພະບາດທີ່ເມືອງລ້າໃຕ້ແລະເມືອງລ້າເໜືອ, ເມືອງລອງ, ດອຍຜາຫລວງແລະດອຍຜາທີ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This fifth fascicle is on the Buddha staying at Pha Haem Mount and stamping his footprint at the city of Salang Luang. Thereafter, the Buddha stamped his footprints in the cities of La Tai, La Nüa, Lòng, Pha Luang Mount, and Pha Thi Mount.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๕)*
Phachao Liap Lok (*Phuk* 5)
The Buddha's Journey Around the World (Fascicle 5)

EAP1398_VMS_1_0765

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๖ ກ່າວເຖິ ພະພຸດທະອົງເດີນທາງໄປກັບເຮືອພໍ່ຄ້າ ๔ ຄົນ ໄປພັກແຮມທີ່ບ້ານສຸດທາວາດ ຊາວບ້ານໄດ້ຕ້ອນຮັບພະພຸດທະອົງ ຈາກນັ້ນ ພະພຸດທະອົງໄດ້ປະທັບຮອຍພະພຸດທະບາດໃສ່ເທິງຜ້າຂາວຜືນໜຶ່ງ ເພື່ອໄວ້ເປັນທີ່ໄຫວ້ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັ້ງຫລາຍ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This sixth fascicle is on the Buddha journeyed on boat with four merchants to stay at Sutthavat village. There the villagers warmly welcomed the Buddha. He stamped his footprint on a white cloth to be venerated by people and deities.

Colophon: None

Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ໒)*
Phachao Liap Lok (*Phuk* 6)
The Buddha's Journey Around the World (Fascicle 6)

EAP1398_VMS_1_0766

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ກ ກ່າວເຖິງ ພະພຸດທະອົງຊົງສະເດັດຮັບບິນທະບາດໃນໝູ່ບ້ານຕ່າງໆ ແລະໄດ້ປະທານພະເກສາໃຫ້ແກ່ພະອານິນເອົາໄປປະດິດສະຖານທີ່ດອຍແຫ່ງໜຶ່ງ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This seventh fascicle is on the Buddha walking for alms-food at several villages and gaving his hair to Venerable Ananda Thera to be installed on a mountain.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ກ)*
Phachao Liap Lok (*Phuk* 7)
The Buddha's Journey Around the World (Fascicle 7)

EAP1398_VMS_1_0767

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊິງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອິງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອິງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອິງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๗ ກ່າວເຖິງ ພະພຸດທະອິງຊິງປາບພະຍາຍັກ ຊື່ວ່າ ພະຍາອະລະວະກະຍັກ ໃນເມືອງອາລະວີ ແລະຊິງຈຳພັນສາຢູ່ອັງຄານເຈດີ ດອຍໂລຫະກຸຕະຣະ ຕາມຄຳອາຣາທະນາຂອງພະຍາອາລະວີ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his

hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This eighth fascicle is on the Buddha defeating an ogre king named Alavaka in Alavi and, invited by the king of Alavi, staying at Aṅgāra stupa on the Mount of Lohakutara through the rainy-season.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ຕ)*
Phachao Liap Lok (*Phuk* 8)
The Buddha's Journey Around the World (Fascicle 8)

EAP1398_VMS_1_0768

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 25 was repaired with a piece of palm leaf.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๗ ກ່າວເຖິງ ພະພຸດທະອົງຊົງສະເດັດໄປເມືອງພະຍັກຂະຣັດ ຄືເມືອງມິນຊຸງ ຊົງປະທານພະເກສາທາດ ๑ ເສັ້ນ ໃຫ້ແກ່ຊຸນລິວະອ້າຍອົງ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan

Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This ninth fascicle is on the Buddha arriving at Phayakkharat city or Müang Mün Xiang and giving one of his hair to a Lua man named Ai Ong.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๙)*
Phachao Liap Lok (*Phuk* 9)
The Buddha's Journey Around the World (Fascicle 9)

EAP1398_VMS_1_0769

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios have dirts with the black ink.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๑๐ ກ່າວເຖິງ ພະພຸດທະອົງຊົງປະທັບທີ່ດອຍເກົ້ງໄດ້ ๗ ວັນ ແລ້ວສະເດັດລົງມາລຽບຝັ່ງແມ່ນ້ຳປີງ ໃນຂະນະນັ້ນ ພະພຸດທະອົງໄປພົບກັບລິວະຜູ້ໜຶ່ງກຳລັງສະນ້ຳເຂົ້າໃສ່ນາຂອງຕົນ ເມື່ອລິວະຜູ້

ນັ້ນເຫັນພະພຸດທະອົງມາໃນທີ່ນັ້ນກໍແກ້ຜ້າສະໄບຂອງຕົນແລ້ວໄປເຊັດພະບາດຂອງພະພຸດທະອົງ ແລ້ວເອົາມາເຊັດຫົວແຫ່ງຕົນ ຜ້າສະໄບກໍກັບກາຍເປັນທອງຄຳ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This tenth fascicle is on the Buddha staying at the Mount of Koeng for seven days and arriving at the Ping River. There the Buddha met a Lua man who was taking water to his rice farm. When the man saw the Buddha, he swept the Buddha' feet with his scarf and swept his head with the same scarf. Later, the scarf became a gold sheet.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๑๐)*
Phachao Liap Lok (*Phuk* 10)
The Buddha's Journey Around the World (Fascicle 10)

EAP1398_VMS_1_0770

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງ

ກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕໍານານ.

ຜູກທີ ๑๑ ກ່າວເຖິງ ພະພຸດທະເຈົ້າຊົງຈໍາພັນສາຢູ່ທີ່ດອຍຈາລີບັນພົດ ຊຶ່ງເປັນພັນສາທີ ๘๐ ໃນກາລະນັ້ນ ພະຍາອິນທາທິລາດ ໄດ້ທູນຖາມພະພຸດທະອົງເລື່ອງອານິສົງການຮັກສາສິນ, ຟັງທໍາ ແລະ ຈະເລີນເມດຕາພາວະນາ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This eleventh fascicle is on the Buddha staying at the Mount of Chali during his twentieth year of his Buddhahood. God Indra came to the presence of the Buddha and asked him about rewards gained from observing precepts, listening to the Dhamma, and meditation.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๑๑)*
Phachao Liap Lok (*Phuk* 11)
The Buddha's Journey Around the World (Fascicle 11)

EAP1398_VMS_1_0771

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๑๘ ກ່າວເຖິງປະຫວັດພະພຸດທະເຈົ້າໂຄຕະມະ ຕັ້ງແຕ່ຈຸຕິຈາກສະຫວັນຊັ້ນຟ້າດຸສິດ ມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງສີມະຫາມາຍາ, ຊົງປະສູດ, ສະເຫວີຍຣາຊະສົມບັດ, ອອກບວດ, ຕັດສະຮູ້, ເຜີຍແຜ່ພະພຸດທະສາສະໜາຕະຫຼອດ ๔๕ ພັນສາ ແລະການຈຳພັນສາໃນແຕ່ລະແຫ່ງ ຈົນເຖິງປະຣິນິບພານ.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This twelfth fascicle is on the biography of Gotama Buddha: his descending the Tusita heaven to be born in Queen Sirimahāmāyā's pregnancy, his birth, his coronation, his renunciation, Enlightenment, his 45-year Buddhism propagation, places of his stays for the Buddhist Lent, and his complete extinction.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๑๘)*
Phachao Liap Lok (*Phuk* 12)
The Buddha's Journey Around the World (Fascicle 12)

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າ ໂຄຕະມະ ສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫຼອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๑๓ ກ່າວເຖິງຫລັງຈາກທີ່ພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິບພານໄປແລ້ວ ພະອໍລະຫັນ ທັງຫລາຍໄດ້ນຳເອົາພະສາຣິຣິກະທາດໄປປະດິດສະຖານໄວ້ໃນສະຖານທີ່ຕ່າງໆ ຕາມທີ່ພະພຸດທະອົງເຄີຍຊົງພະຍາກອນເອົາໄວ້ ແລະກ່າວເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ ๑, ຄັ້ງທີ ๘ ແລະຄັ້ງທີ ๓.

Tamnan Pha Chao Liap Lok or the legend of Buddha's journeys around the world is a Buddhist literature that is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legendd.
This thirteenth fascicle is on incidents after the Buddha's complete extinction. Arahant monks had the Buddha's relics installed in different places according to the Buddha's prophecy. In the text the first, the second, and the third Buddhist Councils are also mentioned.

Colophon: None
Date: 1944
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ๑๓)*
Phachao Liap Lok (*Phuk* 13)
The Buddha's Journey Around the World (Fascicle 13)

EAP1398_VMS_1_0773

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາທິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๑ ນີ້ ກ່າວເຖິງການສະເດັດມາເມືອງລີ້ ແລະດອຍສຸເທບໃນພາກເໜືອ, ໄປເມືອງລີ້ ອານາຈັກສິບສອງປັນນາ, ໄປເມືອງແສນຫວີ ແລະເມືອງໜອງແສ ເປັນຕົ້ນ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This first fascicle is on the Buddha visiting Müang Li in Lamphun, Dòi Suthep Mount in Chiang Mai, Tai Lü city in Sipsòng Panna, Saenwi city in the Shan State, and Nongsae city.

Colophon: None

Date: CS 1206, a *kap si* year (21 Oct 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพะบาดหาด (ผูกติ๊บ)*
Tamnan Phabat That (*Phuk* 1)
Legend of the Relics (Fascicle 1)

EAP1398_VMS_1_0774

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำนานพะหาด ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະຫາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະຫາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๘ ນີ້ ກ່າວເຖິງພະພຸດທະເຈົ້າປະທານພະເກສາຫາດ ๗ ເສັ້ນແກ່ພໍ່ຄ້າສອງພີ່ນ້ອງ ຊື່ວ່າ ຕະປຸດ ສະແລະພະລິກາ ແລ້ວບອກໃຫ້ເອົາໄປປະດິດສະຖານໄວ້ເທິງດອຍສິງກຸດຕະຣະໃນເຂດເມືອງຫົງສາ ອະດີ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited.

Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This second fascicle is on the Buddha giving his eight hairs to two brother merchants named Tapussa and Balika and having them install the hair on the Siṅguttara Mount in the area of Hongsavadi city.

Colophon: None
Date: BE 2496 (2 Oct 1953)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຕຳນານພະບາດຫາດ (ຜູກ ๘)*
Tamnan Phabat That (*Phuk* 2)
Legend of the Relics (Fascicle 2)

EAP1398_VMS_1_0775

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຸງບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາທິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.
ຜູກທີ ๒ ນີ້ ກ່າວເຖິງພະພຸດທະເຈົ້າສະເດັດເຂົ້າສູ່ເມືອງສຸວັນນະພູມ, ເມືອງຈຳປານະຄອນ, ເມືອງທະວາຣະວະດີ ຈາກນັ້ນກໍໄດ້ເດີນທາງໄປຍັງເມືອງລາວ ແລ້ວຂຶ້ນໄປຍັງເມືອງຊຸງຂອງ ແລ້ວປະທານພະເກສາທາດແລະປະທັບຮອຍພະພຸດທະບາດໄວ້ທີ່ເມືອງຄາງ (ປະເທດໄທ) ສະເດັດໄປຍັງເມືອງຊຸງຕຸງ ຊົງປະທານພະເກສາທາດແລະປະທັບຮອຍພະບາດໄວ້ທີ່ທ່າຜາໂຄມແລະດອຍຊ່ອງຫວ່າງ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This third fascicle is on the Buddha travelling to Suvannaphum, Champanakhòn, Dwaravadi, Laos, and Chiang Khòng. He left his footprint in Müang Khang (Thailand) and travelled to Xiang Tung or Kengtung. He gave his hair and left his footprint at Phakhom and the mount of Sòngvang.

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพะบาดหาด (ผูกาติ๊บ ๓)*
Tamnan Phabat That (*Phuk* 3)
Legend of the Relics (Fascicle 3)

EAP1398_VMS_1_0776

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະ

ພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๔ ນີ້ ກ່າວເຖິງພະພຸດທະເຈົ້າສະເດັດໄປເມືອງກຸສິນາຣາ, ເມືອງແກ້ວ, ເມືອງລັງກາທິບ, ເມືອງສວນຕານ, ເມືອງລະໂວ້, ເມືອງຫໍ້ ແລະເມືອງລື້ເຂດສິບສອງປັນນາ. ຈາກນັ້ນຈຶ່ງສະເດັດໄປເມືອງອາລະວີ ແລະເມືອງຊຸງ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This fourth fascicle is on the Buddha travelling to Kusinara, Kaeo, Lankadipa, Suan Tan, Lavo, Hò, Lü in Sipsòng Panna, Müang Alavi, and Müang Sung (Chung).

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพาด (ผูก ๔)*
Tamnan That (*Phuk* 4)
Legend of the Relics (Fascicle 4)

EAP1398_VMS_1_0777

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.2 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ตำนานพะพาด ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດ

ຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳ ຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳ ສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະ ພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາທິຣິກະທາດແລະຮອຍພະ ພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๕ ນີ້ ກ່າວເຖິງ ພະພຸດທະເຈົ້າສະເດັດໄປປະທັບທີ່ດອຍຜາແຮມ ແລ້ວປະທັບຮອຍພະບາດທີ່ ເມືອງຊະລາງຫລວງ ຈາກນັ້ນ ສະເດັດໄປປະທັບຮອຍພະບາດທີ່ເມືອງລ້າໃຕ້ແລະເມືອງລ້າເໜືອ, ເມືອງລອງ, ດອຍຜາຫລວງແລະດອຍຜາທີ່.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This fifth fascicle is on the Buddha staying at Pha Haem Mount and stamping his footprint at the city of Salang Luang. Thereafter, the Buddha stamped his footprints in the cities of La Tai, La Nüa, Lòng, Pha Luang Mount, and Pha Thi Mount.

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพาด (ผูก ๕)*
Tamnan That (*Phuk* 5)
Legend of the Relics (Fascicle 5)

EAP1398_VMS_1_0778

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำนานพะทาด ມີເນື້ອໃນຄ้ายคลึกับตำนานพะเจ้าลุยโลก ซึ่งตำนานการเดินทางของพะพุดทะเจ้า เป็นอันนะทำทางพุดทะสาสะหนาที่แผ่ขยายในเขตอาซียาคะเน มีเนื้อหาก่วงกับการเดินทางของพะพุดทะเจ้าโคตะมะสู่ดินแดนล้านนา, อีสาน, สิบสองปันนา, ลัดชานของม่งมา และล้านช้าง. ตำนานก่าวเถิงสะถานที่, ปะหวัดสาด และวัดทะนะทำของชุมชินและกุ่มชาดพันต่างๆ ตะลอดเส้นทางที่พะพุดทะเจ้าชิงสะเด็ดไปเผิยแผ่ คำสอนของพะพุดทะอิง. ตำนานยังก่าวเถิง พะพพุดทะอิงได้ปะทานพะเกสา(เส้นผม) ให้แก่ชุมชินต่างๆ และปะทับธอยพะพุดทะบาด(ธอยตีน)ไว้ในสะถานที่ต่างๆ ที่พะพุดทะอิงสะเด็ดไปยาม. การสร้างพะทาด, เจดี และวัดที่มีพะสาธิธีกะทาดและธอยพะพุดทะบาดในสะถานที่เหล่านั้น แม่นเกิดขึ้นจากตำนาน.

ผูกที่ ๖ ก่าวเถิงพะพุดทะอิงเดินทางไปกับเธือพ่อค้า ๔ คิน ไปพักแรมที่บ้านสุดทาวาด ชาวบ้านได้ต้อนรับพะพุดทะอิง จากนั้น พะพุดทะอิงได้ปะทับธอยพะพุดทะบาดใส่เหิงผ้าขาวผืนหนึ่ง เพื่อไว้เป็นที่ไหว้สักการะบูชาแก่คินและเทวะดาทั่วหลาย.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This sixth fascicle is on the Buddha travelling on boat with four merchants to stay at Sutthavat village. There the villagers warmly welcomed him. Then, the Buddha stamped his footprint on a white cloth to be venerated by people and deities.

Colophon: None

Date: CS 1220, a *poek sanga* year (24 Dec 1858)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ตำนานทาด (ผูก ๖)*

Tamnan That (*Phuk* 6)

Legend of the Relics (Fascicle 6)

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.2 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๗ ກ່າວເຖິງພະພຸດທະອົງຊົງສະເດັດຮັບບິນທະບາດໃນໝູ່ບ້ານຕ່າງໆ ແລະໄດ້ປະທານພະເກສາໃຫ້ແກ່ພະອານົນເອົາໄປປະດິດສະຖານທີ່ດອຍແຫ່ງໜຶ່ງ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.

This seventh fascicle is on the Buddha walking for alms-food at several villages and having Venerable Ananda install his hair on a mountain.

Colophon: None

Date: CS 1220, a *poek sanga* year (24 Dec 1858)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ຕຳນານນິທານທາດພະເຈົ້າ (ຜູກ ๗)*

Tamnan Nithan That Phachao (*Phuk* 7)

EAP1398_VMS_1_0780

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.2 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 35. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາທິຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ຕ ກ່າວເຖິງ ພະພຸດທະອົງຊົງປາບພະຍາຍັກ ຊື່ວ່າ ພະຍາອະລະວະກະຍັກ ໃນເມືອງອາລະວີ ແລະຊົງຈຳພັນສາຢູ່ອົງຄານເຈດີ ດອຍໂລຫະກຸຕະຣະ ຕາມຄຳອາຣາທະນາຂອງພະຍາອາລະວີ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This eighth fascicle is on the Buddha defeating an ogre king named Alavaka in the kingdom of Alavi and, invited by the king of Alabi, staying at Aṅgāra stupa on the Mount of Lohakutara during the rainy-season.

Colophon: None
Date: BE 2496 (1953)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพาด (ผูก ๗)*
Tamnan That (*Phuk* 8)
Legend of the Relics (Fascicle 8)

EAP1398_VMS_1_0781

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำนานพะพาด ມิเนื้อในค้ายถืกับตำนานพะเจ้าลุงบโลก หีตำนานกานเดินทางของ พะพุดทะเจ้า เป้นอันนะกำหางพุดทะสาสะหนาที่แผ่หายในเขดอาซิอาถะเน มิเนื้อหาก่วง กับกานเดินทางของพะพุดทะเจ้าโถตะมะสู่ดินแดนล้านนา, อี่สาน, สิบสองปันนา, ลัด ซานของม่วนมา และล้านช้าง. ตำนานก่าวเถิงสะถานที่, ปะหวัดสาด และวัดทะนะทำ ของชุมชินและกุ่มชาดพันต่างๆ ตะลอดเส้นหางที่พะพุดทะเจ้าชิงสะเด็ดไปเผิยแผ่ คำ สอนของพะพุดทะอิง. ตำนานยังก่าวเถิง พะพพุดทะอิงได้ปะหานพะเกสา(เส้นผิม) ใท้ แก่ชุมชินต่างๆ และปะทับธอยพะพุดทะบาด(ธอยตีน)ไว้ในสะถานที่ต่างๆ ที่พะ พุดทะอิงสะเด็ดไปยาม. กานส้างพะพาด, เจดี และวัดที่มิพะสาธิธีกะพาดและธอยพะ พุดทะบาดในสะถานที่เห่านั้น แม่นเกิดขึ้นจากตำนาน.
ผูกที่ ๙ ก่าวเถิงพะพุดทะอิงสะเด็ดไปเมิองพะยักขะธัดถีเมิองมินชุง ชิงปะหานพะเกสา พาด ๑ เส้นใท้แก่ชุนลิอะอ้ายอิง.
Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This ninth fascicle is on the Buddha arriving at Phayakkharat city or Müang Mün Xiang and giving one of his hair to a Lua man named Ai Ong.

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິທານຕຳນານພະບາດແລະເກສາທາດ (ຜູກ ๙)*
Nithan Tamnan Phabat Lae Kesathat (*Phuk* 9)
Legend of the Relics and the Hair Relics (Fascicle 9)

EAP1398_VMS_1_0782

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແຜ່ ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ๑๐ ກ່າວເຖິງພະພຸດທະອົງຊົງປະທັບທີ່ດອຍເກົ້ງໄດ້ ๗ ມື້ ແລ້ວສະເດັດລົງມາລຽບຝັ່ງແມ່ນ້ຳປິງ ໃນຂະນະນັ້ນພະພຸດທະອົງໄປພົບກັບລິວະຜູ້ໜຶ່ງກຳລັງສະນຳເຂົ້າໃສ່ນາຂອງຕົນ ເມື່ອລິວະຜູ້ນັ້ນເຫັນພະພຸດທະອົງມາໃນທີ່ນັ້ນ ກໍແກ້ຜ້າສະໄບຂອງຕົນ ແລ້ວໄປເຊັດພະບາດຂອງພະພຸດທະອົງ ແລ້ວເອົາມາເຊັດຫົວແຫ່ງຕົນ ຜ້າສະໄບກໍກັບກາຍເປັນທອງຄຳ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited.

Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This tenth fascicle is on the Buddha staying at Mount Koeng for seven days and arriving the Ping River. There the Buddha met a Lua man who was taking water into his rice farm. When the Lua man saw the Buddha, he swept the Buddha' feet with his scarf and swept his head with the same scarf. The scarf became a gold sheet.

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพะบาดหาด (ผูก ๑๐)*
Tamnan Phabatthat (*Phuk* 10)
Legend of the Relics (Fascicle 10)

EAP1398_VMS_1_0783

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທາດ ມີເນື້ອໃນຄ້າຍຄືກັບຕຳນານພະເຈົ້າລຸງບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ຽນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊິງສະເດັດໄປເຜີຍແຜ່ຄຳສອນຂອງພະພຸດທະອີງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອີງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ) ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອີງສະເດັດໄປຢາມ. ການສ້າງພະທາດ, ເຈດີ ແລະວັດທີ່ມີພະສາຣີຣີກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານັ້ນ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.
ຜູກທີ ๑๑ ກ່າວເຖິງພະພຸດທະເຈົ້າຊິງຈຳພັນສາຢູ່ທີ່ດອຍຈາລີບັນພິດ ຊຶ່ງເປັນພັນສາທີ ๘๐ ໃນຄັ້ງນັ້ນ ພະຍາອິນທາທິລາດໄດ້ທູນຖາມພະພຸດທະອີງເລື່ອງອານິສົງການຮັກສາສິນ, ຟັງທຳ ແລະຈະເລີນເມດຕາພາວະນາ.

Tamnan Pha That (the legend of the Buddha's relics). The text is similar to *Tamnan Pha Chao Liap Lok* or the legend of the Buddha's journeys. The literature is prevalent in Southeast Asia. The story in on the Buddha's journeys to northern Thailand (Lan Na), northeastern Thailand (Isan), Sipsòng Panna, the Shan state of Burma, and Laos (Lan Xang). The text mentions geographical, historical, and cultural aspects of communities and ethnic groups along the route of the Buddha's journey of Buddhism propagation. The legend also mentions that the Buddha gave his hair to various communities and left his footprints at several places he visited. Constructions of stupas, pagodas, and monasteries there that enshrine the Buddha's relics and footprints originated from this legend.
This eleventh fascicle is on the Buddha staying at the Mount Chali during his 20th year of Buddhahood. God Indra came to the presence of the Buddha and asked him about rewards gained from observing precepts, listening to the Dhamma, and meditation.

Colophon: None
Date: CS 1220, a *poek sanga* year (24 Dec 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະບາດຫາດ (ຜູກ ๑๑)*
Phabatthat (*Phuk* 11)
Legend of the Relics (Fascicle 11)

EAP1398_VMS_1_0784

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະສີອານຫຼືພະສີອະຣິຍະເມດໄຕ ກ່າວເຖິງ ພະອານົນພຸດທະອຸປັດຖາກ ໄດ້ທູນຖາມອົງສົມເດັດ ພະສຳມາສຳພຸດທະເຈົ້າວ່າ ຫລັງຈາກພະພຸດທະອົງປະລິນິບພານໄປແລ້ວ ສາສະໜາຂອງພະ ຕະຖາຄົດຈະເປັນແນວໃດ? ພະພຸດທະອົງຕັດວ່າ ຫລັງຈາກທີ່ພະຕະຖາຄົດເຂົ້າສູ່ປະລິນິບພານໄປ ແລ້ວ ສາສະໜາຂອງຕະຖາຄົດຈະຢູ່ໄດ້ປະມານ ๕,๐๐๐ ປີ ຫລັງຈາກນັ້ນ ຈະມີພະສີອະລິຍະເມດໄຕ ໂພທິສັດຈຸຕິຈາກຊ່ວງສະຫວັນມາປະຕິສົນທິໃນຄັນຂອງນາງປະທຸມມາ. ເມື່ອອອກບວດແລ້ວຈະໄດ້ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າເຜີຍແຜ່ໂອວາດຄຳສັ່ງສອນໃຫ້ແກ່ມວນມະນຸດທັ້ງຫລາຍຕໍ່ໄປ.

Pha Si An or *Pha Si Ariyamettai* (Metteyya). The text is on Venerable Anada, the Buddha's assistant, asking the Buddha about the destiny of Buddhism after his complete extinction. The Buddha said that his teachings would exist for another 5,000 years before Metteyya Bodhisatta descended the heaven to be reborn in Pathumma's pregnancy. After his renunciation, he would become a Buddha and propagate his teachings to the world.

Colophon: None
Date: CS 1226, a *kap chai* year (20 Oct 1864)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະສີອານ (ຜູກຕົ້ນ)*
Pha Sī Ān (*Phuk ton*)
Metteyya Buddha (Fascicle 1)

EAP1398_VMS_1_0785

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະເມດໄຕຍະ ກ່າວເຖິງພະສີອະຣິຍະເມດໄຕໂພທິສັດຈະລົງມາເກີດໃນຊຸມພູທະວີບແລະຈະໄດ້ຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າໃນພາຍພາກໜ້າ. ໃນສະໄໝຂອງພະພຸດທະເຈົ້າອະຣິຍະເມດໄຕ ຄົນທັ້ງຫລາຍຈະມີອາຍຸຍືນໄດ້ ๗ ໝື່ນປີ. ພະໂພທິສັດຈະລົງມາເກີດທີ່ເມືອງເກຕຸມະຕິຣາຊະທານີ (ເມືອງພາຣານະສີ) ອັນມີພະຍາສັງຂະຣາດສະເຫວີຍຣາຊະສົມບັດໃນເມືອງນັ້ນ ພະໂພທິສັດມີພະບິດາຊື່ວ່າສຸພາມ ແລະມີພະມານດາຊື່ວ່າພົມມະວະດີ. ເມື່ອໂພທິສັດຍັງເປັນກຸມມານມີຊື່ວ່າອະຊິຕະກຸມມານ ພະອົງຊົງມີຮູບໂສມອັນງົດງາມແລະຊົງປະທັບຢູ່ປາສາດແກ້ວ ๓ ຫຼັງ. ຫຼັງທີ ๑ ຊື່ວ່າ ສີຣິເວທະນາ ພະອົງຈະປະທັບຢູ່ໃນຊ່ວງລະດູໜາວ, ຫຼັງທີ ๘ ຊື່ວ່າ ສີທັດຖະ ພະອົງຈະປະທັບຢູ່ໃນຊ່ວງລະດູຮ້ອນ ແລະຫຼັງທີ ๓ ຊື່ວ່າ ນັນທະນາ ພະອົງຈະປະທັບຢູ່ໃນຊ່ວງລະດູຝົນ.
Tamnan Pha Metteyya or the legend of Metteyya Buddha deals with Metteyya Bodhisatta who will descend the Tusita heave to be born in the Jumbudipa (India), attain Enlightenment, and become the next Buddha. In the period of Metteyya Buddha, the lifespan of the human beings will be eighty thousand years. The Bodhisatta will be reborn in the kingdom of Ketumati (Banares) that is ruled by King Sangkharat. His father's name is Supham and his mother's name is Phommavadi. The Bodhisatta's name is Ajita Kumāra who is handsome and stays in three castles. The first castle is

known as Sirivedanā and he stays there in winter. The second is Siddhattha and he stays there in summer. The third castle is Nandanā and he stays there in the rainy season.

Colophon: None
Date: CS 1242, a *kot si* year (6 Nov 1880)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຕຳນານພະເມດໄຕ*
Tamnan Pha Mettai
Legend of Metteyya Buddha

EAP1398_VMS_1_0786

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 50.3 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 62. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະເຈົ້ານິບພານ ກ່ຳວເຖິງຫລັງຈາກພະພຸດທະເຈົ້າໄດ້ຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານ ລ່ວງໄດ້ ຜ ພັນສາແລ້ວ ໃນພັນສາທີ ກ ພະພຸດທະອົງໄດ້ສະເດັດໄປຈຳພັນສາເທິງສະຫວັນຊັ້ນດາວະ ດຶງໄດ້ສະແດງພະທຳມະເທສະໜາພະອະພິທຳ ກ ຄຳພີ ໂຜດພະພຸດທະມານດາສິຣິມະຫາມາຍາ ຊຶ່ງໄດ້ໄປອຸບັດເປັນເທບພະບຸດຢູ່ສະຫວັນຊັ້ນດຸສິດ. ເມື່ອສຳເລັດພຸດທະກິດໃນສະຫວັນນັ້ນແລ້ວ ພະ-ພຸດທະອົງກໍສະເດັດລົງມາຍັງໂລກມະນຸດໃນວັນປາວາຣະນາອອກພັນສາ. ຈາກນັ້ນ ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາໂຜດເວໄນຍະສັດຕາມບ້ານນ້ອຍເມືອງໃຫຍ່ທົ່ວທຸກທິນແຫ່ງ ຈົນມີ ພະຊົນມາຍຸໄດ້ ๘๐ ພັນສາ ຈຶ່ງສະເດັດດັບຂັນເຂົ້າສູ່ປະຣິນິບພານ.

Phachao Nipphan (the Buddha's complete extinction). After six years of the Buddha's Enlightenment, in the seventh year, he ascended to the Tāvatiṃsa heaven during the Buddhist Lent. There, the Buddha stayed and delivered sermons on seven treatises of *Abhidhamma* (higher doctrine) to his former mother Sirimahāmāyā who had been reborn as a deity in the Tusita heaven. When the Buddha finished his duty in the heaven, he descended to the world on the last day of the Buddhist Lent. Thereafter, he delivered sermons to people everywhere. The Buddha passed away at the age of 80 and entered Nibbāna

Colophon: None
Date: BE 2512 (1970)
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້ານິບພານ*
Phachao Nipphan
The Passing Away of the Buddha

EAP1398_VMS_1_0787

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios have a trace of fire at the right end.
Description: ຕຳນານພະບາງ ກ່າວເຖິງປະຫວັດສາດລາວ ເມື່ອເຈົ້າຟ້າງຸ່ມປະສູດອອກມາມີແຂ້ວ ๓๓ ເຫຼັ້ມ ຖືກ ກ່າວຫາວ່າເປັນຄົນເຂັດຄົນຂວາ ແລະຖືກເອົາໃສ່ແພໄຫຼນ້ຳໄປຮອດປະເທດກຳປູເຈຍ. ພະມະຫາປາ ສະມັນຕະເຖລະໄດ້ເອົາໄປລ້ຽງ. ຕໍ່ມາ ພະຍາອິນທະປັດຖະນະຄອນໄດ້ມອບພະທິດາຊື່ວ່າ ນາງ ແກ້ວລອດຟ້າ (ນາງເທບພະຣັດຕະນະວິຊິຕະມະຫິທິປະຕິຣາດ) ໃຫ້ເປັນພັນລະຍາ ແລະສິ່ງເຈົ້າຟ້າ ງຸ່ມພ້ອມດ້ວຍນາງແກ້ວລອດຟ້າມາປົກຄອງເມືອງຊຽງດົງຊຽງທອງ. ພະນາງແກ້ວລອດຟ້າໄດ້ທູນໃຫ້ ພະເຈົ້າຟ້າງຸ່ມໄປຂໍເອົາພະພຸດທະສາສະໜານິກາຍເຖລະວາດຈາກນະຄອນຫຼວງ. ພະຍາອິນທະ ປັດຖະໄດ້ມອບພະພຸດທະລາວັນ ຫຼືພະບາງພ້ອມດ້ວຍພະໄຕປິດົກແລະພະສົງຈຳ ๘๐ ອົງ ມີພະ ມະຫາປາສະມັນຕະເຖລະເປັນຫົວໜ້າ ມາຍັງເມືອງຊຽງດົງຊຽງທອງ.
Tamnan Pha Bang or the legend of Pha Bang Buddha Image deals with the history of Laos. King Fa Ngum was born with 33 teeth and therefore accused of being an evil man against the kingdom. He was floated away on a raft via the Mekong River and eventually reached Cambodia. There Venerable Maha Pasaman raised him up. Later, King of Inthapattha offered him his daughter named Princess Kaeo Lòtfa (or Princess Theppharattana Vijita Mahithipatirat) as his wife and sent them to rule Xiang Dong Xiang Thòng kingdom. Queen Kaeo Lòtfa asked her husband to bring Theravada Buddhism from Inthapattha kingdom to their new kingdom. The king of Inthapattha sent Pha Phuttha Lavan or Pha Bang Buddha Image, manuscripts of the Buddhist canon (*Tipiṭaka*), and twenty senior monks headed by Venerable Maha Pasaman to Xiang Dong Xiang Thòng.
Colophon: None
Date: CS 1221, a *kat mot* year (1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพะบาง*
Tamnan Pha Bang
Chronicle of Pha Bang Buddha

EAP1398_VMS_1_0788

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: First three folios are damaged.
Description: ພື້ນພະບາງ ກ່າວເຖິງປະຫວັດສາດລາວ ເມື່ອເຈົ້າຟ້າງຸ່ມປະສູດອອກມາມີແຂ້ວ ๓๓ ເຫຼັ້ມ ຖືກກ່າວ ຫາວ່າເປັນຄົນເຂັດຄົນຂວາງ ແລະຖືກເອົາໃສ່ແພໄຫຼນ້ຳໄປຮອດປະເທດກຳປູເຈຍ. ພະມະຫາປາສະ ມັນຕະເຖລະໄດ້ເອົາໄປລ້ຽງ. ຕໍ່ມາ ພະຍາອິນທະປັດຖະນະຄອນໄດ້ມອບພະທິດາຊື່ວ່າ ນາງແກ້ວ ລອດຟ້າ (ນາງເທບພະຣັດຕະນະວິຊິຕະມະຫິທິປະຕິຣາດ) ໃຫ້ເປັນພັນລະຍາ ແລະສິ່ງເຈົ້າຟ້າງຸ່ມ ພ້ອມດ້ວຍນາງແກ້ວລອດຟ້າມາປົກຄອງເມືອງຊຽງດົງຊຽງທອງ. ພະນາງແກ້ວລອດຟ້າໄດ້ທູນໃຫ້ພະ ເຈົ້າຟ້າງຸ່ມໄປຂໍເອົາພະພຸດທະສາສະໜານິກາຍເຖລະວາດຈາກນະຄອນຫຼວງ. ພະຍາອິນທະປັດຖະ ໄດ້ມອບພະພຸດທະລາວັນ ຫຼືພະບາງພ້ອມດ້ວຍພະໄຕປິດົກແລະພະສົງຈຳ ๘๐ ອົງ ມີພະມະຫາປາ ສະມັນຕະເຖລະ ເປັນຫົວໜ້າ ມາຍັງເມືອງຊຽງດົງຊຽງທອງ.

Tamnan Pha Bang or the legend of Pha Bang Buddha Image deals with the history of Laos. King Fa Ngum was born with 33 teeth and therefore accused of being an evil man against the kingdom. He was floated away on a raft via the Mekong River and eventually reached Cambodia. There Venerable Maha Pasaman raised him up. Later, King of Inthapattha offered him his daughter named Princess Kaeo Lòtfa (or Princess Theppharattana Vijita Mahithipatirat) as his wife and sent them to rule Xiang Dong Xiang Thòng kingdom. Queen Kaeo Lòtfa asked her husband to bring Theravada Buddhism from Inthapattha kingdom to their new kingdom. The king of Inthapattha sent Pha Phuttha Lavan or Pha Bang Buddha Image, manuscripts of the Buddhist canon (*Tipiṭaka*), and twenty senior monks headed by Venerable Maha Pasaman to Xiang Dong Xiang Thòng.
Colophon: None
Date: CS 1227, a *hap pao* year (10 Jun 1865)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ພື້ນພະບາງ*
Phün Pha Bang
Chronicle of Pha Bang Buddha

EAP1398_VMS_1_0789

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພື້ນພະແກ້ວ ກ່າວເຖິງ ຫລັງຈາກພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິບພານໄປໄດ້ ๕๐๐ ປີ ມີພະເຖລະຊື່ວ່າທຳມະຣັກຂິດແລະພະນັກຄະເສນ ທັ້ງສອງເປັນອາຈານແລະລູກສິດກັນ ພຳນັກຢູ່ວັດອະໂສກາຣາມ ແຫ່ງເມືອງປາຕະລີບຸດ. ໃນກາລະຄັ້ງນັ້ນ ພະນັກຄະເສນຄິດຢາກຈະສ້າງພະພຸດທະຮູບ ເພື່ອສືບທອດພະພຸດທະສາສະໜາ ແຕ່ກໍກັງວົນວ່າຈະຫາວັດສະດຸອັນໃດມາສ້າງ ຫາກຈະໃຊ້ເງິນ ແລະຄຳ ກໍຈະມີຄົນມາລັກ ຈຶ່ງຄິດຢາກຈະໃຊ້ແກ້ວມະນີໃນກາຣສ້າງພະພຸດທະຮູບນັ້ນ. ເມື່ອພະຍາ ອິນຊາບເຈຕະນາລົມຂອງພະເຖລະ ຈຶ່ງສະເດັດລົງມາຈາກສະຫວັນ ພ້ອມດ້ວຍວິສຸກຳມະເທວະບຸດ ແລະໄດ້ແປງຮ່າງເປັນຄົນທຳມະດາໄປຂາບໄຫວ້ພະເຖລະ ພ້ອມກັບກ່າວວ່າ ພວກຕົນຈະໄປເອົາ ແກ້ວມະນີ ມາໃຫ້ທ່ານຣິດຈະນາສ້າງພະພຸດທະຮູບ ຈາກນັ້ນ ພະຍາອິນແລະວິສຸກຳມະເທວະບຸດກໍ ໄປເອົາແກ້ວ ມໍລະກົດທີ່ດອຍວິບຸນລະບັນພິດ ມາຖວາຍພະນັກຄະເສນ. ພະເຖລະກໍໄດ້ສ້າງພະ ພຸດທະຮູບປາງ ນັ່ງສະມາທິດ້ວຍແກ້ວມໍລະກົດນັ້ນ. ຕໍ່ມາ ຈຶ່ງເປັນທີ່ຮູ້ຈັກກັນໃນນາມ ພະແກ້ວມໍລະກົດຫຼືພະມະນີ ຣັດຕະນະປະຕິມາກອນ. ປັດຈຸບັນ ປະດິດສະຖານຢູ່ວັດພະສີຣັດຕະນະ ສາດສະດາຣາມ ບາງກອກ ປະເທດໄທ.

Phün Pha Kaeo or the legend of the Emerald Buddha. After 500 years of the Buddha's complete extinction, two senior monks named Venerable Dhammarakkhita and Venerable Nāgasena, teacher and disciple, lived at Asokārāma monastery in Pāṭalīputta. Venerable Nāgasena thought about making a Buddha statue but worried about production material. As Buddha images made of silver and gold could probably be stolen, he decided to make it out of precious stones. God Indra realized the Venerable's thought. He came to the human world with God Vissukamma and transformed themselves into ordinary people. They volunteered to the Venerable to bring him emerald. They went to Vipula Mount and brought an emerald to the Venerable. The Venerable made a Buddha statue out of it in a meditation attitude. Later, the emerald Buddha image has been known as Pha Kaeo

Mòrakot or Pha Maṇīratana Paṭimākaraṇa. At present, the Buddha image is installed at Vat Phra Sri Rattana Satsadaram in Bangkok, Thailand.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະແກ້ວນິດໃສ*
Pha Kaeo Nitsai
The [Chronicle of the] Emeral Buddha

EAP1398_VMS_1_0790

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອາມະທັນຕະທາດ ໝາຍເຖິງແຂ້ວເບື້ອງຊ້າຍ ກ່າວເຖິງຕັ້ງແຕ່ພະພຸດທະອົງໄດ້ຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງໄດ້ສັ່ງສອນເວໄນຍະສັດທັ້ງຫລາຍຕະຫຼອດ ๔๕ ພັນ ສາຈິນມີພະຊົນມາຍຸ ๗๐ ພັນສາ ຈຶ່ງສະເດັດຈາກພະເຊຕະວັນໄປຍັງເມືອງກຸສິນາຣາ ແລ້ວສະເດັດດັບຂັນປະຣິນິບພານທີ່ນັ້ນ. ຫຼັງຈາກນັ້ນ ບັນດາພະຍາມັນລະທັ້ງຫຼາຍທ້ຳ ๆ ຫົວເມືອງ ໄດ້ມາເມືອງກຸສິນາຣາເພື່ອນຳເອົາພະສາຣີຣິກະທາດຂອງພະພຸດທະເຈົ້າໄປເມືອງຂອງຕົນ ຈຶ່ງເກີດມີການແຍ້ງຊີ້ງກັນ. ໃນຂະນະນັ້ນ ມີພາມຜູ້ໜຶ່ງຊື່ວ່າໂທນະພາມ ອັນເປັນທິສາປາໂມກ ຄືເປັນອາຈານສອນສາດຕະສິນໃຫ້ແກ່ທ້າວພະຍາທັ້ງຫລາຍໃນຊຸມພູທະວິບທັ້ງມວນ ຈຶ່ງໄດ້ສິ່ງສຽງຮ້ອງຫ້ຳມປາມ ບ່ໃຫ້ພະຍາທັ້ງຫລາຍທີ່ເປັນລູກສິດຜິດຖຽງກັນ ຈຶ່ງໄດ້ແບ່ງພະສາຣີຣິກະທາດໃຫ້ແກ່ທ້າວພະຍາທັ້ງ ๗ ຕົນ ນັ້ນ. ເມື່ອພະຍາເຫລົ່ານັ້ນໄດ້ພະສາຣີຣິກະທາດຕາມຄວາມປະສົງແລ້ວ ກ໋ພາກັນກັບໄປສ້າງພະເຈດີບັນຈຸພະສາຣີຣິກະທາດໄວ້ຍັງບ້ານເມືອງຂອງຕົນ ເພື່ອໄວ້ເປັນທີ່ສັກກາຣະບູຊາ.

Vāmadanta-dhātu (the Buddha's left-side tooth) deals with the Buddha attaining Enlightenment and propagating his religion for 45 years. At the age of 80, he left the Jetavana monastery to Kusinara and passed away there. Thereafter, seven Malla kings came to Kusinara to bring the Buddha's relics to their kingdoms, thereby fighting against one another over the relics. Doṇa Brahmin who was the kings' teacher stopped the fighting and divided the relics to the seven kings. They brought the relics to their kingdoms and built stupas to enshrine the relics for veneration.

Colophon: None

Date: BE 2506 (2 Nov 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວາມະທັນຕະທາດ (ຜູກຕົ້ນ)*
Vama Thantathat (*Phuk ton*)
Relic of the Left Tooth (Fascicle 1)

EAP1398_VMS_1_0791

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ວາມະທັນຕະທາດ ໝາຍເຖິງແຂ້ວເບື້ອງຊ້າຍ ກ່າວເຖິງ ຕັ້ງແຕ່ພະພຸດທະອົງໄດ້ຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງໄດ້ສັ່ງສອນເວໄນຍະສັດທັ້ງຫລາຍຕະຫຼອດ ๔๕ ພັນ ສາຈົນມີພະຊົນມາຍຸ ๘๐ ພັນສາ ຈຶ່ງສະເດັດຈາກພະເຊຕະວັນໄປຍັງເມືອງກຸສິນາຣາ ແລ້ວສະເດັດດັບຂັນປະຣິນິບພານທີ່ນັ້ນ. ຫຼັງຈາກນັ້ນ ບັນດາພະຍາມັນລະທັ້ງຫຼາຍທັ້ງ ๗ ທິວເມືອງ ໄດ້ມາເມືອງກຸສິນາຣາເພື່ອນຳເອົາພະສາຣີຣິກະທາດຂອງພະພຸດທະເຈົ້າໄປເມືອງຂອງຕົນ ຈຶ່ງເກີດມີການແຍ້ງຊິງກັນ. ໃນຂະນະນັ້ນ ມີພາມຜູ້ໜຶ່ງຊື່ວ່າໂທນະພາມ ອັນເປັນທິສາປາໂມກ ຄືເປັນອາຈານສອນສາດຕະສິນໃຫ້ແກ່ທ້າວພະຍາທັ້ງຫລາຍໃນຊຸມພູທະວີບທັ້ງມວນ ຈຶ່ງໄດ້ສິ່ງສຸງຮ້ອງຫ້າມປາມບໍ່ໃຫ້ພະຍາທັ້ງຫລາຍທີ່ເປັນລູກສິດຜິດຖຽງກັນ ຈຶ່ງໄດ້ແບ່ງພະສາຣີຣິກະທາດໃຫ້ແກ່ທ້າວພະຍາທັ້ງ ๗ ຕົນ ນັ້ນ. ເມື່ອພະຍາເຫລ່ານັ້ນໄດ້ພະສາຣີຣິກະທາດຕາມຄວາມປະສົງແລ້ວ ກໍພາກັນກັບໄປສ້າງພະເຈດີບັນຈຸພະສາຣີຣິກະທາດໄວ້ຍັງບ້ານເມືອງຂອງຕົນ ເພື່ອໄວ້ເປັນທີ່ສັກກາລະບູຊາ.

Vāmadanta-dhātu (the Buddha's left-side tooth) deals with the Buddha attaining Enlightenment and propagating his religion for 45 years. At the age of 80, he left the Jetavana monastery to Kusinara and passed away there. Thereafter, seven Malla kings came to Kusinara to bring the Buddha's relics to their kingdoms, thereby fighting against one another over the relics. Doṇa Brahmin who was the kings' teacher stopped the fighting and divided the relics to the seven kings. They brought the relics to their kingdoms and built stupas to enshrine the relics for veneration.

Colophon: None
Date: CS 1217, a *hap mao* year (31 Oct 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ອາມະທັນຕະທາດ (ຫຼ້ມ ๘)*
Vama Thantathat (*Phuk* 2)
Relic of the Left Tooth (Fascicle 2)

EAP1398_VMS_1_0792

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ອາມະທັນຕະທາດ ໝາຍເຖິງ ແຂ້ວເບື້ອງຊ້າຍ ກ່າວເຖິງພະຍາຄູຫະສິວະຍະ ໄດ້ນຳເອົາທັນຕະທາດ (ກະດູກແຂ້ວ) ມາບັນຈຸໄວ້ໃນພະເຈດີແຫ່ງເມືອງປາຕະລີບຸດ. ຕໍ່ມາ ເມື່ອພະຍາບັນດຸໄດ້ຂຶ້ນຄອງ ຣາດປົກຄອງເມືອງ ພະອົງເຫັນວ່າ ການບູຊາພະທັນຕະທາດນັ້ນເປັນສິ່ງງົມງວາຍໄຮ້ປະໂຫຍດ ເນື່ອງຈາກວ່າພະອົງນັບຖືລັດທິອື່ນ ຈຶ່ງສັ່ງໃຫ້ພວກຊີເປືອຍນຳເອົາພະທັນຕະທາດນັ້ນໄປເຜົາຖິ້ມ ແຕ່ເມື່ອພວກຊີເປືອຍເຜົາພະທັນຕະທາດນັ້ນ ກໍຍັງເໝືອນເດີມ ຄືເຜົາບໍ່ໄໝ້ ຈຶ່ງເຮັດໃຫ້ຊາວບ້ານທີ່ນັບຖືສາສະໜາພຸດເກີດຄວາມເຫຼື້ອໃສສັດທາຍິ່ງຂຶ້ນ ຈຶ່ງພ້ອມກັນນ້ອມນຳເອົາເຄື່ອງສັກກາລະຕ່າງໆ ມາຂາບໄຫວ້ບູຊາ.
Vāmadanta-dhātu (the Buddha's left-side tooth) deals with King Gūhasivaya installing the Buddha's tooth relic in a pagoda in Pāṭalīputta kingdom. Later, King Pandu ruled the kingdom and considered the worship of the tooth relic useless because he believed in other religions. The king had nude ascetics burn the relic but the relic was unable to be destroyed. The incident made Buddhist people more faithful in the religion. They worshipped the relic with offerings.
Colophon: None
Date: CS 1217, a *hap mao* year (31 Oct 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອາມະທັນຕະທາດ (ຫຼ້ມ 3)*
Vama Thantathat (*Phuk* 3)
Relic of the Left Tooth (Fascicle 3)

EAP1398_VMS_1_0793

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອາມະທັນຕະທາດ ໝາຍເຖິງແຂ້ວເບື້ອງຊ້າຍ ເມື່ອນັ້ນ ພະຍາບັນດຸໄດ້ເຫັນອະນຸພາບຄວາມສັກສິດ ຂອງພະທັນຕະທາດທີ່ເຜົາບໍ່ໄໝ້ ກໍເກີດຄວາມເຫຼື້ອມໃສສັດທາ ຈຶ່ງສັ່ງໃຫ້ເສນາອຳມາດນ້ອມນຳເອົາ ພະທັນທັນຕະທາດນັ້ນໄປບັນຈຸໄວ້ໃນກະອູບຄຳ ແລ້ວຕັ້ງປະດິດສະຖານໄວ້ທີ່ເດີມ ເພື່ອເປັນທີ່ ສັກກາລະບູຊາແກ່ມວນມະນຸດທັ້ງຫລາຍ ພ້ອມກັບນຳເອົາເຄື່ອງສັກກາລະບູຊາຕ່າງໆ ມາຂໍຂະມາ ລາໂທດທີ່ເຄີຍມີມິດສາທິດຖິ ຄືມີຄວາມເຫັນຜິດ. ນັບແຕ່ນັ້ນມາ ພະຍາບັນດຸກໍໄດ້ຫັນມານັບຖືພະ ພຸດສາສະໜາແລະໄດ້ສັກກາລະບູຊາພະທັນຕະທາດທຸກໆ ມື້ບໍ່ໄດ້ຂາດເປັນຕົ້ນ.

Vāmadanta-dhātu (the Buddha's left-side tooth). When King Pandu witnessed the holiness of the tooth relic that was unable to be burnt, he became faithful in the relic. He had his ministers keep the relic in a gold casket and bring it back to be enshrined at the same place for veneration. He apologized to the relic for his ignorance and worshipped it with offerings. Since then, the king converted himself into a Buddhist and regularly paid homage to the relic.

Colophon: None
Date: CS 1217, a *hap mao* year (31 Oct 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອາມະທັນຕະທາດ (ຜູກ ๔)*
Vama Thantathat (*Phuk* 4)
Relic of the Left Tooth (Fascicle 4)

EAP1398_VMS_1_0794

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອະນາຄະຕະວົງສາ ໝາຍເຖິງ ວົງຂອງພະພຸດທະເຈົ້າໃນອະນາຄົດ ກ່າວເຖິງ ອະດີດຕະຊາດຂອງ ພະພຸດທະເຈົ້າໂຄຕະມະກ່ອນທີ່ຈະມາອຸບັດເປັນພະພຸດທະເຈົ້ານັ້ນ ພະອົງໄດ້ເກີດເປັນພະໂພທິສັດ ບຳເພັນບາລະມີໃນຫຼາຍພົບຫຼາຍຊາດ. ພະໂພທິສັດ ໝາຍເຖິງ ຜູ້ທີ່ຈະໄດ້ຕັດສະຮູ້ ເປັນ ພະພຸດທະເຈົ້າໃນອະນາຄົດ. ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້ານັ້ນນັບເອົາຕັ້ງແຕ່ພະໂພທິສັດເກີດ ເປັນສຸເມທະດາບົດ ເມື່ອເຫັນສັບພັນນະລັງສີແລະພະມະຫາປຸຣິສະລັກສະນະ ๓๒ ປະການຂອງພະ ມະຫາບຸລຸດເຮັດໃຫ້ເກີດປີຕິແລະຕັດສິນໃຈຫອດກາຍຄ້ຳຮາບໄປເທິງໜ້າຕົມ ເມື່ອພະພຸດທະເຈົ້າ ທີປັງກອນສະເດັດມາເຖິງ ສຸເມທະດາບົດນິມົນໃຫ້ພະອົງແລະພະສາວົກຍ່ຳໆຢຽບເທິງກາຍຕົນ ແລ້ວ ຕັ້ງປະນິທານຂໍຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ພະພຸດທະເຈົ້າທີປັງກອນປະທັບຢືນຢູ່ ເບື້ອງໜ້າ ແລ້ວພະຍາກອນວ່າ ພວກທ່ານທັງຫຼາຍຈົ່ງເບິ່ງດາບົດຜູ້ນີ້ ເຂົາຈະໄດ້ເປັນພະພຸດທະເຈົ້າ ໃນອະສົງໄຂກັບ ນັບຈາກນີ້ໄປ ພະນາມວ່າ ໂຄຕະມະ.

Anāgatavaṃsa (the family of the future Buddha) deals with previous existences of Gotama Buddha before he became the Buddha. He was born as Bodhisattas and practiced perfections for several existences; Bodhisatta means a Buddha-to-be. The first previous life of Gotama Buddha was the birth as a hermit named Sumedha. He saw six rays and 32 unique characteristics of Dīpaṅkara Buddha and got great faith. He laid his body down on the ground and let the Buddha and his disciples walk through. He made a wish of attaining Enlightenment and becoming a Buddha in the future. Dīpaṅkara Buddha stood in front of him and proprechied with all his disciples that Sumedha would definitely become a Buddha named Gotama in the next *kappa* (eon).

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກຕົ້ນ)*
Anakhatavong (*Phuk* 1)
Anāgatavaṁsa (Fascicle 1)

EAP1398_VMS_1_0795

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ในสะไพหนึ่ง พะพุดทะเจ้าปะทับอยู่อัดเวลุวัน ภุๆธาๆะคื เมื่อพะเจ้าสุดโททะนะพุดทะบิดาๆาบข่าว ภ้มิพะปะสิๆยาภพิบพะพุดทะอิๆ ได้สิ่งอำมาดพ้อมด้วยบໍลิวานหนึ่งพันถินไปพูนเชินพะพุดทะเจ้าภับถินภุๆภะบินละพัดเถิๆ ๑๐ ถั้ๆ. เมื่ออำมาดและบໍลิวานไปเถิๆอัดเวลุวัน ได้ฟังพะทำมะเทสะหนาจาภพะพุดทะเจ้าภ้ได้บันลุเป้นพะอໍละทัน แล้วได้ขໍบอดเป้นพะพิภาๆทังหมิด จิ่งบ่ได้สิ่งข่าวให้พะเจ้าสุดโททะนะๆาบ. ในถั้งทิ ๑๐ พะอิงจิ่งสิ่งให้ภาลุทายิอำมาด ซิ่งเป้นถินที่พะพุดทะเจ้าโปดปาน. ถั้นภาลุทายิพ้อมด้วยบໍลิวานหนึ่งพันถินไปเถิงและได้ฟังพะทำมะเทสะหนาแล้ว ภ้ได้บันลุเป้นพะอໍละทันและได้บอดเป้นพิภาๆทังหมิด แต่เมื่อได้เวลาอันสิมถอนแล้ว พะอุทายิจิ่งได้ๆาบพูนเชินพะพุดทะอิๆสะเด้ดภับถินสู่ภุๆภะบินละพัด. พะพุดทะอๆพ้อมด้วยพะพิภาๆุจำนอนสอๆหมื่นอิงจิ่งได้สะเด้ดไปเมืองภะบินละพัด.

The Buddha resided at the Veḷuvana monastery in Rajagaha. King Suddhodana, the Buddha's father, knew about the Buddha and wanted to see him. He had a councilor and one thousand followers invite the Buddha to Kapila for ten times. Namely, when the councilors and the followers arrived at the Veḷuvana monastery, they listened to the Buddha's sermons, became arahants, and got ordained as monks. At the tenth time, the king had Kāḷudāyī, the Buddha's favourite person, invite him back. When Kāḷudāyī and one thousand followers arrived at the monastery, they listened to the Buddha's sermons, became arahants, and got ordained as monks. However, at a timely occasion, Venerable Kāḷudāyī successfully invited the Buddha back to Kapila. So, the Buddha and twenty thousand followers travelled to Kapila.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ๅะบาถะตะวิๆ (ผูภ๘)*
Anakhatavong (*Phuk* 2)
Anāgatavaṁsa (Fascicle 2)

EAP1398_VMS_1_0796

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອະຊິຕະກຸມມານເປັນໂອລົດຂອງພະເຈົ້າອະຊາຕະສັດຕູແລະພະນາງກາມຈະນາເທວີ ເປັນຜູ້ມີຄວາມເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ຈຶ່ງໄດ້ພາບໍລິວານ ๑,๐๐๐ ຄົນອອກບວດໃນສຳນັກຂອງພະພຸດທະເຈົ້າໃນກຸງກະບິນລະພັດ. ໃນກາລະຄັ້ງໜຶ່ງ ພະພຸດທະອົງປະທັບຢູ່ທີ່ນິໂຄທາຣາມມະຫາວິຫານ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ມີພະຣາຊະສັດທາໄດ້ຖວາຍຜ້າ ๘ ຜືນ ແກ່ພະພຸດທະເຈົ້າ ແຕ່ພະພຸດທະອົງບໍ່ຊົງຮັບ ແລະຊົງແນະນຳໃຫ້ຖວາຍເປັນສັງຄະທານແກ່ພະສົງຈະມີອານິສົງຫລາຍກວ່າ ພະນາງກໍເສຍພະໄທເປັນຢ່າງຍິ່ງ ຈຶ່ງນຳຜ້ານັ້ນໄປຖວາຍໃຫ້ແກ່ພະມະຫາອານິນ, ພະມະຫາໂມກຄັນລານະ ແລະພະສາຣິບຸດ ກໍບໍ່ມີທ່ານໃດຮັບ ຈົນໄປເຖິງອົງສຸດທ້າຍຄືພະອະຊິຕະ ທ່ານຈຶ່ງຮັບໄວ້ ຫຼັງຈາກທີ່ຮັບຜ້າຂອງພະນາງມະຫາປະຊາບໍດີໂຄຕະມີແລ້ວ ກໍພິຈາລະນາວ່າ ຜ້າຄູ່ນີ້ບໍ່ສົມຄວນແກ່ຕົນ ຄວນຖວາຍແກ່ພະພຸດທະເຈົ້າເພື່ອເປັນພຸດທະບູຊາ ຈຶ່ງນຳຜ້າຜືນໜຶ່ງໄປປູເທິງເພດານພະຄັນທະກຸຕິຂອງພະພຸດທະເຈົ້າ ແລະອີກຜືນໜຶ່ງແບ່ງເປັນສີ່ທ່ອນຜູກເປັນມ່ານຫ້ອຍລົງໃນທີ່ສີ່ມຸມແຫ່ງເພດານນັ້ນ ແລ້ວອະທິຖານວ່າ ຂໍໃຫ້ວັດຖຸທານນີ້ຈຶ່ງເປັນປັດໄຈໃຫ້ບັນລຸເປັນພະສຳມາສຳໂພທິຍານໃນອະນາຄົດຕະການ ເມື່ອນັ້ນພະພຸດທະອົງຊົງພະຍາກອນວ່າ ທ່ານອະຊິຕະພິກຂຸອົງນີ້ ເປັນພະໂພທິສັດຈະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ພະນາມວ່າພະສີອະຣິຍະເມດໄຕໃນອະນາຄົດຕະການ.

Ajita Kumāra was the son of King Ajātasatru and Queen Kañcanā. He was faithful in Buddhism and led his 1,000 followers to be ordained as monks at Gotama Buddha's school in Kapila. One day, the Buddha stayed at the Nigodaram monastery, Lady Pajāpati offered the Buddha a pair of robes but the Buddha rejected it. He suggested her offer the robes to the Sangha to gain greater merit. She was quite disappointed and offered the robes to Venerable Ananda, Venerable Moggallāna, and Venerable Sariputta. None of them received it. The last monk, Ajita, received it but he considered himself not deserving the robes. He therefore hung one robe at the ceiling of the Buddha's abode and divied another robe into four pieces to be tied as curtains at the four corners of the ceiling. He made a wish that that donation be a factor supporting him to become a Buddha. The Buddha prophesied that Monk Ajita was a Bodhisatta and would become Metteyya Buddha in the future.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ ๓)*
Anakhatavong (*Phuk* 3)
Anāgatavaṁsa (Fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are severely damaged.

Description: ຄັ້ງໜຶ່ງພະພຸດທະອີງຊົງຕັດໄວ້ວ່າ ໃນກາລະພາຍພາກໜ້າ ເມື່ອສາສະໜາຂອງພະຕະຄາຄົດລ່ວງໄປແລ້ວ ຈະມີພະສີອະຣິຍະເມດໄຕລົງມາເກີດໃນເມືອງເກຕຸມະຕິນະຄອນ ເມືອງນີ້ມີຄວາມຍາວໄດ້ ໑໘ ໂຫຍດ ແລະກວ້າງໄດ້ ກ ໂຫຍດ ຊຶ່ງເປັນເມືອງທີ່ມີຊັບສົມບັດມາກແລະບໍລິບູນດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ. ເມື່ອສາສະໜາຂອງພະຕະຖາຄົດສິ້ນໄປແລ້ວ ໂລກຈະເຂົ້າສູ່ຍຸກແຫ່ງຄວາມເສື່ອມຖອຍ ອາຍຸໄຂຂອງມະນຸດຈະຫຼຸດລົງຈົນເຫລືອ ໑໐ ປີ ແລະຈະມີເສິກສົງຄາມຂ້າລັນຟັນແທງກັນ ຄົນຊົ່ວກໍຈະຕາຍ ຈະເຫລືອແຕ່ຄົນດີຄືຜູ້ທີ່ຮັກສາສິນປະຕິບັດທຳ. ເມື່ອມະນຸດເລີ່ມທຳຄວາມດີ ຈາກນັ້ນອາຍຸໄຂຂອງມະນຸດກໍຈະເລີ່ມເພີ່ມຂຶ້ນເລື່ອຍໆ ຈົນຮອດ ๗๐,๐๐๐ ປີ ໃນເວລານັ້ນ ຈະມີພະໂພທິສັດທີ່ບຳເພັນບາລະມີຄົບ ๗๐ ອະສິງໄຂປາຍແສນມະຫາກັບລົງມາຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ພະນາມວ່າ ພະສີອະຣິຍະເມດໄຕ.

Once, the Buddha said that Metteyya Buddha would be born in Ketumati city after the religion of Gotama Buddha would have been gone. This city is prosperous with goods and has 12 *yojana* in length and 7 *yojana* in width. After the religion of Gotama Buddha disappears, the world will enter the age of degeneration. The lifespan of human beings becomes shortened to 10 years. There will be wars and fighting. Bad people die and good people who observe the precepts and meditate survive. When humans cultivate goodness, their lifespan gradually increases to 80,000 years. At the time, a Bodhisatta who has fulfilled his perfections for 80 *asaṅkhaya* (countless) and one hundred thousand eons will be born, attain Enlightenment, and become a Buddha named Metteyya.

Colophon: None

Date: BE 2496 (12 Aug 1953)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ອະນາຄະຕະວົງ (ຜູກ๔)*
Anakhatavong (*Phuk* 4)
Anāgatavaṁsa (Fascicle 4)

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສຸຣຸຈິກຸມມານເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເມືອງມິຖິລາ ເມື່ອອາຍຸໄດ້ ໑໒ ປີ ໄດ້ໄປຮຽນທີ່ເມືອງຕັກກະສິລາ. ເມື່ອໄປເຖິງເມືອງຕັກກະສິລາໄດ້ນັ່ງພັກຜ່ອນທີ່ສາລາໃກ້ກັບປະຕູພະນະຄອນ ໄດ້ພົບກັບເຈົ້າພຶມມະທັດກຸມມານ ເຊິ່ງເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເມືອງພາຣານະສີ ກໍສະເດັດໄປທີ່ນັ້ນເຊັ່ນກັນ ເມື່ອທັງສອງໄດ້ພົບກັນກໍເກີດມີຄວາມສະນິດສະນົມກັນແລະໄດ້ໄປຮຽນໃນສໍານັກດຽວກັນ. ເມື່ອຮຽນຈົບແລ້ວກໍອໍາລາອາຈານກັບຄືນເມືອງຂອງຕົນ. ກ່ອນຈະແຍກຈາກກັນທັງສອງໄດ້ທໍາກະຕິກາເພື່ອຮັກສາຄວາມເປັນມິດສະຫາຍຮ່ວມກັນວ່າ ຖ້າຂ້າພະເຈົ້າມີພະຣາຊະໂອລົດທ່ານມີພະຣາຊະທິດາຫຼືທ່ານມີພະຣາຊະໂອລົດຂ້າພະເຈົ້າມີພະຣາຊະທິດາ ເຮົາຈະທໍາພິທີວິວາຫະມຸງຄຸນໃຫ້ແກ່ພະຣາຊະໂອລົດແລະພະຣາຊະທິດາຂອງເຮົາ. ເມື່ອທັງສອງໄດ້ຄອງຣາຊະສົມບັດ ພະເຈົ້າສຸຣຸຈິມະຫາຣາດມີພະຣາຊະໂອລົດ ຈຶ່ງຕັ້ງຊື່ວ່າ ສຸຣຸຈິກຸມມານ ສ່ວນພະເຈົ້າພຶມມະທັດມີພະຣາຊະທິດາ ພະນາມວ່າພະນາງສຸເມທາກຸມມານລີ ເມື່ອພະນາງຈະເລີນໄວກໍໄດ້ອະພິເສກສົມລົດກັບສຸຣຸຈິກຸມມານ ຕາມພະປະສົງຂອງພະບິດາທັງສອງໄດ້ທໍາກະຕິກາເອົາໄວ້.

Suruci Kumāra was the son of the king of Mithila. When he was 16, he studied in Taxila. When he arrived in the city, he took a rest at a pavilion near the city gate. There, he met Brahmadata Kumāra who was the son of the king of Pharanasi and also went there for the same purpose. They became close friends and studied at the same school. Before they went back to their cities after graduation, they had a promise to keep their friendship, agreeing to let their children get married. Later, they ruled their cities. King Suruci had a sone and named him Suruci Kumāra; while King Brahmadata had a daughter and named her Sumedha Kumārī. When they grew up, they got married according to their fathers' promise.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ ๔)*
Anakhatavong (*Phuk* 5)
Anāgatavaṁsa (Fascicle 5)

EAP1398_VMS_1_0799

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕໍ່ມາ ພະເຈົ້າສຸຣຸຈິແລະນາງສຸເມທາມີພະຣາຊະໂອລົດ ພະນາມວ່າມະຫາປະນາທະກຸມມານ. ເມື່ອ ຈະເລີນໄວໄດ້ ໑໒ ປີ ກໍໄດ້ສຶກສາສາດຕະສິນຈິນຈິບ ໃນກາລະນັ້ນ ພະຍາສຸຣຸຈິມະຫາຣາດຊິງມີພະ ປະສົງຈະອະພິເສກພະຣາຊະໂອລົດໃຫ້ຂຶ້ນຄອງຣາດ ຈິ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ເສນາອຳມາດ ທັ້ງຫລາຍສ້ອມແປງປາສາດເພື່ອໄວ້ເປັນທີ່ປະທັບຂອງພະຣາຊະໂອລົດ ໃນຂະນະນັ້ນ ພະຍາອິນ ຊາບຂ່າວ ຈິ່ງສັ່ງໃຫ້ວິສຸກຳມະເທວະບຸດລົງມາເນລະມິດປາສາດໃຫ້ແກ່ຣາຊະກຸມມານ ມີຄວາມສູງ ໄດ້ ๘๕ ໂຫຍດ, ຍາວ ๗ ໂຫຍດ, ກວ້າງ ๘ ໂຫຍດ ມີພື້ນ ๗ ຊັ້ນແລະປະດັບປະດາດ້ວຍແກ້ວ ๗ ປະການ ຈາກນັ້ນ ມະຫາປະນາທະກຸມມານກໍໄດ້ຮັບການຣາຊາອະພິເສກເປັນພະຍາປົກຄອງເມືອງ ມິຖິລາ.

Later, King Suruci and his queen Sumedha had a son named Mahāpanāda Kumāra. When Mahāpanāda Kumāra was 16, he studied in Taxila and finished his study there. King Suruci wanted to enthrone him and had his ministers build a castle for his son. God Indra knew of the construction and had God Vissukamma create a castle with 25 *yojana* in height, 9 *yojana* in length, 8 *yojana* in width, seven floors, and decoration with seven kinds of crystal. Thereafter, Mahāpanāda Kumāra was appointed to be King of Mithila.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ໗)*
Anakhatavong (*Phuk* 6)
Anāgatavaṁsa (Fascicle 6)

EAP1398_VMS_1_0800

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຜູ້ມີພະພາກເຈົ້າຕັດແກ່ພະສາຣິບຸດເຖຣະວ່າ ດູລາສາຣິບຸດ ອັນວ່າພິກຊຸອະຊິຕະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດຕະການ ມີພະນາມວ່າ ເມດໄຕພຸດທະເຈົ້າ. ພະພຸດທະອົງປະກອບດ້ວຍ ລັກສະນະມະຫາບຸລຸດ ๓๒ ປະການ ແລະອະນຸພະຍັນຊະນະ ๘๐ ປະການ ມີຮູບໂສມອັນງົດງາມ ມີ ຜິວພັນວັນນະດຸດດັ່ງທອງຄຳອັນປາສະຈາກເຫື່ອໄຄ ແລະມີລັດສະໝີຮຸ່ງເຮືອງງາມ.

The Buddha spoke to Venerable Sariputta that Monk Ajita would become a Buddha named Metteyya in the future. The new Buddha will be completed with 32 Buddhahood characteristics and 80 subsidiary characteristics. He would have beautiful appearance, fine gold-like complexion without sweat, and bright rays.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກາ)*
Anakhatavong (*Phuk* 7)
Anāgatavaṁsa (Fascicle 7)

EAP1398_VMS_1_0801

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.8 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະສີອະຣິຍະເມດໄຕໂພທິສັດຈຸຕິຈາກສະຫວັນຊັ້ນດຸສິດ ຖືກຳເນີດໃນຄັນແຫ່ງນາງພາມອະດີພັນລະ ຍາແຫ່ງມະຫາປຸໂລຫິດມີນາມວ່າສຸຕະພາມ. ພະໂພທິສັດມີພະນາມວ່າອະຊິຕະ ຊົງພະກະເສມສຳ ລານໃນປາສາດແກ້ວ ๗ ຫຼັງ ພ້ອມພະນາງຈັນທະມຸຂີພະອັກຄະມະເຫສີແລະພະສະໜົມປະມານ ๓ ແສນຄົນ ມີພະຣາຊະໂອລົດອົງໜຶ່ງພະນາມວ່າວັດທະນະກຸມມານ. ວັນໜຶ່ງ ພະໂພທິສັດເຈົ້າໄດ້ ສະເດັດໄປຍັງພະຣາຊະອຸທະຍານຊົງທອດພະເນດເຫັນນິມິດ ๔ ປະການ ໄດ້ແກ່ ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະສະມະນະ ຍັງທຳມະສັງເວດໃຫ້ເກີດຂຶ້ນ ກໍມີພະໄທນ້ອມໄປໃນການອອກບວດແລະ ພິຈາລະນາເຫັນເພດສະມະນະນັ້ນເປັນອາລົມ.

Metteyya Bodhisatta descended from the Tusita heaven to the womb of Brahmavadi, the wife of a high priest named Suta Brahmin. The Bodhisatta's name is Ajita. He lives in three crystal castles with his queen Chandamukhi and around seven hundred thousand concubines. He has a son named Vatthana Kumāra. One day, the Bodhisatta relaxes at his royal garden and sees four signs: an old man, a sick man, a corpse, and a monk. These signs make him realize the uncertainty of life. He thinks about ordination and contemplates on the monk.

Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ 8)*
Anakhatavong (*Phuk* 8)
Anāgatavaṁsa (Fascicle 8)

EAP1398_VMS_1_0802

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງຂະໜາດຂອງພະສະຣີຣະ (ຮ່າງກາຍ) ຂອງພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າ ພະວໍລະກາຍສູງ ๗๒ ສອກ ແລະກວ້າງ ๔๕ ສອກ, ຕັ້ງແຕ່ຝ່າພະບາດ (ຝ່າຕີນ) ເຖິງພະອະນຸຊາ (ຫົວເຂົ່າ) ๔๔ສອກ, ຕັ້ງແຕ່ພະອະນຸຊາຂຶ້ນໄປເຖິງພະນາພີ (ທ້ອງຫຼືສະດື) ๔๔ ສອກ, ຕັ້ງແຕ່ພະນາພີຂຶ້ນໄປເຖິງພະຣາກຂວັນ (ບ່າໄຫລ່) ๔๔ ສອກ, ຕັ້ງແຕ່ພະຣາກຂວັນຂຶ້ນໄປເຖິງພະສຸງນ ๔๔ ສອກ, ພະຣາກຂວັນທັງ ๔ ຂ້າງ ແຕ່ລະຂ້າງມີຄວາມຍາວໄດ້ ๕ ສອກ, ຊ່ວງພະພາຫາ (ແຂນ) ທັງ ๔ ຂ້າງ ລະ ๔๕ ສອກ, ພະອັງຄຸລີ (ນິ້ວ) ແຕ່ລະອັນຍາວໄດ້ ๕ ສອກ, ຝ່າພະຫັດແຕ່ລະຂ້າງກວ້າງໄດ້ ๕ ສອກ ເປັນຕົ້ນ.

The content is on physical appearance of Metteyya Buddha. His body is 88 cubits high. His chase is 25 cubits wide. The length from his feet to his knees is 22 cubits. The length from his knees to his navel is 22 cubits. The length from his navel to his shoulder is 22 cubits. Each side of his shoulder is 5 cubits in length. His arms are 25 cubits long each. Each finger is 5 cubits. Each palm is 5 cubits wide.

Colophon: None

Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ໙)*
Anakhatavong (*Phuk* 9)
Anāgatavaṁsa (Fascicle 9)

EAP1398_VMS_1_0803

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງພະທຳມະເທສະໜາແກ່ພະທຳມະເສນາບໍດີພະສາຣີບຸດເຖລະເຈົ້າວ່າ "ດູລາສາຣີບຸດ ອັນວ່າ ທ່ານທັງຫລາຍທີ່ຢູ່ໃນໂລກນີ້ກັບທັງເທວະໂລກ ຈົ່ງຢ່າປະໝາດ ຈົ່ງໝັ່ນໃຫ້ທານ, ຮັກສາສີນ, ພາວະນາແລະຈົ່ງຂຽນຍັງປິຕະກະທັງ ๓ ອັນເປັນຄຳສອນແຫ່ງພະຕະຖາຄົດເທີ້ນ. ບຸກຄະລະຜູ້ໃດປະຕິບັດຕາມໂອວາດຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ ກໍຈະມີບຸນວາດສະໜາໄດ້ເຫັນ ຍັງພະສີອະຣິຍະເມດໄຕໃນພາຍພາກໜ້າ. ສ່ວນວ່າບຸກຄະລະຜູ້ໃດໄດ້ກະທຳກຳອັນໜັກ ຄື ອະນັນຕະຣິຍະກຳ ๕ ປະການ ກໍຈະໄປຕົກອະເວຈີມະຫານະຣົກແລະບໍ່ມີໂອກາດໄດ້ເຫັນພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າແລ."
The Buddha delivered a sermon to Venerable Sariputta: those who live in human and heavenly worlds should not live carelessly. They should donate, observe the precepts, meditate, and copy the Buddhist canon or the Teachings of the Buddha. Those who follow the Buddha's Teachings can meet Metteyya Buddha. Those who commit the fivefold severe sin (*Anantariya-kamma*) will be reborn in the Aviji hell and never see Metteyya Buddha.
Colophon: None
Date: 1953
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະນາຄະຕະວົງ (ຜູກ๑๐)*
Anakhatavong (*Phuk* 10)
Anāgatavaṁsa (Fascicle 10)

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 3.9 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are severely damaged.

Description: ອະຕີຕະພຸດທະວົງສາ ວ່າດ້ວຍວົງແຫ່ງພະພຸດທະວົງໃນອະດີດ. ຫລັງຈາກໄດ້ບັນລຸພະອະນຸຕະຣະ ສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງກໍຊົງພິຈາລະນາເຖິງບຸກຄົນຜູ້ທີ່ສົມຄວນຈະໄດ້ຟັງພະທຳມະ ເທສະໜາຂອງພະຕະຖາຄົດ. ລຳດັບນັ້ນ ພະພຸດທະອົງຊົງຄົດເຖິງອາລາລະດາບົດກາລາມະໂຄດ ແລະອຸທະກະດາບົດຣາມະບຸດ ຊຶ່ງພະພຸດທະອົງເຄີຍໄດ້ສຶກສາຫາຄວາມຮູ້ກັບອາຈານທັງສອງທ່ານ ນີ້ ແຕ່ມີພະພົມອົງໜຶ່ງໄດ້ເຂົ້າມາກາບທູນວ່າ ອາຈານທັງສອງທ່ານນີ້ໄດ້ເສຍຊີວິດແລ້ວ ພະ ພຸດທະອົງຈຶ່ງຊົງລຳລຶກຄຶດເຖິງເຫລົ່າປັນຈະວັກຄີທັງ ๕ ເຊິ່ງເຄີຍອຸປັດຖາກພະພຸດທະອົງໃນຄາວທີ່ ກຳລັງບຳເພັນພຽນ ຈຶ່ງພິຈາລະນາດ້ວຍພະຍານກໍຊາບວ່າ ເຫລົ່າປັນຈະວັກຄີຢູ່ທີ່ປ່າອິສິປະຕະ ນະມະຣິຄະທາຍະວັນ ໃກ້ເມືອງພາຣານະສີ ມີໄລ່ຍະທາງ ๑๘ ໂຫຍດ ຊົງເຫັນວ່າເຫລົ່າປັນຈະວັກຄີ ທັງ ๕ ຈະສາມາດບັນລຸທຳໄດ້ຈຶ່ງສະເດັດໄປສະແດງປະຖົມມະເທສະໜາ ຄືພະທຳມະຈັກກັບປະ ວັດຕະນະສູດໂຜດປັນຈະວັກຄີ ທັງ ๕ ຈົນໄດ້ບັນລຸເປັນພະອະຣິຍະບຸກຄົນທັງໝົດ.

Atītabuddhavaṃsa (*Atitaphutthavongsa*) deals with the family of previous Buddhas. After having attained Enlightenment, the Buddha considered people deserving to listen to his sermons. He thought about Ascetic Āḷāra Kālāma and Ascetic Udaka Rāmaputta who had been his teachers but a God Brahma told him that the teachers had passed away. Then, the Buddha thought of *Pañcavaggiya*, the five ascetics who had assisted him during his self-torment practice. With his divine sight, he knew that they lived in the Isipatana forest near Benares, 18 *yojana* distant. The Buddha considered that they could potentially attain a stage of the Dhamma. He went there and gave them the very first sermon known as *Dhammacakkappavattana-sutta*. After the sermon, all of them attained noble-one stages.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ຮ້ອຍ ๙๖ (๑๑๙๖) ຕົວ ປີກາບສະງ້າ ເດືອນ ๙ ແຮມ๑๓ ຄ่ຳ ພ່ຳ ວ່າໄດ້ວັນ ๘ ມື້ຮ້ອງມົດ ຣິດຈະນາແລ້ວຍາມທ່ຽງວັນ ເຈົ້າສົມເດັດບຸບຜາປັນຍາ ມີສັດທາສ້າງກຳພີ *ພຸດທະວົງ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ ທັງມວນ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 25 on the recto side: In Sangkatrasa hundred 96 (CS 1196), a *kap sanga* year, on the thirteenth waning-moon day of the ninth lunar month, the second day of the week (Monday), a *huang mot* day,[64] the writing was accomplished at noon. Chao Somdet Buppha Pannya sponsored this manuscript [entitled] *Kamphi Phutthavong* to support the Teachings of the

64 1196 Sravana 27 = Monday, 1 November 1834. This day was, however a *huang mao* day.

Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1196, a *kap sanga* year (1 Sep 1834)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Somdet Buppha Pannya
Titles: *ອະຕິຕະພຸດທະວົງສາ (ຜູກຕົ້ນ)*
Atitaphutthavongsa (*Phuk* 1)
The Previous Buddhas' Families (Fascicle 1)

EAP1398_VMS_1_0805

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 3.9 cm, width 54.2 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ເນື້ອໃນກ່າວເຖິງປະຫວັດພະຕິດສະພຸດທະເຈົ້າ. ເຈົ້າຊາຍຕິດສະເປັນໂອລົດຂອງພະເຈົ້າຊະນະສັນທະແລະພະນາງປະທຸມາແຫ່ງມຸງເມກຂະຣະນະຄອນ ພະອົງມີປາສາດ ๓ ຫລັງ ຊື່ວ່າ ຄູຫາເສລາ ປາສາດ, ເສນາປາສາດ ແລະນິສະພະປາສາດ ມີນາງຣາຊະກັນຍາທັ້ງຫລາຍອັນໄດ້ ๓๓,๐๐๐ ນາງ ມີພະນາງ ສຸພັດທາເປັນປະມຸກ ພະອົງຊົງສະເຫວີຍຣາຊະສົມບັດໄດ້ ๗,๐๐๐ ປີ ເມື່ອພະໂອລົດ ອານັນທະປະສູດພະອົງຊົງເຫັນເທວະທູດທັ້ງ ๔ ຈຶ່ງຂີ່ມ້າ ຊື່ວ່າໂສມຸດຕະຣະສະເດັດອອກບວດ ພ້ອມ ດ້ວຍບໍລິວານທັ້ງຫລາຍໜຶ່ງໂກດ. ພະອົງບຳເພັນພຽນເປັນເວລາ ๗ ເດືອນ. ເມື່ອເຖິງເດືອນ ๗ ເພັ້ງ ຕອນເຊົ້າໄດ້ສະເໜວີຍເຂົ້າມາທຸປາຍາດທີ່ທິດາຂອງເສດຖີ ຊື່ວ່າ ວິຣະ ອັນຢູ່ໃນບ້ານວິຣະຄາມນຳມາ ຖວາຍ ເມື່ອເຖິງຕອນແລງ ພະອົງໄດ້ຮັບຫຍ້າ ๗ ກຳ ຈາກຄົນເຝົ້າສວນ ຊື່ວ່າ ວິຊິຕະສັງຄາມະກະ ນຳມາຖວາຍພະອົງຊົງນຳມາປູຮອງປະທັບນັ່ງທີ່ໂຄນໄມ້ສີມະຫາໂພແລະໄດ້ຕັດສະຮູ້ ເປັນ ພະພຸດທະເຈົ້າໃນຕອນຮຸ່ງເຊົ້າ.

The text is the story of Tissa Buddha. Prince Tissa was the son of King Janasanda and Queen Pathumma of Mekkhara kingdom. The Prince had three castles called Gūhāselā, Senā, and Nisaba and 33,000 concubines headed by Subhaddā. The Prince lived as a royal family member for 7,000 years. When Subhaddā gave birth to a son named Ananda, the prince saw four divine messengers and rode on a horse named Sonuttara to, together with his one *koṭi* followers, ordain himself as an ascetic. He practiced for eight months. On the full moon day of the sixth lunar month the ascetic ate madhupāyāsa rice offered by a daughter of a wealthy man named Vira from

Virakham village. In the afternoon, the ascetic received eight handfuls of cogon grass from a garden-watchman named Vijitasaṅgāmaka. He placed the grass as a seat under a Bodhi tree. He attained Enlightenment and became a Buddha at dawn.

Colophon: None
Date: 1834
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະຕິຕະພຸດທະວົງສາ*
Atitaphutthavongsa
The Previous Buddhas' Family

EAP1398_VMS_1_0806

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 3.9 cm, width 54.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອະຕິຕະພຸດທະວົງສາ ອ່າດ້ວຍເລື່ອງພະບາຣະທະພຸດທະເຈົ້າ. ພະໂພທິສັດເຈົ້າປະສູດໃນຣາຊະວົງ ກະສັດແຫ່ງທັນຍະວະດີນະຄອນ ພະຣາຊະບິດາພະນາມວ່າພະເຈົ້າສຸເທວະ ແລະພະຣາຊະມານດາ ພະນາມວ່າພະນາງອະໂນມາຣາຊະເທວີ. ພະອົງສະເທວີຍຣາຊະສົມບັດເປັນພະຍາປົກຄອງເມືອງ ເປັນເວລາ ๙,๐๐๐ ປີ ມີປາສາດ ๓ ຫຼັງ ຄື ວິຊິຕະປາສາດ, ວິຊິຕາວະປາສາດ ແລະພິຣາມະປາສາດ. ພະອົງມີພະມະເຫສີພະນາມວ່າວິຊິຕະເສນາເທວີ ແລະນາງສະໜົມ ๑๘๐,๐๐๐ ນາງ. ພະນາງວິຊິຕະເສນາເທວີໄດ້ປະສູດໂອລົດພະນາມວ່າ ນັນທຸດຕະຣະກຸມມານ ໃນຂະນະນັ້ນພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັ້ງ ๔ ຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍແລະສາມະນະ ພະອົງຈຶ່ງຮູ້ສຶກສະລົດພະໄທ ແລະໄດ້ສະເດັດດ້ວຍພະບາດອອກບວດໃນສວນອຸທະຍານນອກພະນະຄອນ ໂດຍມີບໍລິວານໄດ້ອອກບວດຕາມ ๑ ແສນຄົນ. ພະອົງຊົງບຳເພັນຄວາມພຽນເປັນເວລາ ๗ ວັນ. ວັນເພັນ ເດືອນ ๗ ພະອົງກໍໄດ້ຮັບເຂົ້າມາທຸປາຍາດຈາກພະນາງວິຊິຕະເສນາເທວີອັນເປັນອັກຄະມະເຫສີເກົ່າ ເມື່ອເຖິງຕອນແລງພະອົງໄດ້ຮັບຫຍ້າ ๗ ກຳຈາກຄົນເຝົ້າສວນອຸທະຍານ. ພະອົງໄດ້ຕັດສະຮູ້ ເປັນພະພຸດທະເຈົ້າໃນຄືນນັ້ນ.

Atītabuddhavaṃsa (*Atitaphutthavongsa*) is on Nārada Buddha. The Bodhisatta Nārada was born in the royal family of Danyavati kingdom. His father was King Sudeva and his mother was Queen Anoma. The Prince was a successor to his father and ruled the kingdom for 9,000 years. He had three

castles called Vijita, Vijitāva, and Birāma and 120,000 concubines. When Queen Vijitasenā gave birth to a son Nanduttara, Narada Bodhisatta saw four divine messengers: an old man, a sick man, a corpse, and a monk. He was sorrowful, walked to a garden outside the city, and, together with his 100,000 followers, ordained himself as an ascetic there. He practiced for seven days. On the full moon day of the sixth lunar month he ate madhupāyāsa rice offered by Vijitasenā, his former queen. In the afternoon, he received eight handfuls of cogon grass from a garden-watchman. He attained Enlightenment and became a Buddha at the night.

Colophon: ลาบที ๘๗ ໜ้า ๑: จุบละสักๆกาดธาฃะได้ธ้อย ๙๗ (ภิๆภับ จ.ส. ๑๑๙๗) ติอ ปีกาบสะง้า เดือบ ๗ แรม ๑๗ ถ่ำ พ่ำอ่าได้อับ ๘ มื้ธ้อๆมิด ธิดจะบาแล้วยามท่ำๆอับ เจ้าสิมเดัดบุบผาปับยา มิสัดทาส้าๆ *พุดทะอิๆ* ไอ้กับสาสะໜาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันอัดสา ขໃห้ได้เถิงสุภ ๗ ปะการ มินิธะพานเปับที่แล้วกໍข้าเท้ิน นิบพานะ ปัดจะโย โหตุ โม.

Folio 26 on the recto side: In Sangkatrasa hundred 96 (CS 1196), a *kap sang*a year, on the thirteenth waning-moon day of the ninth lunar month, the second day of the week (Monday), a *huang mot* day,[65] the writing was accomplished at noon. Chao Somdet Buppha Pannya sponsored this manuscript [entitled] *Phutthavong* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness of with Nibbāna is the ultimate goal. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1196, a *kap sanga* year (1 Sep 1834)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Somdet Buppha Pannya
Titles: *อะติตะพุดทะอิๆสา (ผูา ๕)*
Atita Phutthavongsa (*Phuk* 5)
The Previous Buddhas' Family (Fascicle 5)

EAP1398_VMS_1_0807

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

65 1196 Sravana 27 = Monday, 1 November 1834. This day was, however a *huang mao* day.

Description: ອຸຣັງຄະທາດ ຜູກ ๘. ອຸຣັງຄະທາດ ໝາຍເຖິງ ພະບໍຣົມສາຣີຣິກະທາດສ່ວນໜ້າເອິກຂອງ ພະພຸດທະເຈົ້າທີ່ມາບັນຈຸໄວ້ທີ່ພະທາດພະນົມ ເປັນວັນນະກໍາອີງເລື່ອງລາວໃນພຸດທະປະຫວັດ ກ່າວ ເຖິງການສະເດັດມາໂຜດເວໄນຍະສັດໃນບໍລິເວນລຸ່ມແມ່ນ້ໍາຂອງຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ເນື້ອ ໃນຍັງສະແດງເຖິງມູນເຫດແລະຄວາມເປັນມາຂອງການປະດິດສະຖານຮອຍພະພຸດທະບາດແລະ ການສ້າງພະເຈດີໂຮມໄປເຖິງບ້ານເມືອງຕ່າງໆ. ຫລັງຈາກພະພຸດທະອົງສະເດັດດັບຂັນປະລິນິບ ພານໄປແລ້ວ ພະມະຫາກັດສະປະເຖລະພ້ອມດ້ວຍພະອໍລະຫັນ ๕๐๐ ອົງ ນໍາເອົາອຸຣັງຄະທາດໄປ ປະດິດສະຖານທີ່ພູກໍາພ້ າ (ຈັງຫວັດສະກົນນະຄອນປະເທດໄທ) ອັນມີພະຍາສຸວັນນະພິງຄາຣະ ເມືອງໜອງຫານຫລວງເປັນປະທານໃນການປະດິດສະຖານຮ່ວມກັບພະຍາຄໍາແດງເມືອງໜອງຫານ ນ້ອຍ, ພະຍາຈຸລະນີພົມມະທັດ ເມືອງຈຸລະນີພົມມະທັດ, ພະຍາອິນທະປັດຖະນະຄອນເມືອງອິນທະ ປັດ ແລະພະຍານັນທະເສນ ເມືອງສີໂຄດຕະບອງ ເປັນຕົ້ນ.

Uraṅgadhāta means the Buddha's chest relics enshrined in the That Phanom pagoda and is known as a Buddhist literature based on the Buddha's biography. Gotama Buddha taught his religion in the area of Mekong river. The text mentions the origins and backgrounds of the Buddha's footprints and constructions of stupas and cities. After the Buddha's complete extinction, Venerable Mahākassapa and 500 arahants brought the chest relics of the Buddha to be installed at Kampha Mount in Sakon Nakhòn, Thailand. The establishment ceremony was presided over by King Suvannaphingkhan of Nonghan Laung city and attended by other kings: King Khamdaeng of Nònghan Nòi, King Chulaniphommathat of Chulani, King Inthapattha of Inthapattha, and King Nanthasen of Sikhottabòng.

Colophon: None
Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸຣັງຄະທາດ (ຜູກ ๘)*
Urangkhathat (*Phuk* 2)
Relics of the Chest (Fascicle 2)

EAP1398_VMS_1_0808

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອຸຣັງຄະທາດ ຜູກ ᦅ. ໃນຂະນະທີ່ທຳພິທີປະດິດສະຖານພະອຸຣັງຄະທາດຢູ່ນັ້ນ ພະຍາສຸວັນນະພິງຄະຣະແລະພະຍາຄຳແດງສອງອ້າຍນ້ອງຈຶ່ງພ້ອມກັນປາດຖະໜາວ່າ ຂໍໃຫ້ຜູ້ຂ້າທັ້ງສອງໄດ້ມາບວດໃນພະພຸດທະສາສະໜາ ເປັນພະອໍລະຫັນ ແລະຂໍໃຫ້ຢ່າໄດ້ພັດພາກຈາກກັນເທີ້ນ ລ່ວນພະຍາຈຸລະມະນີພິມມະທັດແລະພະຍາອິນທະປັດຖະນະຄອນກໍໄດ້ພ້ອມກັນປາດຖະໜາວ່າ ຂໍໃຫ້ຜູ້ຂ້າທັ້ງສອງເກີດມາຊາດໃດ ຂໍໃຫ້ໄດ້ເກີດເປັນພໍ່ແມ່ດຽວກັນແລະໄດ້ບວດໃນພະພຸດທະສາສະໜາເປັນພະອໍລະຫັນດ້ວຍເທີ້ນ ຈາກນັ້ນ ພະຍານັນທະເສນແຫ່ງເມືອງສີໂຄດຕະບອງກໍໄດ້ປາດຖະໜາວ່າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ບວດໃນພະພຸດທະສາສະໜາແລະໄດ້ເປັນພະອໍລະຫັນຕົນຖ້ວນ ᦕ ນັ້ນເທີ້ນ ຄັ້ນພະຍາທັ້ງ ᦕ ພະອົງໄດ້ຕັ້ງຈິດອະທິດຖານຄຳປາດຖະໜາແລ້ວ ພະມະຫາກັດສະປະພ້ອມດ້ວຍພະອໍລະຫັນທັ້ງຫລາຍກໍໄດ້ພ້ອມກັນໃຫ້ພອນວ່າ ຂໍໃຫ້ທ່ານທັ້ງຫລາຍຈຶ່ງໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາດ້ວຍເທີ້ນ ຫລັງຈາກປະດິດສະຖານພະອຸຣັງຄະທາດແລ້ວ ພະມະຫາກັດສະປະເຖລະແລະພະອໍລະຫັນທັ້ງ ᦕᦀᦀ ອົງກໍໄດ້ສະເດັດກັບສູ່ເມືອງຣາຊະຄຶໂດຍທາງອາກາດ ເພື່ອທຳປະຖົມມະສັງຄາຍະນາທີ່ເມືອງຣາຊະຄຶ.

Uraṅgadhāta, third fascicle. During the establishment ceremony, two brothers King Suvannaphingkhan of Nonghan Laung and King Khamdaeng of Nonghan Noi made a wish of Buddhist ordination, arahantship, and reunions of each other. King Chulaniphommathat of Chulani and King Inthapattha of Inthapattha made a wish of being siblings, Buddhist ordination, and arahantship. King Nanthasen of Sikhottabòng made a wish pf Buddhist ordination and the fifth arahantship. Thereafter, Venerable Maha Kassapa and 500 arahants blessed them with wish fulfillment and returned Rajagaha by air to organize the first Buddhist Council.

Colophon: ลานທີ ᦔᦋ ໜ້າ ᦑ: ສັງກາດໄດ້ ᦔᦀᦀ ປາຍ ᦅ (ກົງກັບ ຈ.ສ. ᦑᦔᦀᦅ) ຕີ ᦔ ປີຮ້ວງເປົ້າ ເດືອນ ᦗ ຂຶ້ນ ᦑᦘ ຄ่ຳ ວັນ ᦅ ມື້ຮວາຍສັນ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ພໍ່ເຫງົ້າ ຜົວເມຍ ກັບທັງພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ລຳອຸຣັງຄະທາດ* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ᦕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ.

Folio 26 on the recto side: In Sangkat 200 and 3 (corresponding to CS 1203), a *huang pao* year, on the twelfth waxing-moon day of the seventh lunar month, the third day of the week (Tuesday), a *hwai san* day,[66] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Phò Ngao, his wife, and his relatives jointly sponsored this manuscript [entitled] *Lam Urangkathat* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1203, a *huang pao* year (1 June 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Ngao, his wife, and his relatives
Titles: *ອຸຣັງຄະທາດ (ຜູກ ᦅ)*

66 1203 Jyestha 12 = Tuesday, 1 June 1841. This day is indeed a *hwai san* day.

Urangkhathat (*Phuk* 3)
Relics of the Chest (Fascicle 3)

EAP1398_VMS_1_0809

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອຸຣັງຄະທາດ ຜູກ ๔. ເມື່ອພະຍານັນທະເສນແຫ່ງເມືອງສີໂຄດຕະບອງສະຫວັນນະຄິດແລ້ວ ກໍໄດ້ໄປເກີດເປັນພະຣາຊະໂອລິດຂອງພະຍາສຸຣິຍະວົງສາທຳມິກະຣາດ ແລະພະນາງສີຣະຕະນະເທວີແຫ່ງເມືອງຣ້ອຍເອັດປະຕູ ພະນາມວ່າເຈົ້າສັງຂະວິໄຊຍະກຸມມານ. ຫຼັງຈາກປະສູດໂອລິດໄດ້ໜຶ່ງ ๗ ວັນ ພະນາງສີຣະຕະນະເທວີກໍສະຫວັນນະຄິດ ໄດ້ໄປເກີດຢູ່ໃນຕະກູນພະເຈົ້າໂຄດຕະບູນ ຊື່ວ່າພະນາງແກ້ວເກສີ. ສ່ວນພະຍາສຸຣິຍະວົງສາທຳມິກະຣາດ ເມື່ອສະຫວັນນະຄິດແລ້ວ ໄດ້ເກີດເປັນພະຣາຊະໂອລິດຂອງພະຍາມະຮຸກຂະນະຄອນ ພະນາມວ່າເຈົ້າສຸມິດຕະວົງສາຣາຊະມະຮຸກຂະນະຄອນ ເມື່ອພະຣາຊະບິດາສະຫວັນນະຄິດແລ້ວ ກໍໄດ້ເປັນພະຍາປົກຄອງເມືອງມະຮຸກຂະນະຄອນ ແລະໄດ້ອະພິເສກກັບພະນາງແກ້ວເກສີເປັນພະອັກຄະມະເທສີ.

Uraṅgadhāta, fourth fascicle. After the death of King Nanthasen of Sikhottabòng, he was reborn as Prince Saṅkhavijaya, the son of King Suriyavaṃsā Dhammikarāja and Queen Siratana of Ròi-et Patu (the kingdom with 101 gates). After seven days of Prince Saṅkhavijaya's birth, Queen Siratana died and was reborn as Princess Kaeokesi in the royal family of King Sikhottabun. Later, King Suriyavaṃsā Dhammikarāja died and was reborn as Prince Sumitta, the son of the king of Marukkha. He was a successor to his father, ruled the city of Marukkha, and had Princess Kaeokesi as his queen.

Colophon: None
Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸຣັງຄະທາດ (ຜູກ๔)*
Urangkhathat (*Phuk* 4)
Relics of the Chest (Fascicle 4)

EAP1398_VMS_1_0810

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.2 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອຸຣັງຄະທາດ ຜູກ ๕ ກ່າວເຖິງການຫຼົ້ມສະຫຼາຍຂອງເມືອງຮ້ອຍເອັດປະຕູ ເນື່ອງຈາກຜູ້ຄົນພາຍໃນເມືອງມີມິດສາທິດຖິ ມີຄວາມເຫັນບໍ່ກົງກັນ ແບ່ງຝັກແບ່ງຝ່າຍ ບໍ່ມີຄວາມສມັກຄີ ຊຶ່ງກໍ່ໃຫ້ເກີດຄວາມແຕກແຍກກັນຈົນນຳໄປສູ່ການແຕກສະຫຼາຍ. ການຫຼົ້ມສະຫລາຍຂອງເມືອງນັ້ນໄດ້ນຳໄປສູ່ການກຳເນີດເກີດຂຶ້ນຂອງເມືອງໃໝ່ໆ ທ້າວຄຳບາງຜູ້ເປັນນ້າຂອງພະຍາສຸວັນນະພິງຄາຣະໄດ້ອົບພະຍົບຜູ້ຄົນໄປສ້າງເມືອງໃນບໍລິເວນຫ້ວຍເກົ້າຄົດເກົ້າລ້ຽວ ຊຶ່ງເປັນທີ່ຕັ້ງຂອງເມືອງສຸວັນນະພູມເດີມ. ທ້າວຄຳບາງມີຣາຊະທິດາ ຊື່ວ່າພະນາງອິນທະສະຫວ່າງລິງລວດ ແລະຕໍ່ມາພະນາງໄດ້ເປັນພະອັກຄະມະເຫສີຂອງພະຍາສຸມິດຕະທຳ.

Uraṅgadhāta, fifth fascicle, deals with the collapse of the kingdom of Ròi-et Patu (the kingdom with 101 gates) that was caused by people's false views, different opinions, separation, and lack of harmony. The lack of harmony led to the collapse of the kingdom, resulting in founding of new kingdoms. Kambang, the uncle of King Suvannabiṅgāra, moved his people to found a new city in the area of *Huai Kao Khot Kao Liao* (a stream with nine curves and nine turns) where the city of Suvannabhūmi had been formerly located. Khambang had a daughter named Princess Inthasavang. She became the queen of King Sumittadhamma later.

Colophon: None
Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸຣັງຄະທາດ (ຜູກ ๕)*
Urangkhathat (*Phuk* 5)
Relics of the Chest (Fascicle 5)

EAP1398_VMS_1_0811

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະພຸດທະເຈົ້າສະເດັດດັບຂັນເຂົ້າສູ່ປະຣິນິບພານໄປໄດ້ ๔ ເດືອນ ພະມະຫາກັດສະປະເຖລະກໍໄດ້ເປັນປະທານໃນການຈັດທຳສັງຄາຍະນາຂຶ້ນທີ່ເມືອງຣາຊະຄຶ ມີພະອໍລະຫັນທີ່ແຕກຊານທາງດ້ານໄຕປິຕະກະທັງ ๓ ມີທັງໝົດ ๕๐๐ ອົງ ອັນມີພະອານົນທະເຖລະເປັນອົງຖ້ວນ ๕๐๐ ແລະມີພະເຈົ້າອະຊາຕະສັດຕຸມະຫາຣາດເປັນອົງອຸປະຖຳ ໃຊ້ເວລາໃນການສັງຄະຍານາດົນນານເຖິງ ๗ ເດືອນຈຶ່ງສຳເລັດບໍລະບູນເປັນປະຖົມມະສັງຄາຍະນາ.

Four months after the Buddha's complete extinction, Venerable Mahākassapa presided over the organization of the first Buddhist Council in Rajagaha. Included with Venerable Ananda, 500 arahant monks who were experts in the Tipiṭaka participated in the event. The Council was patroned by King Ajātasattu and spent seven months in total. It is called the First Council.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກຕົ້ນ)*
Upakhut Luang (*Phuk ton*)
Great Upagupta (Fascicle 1)

EAP1398_VMS_1_0812

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງປະຫວັດພະເຈົ້າອະໂສກາມະຫາຣາດໄດ້ສັ່ງຫານພີ່ຊາຍແລະນ້ອງຊາຍຕ່າງແມ່ຂອງຕົນທັງໝົດ ແລ້ວຂຶ້ນໃນຄອງຣາດເປັນພະເຈົ້າແຜ່ນດິນແຫ່ງເມືອງປາຕະລີບຸດໃນປີ ພ.ສ. ๘๑๗. ວັນໜຶ່ງ ພະເຈົ້າອະໂສກາໄດ້ທອດພະເນດເຫັນສາມະເນນນິໂຄດທະຜູ້ເປັນພະອໍລະຫັນ ມີກິລິຍາມາລະຍາດດີ ມີບຸກຄະລິກທີ່ສະຫງົບສະງ່ຳມເປັນທີ່ໜ້າເຫຼື້ອມໃສ ພະອົງຈຶ່ງນິມົນຂໍຟັງທຳສາມະເນນໄດ້ໃຫ້ໂອວາດຂອງພະພຸດທະເຈົ້າແກ່ພະເຈົ້າອະໂສກວ່າ "ຄວາມບໍ່ປະໝາດເປັນຄວາມ

ບໍ່ຕາຍ ແລະຄວາມປະໝາດເປັນທາງແຫ່ງຄວາມຕາຍ” ເມື່ອໄດ້ຟັງແລ້ວພະເຈົ້າອະໂສກກໍ່ເກີດຄວາມເຫຼື້ອມໃສໃນຄຳສອນ ຈຶ່ງຫັນມານັບຖືພະພຸດທະສາສະໜານັບຕັ້ງແຕ່ນັ້ນມາ.

The text is on King Asoka who killed his older and younger half-brothers of maternal side and became the king of Pāṭalīputta in BE 218. One day, the king saw Novice Nigrodha who was an arahant, had decent manners, and looked calm The king asked the novice to give him a sermon The novice taught him that Heedfulness was the way to the deathless and heedlessness was the way to death. After listening to the sermon, the king had the Buddhist religious faith and converted himself to a Buddhist.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๘)*
Upakhut Luang (*Phuk* 2)
Great Upagupta (Fascicle2)

EAP1398_VMS_1_0813

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນປີພ.ສ. ๘๑๗ ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ທຳການສະຫຼອງເຈດີ ๗๔,๐๐๐ ອົງ ເປັນເວລາເຈັດປີ ເຈັດເດືອນ ເຈັດວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພະອຸບປະຄຸດເຖລະທີ່ພຳນັກຢູ່ໃນທ້ອງມະຫາສະໝຸດ ໄດ້ຂຶ້ນມາຕ້ານພະຍາມານ ທັ້ງສອງໄດ້ຕໍ່ສູ້ກັນດ້ວຍກຳລັງລິດ. ໃນທີ່ສຸດ ພະຍາມານກໍຖືກຄວບຄຸມ ພະເຖລະໄດ້ຜູກຄໍພະຍາມານດ້ວຍຊາກສົບໝາຕິດກັບພູເຂົາພະສຸເມນ ຈົນພິທີການສະຫຼອງນັ້ນສຳເລັດສົມບູນ ພະເຖລະຈຶ່ງປ່ອຍພະຍາມານເປັນອິດສະຫຼະ.

In BE 218, King Asoka celebrated his 84,000 stupas for seven years seven months and seven days. At the time, Lord Mara appeared and created heavy rain to destroy the ceremony. Venerable Upagupta who resided in the ocean fought against Lord Mara. They both fought with their supernatural power. Finally, Lord Mara was under control. The Venerable tied Lord Mara's neck with a rotten corpse of a dog and attached them to the Sumeru Mount until the celebration was finished. Then, the Venerable set Lord Mara free.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๓)*
Upakhut Luang (*Phuk* 3)
Great Upagupta (Fascicle 3)

EAP1398_VMS_1_0814

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໃນປີພ.ສ. ๘๑๗ ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ທຳການສະຫຼອງເຈດີ ๗๔,๐๐๐ ອົງ ເປັນເວລາເຈັດປີ ເຈັດເດືອນ ເຈັດວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພະອຸບປະຄຸດເຖລະທີ່ພຳນັກຢູ່ໃນທ້ອງມະຫາສະໝຸດ ໄດ້ຂຶ້ນມາຕ້ານພະຍາມານ ທັງສອງໄດ້ຕໍ່ສູ້ກັນດ້ວຍກຳລັງລິດ. ໃນທີ່ສຸດ ພະຍາມານກໍຖືກຄວບຄຸມ ພະເຖລະໄດ້ຜູກຄໍພະຍາມານດ້ວຍຊາກສົບໝາຕິດກັບພູເຂົາພະສຸເມນ ຈົນພິທີການສະຫຼອງນັ້ນສຳເລັດສົມບູນ ພະເຖລະຈຶ່ງປ່ອຍພະຍາມານເປັນອິດສະຫຼະ.

In BE 218, King Asoka celebrated his 84,000 stupas for seven years seven months and seven days. At the time, Lord Mara appeared and created heavy rain to destroy the ceremony. Venerable Upagupta who resided in the ocean fought against Lord Mara. They both fought with their supernatural power. Finally, Lord Mara was under control. The Venerable tied Lord Mara's neck with a rotten corpse of a dog and attached them to the Sumeru Mount until the celebration was finished. Then, the Venerable set Lord Mara free.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๔)*
Upakhut Luang (*Phuk* 4)
Great Upagupta (Fascicle 4)

EAP1398_VMS_1_0815

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ພະນາມວ່າ ເຈົ້າ ມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໄປບວດເປັນພິກຂຸແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງພະສົງ. ໃນຂະນະນັ້ນ ພະອົງຍັງມີຫລານຜູ້ໜຶ່ງ ພະນາມວ່າ ອັກຄິທັດຕະພາມກຸມມານ ມີຄວາມປະສົງຢາກຈະບວດເປັນ ພະພິກຂຸເຊັ່ນດຽວກັນ ພະອົງຈຶ່ງໃຫ້ມະຫິນທະຣາຊະກຸມມານແລະອັກຄິທັດຕະພາມກຸມມານໄປ ບວດໃນສຳນັກຂອງພິກຂຸ. ສ່ວນພະນາງສັງຄະມິດຕາຣາຊະທິດາໃຫ້ໄປບວດໃນສຳນັກພິກຂຸນີຂອງ ນາງອຸບາລີເຖຣີ ຊຶ່ງເປັນປະທານພິກຂຸນີທັງຫລາຍ ເປັນຕົ້ນ.

King Asoka allowed his son and his daughter, Prince Mahinda and Princess Saṅgamitta, to be ordained as a monk and a female monk to be the heirs to Buddhism, according to monks' advice. The king also had a nephew named Aggidattabrahma who wished monkhood ordination as well. Therefore, the king let Prince Mahinda and Aggidattabrahma be ordained at the place of monks and let Princess Saṅgamitta be ordained at the place of female monks that was led by Upali Theri, the chief of female monks.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๕)*
Upakhut Luang (*Phuk* 5)
Great Upagupta (Fascicle 5)

EAP1398_VMS_1_0816

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຕິດສະມະຫາອຸປະຣາດ ພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະເຈົ້າອະໂສກມະຫາ ຣາດອອກບວດ. ວັນໜຶ່ງ ຕິດສະມະຫາອຸປະຣາດໄດ້ພົບກັບພະມະຫາໂຍນະກະທຳມະຣັກຂິຕະ ເຖລະໃນຂະນະທີ່ໄປເດີນປ່າ ແລະໄດ້ຂໍບວດເປັນພິກຂຸກັບພະມະຫາເຖລະ. ພິທີອຸປະສົມບົດຂອງ ຕິດສະມະຫາອຸປະຣາດຈັດຂຶ້ນທີ່ວັດອະໂສກາຣາມ ເມືອງປາຕະລີບຸດ ໂດຍມີພະເຈົ້າອະໂສກມະຫາ ຣາດເປັນຣາຊູປະຖຳ. ເມື່ອບວດເປັນພິກຂຸແລ້ວຈຶ່ງໄດ້ນາມສາຍາວ່າ ຕິດສະພິກຂຸ.

The text deals with monkhood ordination of Tissa, the great viceroy who was a younger brother of King Asoka. One day, Tissa met Venerable Mahāyonakadhammarakkhita while he was walking in a forest. He asked the Venerable to ordain him as a monk. His ordination ceremony was held at Asokaram monastery in Pāṭalīputta and was patroned by King Asoka. His ecclesiastic name was Tissa Bhikkhu.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ໒)*
Upakhut Luang (*Phuk* 6)
Great Upagupta (Fascicle 6)

EAP1398_VMS_1_0817

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການທຳສັງຄາຍະນາຄັ້ງທີ ๑, ຄັ້ງທີ ๘ ແລະຄັ້ງທີ ๙. ປະຖົມມະສັງຄາຍະນາຈັດຂຶ້ນ ຫລັງຈາກພະພຸດທະອົງດັບຂັນປະຣິນິບພານໄປແລ້ວ ๔ ເດືອນ ໂດຍມີພະມະຫາກັດສະປະເຖລະ ເປັນປະທານ ມີພະອໍລະຫັນ ๕๐๐ ອົງເຂົ້າຮ່ວມ ໂດຍມີພະເຈົ້າອະຊາດສັດຕູເປັນຜູ້ອຸປະຖຳ. ທຸຕິຍະ ສັງຄາຍະນາຈັດຂຶ້ນເມື່ອພະພຸດທະອົງສະເດັດນິບພານໄດ້ ๑๐๐ ປີ ພະມະຫາຍັດສະກຸນລະບຸດ ເຖລະເປັນປະທານສົງ. ຕະຕິຍະສັງຄາຍະນາຈັດຂຶ້ນເມື່ອພະພຸດທະອົງສະເດັດດັບຂັນປະຣິນິບພານ

ไปแล้ว ๘๑๒ ปีมีพะมะหาโมกคันลีบุดเถละเป็นปะทาน มีพะเจ้าอะโสกมะหาธาดเป็นผู้อุปะถำ. เมื่อกาบสังคายะบาถั้งที่ ๓ ธยบธ้อยแล้ว พะมะหาโมกคันลีบุดเถละและพะเจ้าอะโสกมะหาธาดได้จัดแบ่งพะสิงออกเป็น ๗ สาย ออกไปเผิยแผ่พะพุดทะสาสะหนาในดินแดนต่างๆ ในอาซิ.

The text is on the first three Buddhist Councils. The first Council was organized after four months of the Buddha's complete extinction. It was presided over by Venerable Mahākassapa, attended by 500 arahants, and patroned by King Ajātasattu. The second Council was held after 100 years of the Buddha's complete extinction and presided over by Venerable Mahāyassakulaputta. The third Council was organized after 218 years of the Buddha's complete extinction, presided over by Mahāmoggalliputta, and patroned by King Asoka. After the end of the third Council, Venerable Mahāmoggalliputta and King Asoka sent nine groups of missionary monks to spread the Teachings of the Buddha throughout Asia.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອุปะคุดหลวง (ผูก ๗)*
Upakhut Luang (*Phuk* 7)
Great Upagupta (Fascicle 7)

EAP1398_VMS_1_0818

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เนื้อในก่าวเถิงพะมะหาโสมะเถละและพะอุดตะระเถละได้รับแต่งตั้งให้เป็นพะทำมะทูดสายที่ ๗ เดินทางมาเผิยแผ่พะพุดทะสาสะหนาในดินแดนสุวันมะพูมหือาซิอาถะเม. เมื่อพะเถละทั้งสองมาเถิงสุวันมะพูม ก็พิบว่า ในดินแดนแห่งนี้มีผีเสื้อสะพุด ซึ่งเป็นแม่ยักที่เธ็ดให้ปะชาชินติมยู่ในถามย้านกิว เนื่องจากผีเสื้อสะพุดมักจับเด็กมาน้อยกินเป็นอาหาน พะเถละทั้งสองจึ่งปาบผียักนั้น แล้วส้างขวันและกำลังใจให้ปะชาชินหายย้านกิว โดยนำเอาพิมมะชาละสูด ซึ่งมีเนื้อหาว่าด้วยถามเห็นผิดมาเทสะหนา. ปะชาชินมีถามเยื้อมใสในถำสอน ได้พากันเบิ่งอาจาเถิงไตสะละมะถิม, สะมาหานสิน ๕ ได้พา

ກຸນລະບຸດມາບວດເປັນພິກຂຸແລະສາມະເນນ ເຮັດໃຫ້ພະພຸດທະສາສະໜາໄດ້ຕັ້ງຮາກເລິກລົງໃນ ດິນແດນສຸວັນນະພູມແລະຈະເລີນຮຸ່ງເຮືອງເລື່ອຍມາຈົນເຖິງປັດຈຸບັນ.

The text is on Venerable Sona and Venerable Uttara being appointed as the eighth missionary to spread the Teachings of the Buddha in Suvannabhūmi or Southeast Asia. When they both arrived in this region, they found out that a sea female ogre frightened people. She ate kids. The two monks defeated the ogre and encouraged spirits of the people by delivering a sermon of *Brahmajāla-sutta* that pertained to humans' false views. The people became faithful in the Teachings, vowed to the Triple Gems as their refuge, observed the five precepts, and led their sons to be ordained, resulting in the establishment of Buddhism having been deeply rooted in the region.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ຕ)*
Upakhut Luang (*Phuk* 8)
Great Upagupta (Fascicle 8)

EAP1398_VMS_1_0819

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສ່ວນຕົ້ນໄດ້ກ່າວເຖິງຕອນພະມະຫິນທະເຖລະພ້ອມດ້ວຍພະເຖລະອີກສີ່ອົງເດີນທາງໄປເຜີຍແຜ່ພະ ພຸດທະສາສະໜາໃນລັງກາທະວີບ. ໃນສ່ວນປາຍກ່າວເຖິງພະຣາຊະທິດາຂອງພະຍາວັງຄະຣາດ ແຫ່ງເມືອງວັງຄະຣັດຖະນະຄອນ ພະນາມວ່າພະນາງສີວະລີ. ພະນາງຖືກຂັບອອກຈາກເມືອງ ໄດ້ ແຕ່ງງານກັບພະຍາຣາຊະສີມີລູກຊາຍຊື່ເຈົ້າສີຫະພາຫຸກຸມມານແລະລູກສາວຊື່ວ່າພະນາງສີວະລີ. ເມື່ອສີຫະພາຫຸກຸມມານໃຫຍ່ມາ ໄດ້ພາເອົາພະມານດາແລະນ້ອງສາວໜີໄປເມືອງວັງຄະຣັດຖະ. ສ່ວນຝ່າຍພະຍາຣາຊະສີຍັງມີຄວາມອາໄລຢູ່ຈຶ່ງອອກຕາມຫາພັນລະຍາຂອງຕົນ ແລະທ່ຽວຂົບກັດ ຊາວບ້ານຈົນລົ້ມຕາຍເປັນຈຳນວນຫລາຍ. ພະຍາວັງຄະຣາດຈຶ່ງໄດ້ປະກາດຫາຜູ້ທີ່ມີຄວາມສາມາດ ອາສາຮັບຂ້າພະຍາຣາຊະສີນັ້ນ ສີຫະພາຫຸກຸມມານຈຶ່ງອາສາຂ້າພະຍາຣາຊະສີ ເຊິ່ງເປັນພໍ່ຂອງຕົນ ນັ້ນຕາຍ.

The first part of the text is on Venerable Mahinda and four monks spreading the Teachings of the Buddha in Sri Langka. The ending part of the text is on Princess Sivali, the daughter of King Vangkharat (Vaṅgarāja) of Vangkharattha Nakhòn. She was expelled from the city and married Lord Lion. They had a son named Sihabāhu and a daughter named Sivali. When Sihabāhu grew up, he took his mother and his sister to escape to Vangkharattha Nakhòn. Lord Lion looked for them and killed many people. King Vangkharat recruited someone capable to kill the lion. Sihabāhu volunteered to kill the lion, or his father.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๗)*
Upakhut Luang (*Phuk* 9)
Great Upagupta (Fascicle 9)

EAP1398_VMS_1_0820

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ເຈົ້າຊາຍວິໄຊຍະກຸມມານ ພະຣາຊະໂອລົດຂອງພະເຈົ້າສີຫະພາຫຸຣາດໄດ້ພົບກັບ ແມ່ຍັກຕົນໜຶ່ງຊື່ວ່າ ນາງກຸເວນນາຍັກຂີນີ ຊຶ່ງນາງໄດ້ແປງຮ່າງເປັນມະນຸດຍິງ ເມື່ອທັງສອງໄດ້ພົບ ກັນ ກໍເກີດມີໃຈປະຕິພັດຕິກາຫລຸມຮັກເຊິ່ງກັນແລະກັນ ຈຶ່ງໄດ້ອາໄສຢູ່ຮ່ວມກັນເປັນພັນລະຍາສາມີ. ໃນຄືນໜຶ່ງ ເຈົ້າຊາຍວິໄຊຍະກຸມມານໄດ້ຍິນສຽງດົນຕີ ຈຶ່ງຖາມນາງຍັກຂີນີວ່າ ສຽງທີ່ໄດ້ຍິນນັ້ນເປັນ ສຽງອັນໃດ? ນາງຍັກຈຶ່ງຕອບວ່າ ພະຍາຍັກສີຣິວັດຖຸພ້ອມດ້ວຍບໍລິວານທັງຫລາຍໄດ້ຈັດງານຫຼິ້ນ ມະໂຫລະສົບນາງຍັກຈຶ່ງບອກໃຫ້ເຈົ້າຊາຍວິໄຊຍະກຸມມານໄປຂ້າຍັກເຫລົ່ານັ້ນເພື່ອຍາດເອົາຊັບ ສົມບັດ. ເຈົ້າຊາຍວິໄຊຍະກຸມມານ ໄດ້ເອົາທະນູໄປຍິງຍັກເຫລົ່ານັ້ນຕາຍຈົນໝົດສິ້ນ ແລ້ວເອົາ ເຂົ້າຂອງຊັບສົມບັດມາເປັນຂອງຕົນ.

The text is on Prince Vijaya, the son of King Sihabāhu. He met a female ogre named Kuvena Yakkhini who was in a disguise of a woman. When they both met, they fell in love each other and lived together as a couple. At one night, Prince Vijaya heard sound of music and asked his wife what it was. She said

that it was from a celebration hosted by an ogre king named Sirivatthu and his servants. She told him to kill all the giants and taks their treasure. Thus, Prince Vijaya killed them all with his bow and took all their treasure.

Colophon: ลานที ๑ ໜ้า ๑: สังกาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๐ขึ้น ๗ ค่ำ วัน ฆ มื้เปิกเสัด ยาม กองๆาย ฆายมิ น้องสิมเด้ดพะเป้นเจ้าหั่คำฝ่ายหลัง ได้มิพะธาฉะสัดหาส้าๆ *ลำอุปะคุด หลวง* ไอ้กับสาสะฆา นิบพานะ ปัดจะโย โหตุ โม.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[67] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side.
Titles: *อุปะคุดหลวง (ผูก ๑๐)*
Lam Upakhut Luang (*Phuk* 10)
Great Upagupta (Fascicle 10)

EAP1398_VMS_1_0821

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เจ้าบับดุภาพะยะภุมมาน เป้นโอลิดของพะนางจิดตา ได้ลักเอ้านางปาลิภาลูกสาวของพะยาอะพะยะธาดไปอยู่นำ. พะยาอะพะยะธาดเป้นอ้ายพะนางจิดตา เซิ่งเป้นพะมานดาของเจ้าบับดุภาพะยะ. เมื่อพะยาอะพะยะธาดฉาบ ก็คิดอ่าเป้นโจน จิ่งยิกทับไปสู้รบ เมื่อได้ถามไถ่กันจิ่งรู้อ่าเป้นพูานฉายติน จิ่งจัดให้อะพิเสกสิมลิดกับพะนางปาลิภา แล้ออะพิเสกเจ้าบับดุภาพะยะภุมมาน ให้เป้นพะยาปิกถองบ้านเมืองแทนติน.

Prince Pandukābaya, the son of Princess Citta, kidnapped Princess Palika who was the daughter of King Abhaya as his wife. King Abhaya was the

67 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

older brother of Princess Citta who was the mother of Prince Pandukābaya. When King Abhaya knew that his daughter was kidnapped, he thought that the prince would be the thief. Thus, the king took his troops to fight against the prince and they eventually realized their relative status as an uncle and a nephew. Therefore, the king organized a wedding ceremony for the prince and the princess and appointed them to rule the kingdom.

Colophon: ลานที ๑ ໜ้า ๑: สังกาดได้ ๑๘๘๘ ตีอ ปีกิดสัน เดือน ๑๐ ຂึ้น ๗ ค่ำ อัน ๗ มื้เปิกเสัด ยาม ๓๐๗๗าย ໜายมี น้องสิมเด้ดพะเปันเจ้าหัถ่ายหลัง ได้มิพะธาฉะสัดหาส้าๆ *ลำอุปะคุด หลอๆ* ไอ้ภับสาสะหา นิบพานะ ปัดจะโย โหตุ โน.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[68] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *อุปะคุดหลอๆ (ผูก ๑๑)*
Upakhut Luang (*Phuk* 11)
Great Upagupta (Fascicle 11)

EAP1398_VMS_1_0822

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เนื้อในก่าอเถิงเลื่องพะยาภาภะอันนะติดสะมะหาธาด พะอิงมิพะโอลิด ๘ พะอิง พะนาม อ่า เจ้าอะพะยะคาม่ินิธาฉะกุมมานและเจ้าติดสะธาฉะกุมมาน. ในอันที่อะพะยะคามินิธาฉะกุมมานปะสูดนั้น ในเรือสะเพ้าที่พะอิงปะทับยู่เต้มไปด้อยเถื่องธาฉะบับบาภาน อันมิแก้อ ๗ ปะภาน และในอันนั้น ยังมิแม่ช้างโตหึ่งออกมาจาภ่าหิมมะพาน ได้เอิาลูก

68 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

ຊ້າງເຜືອກໂຕໜຶ່ງມາໄວ້ທີ່ຄຸ່ມໄມ້ຂ້າງສະນ້ຳແຫ່ງໜຶ່ງ ແລ້ວກໍໜີໄປ ຕໍ່ມາ ມີຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ກຸນດະລະ ໄດ້ໄປພົບລູກຊ້າງໂຕນັ້ນ ຈຶ່ງໄປລາຍງານໃຫ້ພະຍາກາກະວັນນະຕິດສະມະຫາຣາດຊົງຊາບ ພະຍາຈຶ່ງສັ່ງໃຫ້ໝໍຊ້າງໄປເອົາມາລ້ຽງໄວ້ໃນຣາຊະສຳນັກແລ້ວໃສ່ຊື່ວ່າ ກຸນດະລະ ຕາມຊື່ຂອງຜູ້ທີ່ໄປພົບເຫັນ.

The content is on King Kakavannatissa. He had two sons: Abhayagāmini and Tissa. On the day that Abhayagāmini was born, the king's junk was full of seven kinds of crystal. On the same day, a female elephant that had left the Himavanta forest left a baby elephant under a tree next to a pond before escaping. Later, a man named Kundala found the baby elephant and reported King Kakavannatissa. The king had his royal mahout take care of the baby elephant at his palace and gave it a name "Kundala," following the man who found it.

Colophon: ลานທີ ๑ ໜ້າ ๑: ສັงกาด ได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๐ขึ้น ๗ ค่ำ อัน ๗ มื้เปิกเสัด ยาม กองกาย ฆายมิ น้องสิมเดัดพะเปันเจ้าหัตถ์ฝ่ายหลัง ได้มิพะธาฉะสัดทาส้าง *ลำอุปะคุด ทลอง* ไว้กับสาสะฆา นิบพานะ ปัดจะโย โหตุ โน.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[69] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *ອุปะคุดทลอง (ผูก ๑๘)*
Lam Upakhut Luang (*Phuk* 12)
Great Upagupta (Fascicle 12)

EAP1398_VMS_1_0823

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

69 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ใบข่อๆที่พะยาอะพะยะคามิมิธาดสะเหวิยธาฉะสิมขัดยู่นั้น ยังมิพะยาติมหึ่ง พะนามอ่า พะยาพันลุกะทะมิธาดได้เถื่อมทับมาสู้ธิบเพื่อชิงเอิาเมิอๆ. พะยาอะพะยะคามิมิธาดจึ่งมิพะธาฉะโอๆการให้เสมาอำมาดทังหลายกะกงมอาวุดยุดโหปะกอมต่าๆๆ แล้วเถื่อมทับด้วยช้างแก้วกุมดะละไปต่สู้กับสัดตู. พะยาอะพะยะคามิมิธาดได้ยิงทะนูไปถิกปากพะยาพันลุกะทะมิธาดจิมสะหับ เสมาอำมาดจึ่งตัดคำพะยาพันลุกะทะมิธาดและเอิาหิวมาถวายแก่พะอิๆ. เมื่อฉะนะข้าเสิกแล้ว พะยาอะพะยะคามิมิธาดกำสะเด็ดกับคืนเมิอๆ และปิกคองด้วยหลักหิดสะพิดธาฉะทำ ๑๐ ปะการ และได้สร้างมะหาอิหาหลังหึ่งถวายให้แก่พะพุดทะสาสะหา มิชื่อ่า มะธิจิอัดตะมะหาอิหาน.

During the reign of King Abhayagāmini, King Panlukadamirat brought his troops to fight against King Abhayagāmini over the kingdom. King Abhayagāmini had his ministers prepare weapons and military equipment and bring his troops with his crystal elephant, Kundala, to defend the kingdom. Then the king went with to fight his enemy. The arrow of King Abhayagāmini shot King Panlukadamirat's mouth and King Panlukadamirat lost his consciousness. The ministers of King Abhayagāmini beheaded King Panlukadamirat and brought the head to their king. After having conquered the fighting, the king returned and governed his kingdom with the Ten Royal Virtues. He built and dedicated a monastery named Maricivatta Mahāvihāra to Buddhism.

Colophon: ลาบที ๑ ห้า ๑: สังกาดได้ ๑๘๘๘ ต็อ ปีกิดสัน เดือบ ๑๐ ข็น ๗ ถ่ำ อับ ๓ มื้เปิกเสัด ยาม กองๆาย ฬายมิ น้องสิมเด็ดพะเป็นเจ้าหัลำฝ่ายหลัง ได้มิพะธาฉะสัดหาส้าง *ลำอุปะคุด หลวๆ* ไอ้กับสาสะหา นิบพานะ ปัดจะโย โหตุ โน.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[70] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *อุปะคุดหลวๆ (ผูา ๑๓)*
Upakhut Luang (*Phuk* 13)
Great Upagupta (Fascicle 13)

70 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພິກຂຸທັງຫລາຍສະເດັດໄປບິນທະບາດທີ່ໝູ່ບ້ານໂກຕິຄາມ, ໂສນຸດຕະຣະ ຫົວໜ້າໝູ່ບ້ານພ້ອມດ້ວຍຊາວບ້ານ ໄດ້ນິມົນພະພຸດທະເຈົ້າແລະພິກຂຸທັງຫລາຍ ໄປ ສັນເຂົ້າໃນບ້ານຂອງຕົນ. ເມື່ອສັນເຂົ້າແລ້ວ ພະພຸດທະອົງໄດ້ໃຫ້ພະພັດທະຊິສະແດງອິດທິລິດ ໂດຍ ໃຫ້ຍົກເອົາປາສາດຫຼັງໜຶ່ງທີ່ຢູ່ໃຕ້ແມ່ນ້ຳຂຶ້ນມາວາງໄວ້ເທິງອາກາດ ເມື່ອນັ້ນພະພັດທະຊິຈຶ່ງເຂົ້າຊານ ສະມາບັດ ແລ້ວມຸດລົງໄປຍັງແມ່ນ້ຳຄົງຄາ ແລ້ວເອົາປາຍຕີນຄີບເອົາຍອດປາສາດຄ້ຳອັນນັ້ນ ຂຶ້ນໄປ ຕັ້ງໄວ້ໃນອາກາດ. ເມື່ອໂສນຸດຕະຣະໄດ້ເຫັນອິດທິລິດຂອງພະພັດທະຊິເຖລະແລະໄດ້ຟັງຄຳຂອງ ພະພຸດທະເຈົ້າແລ້ວກໍຍິ່ງມີຄວາມເຫື່ອມໃສ ແລ້ວປາດຖະຫນາຂໍໃຫ້ໄດ້ບວດເປັນພິກຂຸອົງໜຶ່ງທີ່ ປະກອບດ້ວຍອິດທິລິດ ເໝືອນດັ່ງພະພັດທະຊິເຖລະໃນອະນາຄົດຕະການ.

The Buddha and his disciples walked for alms-food at Kotigāma village. Sonuttara, the head of the village, followed by other villagers, invited the Buddha and his disciples to have a meal at his house. After the meal, the Buddha let Venerable Bhaddaji to show his magical power by lifting up a castle under the Ganga River. Venerable Bhaddaji meditated, drove into the river, and lifted up the castle in the air with his toes. When Sonuttara realized the Venerable's power and listened to the Teachings given by the Buddha, he became even more faithful and wished to be ordained as a monk to have such a magical power like Venerable Bhaddaji.

Colophon: ລາບທີ ๑ ໜ້າ ๑: ສັງກາດໄດ້ ๑๔๔๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๗ ມື້ເປີກເສັດ ຍາມ ກອງງາຍ ໝາຍມີ ນ້ອງສິມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ລຳອຸປະຄຸດ ຫລວງ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[71] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)

Script(s): Tham Lao

71 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๑๔)*
Lam Upakhut Luang(*Phuk* 14)
Great Upagupta (Fascicle 14)

EAP1398_VMS_1_0825

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອະພະຍະຄາມິນິຣາດ ມີພະຣາຊະສັດທາໃນພະພຸດທະສາສະໜາເປັນຢ່າງຍິ່ງ ໄດ້ສ້າງມະຫາ ຖູບເຈດີດ້ວຍດິນແລະອິດ ແຕ່ໃນລະຫວ່າງການກໍ່ສ້າງໃກ້ຈະສຳເລັດນັ້ນ ພະອົງເກີດມີພະຍາດທິ ໂລຄາ ປະຈຳຕົວຕາມໄວຊະລາຂອງພະອົງ ເມື່ອເປັນເຊັ່ນນັ້ນ ພະອົງຈຶ່ງໄດ້ກ່າວກັບພະຍາຕິດສະ ຜູ້ ເປັນນ້ອງຊາຍທີ່ຢູ່ໃນເມືອງທິຄະວາປີວ່າ ດູລາເຈົ້າຕິດສະ ບັດນີ້ ອ້າຍກໍເປັນພະຍາດທິໂລຄາ ລຳ ບາກຮ້າຍນັກ ອັນຈະມີຊີວິດຍືນຍາວບໍ່ຣາງມີຊະແລ ເຈົ້າຈຶ່ງຮັບເອົາຣາຊະສົມບັດບ້ານເມືອງໃນ ລັງກາທິບ ແລ້ວຕັ້ງຕົວເປັນພະຍາແທນອ້າຍເທົ້ນ. ອີກປະການໜຶ່ງ ເຮົາທັ້ງຫລາຍໄດ້ສ້າງມະຫາຖູບ ເຈດີ ເຈົ້າຈຶ່ງສືບສານສ້າງຕໍ່ດ້ວຍເທົ້ນ ເມື່ອນັ້ນ ພະຍາຕິດສະຜູ້ເປັນນ້ອງກໍຮັບເອົາຄຳພະຍາຜູ້ອ້າຍ ແຫ່ງຕົນ. ເມື່ອພະຍາອະພະຍະຄາມິນິຣາດເຖິງແກ່ກຳແລ້ວ ພະຍາຕິດສະກໍໄດ້ສືບສ້າງມະຫາຖູບ ເຈດີຈົນສຳເລັດ ເຊິ່ງປະດັບປະດາດ້ວຍຄຳແລະແກ້ວ ๗ ປະການ ເຮັດໃຫ້ເປັນມະຫາຖູບເຈດີທີ່ມີ ຄວາມວິຈິດແລະສວຍສົດງົດງາມທີ່ສຸດ.

King Abhayagāminirat had the most ardent faith in the Teachings of the Buddha and built a pagoda with soil and brick. When the construction was about to be completed, he got sick by his age. He therefore talked to King Tissa, his younger brother who lived in Digavapi, that he got sick and suffered from it. He considered his age not being long and asked his brother to enthrone the kingdom as a successor. He also asked him to continue the construction of the pagoda. King Tuissa accepted the invitation and King Abhayagāminirat passed away later. King Tissa eventually completed the construction of the pagoda as promised and decorated it with gold and seven kinds of crystal, making it the most beautiful pagoda.

Colophon: ลานທີ ๑ ໜ້າ ๑: สังฆาดได้ ๑๔๔๔ ตือ ปีภิดสัน เดือน ๑๐ ขึ้น ๗ ถ่ำ วัน ๗ มื้เปิกเสัด ยาม ๗๑๑าย ๒ายมี น้องสิมเดัดพะเป้นเจ้าหัถ่ำฝ่ายหลัง ได้มีพะธาะชะสัดหาส้าง *ล่ำอุปะคุด หลวง* ไว้กับสาสะหนา นิบพานะ ปัดจะโย โหตุ โน.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[72] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Lam Upakhut Luang* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *ອຸປະຄຸດຫລວງ (ຜູກ ๑๕)*
Lam Upakhut Luang(*Phuk* 15)
Great Upagupta (Fascicle 15)

EAP1398_VMS_1_0826

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງຕອນພະເຈົ້າອະໂສກມະຫາຣາດແຫ່ງເມືອງປາຕະລີບຸດ ໄດ້ສ້າງເຈດີ ๗๔,๐๐๐ ແຫ່ງ ແລະວັດອະໂສກາຣາມ ໄດ້ອຸປະຖຳພິກຂຸ ๒๐,๐๐๐ ອົງ ດ້ວຍປັດໄຈສີ່. ວັນໜຶ່ງ ພະເຈົ້າອະໂສກ ມະຫາຣາດໄດ້ຖວາຍມະຫາທານແກ່ພິກຂຸທັ້ງຫລາຍ ๗๔,๐๐๐ ອົງ ທີ່ວັດອະໂສກາຣາມ ແລ້ວຕັດ ຖາມປັນຫານີ້ວ່າ "ຂ້າແດ່ທ່ານຜູ້ຈະເລີນ ຊື່ວ່າພະທຳທີ່ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງໄວ້ແລ້ວມີ ປະມານເທົ່າໃດ?" ເມື່ອນັ້ນ ພິກຂຸທີ່ເປັນຕົວແທນຂອງຄະນະສົງກໍໄດ້ຖວາຍພະພອນວ່າ "ດູລາ ມະຫາຣາດ ອັນຊື່ວ່າ ພະທຳທີ່ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງໄວ້ແລ້ວນັ້ນ ວ່າໂດຍອົງມີ ๙ ອົງ ແລະ ວ່າໂດຍຂັນມີ ๗๔,๐๐๐ ພະທຳມະຂັນ."

The text is on King Asoka, the Great of Pāṭalīputta. He built 84,000 stupas and Asokaram monastery and patroned 60,000 monks with four requisites. One day, the king dedicated offerings to 84,000 monks at the monastery and asked them about the amount of the Dhamma given by the Buddha. The monk representative replied that the Buddha gave nine sections or 84,000 categories (*khandha*) of the Dhamma."

[72] 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Colophon: ลานที ๘๕ ໜ้า ๘: สังฆาดธาฉะได้ ๘๕๐๗ (ธอายสะง้า) ติอ ปีเม่ิงมิด เดือน ๔ ข้ึน ๔ ค่ำ วัน ฆ สัดทา ฆายมิ พะปิดตามะหาเฒธะเจ้ิา บุนทัน อัดสุอันมะพูมมาลาม มิใจใสสัดทาอัน ย่ิงใหย่จ่ิงได้สร้างหังสิ *อุปะคุด* ผูกติ้น ไว้กับพะพุดทะสาสะหฆา ตาบต่ เท้ิา ๕ พันพะอัดสา ขอให้ได้ดั่งคำมักคำปาดถะหฆาทุกสิ่งทุกปะการน คือ่า ให้ได้เถิงสุก ง ปะการน มินิธะพาน เป็นที่แล้อ ขอย่่าได้ถาดแด้อดั่งคำมักคำปาดถะหฆาแด่กำข้าเท้ิน. ข้าพะเจ้ิา ทิดยา บ้านจ่าน ใต้ เป็นผู้ฮฺบพะทำมะให้เป็นทาน สาทุ พันเต พะถะอา ธัดตะมะไตยัง สะธะนัง ถัดสามิ อะทัง สำมาสำพุดโท อะบาถะเต ภาเล.

Folio 25 on the verso side: In Sangkatrasa 2509, a *moeng mot* year (corresponding to a *hwai sanga* year), on the fourth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday),[73] [the writing was finished.] Father Monk Venerable Bunthan from Vat Suvannaphummaram had the most ardent religious faith and sponsored this manuscript [entitled] *Upakhut*, first fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires be fullfilled. May I reach the three states of happiness of with Nibbāna is the ultimate goal. I, Thit (ex-monk) Nya from Ban Chan Tai, wrote this manuscript as a Dhamma gift. *Sādhu bhante bhagavā ratanateyyaṃ saraṇaṃ gacchāmi ahaṃ sammāsambuddho anāgate kāle* (Well done! I may go to the Noble One and the Triple Gem for refuge. May I attain enlightenment in the future).

Date: BE 2509, a *hwai sanga* year (23 Feb 1966)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Father Monk Venerable Bunthan from Vat Suvannaphummaram
Titles: *อุปะคุดน้อย (ผูกติ้น)*
Upakhut Nòi (*Phuk* 1)
Small Upagupta (Fascicle 1)

EAP1398_VMS_1_0827

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

73 1329 Phalguna 4 = Saturday, 2 March 1968.

Description: ຫຼັງຈາກພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ຈັດງານສະຫຼອງເຈດີ ๗๔,๐๐๐ ອົງ ເປັນເວລາ ๗ ປີ ๗ ເດືອນ ๗ ວັນເປັນທີ່ຮຽບຮ້ອຍແລ້ວ ພະອົງໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ຄືເຈົ້າມະຫິນທະຣາຊະກຸມມານແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາໄປບວດເປັນພິກຂຸແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງພະສົງ. ໃນຂະນະນັ້ນ ພະອົງຍັງມີຫລານຜູ້ໜຶ່ງ ພະນາມວ່າ ອັກຄິທັດຕະພາມກຸມມານ ມີຄວາມປະສົງຢາກຈະບວດເປັນພະພິກຂຸເຊັ່ນດຽວກັນ ພະອົງຈຶ່ງໃຫ້ມະຫິນທະຣາຊະກຸມມານແລະອັກຄິທັດຕະພາມກຸມມານໄປບວດໃນສຳນັກຂອງພິກຂຸ. ສ່ວນພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໃຫ້ໄປບວດໃນສຳນັກພິກຂຸນີຂອງນາງອຸບາລິເຖລີ ຊຶ່ງເປັນປະທານພິກຂຸນີທັງຫລາຍເປັນຕົ້ນ.

After the seven years seven months and seven days of the celebration of the 84,000 stupas construction patroned by King Asokla, he allowed his son and his daughter, Prince Mahinda and Princess Saṅgamitta, to be ordained as a monk and a female monk to be the heirs to Buddhism, according to monks' advice. The king also had a nephew named Aggidattabrahma who wished monkhood ordination as well. Therefore, the king let Prince Mahinda and Aggidattabrahma be ordained at the place of monks and let Princess Saṅgamitta be ordained at the place of female monks that was led by Upali Theri, the chief of female monks.

Colophon: None
Date: 1966
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸປະຄຸດນ້ອຍ (ຜູກ ๔)*
Upakhut Nòi (*Phuk* 4)
Small Upagupta (Fascicle 4)

EAP1398_VMS_1_0828

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ກ່າວເຖິງຕຳນານພະພຸດທະເຈົ້າ ๘ ອົງ ຄືພະພຸດທະເຈົ້າໂຄຕະມະແລະພະສິອະຣິຍະເມດໄຕ ແລະ ຄຳທຳນາຍຈະເກີດໄພພິບັດ ๗ ປະການແກ່ມະນຸດໃນພາຍພາກໜ້າ ເວັ້ນໄວ້ແຕ່ຜູ້ທີ່ໃຫ້ທານ, ຮັກສາ

ສິນ, ເມດຕາພາວະນາແລະເຊື່ອໃນແກ້ວ ๓ ປະການ ກໍຈະລອດພົ້ນຈາກໄພອັນຕະລາຍຕ່າງໆ ເຫຼົ່ານັ້ນ.

The legend of two Buddhas: Gotama Buddha and Metteyya Buddha. The text also mentions the prophecy on eight upcoming disasters that will happen to human beings, except for those who practice alms-giving, observe the precepts, meditate, and believe in the Triple Gems.

Colophon: ลาบที ๑๗ ໜ้า ๑: เดือน ๙ แรม ๘ ค่ำ พุดทะบิอธะบาดสังกาดธาฆะได้ ๘ ร้อย ๓๐๔ (ภิงกับ จ.ส. ๑๘๓๔) ติอ ปีเต่าสัน มื้ร้องเป้า เดือน ๙ แรม ๘ ค่ำ พ่าอ่าได้วัน ๕ ตูดตั้ง. พะฆะหมาน มาทิยะปันยา มิใจใสสัดทาส้างพังสี *ตำบานพะเจ้าทัง ๘ พะอิง* ไอ้กับสาสะหมา พะพุดทะเจ้าตาบต่เท้าเข้าสู่นิธะพาน ก๋ข้าเกิ้น สาทุ สาทุ. ปะการ ๑ ติอผู้ข้าได้ส้าง ขอ ได้คำมักคำปาดถะหมาก๋ข้าเกิ้น. ปะการ ๑ พ่แม่ น้อง เอื้อย ลูกหลานอู่ถิน ขอให้หาย โพยไพอินตายทังมอน แด่ก๋ข้าเกิ้น. ปะการ ๑ ฝูงข้าทังหลายขอเอ้นจากบาบก๋าทัง ๕ ขอให้ ได้เห็นหน้าพะเจ้าอิงชื่อ่า พะเจ้าเมดไต แด่ก๋ข้าเกิ้น สาทุ สาทุ. ปะการ ๑ ฝูงข้าทังหลาย ทังพ่แม่ น้อง เอื้อย พะธิยา ลูกหลานอู่ถิน ฝูงข้าทังหลาย ถิดอันใดก๋ขอให้ได้ดั่งคำถิดแด่ก๋ ข้าเกิ้น.

Folio 16 on the recto side: On the second waning-moon day of the ninth lunar month, in Phutthabuarabat Sangkatrasa 2 hundred 304 (corresponding to CS 1234), a *tao san* year, a *huang pao* day, on the second waning-moon day of the ninth lunar month, the fifth day of the week (Thursday),[74] [the writing was accomplished] in the morning (6:00–7:30 o'clock). Pha Khanan Mathinya Pannya had the religious faith and sponsored this manuscript [entitled] *Tamnan Phachao Thang Sòng Pha-ong* to support the Teachings of the Buddha to last until I attain the Nibbāna. *Sādhu sādhu* (Amen, amen). Firstly, I made this manuscript, may I fulfill all my wishes. Secondly, may my parents, siblings, children, and grandchildren be safe from all kinds of danger. Thirdly, may we all escape the five kinds of sin and meet Mettey Buddha. *Sādhu sādhu* (Amen, amen). Lastly, may all wishes of my parents, my siblings, my wife, my children, and my grandchildren be fulfilled.

Date: CS 1234, a *tao san* year (21 Aug 1872)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Khanan Mathinya Pannya
Titles: *ตำบานมิหาบพะเจ้า ๘ พะอิง*
Tamnan Phachao Sòng Pha Ong
Chronicle of the Two Buddhas

74

EAP1398_VMS_1_0829

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 13 and 14 have a serious damage.

Description: ຕຳນານພະຍາທຳມິກະຣາດ (ພະຣາຊາຜູ້ຊົງທຳ) ໃນພາກເໜືອຂອງປະເທດໄທ. ເນື້ອໃນກ່າວເຖິງ ພວກລີສີທີ່ອາໄສຢູ່ທີ່ດອຍປູ່ເຈົ້າເຂົ້າໜວງ ປະກອບດ້ວຍມາເມສິຍາພະຕາ, ຜາສຸກໂກ, ສຸສະນະ ໄລຍະແລະອື່ນໆ. ມາເມສິຍາພະຕາລີສີເປັນພະເສດຖາ (ອ້າຍ) ຂອງພະນາງຈາມະເທວີກະສັດຕີຜູ້ ສ້າງເມືອງຫະຣິພຸນໄຊ. ດອຍປູ່ເຈົ້າເຂົ້າໜວງຕັ້ງຢູ່ບໍລິເວນຮອຍຕໍ່ຂອງສາມອານາຈັກໄດ້ແກ່ ອານາຈັກໄຕ, ອານາຈັກພວນແລະອານາຈັກເມືອງຊະວາ.

The legend of King Dhammikarāja (Meritorious King) in northern Thailand. The text mentions hermits inhabiting Pu Chao Khao Luang Mount. They were Mamesiyaphata, Phasukkho, Susanalaiya, and others. Mamesiyaphata Hermit was the older brother of Princess Camadevi, the founder of Hariphunchai kingdom. Dòi Pu Chao Khao Luang (mountain) was located at the interstices of three kingdoms: Müang Tai, Müang Phuan, and Müang Sua.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ตำนานพะยาทำมิกาะธาด*
Tamnan Phanya Thammikkarat
Legend of a Righteous King

EAP1398_VMS_1_0830

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54.9 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำนานพะยาทำมิกะธาด (พะธาชาผู้ชิงทำ) ในพากเพือ้ขอองปะเทดไท. เนื้อในก่าวเถิง พวกลิสีที่อาไสยู่ที่ดอยปู่เจ้าเข้าหวงปะกอบด้วยมาเมสิยาพะตา, ผาสุกโก, สุสะนะไลยะและอื่นๆ. มาเมสิยาพะตาลิสีเป้นพะเสดถา(อ้าย) ขอองพะนางจามะเทวิกะสัดติผู้ส้างเมืองหะริพุนไช. ดอยปู่เจ้าเข้าหวงตั้งยู่บ่ลิเวนธอยต่ขอองสามอานาจักได้แก่ อานาจักไต, อานาจักพวนและอานาจักเมืองชะวา.

The legend of King Dhammikarāja (Meritorious King) in northern Thailand. The text mentions hermits inhabiting Pu Chao Khao Luang Mount. They were Mamesiyaphata, Phasukkho, Susanalaiya, and others. Mamesiyaphata Hermit was the older brother of Princess Camadevi, the founder of Hariphunchai kingdom. Dòi Pu Chao Khao Luang (mountain) was located at the interstices of three kingdoms: Müang Tai, Müang Phuan, and Müang Sua.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໜังสือตำนาน (พะยาทำมิกาทะธาด)*
Nangsü Tamnan (Phanya Thammikkarat)
Legend of a Righteous King

EAP1398_VMS_1_0831

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 54.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at the right end.
Description: ตำนานพะยาทำมิกะธาด (พะธาชาผู้ชิงทำ) ในพากเพือ้ขอองปะเทดไท. เนื้อในก่าวเถิง พวกลิสีที่อาไสยู่ที่ดอยปู่เจ้าเข้าหวงปะกอบด้วยมาเมสิยาพะตา, ผาสุกโก, สุสะนะไลยะและอื่นๆ. มาเมสิยาพะตาลิสีเป้นพะเสดถา(อ้าย) ขอองพะนางจามะเทวิกะสัดติผู้ส้างเมืองหะริพุนไช. ดอยปู่เจ้าเข้าหวงตั้งยู่บ่ลิเวนธอยต่ขอองสามอานาจักได้แก่ อานาจักไต, อานาจักพวนและอานาจักเมืองชะวา.

The legend of King Dhammikarāja (Meritorious King) in northern Thailand. The text mentions hermits inhabiting Pu Chao Khao Luang Mount. They were Mamesiyaphata, Phasukkho, Susanalaiya, and others. Mamesiyaphata Hermit was the older brother of Princess Camadevi, the founder of

Hariphunchai kingdom. Dòi Pu Chao Khao Luang (mountain) was located at the interstices of three kingdoms: Müang Tai, Müang Phuan, and Müang Sua.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຕຳນານພະຍາທຳມິກກະຣາດ*
Tamnan Phanya Thammikkarat
Legend of a Righteous King

EAP1398_VMS_1_0832

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານທາດພະນົມທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝພຸດທະການພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກໄດ້ສະເດັດມາໃນດິນແດນເມືອງມະຣຸກະຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ๘ ປີ ๘ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງໜຶ່ງ ຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອີກຈຳນວນ ๔๘ ອົງ ມາປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັ້ງຫຼາຍ ແລະປະດິດສະຖານ ພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhòn Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkha city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: ลานທີ ๑๐ ໜ້າ ๔: ສີສີສະວັດດີ ຈຸນລະສັງກາດຣາຊະໄດ້ພັນ ๗ ຮ້ອຍ (ภิกษัย จ.ส. ๑๗๐๐) ຕິວ ປີ ກັດໃส้ ເດືອນ ๑๐ ลิง ๗ ค่ำ ມື้ ๗ ยามตูดซ้าย ก่ามิด ฮัน ๗ ยามตูดซ้าย ๒ายมิ ทิดทอง เมยชื่ สาวขำ ແລະລູກເຕົ້າຊູ່ຄົນ ໄດ້ມີໃจใสสัดทาได้สร้าง *ตำนานทาดพะนิม* ผูกนี้ ไว้กับสาสะหา

ພະຕະຖາຄົດເຈົ້າ ຕາບຕໍ່ເທົ້າຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິຣະພານແດ່ກໍ່ຂ້າເທີ້ນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທາ ນັ້ງ ປາຣະມັ້ງ ສຸກຂັ້ງ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນພະອົ້ງ ໑ ໃຫ້ໄດ້ເຖິງສັບພັນຍູຕະຍານ ມີນິຣະພານເປັນທີ່ ແລ້ວ ປະການ ໑ ອົ້ງສີອະຣິຍະເມດໄຕໂຍໂພທິສັດຈັກລົ້ງມາຕັດສັບພະຍູພາຍຂ້າງໜ້ານີ້ ຂໍຜູ້ຂ້າໄດ້ ເກີດ ພ້ອມນັ່ງຢູ່ລ້ອມແທ່ນແກ້ວບັນລັ້ງການ ຂໍໃຫ້ຮູ້ແຕ່ສີນແລະທານ ຮູ້ທັ້ງຊາດແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 10 on the verso side: Si Sisawat. In Chunlasangkatrasa thousand 3 hundreds (corresponding to CS 1300), a *kat sai* year, on the seventh waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), in the afternoon (12:00–13:30 o'clock), a *ka mot* day, the seventh day of the week (Saturday),[75] [the writing was accomplished] in the afternoon (12:00–13:30 o'clock). Thit (ex-monk) Thòng, his wife called Sao Kham, and their children had the religious faith and sponsored this manuscript [entitled] *Tamnan That Phanom* to support the Teachings of the Buddha to last until I attain Nibbāna. *Sudinnaṃ vatta me dānaṃ paramaṃ sukhaṃ* (May the alms that I have given be a condition leading me to Nibbāna which is the greatest bliss). May I become a Buddha in the future. May I attain Nibbāna. May I be reborn in the same period as Metteyya Buddha, the future Buddha. May I sit around his crystal throne. May I comprehend only morality and charity in my whole life.

Date: CS 1300, a *poek nyi* year (16 Sep 1938)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Thòng, his wife named Sao Kham, and their children
Titles: *ຕຳນານທາດພະນົມ*
Tamnan That Phanom
Chronicle of the Phanom Stupa

EAP1398_VMS_1_0833

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at the right end.

75 1300 Bhadrapada 22 = Friday, 16 September 1938. This day was, however, *huang khai* day.

Description: ตำนานดอยเต่าอ้างดิน เนื้อหาท่าวเถิงในสะไพพุดทะกาน พะพุดทะเจ้าพ้อมด้อยพิกขุ ๕๐๐ อิง โธมทังพะอานิมเถละเจ้า ได้สะเด็ดไปดอยแห่งหึ่งชื่อ่า ดอยเต่า เซิ่งเป็นสะถานที่ปะดิดสะถานพะเกสาทาดของพะพุดทะเจ้าทังหายในอะดิด. ที่นั้น พะพุดทะอิง ได้เทสะหนาโฒดบันดายักทังหายพ้อมด้อยห้าวจะตุโลกกาะบานทังสี่, เทวะดาและพะยา อิน. ต่มา พะเจ้าอะโสกมะหาธาดได้ส้างเจดิบันจุพะเกสาทาดนั้น. ในปี พ.ส. ๓๐๐ เจ้าพิกขุตินหึ่งและนางสุดชาดาผู้มีสัดทาในพะพุดทะสาสะหนาได้ทำนุบำลุงพะเกสาทาดเจ้านั้น. ท่านทังสองยังได้ธ่วมกันส้างพะพุดทะธูบอิงหึ่งด้วยแก้วมณีละกิดเธ็ดให้ปะชาชินเข้าใจผิดว่าทังสองทำมิดสาจานแก่กัน จึ่งเธ็ดห้าวผู้ใจบาบที่ปิกถองบ้านนั้นสั่งปะหานชิวิดนางสุดชาดา.

The chronicle of Dòi Tao Viang Din Mountain. In the Buddha's lifetime, the Buddha and his 500 disciples, including Venerable Ananda, travelled to a hill named Dòi Tao where the hair relics of previous Buddhas had been installed. There the Buddha delivered a sermon to giants, the four heavenly kings, deities, and God Indra. Later, King Asoka built a pagoda to protect the hair relics. In the Buddhist Era 800, a monk and a woman named Sutsada who had religious faith restored the hair relics. They also made a Buddha statue out of emerald. However, this caused a scandal among people of having sexual affairs. The immoral ruler of the city punished them with death penalty.

Colophon: ลานที ๑๗ ฬ้า ๑: ข้าพะเจ้า เพียอาธิยะลัดสี เป็นผู้ธิดจะบาเมิ ขุนนำแด่ บ่ได้เอิาค่าเต็มสังกาด ๑๘๗๙ ปีเม่งใส้ เดือน ๗ ออก ๓ ค่ำ มื้ธ้องสัน ยามกองวัด มื้ค่ำ ฬายมิ สาวบัว มิใจใสสัดทาส้าง *ตำนานดอนเต่า* ผูกมื้ ไว้กับสาสะหนาพะโคตะมะเจ้า ตาบต่เท้า ๕๐๐๐ พะวัดสา นิบพานะ ปัดจะโย โหนตุ โน สาทุสาทุ.

Folio 26 on the recto side: I, Phia Ariyalatsi, wrote this manuscript. May I share this merit because I did not take the full writing wage. In Sangkat (CS) 1279, a *moeng sai* year, on the third waxing-moon day of the sixth lunar month, a *huang san* day,[76] [the writing was accomplished] at the time of of the evening drum (15:00–16:30 o'clock). Sao Bua had the ardent religious faith and sponsored this manuscript [entitled] *Tamnan Dòn Tao* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no sādhu sādhu* (May this be a condition for us to reach Nibbāna. Amen, amen).

Date: CS 1279, a *moeng sai* year (23 Apr 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phia Ariyalatsi
Sponsor(s): Sao Bua
Titles: *ตำนานทาดดอนเต่าอ้างดิน*
Tamnan That Dòn Tao Viang Din
Legend of Dòn Tao Viangdin Stupa

76 1279 Vaisakha 3 = Monday, 23 April 1917. This day was, however, a *hap mot* day.

EAP1398_VMS_1_0834

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are severely damaged and torn.

Description: ຕຳນານພະທາດຊະກຸງ. ໃນຕຳນານກ່າວວ່າ ພໍ່ຄ້າສອງພີ່ນ້ອງຊື່ ຕະປຸດສະແລະພັນລິກະ ໄດ້ເດີນທາງໄປຄ້າຂາຍຍັງຊົມພູທະວີບ ລະຫວ່າງທາງໄດ້ພົບພະພຸດທະເຈົ້າເຊິ່ງຫາຕັດສະຮູ້ໃໝ່ໆ ໄດ້ຖວາຍເຂົ້າ ສັດຕຸຜົງແລະສັດຕຸກ້ອນແກ່ພະພຸດທະເຈົ້າ ທັງໄດ້ຖວາຍຕົວເປັນອຸປາສົກຮັບພະພຸດແລະພະທຳເປັນທີ່ເພິ່ງ ຕອນນັ້ນ ຍັງບໍ່ມີພະສົງເທື່ອ ຖືວ່າທັງສອງເປັນປະຖົມອຸປາສົກ ກຸ່ມທຳອິດທີ່ຖືຣັດຕະນະສອງ ຄືພຸດທະຣັດຕະນະແລະທຳມະຣັດຕະນະເປັນສະຣະນະ. ພໍ່ຄ້າທັງສອງ ຈຶ່ງຂໍຂອງທີ່ລະນຶກຈາກພະພຸດທະເຈົ້າ ພະພຸດທະອົງຈຶ່ງປະທານພະເກສາ (ເສັ້ນຜົມ) ໃຫ້ ๘ ເສັ້ນ ເມື່ອພໍ່ຄ້າທັງສອງໄປຮອດປະເທດພະມ້າແລະໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກຜູ້ປົກຄອງທ້ອງຖິ່ນ ຄືພະເຈົ້າໂອກາກະລະ ໄດ້ນຳເອົາພະເກສາທາດນັ້ນໄປປະດິດສະຖານໄວ້ທີ່ດອຍສິງຄຸດຕະຣະທີ່ປະດິດສະຖານພະເຈດີຫຼືພະທາດຊະກຸງໃນປັດຈຸບັນ.

The Chronicle of Sakung Stupa. Two merchant brothers called Tapussa and Bhillika travelled for goods trades in Jumbudippa. On the way, they met the Buddha who had recently attained Enlightenment. They offered milk-rice and honey-balls to the Buddha, volunteered themselves to be assistants, and took the Buddha and the Dhamma as refuge. Since there had not been a monk at that time, the two merchants were the first lay disciples who paid homage to the Double Gems – the Buddha and the Dhamma. They requested some souvenirs from the Buddha. The Buddha gave them his eight hairs. When they arrived in Burmar, they got help from the local ruler King Okakala who enshrined the hair relics at the hillside of Siṅguttara where Sakung stupa is located at the present-day time.

Colophon: ລານທີ ๑๔ ໜ້າ ๔: ສັງກາດຣາຊະ ๗๘ (ຄາດວ່າຈະເປັນປີ ຈ.ສ. ๑๐๗๘) ຕິວ ປີກາບສີ່ ເດືອນຈຽ ຂຶ້ນ ເພັ ๕ ມີ ສຳມະກັນຍາ ມີປະສາສັດທາສ້າງ *ທາຕຸກຸງ* ໄວ້ກັບສາສະໜາພະ [...] ຂະນ້ອຍຈຶ່ງພ້ອມຮຽນຕິວບໍ່ດີຢ່າ ທາຕຸກຸງ ທາຕຸກຸງ.

Folio 14 on the verso side: In Sangkatrasa 86 (possibly CS 1086), a *kap si* year, on the fifth waxing-moon day of the first lunar month,[77] Sammakannya had the religious faith and sponsored this manuscript entitled Thatukung to support the Teachings [...]. I have recently started to learn manuscript writing, so the letters were not good.

Date: CS 1086, a *kap si* year (1724)

77 1086 Margasirsha 5 = Monday, 20 November 1724.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sammakannya
Titles: *ທາດກຸ້ງ*
That Kung
Legend of Kung Pagoda

EAP1398_VMS_1_0835

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະບາດຮັ້ງຮຸ້ງ ກ່າວເຖິງປະຫວັດພະພຸດທະບາດດອຍຮັ້ງຮຸ້ງຫຼືພະພຸດທະບາດສີ່ຮອຍທີ່ວັດພະພຸດທະບາດສີ່ຮອຍ ເຂົາເວພະຣະບັບພິດ ເມືອງແມ່ຣິມ ແຂວງຊຽງໃໝ່ ປະເທດໄທ ເຊິ່ງເປັນທີ່ປະດິດສະຖານພະພຸດທະບາດຂອງພະພຸດທະເຈົ້າ ๔ ພະອົງ ໄດ້ແກ່ ພະພຸດທະເຈົ້າກະກຸສັນທະ, ພະພຸດທະເຈົ້າໂກນາຄະມະນະ, ພະພຸດທະເຈົ້າກັດສະປະ ແລະພະພຸດທະເຈົ້າໂຄຕະມະ. ເນື້ອໃນຍັງກ່າວເຖິງ ພະເຖລະອົງໜຶ່ງໄດ້ຝັນເຫັນຊີປະຂາວຕົນໜຶ່ງ ໄດ້ມາແນະນຳໃຫ້ໄປໄຫວ້ນະມັດສະການພະພຸດທະບາດຮັ້ງຮຸ້ງນັ້ນ.

The Chronicle of the Buddha Footprints at Hang Hung (Hawk Nest) Hill deals with the story of four Buddha's footprints at Vat Phra Phutthabat Si Ròi at Mount Vebhara, Mae Rim distict, Chiang Mai province, Thailand, where the four footprints of four previous Buddhas have been established. The four footprints belong to Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, and Gotama Buddha. The text also mentions a senior monk who dreamed about a white-dressed aescetic suggesting him pay respect to the footprints at Hang Hung Hill.

Colophon: ลาນທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๑๔ ຕົວ ປີເຕົ່າໃຈ້ ເດືອນ ๗ ออกใหม่ ๔ ค่ำ วัน ๗ มื้ากาบสันยามตูดซ้ายไขกองแลง ໝາຍມີ ແມ່ອອກເຖົ້າອີ່ອຸ່ນ ກັບລູກເຕົ້າຫລານເຫລັນຊູ່ຄົນ ມີໃຈໃສ ສັດທາສ້າງ *ຕຳນານພະຍາອິນ* ໄວ້ ຂໍໃຫ້ໄດ້ດັ່ງໃຈປະສົງຊູ່ອັນກໍ່ຂ້າເທີ້ນ ນິบพานัง ปะระมัง สุกขัง ทุวัง ทุวัง สาหุ.

Folio 1 on the recto side: In Chunlasangkat (CS) 1214, a *tao chai* year, on the fourth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *kap san* day,[78] [the writing was accomplished] between

78 1214 Jyestha 4 = Saturday, 22 May 1852. This day is indeed a *kap san* day.

the afternoonand the sunset drum (ca. 13:30 o'clock). Mae-òk Thao I Un, her children, and her grandchildren had the religious faith and sponsored this manuscript [entitled] *Tamnan Phanya In*. May our wishes be fullfilled. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ sādhu* (Nibbāna is the greatest bliss certainly, amen).

Date: CS 1214, a *tao chai* year (22 May 1852)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Thao I Un, her children, and her grandchildren
Titles: *ພະບາດຮັ້ງຮຸ້ງ*
Phabat Hang Hung
The Buddha's Footprints on Hanghung Mountain

EAP1398_VMS_1_0836

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານພະທັນຕະທາດ ກ່າວເຖິງ ພະຍາຄູຫະສິວະຍະ ໄດ້ນຳເອົາທັນຕະທາດ (ກະດູກແຂ້ວ) ມາ ບັນຈຸໄວ້ໃນພະເຈດີແຫ່ງເມືອງປາຕະລີບຸດ. ຕໍ່ມາ ເມື່ອພະຍາບັນດຸໄດ້ຂຶ້ນຄອງຣາດປົກຄອງເມືອງ ພະອົງ ເຫັນວ່າການບູຊາພະທັນຕະທາດນັ້ນເປັນສິ່ງງົມງວາຍໄຮ້ປະໂຫຍດ ເນື່ອງຈາກພະອົງຊົງ ນັບຖືລັດທິອື່ນ ຈຶ່ງສັ່ງໃຫ້ພວກຊີເປືອຍນຳເອົາພະທັນຕະທາດນັ້ນໄປເຜົາຖິ້ມ ແຕ່ເມື່ອພວກຊີເປືອຍ ເຜົາພະທັນຕະທາດນັ້ນກໍຍັງເໝືອນເດີມ ເຜົາບໍ່ໄໝ້ ຈຶ່ງເຮັດໃຫ້ຊາວບ້ານທີ່ນັບຖືສາສະໜາພຸດເກີດ ຄວາມເຫຼື້ອໃສສັດທາຍິ່ງໆຂຶ້ນ ຈຶ່ງພ້ອມກັນນ້ອມນຳເອົາເຄື່ອງສັກກາລະຕ່າງໆ ມາຂາບໄຫວ້ບູຊາ.

The Chronicle of the Buddha's Tooth Relics. King Gūhasivaya installed the Buddha's tooth relic in a pagoda in Pāṭalīputta. Later, King Pandu ruled the kingdom and considered the worship of the tooth relic useless because he believed in other religions. The king had nude ascetics burn the relic but the relic was unable to be destroyed. The incident made Buddhist people more faithful in the religion. They worshipped the relic with offerings.

Colophon: None
Date: 1850s
Script(s): Tai Tham (Lan Na)
Language(s): Lan Na, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ທັນຕະທາດ*
Thanta That
Relics of the Tooth

EAP1398_VMS_1_0837

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 58.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນາຣີທາດຊາດົກ ກ່າວເຖິງເລື່ອງອະດີດຕະຊາດຂອງພະໂຄຕະມະພຸດທະເຈົ້າ. ພະໂພທິສັດເຈົ້າເກີດເປັນຊາຍທຸກໄຮ້ຂີ້ນໃຈ ຊື່ວ່ານາລິທາດ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງຊີບ. ຕໍ່ມາ ດ້ວຍຄວາມສະຫຼາດ ແລະມີຄຸນນະທຳ ນາຣີທາດຈຶ່ງໄດ້ເປັນເສນາອຳມາດຂອງພະເຈົ້າມານະທາດ ແຫ່ງເມືອງພາຣານະສີ. ພະເຈົ້າມານະທາດມີອັກຄະມະເຫສີພະນາມວ່າພະນາງຈັນທະເທວີ ຜູ້ມີຮູບໂສມອັນງົດງາມເໜືອນດັ່ງນາງຟ້າ. ນາຣີທາດຖືກເສນາອຳມາດຄົນອື່ນໃສ່ຄວາມ ຖືກຫາວ່າຫຼິ້ນຊູ້ກັບພະນາງຈັນທະເທວີ ດ້ວຍຄວາມອິດສາ ຈຶ່ງຖືກພະເຈົ້າມານະທາດສັ່ງໃຫ້ປະຫານຊີວິດ.

Narithat Chadok deals with one of previous births of Gotama Buddha. He was reborn as a poor man named Narithat who earned by cutting and selling logs. Thanks to his intelligence and virtue, Narithat was appointed a minister of King Manadata of Pharanasi (Benares). The king had a queen named Canda who was as beautiful as an angel. Narithat was accused by jealousy of other minsters of having sextual affairs with the queen. Thus, he was executed by King Manadata.

Colophon: (๑) ลานที่ ๑ หน้า ๑: พุดทะสังกาด ๒๔๙๘ เดือน ๗ แรม ๑ ค่ำ วันจันที ๘ ข้าพะเจ้า สาวอุ่นเรือน บ้านดอน ได้มีใจใสสัดทาส้างหังสือผูกนี้ ขอุทิดส่วนกุสิลอันนี้ไปหาพ่ผู้จุติไปสู่บ่อะโลกหน้า ขอจิ่งได้สับพะละทานส่วนนี้ แด่ก่อข้าเทิ้น. สุทินนัง วัดตะ เม ทานัง อาสะวักขะยาอะหัง วัดตะ นิบพานัง โหตุ อะนาคะเต ภาเล. สาวอุ่นเรือน บ้านดอน ตาแสงผาโคมแขวงหลวงพะบาง.

(๘) ลานที่ ๘๔ หน้า ๘: ทำผูกนี้ผู้ใดเป็นอำมะตะกะถือเป็นบ้า ให้ห้างเคื่องบูชา ดั่งทำหากก่าวไว้นั้น ให้จิกสากหาเจ้าติบบ่อะสุด ให้มาเทสะหนาเทิ้น เจ้าติบจักเทสะหนานั้น ย่าให้เวั้นเสยสักติอเทิ้น. ผู้จักฟังกำให้ข่ำละเนื้อติบเสยแล้อ จำสิน ๕ จิ่งฟังเทิ้น ตายแล. ยาม ตูดซ้าย หมาย[มิ] พะอะหนานโพทิปันยาได้ส้างๆ *นาลิทาด* ไว้กับอ่อะพุดทะสาสะหนาพะโคตะมะเจ้า.

Colophons: (1) Folio 1 on the recto side: In Buddhist Era (BE) 2498, on the first waning-moon day of the seventh lunar month, a Monday, the second

[day of the week],[79] [the writing was finished.] I am Sao Unhüan from Ban Dòn who had the religious faith and sponsored this manuscript to dedicate this merit to my father who has left to the otherworld. May he receive this merit, please. *Sudinnaṃ vatta me dānaṃ āsavakkhayāvahaṃ vatta nibbānaṃ hotu anāgate kāle* (May the alms that I have given be a condition for us to reach Nibbāna in the future). Sao Unhüan from Ban Dòn, Tasaeng (sub-district) Phakhom, Luang Prabang province.
(2) Folio 24 on the verso side: This Dhamma manuscript is for lunatics. To recover from the insane symptom, the patients may prepare offerings as mentioned [in the manuscript] and invite a purified monk to give a sermon by reading every sentence of this text. The audience must clean their bodies and observe the Five Precepts as to be allowed to listen to the sermon. [The writing was accomplished] in the afternoon (12:00–13:30 o'clock). Pha Khanan Phothipannya sponsored this manuscript [entitled] *Nalithat* to support the Teachings of Gotama Buddha.

Date: BE 2498 (6 June 1955)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Unhüan from Ban Dòn; Pha Khanan Phothipannya
Titles: *ນາລີທາດ (ຜູກດຽວ)*
Nalithat (*Phukdiao*)
Nalidata (Single fascicle)

EAP1398_VMS_1_0838

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:Some folios are broken.

Description: ຕຳນານທາດພະນົມທີ່ ອັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝ ພຸດທະການພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກໄດ້ສະເດັດມາໃນດິນແດນເມືອງ ມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ๓ ປີ ๓ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງ ໜຶ່ງ ຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອົາກຈຳນວນ ๔๘ ອົງ ມາ

79 1317 Jyestha 16 = Monday, 6 June 1955.

ປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້ຳ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັງຫຼາຍ ແລະ ປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhòn Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkha city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: None
Date: 1950s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິທານທາດ*
Nithan That
Legend of the Relics

EAP1398_VMS_1_0839

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາກ່າວເຖິງ ພະໂພທິສັດເຈົ້າໄດ້ກຳເນີດມາເປັນພະຍາສິຣິຄຸຕະມະຫາຣາດຜູ້ປົກຄອງແຄ້ວ ມັນລະໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ. ພະໂພທິສັດເຈົ້າໄດ້ບຳເພັນປາຣະມີສາມສິບທັດ. ວັນໜຶ່ງ ພາມທັງແປດໄດ້ຂໍພະຣາຊະບັນລັງແລະເມືອງຂອງພະອົງ ພະອົງກໍໄດ້ສະຫຼະຣາຊະບັນລັງນັ້ນ ໃຫ້ແກ່ພວກພາມດ້ວຍພະໄທຍິນດີ ແລ້ວພາຄອບຄົວຂອງພະອົງໄປຢູ່ປ່າ. ຕໍ່ມາ ມີຍັກຕົນໜຶ່ງໄດ້ມາ ຂໍພະຣາຊະໂອລົດແລະພະຣາຊະທິດາຂອງພະອົງເພື່ອເປັນອາຫານ. ຍັກນັ້ນໄດ້ທູນແກ່ພະອົງວ່າ ຖ້າ ພະອົງພະຣາຊະທານພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ພະອົງຈັກໄດ້ເປັນພະພຸດທະເຈົ້າອົງໜຶ່ງ ໃນອະນາຄົດຢ່າງແນ່ນອນ.

The text is on a birth of Bodhisatta as King Siriguta who ruled Manla in the period of Kassapa Buddha. The Bodhisatta performed the three levels of the Ten Perfections. One day, eight Brahmins asked him for his throne and his kingdom. The king was willing to renounce them to the Brahmins and took

his family to live in a forest. One day, an ogre asked him for his son and his daughter to be his food. The ogre convinced him that the Bodhisatta would become a Buddha if he gave him the two children.

Colophon: ลานที ๘๕ ໜ້າ ๑: สัดตะบ์อธะบาด จุมละสังฆาดได้ ๑๘๑๔ ตือ ปีเต่ำใจ้ เดือน ๕ แฮม ๗ ค่ำ มื้กัดใส้ พ่ำว่าได้อัน ๆ ธิดจะมาแล้วอยามตูดตั้ง ໝายมิ สาวแก้ว ผิวเมย ข้อมกันมิใจใส สัดทาจิ่งส้างๆ *พะเจ้ำ ๑ (๑๐)* พะอิง ไว้กับสาสะหนาพะพุดทะเจ้ำ ตาบต่ำเพ้ำ ๕๐๐๐ พะอัดสา นิบพานะ ปัดจะโย โหตุ โน.

Folio 25 on the recto side: In chunlasangkat (CS) 1214, a *tao chai* year, on the ninth waning-moon day of the fifth lunar month, a *kat khai* day, the seventh day of the week (Saturday),[80] the writing was accomplished in the morning (6:00–7:30 o'clock). Sao Kaeo and her husband had the religious faith and sponsored this manuscript [entitled] *Phachao Sip Pha-ong* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1214, a *tao chai* year (18 May 1852)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Kaeo and her husband
Titles: *ນิไสพะเจ้ำ ๑๐ พะอิง (ผูกติ้น)*
NisaiPhachao Sip Pha-ong(*Phuk* ton)
The Ten Buddhas (Fascicle 1)

EAP1398_VMS_1_0840

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.9 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เมื่อพะเจ้ำสิธิลุดตะมะหาธาดได้ยินยักเอ้ำแมอนั้นกำมิพะไหยินดี. พะอิงจิ่งตัดแก่พะธาขะบุดแลพะธาขะทิดาว่า บ่ได้ໝายถวามว่าพ่บ่ธักลูก, ลูกสุดที่ธักของพ่, แต่พ่กำธักและปาดถะหนาพะสำมาสำโพทิยานเป้นอันยิ่ง. ดั่งนั้น พะอิงจิ่งตัดสินใจพะธาขะหานพะธาขะบุดและพะธาขะทิดาของพะอิงให้แก่ยักตินนั้น และได้ปะภาดเถิงเทบเทวาและพะแม่ทำละนิให้เป้นสักขิพะยานและธับธู้ในมะหาหานอันยิ่งใหย่ของพะอิง. เมื่อยักได้ธับ

80 1214 Caitra 24 = Tuesday, 13 Apil 1852.

ເອົາພະຣາຊະບຸດແລະພະຣາຊະທິດາກໍຂ້ຳກິນຕໍ່ໜ້າພະເຈົ້າສິຣິຄຸດຕະມະຫາຣາດນັ້ນເອງ ພະອົງກໍບໍ່ໄດ້ມີຄວາມຫວັ່ນໄຫວໃນພະໄທ ແຕ່ຍັງມີຄວາມຍິນດີໃນມະຫາທານອັນຍິ່ງໃຫຍ່ນັ້ນ.

When King Siriguta heard the ogre say that, he was delighted and spoke to his children that he always loved them but he wished Enlightenment. Then, he decided to give his children to the ogre and declared his great donation to deities and the Goddess of Earth. As soon as the ogre was given the children, he ate them right away before their father's eyes. However, the king was not anxious but still delighted with the great giving.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ມะหาสังฆาดได้ ๑๘๕๕ ตัว ปีก่าใส้ เดือน ๑๑ ขึ้น ๑๔ ค่ำ อัน ๗ มื้ ภาบสะง้า ฆายมิ สาอจันเพ็ง มิใจใสสัดทาจิ่งส้างฆังสีทานไว้กับสาสะฆาพะโคตะมะเจ้ามิ ลำพะเจ้าสิบพะอ๋ง ๘ ผูก ๑ ทานไปหาแม่ผู้จุดติไปสูบ๋ธะโลกภายหน้า ติกที่ธ้ายข๋ให้ได้ขึ้นสู่ที่ดิแด่ กำข้าเทิ้น นิบพานะ ปัดจะโย โหตุ โน ทุอัง ทุวัง นิดจัง.

Folio 26 on the recto side: In Mahasangkat (CS) 1255, a *ka sai* year, on the fourteenth waxing-moon day of the eleventh lunar month, the third day of the week (Tuesday), a *kap san*ga day,[81] Sao Chanpheng had the religious faith and sponsored this manuscript to support the Teachings of Gotama Buddha. This manuscript *Lam Phachao Sip Phaong*, the first fascicle of the total of two fascicles, was donated, so that the merit could be transferred to my late mother who has left to the other world. Even if she has been stuck in a place of suffering, please let her move to a good place. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

Date: CS 1255, a *ka sai* year (24 Oct 1893)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Chanpheng
Titles: *นิไสพะเจ้า ๑๐ พะอ๋ง (ผูก ๘)*
Nisai Phachao Sip Pha-ong (*Phuk* 2)
The Ten Buddhas (Fascicle 2)

EAP1398_VMS_1_0841

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

81 1255 Asvina 14 = Tuesday, 24 October 1893. This day is indeed a *kap sanga* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພຸດທະວົງ ໝາຍເຖິງ ວົງພະພຸດທະເຈົ້າທັງຫຼາຍ. ຫລັງຈາກໄດ້ບັນລຸພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງກໍຊົງພິຈາລະນາເຖິງບຸກຄົນຜູ້ທີ່ສົມຄວນຈະໄດ້ຟັງພະທຳມະເທສະໜາ ຂອງພະຕະຖາຄົດ. ລຳດັບນັ້ນ ພະພຸດທະອົງຊົງຄົດເຖິງອາລາລະດາບົດກາລາມະໂຄດແລະ ອຸທະກະດາບົດຣາມະບຸດ ຊຶ່ງພະພຸດທະອົງເຄີຍໄດ້ສຶກສາຫາຄວາມຮູ້ກັບອາຈານທັງສອງທ່ານນີ້ ແຕ່ ມີພະພົມອົງໜຶ່ງໄດ້ເຂົ້າມາກາບທູນວ່າ ອາຈານທັງສອງທ່ານນີ້ໄດ້ເສຍຊີວິດແລ້ວ ພະພຸດທະອົງຈຶ່ງ ຊົງລຳລຶກຄິດເຖິງເຫລົ່າປັນຈະວັກຄີທັງ ๕ ເຊິ່ງເຄີຍອຸປັດຖາກພະພຸດທະອົງໃນຄາວທີ່ກຳລັງບຳເພັນ ພຽນ ຈຶ່ງພິຈາລະນາດ້ວຍພະຍານກໍຊາບວ່າ ເຫລົ່າປັນຈະວັກຄີຢູ່ທີ່ປ່າອິສິປະຕະນະມະຣິຄະທາຍະ ວັນ ໃກ້ເມືອງພາຣານະສີ ມີໄລ່ຍະທາງ ๑๘ ໂຫຍດ ຊົງເຫັນວ່າເຫລົ່າປັນຈະວັກຄີທັງ ๕ ຈະສາມາດ ບັນລຸທຳໄດ້ຈຶ່ງສະເດັດໄປສະແດງປະຖົມມະເທສະໜາ ຄືພະທຳມະຈັກກັບປະວັດຕະນະສູດໂຜດ ປັນຈະວັກຄີ ທັງ ๕ ຈົນໄດ້ບັນລຸເປັນພະອະຣິຍະບຸກຄົນທັງໝົດ.

Buddhavaṃsa or lineages of Buddhas. After having attained Enlightenment, the Buddha considered people deserving to listen to his sermons. He thought about Ascetic Āḷāra Kālāma and Ascetic Udaka Rāmaputta who had been his teachers but a God Brahma told him that the teachers had passed away. Then, the Buddha thought of *Pañcavaggiya*, the five ascetics who had assisted him during his self-torment practice. With his divine sight, he knew that they lived in the Isipatana forest near Benares, 18 *yojana* distant. The Buddha considered that they could potentially attain a stage of the Dhamma. He went there and gave them the very first sermon known as *Dhammacakkappavattana-sutta*. After the sermon, all of them attained noble-one stages.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກຕົ້ນ)*
Phutthavong (*Phuk* ton)
Buddhavaṁsa (Fascicle 1)

EAP1398_VMS_1_0842

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະພຸດທະເຈົ້າໄດ້ຕັດເລື່ອງອະດີດຕະຊາດຂອງພະອົງແກ່ພະສາຣິບຸດວ່າ ປາງເມື່ອພະໂພທິສັດເກີດເປັນສຸເມທະພາມຢູ່ເມືອງອະມະຣະວະດີ ມີຊັບສົມບັດມະຫາສານ. ຄັ້ງໜຶ່ງ ສຸເມທະໄດ້ພິຈາລະນາເຫັນການເກີດໃໝ່ແລະຄວາມແຕກດັບຂອງຮ່າງກາຍນັ້ນເປັນທຸກ ຈຶ່ງໄດ້ສະຫຼະສົມບັດບວດເປັນດາບົດຢູ່ທີ່ປ່າຫິມມະພານ. ວັນໜຶ່ງ ສຸເມທາດາບົດເຫັນພະທີປັງກອນພຸດທະເຈົ້າພ້ອມດ້ວຍພະພິກຂຸສົງສະເດັດມາ ຈຶ່ງທອດກາຍຄວ້ຳຮາບໄປເທິງໜ້າຕົມ ເມື່ອພະພຸດທະເຈົ້າທີປັງກອນສະເດັດມາເຖິງ ສຸເມທະດາບົດນິມົນໃຫ້ພະອົງແລະພະສາວົກຍ່າງຢຽບເທິງກາຍຕົນ ແລ້ວຕັ້ງປະນິທານຂໍຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ພະພຸດທະເຈົ້າທີປັງກອນປະທັບຢືນຢູ່ເບື້ອງໜ້າ ແລ້ວພະຍາກອນວ່າ ພວກທ່ານທັງຫຼາຍ ຈຶ່ງເບິ່ງດາບົດຜູ້ນີ້ ເຂົາຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນໂລກນີ້ໃນອະສົງໄຂກັບນັບຈາກນີ້ໄປ ພະນາມວ່າ ໂຄຕະມະ.

The Buddha told his previous existence to Venerable Siriputta. The Buddha was once born as Sumedha Brahmin in Amaravadi ciy. He was wealthy. He considered rebirths and deceases of physical bodies suffering, he therefore renounced all his property and ordained himself as a hermit in the Himavanta forest. One day, Sumedha Hermit saw Dīpaṅkara Buddha and his disciples coming. He was faithful in them and laid his body down on the ground, facing with the earth. When they came close, he welcomed them to walk on his body and made a wish of Buddhahood. Dīpaṅkara Buddha stood in front of him and declared to his disciples that that hermit would become a Buddha called Gotama in the next eon (*kappa*).

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๘)*
Phutthavong (*Phuk* 2)
Buddhavaṁsa (Fascicle 2)

EAP1398_VMS_1_0843

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະທີປັ້ງກອນພຸດທະເຈົ້າ. ພະໂພທິສັດຊົ່ງປະສູດທີ່ຣໍາມະວະດີນະຄອນ ພະຣາຊະບິດາພະນາມວ່າ ພະເຈົ້າສຸເທວະຣາດ ແລະພະມານດາພະນາມວ່າ ພະນາງສຸເມທາເທວີ. ພະອົງຊົ່ງກະເສມສໍາລານຢູ່ ໃນປາສາດ ๓ ຫຼັງຊື່ວ່າ ຫັງສາ, ໂກນຈາ ແລະມະຍຸຣາ ນານເຖິງ ๑๐,๐๐๐ ປີ ມີພະມະເຫສີ ພະນາມ ວ່າພະນາງປະທຸມມາເທວີ ແລະມີພະສະໜົມ ๓๐๐,๐๐๐ ນາງ, ພະຣາຊະໂອລົດ ພະນາມວ່າ ອຸສຸພັກ ຂັນກຸມມານ. ໃນວັນໜຶ່ງ ທີປັ້ງກອນຣາຊະກຸມມານໄດ້ສະເດັດໄປຍັງສວນອຸທະຍານແລະໄດ້ທອດ ພະເນດເຫັນນິມິດທັງ ๔ ຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະສະມະນະ ພະອົງຈຶ່ງມີພະໄທສັງເວກ. ພະອົງໄດ້ສະເດັດອອກບວດແລະບໍາເພັນພຽນເປັນເວລາ ๑๐ ເດືອນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ສະແດງປະຖົມມະເທສະໜາທີ່ນັນທະອາຣາມ. ພະອັກຄະຣະ ສາວົກເບື້ອງຊ້າຍຊື່ວ່າ ສຸມັງຄະລະພິກຂຸ ແລະເບື້ອງຂວາຊື່ວ່າ ຕິດສະພິກຂຸ, ພຸດທະອຸປັດຖາກຊື່ວ່າ ສາຄະຕະພິກຂຸ, ພະອັກຄະຣະສາວິກາເບື້ອງຊ້າຍຊື່ວ່າ ພະນັນທະເຖຣີ ແລະເບື້ອງຂວາຊື່ວ່າ ພະສຸ ນັນທະເຖຣີ, ມີອຸບາສົກອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ຕະປັດສະແລະພະລິກາກະ, ມີອຸບາສິກາອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ສີຣິມາແລະໂສກາ. ພະທີປັ້ງກອນພຸດທະເຈົ້າມີພະວະຣະກາຍສູງ ๘๐ ສອກ ມີພະຊົນມາຍຸ ໄດ້ ๑๐๐, ๐๐๐ ປີ ຈຶ່ງໄດ້ສະເດັດດັບຂັນສູ່ພະປะຣິນິบพานที่นันทะอาราม.

Dīpaṅkara Buddha. He was born in Rammavadi Nakhòn. His father was King Sudevarāja and his mother was Queen Sumedhā. Prince Dīpaṅkara lived happily in three castles called Haṃsa, Koñcā, and Mayurā for 10,000 years. He had his wife called Princess Padummādevi, 300,000 concubines, and a son called Usubhakkhan. One day, Dīpaṅkara went to a garden and saw four signs: an old man, a sick man, a corpse, and a monk. He was sad and decided to ordain himself as a monk. He practiced for ten months, eventually attained Enlightenment, and became a Buddha. He delivered the first sermon at Nanda Monastery. His excellent left-hand disciple was Monk Sumaṅgala; his excellent right-hand disciple was Monk Tissa. His assistant was Monk Sāgata. His excellent left-hand female disciple was Female Monk Nanda. His excellent right-hand female disciple was Female Monk Sunanda . He had two assisting laymen: Tapassa and Phalikka. He had two assisting laywomen: Sirimā and Sokā. Dīpaṅkara Buddha was 80 cubits high and lived for 100,000 years. He passed away at the Nanda monastery.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *พุดทะวົງ (ผูภา ๓)*
Phutthavong (*Phuk* 3)
Buddhavaṁsa (Fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ປະຫວັດພະສຸມະນະພຸດທະເຈົ້າ. ສຸມະນະຣາຊະກຸມມານປະສູດໃນຣາຊະວົງແຫ່ງເມກຂະລະນະຄອນ ພະຣາຊະບິດາພະນາມວ່າ ພະຍາສຸທັດ ແລະພະຣາຊະມານດາພະນາມວ່າ ພະນາງສິຣິມາ. ສຸມະນະຣາຊະກຸມມານຊົງກະເສມສຳລານຢູ່ໃນປາສາດ ๓ ຫຼັງ ຊື່ວ່າ ສິຣິວັດທະນະ, ໂສມະວັດທະນະ ແລະອິດທິວັດທະນະ ນານເຖິງ ๗,๐๐๐ ປີ ມີພະມະເຫສີພະນາມວ່າ ພະນາງວະຕັງສິກາ ເທວີ ມີພະຣາຊະໂອລົດໜຶ່ງອົງ ຊື່ວ່າອະນຸປະມະກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ພະອົງກໍມີພະໄທສັງເວກ ຈຶ່ງໄດ້ສະເດັດອອກບວດແລະຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະອັກຄະຣະສາວົກາເບື້ອງຂວາ ຊື່ວ່າພະສະຣະນະເຖລະ ແລະເບື້ອງຊ້າຍ ຊື່ວ່າພະພາວິຕັດຕະເຖລະ, ພະອັກຄະຣະສາວົກາ(ພິກຂຸນີ) ๔ ອົງ ຄື ພະໂສນາເຖລີແລະພະອຸປະໂສນາເຖລີ, ພຸດທະອຸປັດຖາກ ຊື່ວ່າພະອຸເທນະເຖລະ, ມີອຸບາສິກາອຸປັດຖາກ ๔ ຄົນ ຊື່ວ່າ ອະຣຸນະແລະສະຣະນະ, ມີອຸບາສິກາອຸປັດຖາກ ๔ ຄົນ ຊື່ວ່າ ຈາຣາແລະອຸປາຈາຣາ.

Biography of Sumana Buddha. He was born in Mekkhala Nakhòn. His father was King Sudata and his mother was Queen Sirimā. Prince Sumana lived happily in three castles called Sirivaḍḍhana, Somavaḍḍhana, and Iddhivaḍḍhana for 9,000 years. He had his wife called Princess Vataṃsika and a son called Anūpama. He saw four signs (an old man, a sick man, a corpse, and a monk) and got sad. So, he decided to ordain himself as a monk, attained Enlightenment, and became a Buddha. His excellent right-hand disciple was Monk Sarana. His excellent left-hand disciple was Monk Bhāvitatta. He had two excellent female disciples: Female Monk Sonā and Female Monks Upasonā. His assistant was Monk Udena. He had two assisting laymen: Aruna and Sarana. He had two assisting laywomen: Cārā and Upacārā..

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๔)*
Phutthavong (*Phuk* 4)
Buddhavaṁsa (Fascicle 4)

EAP1398_VMS_1_0845

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະນາຣະທະພຸດທະເຈົ້າປະສູດໃນຣາຊະວົງກະສັດແຫ່ງທັນຍະວະດີນະຄອນ ພະຣາຊະບິດາ ພະນາມວ່າ ພະເຈົ້າສຸເທວະ ແລະພະຣາຊະມານດາ ພະນາມວ່າ ພະນາງອະໂນມາຣາຊະເທວີ. ພະອົງໄດ້ສະເທວີຍຣາຊະສົມບັດເປັນພະຍາປົກຄອງບ້ານເມືອງເປັນເວລາ ໙,ooo ປີ ມີປາສາດ ๓ ຫຼັງ ຄື ວິຊິຕະ, ວິຊິຕາວະແລະພິຣາມະ. ພະມະເຫສີ ພະນາມວ່າ ວິຊິຕະເສນາເທວີແລະມີນາງສະໜົມ ๑๘o,ooo ນາງ ແລະມີພະຣາຊະໂອລົດ ພະນາມວ່າ ນັນທຸດຕະຣະກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະສາມະນະ ພະອົງຈຶ່ງຮູ້ສຶກສະລົດໃຈ ແລະເກີດຄວາມເບື່ອໜ່າຍໃນຊີວິດທາງໂລກ ຈຶ່ງໄດ້ສະເດັດດ້ວຍພະບາດອອກນອດໃນສວນອຸທະຍານນອກພະນະຄອນ ມີບໍລິວານໄດ້ອອກນອດຕາມ ๑ ແສນຄົນ ພະອົງຊົງບຳເພັນພຽນເປັນເວລາ ๗ ວັນ ຈົນເຖິງວັນເພັງ ເດືອນ ๘ ພະອົງກໍໄດ້ຮັບເຂົ້າມາທຸປາຍາດຈາກພະນາງວິຊິຕະເສນາເທວີ ຜູ້ເປັນອັກຄະມະເຫສີເກົ່າ ເມື່ອເຖິງຕອນແລງພະອົງໄດ້ຮັບຫຍ້າ ๘ ກຳຈາກຄົນເຝົ້າສວນອຸທະຍານ ພະອົງນຳມາປູຮອງປະທັບນັ່ງທີ່ໂຄນໄມ້ສີມະຫາໂພ ແລະໄດ້ບຳເພັນຄວາມພຽນຕໍ່ຈົນໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນຄືນນັ້ນ.

Nārada Buddha was born in the royal family of Danyavati kingdom. His father was King Sudeva and his mother was Queen Anoma. The Prince was a successor to his father and ruled the kingdom for 9,000 years. He had three castles called Vijita, Vijitāva, and Birāma. He had his wife called Vijitasenā and 120,000 concubines. They had a son called Nanduttara. Nārada Bodhisatta saw four divine messengers: an old man, a sick man, a corpse, and a monk. He was sorrowful and fed up with his worldly life. So, he decided to walk to a garden outside the city, and, together with his 100,000 followers, ordained himself as a monk there. He practiced for seven days. On the full moon day of the sixth lunar month he ate madhupāyāsa rice offered by Vijitasenā, his former wife. In the afternoon, he received eight handfuls of cogon grass from a garden-watchman and used it as a seat under a Bodhi tree. He continued practiced, eventually attained Enlightenment, and became a Buddha at the night.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๕)*
Phutthavong (*Phuk* 5)
Buddhavaṁsa (Fascicle 5)

EAP1398_VMS_1_0846

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ພະສຸຊາຕະພຸດທະເຈົ້າຊົງປະສູດໃນຣາຊະວົງກະສັດແຫ່ງເມືອງສຸມັງຄະລະ ພະຣາຊະບິດາ ພະນາມ ວ່າພະເຈົ້າອຸກຄະຕະ ແລະພະຣາຊະມານດາພະນາມວ່າ ພະນາງປະພາວະດີ. ສຸຊາຕະຣາຊະ ກຸມມານ ຊົງກະເສມສຳລານຢູ່ໃນປາສາດ ๓ ຫຼັງ ຊື່ວ່າ ສິຣິ, ອຸປະສິຣິ ແລະສິຣິນັນທະ ນານເຖິງ ๗,๐๐๐ ປີ. ພະມະເຫສີພະນາມວ່າ ພະນາງສິຣິນັນທະເທວີ ແລະພະຣາຊະໂອລົດ ພະນາມວ່າອຸປະ ເສນກຸມມານ ໃນວັນໜຶ່ງ ພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ພະອົງ ຈຶ່ງມີພະໄທສັງເວກ ແລະໄດ້ສະເດັດອອກບວດແລະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ມີພະອັກຄະຣະສາວົກ ๘ ອົງ ຊື່ວ່າ ພະສຸທັດສະນະເຖຣະແລະພະສຸເທວະເຖຣະ, ພະອັກຄະຣະສາວິກາ ๘ ອົງ ຊື່ວ່າ ພະນາຄາເຖລີແລະ ພະນາຄະສະມາລາເຖລີ, ພຸດທະອຸປັດຖາກຊື່ວ່າ ພະນາຣັດທະເຖຣະ, ອຸບາສິກອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ສຸທັນຕະແລະຈິດຕະ. ພະພຸດທະເຈົ້າສຸຊາຕະມີພະວະຣະກາຍສູງ ๕๐ ສອກ ມີພະຊົນມາຍຸໄດ້ ๙๐,๐๐๐ ປີ ຈຶ່ງສະເດັດດັບຂັນເຂົ້າສູ່ປະຣິນິບພານທີ່ສີຣາຣາມໃນເມືອງຈັນທະວະດີນະຄອນ.

Sujāta Buddha was born in the royal family of Sumaṅgala Nakhòn. His father was King Uggata and his mother was Queen Pabhāvati. Prince Sujāta lived happily in three castles called Siri, Upasiri, and Sirinanda for 9,000 years. His wife was Sirinanda and his son was Upasena. One day, he saw four signs and got sad. Therefore, he ordained himself, attained Enlightenment, and became the Buddha. His two excellent disciples were Monk Sudassana and Monk Sudevaa. His two female excellent disciples were Female Monk Nāgā and Female Monk Nāgasamālā. His assistant was Monk Naraddha. His two assisting laymen were Sudanta and Citta. The Buddha was cubits high and lived for 90,000 years. He passed away at Sira monastery in Candavadi.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ພຸດທະວົງ (ຜູກ ໖)*
Phutthavong (*Phuk* 6)
Buddhavaṁsa (Fascicle 6)

EAP1398_VMS_1_0847

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະທຳມະທັດສີພຸດທະເຈົ້າຊົງປະສູດໃນຣາຊະວົງກະສັດແຫ່ງເມືອງສະຣະນະ ພະຣາຊະບິດາ ພະນາມວ່າ ພະເຈົ້າສະຣະນະ ແລະພະຣາຊະມານດາພະນາມວ່າ ພະນາງສຸນັນທະຣາຊະເທວີ. ທຳມະທັດສີຣາຊະກຸມມານ ຊົງກະເສມສຳລານໃນປາສາດ ๓ ຫຼັງ ຊື່ວ່າ ອະຣະຊະ, ວິຣະຊະ ແລະສຸທັດສະນະ ນານເຖິງ ๗,๐๐๐ ປີ ພະມະເຫສີພະນາມວ່າ ພະນາງວິຈິໂກລິເທວີ ແລະມີນາງສະໜົມ ๘๘๐,๐๐๐ ນາງ ພະຣາຊະໂອລົດພະນາມວ່າ ປຸນຍະວັດທະນະຣາຊະກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ພະອົງ ຈຶ່ງມີພະໄທສັງເວກແລະໄດ້ສະເດັດອອກບວດ ຊົງບຳເພັນພຽນເປັນເວລາ ๗ ວັນ ໃນວັນຖ້ວນ ๗ ໄດ້ຮັບເຂົ້ານາຫຸປາຍາດທີ່ພະນາງວິຈິໂກລິນຳມາຖວາຍ ແລ້ວຊົງຮັບຫຍ້າຄາ ๘ ກຳຈາກສີຣິວັດທະນະມານິບນຳມາຖວາຍ ແລ້ວໄດ້ນຳມາປູຮອງປະທັບນັ່ງໃຕ້ໂຄນຕົ້ນສີມະຫາໂພ ແລະໄດ້ຕັດສະຮູ້ພະໂພທິຍານໃນທີ່ນັ້ນ.

Dhammadassi Buddha was born in the royal family of Sarana Nakhòn. His father was King Sarana and his mother was Queen Sunanda. Prince Dhammadassi lived happily in three castles called Araja, Viraja, and Sudassana for 8,000 years. He had his wife called Vicikoli and 220,000 concubines. His son was Puṇyavaḍḍhana. When he saw four signs, he was sad and ordained himself as an ascetic. He practiced for seven days. On the seventh day, he was offered madhupāyāsa rice by Princess Vicikoli, his former wife. He was also offered eight handfuls of cogon grass by a young man Sirivaḍḍhana and placed them as his seat under a Bodhi tree. He attained Enlightenment and became a Buddha that night.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๗)*
Phutthavong (*Phuk* 7)

EAP1398_VMS_1_0848

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຕິດສະພຸດທະເຈົ້າ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າສັນທະແລະພະນາງປະທຸມາ ແຫ່ງກຸງເມກ ຂະຣະນະຄອນ ພະອົງມີປາສາດ ๓ ຫລັງເປັນທີ່ປະທັບ ປະກອບດ້ວຍ ຄູຫາເສລາປາສາດ, ເສນາ ປາສາດແລະນິສະພະປາສາດ ມີພະນາງສຸພັດທາເປັນອັກຄະມະເຫສີ ແລະມີນາງຣາຊະກັນຍາ ๓๓, ๐๐๐ ນາງ ພະໂອລົດມີ ພະນາມວ່າ ອານິນທະ. ພະອົງຊົງສະເຫວີຍຣາຊະສົມບັດໄດ້ ๗,๐๐๐ ປີ ເມື່ອ ພະໂອລົດອານັນທະປະສູດ ພະອົງຊົງເຫັນເທວະທູດທັງ ๔ ຈຶ່ງຊົງຂີ່ມ້າ ຊື່ວ່າ ໂສນຸດຕະຣະ ສະເດັດ ອອກບວດພ້ອມດ້ວຍບໍລິວານທັງຫລາຍໜຶ່ງໂກດ. ພະອົງຊົງບຳເພັນພຸງນເປັນເວລາ ๗ ເດືອນ. ເມື່ອ ເຖິງເດືອນ ๗ ເພັ້ງ ຕອນເຊົ້າ ໄດ້ສະເຫວີຍເຂົ້າມາທຸປາຍາດທີ່ທິດາຂອງເສດຖີ ຊື່ວ່າ ວິຣະ ອັນຢູ່ໃນ ບ້ານວິຣະຄາມ ນຳມາຖວາຍ ເມື່ອເຖິງຕອນແລງ ພະອົງໄດ້ຮັບຫຍ້າ ๗ ກຳຈາກຄົນເຝົ້າສວນຊື່ວ່າວິ ຊິຕະສັງຄາມະກະນຳມາຖວາຍ ພະອົງຊົງນຳມາປູຮອງປະທັບນັ່ງທີ່ໂຄນໄມ້ສີມະຫາໂພ ແລະໄດ້ ຕັດສະຮູ້ເປັນພະພຸດທະ ເຈົ້າໃນຕອນຮຸ່ງເຊົ້າ.

Tissa Buddha was the son of King Sanda and Queen Pathumma of Mekkhara kingdom. The Prince had three castles called Gūhāselā, Senā, and Nisaba and 33,000 concubines headed by Subhaddā, the main wife. His son was Ānanda. He lived as a royal family member for 7,000 years. When Subhaddā gave birth to his son, Ananda, he saw four divine messengers and rode on a horse named Sonuttara to, together with his one *koṭi* followers, ordain himself as an ascetic. He practiced for eight months. In the early morning on the full moon day of the sixth lunar month he ate madhupāyāsa rice offered by a daughter of a wealthy man named Vira from Virakham village. In the afternoon, he received eight handfuls of cogon grass from a garden-watchman named Vijitasaṅgāmaka. He placed the grass as a seat under a Bodhi tree. He attained Enlightenment and became a Buddha at dawn.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๗)*

Phutthavong (*Phuk* 8)
Buddhavaṁsa (Fascicle 8)

EAP1398_VMS_1_0849

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະເວດສະພູພຸດທະເຈົ້າ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າສຸປະຕິແລະພະນາງສິລະວະດີ ແຫ່ງກຸງ ອະໂນມະຣາຊະທານີ. ເຈົ້າຊາຍເວດສະພູຊະກຸມມານຊົງກະເສມສຳລານຄອງຄະລາວາດຢູ່ດົນນານ ๗,๐๐๐ ປີ ມີປາສາດ ๓ ຫຼັງ, ຊື່ວ່າ ຣູຈິ, ສູຣູຈິ ແລະຣະຕິວະຄະນະ ພະມະເຫສີພະນາມວ່າ ພະນາງ ສຸຈິດຕາເທວີ ແລະມີນາງສະໜົມ ๓๐,๐๐๐ ນາງ ພະຣາຊະໂອລົດພະນາມວ່າ ສຸປະພຸດທະຣາຊະ ກຸມມານ ວັນໜຶ່ງ ພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັ້ງ ๔ ພະອົງຈຶ່ງມີພະໄທສັງເວກແລະໄດ້ ສະເດັດອອກບວດມີບໍລິວານ ๗๐,๐๐๐ ຄົນຕາມສະເດັດອອກບວດ. ພະອົງຊົງບຳເພັນພຽນເປັນເວລາ ๖ ເດືອນ ຈຶ່ງໄດ້ຕັດສະຮູ້ໃນວັນເພັນ ເດືອນ ๖ ເວລາໃກ້ຈະຮຸ່ງແຈ້ງ. ພະພຸດທະອົງມີພະອັກຄະຣະ ສາວົກ ๘ ອົງ ຊື່ວ່າ ພະໂສນະເຖລະແລະພະອຸດຕະຣະເຖລະ, ພະອຸປະສັນຕະເປັນພຸດທະອຸປັດຖາກ, ພະອັກຄະຣະສາວິກາ ๘ ອົງ ຊື່ວ່າ ພະມາຣາເຖລີແລະພະສະມາຣາເຖລີ ເປັນຕົ້ນ.

Vessabhu Buddha was the son of King Supati and Queen Silavadi of Anoma kingdom. Prince Vessabhu lived happily in three castles called Ruci, Suruci, and Rativagana for 6,000 years. He had his wife calld Sucitta and 30,000 concubines. His son was Supabuddha. One day, he saw four signs and got sad. He decided to leave the worldly life and, together with his 70,000 followers, ordained himself as an ascetic. He practiced for six months, attained Enlightenment on the full moon day of the sixth lunar month at dawn, and became a Buddha. His two excellent disciples were Monk Sona and Monk Uttara. His assistant was Monk Upasanta. His two female excellent assistants were Female Monk Mara and Female Monk Samara.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๗)*
Phutthavong (*Phuk* 9)
Buddhavaṁsa (Fascicle 9)

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ພະກັດສະປະພຸດທະເຈົ້າ ພະພຸດທະອົງຊົງປະສູດໃນຕະກູນພາມແຫ່ງເມືອງພາຣານະສີ ພະຣາຊະບິດາພະນາມວ່າ ພົມມະທັດຕະພາມ ແລະພະຣາຊະມານດາ ພະນາມວ່າ ນາງທະນະວະດີພາມ ມະນີ. ເຈົ້າກັດສະປະຣາຊະກຸມມານຊົງກະເສມສຳລານໃນຄອງຄະລາວາດນານໄດ້ ๘,๐๐๐ ປີ ພະອົງມີພະມະເຫສີພະນາມວ່າ ນາງສຸນັນທະພາມເທວີ ໂອລົດຊື່ວ່າ ວິຊິຕະເສນກຸມມານ. ວັນໜຶ່ງ ພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ພະອົງ ຈຶ່ງມີພະໄທສັງເວກແລະໄດ້ລະທາງໂລກ ສະເດັດອອກບວດບຳເພັນພຽນຢູ່ໄດ້ ๗ ວັນ ກໍໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະອັກຄະຣະສາວົກອົງ ๘ ອົງ ຊື່ວ່າ ພະຕິດສະເຖລະແລະພະພາຣະທະວາຊະເຖລະ, ພະອັກຄະຣະສາວິກາ ๘ ອົງ ຊື່ວ່າ ພະອະນຸລາເຖລີແລະພະອຸຣຸເວລາເຖລີ, ພະສັບພະມິດຕາເຖລະເປັນພຸດທະອຸປັດຖາກ. ອຸບາສົກອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ສຸມັງຄະລະແລະຂະຕິກາຣະ, ອຸບາສິກາອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ນາງວິຊິຕະເສນແລະນາງພັດທາ. ພະກັດສະປະພຸດທະ ເຈົ້າມີພະວໍຣະກາຍສູງ ๘๐ ສອກ ມີພະຊົນມາຍຸໄດ້ ๘๐,๐๐๐ ປີ ຈຶ່ງ ສະເດັດດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານທີ່ສວນອຸທະຍານ ຊື່ວ່າ ເສຕະພະຍະ.

Kassapa Buddha was born in a family of Brahmin in Banares. His father was Brahmadata and his mother was Danavadi. Prince Kassapa spent in the worldly life for 2,000 years. His wife was Sunanda and his son was Vijitasena. One day, he saw four signs and got sad. He decided to ordain himself as an ascetic. He practiced for seven days, attained Enlightenment, and became a Buddha. His two excellent disciples were Monk Tissa and Monk Bharadavaja. His two female excellent disciples were Female Monk Anula and Female Monk Uruvela. Monk Sabbhamitta was his assistant. His two lay supporters were Sumaṅgala and Khatikāra. His two female lay supporters were named Vijitasena and Bhadda. The Buddha was 20 cubits high and lived for 20,000 years. He passed away at the garden of Setabhaya.

Colophon: None
Date: 1730s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະວົງ (ຜູກ ๑๐)*
Phutthavong (*Phuk* 10)
Buddhavaṁsa (Fascicle 10)

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:Many folios are seriously damaged.

Description: ພະກະກຸສັນທະພຸດທະເຈົ້າ ຊົງປະສູດໃນຕະກຸນພາມ ແຫ່ງພະນະຄອນເຂມະວະດີ ມີພະບິດາ ນາມ ວ່າ ອັກຄິທັດຕະພາມແລະພະມານດານາມວ່າ ນາງວິສາຂາພາມມະນີ. ກະກຸສັນທະກຸມມານ ກະເສມສຳລານຢູ່ໃນຄອງຄະລາວາດນານເຖິງ ๔,๐๐๐ ປີ ມີປາສາດ ๓ ຫຼັງ ຊື່ວ່າ ຣະຈິ, ສຸຣຸຈິ ແລະ ຣະຕິວະຄະນະ ພະຊາຍາ ຊື່ວ່າ ນາງວິໂຣຈະນີແລະມີນາງສະໜົມ ๓๐,๐๐๐ ນາງ ໂອລົດຊື່ວ່າ ອຸດອນກຸມມານ ເມື່ອພະໂພທິສັດໄດ້ເຫັນນິມິດ ๔ ປະການ ແລ້ວອອກບວດດ້ວຍລົດມ້າ ຊົງບຳເພັນ ພຽນຢູ່ ๗ ເດືອນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະອັກຄະຣະສາວົກອົງສຳຄັນ ຊື່ວ່າພະວິທຸຣະ ເຖລະແລະພະສັນຊິວະເຖລະ, ພະອັກຄະຣະສາວິກາ ๘ ອົງ ຊື່ວ່າ ພະສາມາເຖລີແລະພະຈຳປາເຖລີ, ພຸດທະອຸປັດຖາກ ຊື່ວ່າ ພະພຸດທິຊະເຖລະ, ອຸບາສົກອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ອັດຈຸກຄະແລະສຸມະນະ , ອຸບາສິກາອຸປັດຖາກ ๘ ຄົນ ຊື່ວ່າ ນາງນັນທາແລະນາງສຸນັນທາ. ພະກະກຸສັນທະພຸດທະເຈົ້າມີພະ ວໍຣະກາຍສູງ ๔๐ ສອກ ມີ ພະຊົນມາຍຸໄດ້ ๔๐,๐๐๐ ປີ ຈຶ່ງໄດ້ສະເດັດດັບຂັນເຂົ້າສູ່ປะຣິນິบพาน.

Kakusandha Buddha was born in a Brahmin family in Khemavadi Nakhòn. His father was Aggidata and his mother was Visakha. Prince Kakusandha lived in the worldly life for 4,000 years in the three castles: Raci, Suruci, and Rativagana. He had his wife called Virocani and 30,000 concubines. His son was Udon. The prince saw four signs and decided to leave the city with a carriage to ordain himself as an ascetic. He practiced for eight months, attained Enlightenment, and became a Buddha. His two excellent disciples were Monk Vidhura and Monk Sañjīva. His two female excellent disciples were Female Monk Sama and Female Monk Campa. His assistant was Monk Budhisa . His two layman supporters were Accugga and Sumana. His two female lay assistants were Nanda and Sunanda. The Buddha was 40 cubits high, lived for 40,000 years, and passed away to enter Parinibbāna.

Colophon: ลานที ๘๔ ໜ້າ ๘: จุนละสังฆาดได้ ๑๐๗ๆ ติอ ปีกาบยี่ ซิมะสาธะปันโยธามาทิปัดติ บ้าน เดือนดอนมุน ลิกิดตะไว้ค้ำชูสาสะໜาตาบห้าพันอัดสา.

Folio 25 on the verso side: In Chunlasangkat (CS) 1097, a *kap nyi* year (corresponding to a *hap mao* year),[82] Monk Jinasārapaññño from Ban Düan Dòn Mun wrote [this manuscript] to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1097, a *hap mao* year (1735)

Script(s): Tham Lao

Language(s): Lao, Pali

82 AD 1734/35.

Author: None
Scribe(s): Sinasarapannyo Ramathipatti from Ban Düan Dòn Mun village
Sponsor(s): Unknown
Titles: *[ພຸດທະວົງ]*
[*Phutthavong*]
[Buddhavaṁsa]

EAP1398_VMS_1_0852

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງຕອນເຈົ້າຊາຍສິດທັດຖະສະເດັດອອກບວດ. ເມື່ອເຈົ້າຊາຍສິດທັດຖະມີພະຊົນມາຍຸໄດ້ ๘๗ ພັນສາ ວັນໜຶ່ງ ພະອົງໄດ້ສະເດັດໄປສວນອຸທະຍານ ໃນລະຫວ່າງທາງໄດ້ເຫັນນິມິດ ๔ ປະການກ່າວຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ, ແລະສະມະນະ ພະອົງກໍເກີດທຳມະສັງເວກ ຈຶ່ງຕັດສິນພະໄທສະຫຼະຣາຊະສົມບັດແລະຊີວິດຄະລາວາດສະເດັດອອກບວດເປັນລືສີ. ກ່ອນຈະສະເດັດອອກຈາກປາສາດ ພະອົງໄດ້ສະເດັດໄປທອດພະເນດພະໂອລົດຄືຣາຫຸນທີ່ທ້ຳກໍປະສູດ ແລະພະນາງພິມພາພະຊາຍາທີ່ກຳລັງບັນທົມ(ນອນຫຼັບ). ເມື່ອຕອນທ່ຽງຄືນ ພະອົງໄດ້ຂີ່ມ້າກັນຖະກະພ້ອມດ້ວຍສັນນະຜູ້ຮັບໃຊ້ທີ່ຊື່ສັດ. ເມື່ອສະເດັດເຖິງແມ່ນ້ຳອະໂນມາ ຈຶ່ງໄດ້ລົງຈາກຫຼັງມ້າ. ພະອົງຕັດພະເກສາທີ່ຍາວງາມຂອງພະອົງດ້ວຍດາບແລະໃສ່ເສື້ອຜ້າທຳມະດາ ຖືບາດຂໍທານ ແລ້ວຕັດສັ່ງສັນນະເອົາມ້າກັບຄືນເມືອງ.

This text is on the renunciation of Prince Siddhattha at the age of 29. He saw four signs: an old man, a sick man, a corpse, and a monk, while relaxing in a garden. He got sad and decided to leave the worldly life. He ordained himself as a hermit. Before he left the castle, he secretly visited his newborn son, Rahula, and his wife, Yasodhara, who were both sleeping. At midnight, together with his Channa, his faithful servant, he rode his white horse called Kaṇṭhala and arrived Anoma river. He left the horse's back, cut his long hair, and donned simple clothes. He took an alms-bowl and begged for food. He asked Channa to return the horse back to the city.

Colophon: ลานທີ ๖๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๘๓๐๗ (ກົງກັບ ຈ.ສ. ๑๘๓๗) ຕິວ ປີກາບໃຈ້ ເດືອນ ๗ ຂຶ້ນ ๑ ຄ่ำ ວັນ ภ ยามตูดตั้ง ມີເຈົ້າມູນລະສັດທາ ໝາຍມີ ຊຸງໆຍຸ ຜິວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ *ພະເກສາທາຕຸກ້ຽ* ຜູກ[ນີ້]ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງປັນຍາທິກະສັບພັນຍູຕັນຍານ ກ່ຳຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທະນາມີ ໝາຍມີ ຊຸງພິມມາ ບ້ານຄົກວ່າ ເປັນຜູ້ຣິດຈະນາ.

Folio 31 on the recto side: In Chunlasangkatrasa 122806 (corresponding to CS 1286), a *kap chai* year, on the first waxing-moon day of the ninth lunar month, the seventh day of the week (Saturday),[83] [the writing was accomplished] in the morning (6:00–7:30 o'clock). Xiang (ex-novice) Nyu and his wife had the most ardent religious faith and sponsored this manuscript [entitled] *Pha Kesa ThatuKung* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the insight wisdom and get Enlightenment. *Sādhu sādhu anumodāmi* (Amen, amen, I rejoice). Xiang (ex-novice) Phomma from Khokva village was the scribe.

Date: CS 1286, a *kap chai* year (31 Jul 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Xiang (ex-novice) Phomma from Ban Khokva
Sponsor(s): Xiang (ex-novice) Nyu and his wife
Titles: *ພะເກສາທາດສະກຸ້ງ*
Phakesa That Sakung
Relics of the Hair at Sakung Stupa

EAP1398_VMS_1_0853

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.6 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພື້ນທາດພະນົມ ກ່າວເຖິງຕຳນານການກໍ່ສ້າງພະທາດພະນົມ ຫລັງຈາກພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິບພານໄປແລ້ວ ພະມະຫາກັດສະປະເຖລະພ້ອມດ້ວຍພະອໍລະຫັນ ๕๐๐ ອົງ ນຳເອົາພະອຸຣັງຄະທາດ (ກະດູກສ່ວນໜ້າເອິກ) ຂອງພະພຸດທະເຈົ້າໄປປະດິດສະຖານທີ່ພູກຳພ້ຳ (ແຂວງນະຄອນພະນົມປະເທດໄທ) ອັນມີທ້າວພະຍາຜູ້ປົກຄອງນະຄອນທັງ ๕ ເປັນປະທານ ຄື ພະຍາສຸວັນນະພິງຄາຣະ ເມືອງໜອງຫານຫລວງ, ພະຍາຄຳແດງ ເມືອງໜອງຫານນ້ອຍ, ພະຍາຈຸລະນີພົມມະທັດ ເມືອງຈຸລະນີພົມມະທັດ, ພະຍາອິນທະປັດຖະນະຄອນ ເມືອງອິນທະປັດ ແລະພະຍານັນທະເສນ ເມືອງສີໂຄດຕະບອງ. ເມື່ອນັ້ນ ພະຍາທັງ ๕ ໄດ້ສັ່ງໃຫ້ບໍລິວານຂອງຕົນປັ້ນດິນດິບກໍແລ້ວເຜົາໄຟຕາມຄຳແນະນຳຂອງພະມະຫາກັດສະປະເຖລະ ແບບພິມດິນນັ້ນມີຄວາມຍາວເທົ່າກັບຝ່າມືຂອງພະເຖລະ. ຄັ້ນປັ້ນດິນຮຽບຮ້ອຍແລ້ວ ກໍພາກັນຂຸດຂຸມກວ້າງ ๘ ວາ ເລິກ ๘ ສອກຂອງພະມະຫາກັດສະປະເທົ່າກັນທັງ ๔ ດ້ານ ພະຍາສຸວັນນະພິງຄາຣະເລີ່ມຂຸດກ່ອນເປັນປະຖົມມະເລິກ ແລ້ວພະຍາທັງຫລາຍກໍຂຸດຕາມລຳດັບຈົນຮຽບຮ້ອຍດີ ຈາກນັ້ນ ພະຍາທັງຫລາຍໄດ້ແບ່ງກັນກໍ່ພະທາດ

83 1286 Sravana 1 = Friday, 1 August 1924.

ໂດຍໃຫ້ພະຍາຈຸລະມະນີພົມມະທັດກໍ່ດ້ານຕາເວັນອອກ, ພະຍາອິນທະປັດຖະນະຄອນກໍ່ດ້ານໃຕ້, ພະຍາຄຳແດງກໍ່ດ້ານຕາເວັນຕົກ ແລະພະຍານັນທະເສນກໍ່ດ້ານເໜືອ. ພະຍາທັງ ๔ ໄດ້ກໍ່ຂຶ້ນເປັນ ຮູບເຕົາ ๔ ຫລ່ຽມ ສູງໄດ້ ๑ ວາ ຂອງພະມະຫາກັດສະປະ ແລ້ວພັກໄວ້ ໃຫ້ພະຍາສຸວັນນະພິງຄາຣະ ໄດ້ຮັບຜິດຊອບກໍ່ໃນສ່ວນເທິງຫຼືຍອດຂອງພະທາດ.

Phün That Phanom, the chronicle of the construction of the Phanom Pagoda. After the complete extinction of Gotama Buddha, Venerable Mahākassapa and 500 arahants brought the chase relics of the Buddha to install at the Phu Kampha hill (in Nakhòn Phanom province). The installation ceremony was presided by five kings of different cities: King Suvannabiṅgāra of Nonghan Luang, King Khamdaeng of Nonghan Noi, King Culanībrahmadatta of Culanībrahmadatta, King Indapattha of Indapattha, and King Nandasena of Sikhottabòng. The five kings had their followers make bricks according to Venerable Mahākassapa's advice. The bricks had the same size as Venerable Mahākassapa's palms. When the bricks were prepared, four sides were dug with two *va* (four metres) in width and two cubits in depth of the Venerable's body. King Suvannabiṅgāra started digging first and the other kings continued. Thereafter, they worked on constructing each side of the pagoda: King Culanībrahmadatta constructed the eastern side, King Indapatta constructed the southern side, King Khamdaeng constructed the western side, and King Nandasena constructed the northern side. The four kings continued constructing it into a squared structure with one-*va* height of Venerable Mahākassapa. Then King Suvannabiṅgāra worked on the top of the pagoda.

Colophon: ลานที ๘๐ ໜ້າ ๑: สังฆาด ๘๔๕๓ ปีจໍ อันจัน เดือน ๑๑ ขึ้น ๑๔ ค่ำ ยามกองแลง ໝายมี พ่ຄำ ขาว แม่ຄำขาว ลูกเต้า พ้อมกันมีใจใสสัดทาเป็นอันยิ่ง จิ่งพ้อมกันส้างยัง *อุลังฆะทาตุ* ผูกนี้ ไว้กับพะพุดทะสาสะหนาพะพุดทะโถตะมะเจ้า ขໍให้ผู้ข้าทังหลายได้ดั่งคำมักคำปาดถะหนาแห่งผู้ข้าทังหลาย ทุกาเมื่อทุกยาม แด่ทำข้าเทิ้น นิบพานะ ปัดจะโย โหตุ เม อะนาคะเต กาเล นิดจัง ทุวัง.

Folio 20 on the recto side: In Sangkat 2453, a *chò* year (the Year of Dog), a Monday, on the fourteenth waxing-moon day of the eleventh lunar month,[84] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Phò Khamsao and Mae Khamsao (father and mother of Khamsao), together with their children, had the most ardent religious faith and sponsored this manuscript [entitled] *Ulangkathattu* to support the Teachings of Gotama Buddha. May all our wishes and desires be always fulfilled. *Nibbāna paccayo hotu me anāgate kāle niccaṃ dhuvaṃ* (May this be a condition for me to reach Nibbāna in the future certainly and constantly).

Date: BE 2453, a *chò* year (17 Oct 1910)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

84 1272 Asvina 14 = Monday, 17 October 1910.

Sponsor(s): Phò Khamsao and Mae Khamsao (father and mother of Khamsao), together with their children.
Titles: *ພື້ນທາດພະນົມ*
Phün That Phanom
Legend of Phanom Stupa

EAP1398_VMS_1_0854

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໃນເນື້ອໃນສ່ວນຫລາຍເປັນຄາຖາພາສາບາລີມີທັ້ງໝົດ ໑໘ ບົດ ແລະແປເປັນພາສາລາວ. ຄາຖາເຫຼົ່ານີ້ ຈະມີລິດເດດແລະມີພະລານຸພາບໃນການປາບມານ ຫຼືໃຊ້ສູດປັດເປົ່າຂັບໄລ່ພູດຜີປີສາດ ທັ້ງຫລາຍຕະຫລອດເຖິງສິ່ງຊົ່ວຮ້າຍແລະສະນຸງດຈັ່ງໄຮໃຫ້ອອກໄປ.
The text contains eighteen Pali incantations and their Lao translations. These incantations hold strong power of defeating demons, driving away evil spirits, and warding off misfortune.
Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພะຫົວອົກ*
Pha Hua Ok
Relics of the Chest

EAP1398_VMS_1_0855

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 62.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical**

condition: The first folio is torn at the right end. The other folios are damaged and fragile.

Description: ກຳມະວາຈາເນື້ອໃນສ່ວນຫລາຍຂຽນເປັນພາສາບາລີ ໃຊ້ສູດໃນພິທີອຸປະສົມບົດ. ໂດຍທົ່ວໄປເວົ້າ ກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບົດ (ບວດພະ). ໃນພິທີນັ້ນພະພິກຂຸທີ່ກຳລັງ ຂໍອຸປະສົມບົດຕ້ອງຕອບຄຳຖາມ "ແມ່ນຫຼືບໍ່ແມ່ນ" ຫຼາຍຂໍ້ ທີ່ພະຄູ່ສູດຫຼືພະກຳມະວາຈາຈານແລະ ພະອະນຸສາວະນາຈານຖາມ.

Kammavācā (the formal words of an act). The text is mostly in Pali used for ordination ceremonies. In general, *Kammavācā* deals with sets of questions and answers uttered at the ceremonies in which monkhood candidates have to answer several yes-no questions raised by a chanter pair: Pha Kammavachanchan (Act-announcing teacher) and Pha Anusavanachan (Ordination proclaiming teacher).

Colophon: ลานที ๑๗ ໜ້າ ๑: ຈຸນລະສັ່ງກາດ ໄດ້ ๘๓๐ (ກົງກັບ จ.ส. ๑๘๓๐) ຕໍ ປີເປີກສີ ເດືອນ ๗ ແຮມ ๑๘ ຄ่ຳ ວັນ ๘ ມື້ກາບເສັດ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສົມເດັດຣາຊະຄູສີສຸມັງຄະລະປັນຍາ ວັດສະຫວັນຄະເທອະໂລກ ມີປະສາທະສັດທາເທລື້ອມໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ສັບ ກຳມະວາຈາ* ໄວ້ກັບສາສະໜາ ໃຫ້ກຸນລະບຸດເຈົ້າໄດ້ຮຽນສືບຕໍ່ເມືອໜ້າສືບສາສະໜາໄວ້ໃຫ້ຮຸ່ງເຮືອງ ກໍ້ຂ້າເທີ້ນ. ປະການ ๑ ຂໍໃຫ້ຜູ້ຂ້າມີປັນຍາອັນສະຫຼາດອາດຮູ້ໃນທຳມະປິຕະກະ ๗ ໝື່ນ ๔ ພັນຂັນ ໄວ້ ໃນຫົວອົກຜູ້ຂ້າ ໄດ້ແລ້ວຢ່າສ້ຽງຫລິງລືມ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນອະຣະຫັນຕາຕິນ ๑ ຊື່ວ່າ ຕິກຂະປັນຍາ ຈະມາພາຍໜ້າ ຂໍໃຫ້ເຂົ້າສູ່ສຳນັກພະເມດໄຕຍະເຈົ້າກໍ້ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດ ຈັ່ງ ທຸວັ່ງ ປະຣະມັ່ງ ສຸກຂັ່ງ.

Folio 16 on the recto side: In Chunlasangkat 230 (corresponding to CS 1230), a *poek si* year, on the twelfth waning-moon day of the seventh lunar month, the fourth day of the week (Wednesday), a *kap set* day,[85] the writing was accomplished at the time of the sunset drum (13.30–15.00 o'clock). Somdet Rasakhru Sisumangkhalapannya from Vat Savankhathevalok had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Kammavacha* to support the Teachings of the Buddha for Buddhist studies of people in new generations and for propagation of the religion. Firstly, may I excel and never forget all 84,000 categories in the Buddhist canon (Tipiṭaka). May I become an arahanta called Tikkhapaññā in the future. May I be present at the school of Metteya Buddha. *Nibbāna paccayo hotu me niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for me to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1230, a *poek si* year (17 June 1868)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Rasakhru Sisumangkhalapannya from Vat Savankhathevalok

Titles: *[ກຳມະວາຈາ]*

[*Kammavacha*]

85 1230 Jyestha 27 = Wednesday, 17 June 1868. This day is indeed a *kap set* day.

EAP1398_VMS_1_0856

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 35. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິໄສກຳມະວາຈາ ເປັນຄຳທີ່ໃຊ້ປະກອບພິທີສັງຄະກຳທີ່ຂຽນແບບນິໄສ ແລະໃຊ້ໃນພິທີອຸປະສົມບົດ. ເນື້ອໃນຂຽນເປັນພາສາບາລີແລະພາສາລາວ ອະທິບາຍຂັ້ນຕອນການບວດພະພິກຂຸ.

Nissaya Kammavācā is formal words of the act written in Nissaya style and used for ordination ceremonies. The text is in Pali and Lao and explains the process of monkhood ordination.

Colophon: ລານທີ ๓๓ ໜ້າ ๑-๘: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๗๗ ຕົວ ປີກາບສີ ເດືອນ ๑๘ ຂຶ້ນ ๗ ຄ่ຳ ມື້ເມ່ືງໃຄ้ ວັນ ๑ ລິດຈະນາແລ้ວຍາມກາອ໋ງາຍ ໝາຍມີ ສົມເດັດຣັດຕະນະປັນຍາ ກັບທັງມານດາປິດຕາ ຍາຕິ ວົງສາ ໝู่ພี่ນ้ອງສู่ຄົນ ໄດ้ພ้ອມກັນມີໃຈເຫລื้ອມໃສສັດທາເປັນອັນຍິ่ງ ຈิ่ງໄດ้ส้າງ *ນິດໄສສັບກຳມະ ວາຈາ* ນີ้ໄວ้ກັບສາສະໜາພะໂຄຕะມะເจ้ົາ ตาบต่ เท้ົา ๕๐๐๐ พะวัดสา ก๋ะข้าเท้ົ้น. สาทุ สาทุ อะธะทัมโต โทมิ นิบพานะ ปัดจะโย โทตุ อิมินา ปุนยะเตเชนะ อะธิยะเมดไตโย ปาปู นาติมะมะ สัมตีเภา ทำมัง ปับพะชัง ปาปุนาติ ติกขะปันโย มะหาเตโช มะหานุพาโอ มะหายะโส วิสาละโท สัดทา สัดติ ทิธิ โอดตับปะ พะทุสุดตะ จาถะ ปันยา กับจะตุปะติ สำพิทายานสี่ ขะละพินยาน ๗ ติโสวิชาทำ ๓ อัดถะอิโมกขะทำ ๗ ปะการ ดั่งนี้ก๋ะข้าเท้ົ้น สาทุ สาทุ อะทัง อะธะทัมโต โทมิ อะทัง มะธะนะกาเล อะมุนละโท สีละ ทานัง เภจิโล เภ ทะสาทิสา โทนตุ เม อะนาถะเต กาเล นิดจัง ทุวัง. สิมเดัดสิดทิปันยา เป็นผู้ลิดจะนา สาทุ สาทุ อะนุโมทามิ.

Folio 33 on the recto and verso sides: In Chunlasangkatrasa (CS) 1266, a *kap si* year, on the sixth waxing-moon day of the twelfth lunar month, a *moeng khai* day, the first day of the week (Sunday),[86] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Rattanapannya, his parents, his relatives, and his siblings had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Nisai Sap Kammavacha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Sādhu sādhu* (Amen, amen). *Arahanto homi nibbāna paccayo hotu* (May I become an Arahant. May this be a condition for Nirvana). *Iminā puññatejena ariyametteyyo pāpūnāti mama santike dhammaṃ pabbajjhaṃ pāpunāti tikkhapañño mahātejo mahānubhāvo*

86 1266 Karttika 6 = Sunday, 13 November 1904. This day was, however, a *huang khai* day.

mahāyaso visāradho saddhāsatti hiri ottappa bahusutta cāga paññā and *catu paṭisambhidāñāna sī chalabhiññāna hok tisovijādhamma 3 attha vimokkha dhamma 8* definitely. (May the power of this merit support me to reach the place of Ariya Metteyya Buddha. May I be ordained and attain the Dhamma with sharp wisdom, great power, great power, great dignity, and clever with faith, mindfulness, conscience, moral dread, liberality, great learning, wisdom, and the fourfold knowledge of analytic insight), the sixfold supernormal knowledge, the threefold knowledge, and he eight stages of release definitely). *Sādhu, sadhu* (Amen, amen!). *Ahaṃ arahanto homi ahaṃ maraṇakāle amullaho sīla danaṃ keciloke dasādisā hontu me anāgate kāle niccaṃ dhuvaṃ* (May I attain arahantship. May I not being lost when being about to die by the power of morality and giving. May people from ten directions come to me in the future, constantly and certainly). Somdet Sitthipannya was the scribe. Sadhu, sadhu, I rejoice.

Date: CS 1266, a *kap si* year (13 Nov 1904)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Sitthipannya
Sponsor(s): Somdet Rattanapannya, his parents, his relatives, and his siblings
Titles: *ນິດໃສສັບກຳມະວາຈາ*

Nisai Sap Kammavacha
Words of Kammavaca

EAP1398_VMS_1_0857

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃບເນື້ອໃບກ່າວເຖິງ ການປະພຶດປະຕິບັດກຳມັດຖານດ້ວຍການລະລຶກເຖິງຄຸນພະພຸດທະເຈົ້າ, ຄຸນພະທຳມະເຈົ້າ ແລະຄຸນພະສັງຄະເຈົ້າ. ພຸດທານຸສະຕິ ຄື ການນ້ອມຈິດລະລຶກຄິດເຖິງພະຄຸນ ๙ ປະການຂອງພະພຸດທະເຈົ້າ. ທຳມານຸສະຕິ ຄື ການລະລຶກເຖິງຄຸນຂອງພະທຳ ຊຶ່ງເປັນໂອວາດແລະຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າ ມີ ๖ ປະການ. ສັງຄານຸສະຕິ ຄື ການລະລຶກເຖິງຄຸນຂອງພະສົງທີ່ໄດ້ທຳຄຸນງາມຄວາມດີ ມີ ๙ ປະການ.

The text is on meditation by contemplating the vitues of the Buddha, the Dhamma, and the Sangha. Buddhānussati is a contemplation on the nine virtues of the Buddha. Dhammānussati is a contemplation on the six virtues of the Dhamma ot the Teachings of the Buddha. Saṅghānussati is a contemplation on the nine virtues of well-behaved monks.

Colophon: ลาบທิ ๑ ໜ้า ๑: ຈຸบละสังกาดได้ธ้อยเอัด (ภิงภับ จ.ส. ๑๑๐๑) ติอ ปีธับใถ้ เดือบจุง ออภ ๑๓ ถ่ำ วับ ๕ ยามแถ่ใภ้ห่งๆ หิอพั่บายธ้อย มิสัดหาส้างทำ *กำมะถาบ* ไอ้เท่านี้ ยังไปบ่ธะมอบเพื่อ. ขໍให้ได้เถิงมักถะยาบ ขໍให้ได้เถิงนิธะพาบเป้บที่แล้อ ขໍให้ได้ย่างเอ้าสู่อุงแก้อ คือ่า นิธะพาบ อับจักมาพาย[ໜ้า]ย่าสิงใส กำแด่ข้าเท้ิบ.

Folio 1 on the recto side: In Chunlasangkat one hundred and one (corresponding to CS 1101), a *hap khai* year, on the thirteenth waxing-moon day of the first lunar month, the fifth day of the week (Thursday),[87] [the writing was finished] at the time of the forenoon horn (10:30–12:00 o'clock). Hua Phò Nai Hòi (lieutenant) faithfully sponsored this manuscript [entitled] *Kammathan* which is not accomplished yet. May I attain *maggañāṇa* (the path of knowledge), *phalañāṇa* (fruition of knowledge), and Nibbāna or the crystal city in the future.

Date: CS 1101, a *hap khai* year (1739)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Phò Nai Hòi (lieutenant)
Titles: *กำมะถาบ*
Kammathan
Kammaṭṭhāna (Meditation Exercises)

EAP1398_VMS_1_0858

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: พิทิถาละอะหลาอุ เป้บพิทิกำหาๆสาสะหฺาที่จัดขึ้บยู่ใบอัดโดยพุดทะสาสะบิกะอิบ. พิทินี้จัดขึ้บก่อบพะพิกขุสิงจะเอ้ำจำอัดสา. กาบบูชาพะลัดตะบะไตด้อยเถื่องบูชาพายใบ และพายบอก. เถื่องบูชาพายใบ ได้แก่ ฮับห้า, ชีอิดและกาบปะติบัด. เถื่องบูชาพายบอก ได้แก่ ดอกไม้ทูบทุบ ฒากพู อาๆไอ้ต่ำห้าพะลัดตะบะไต แล้อทำกาบถาละอะสิมมาพะพุด, พะทำและพะสิง.

มะหาสังกาด ก่าอเถิงถอามเป้บไปขอุงสาสะหฺาพะพุดทะเจ้ำโถตะมะเธิานี้ เมื่อล่อุงไปได้ ๕๐๐ ปี จะหาพิกขุนิ บ่ได้, เมื่อล่อุงไปได้ ๑,๐๐๐ ปี จะบ่มิพะอะธะพับให้กาบไหอ้, เมื่อ

87 1101 Margasirsha 13 = Sunday, 13 December 1739.

ລ່ວງໄປໄດ້ ๘,๐๐๐ ປີ ຈະຫານັກປາດຜູ້ສະຫຼວສະຫຼາດນັ້ນ ບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๓,๐๐๐ ປີ ຈະຫາພະສົງໃຊ້ຈີວອນນັ້ນກໍບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๔,๐๐๐ ປີ ຈະຫາວັນອຸໂບສົດນັ້ນບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ๕,๐๐๐ ປີ ຈະມີແຕ່ຜູ້ເອົາຜ້າເຫຼືອງນ້ອຍໆຫ້ອຍໄວ້ເທິງບ່າ ກໍສຳຄັນວ່າເປັນພິກຂຸ. ເມື່ອສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້າໄປລ່ວງໄປແລ້ບໍລິບູນ ພະສີອະຣິຍະເມດໄຕກໍຈະເດັດລົງມາຈາກສະຫວັນຊັ້ນດຸສິດ ແລະມາອຸບັດຂຶ້ນໃນໂລກ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ.

Kharava Luang ceremony is organized at monasteries by laypeople before the Buddhist Lent. They worship the Triple Gems with inner and outer offerings. Inner offerings are the *Pañca khandha* (the five groups of existence), their lives, and their practices. Outer offerings are flowers, incense sticks, candles, nuts, and betels placed in front of the Triple Gems. Then, they pay homage to the Buddha, the Dhamma, and the Sangha.

Maha Sangkat Luang is on prophecy of future Buddhism. After the 500th year of the Buddhist religion, there will not be a female monk. After the 1000th year of the Buddhist religion, there will not be arahant monks. After the 2000th year of the Buddhist religion, there will not be Buddhist scholars. After the 3000th year of the Buddhist religion, there will not be a monk who wears robes. After the 4000th year of the Buddhist religion, there will be nobody who follows the *Uposatha* precept. After the 5000th year of the Buddhist religion, a figure only covered with a small piece of robes is considered a holy monk. At the end of Gotama Buddha's religion, Metteyya Buddha will be reborn and spread his religion.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາສັງກາດ*
Maha Sangkat
Great Era

EAP1398_VMS_1_0859

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 57.6 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະກຶດ ໝາຍເຖິງ ຕົ້ນກຳເນີດຂອງຄວາມຄິດເລື່ອງຄວາມເຊື່ອກ່ຽວກັບພິທີສຳລັບຄົນຕາຍແລະ ການເຜົາສົບ. ເນື້ອໃນເວົ້າເຖິງ ຈຸດເລີ່ມຕົ້ນຂອງໂລກ ເມື່ອພະພຸດທະເຈົ້າເກີດເປັນກະສັດອົງໜຶ່ງ ຊື່ວ່າພະຍາສະມັນຕະຣາດ ປົກຄອງສີ່ຫົວເມືອງ. ພະອົງຈັດພິທີສົ່ງສະການໃຫ້ຣາຊະດອນແຕກຕ່າງ ກັນໄປຕາມສາເຫດຂອງການຕາຍ ເຊັ່ນ ຜູ້ທີ່ຕາຍຈົມນ້ຳ ພະອົງໃຫ້ທາຮ່າງຂອງຜູ້ຕາຍດ້ວຍຜົງຂະ ໝິ້ນແລະຂີ້ເຖົ່າ ແລ້ວຈຶ່ງຈັດພິທີເຜົາສົບນັ້ນ. ພິທີກຳສຳລັບຄົນຕາຍນີ້ຍັງໄດ້ຮັບການປະຕິບັດສືບຕໍ່ ກັນມາຈົນເຖິງປັດຈຸບັນ.

Munlaküt (the origin of thought) is on beliefs about rites for the dead and cremation. The text describes the beginning of the earth. Gotama Buddha was once born as King Samantarāja who ruled four provinces. He organized funerals for his citizens differently according to causes of their death. For example, the bodies of those who died from drowning will be smeared with turmeric powder and dust before cremation. The rites for the death have been inherited so far.

Colophon: ลานที่ ๘๘ ໜ້າ ๑: ຈຸນລะสังกาด ได้ ๑๘๒๙ ตือ ปีกัดใส้ มื้กัดใด้ ยามแถใก้ค่ำ อัน ๕ มูนละสัดทา เจ้าพ่อมก่ำ บ้านสฺงฺขฺาๆ ได้ส้างๆ *สองมูนละกึด* ผูกนี้ ไอ้กับสาสะพาพะโถตะมะเจ้าตาบต่เท้ำ ขໍให้ผู้ข้าได้เข้าสู่อ่างแก้วและมิพานแด่ก่ำข้าเทิ้น ย่าได้ทุกอัดตะสิ่งสานเทิด.

Folio 22 on the recto side: In Chunlasangkat a (CS) 1289, a *kat sai* year (corresponding to a *moeng mao* year), on a *kat khai* day,[88] [the writing was accomplished] at the time of the evening horn (15:30–16:00 o'clock), the fifth day of the week (Thursday). Chao Mòm Kam from Ban Xiang Xang sponsored this manuscript [entitled] *Sòng Munlaküt* to support the Teachings of Gotama Buddha to last until [...]. May I enter the crystal city or Nibbāna. May I escape the Cycle of Rebirths (*saṃsāra*).

Date: CS 1289, a *moeng mao* year (1927)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Mòm Kam from Ban Xiang Xang
Titles: *ມูนละกึด*
Munla Küt

EAP1398_VMS_1_0860

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled.

88 AD 1927/28.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ພິທີບູຊາເຂົ້າ ๙ ບຸນຫຼວງ ເປັນການເສຍເຄາະໃຫ້ແກ່ຄົນທີ່ຢູ່ບໍ່ສະບາຍ. ຕາມຄວາມເຊື່ອຂອງຄົນບູຮານວ່າ ເມື່ອມີຄົນໃນຄອບຄົວເປັນພະຍາດຫຼືຢູ່ບໍ່ສະບາຍ ຈະຕ້ອງເຮັດພິທີເສຍເຄາະ ທັງ ๙ ດ້ວຍການປັ້ນເຂົ້າໃຫ້ໃຫຍ່ເທົ່າໝາກຊຸມພູເປັນ ๙ ກ້ອນ ແລ້ວໃສ່ໃນຂັນໄວ້ເປັນ ๙ ຂັນ, ຂັນລະ ๙ ກ້ອນ ຈາກນັ້ນ ຈຶ່ງໃສ່ເຄື່ອງບູຊາຕ່າງໆ ໃນຂັນຢ່າງລະອັນ ປະກອບດ້ວຍກ້ວຍ, ອ້ອຍ, ໝ້ຽງ, ໝາກ, ພູ, ດອກໄມ້, ທູບ, ທຽນ ແລະນ້ຳ ນອກຈາກນີ້ ຍັງມີໝາກໄມ້ ๙ ຢ່າງທີ່ຕ້ອງກະກຽມໃຫ້ພ້ອມ ໝາກໄມ້ແຕ່ລະຊະນິດຈະມີຄວາມໝາຍດີແອບແຝງໄວ້ ຊຶ່ງແຕ່ລະຢ່າງກໍມີຄວາມໝາຍແຕກຕ່າງກັນ ນຳມາບູຊາເພື່ອຄວາມເປັນສີຣິມຸງຄຸນໃຫ້ຊີວິດແລະຄອບຄົວຢູ່ເຢັນເປັນສຸກ ແລະຍັງເປັນການຊ່ວຍສ້າງຂວັນແລະກຳລັງໃຈໃນການເລີ່ມຕົ້ນສິ່ງໃຫມ່ໆ.

The text is on the rite of worshiping rice as a sacrifice to heal the sick, according to our ancestors. Nine rice balls of the rose apple size must be contained in one bowl; one needs nine bowls for the rite or 81 rice balls in total. Other offerings are required in each bowl bananas, sugarcanes, betel nuts, flowers, incense sticks, candle, and water. In addition, nine kinds of fruit are also in need; each of which differently represents good meanings and used as offerings in exchange of auspice, happiness, and encouragement for a good begin.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບູຊາເຂົ້າ ๙ ບຸນຫລວງ*
Busa Khao Kao Bun Luang
Worship With Rice for Nine Merits

EAP1398_VMS_1_0861

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 35. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio has a hole.

Description: ເນື້ອຫາກ່າວເຖິງ ພິທີກຳ "ການສິບຊາຕາ" ຊຶ່ງຈັດຂຶ້ນເພື່ອຈຸດປະສົງ ๓ ປະການ ຄື ເພື່ອຜູ້ຄົນ, ບ້ານເຮືອນ ແລະເພື່ອບ້ານຫຼືເມືອງ. ແຕ່ລະພິທີຈະຕ້ອງມີເຄື່ອງເຊ່ນໄຫວ້ ໂດຍທົ່ວໄປແລ້ວເຄື່ອງເຊ່ນ

ไຫວ້ສຳລັບພິທີການສືບຊະຕາ ປະກອບດ້ວຍ ຖ້ວຍໃບຕອງ, ທຽນ, ເຂົ້າກ່ຳ, ເຂົ້າຂາວ, ໄຂ່, ກ້ວຍ, ອ້ອຍ, ເງິນ ແລະອື່ນໆ. ພິທີນີ້ຈະຈັດໃຫ້ສະເພາະຜູ້ທີ່ປ່ວຍໜັກ, ສິ່ງບໍ່ເປັນມຸງຄຸນເກີດຂຶ້ນໃນເຮືອນຫຼືໃນເມືອງ ເຊື່ອກັນວ່າ ການສູດສືບຊະຕາຈະຊ່ວຍກຳຈັດປັນຫາເຫຼົ່ານີ້ອອກໄປ.

The text is on *süp sata* rituals (life extension) organized for three purposes: life extension for individuals, life extension for households, and life extension for cities, in which offerings are required. In general, offerings for the *süp sata* are banana-leaf cups, candles, paddles, white rice, eggs, bananas, sugar canes, money, etc. The ceremony is organized to heal seriously sick patients and drive away misfortune out of households or cities. Süp Sata chanting is believed to ward off such problems.

Colophon: ลานที่ ๓๔ ໜ້າ ๑-๘: จุนละสังกาดธาชะได้ ๑๘๗๕ ตือ ปีกาเป้า เดือน ๔ ขึ้น ๑๔ ค่ำ อัน ๑ ลิดจะนาแล้วยามกองวาย ໜายมี อิงสิมเด๊ดพะบໍริมพิมมะจักกะพัดตี สีสุธียะวิงอิง สะถิดอิดสะละพินิไสในสีสัดตะบาถะนะขุด อุดตะมะบุธิลิมพิมมะสะถาน นักถะธะธา ชะทานิ สีล้านช้างธิ่มขาว พะนามะพิไทสีสะหว่างวิง อิงเป้นเจ้านะถอนหลวงพะบาง ทัง พะธาชะมานดา พะธาชะกันยา พะธาชะบุดตา พะธาชะสุวิงสา มิพะธาชะหีธะไท เทลื้อมใสในพะพุดทะสาสะໜาเป้นอันยิ่ง พะอิงจิ่งชิงส้างໜังสี *สืบชาตาเมือง* ไว้กับพะพุดทะสาสะໜา ตาบต่ำเท้า ๕ พันพะอัดสา ขໍให้ได้ดั่งมะโนธิดถวามปาดถะໜา. ขໍให้หาย โพยไพอุบบาดพะยาหิโลถา ถือว่า พะยาดทังหลายมี ๗๒ โพยไพทังหลายอันได้ ๘๕ อุบปัดทะกังวินอินตายทังหลายมี ๓๘ ปะการ อันมีในฮันทะสันดานพายในและพายนอกทังมวน ขໍจิ่งให้ละงับกับหายเสย กໍข้าเทิ้น. สาหุ นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุกัง.

Folio 34 on the recto and verso sides: In Chunlasangkatrasa (CS) 1275, a *ka pao* year, on the twelfth waxing-moon day of the fourth lunar month, the first day of the week (Sunday),[89] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phabòrom Phommachakkaphatti Sisuriyavong (the king) who lives in the capital of the Lan Xang kingdom called Sisavang Vong, the ruler of Luang Prabang, together with his mother, his queen, his children, and his relatives had the most ardent religious faith and sponsored of this manuscript [entitled] *Süp Sata Müang* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. May we all be safe from kinds of danger, misfortune, and diseases: 96 kinds of diseases, 25 kinds of danger, and 32 kinds of misfortune inside and outside of my body. May all these be vanished. *Sādhu nibbāna paccayo hotu niccaṃ dhuvaṃ* (Amen, may this be a condition for us to reach Nibbāna certainly).

Date: CS 1275, a *ka pao* year (18 Mar 1913)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phabòrom Phommachakkaphatti Sisuriyavong (the king) who lives in the capital of the Lan Xang kingdom called Sisavang Vong, the ruler of

89 1275 Phalguna 12 = Sunday, 8 March 1914.

Luang Prabang, together with his mother, his queen, his children, and his relatives.

Titles: *ສືບຊາຕາ*

Süp Sata
Prolong Fate

EAP1398_VMS_1_0862

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.6 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັດທາວິມາລາ ເນື້ອຫາກ່າວເຖິງຄຸນຂອງພະພຸດທະເຈົ້າ ๕๖ ປະການ, ຄຸນຂອງພະທຳມະເຈົ້າ ๓๘ ປະການ ແລະຄຸນຂອງພະສັງຄະເຈົ້າ ๑๔ ປະການ ໂຮມເປັນ ๑๐๘ ປະການທີ່ສະຖິດຢູ່ໃນອິງພະອະຣິຍະບຸກຄົນ ๘ ຈຳພວກ. ພະພຸດທະເຈົ້າທຸກພະອົງຊົງສັນລະເສີນຄຸນນະທຳຂອງພະນິບພານວ່າເປັນເລີດ. ນັກບວດຫຼືຄະລຶຫັດຜູ້ທີ່ປາດຖະໜາເຂົ້າເຖິງພະນິບພານ ເພິ່ງຮຽນສະມະຖະກຳມະຖານ ๔๐ ຫ້ອງ ແລະວິປັດສະນາກຳມະຖານແລ້ວຕັ້ງໃຈປະຕິບັດຕາມ.

Saddhāvimālā. The text is on 56 virtues of Buddhas, 38 virtues of the Dhamma, and fourteen virtues of the Sangha, 108 virtues in total. All the 108 virtues exist in the eight types of noble individuals (*Ariyapuggala*). Every Buddha praised Nibbāna as the superb one. Monks or laypeople who desire the attainment of Nibbāna are suggested learn and practice forty kinds of *Samathakammaṭṭhāna* and *Vipassanākammaṭṭhāna*.

Colophon: ลานที ๔๑ ໜ້າ ๑-๔: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๔๔๗ ຕົວ ປີເມິ່ງເຮົ້າ ເດືອນ ๕ ຂຶ້ນ ๗ ค่ำ ວັນ ๔ ມື້ ภิกษุ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເຈົ້າບໍຣົມມະຈັກກະພັດຕິ ສີສຸຣິຍະວົງອິງ ສະຖິດອິດສະພິນິໄສໃນສີສັດຕະນາຄະນະທຸດ ອຸດຕະມະຣັດຕະນະບຸຣິຣົມພົມມະຈັກກະພັດຕິ ສີ ລ້ານຊ້າງຮົ່ມຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນລະຍາ ຣາຊະໂອຣົດສະ ຣາຊະນັດດາ ຣາຊະວົງສາ ມີພົຣົມມັດສາໃສໃນພະຫົຣະໄທເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາພະມະຫາກູນາທິຄຸນເຈົ້າເປັນ ອັນຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພ້ອມກັນສ້າງຍັງພະປາຣິຍັດຕິທຳ *ສັດທາວິມາລາ* ຜູກດຽວນີ້ ທານໄປ ຫາພະໂອຣົດສາ ມີນາມມະກອນຊື່ວ່າ ພໍ່ຈັນທະຣັງສີ ໄດ້ເຖິງແກ່ອະນິດຈາພາບໄປແລ້ວນັ້ນ ຍາມ ເມື່ອຈັກໃກ້ຈຸຕິມໍຣະນາ ຫຼອນໄດ້ວາງຈິດໃຈເຈຕະນາອາລົມໄປບໍ່ຊ່ຳ ໄດ້ໄປຕົກຕ້ອງຫວ່າງຈະຕຸຣາ ອະບາຍ ໄດ້ໄປເກີດກັບກາຍເປັນເຜັດເປັນຜີ ຂ້ອງຄ້າງຣາວີຢູ່ໃນຖານທີ ๑ ກຳດີ ຈຶ່ງໃຫ້ສ່ວນບຸນອັນນີ້ ໄປອຸ້ມພົກຍົກຍ້າຍຄ້າຍເຂົ້າສູ່ທີ່ດີ ຄັນວ່າ ໄດ້ເຖິງທີ່ດີແລ້ວ ຈຶ່ງໃຫ້ເຕີ່ມແຖມຍັງທິບສີສຳປັດຕິຍິ່ງ ໂຍດຂຶ້ນໄປກວ່າເກົ່າ ຮ້ອຍເທົ່າແລະພັນທີ ຈຶ່ງຈັກມີທ່ຽງແທ້ດີຫລີ ກຳຂ້າເທີ້ນສາທຸ ສາທຸ ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ปัตจะโย โหตุ โน นิดจัง ทุวัง ทุวัง ปะระมัง สุขัง.

Folio 21 on the recto and verso sides: In Chunlasangkatrasa (CS) 1259, a *moeng hao* year, on the ninth waxing-moon day of the fifth lunar month, the fourth day of the week (Wednesday), a *kot nyi* day,[90] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phachao Bòrommachakkaphatti Sisuriyavong (The king) who lives in the Kingdom of Lan Xang, the initiator, together with his wife, his sons, his grandchildren, and his relatives, had pleasure and faith in the Teachings of the Buddha and kindly sponsored this religious manuscript [entitled] *Satthavimala* to dedicate this merit to his son Chanthalangsi who passed away. If his mind was in a negative mood at the very moment of his death causing a new rebirth as a hungry ghost in an unhappy place, may the results of this merit support him and move him to a good place. If he stays in a good place, may he gain more divine properties hundred and thousand times. *Sādhu sādhu sudinnaṃ vata me dānaṃ nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (Amen, amen! May the alms that I have already given be a condition for us to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1259, a *moeng hao* year (30 March 1897)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phachao Bòrommachakkaphatti Sisuriyavong (The king) who lives in the Kingdom of Lan Xang, the initiator, together with his wife, his sons, his grandchildren, and his relatives.
Titles: *ສັດທາວິມາລາ*
Satthavimala
Saddhāvimālā

EAP1398_VMS_1_0863

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.5 cm, depth 3.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 86. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສູດມົນເດີກສະບັບເກົ່າ ເປັນບົດສູດມົນທີ່ໃຊ້ສູດມົນຕອນເຊົ້າ ໂດຍພະສົງສາມະເນນແລະຊາວພຸດ ທ່ວໄປ. ເນື້ອໃນສ່ວນຫລາຍເປັນພາສາບາລີແລະພາສາລາວ.

Sut Mon Doek (Chanting text), old version, is morning prayers for monks and Buddhists. The text is mainly in Pali and Lao.

90 1259 Caitra2 9 = Thursday, 31 March 1898. This day was, however, a *ka sai* day.

Colophon: ลานທີ ๒๓ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๕๐๕ ປີກ່າເໝົ້າ ເດືອນ ๗ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๓ ມື້ເມິ່ງເໝົ້າ ຣິດຈະ ບາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສິມເດັດພະສໍາມະນະມະຫາສັງຄະຣາດ ພ້ອມກັບດ້ວຍພະວັນດີ ຜາ ໂຄມເສລາ ໄດ້ສ້າງທໍາ *ສູດມົນເດິກ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າສິ້ນກາລະອັນ ບານ ຂໍໃຫ້ຂ້າພະເຈົ້າທັ້ງ ๔ ໄດ້ມະໂນຣິດດັ່ງຄໍາປາດຖະໜາຊູ່ປະການເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ນິດຈັ້ງ ທຸວັ້ງ.

Folio 83 on the recto side: In Buddhist Era (BE) 2505, a *ka mao* year, on the second waxing-moon day of the ninth lunar month, the third day of the week (Tuesday),[91] a *moeng mao* day, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Samana Maha Sangkharat (Supreme Patriarch) and Pha Vandi from [Vat] Phakhomsela jointly sponsored this manuscript [entitled] *Sut Mon Doek* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: BE 2505, a *ka mao* year (2 Aug 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Samana Maha Sangkharat (Supreme Patriarch) and Pha Vandi from [Vat] Phakhomsela.
Titles: *ສູດມົນເດິກສະບັບເກົ່າ*
Sutmon Doek Sabap Kao
Prayers in the Early Morning, Original Version

EAP1398_VMS_1_0864

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken.
Description: ສັດທາ ຄືກຸ່ມຄໍາພີໄວຍາກອນພາສາບາລີທີ່ວ່າດ້ວຍຫຼັກຂອງພາສາບາລີໃນພະໄຕປິດົກ ເປັນຄໍາພີ ພື້ນຖານແຫ່ງຄວາມເຂົ້າໃຈພາສາບາລີ ຕະຫຼອດຈົນການຮຽນຮູ້ ແລະການວິນິໄສຂໍ້ອັດຂໍ້ທໍາໃນພະ ໄຕປິດົກ. ຊື່ເລື່ອງຂອງໜັງສືໃບລານຜູກນີ້ປາກົດຢູ່ໃນຄໍາລຶງທ້າຍວ່າ "ສັດທາ"

Sattha is a group of Pali grammar treatises on Pali language in the Buddhist canon (*Tipiṭaka*). It is a basic treatise for understanding Pali, as well as

91 1325 Sravana 2 = Tuesday, 23 July 1963. This day is indeed a *moeng mao* day.

learning and analyzing Dhamma issues in the canon. The title of this manuscript appears in the colophon, reading "Sattha."

Colophon: (๑) ลาบที ๘๕ ໜ้า ๘: จุบละสังฆาดธาฉะได้ ๒๙ (ภิงภับ จ.ส. ๑๐๒๙) ติอ ปีเม็งเธิ้า[92] เดือบ ๑๐ ล้าบฃ้าๆ ฃึ้บ ๑๔ ค่ำ อับ ๗ มื้ เม็งเพ็้า สังคะธาฉะสีสุธียะเจ้า บ้าบฉิม ส้าๆ *สับสัดทา* ให้ได้ตัดสับพันยูเป้บพะอะบาคะตะจัฆามาพายหน้า ย่าคาดย่าคาดั่งคำมักคำปาดถะหฯา เหิ้บ.

(๘) ลาบที ๘๗ ໜ้า ๘: จุบละสังฆาดธาฉะได้ ๒๙ (ภิงภับ จ.ส. ๑๐๒๙) ติอ ปีเม็งเธิ้า เดือบ ๑๐ ล้าบฃ้าๆ ฃึ้บ ๑๔ ค่ำ อับ ๗ มื้ เม็งเพ็้า สังคะธาฉะสีสุธียะเจ้า บ้าบฉิม ส้าๆ *สับสัดทา* ให้ได้ตัดสับพันยูเป้บพะ อะบาคะตะจัฆามาพายหน้า ย่าคาดย่าคาดั่งคำมักคำปาดถะหฯาเหิ้บ.

(1) Folio 25 on the verso side: In Chunlasangkatrasa 89 (corresponding to CS 1089), a *moeng hao* year, on the fourteenth waxing-moon day of the tenth Lan Xang lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[93] [the writing was finished.] Sangkharasa Sisuriyachao from Ban Som sponsored this manuscript [entitled] *Sap Sattha*. May I surely become a Buddha in the future.

(2) Folio 26 on the verso side: In Chunlasangkatrasa 89 (corresponding to CS 1089), a *moeng hao* year, on the fourteenth waxing-moon day of the tenth Lan Xang lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[94] [the writing was finished.] Sangkharasa Sisuriyachao from Ban Som sponsored this manuscript [entitled] *Sap Sattha*. May I surely become a Buddha in the future.

Date: CS 1089, a *moeng hao* year (9 Sep 1727)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sangkharasa Sisuriyachao from Ban Som
Titles: *[สูดม็บสัดทา] (ผูฯา ๓)*
[*Sutmon Sattha*] (*Phuk* 3)
[Sutmon Saddha] (Fascicle 3)

EAP1398_VMS_1_0865

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.

92 ปี เม็งเธิ้า ภิงภับ จ.ส. ๑๐๒๙ ในปั็มโหธาสาดลาอ A *moeng hao* year corresponds to CS 1079 in the Horasat Lao.

93 1289 Bhadrapada 14 = Saturday, 10 September 1927. This day was, however, a *moeng mot* day.

94 Ibid.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັດທາ ຄື ກຸ່ມຄຳພີໄວຍາກອນພາສາບາລີ ທີ່ວ່າດ້ວຍຫຼັກຂອງພາສາບາລີໃນພະໄຕປິດົກ ເປັນຄຳພີພື້ນຖານແຫ່ງຄວາມເຂົ້າໃຈພາສາບາລີ ຕະຫຼອດຈົນການຮຽນຮູ້ ແລະການວິນິໄສຂໍ້ອັດຂໍ້ທຳໃນພະໄຕປະດົກ. ຊື່ເລື່ອງຂອງໜັງສືໃບລານຜູກນີ້ປາກົດຢູ່ໃນຄຳລົງທ້າຍວ່າ “ສັດທາ”

Sattha is a group of Pali grammar treatises on Pali language in the Buddhist canon (*Tipiṭaka*). It is a basic treatise for understanding Pali, as well as learning and analyzing Dhamma issues in the canon. The title of this manuscript appears in the colophon, reading “Sattha.”

Colophon: (๑) ลานที่ ๘๔ ໜ້າ ๔: ຈຸນລະສັ‍ງ‍ກາ‍ດ‍ຣາ‍ຊະ‍ໄດ້ ๗๙ (จ.ส. ๑๐๗๙) ຕິ‍ວ ປີ‍ເມິ‍ງ‍ເຮົ‍້ຳ ເ‍ດືອ‍ນ ๑๐ ล้าน ข้าๆ ขึ้น ๑๔ ค่ำ อัน ๗ มื้‍ເ‍ມິ‍ງ‍ເ‍ໝົ‍້ຳ ສັ‍ງ‍ຄ‍ະ‍ຣ‍າ‍ຊ‍ະ‍ສ‍ີ‍ສ‍ຸ‍ຣ‍ິ‍ຍ‍ະ‍ເ‍ຈ‍ົ‍້ຳ ບ้านซิม ส้าๆ *สับสัดทา* ใ‍ຫ‍ໍ‍ໄ‍ດ‍ໍ‍ຕ‍ັ‍ດ ส‍ับ‍พ‍ัน‍ยู‍เ‍ป‍ັ‍ນ‍ພ‍ະ‍ອ‍ະ‍ນ‍າ‍ຄ‍ະ‍ຕ‍ະ‍ຈ‍ັ‍ກ‍ມ‍າ‍ພ‍າ‍ຍ‍ໜ‍ໍ‍້ຳ ย่าคะย่าคา.

(๘) ลานที่ ๘๕ ໜ้า ๑: ຈຸนละสังกาดธาชะได้ ๗๙ (ภิกับ จ.ส. ๑๐๗๙) ติอ ปีเมิ่งเร็้ำ เดือน ๑๐ ล้านข้าๆ ขึ้น ๑๔ ค่ำ อัน ๗ มื้เมิ่งเพ็้ำ สังคะธาชะสีสุธียะ เจ็้าบ้านซิม ส้าๆ *สับสัดทา* ใ‍ห้‍ไ‍ด้ ตัดสับพันยูเป็นพะ อะนาคะตะจักมาพายหน้า ย่าดาดย่าคา ได้ดั่งคำมักคำปาดถะหา.

(1) Folio 24 on the verso side: In Chunlasangkatrasa 89 (corresponding to CS 1089), a *moeng hao* year, on the fourteenth waxing-moon day of the tenth Lan Xang lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[95] [the writing was finished.] Sangkharasa Sisuriyachao from Ban Som sponsored this manuscript [entitled] *Sap Sattha*. May I surely become a Buddha in the future.

(2) Folio 25 on the recto side: In Chunlasangkatrasa 89 (corresponding to CS 1089), a *moeng hao* year, on the fourteenth waxing-moon day of the tenth Lan Xang lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[96] [the writing was finished.] Sangkharasa Sisuriyachao from Ban Som sponsored this manuscript [entitled] *Sap Sattha*. May I surely become a Buddha in the future.

Date: CS 1089, a *moeng hao* year (9 Sep 1927)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Sangkharasa Sisuriyachao from Ban Som

Titles: *[สูดมิ‍นสัดทา] (ผูก ๙)*

[*Sutmon Sattha*] (*Phuk* 6)

[Sutmon Saddha] (Fascicle 6)

95 1289 Bhadrapada 14 = Saturday, 10 September 1927. This day was, however, a *moeng mot* day.

96 1289 Bhadrapada 14 = Saturday, 10 September 1927. This day was, however, a *moeng mot* day.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດົກ ເລື່ອງໄຊຍະສັງຄະຫະກຸມມານ. ພະພຸດທະເຈົ້າໄດ້ຕັດເລື່ອງອະດີດຕະຊາດຂອງພະອົງທີ່ເກີດເປັນໝໍຢາ ປິ່ນປົວຄົນທັງຫຼາຍໃຫ້ຫາຍຈາກພະຍາດແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເຈົ້າໄຊຍະສັງຄະຫະ ລູກຊາຍຂອງມະຫາເສດຖີ ໃນເມືອງປາຕະລີບຸດ. ໄຊຍະສັງຄະຫະມີເອື້ອຍສອງຄົນ ຊື່ວ່າ ນາງສີຊິມແລະນາງສີມມາ. ເຈົ້າໄຊຍະສັງຄະຫະເປັນຜູ້ມີຮູບໂສມທະໂນມພັນງົດງາມ ຮຽນຈົບໄຕເພດທັງ ๔ ແລະເປັນໝໍຢາ. ຕໍ່ມາ ເອື້ອຍທັງສອງໄດ້ເປັນອັກຄະມະເຫສີຂອງເຈົ້າພະຍາ. ສ່ວນໄຊຍະສັງຄະຫະໄດ້ພົບກັບຍິງຜູ້ໜຶ່ງ ທີ່ມີຜິວພັນວັນນະອັນງົດງາມ ຫາຍິງອື່ນປຽບບໍ່ໄດ້ ແຕ່ຍິງຜູ້ນີ້ເປັນຄົນມີພະຍາດ ເຈົ້າໄຊຍະສັງຄະຫະຈຶ່ງໄດ້ປິ່ນປົວນາງ ໂດຍການເຮັດພິທີປັດເປົ່າແລະໃສ່ຢາພື້ນເມືອງ ເມື່ອນາງຫາຍເປັນປົກກະຕິແລ້ວ ຄອບຄົວຂອງນາງກໍມີຄວາມຍິນດີ ໄດ້ມອບເຂົ້າຂອງເງິນຄຳໃຫ້ແກ່ພະໂພທິສັດເຈົ້າ ພ້ອມທັງມອບນາງນັ້ນໃຫ້ເປັນພັນລະຍາແກ່ພະໂພທິສັດເຈົ້າ.

Jātaka on Jayasaṅgaha Kumāra. The Buddha delivered a story to his disciples about his previous existence as a medical expert. He was born as Jayasaṅgaha, the son of a wealthy man in Pāṭalīputta. He had two older sisters called Sisom and Simma. Jayasaṅgaha was a handsome man. He finished the three Vedas of Hinduism and became a medical expert. Later, his two sisters became royal consorts. Jayasaṅgaha met a woman with beautiful complexion incomparable to other women. She suffered from disease and he healed her with rituals and traditional medicine. She recovered from the sickness and her family was happy. They offered him gifts, silver, and gold and proposed her be his wife.

Colophon: ลานທີ ๑๓ ໜ້າ ๑-๘: ສັງກາດ ໄດ້ ๑๘๗๖ ຕິວ ປີກາບເສັດ ເດືອນ ๗ ແຮມ ๘ ຄ่ຳ ວັນ ๖ ມື້ ເມິ່ງໃສ້ ລິດຈະນາແລ້ວບ່າຍ ๘ ໂມງ ໝາຍມີ ລັດຕະນະປັນຍາ ໄດ້ມີໃຈໃສສັດທາຜ່ອງແຜ້ວໃສງາມ ສ້າງ *ສູດຕະສັງຄະຫະ* ຜູກດຽວ ແລະໄຊຍະສັງຄະຫະນີ້ ຂຶ້ນຫານໄວ້ກັບພະສາສະໜາຖວາຍແກ່ພະພິກຂຸສົງອົງຂໍ້ປັດຕິບັດ ຂໍໃຫ້ມະນຸດທັງຫລາຍມີໃຈຮັກກັນ ແລະຜູ້ມີສັກສີກໍຂໍໃຫ້ມີຄວາມເມດຕາແກ່ຜູ້ຕ່ຳ ຜູ້ຕ່ຳກໍຂໍໃຫ້ມີຄວາມກະຕັນຍູກະຕະເວທີຕໍ່ຜູ້ອຸດົມດີຣາຊະຍົດ ປຽບເໝືອນດັ່ງເທບພະດາອັນຢູ່ໃນຕາວະຕິງສາ ອັນມີຄວາມຄົບຣົບ(ເຄົາລົບ)ຮັກອົງມະຣິນທາທິຣາດ ຂໍເທບພະດາທັງຫລາຍອັນຢູ່ໃນວິມານທິບຣັດຕະນະມົນທຽນ ຈົ່ງລົງມາບັນດົນຈິດມະນຸດທັງຫລາຍໃຫ້ເກີດການກຸນສົນທຳບຸນໄປໃຫ້ແກ່ຍາດຕິແລະມິດທັງຫລາຍ ມີບິດດາມານດາເປັນຕົ້ນ ຊຶ່ງໄດ້ທຳກິຣິຍາອັນລ່ວງລັບໄປແລ້ວນັ້ນ ແມ່ນໄປປະດິດສະຖານຢູ່ໃນພົບໃດໆ ກໍດີ ຂໍຈົ່ງມາລັບ(ຮັບ)ອານຸໂມທະນາກຸສົນຜົນນາບຸນອັນນີ້

เพื่อให้สำเลัดมะนุดทะยานผินสะถาพอน สิมดั่งมะโนธิดถวามปาดถะหาสู่สี่งสู่ปะกาน นิบพานะ ปัดจะโย โหตุ อะนาถะเต อะนาถะเต นิดจัง ทุอัง นิดจัง ทุอัง นิดจัง ทุอัง.

Folio 13 on the recto and verso sides: In Sangkat (CS) 1296, a *kap set* year, on the fourth waning-moon day of the seventh lunar month, the sixth day of the week (Friday), a *moeng sai* day,[97] the writing was accomplished at 14:00. Lattanapannya had the serene faith and sponsored this manuscript entitled *Sutta Saṅgkhaha*, one fascicle, and *Jayasaṅgkhaha* to support the Teachings of the Buddha and to offer them as treatises of Buddhist practices. May humans have loving-kindness to each other. May high-ranking people be kind to lower ones. May low-ranking people be grateful to royal high-ranking people like deities in the Tāvatiṁsā heaven respecting Marinthathirat (God Indra). May all deities in Heaven descend and inspire humans to make merit and dedicate the merit to their late relatives, friends, and parents who passed away. May they come from any of their places to receive and rejoice this merit in order to fulfill their wishes. *Nibbāna paccayo hotu anāgate kale niccaṃ dhuvaṃ niccaṃ dhuvaṃ niccaṃ dhuvaṃ* (May this be a condition to reach Nibbāna in the future constantly).

Date: CS 1296, a *kap set* year (1 June 1934)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Lattanapannya
Titles: *ไฮยะสังคะหะ*
Sainya Sangkhaha
Jaya Saṅgaha

EAP1398_VMS_1_0867

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.3 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: นิทานชาดิก เลื่องไฮยะสังคะหะกุมมาน. พะพุดทะเจ้าได้ตัดเลื่องอะดิดตะชาดของพะอิงที่เกิดเปันฒ์ยา ปิ่นป็อถินทังหายให้ทายจากพะยาดแก่เจ้าพิกขุทังหาย. ปางเมื่อพะโพทิสัดเจ้า เกิดเปันเจ้าไฮยะสังคะหะ ลูกชายของมะหาเสดถิ ในเมืองปาตะลิบุด. ไฮยะสังคะหะมิเอื้อยสองถิน ชื่อ่า นางสีฉิมและนางสิมมา. เจ้าไฮยะสังคะหะเปันผู้มิรูบ

97 1296 Jyestha 19 = Friday, 1 June 1934. This day was, however, a *ka mao* day.

ໂສມທະໂນມພັນງິດງາມ ຮຽນຈົບໄຕເພດທັງ ᦅ ແລະເປັນໝໍຢາ. ຕໍ່ມາ ເອື້ອຍທັງສອງໄດ້ເປັນ ອັກຄະມະເຫສີຂອງເຈົ້າພະຍາ. ສ່ວນໄຊຍະສັງຄະຫະໄດ້ພົບກັບຍິງຜູ້ໜຶ່ງ ທີ່ມີຜິວພັນວັນນະອັນງິດ ງາມ ຫາຍິງອື່ນປຽບບໍ່ໄດ້ ແຕ່ຍິງຜູ້ນີ້ ເປັນຄົນມີພະຍາດ ເຈົ້າໄຊຍະສັງຄະຫະຈຶ່ງໄດ້ປິ່ນປົວນາງ ໂດຍ ການເຮັດພິທີປັດເປົ່າແລະໃສ່ຢາພື້ນເມືອງ ເມື່ອນາງຫາຍເປັນປົກກະຕິແລ້ວ ຄອບຄົວຂອງນາງກໍມີ ຄວາມຍິນດີ ໄດ້ມອບເຂົ້າຂອງເງິນຄຳໃຫ້ແກ່ພະໂພທິສັດເຈົ້າ ພ້ອມທັງມອບນາງນັ້ນໃຫ້ເປັນພັນລະ ຍາແກ່ພະໂພທິສັດເຈົ້າ.

Jātaka on Jayasaṅgaha Kumāra. The Buddha delivered a story to his disciples about his previous existence as a medical expert. He was born as Jayasaṅgaha, the son of a wealthy man in Pāṭalīputta. He had two older sisters called Sisom and Simma. Jayasaṅgaha was a handsome man. He finished the three Vedas of Hinduism and became a medical expert. Later, his two sisters became royal consorts. Jayasaṅgaha met a woman with beautiful complexion incomparable to other women. She suffered from disease and he healed her with rituals and traditional medicine. She recovered from the sickness and her family was happy. They offered him gifts, silver, and gold and proposed her be his wife.

Colophon: ลานທີ ๑᧓ ໜ້າ ๑: ສັງກາດ ໄດ້ ๑๘๐᧓ ຕົວ ປີຮ້ວງເປົ້າ ເດືອນ ๔ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ᧙ ມື້ ເປີກສະງ້ຳ ຣິດ ຈະນາແລ້ວຍາມທ่ຽງວັນ ເຈົ້າຂະໜານຄຳພິລະປັນຍາ ມີໃຈໃສສັດທາໃສສຸດໃນວໍຣະພຸດທະສາສະ ໜາເປັນອັນຍິ່ງ ຈຶ່ງສ้າງ *ໂວຫານໄຊຍະສັງຄະຫະ* ຜูกนี้ ไว้ภับสาสะหนาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐พันวัดสา นิบพานะ ปัดจะโย โหนตุ ทุวัง ทุวัง ปะธะมัง สุภะวัง.

Folio 13 on the recto side: In Sangkat (CS) 1203, a *huang pao* year, on the eighth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *poek sanga* day,[98] the writing was accomplished at noon. Chao Khanan Khamphilapannya had the most ardent religious faith and sponsored this manuscript [entitled] Vohan Jayasaṅgaha to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1203, a *huang pao* year (17 Feb 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khanan Khamphilapannya
Titles: *ໄຊຍະສັງຄະຫະ*
Sainya Sangkhaha
Jaya Saṅgaha

98 1203 Phalguna 9 = Friday, 18 February 1842. This day is indeed a *poek sanga* day.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບທຳມະຈັກ ຄື ຄຳສັບທີ່ຢູ່ໃນທຳມະຈັກກັບປະວັດຕະນະສູດ ເປັນການແປແລະຂະຫຍາຍຄວາມ ຈາກພາສາບາລີເປັນພາສາລາວ. ທຳມະຈັກກັບປະວັດຕະນະສູດ ເປັນພະສູດທີ່ພະພຸດທະເຈົ້າຕັດ ເທສະໜາແກ່ປັນວັກຄີທັງ ๕ ທີ່ປ່າອິສິປະຕະນະມະລິກຄະທາຍະວັນ ໃກ້ກັບເມືອງພາຣານະສີ ມີ ເນື້ອໃນກ່າວເຖິງການະສຸຂັນລິກະນຸໂยก ຄື ການໝົກມຸ່ນຢູ່ໃນການະສຸກ ແລະອັຕຕະກິລະມະຖານຸ ໂยกการบำเพ็นตีบใช้เป็นทุก เป็นการกะทำที่บ่มีปะโยดด, มัดชิมะปะติปะทา การ เดินทางสายกาง ซึ่งมีการมีอิงแปด เป็นหินทางแก่การตัดสะรู้, อะธิยะสัดสี่ ถือทำที่เป็นความ จิง ๔ ปะการ.

Sap Thammachak or vocabulary in the Dhammacakkappavattana-sutta is a translation of Pali words in the text into Lao and an explanation of the words. Dhammacakkappavattana-sutta is the discourse that the Buddha delivered to the Five Ascetics (*Pañcavaggiya*) at Isipatana forest near Benares. The content is on *Kāmasukhallikanuyoga* (immersion in sensual pleasure) and *Attakilamathānuyoga* (cultivating one's own suffering). These are futile actions. Majjhimāpaṭipadā (the Middle Way) or the Eightfold Noble Paths is the way to gain Enlightenment. The Fourfold Noble Paths (Ariyasacca) are the four truths.

Colophon: (๑) ลานที่ ๘๔ ໜ້າ ๘: สับทำมะจักกะ อัดบ้านโคกขายแล ใฒยืมแล้วให้มาสิ่งไว้บ่อนเก่า เมิถันบ่สิ่ง บาบร้ายเวนหา.

(๘) ลานที่ ๘๕ ໜ้า ๑: จุนละสังกาดธาขะได้ พัน ๘๑๗ (จ.ส. ๑๘๑๗) ติอ ปีเม็งใส้ เดือน ๗ ขึ้น ๑๐ ค่ำ มื้เม็งใส้ อัน ๑ ธิดจะนาแล้วยามห่ำง หายลิมเถัดบุดตาบุนมา เป็นสัดทาได้ส้าง *สับทำมะจัก* ไว้กับสาสะหนาทำข้าเทิ้น.

(1) Folio 24 on the verso side: *Sap Thammachak*, Vat Ban Khoksai. Please return this manuscript, otherwise you will be much sinful.
(2) Folio 25 on the recto side: In Chunlasangkatrasa thousand and 219 (corresponding to CS 1219), a *moeng sai* year, on the tenth waxing-moon day of the sixth lunar month, a *moeng sai* day, the first day of the week (Sunday),[99] the writing was accomplished at noon. Somdet Buttabunma sponsored manuscript entitled *Sap Thammachak* to support the Teachings of the Buddha.

Date: CS 1219, a *moeng sai* year (3 May 1857)

Script(s): Tham Lao

99 1219 Vaisakha 10 = Sunday, 3 May 1857. This day was, however, a *huang mao* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Buttabunma
Titles: *ສັບທຳມະຈັກ*
Sup Thanmachak
Words of Dhammacakka

EAP1398_VMS_1_0869

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ການນ້ອມໄຫວ້ແລະອັນເຊີນເອົາຄຸນແລະພຸດທານຸພາບຂອງອະຕີຕະພະພຸດທະເຈົ້າທັ້ງຫຼາຍ ໄດ້ແກ່ ພະພຸດທະເຈົ້າ ๔๒ ພະອົງ ນັບຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າແລະອະນາຄະຕະພະພຸດທະເຈົ້າທີ່ຈັກມາຕັດສະຮູ້ໃນອະນາຄົດ ຈິ່ງມາພິພັກຮັກສາທ່ານທັ້ງຫຼາຍ ໃຫ້ປາສະຈາກພະຍາທິໂລຄາແລະມີແຕ່ຄວາມສຸກ.
The text is on paying homage and inviting virtues and power of the previous 28 Buddhas: from Taṇhaṅkara Buddha to Gotama Buddha, and future Buddhas to project us against all diseases and to bless us happiness.
Colophon: ລານທີ ๓๖ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ ๑๘๑๔ ຕົວ ປີເຕົ່າໃຈ້ ເດືອນຈຽງ ແຮມ ๑๔ ຄ่ຳ ๕ ລິດຈະນາ ແລ້ວຍາມແຖ່ໃກ້ຄ่ຳ ໝາຍມີ ນາງເພັຍຊຽງໃຕ້ ໄດ້ສ້າງ *ທິບພະມົນຫລວງ* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທັງມວນກໍ່ຂ້າເທີ້ນ.
Folio 36 on the recto side: In Chunlasangkat (CS) 1214, a *tao chai* year, on the fourteenth waning-moon day of the first lunar month, the fifth day of the week (Thursday),[100] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Nang Phia Xiang Tai sponsored this manuscript [entitled] *Thipphamon Luang* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled.
Date: CS 1214, a *tao chai* year (10 Dec 1852)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Xiang Tai

100 1214 Margasirsha 29 = Friday, 10 December 1852.

Titles: *ທິບພะມິນ (ผูภา ๔)*
Thipphamon (*Phuk* 2)
Dippamantra (Divine Spell, Fascicle 2)

EAP1398_VMS_1_0870

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທິບພะມິນ ผูภาที ๒ เป้นชุดถาฤาที่พะพิภาชุใช้เทสะพาทำแก่พุดทะบໍลิสัดในโอกาดพิทีมุๆถุนต่างๆ เช่น พิทีบุนขึ้นเรือนใพ่ และวับขึ้นปีใพ่ลาอ เป้นติ้น. ข้ถอามอวยพอนอะทิบายเถิงสับพะอับตะลายทังๆหายขໍให้สูนหายไปจาภาท่าน ขໍให้ท่านมิโชกามิลาบและมิชับสินของมิถ่าทังๆหาย.

Sixth fascicle of *Thipphamon* (Dibbamanta), a series of iincantations read for sermons delivered to laypeople in auspicious ceremonies: housewarming, traditional Lao New Year. The blessing text presents all kinds of danger being defeated, luck gained by the audience, and valuable properties also gained by the audience.

Colophon: ลาบที ๑๘ ໜ้า ๑: จุบละสังกาดธาชะ ๑๘๑๔ ติอ ปีเต่าใจ้ เดือบ จยง แธม ๑๔ ถ่ำ ๕ ลิดจะบาแล้อยามแถ่ใก้ถ่ำ ๑ายมิ บางเพียชุงใต้ ได้สำๆ *ทิบพะมิบหลวๆ* ไว้กับสาสะพาพะโลตะมะเจ้ำ ตาบต่ำเท้ำ ๕ พันอัดสา ภำข้าเท้ิน.

Folio 18 on the recto side: In Chunlasangkat (CS) 1214, a *tao chai* year, on the fourteenth waning-moon day of the first lunar month, the fifth day of the week (Thursday),[101] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Nang Phia Xiang Tai sponsored this manuscript [entitled] *Thipphamon Luang* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled.

Date: CS 1214, a *tao chai* year (10 Dec 1852)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Xiang Tai
Titles: *ทิบพะมิบ (ผูภา๓)*
Thipphamon (*Phuk* 3)

101 1214 Margasirsha 29 = Friday, 10 December 1852.

EAP1398_VMS_1_0871

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 58.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບທຳໄໝຫຼືມະຫາສະມະຍະສູດຫຼືມະຫາສະໄໝ ໝາຍເຖິງ ພະສູດທີ່ກ່າວເຖິງການຊຸມນຸມໃຫຍ່ ຂອງເທວະດາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊິງປະທັບສຳລານຢູ່ທີ່ປ່າມະຫາວັນ ໃກ້ກຸງ ກະບິນລະພັດແຄວ້ນສັກກະ ໃນດິນແດນຂອງສາກະຍະ ພ້ອມດ້ວຍພະພິກຂຸສິງໝູ່ໃຫຍ່ທີ່ເປັນພະ ອໍລະຫັນ ປະມານ๕๐๐ ອົງ. ໃນຄັ້ງນັ້ນ ເທລ່ຳເທວະດາທັງຫລາຍຈາກ ๑๐ ໂລກກະທາດ ໄດ້ມາປະ ຊຸມນຸມກັນເພື່ອເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ຈຶ່ງຮຽກພະສູດນີ້ວ່າ ມະຫາສະມະຍະສູດ ແປວ່າ ການ ປະຊຸມໃຫຍ່. ມະຫາສະມະຍະສູດນີ້ນິຍົມນຳມາສູດໃນພິທີມຸງຄຸນສຳຄັນແລະສູດໃນວັດ.

Sap Tham Mai or *Mahāsamaya-sutta* or *Maha Samai* is on a great assembly of deities. The Buddha and 500 arahant monks resided at the Mahāvana forest near Kapila, the capital city of Sakka governed by the Sakya royal family. At that time, deities from ten units of the Universe gathered to visit the Buddha. This *sutta* is thus known as *Mahāsamaya-sutta*, meaning a big conference. This *sutta* is popularly chanted in important auspicious ceremonies and at monasteries.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັงกาดธาฉะได้ ๑๘๗๔ (เต่ำใจ้) ติอ ปีธ้องใด้ เดือน ๗ แรม ๗ ค่ำ อัน ๔ ธิดจะนาแล้วยามกองงาย ໝายมี อิงสิมเดัดพะเป้นเจ้าบ่ธิมเสดถา มะหาพัดติยะพะธา ฉะอิงสา มะหาจักกะพัดติพูมินทะลินทอน บ่อนธัดตะนะทำมิกะธาฉาทิธาดเจ้า สี สัดตะนาถะนาทุด อุดตะมะบุธิ ล้านช้างธิ่มขาว มะหานัมถะละธาฉะหานิ สีสะหว่างอิง กับทังอักถะมะเหสี พะธาฉะสินละนิ ธาฉะบุดตะธาฉะบุดติ สำมักถีได้มิพะธาฉะสัดหา เหื้อมใสเป้นอันยิ่ง จิ่งได้สำๆ *สับทำไหม* นี้ไว้กับสาสะໜา ตาบต่ำเท้า ๕๐๐๐ พะอัดสา ขໍให้ ข้าพะเจ้าได้จะเธินไปด้อยบูธิมมะผาสุก ไดยดั่งมะโนธิดถำปาดถะໜาทุกปะการ แด่ก่ำ ข้าเทิ้น นิบพานะ ปัดจะโย โหนตุ โน ทุอัง ทุอัง.

Folio 27 on the recto side: In Sangkatrasa (CS) 1274, a *huang khai* year (*tao chai* year), on the sixth waning-moon day of the sixth lunar month, the fourth day of the week (Wednesday),[102] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). His Majesty King Sisavang Vong, the king of Sisattanakhanahut Uttamaburi Lan Xang Hom Khao, his wife, his mother, his sons, and his daughters had the most ardent religious

102 1274 Vaisakha 21 = Tuesday, 7 May 1912.

faith and jointly sponsored this manuscript [entitled] *Sap Tham Mai* to support the Teachings of the Buddha to last until the end of 5000 years. May we all achieve full happiness as wished. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1274, a *tao chai* year (6 May 1912)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): His Majesty King Sisavang Vong, the king of Sisattanakhanahut Uttamaburi Lan Xang Hom Khao, his wife, his mother, his sons, and his daughters.

Titles: *ສັບທຳໄໝ*

Sap Thammai
Words of Mahāsamaya Sutta

EAP1398_VMS_1_0872

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສູດພານຍັກ ເນື້ອໃນເປັນພາສາບາລີ ເປັນບົດສູດມົນທີ່ໃຊ້ສູດໃນພິທີສູດພານຍັກ ຊຶ່ງເປັນພິທີກຳທີ່ເຊື່ອກັນວ່າ ສາມາດກຳຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍແລະປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດແລະຜູ້ສະດັບຮັບຟັງ ໃຫ້ມີຄວາມຜາສຸກ. ເນື້ອຫາໃນການສູດໄດ້ນຳເອົາມາຈາກອາຕານາຕິຍະສູດ ກ່າວເຖິງ ທ້າວຈະຕຸໂລກ ກະບານທັງ ๔ ເຂົ້າເຝົ້າພະພຸດທະອົງ ຂາບທູນໃຫ້ພະພຸດທະອົງຊົງຊາບວ່າ ຖ້າຫາກສາວົກຂອງພະພຸດທະອົງຍັງບຳເພັນພຸ່ນຢູ່ໃນປ່າ ອາດຈະຖືກພວກຍັກທີ່ຍັງເປັນມິດສາທິດຖິບໍ່ເຫຼື້ອມໃສໃນຄຳສອນຂອງພະຕະຖາຄົດຈັກກໍ່ກວນແລະທຳອັນຕະລາຍໄດ້ ດ້ວຍເຫດນີ້ ຈຶ່ງທູນໃຫ້ພະພຸດທະອົງຊົງຮຽນພະຄາຖາບົດໜຶ່ງ ເພື່ອໃຫ້ຍັກເຫຼົ່ານັ້ນເກີດຄວາມເຫຼື້ອມໃສ ພະພຸດທະອົງຊົງຮັບ ຈາກນັ້ນ ທ້າວເວດສຸວັນ ຈຶ່ງກ່າວຄາຖາ ອາຕານາຕິຍະສູດນີ້.

Bhāṇayakkha (*Phanyak*) is a Pali prayer chanted at the Phan Yak ceremony, of which its efficacy is believed tutelary and protective. Those who listen to the prayer will be guarded and blessed with happiness. The content was derived from *Āṭānāṭiya-sutta* that deals with the four heavenly kings who discussed with the Buddha on protection strategies. They informed the Buddha that ogres who were not faithful in Buddhism would likely disturb and harm the Buddha's disciples during their meditation practices in the forest. They therefore suggested the Buddha learn an incantation to make them get faith. The Buddha agreed and Lord Vessuvanna uttered the stanza known as *Āṭānāṭiya-sutta*.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັ̈ງກາດຣາຊະໄດ້ ๑๘๐๐๗ (ภิ̈งภับ จ.ส. ๑๘๐๗) ติอ ปีเมิ่งมิด เดือบ ๑๑ ຂึ้น ๔ (ค่ำ) พ่ำอ่ำได้อับ ๔ มื้ ธ้อ̈งใส้ ธิดจะบาแล้อยามแฤใก้ค่ำ ฬายมิ อิ̈งลิมเดัดบ์ธิม มะเสดฤาบุดติฝ่ายหน้า ภับทั̈งพะธาชะภันยา ธาชะภะนิดฤา ธาชะบุดตะบัดตา สุขะชา ยะติภาภับทั̈งพันทุอิ̈งสา มิสัดทาเป้นอันยิ่ง จิ่งได้พ้อมกันมิพะธาชะสัดทาส้างไอ้ยั̈ง *สับ พานยัภา* ไอ้ใท้เป้นโชตะภะพะโลดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา มิบพานั̈ง ปะธะมั̈ง สุภาขั̈ง นิดจั̈ง นิดจั̈ง ทุอั̈ง ทุอั̈ง. สับพะสัดตานั̈ง สับพะอิสา สับพะยัภาขา สับพะเวธา อินา สันติ.

Folio 24 on the recto side: In Chunlasangkatrasa (CS) 1209, a *moeng mot* year, on the fourth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), a *huang khai* day,[103] the writing was accomplished at the time of the evening drum (15:00–16:30 o'clock). Somdet Bòrommasetthabutti who lived in the front golden palace, his wife, his younger sisters, his children, his grandchildren, his friends, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Sap Phanyak* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ niccaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bless certainly). *Sabbasattānaṃ sabbavisā sabbayakkhā verā vinassanti* (May all poison or dangers of all animals, of all giants and of all evil deeds be perished).

Date: CS 1209, a *moeng mot* year (13 Oct 1847)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Bòrommasetthabutti who lived in the front golden palace, his wife, his younger sisters, his children, his grandchildren, his friends, and his relatives.

Titles: *สับพันยัภา (ผูภา ๘)*

Sap Phanyak (*Phuk* 2)

Words of Bhanyak (Fascicle 2)

EAP1398_VMS_1_0873

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

103 1209 Asvina 4 = Wednesday, 13 October 1847.

Description: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມື່ອລ່ວງໄປໃນຣາຕິການນັ້ນ ເທວະດາອົງໜຶ່ງຊຶ່ງມີລັດສະໝີອິຈິດຕະການຕາສະຫວ່າງສະໄທວໄປທົ່ວປ່າເຊຕະວັນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ຖວາຍບັງຄົມພະພຸດທະອົງແລ້ວປະທັບຢືນໃນທີ່ຄວນສ່ວນຂ້າງໜຶ່ງ ໄດ້ທູນຖາມພະພຸດທະອົງເປັນ ຄາຖາວ່າ: ເທວະດາແລະມະນຸດທັ້ງຫຼາຍໄຝ່ຫາຄວາມດີ, ໄຕ່ຕອງເຖິງສິ່ງທີ່ເປັນມຸງຄຸນ ຂໍພະຜູ້ມີພະ ພາກເຈົ້າໄດ້ໂຜດຕັດແກ່ຂ້າພະພຸດທະເຈົ້າດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເປັນຄາຖາວ່າ ການບໍ່ພົບຄົນພານ, ພົບແຕ່ບັນດິດ, ບູຊາຄົນທີ່ຄວນບູຊາ. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜ າເລື່ອງມຸງຄຸນ ๓๘ ປະການແກ່ເທວະດາຕົນນັ້ນ.

The Buddha resided at the Jetavana Monastery. At night a deity whose surpassing splendor illuminated the entire Jeta Grove came to the presence of the Buddha, respectfully saluted him, and stood to one side. Standing in that manner, the deity said to the Buddha that humans and deities yearned for meritorious things and pondered on blessings. He therefore asked the Buddha to teach him upon that issue. The Buddha thus gave some verses talking about avoiding the fool, befriending the wise, respecting deserved ones. Then, the Buddha delivered a sermon on the 38 Blessings to the deity.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๑๘๑๗ ຕົວ ປີກາບຍີ່ ເດືອນ ๗ ແຮມ ๑๑ ຄ่ຳ ວັນ ๕ ມື້ກ່າໃສ້ ຣິດຈະນາແລ້ວຍາມທ່ຽງວັນ ມູນລະສັດທາ ມະຫາສົມເດັດຣາຊະຄູແກ້ວ ມີສັດທາສ້າງ *ສັບພານະ ວານ* ໄວ້ສືບສາສະໜາ ສັ່ງສອນກຸນລະບຸດເຈົ້າທັ້ງຫລາຍຝູງປາດຖະໜາມັກຢາກໄດ້ສືບພະສາສະໜ າເມືອພາຍໜ້າ ຂໍໃຫ້ກຸດສະລະໂກສົນສ່ວນບຸນທັ້ງຫລາຍຝູງນີ້ມາຄ້ຳຊູຕົນຕົວແຫ່ງຜູ້ຂ້າ ຂໍໃຫ້ຜູ້ຂ້ານີ້ ໄດ້ຊົງໄຕຍະປິຕະກະທັ້ງ ๓ ອັນພະເຈົ້າຫາກບັນຍັດຕິໄວ້ໃນ ๗ ໝື່ນ ๔ ພັນຂັນນັ້ນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ ຕັດສະຮູ້ຍັງອັກຂະຣະພະຍັນຊະນະອັນເປັນອັດຖະຄຳພີຣະນັ້ນຊູ່ປະການ ຜູ້ຂ້າປາດຖະໜາເອົາຍັງ ຍານ ๓ ປະການ ອັນມີສຳມາສຳໂພທິຍານເປັນຕົ້ນ ເມື່ອໃດຜູ້ຂ້າຍັງໄປ(ບໍ່)ໄດ້ເຖິງຍັງຍານ ๓ ປະການ ຍັງໄດ້ທິວຣະທ່ຽວໃນສົງສານ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ກະທຳທານະປາຣະມີ ສີລະປາຣະມີ ທຸກຊາດກໍ ຂ້າເທີ້ນ.

Folio 26 on the recto side: In Sangkatrasa (CS) 1216, a *kap nyi* year, on the eleventh waning-moon day of the eighth lunar month, the fifth day of the week (Wednesday), a *ka sai* day,[104] the writing was accomplished at noon. Maha Somdet Rasakhru Kaeo sponsored this manuscript [entitled] *Sapphanavan* to support the Teachings of the Buddha and Buddhist studies of people in new generations who aim at prolonging the religion. May the benefits of this merit support me. May I excel in the 84,000 categories of the Buddhist canon (*Tipiṭaka*) taught by the Buddha. May I be excellent in all religious texts. I wish the three insight-wisdom, of which NibbānaEnlightenment is the first one. While I cannot gain the three insight-wisdom yet and still travel in the Cycle of Rebirths, may I have opportunity to accumulate *Dāna-pāramī* (charity perfection) and *Sīla-pāramī* (morality perfection) in every future life.

Date: CS 1216, a *kap nyi* year (21 Jul 1854)

Script(s): Tham Lao

Language(s): Lao, Pali

104 1216 Ashadha 26 = Thursday, 20 July 1854. This day is indeed a *ka sai* day.

Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Rasakhru Kaeo
Titles: *ສັບພານະວານ (ຜູກຕົ້ນ)*
Sapphanavan (*Phuk* 1)
Sabbanavara (Fascicle 1)

EAP1398_VMS_1_0874

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 41. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ການສະມາທານເອົາຫລັກທຳສຳຄັນເພື່ອເປັນທີ່ເພິ່ງແລະເປັນເຄື່ອງຍຶດໜ່ວງທາງຈິດໃຈ ຮຽກວ່າ ໄຕສາຣະນະຄົມ ອັນມີພະພຸດ, ພະທຳ, ແລະພະສົງ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງ ຫລັກທຳອື່ນໆ ເຊັ່ນ:

໑. ສິນ ໑໐ ຄື ສິກຂາບົດຂອງສາມະເນນມີ ໑໐ ຂໍ້,

໒. ຂັນ ໕ ຄື ສ່ວນປະກອບຂອງຮູບແລະນາມທັງ ໕ ປະການ,

໓. ອະຣິຍະສັດ ໔ ຄື ຄວາມຈິງອັນປະເສີດ ໔ ປະການ,

໔. ອາການ ໓໒ ຄື ສ່ວນປະກອບຂອງຮ່າງກາຍ ມີ ໓໒ ປະການ,

໕. ປະຕິສັງຂາໂຍ ຄື ການພິຈາລະນາເຄື່ອງໃຊ້ສອຍໂດຍແຍບຄາຍ

໖. ຍະຖາປັດຈະຍັງ ຄື ການພິຈາລະນາຈີວອນ, ພິຈາລະນາອາຫານບິນທະບາດ, ພິຈາລະນາເສນາສະນະແລະພິຈາລະນາເພສັດບໍລິຂານ.

The text is on accepting principles of the Dhamma as one's refuge. This acceptance is called *Tisaraṇagamana*comprising three refuges: the Buddha, the Dhamma, and the Sangha. Other important principles are also mentioned in the text:
1. Ten *Sīla*: Ten precepts of novices
2. Five *Khandha*: Five aggregates
3. Four *Ariyasacca*: The fourfold noble truth
4. 32 *Ākāra*: 32 parts of body
5. *Paṭisaṅkhāyo*: Contemplation on utensils before use
6. *Yathāpaccayaṃ*: Contemplation on robes, food, lodging, and medicine (four requisites)

Colophon: None
Date: 1854
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບພານະວານ (ຜູກ ๓)*
Sapphanavan (*Phuk* 3)
Sabbanavara (Fascicle 3)

EAP1398_VMS_1_0875

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 58.8 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 43. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ເລື່ອງການບຳເພັນບາລະມີເປັນພະໂພທິສັດໂຄຕະມະເຈົ້າແຫ່ງເຮົາ ຕັ້ງແຕ່ຕັ້ງຄວາມປາດຖະໜາເປັນພະພຸດທະເຈົ້າຈົນເຖິງຊາດທີ່ໄດ້ເກີດມາເປັນພະເຫວດສັນດອນ. ໃນຊາດນີ້ ພະພຸດທະ ອົງໄດ້ເກີດໃນຕະກຸນສາກາຍະວົງ ຊົງມີພະນາມວ່າ ເຈົ້າສິທາດຫຼືສິດທັດຖະ ເມື່ອພະອົງ ມີພະຊົນມາຍຸໄດ້ ๔๙ ພັນສາ ໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ๔ ຈຶ່ງໄດ້ສະຫຼະຣາຊະສົມບັດ ສະເດັດອອກບວດເປັນລືສີບຳເພັນພຽນເປັນເວລາ ๖ ປີ. ຫຼັງຈາກໄດ້ສະເຫວີຍເຂົ້າມາທຸປາຍາດຈາກ ນາງສຸຊາດາໃນວັນເພັງແຫ่งเดือนวิสาขะบูชา (เดือน ๗) ແລະໄດ້ຮັບຫຍ້າຄາ ๗ ກຳຈາກໂสติยะ พราหมที่ນຳมาถวาย พะอົງໄດ້ເອົາหญ้าคานั้นมาปูเป็นอัตตะนะบันลัง แล้วประทับนั่งอยู่ใต้ต้น สิมะหาโพจิบได้ตัดสะ ธู้เป็นพะพุดทะเจ้าในคืนนั้น.

The text is on Gotama Buddha's accumulation of perfections in his previous births as Bodhisattas, starting from his very first resolution of becoming a Buddha to the previous birth as Prince Vessantara. In his last birth he was born as Prince Siddhattha in the Sakya royal family. At the age of 29 he saw four signs and left the worldly life for an ascetic hood. He practiced for six years. After he was offered madhupāyāsa rice by Sujata and eight handfuls of grass by Sotiya Brahmin on the full-moon day of the Visakha month, the sixth month, he placed the grass as a crystal seat under a Bodhi tree. He continued practiced until he attained Enlightenment at that night.

Colophon: ลานที ๔๑ ໜ้า ๑: จุนละสังกาด พัน ๘ ร้อย ๕๘ (ภิกัับ จ.ส. ๑๘๔๗) ติอ ปีธอายสัน เดือนยี่ แรม ๗ ค่ำ อันอาทิด มื้เต่าใจ้ยามตูดซ้าย ໝายมิ มะหาอาธามาทิปัดติเจ้า อัดล้องถูน ที่นั้น จึ่งมิพะละอุดสะหะได้สำๆขูมไว้ค้ำๆขูโຂตะภะสาสะหมาพะโคตะมะเจ้ายังทำมะ *พุดทาพิเสภา* ผูกนี้ ไว้สั่งจิธะถิติภาธะ ๕ พันอัดสา แห้ดีหิ ขໍจึ่งเป็นปัดใจแก่มัภาถะ ๗ะละ นิบพานะทำมะเจ้าเป็นยอดแด่เทิ้น.

Folio 41 on the recto side: In Chunlasangkat thousand 2 hundred 58 (corresponding to CS 1258), a *hwai san* year, on the sixth waning-moon day

of the second lunar month, a Sunday, a *tao chai* day,[105] [the writing was accomplished] in the afternoon (12:00–13:30 o'clock). Mahā Ārāmādhipati from Vat Long Khun sponsored this manuscript [entitled] *Phutthaphisek* to support the Teachings of Gotama Buddha to last until the end of 5000 years definitely. May this be a condition to attain *magga* (the path), *phala* (fruition), and *Nibbāna*.

Date: CS 1258, a *hwai san* year (5 Jan 1896)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mahā Ārāmādhipati (Great abbot) from Vat Long Khun
Titles: *ພຸດທາພິເສກນາກະພັນທະນະ (ຜູກດຽວ)*
Phutthaphisek Nakaphanthana (*Phuk* diao)
Buddhabhiseka Nagabandana (Single fascicle)

EAP1398_VMS_1_0876

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຊາດິກາເລື່ອງພູຣິທັດ ສະໄໝໜຶ່ງ ເມື່ອປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະເຈົ້າໄດ້ຕັດ ແກ່ສາວົກທັ້ງຫຼາຍກ່ຽວກັບອະດີດຕະຊາດຂອງພະພຸດທະອົງ ເມື່ອຄັ້ງເກີດເປັນພູຣິທັດ, ເຈົ້າຊາຍ ພະຍານາກຜູ້ຮັກສາສິນອຸໂປສົດ. ເລື່ອງລາວມີຢູ່ວ່າ ພູຣິທັດເປັນບຸດຂອງພະເຈົ້າທາຕະຣັດຖະແຫ່ງ ນາກພິພົບ. ວັນໜຶ່ງ ພູຣິທັດຖືກພາມຜູ້ມີມົນວິເສດໃນການປາບນາກແລະຈັບໄດ້ ແລ້ວນຳໄປ ສະແດງໃນສະຖານທີ່ຕ່າງໆ. ພູຣິທັດລະງັບຄວາມໂກດແລະຄວາມລະອາຍໄວ້ໄດ້ເພື່ອຮັກສາສິນອຸ ໂປສົດຂອງຕົນໃຫ້ບໍລິສຸດ. ໃນທີ່ສຸດ ກໍໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກພີ່ຊາຍຄືສຸທັດສະນາທີ່ໄດ້ພົ່ນພິດ ໃສ່ພາມຜູ້ນັ້ນ.

Bhūridata Jātaka. While residing at the Jetavanna monastery in Savatthi, the Buddha spoke to his followers about one of his previous lives: he was born as Bhūridata, the *naga* prince who followed the eight precepts. Bhūridata was a son of King Thataratha, the leader of the underwater world. One day, he was captured by a Brahmin who was expertise in magical power of trapping nagas and snakes. The Brahmin forced him to play for circus shows at different places. Bhāridata repressed his anger and shame in order to

[105] 1258 Pausha 21 = Sunday, 24 January 1897. This day was, however, a *tao sanga* day.

successfully follow the eight precepts. Finally, he was saved by his brother, Suthatsana, who released his venom to the Brahmin.

Colophon: None
Date: 1844
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພູຣິທັດ (ຜູກຕົ້ນ)*
Phurithat (*Phuk ton*)
Bhuridatta (Fascicle 1)

EAP1398_VMS_1_0877

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at the right end.

Description: ໃນສະໄໝໜຶ່ງ ພະເຈົ້າພົມມະທັດຄອງຣາຊະສົມບັດເມືອງພາຣານະສີ ໂດຍມີພະຣາຊະໂອລົດ ດຳລົງຕຳແໜ່ງອຸປະຣາດ. ຕໍ່ມາ ພະຣາຊາຊົງລະແວງວ່າ ພະຣາຊະໂອລົດຈະຄິດກະບົດແຍ່ງຊິງຣາຊະສົມບັດ ຈຶ່ງມີພະຣາຊະໂອງການໃຫ້ພະຣາຊະໂອລົດອອກໄປຢູ່ໃຫ້ໄກຈາກເມືອງຈົນກວ່າພະບິດາສິ້ນພະຊົນຈຶ່ງໃຫ້ກັບມາຮັບຣາຊະສົມບັດ. ພະຣາຊະໂອລົດກໍຍິນດີທຳຕາມພະປະສົງຂອງພະຣາຊະບິດາຈຶ່ງສະເດັດໄປບວດເປັນລືສີຢູ່ໃນສາລາບໍລິເວນແມ່ນ້ຳຍຸມະນາ. ໃນຄັ້ງນັ້ນ ນາງນາກຕົນໜຶ່ງ ຊື່ວ່າ ນາງມານະວິກາ ທີ່ສາມີຕາຍໄປ ນາງຮູ້ສຶກເຫງົາ ຈຶ່ງຂຶ້ນມາຫຼິ້ນໃນເມືອງມະນຸດ ເມື່ອມາພົບກັບພະຣາຊະບຸດທີ່ບວດເປັນລືສີຢູ່ສາລານັ້ນ ກໍ່ເກີດຕິກຫລຸມຮັກເຊິ່ງກັນແລະກັນ ທັງສອງຈຶ່ງຢູ່ນຳກັນແບບສາມີພັນລະຍາຈົນນາງນາກໄດ້ປະສູດໂອລົດແລະທິດາຊື່ວ່າ ສາຄອນພົມມະທັດແລະນາງສະມຸດທະຊາ.

King Brahmadata of Banares had a son who was a viceroy. One day, the king suspected his son for being a rebel therefore sent him afar and allowed him to get back for coronation after the king's death. The prince agreed with his father and became an ascetic living in a pavilion near the Yumana river. At that time, a *nagi* (female *naga*) named Manavika whose husband had passed away felt lonely and entered the human world. She met the prince and they fell in love with each other. They lived together as a couple and she gave birth to a son and a daughter called Sakhòn Phommathat and Samutthasa.

Colophon: ลานที ๑ ໜ้า ๑: ຈุบละสังกาดธาฉะได้ ພัน ๘ ร้อย ๗ (ก๋งกับ จ.ส. ๑๘๐๗) ติอ ปีกาบสี่ เดือน ๕ แรม ๑๘ อัน ๑ มื้กาบใจ้ ธิดจะบาแล้วยามกองงาย ๒ายมิ ๒ะธาฉะสัดทาหลวง

ມີໃຈເຫຼື້ອມໃສໃນອໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ລຳພູຣິທັດ* ສິ່ງອານິສົງສ່ວນບຸນອັນນີ້ ໃຫ້ສາທຸຄູວັດໃໝ່ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ ກໍ້ຂ້າເທີ້ນ.

Folio 1 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[106] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ພູຣິທັດ (ຜູກ ๘)*
Phurithat (*Phuk* 2)
Bhuridatta (Fascicle 2)

EAP1398_VMS_1_0878

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພາມຄົນໜຶ່ງເຂົ້າໄປໃນປ່າໄດ້ພົບກັບລີສີຈຶ່ງໄດ້ຂໍບວດເປັນລູກສິດ. ລີສີໜໍໃຈຈຶ່ງສອນມົນອາລຳພາຍ ອັນເປັນມົນສຳລັບຄຸດຈັບນາກ. ເມື່ອພາມຜູ້ນັ້ນຄິດວ່າ ຕົນມີມົນນີ້ແລ້ວອາດຈະລ້ຽງຕົວໄດ້ ຈຶ່ງ ລາພະລີສີກັບບ້ານ ໃນລະຫວ່າງທາງພາມຜູ້ນັ້ນກໍສາທະຍາຍມົນໄປນຳ ເມື່ອພວກນາກທັ້ງຫລາຍທີ່ ຂຶ້ນມາຫລົ້ນນ້ຳໄດ້ຍິນມົນນັ້ນກໍຕົກໃຈນຶກວ່າເປັນຄຸດມາ ຕ່າງກໍຮີບໜີສູ່ນາກພິພົບ ໄດ້ລືມ ແກ້ວສາລະພັດນຶກໄວ້ເທິງຝັ່ງ ເມື່ອພາມເຫັນແກ້ວດວງນັ້ນກໍຈັບເອົາໄປ. ຕໍ່ມາ, ພາມໄດ້ພົບກັບ ນາຍພານຜູ້ໜຶ່ງຊື່ວ່າ ເມສາທະທີ່ກຳລັງທ່ຽວລ່າສັດຢູ່. ເມື່ອນາຍພານເຫັນດວງແກ້ວນັ້ນກໍຈຳໄດ້ວ່າຄື ກັບດວງແກ້ວທີ່ພູຣິທັດ ເຄີຍໃຫ້ເບິ່ງ ຈຶ່ງຂອກປາກຂໍແກ້ວດວງນັ້ນໂດຍມີຂໍ້ແລກປ່ຽນວ່າ ຖ້າຢາກຮູ້

106 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

ເລື່ອງອັນໃດຈະບອກເລື່ອງນັ້ນໃຫ້. ພາມຈຶ່ງບອກວ່າ ຢາກຮູ້ທີ່ຢູ່ຂອງນາກ ເພາະຕົນມີມົນຈັບນາກ ນາຍພານຈຶ່ງພາໄປເບິ່ງທີ່ຢູ່ຂອງພູຣິທັດ. ໃນຂະນະນັ້ນພູຣິທັດກຳລັງຮັກສາສິນຢູ່.

A Brahmin entered a forest and met a hermit. He became a hermit and his disciple. The master hermit was satisfied and taught him a spelling (*mantra*) called *Ālambāyana* that was used by the Garuda to capture a naga. The Brahmin considered the *mantra* a way to earn for living thereby deciding to leave the hermit and go back home. On the way back home, he was reciting the *mantra* while walking. Nagas who played in the water heard the *mantra* and were startled, thinking that the Garuda coming close. They rushed away and forgot their wishing crystals on the shore. The Brahmin saw the crystals and took them all. Later, he met a hunter called Nesada who was hunting. Nesavat remembered right away that the crystal belonged to Bhūridata because Bhūridata had shown it to him before. The hunter tricked the Brahmin to give the crystal in exchange of an answer to any questions. The Brahmin said that he wanted to know the residence of *nagas* because he knew a *mantra* for catching them. The hunter brought him to Bhūridata's place. They arrived when Bhūridata was observing precepts.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘ ຮ້ອຍ ๙ (ภิกขุ จ.ส. ๑๘๐๙) ຕິວ ປີກາບສີ່ ເດືອນ ๕ ແຮມ ๑๘ ວັນ ๑ ມື້ກາບໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ມີໃຈເຫຼື້ອມໃສໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ລຳພູຣິທັດ* ສິ່ງອານິສົງສ່ວນບຸນອັນນີ້ ໃຫ້ສາທຸຄູວັດໃໝ່ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ทุวัง ກໍ່ຂ້າເທີ້ນ.

Folio 27 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[107] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 April 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ພູຣິທັດ (ผูภา ๓)*
Phurithat (*Phuk* 3)
Bhuridatta (Fascicle 3)

EAP1398_VMS_1_0879

107 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຕອນທ້າວໂສມະທັດກຳລັງຫ້າມພໍ່ຂອງຕົນບໍ່ໃຫ້ເປັນຄົນເນລະຄຸນຕໍ່ຜູ້ມີພະຄຸນ ໂດຍການບອກທີ່ຢູ່ຂອງພູຣິທັດໃຫ້ແກ່ພາມທີ່ມີມົນອາລຳພາຍເພື່ອແລກເອົາແກ້ວມະນີ. ໂສມະທັດ ກ່າວກັບພໍ່ຂອງຕົນວ່າ "ຄົນທີ່ປະທຸດສະຮ້າຍຕໍ່ມິດສະຫຼະຄວາມເກື້ອກູນ ຈະຕົກໝົກໄໝ້ຢູ່ໃນນະຮົກ ອັນຮ້າຍແຮງ ແຜ່ນດິນຍ່ອມສູບຜູ້ນັ້ນ ຫຼືຜູ້ນັ້ນມີຊີວິດຢູ່ກໍຊຸບຊີດ ຖ້າພໍ່ປາດຖະໜາຊັບພູຣິທັດນາກ ຄະຣາດກຳຄົງຈັກໃຫ້ລູກເຂົ້າໃຈວ່າ ພໍ່ຈັກຕ້ອງປະສົບເວນທີ່ຕົນທຳໄວ້ໃນບໍ່ຊ້າ."

Somadata prevented his father from being ungrateful to his benefactors by letting the Brahmin know Bhūridata's residence in exchange of the wishing crystal; especially the Brahmin had the Ālambāyana spelling. Somadata admonished his father that those who betrayed their kind friends would end up with a rebirth in hell, being drawn by earth, and living in gauntness. He predicted that his father would gain bad results of his sin if he really desired Bhūridata's crystal.

Colophon: ลาบที ๘ ฑ้า ๑: จุบละสังฑาดธาฉะได้ พัน ๘ ร้อย ๗ (ภิงภับ จ.ส. ๑๘๐๗) ติอ ปีภาบสี่ เดือบ ๕ แรม ๑๘ อับ ๑ มื้ภาบใจ้ ธิดจะบาแล้อยาม๓อๆภาย ฬายมิ พะธาฉะสัดหาหลอๆ มิใจเหลื้อมใสในอ๋ละพุดทะสาสะฬาเป้บอับยิ่ง จิ่งส้างลำ *พูธิทัด* สิ่งอานิสิงส่อบบุนอับนี้ ให้สาทุลูอัดใฬ่ไอ้กับสาสะฬาพะพุดทะเจ้าตาบต่ำเท้า ๕ พันอัดสา มิบพาบะ ปัดจะโย โฬบตุ ทุอัง ทุอัง ภำข้าเท้บ.

Folio 27 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[108] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king

108 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

Titles: *ພູຣິທັດ (ຜູກ ๔)*
Phurithat (*Phuk* 4)
Bhuridatta (Fascicle 4)

EAP1398_VMS_1_0880

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at both ends.

Description: ພາມຈັບພູຣິທັດໃສ່ຍ່າມຕາຂ່າຍ ແລ້ວນຳໄປສະແດງໃຫ້ປະຊາຊົນເບິ່ງເພື່ອຫາເງິນ ພາມໄດ້ບັງຄັບໃຫ້ພູຣິທັດສະແດງລິດຕ່າງໆ ໃຫ້ປະຊາຊົນເບິ່ງ ເຊັ່ນ ໃຫ້ເຮັດຕົວໃຫຍ່, ເຮັດໃຫ້ຕົວນ້ອຍ, ໃຫ້ຂົດ, ໃຫ້ຄາຍ, ແຜ່ພັງພານ, ພູ່ໄຟ, ພູ່ຄວັນ, ພູ່ນ້ຳ ພູຣິທັດກໍຍອມທຸກຢ່າງ ຊາວບ້ານທີ່ມາເບິ່ງເກີດເວທະນາ ສົງສານຈຶ່ງໃຫ້ເຂົ້າຂອງເງິນທອງ ພາມຜູ້ນັ້ນກໍຍິ່ງໂລບມາກ ພາພູຣິທັດໄປທ່ຽວສະແດງຈົນເຖິງເມືອງ ພາຣານະສີ ແລ້ວທູນພະຣາຊາວ່າຈະໃຫ້ນາກສະແດງລິດໃຫ້ທອດພະເນດ. ເມື່ອນາງສະມຸດທະຊາ ຊາບວ່າພູຣິທັດຫາຍໄປ ຈຶ່ງໃຫ້ພີ່ນ້ອງອອກຕິດຕາມ ສຸທັດສະນະໄປຍັງໂລກມະນຸດ, ສຸໂພຄະໄປຍັງ ປ່າຫິມມະພານແລະອະລິດທະໄປຍັງເທວະໂລກ ສ່ວນນາງອັດສະມຸກຂີ ຊຶ່ງເປັນນ້ອງສາວຕ່າງແມ່ ຂອງພູຣິທັດ ກໍໄດ້ຕິດຕາມໄປກັບສຸທັດສະນະ.

The Brahmin caught Bhūridata in a net bag and had him perform different shows in public to earn money: enlarging the body, minimizing the body, curling the body, stretching the body, spreading the head, spurting fire, blasting smoke, and spraying water. Bhūridata obeyed him. People who saw the show felt pity. They gave money and belongings to the Brahmin, causing him being more greedy. He took Bhūridata to show at many places until they reached Banares. He told the king that the *naga* would show his astonishing talent. Meanwhile, having known that Bhūridata had been lost, Samudacha sent his brothers to find him. Sudassana was in search of him in the human world; Suboga was in search of him at the Himavanta forest; Arittha was in search of him in heaven. Assamukkhi, Bhuridatta's step-sister, accompanied Sudassana.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘ ຮ້ອຍ ๗ (ກົງກັບ ຈ.ສ. ๑๘๐๗) ຕົວ ປີກາບສີ່ ເດືອນ ๕ ແຮມ ๑๘ ວັນ ๑ ມື້ກາບໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ມີໃຈເຫຼື້ອມໃສໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ລຳພູຣິທັດ* ສິ່ງອານິສົງສ່ວນບຸນອັນນີ້ ໃຫ້ສາທຸຄູວັດໃໝ່ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ ກໍຂ້າເທີ້ນ.

Folio 26 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day

of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[109] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ພູຣິທັດ (ຜູກ ๕)*
Phurithat (*Phuk* 5)
Bhuridatta (Fascicle 5)

EAP1398_VMS_1_0881

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at the right end.

Description: ເມື່ອພານເນສາທະຜູ້ທຳຮ້າຍພູຣິທັດເພາະຫວັງແກ້ວສາຣະພັດນຶກນັ້ນ ໄດ້ຂ່າວວ່າພານຜູ້ຈັບນາກ ກາຍເປັນໂລກຂີ້ເຮື້ອນເພາະພິດນາກ ກໍຕົກໃຈຢ້ານ ຈຶ່ງໄປລ້າງບາບທີ່ແມ່ນ້ຳຍຸມມະນາ ປະກາດວ່າ ຂ້າພະເຈົ້າ ໄດ້ທຳຮ້າຍມິດຄືພູຣິທັດ ຂ້າພະເຈົ້າປາດຖະໜາຈະລ້າງບາບ. ບັງເອີນເຈົ້າສຸໂພຄະໄດ້ຍິນ ຈຶ່ງຈັບນາຍພານນັ້ນໄປຍັງເມືອງນາກ ເພື່ອຖາມຄວາມຄິດເຫັນຈາກນ້ອງວ່າ ຄວນຈະລົງໂທດຫຼືຈະຂ້າຖິ້ມ ພູຣິທັດໄດ້ບອກໃຫ້ປ່ອຍນາຍພານນັ້ນໄປ ເພື່ອບໍ່ໃຫ້ຈອງເວນແກ່ກັນແລະກັນ. ພູຣິທັດ ໄດ້ບຳເພັນສີລະປາຣະມີໂດຍການຮັກສາສີນອຸໂບສົດ ເມື່ອສິ້ນຊີວິດແລ້ວກໍໄດ້ໄປເກີດເປັນພະຍາ ອິນທາທິຣາດຜູ້ເປັນໃຫຍ່ເທິງສະຫວັນ.

When the hunter Nesada who harmed Bhūridata in expectation of the crystal heard that a Brahmin who caught nagas become leprous due to snake venom, he was so frightened and washed away his sin at the Yumana River, announcing that "I have hurt a friend of mine, Bhūridata. I wish to atone for my sin." Coincidentally, Suboga heard that and took the hunter to the naga world and asked his sibling whether the hunter should be punished or killed. Bhūridata told his brother to set him free to avoid revenge.

[109] 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

Bhūridata accumulated the perfection of morality (*Sīla-pāramī*) by observing the eight precepts. After death, he was reborn as God Indra, the king of all deities.

Colophon: ลานที ๑๗ ໜ້າ ๑: จุนละสังกาดธาฉะได้ พัน ๘ ร้อย ๙ (ภิงภับ จ.ส. ๑๘๐๙) ติว ปีกาบสี่ เดือน ๕ แรม ๑๘ วัน ๑ มื้กาบใจ้ ธีดจะนาแล้วยามกองๆกาย ผายมิ พะธาฉะสัดทาหลวงๆ มิใจเผื้อมใสในอ๋ละพุดทะสาสะหนาเป้นฮับยิ่ง จิ่งส้างๆ *ลำพูธิทัด* สิ่งอานิสิงส่วนบุนฮับนี้ ให้สาทุถูวัดใหม่ ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันวัดสา นิบพานะ ปัดจะโยโหนตุ ทุวัง ทุวัง ก๋ข้าเทิ้น.

Folio 27 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[110] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *พูธิทัด (ผูก ๙)*
Phurithat (*Phuk* 6)
Bhuridatta (Fascicle 6)

EAP1398_VMS_1_0882

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: นาธัดทะพิม เป้นฉาดิกาทิ ๗ ใน ๑๐ ฉาดิก. ในฉาดนี้ พะโพทิสัดเจ้าได้เกิดเป้นท้าวมะหาพิมอิงหนึ่งชื่อ่า นาธัดทะฑีนาธะทะ บำเพ็นอุเปกาขาปาธะมิ ได้สั่งสอนพะธาฉาให้ดำลิงยู่ในสำมาทิดถิ. ถ้ังหนึ่ง พะพุดทะเจ้าปะทับยู่สอนอุทิยานลัดถิอัน เมิองธาฉะถี ได้

110 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

ເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະອົງແກ່ພິກຂຸທັງຫຼາຍ. ພະຍາອົງໜຶ່ງຕັ້ງຢູ່ໃນທິດສະ ພິດຣາຊະທຳ ພະນາມວ່າພະຍາອັງຄະຕິຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງມິຖິລາ ໃນແຄວ້ນວິ ເທຫະ ພະອົງມີພະຣາຊະທິດາພະອົງດຽວ ພະນາມວ່າ ຣູຈາຣາຊະກຸມມາຣີ ຜູ້ມີຮູບໂສມອັນງົດງາມ ກວ່າຍິງອື່ນແລະມັ່ນຄົງຢູ່ໃນສິນທຳ ມີອຳມາດຜູ້ໃຫຍ່ ๓ ຄົນ ຊື່ວ່າ ວິໄຊຍະ, ສຸນາມະ ແລະອາຣາຕະ. ເມື່ອເຖິງວັນເພັ ເດືອນ ๑๘ ໃນຊ່ວງທ້າຍປີ ອັນເປັນລະດູການທີ່ໜ້າເພີດເພີນຈຳເລີນໃຈ ພະຍາອັງ ຄະຕິຣາດໄດ້ຕັດຖາມຄວາມເຫັນຂອງອຳມາດທັງ ๓ ວ່າ ວັນນີ້ເປັນວັນດີ ເຮົາຈະຄວນເຮັດອັນໃດ? ອຳມາດຜູ້ໜຶ່ງຂາບທູນວ່າ ພະອົງຄວນສະເດັດໄປສູ່ສຳນັກຂອງນັກປາດ, ນັກບວດຫຼືເຈົ້າລືສີເພື່ອ ສົນທະນາທຳຈະເປັນການດີ ເມື່ອພະອົງໄດ້ຍິນເຊັ່ນນັ້ນກໍພໍພະໄທ.

Nāradabrahma, the eighth out of the ten jātakas. The Buddha was born as a great Brahma called Nārada who accumulated the perfection of equanimity (*Upekkhā-pāramī*) and taught king to follow the right view. One day, the Buddha resided at the royal garden Latthivana in Rajagaha and delivered a sermon on the story of his previous existence to his disciples. A virtuous king named King Aṅgati ruled Mithila city of Videha kingdom. He had one daughter named Ruja. She was more beautiful than other women and faithful in morality. The king had three senior advisors: Vijaya, Sunāma and Ārāta. On the full-moon day of the twelfth lunar month, the end of the year which was a joyful season, King Aṅgati asked his three advisors about what to do on such the good day. One of his advisors advised meet a scholar, an ascetic, and a hermit in order to have conversations on the Dhamma. The was satisfied by the advice..

Colophon: ลานที ๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘ ຮ້ອຍ ๗ (ກົງກັບ จ.ส. ๑๘๐๗) ຕີວ ປີກາບສີ່ ເດືອນ ๕ ແຮມ ๑๘ ວັນ ๑ ມື້ກາບໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ມີໃຈ ເຫຼື້ອມໃສໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ลำนะธัดทะ* ສິ່ງອານິສົງສ່ວນບຸນອັນນີ້ໃຫ້ ສາທຸຄູ ວັດໃໝ່ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ทุวัง.

Folio 1 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[111] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king

111 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

Titles: *ນະຣັດທະ (ຜູກຕົ້ນ)*
Narattha (*Phuk* 1)
Narada (Fascicle 1)

EAP1398_VMS_1_0883

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອັງຄະຕິຣາດໄດ້ສະເດັດໄປຍັງສຳນັກຂອງອາຊີວະກະຜູ້ໜຶ່ງຊຶ່ງເປັນຊີເປືອຍ ເພື່ອສົນທະນາທຳ. ອາຊີວະກະໄດ້ສອນລັດທິຂອງຕົນໃຫ້ພະຍາອັງຄະຕິຣາດ ໂດຍກ່າວວ່າ "ບໍ່ມີວິທີປະຕິບັດທີ່ຖືກຫຼືຜິດ ສິ່ງໃດທີ່ພະອົງເຮັດ ບໍ່ວ່າຈະດີຫຼືຊົ່ວກໍບໍ່ມີຜົນກັບອະນາຄົດຂອງພະອົງ ເພາະຊີວິດຂອງພະອົງຖືກກຳນົດໄວ້ລ່ວງແລ້ວ ສຳລັບການເກີດຂອງພະອົງ. ບໍ່ວ່າຊາຍຄົນໜຶ່ງຈະແທງຫົວໃຈຂອງສັດຕູດ້ວຍດາບຫຼືການໃຫ້ທານແມ່ນບໍ່ກ່ຽວຂ້ອງກັບຊີວິດທີ່ເຮົາຄວບຄຸມບໍ່ໄດ້. ສະຫວັນຫລື ນະຮົກຫຼື ໄຮ້ສາລະ! ບໍ່ ມີ ໂລກອື່ນນອກເໜືອຈາກນີ້. ສະນັ້ນ ຈົ່ງທຳຕາມຄວາມປະສົງຂອງພະອົງແລະສະແຫວງຫາຄວາມສຸກຂອງພະອົງເອງ." ພະອັງຄະຕິຊົງເຊື່ອແລະມົວເມົາໃນຄວາມສຸກສຳລານ. ເມື່ອພະນາງຣຸຈາຣາຊະທິດາຊາບວ່າພະຣາຊະບິດາມີທິດຕິກຳທີ່ປ່ຽນໄປ ແລະຍັງມີຄວາມເຫັນຜິດອີກ ພະນາງຈຶ່ງໄດ້ສະແຫວງຫາຫົນທາງເພື່ອແກ້ໄຂໃຫ້ພະຣາຊະບິດາໄດ້ກັບມາປະພຶດເໝືອນເດີມອີກໃຫ້ໄດ້.

King Aṅgati went to the place of a naked ascetic and discussed on Dhamma with him. The naked ascetic taught him his own view: there was no right and wrong ways to behave. No matter what one did, whether it was good or bad, there was not any result to one's life as individuals had been destined since their births. Stabbing an enemy's heart with a sword or giving alms does not indicate individuals' destined life. Heaven and hell were nonsense. One should do whatever they want for their own happiness. King Aṅgati believed in this view and followed the ascetics, getting obsessed with pleasure. Having known that her father behaved strangely and had wrong views, Princess Ruja tried to find her way to save him and bring him back to his previous behavior.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘ ຮ້ອຍ ๗ (ກົງກັບ ຈ.ສ. ๑๘๐๗) ຕົວ ປີກາບສີ່ເດືອນ ๕ ແຮມ ๑๘ ວັນ ๑ ມື້ກາບໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ມີໃຈເຫຼື້ອມໃສໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ລຳພູຣິທັດ* ສິ່ງອານິສົງສ່ວນບຸນອັນນີ້ ໃຫ້ສາທຸຄູ ວັດໃໝ່ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ, ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ ກໍຂ້າເທີ້ນ.

Folio 26 on the recto side: In Chunlasangkatrasa thousand 2 hundred and 6 (corresponding to CS 1206), a *kap si* year, on the twelfth waning-moon day of the fifth lunar month, the first day of the week (Sunday), a *kap chai* day,[112] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phurithat* to dedicate this merit to Sathu Khu from Vat Mai and to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1206, a *kap si* year (14 Apr 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ນະຣັດທະ (ຜູກ ८)*
Narattha (*Phuk* 2)
Narada (Fascicle 2)

EAP1398_VMS_1_0884

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged by insects at the right end.

Description: ເນື້ອໃນກ່າວເຖິງ ນາຣະທະພົມໄດ້ຍິນຄຳອະທິດຖານຂອງພະນາງຣຸຈາ ຈຶ່ງດຳລິ່ວ່າ ນອກຈາກເຮົາ ແລ້ວ ໃຜໆ ກໍບໍ່ສາມາດແກ້ໄຂໃຫ້ພະຍາອັງຄະຕິຣາດລະທິດຖິນັ້ນໄດ້ ເຮົາຈະຕ້ອງລົງໄປແກ້ໄຂຊ່ວຍ ພະນາງຣຸຈາ ເພື່ອຄວາມຜາສຸກແລະຄວາມສະຫງົບຮົ່ມເຢັນແກ່ປະຊາຊົນ ຈຶ່ງໄດ້ແປງຮ່າງເປັນເຈົ້າລືສີ ເໜາະລົງມາສູ່ພະລາຊະວັງພະເຈົ້າອັງຄະຕິຣາດ. ເມື່ອພະຍາໄດ້ຟັງຄຳສັ່ງສອນຂອງນາຣະທະ ມະຫາພົມ ກໍໄດ້ສະຕິແລະລະເລີກຄວາມເຫັນຜິດ ແລ້ວກັບມາຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳດັ່ງເກົ່າ.

The text is on Nārada-brahma hearing Princess Ruca's wish. He considered nobody else being able to convince King Aṅgita to give up the wrong view. So, he decided to help her for the benefits of bringing happiness and peace back to the city. He was in a disguise of a hermit descending from the sky to King Aṅgati's palace. After listening to the teachings of Nārada-brahma, the king got mindful, gave up the wrong view, and followed the ten royal virtues as he did before.

Colophon: None

[112] 1206 Caitra 27 = Sunday, 14 April 1844. This day is indeed a *kap chai* day.

Date: 1844
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະຣັດທະ (ຜູກ ๔)*
Narattha (*Phuk* 4)
Narada (Fascicle 4)

EAP1398_VMS_1_0885

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 52.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ເມື່ອພະຍາພະວະຣຸນນາກຄະຣາດໄດ້ຟັງທຳຂອງວິທຸຣະບັນດິດ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ແລະໄດ້ບູຊາເຈ້ົາວິທຸຣະບັນດິດດ້ວຍສ້ອຍຄໍແກ້ວມະນີ. ຈາກນັ້ນ ພະຍານາກຄະຣາດກໍເລ່ົາເຖິງຄຸນ ນະວິເສດຂອງວິທຸລະບັນດິດໃຫ້ແກ່ພະນາງວິມາລາເທວີຜູ້ເປັນພັນລະຍາຟັງວ່າ ວິທຸຣະບັນດິດເປັນຜູ້ ມີປັນຍາຫຼັກແຫຼມ ເປັນຜູ້ມີຖ້ອຍຄຳອັນໄພເລາະແລະຍັງເປັນມະຫາທຳມະກະຖິກ. ເມື່ອພະນາງໄດ້ ຟັງແລ້ວກໍຄິດຢາກພົບວິທຸຣະບັນດິດ ຈຶ່ງແກ້ງເປັນຄົນປ່ວຍແລະຂໍໃຫ້ພະຍາເອົາຫົວໃຈຂອງວິທຸຣະ ບັນດິດມາໃຫ້ຖ້າພະອົງຮັກພະນາງ. ພະຍານາກຄະຣາດຈຶ່ງໄດ້ວາງແຜນໃຫ້ປຸນນະກະຍັກໄປຂ້າວິ ທຸລະບັນດິດ ເພື່ອເອົາຫົວໃຈໄປຖວາຍໃຫ້ພະອົງ ຖ້າປຸນນະກະຍັກສາມາດເອົາຫົວໃຈວິທຸລະບັນດິດ ມາໄດ້ ພະອົງຈະຍົກລູກສາວຊື່ວ່າພະນາງອິຣັດທະຕີໃຫ້ເປັນຄູ່ຄອງ.

After listening to the preaching of the Dhamma given by Vidhura, Varuna, the king of nagas, became faithful in the teachings and offered his crystal necklace to Vidhura. Thereafter, the king showed Vidhura's wisdom to Vimala, his wife, saying that Vidhura was wise, spoke decent words, and was a great preacher. Vimala heard that and wanted to meet Vidhura. She pretended to be sick and asked the king to bring Vidhura's heart to her to prove his true love. The king of nagas planed and asked an ogre called Punnaka to kill Vidhura and bring his heart to him. If Punnaka could bring him the heart, he would give him his daughter, Princess Iraddati, as Punnaka's wife.

Colophon: ลานທີ ๔๘ ໜ້ າ ๔: ຈຸຣະສັງກາດຣາຊະໄດ້ ຮ້ ອຍ ๒๐๙ (ກົງກັບ จ.ส. ๑๑๒๙) ປີກາບສັນ ເດືອນ ๓ ແຮມ ๗ ຄ่ ຳ ພ່ ຳວ່ ຳໄດ້ ວັ ນ ๔ ມື ້ ກົ ດ ສີ ພື ້ ນ ບາດ ທັ ງ ທ ້ າ ຍ ມີ ພ ະ ຣ າ ຊ ະ ສັ ດ ທ ຳ ໃ ນ ວ ໍ ຣ ະ ພຸ ດ ທ ະ ສ າ ສ ະ ໜ ຳ

ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ *ທິດຊາດ* ໄວ້ໃນສາສະໜາຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດ ສາ ກໍຂ້າເທີ້ນ.

Folio 22 on the verso side: In Chulasangkatrasa hundred 806 (corresponding to CS 1186), a *kap san* year, on the seventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday), a *kot si* day, [the writing was finished.] *Phün Bat Thang Thai* (the queen of the back palace) had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes come true.

Date: CS 1186, a *kap san* year (9 Feb 1824)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phünbat Thang Thai (the queen of the back palace)
Titles: *ວິທຸຣະບັນດິດ (ຜູກ ๗)*
Vithurabandit (*Phuk* 9)
Vidhura Pandita (Fascicle 9)

EAP1398_VMS_1_0886

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທັດສະພອນເລື່ອງທຳອິດໃນເຫວດສັນຕະຣະຊາດົກ ວ່າດ້ວຍພອນສິບປະການທີ່ພະອິນຊິງປະທານ ແກ່ນາງເທບທິດາຊື່ວ່າຜຸດສະດີ ຜູ້ເປັນມະເຫສີຂອງພະອິງ ຊຶ່ງທູນຂໍໄວ້ໃນວັນຈະຈຸຕິຈາກສະຫວັນ ລົງມາເກີດໃນເມືອງມະນຸດ.

Thatsaphòn or Dasavara, the first episode of Vessantara Jātaka, deals with the ten blessings that God Indra bestowed upon a goddess named Phussati, his consort, who requested them for her new rebirth in the human world.

Colophon: ลาบที ๑๗ ໜ้า ๑: พุดทะสังกาด ๘๔๗๘ ปีกัดใส้ เดือนจ่าง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองๆาย ๒ายมิ อิงสิมเดัดพะเจ้ามะหาชีวิดชิงนามสิสะหว่างอิง ข้อมด้วยอิง อักถะมะเหสีคำฝั้น เป็นเหงิ้า มิพะธาฉะสัดทาได้สร้าง *มะหาเหวดสับตะธะชาดิก* บัดนี้ มี ๑๗ ผูก ๑๓ กับสอง ไว้กับสาสะหาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา. ขໍผิมอันนี้นำ ข้าพะเจ้าพิ้นจากสิงสาม ตัดบ่องเบ้นจะมานขาดได้ จิ่งลุพะนิบพานอันสุกขะเสิมบาน แด่

ກໍ ຂ້າ ເທີ້ນ. ອະ ທັງ ອະ ຣະ ທັນ ຕິ ພິ ກ ຂຸ ນິ ມ ະ ມ ະ ສັນ ຕິ ເກ ອະ ຣິ ຍ ະ ເມ ດ ໄ ຕ ໂ ຍ ປ າ ປຸ ນ າ ຕິ ນິ ບ ພ າ ນັ ງ ປ ະ ຣ ະ ມ ັ ງ ສຸ ກ ຂ ັ ງ.

Folio 19 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[113] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ທັ ດ ສ ะ ພ ອ ນ (ກັ ນ ຕິ ້ ນ)*
Thatsaphòn (*Kan ton*)
Dasavara (The Ten Blessings) (Fascicle 1)

EAP1398_VMS_1_0887

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິ ມ ມ ะ ພ ານ ເປັ ນ ກັ ນ ທີ ๘ ໃ ນ ເ ຫ ວ ດ ສັ ນ ຕ ะ ຣ ะ ຊ າ ດ ິ ກ ເ ນື ້ ອ ໃ ນ ຂ ຸ ງ ນ ເ ປ ັ ນ ພ າ ສ າ ບ າ ລ ิ. ພ ะ ນ ๆ ผุ ด ส ะ ด ิ จุ ติ จ า ก ส ะ ห ว ั ง ม า ป ะ ต ิ ส ิ น ท ิ เ ป ั น พ ะ ธ า ช ะ ท ิ ด า ข อ ๆ พ ะ เ จ ้ า ม ั ด ท ะ ธ า ด เ ม ื่ อ จ ะ เ ล ิ น ไ อ ไ ด ้ ๑ ๗ ป ี ไ ด ้ ร ั บ อ ะ พ ิ เ ส ก เ ป ั น พ ะ ม ะ เ ห ส ิ ข อ ๆ พ ะ เ จ ้ า ส ิ น ไ ช ผู ้ ป ก ค อ ๆ เ ม ื อ ๆ ส ี พ ิ. ต ่ ม ๆ, ไ ด ้ ป ะ ส ู ด พ ะ ธ า ช ะ ไ อ ล ิ ด ช ิ ๆ พ ะ น า ม ว ่ า เ อ ส ั น ต ะ ร ะ (เ ห ว ด ส ั น ด อ น). ใ ม อ ั น ด ู ง ว ก ั น น ั ้ น น า ๆ ช ้ า ๆ ส ั ด ท ั น ไ ด ้ เ ก ิ ด ล ู ก เ ป ั น ช ้ า ๆ เ ผ ื อ ก ข า ว บ ร ิ ส ุ ด ไ ด ้ ช ื ่ อ ว ่ า ป ั ด ไ จ น า ท. ต ่ ม ๆ, พ ะ เ จ ้ า ส ิ น ไ ช ไ ด ้ ม อ บ ธ า ช ะ ส ิ ม ป ั ด ใ ห ้ แ ก ่ พ ะ เ ห ว ด ส ั น ด อ น แ ล ะ ใ ห ้ อ ะ พ ิ เ ส ก ก ั บ พ ะ น า ๆ ม ั ด ท ิ เ ป ั น ค ู ่ บ า ล ะ ม ิ ใ น ก า น

[113] 1186 Margasirsha 6 = Saturday, 27 November 1824.

ບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບໍາເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນ
ແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍຊົງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້
ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສີນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named "Vessantara" (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named "Paccayanāga." Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: ลานที ๑๗ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃส้ ເດືອນຈຽງ ຂึ้น ๗ ค่ำ ວັน ๑ ธิดจะบาแล้วยาม กองงาย ฆายมิ อิงสิมเดัดพะเจ้ามะหาชิวิดชิงนามสิสะหว่างอิง พ้อมด้วยอิง อักคะมะเหสิคำฝั้น เป็นเหงิ้า มิพะธาขะสัดทาได้ส้าง *มะหาเหวดสับตะธะชาดิก* มัดนี้ มิ ๑๗ ผูก ๑๗ กับสอง ไว้กับสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขอผินอันนี้บำ ข้าพะเจ้าพื้นจากสิงสาม ตัดบ่วงเบ้นจะมานขาดได้ จิ่งลุพะนิบพานอันสุกขะเสิมบานแด่ กำข้าเทิ้น. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุกขัง นิดจัง ทุวัง.

Folio 17 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[114] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan

114 1186 Margasirsha 6 = Saturday, 27 November 1824.

Titles: *ຫິມມະພານ (ບັ້ນຕົ້ນ, ຜູກ ๘)*
Himmaphan (Ban ton, phuk 2)
Himvanta (First part, fascicle 2)

EAP1398_VMS_1_0888

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິມມະພານ ເປັນກັນທີ ๘ ໃນເທວດສັນຕະຣະຊາດິກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ພະນາງຜຸດສະດີ ຈຸຕິຈາກສະຫວັນ ມາປະຕິສົນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ๑๖ ປີ ໄດ້ຮັບອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສົນໄຊ ຜູ້ປົກຄອງເມືອງສີພີ. ຕໍ່ມາ, ໄດ້ປະສູດພະຣາຊະໂອລົດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເທວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເທວດສັນດອນແລະໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເທວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອິງກໍຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named “Vessantara” (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named “Paccayanāga.” Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: ลานທີ ๘๐ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃສ້ ເດືອນຈຽງ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດຊົ່ງນາມສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *ມະຫາເທວດສັນຕະຣະຊາດິກ* ມັດນີ້ ມີ ๑๗ ຜູກ ๑๗ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນຳ ຂ້າພະເຈົ້າພົ້ນຈາກສິ່ງສານຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ່

ກໍ ຂ້າ ເທີ້ນ. ອະ ທັງ ອະ ຣະ ທັນ ຕິ ພິ ກ ຂຸ ນິ ມ ະ ມ ະ ສັນ ຕິ ເ ກ ອະ ຣິ ຍ ະ ເ ມ ດ ໄ ຕ ໂ ຍ ປ າ ປຸ ນ າ ຕິ ນິ ບ ພ າ ນັ ງ ປ ະ ຣ ະ ມັ ງ ສຸ ກ ຂັ ງ ນິ ດ ຈັ ງ ທຸ ວັ ງ.

Folio 20 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[115] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ຫິ ມ ມ ะ ພ าน (ບั ้ น ป าย, ผู ก ๓)*
Himmaphan (Ban pai, phuk 3)
Himavanta (Last part, fascicle 3)

EAP1398_VMS_1_0889

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ท า น ะ ขั น เป็ น ภั น ที ๓ ใ น เ ห ว ด สั น ต ะ ธ ะ ช า ดิ ก เ นื้ อ ใ น ทั ง ห ม ด เ ป็ น บ ิ ด พ า ส า บ า ลิ. ก่ อ น พ ะ เ ห ว ด สั น ด อ น จ ะ ส ะ เ ด ิ ด อ อ ก จ า ก พ ะ บ ะ ถ อ น สี พิ พ ะ อ ิ ง ไ ด้ บ ่ ล ิ จ า ก “ สั ด ต ะ ส ะ ด ะ ก ะ ม ะ ห า ท า น ” (ท า น ๗ สิ่ ง ๆ ล ะ ๗๐๐) จ า ก นั ้ น จ ่ ิ ง ส ะ เ ด ิ ด อ อ ก จ า ก เ ม ื อ ง โ ด ย ม ิ พ ะ บ า ง ม ั ด ท ิ, เ จ ้ า ช า ล ิ แ ล ะ บ า ง ภั น ห า ต า ม ส ะ เ ด ิ ด ไ ป ป่ า ห ิ ม ม ะ พ า น ล ะ ห ว่ า ง ท า ง มิ พ ว ก ย า จ ิ ก ม า ข ู น ข ็ อ พ ะ ล า ช ะ ล ิ ด แ ล ะ ม ้ า พ ะ อ ิ ง ก ็ ข ิ ง ป ะ ท า น ใ ห ้ ใ น ท ี่ ส ุ ด ทั ง ส อ ง พ ะ อ ิ ง ข ิ ง อ ู ้ ม พ ะ โ อ ล ิ ด แ ล ะ พ ะ ท ิ ด า แ ล ้ อ ส ะ เ ด ิ ด ไ ป ส ู ่ ป ่ า ห ิ ม ม ะ พ า น.

115 1186 Margasirsha 6 = Saturday, 27 November 1824.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated "sattasadaka mahadāna" (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: ลานที่ ๑๗ ໜ້າ ๑: พุดทะสังกาด ๒๔๗๔ ปีกัดใส้ เดือนจ๋ง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองงาย ฆายมิ อิงสิมเด้ดพะเจ้ามะหาชีวิดชิงนามสีสะหว่างวิง ข้อมด้วยอิง อักคะมะเขสีคำฝั้น เป้นเหง้า มิพะธาชะสัดหาได้สร้าง *มะหาเหวดสันตะธะชาดิก* มัดนี้ มี ๑๗ ผูก ๑๓ กับสอง ไว้กับสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขໍผินอันนี้นำ ข้าพะเจ้าพื้นจาสิงสามตัดบ่วงเบ้นจะมานชาดได้ จิ่งลุพะนิบพานอันสุกขะเสิมบาน แด่ กำข้าเทิ้น. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุกขัง นิดจัง ทุวัง.

Folio 19 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[116] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ทานะขัน (บั้นติ้น, ผูก ๔)*
Thanakhan (Ban ton, phuk 4)
Dānakhanda (First part, fascicle 4)

EAP1398_VMS_1_0890

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.6 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

116 1186 Margasirsha 6 = Saturday, 27 November 1824.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທານະຂັນ ເປັນກັນທີ ๓ ໃນເທວດສັນຕະຣະຊາດົກ ເນື້ອໃນທັ້ງໝົດເປັນບົດພາສາບາລີ. ກ່ອນພະເທວດສັນດອນ ຈະສະເດັດອອກຈາກພະນະຄອນສີພີ ພະອົງໄດ້ບໍລິຈາກ "ສັດຕະສະດະກະມະຫາທານ" (ທານ ກ ສິ່ງ ໆ ລະ ກ๐๐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທີ, ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຕາມສະເດັດໄປປ່າຫິມມະພານ ລະຫວ່າງທາງ ມີພວກຍາຈົກມາທູນຂໍພະລາຊະລົດແລະມ້າ ພະອົງກໍຊົງປະທານໃຫ້ ໃນທີ່ສຸດ ທັ້ງສອງພະອົງຊົງອູ້ມພະໂອລົດແລະພະທິດາ ແລ້ວສະເດັດໄປສູ່ປ່າຫິມມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated "sattasadaka mahadāna" (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: ลานที ๑๒ ໜ้า ๑: ພุดທะสักราด ๘๔๗๘ ปีกัดใส้ เดือนจ๋าง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองงาย ໝายมี อ๋งลือมเดัดพะเจ๊ามะหาชีวิดช๋างนามสีสะหว่างอ๋าง พ้อมด้วยอ๋างอัคคะมะเหสีคำฝั้น เป็นเหง้า มีพะธาตุสัดหาได้สำๆ *มะหาเทอดสับตะธะชาดิก* มัดนี้ มี ๑๗ ผูก ๑๗ กับสอง ไว้กับสาสะໜาพะพุดทะเจ๊า ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขໍผินอันนี้บໍา ข้าพะเจ๊าพื้นจากสิงสามตัดบ่องเบับจะมานขาดได้ จิ่งลุพะนิบพานอันสุกขะเสิมบาน แด่กໍข้าเทิ้น. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุกขัง นิดจัง ทุวัง.

Folio 18 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[117] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)

Script(s): Tham Lao

117 1186 Margasirsha 6 = Saturday, 27 November 1824.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ທານະຂັນ (ປັ້ນປາຍ, ຜູກ ๕)*
Thanakhan (*Ban pai, phuk* 5)
Dānakhanda (Last part, fascicle 5)

EAP1398_VMS_1_0891

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ວັນນະພະເຫວດ ເປັນກັນທີ ๔ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ເມື່ອພະເຫວດສັນດອນ ພະນາງມັດທີ ເຈົ້າຊາລີ ແລະນາງກັນຫາ ສະເດັດເຖິງເມືອງມາຕຸລະນະຄອນ ພະເຈົ້າເຈຕະຣາດ ກະສັດຜູ້ປົກຄອງເມືອງນັ້ນຊາບ ຈຶ່ງທູນອ້ອນວອນໃຫ້ພະເຫວດສັນດອນຊົງເປັນກະສັດຄອງເມືອງມາຕຸລະນະຄອນ ແຕ່ພະເຫວດສັນດອນຊົງປະຕິເສດ. ພະເຈົ້າເຈຕະຣາດຈຶ່ງໄດ້ມອບໃຫ້ພານເຈຕະບຸດເປັນຜູ້ກຳຫນົດຈຸດຮັກສາປະຕູປ່າ ເພື່ອລະວັງຮັກສາບໍ່ໃຫ້ຜູ້ໃດເຂົ້າໄປລົບກວນ. ເມື່ອພະເຫວດສັນດອນສະເດັດເຖິງພູເຂົາວົງກົດ. ຄັ້ງນັ້ນ, ພະອິນຊົງມີເທວະບັນຊາໃຫ້ພະວິສະນຸກຳເທວະບຸດ ເນລະມິດສາລາໃຫ້ສອງຫຼັງ ທັງສີ່ພະອົງໄດ້ຊົງຜະນວດເປັນລືສີຢູ່ທີ່ອາສົມສອງຫຼັງນັ້ນ.

Vanaphavet is the fourth episode of the Vessantara Jātaka and was written in Pali. Prince Vessantara, Princess Maddi, Jali, and Kanha arrived in Matula Nakhòn. King Cetarat of Matula Nakhòn invited Vessantara to rule the city but he rejected. Thus, the king ordered a hunter named Cetaputta to guard the entrance of the forest to prevent disturbance. When Vessantara and his family entered Mount Vamka, God Indra had God Vishnukamma build two pavillions for them.

Colophon: ลานที่ ๘๐ หน้า ๑: พุดทะสังกาด ๘๔๗๘ ปีกัดใส้ เดือนจุง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองๆาย ฆายมี อิงสิมเดัดพะเจ้ามะหาชีวิดชิงนามสีสะหว่างวิง พ้อมด้วยอิง อักถะมะเหสีถ่ำฝั้น เป็นเหงี้า มีพะธาตุะสัดหาได้สำๆ *มะหาเหวดสับตะธะชาดิก* มัดนี้ มี ๑๗ ผูก ๑๗ กับสอง ไว้กับสาสะหนาพะพุดทะเจ้า ๆ ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขໍผินอันนี้บໍา ข้าพะเจ้าพิ้นจาสิงสามตัดบ่องเบับจะมานขาดได้ จิ่งลุพะนิบพานอันสุกาะเสิมบาน แด่ กໍข้าเทิ้น. อะทัง อะธะทันติ พิกาุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุกาัง นิดจัง ทุวัง.

Folio 20 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[118] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ວັນ ນะพะเวด (ผูก ๗)*
Vannaphavet (*Phuk* 6)
Vannapasana (Fascicle 6)

EAP1398_VMS_1_0892

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຊູຊะกะ เป็นกันที ๕ ในเทอดสันตะธะชาดิก ในจำนอน ๑๗ กัน มี ๗๙ ถาถา เนื้อในฮูบเป็นพาสาบาลิ. ชูชะกะ ชื่อชูชิก พามเถ้าชาวเมืองกะลิงคะ ท่งอขอทานไปที่อได้เงินมาแล้อกำนำไปฝากเพื่อนไอ้ เมื่อชูชิกหายพ้าไปดิน เพื่อนจิ่งนำเงินที่ฝากไอ้มาใช้จ่ายจินพ็ด เมื่อชูชิกกับมาถามเอิาเงิน, เพื่อนบ่มิเงินใช้พี้ จิ่งยิกลูกสาวชื่อะมิดตะตาใท้ ชูชิกพาพันละยาไปยู่นำ แต่บางอะมิดตะตาถิกเมยพามทังหลายด่าอ่า มิสามิเถ้า จิ่งขอร้องใท้ชูชิกไปขอสองกุมมานจากพะเทอดสันดอน มาเป็นผู้รับใช้ ชูชิกจิ่งออกเดินทางไปที่เอิาวิงกิด.

Jujaka, consisted of 79 verses, is the fifth episode among thirteen episodes of Vessantara Jātaka. The text is in Pali. Jujaka or Chuchok was an old Brahmin

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from Kaliṅga city. He wandered for begging money and left his collected money with his friend. When Jujaka was away long, his friend spent all of his money. Later, Jujaka came back and asked for his money back but his friend did not have his money left. To pay off the debt, his friend offered him his young daughter named Amittata. Juajaka took Amittata to his home. Amittata was condemned by wives of other Brahmins for having the old husband. So, she convinced Jujaka to beg the two children of Vessantara as her servants. Therefore, Jujaka travelled to Mount Vamka.

Colophon: ลานที ๘๑ ໜ้า ๑: พุดทะสังกาด ๘๔๗๘ ปีกัดใส้ เดือนจ๋ง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยาม กองงาย ๒ายมิ อ๋งสิมเด้ดพะเจ้ามะหาชีวิดช๋งนามสิสะหว่างอ๋ง พ้อมด้วยอ๋ง อัคคะมะเหสิคำฝั้น เป้นเหง้ำ มิพะธาฉะสัดทาได้สำๆ *มะหาเหวดสันตะธะชาดีก* มัดนี้ มี ๑๗ ผูก ๑๓ กับสอง ไอ้กับสาสะหาพะพุดทะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ วัดสา. ขอผินอันนี้นำ ข้าพะเจ้าพื้นจาสิงสามตัดบ่องเบ้นจะมานฉาดได้ จิ่งลุพะนิบพานอันสุกฉะเสิมบาน แด่ กำข้าเท้ิน. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุกขัง นิดจัง ทุวัง.

Folio 21 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[119] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The great king named Sisavangvong and his queen Khamfan

Titles: *ซูซะกะ (ผูก ๗)*
Susaka (*Phuk* 7)
Jujaka (Fascicle 7)

119 1186 Margasirsha 6 = Saturday, 27 November 1824.

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຈຸນລະພົນ ເປັນເລື່ອງທີ ໒ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ๓๕ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ. ຈຸນລະພົນ ແປວ່າ ປ່ານ້ອຍ ເນື້ອໃນກ່າວເຖິງ ຊູຊົກເດີນທາງໄປຍັງເຂົາວົງກົດ ເພື່ອໄປຂໍສອງກຸມມານ ຄື ເຈົ້າຊາລີແລະນາງກັນຫາ ຈາກພະເຫວດສັນດອນ ລະຫວ່າງທາງໄດ້ພົບ ກັບພານເຈຕະບຸດ ຖືກໝາຍພານໄລ່ກັດ ຈຶ່ງໜີຂຶ້ນຕົ້ນໄມ້ ແລ້ວໃຊ້ອຸບາຍຫຼອກວ່າ ເປັນຣາຊະທູດ ຈະໄປທູນເຊີນພະເຫວດສັນດອນກັບຄືນເມືອງ ໂດຍຊູກ່ອງໝາກເຜັດໃຫ້ເບິ່ງວ່າ ເປັນພະຣາຊະສານ ພານເຈຕະບຸດຫຼົງເຊື່ອ ຈຶ່ງຊີ້ບອກທາງໄປຍັງເຂົາວົງກົດ ກ່ອນຈະເຖິງອາສົມຂອງອະຈຸຕະລືສີ.

Chulaphon or Culavana, consisted of 35 verses, is the sixth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Chulaphon means a small forest. The content is on Jujaka travelling to Mount Vamka to beg the two kids, Jali and Kanha, from Prince Vessantara. On his way, Jujaka met hunter Jetaputta. He was chased by the hunter's dogs and climbed on a tree. By a trick of raising a pepper box pretending that it contained a royal missive, Jujaka convinced the hunter that he was a a royal emissary sent to invite Prince Vessantara back home. The hunter was tricked and showed him the way to Mount Vamka. Soon, Jujaka passed the abode of hermit Acuta.

Colophon: ลานທີ ๑๖ ໜ້າ ๑: ພຸດທະສັງກາດ ๒๔๗๒ ປີກັດໃส้ ເດືອນຈຽງ ຂึ้น ๗ ค่ำ ວັນ ๑ ธิดจะบาแล้วยาม ภอางาย ฬายมิ ອົງສົມເດັດພະເຈົ้ามะหาชีวิดชิงนามสิสะหว่างอิง พ้อมด้วยอิง ອັກຄะมะเหสีถ่ำฝั้น ເປັນເหงี้ำ ມີพะธาตุะสัดหาได้สำๆ *มะหาเหวดสันตะธะชาดิภา* ມັดนี้ ມີ ๑๗ ผูภ ๑๗ ภับสอง ไอ้ภับสาสะฬาพะพุดทะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ วัดสา. ขໍผินอันนี้บำ ข้าพะเจ้ำพื้นจาภาสิงสามตัดบ่องเบับจะมานขาดได้ จิ่งลุพะนิบพานอันสุภะะเสิมบาน แด่ ภำข้ำเทิ้น. อะหัง อะธะหันติ พิภาชุนิ มะมะ สันติเภ อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุภาชัง นิดจัง ทุวัง.

Folio 16 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[120] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of

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this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ຈຸນລະພົນ (ຜູກ ๘)*
Chunaphon (*Phuk* 8)
Culavana (Fascicle 8)

EAP1398_VMS_1_0894

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາພົນ ເປັນເລື່ອງທີ ๗ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ๘๐ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ. ມະຫາພົນ ແປວ່າ ປ່າໃຫຍ່ ເນື້ອໃນກ່າວເຖິງ ຊູຊົກເດີນທາງຜ່ານປ່ານ້ອຍ ຕາມທີ່ພານເຈຕະບຸດບອກ ໄປຈົນເຖິງອາສົມຂອງອະຈຸຕະລືສີ ໄດ້ຫຼອກອະຈຸຕະລືສີວ່າ ເປັນຣາຊະ ທູດແຫ່ງເມືອງສີພີ ຈົນລືສີເຖົ້າຫຼົງເຊື່ອແລະຕ້ອນຮັບຢ່າງດີ ເອົາອາຫານຄືພາກໄມ້ມາສູ່ກິນ ແລ້ວໃຫ້ ນອນຄ້າງໜຶ່ງຄືນ ເມື່ອຮຸ່ງເຊົ້າ ໄດ້ພາຊູຊົກໄປຊີ້ບອກຫົນທາງ ຊຶ່ງຕ້ອງຜ່ານປ່າດົງດິບອັນຕຶບໜາ, ພູເຂົາ, ແມ່ນ້ຳ ແລະສະໂບກຂະຣະນີ ຈົນກວ່າຈະເຖິງເຂົາວົງກົດ.

Mahaphon or Mahāvana, consisted of 80 verses, is the seventh episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Mahaphon means a big forest. The content is on Jujaka passing through the small forest suggested by Cetaputta the hunter and arriving at the abode of hermit Acuta. Jujaka told the hermit that he was an emissary from the kingdom of Sivi. The hermit believed it. He welcomed him with fruit and allowed him to stay overnight. Next morning the hermit showed Jujaka the way to Mount Vamka (Vongkot). Jujaka passed through jungle, mountains, rivers, and Pokkharaṇī pond until reaching Mount Vamka.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃສ້ ເດືອນຈຽ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດຊົງນາມສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ

ອັກຄະມະເຫສີຄໍາຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *ມະຫາເຫວດສັນຕະຣະຊາດົກ* ມັດນີ້ ມີ ໑໙ ຜູກ ໑ກ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນໍາ ຂ້າພະເຈົ້າພົ້ນຈາກສິ່ງສາມຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ່ ກໍຂ້າເທີ້ນ. ອະຫັງ ອະຣະຫັນຕີ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມຕໄຕໂຍ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 17 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[121] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ມະຫາພົນ (ຜູກ ๙)*
Mahaphon (*Phuk* 9)
Mahāvana (Fascicle 9)

EAP1398_VMS_1_0895

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານ ເປັນກັນທີ ๓ ໃນຈໍານວນ ๑๙ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ๑๐๑ ຄາຖາ ເນື້ອໃນຂຽນ ເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊົກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກ ອາສົມຂອງພະເຫວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ ແລ້ວຈິ່ງເຂົ້າໄປຂໍ

121 1186 Margasirsha 6 = Saturday, 27 November 1824.

ສອງກຸມມານ ຄື ພະຊາລີແລະພະກັນຫາຈາກພະເຫວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກ ມາຂໍພອກຕົນກໍຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນ້ຳ ພະເຫວດສັນດອນອອກໄປຕາມຫາ ແລ້ວທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: ลาบທີ ๘๕ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃສ້ ເດືອນຈຽງ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດຊົງນາມສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *มะหาเหวดสันตะระชาดิก* ມັດນີ້ ມີ ๑๗ ຜູກ ๑ฦ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນຳ ຂ້າພະເຈົ້າພົ້ນຈາກສິ່ງສານຕັດບ่ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ่ ກໍ່ຂ້າເທີ້ນ. ອະຫັງ ອະຣະຫັນຕິ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ปาปุนาติ นิบพานัง ปะຣะมัง สุกขัง นิดจัง ทุวัง.

Folio 25 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[122] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ภุนมาน (บั้นตื้น, ผูก ๑๐)*
Kumman (Ban ton, phuk 10)

122 1186 Margasirsha 6 = Saturday, 27 November 1824.

Kumāra (First part, fascicle 10)

EAP1398_VMS_1_0896

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານເປັນກັນທີ ๗ ໃນຈຳນວນ ๑๓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກມີ ๑๐๑ ຄາຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊົກເດີນທາງໄປເຖິງເຂົາວົງກົດໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສົມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລຳຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄື ພະຊາລີ ແລະພະກັນຫາຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊົກມາຂໍພວກຕົນກໍຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊົກຊູຊົກກຳຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃສ້ ເດືອນຈຽງ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດຊົງນາມສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *ມະຫາເຫວດສັນຕະຣະຊາດົກ* ມັດນີ້ ມີ ๑๗ ຜູກ ๑๗ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕ່ໍເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນຳ ຂ້າພະເຈົ້າພົ້ນຈາກສິ່ງສານຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ່ ກໍ່ຂ້າເທີ້ນ. ອະຫັງ ອະຣະຫັນຕິ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 17 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[123] the writing was accomplished at the time of the morning drum

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(7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ກຸນມານ (ປັ້ນປາຍ, ຜູກ ๑๑)*
Kumman (Ban pai, phuk 11)
Kumāra (Last part, fascicle 11)

EAP1398_VMS_1_0897

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມັດທີ ເປັນກັນທີ ๙ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ๙๐ ຄາຖາ ເນື້ອໃນຂຸງນເປັນ ພາສາບາລີ ກ່າວເຖິງ ພະນາງມັດທີ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດ ຄື ໝາກໄມ້ ບໍ່ມີໃຫ້ເກັບຫຼາຍເໝືອນເມື່ອກ່ອນ ອາກາດກໍມືດມົວ ຕອນຂາກັບກໍມີຣາຊະສີ ເສືອເຫຼືອງ ແລະ ເສືອໂຄ່ງ ຊຶ່ງເປັນເທວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາສົມກໍບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງ ອອກຕາມຫາສອງກຸມມານຈົນເດິກດື່ນ ເມື່ອບໍ່ພົບ ກໍກັບມາເຖິງອາສົມ ແລ້ວຖາມພະເທວດສັນດອນ ກັບຖືກຕໍ່ວ່າອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເທວດສັນດອນກໍຊົງປະຖົມພະຍາບານຈົນ ພະນາງຟື້ນ ແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ ພະນາງມັດທີຊາບເລື່ອງແລ້ວກໍອະນຸໂມທະນາໃນປຸດຕະ ທານະບາລະມີຄັ້ງນີ້.

Maddi, consisted of 90 verses, is the ninth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with Princess Maddi finding some fruit. There were some supernatural occurrences: insufficient fruit, gloomy weather, and three wild animals (a lion, a tiger, and a leopard) who were deities in disguise coming to her way back home. When she

arrived at Vessantara's abode, she could not find her children and searched for them until it was late night. She could not find them anyway and returned the abode. She asked Vessantara about their children but he scolded her. She was so sad that she fainted. Vessantara retrieved her consciousness and told her the truth. Maddi rejoiced with that donation.

Colophon: ลานที ๑๒ ໜ้า ๑: พุดทะสังฯาด ๘๔๗๘ ปีกัดใส้ เดือนจฺง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองฺาย ฬายมิ อิงสิมเดัดพะเจ้ามะหาชิวิดชิงนามสิสะหว่างวิง ฬ้อมด้วยอิง อักคะมะเหสิคำฝั้น เป็นเหงิ้า มิพะธาฉะสัดหาได้สร้างฯ *มะหาเหอดสับตะธะชาดิภา* มัดนี้ มิ ๑๗ ผูก ๑ฦ กับสอง ไว้กับสาสะฬาพะพุดทะเจ้า ตาบต่เหิ้า ๕๐๐๐ อัดสา. ขอผืนอันนี้บำข้าพะเจ้าพื้นจาฬาสิงสามตัดบ่องเบับจะมานฉาดได้ จิ่งลุพะนิบพานอันสุภะเสิมบาน แด่กำข้าเหิ้น. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุภะขัง นิดจัง ทุวัง.

Folio 18 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[124] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *มัดทิ (ผูก ๑๘)*
Matthi (*Phuk* 12)
Maddi (Fascicle 12)

EAP1398_VMS_1_0898

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.9 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

124 1186 Margasirsha 6 = Saturday, 27 November 1824.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກກະບັນ ເປັນກັນທີ ๑๐ ໃນຈຳນວນ ๑๘ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๔๘ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງທ້າວສັກກະຫຼືພະອິນ ຄິດວ່າ ຕໍ່ໄປພາຍໜ້າ ຫາກມີຜູ້ມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍຈະໃຫ້ ອາດເຮັດໃຫ້ການບຳເພັນພຽນເພື່ອໂພທິຍານເກີດອຸປະສັກ ເພາະບໍ່ມີຜູ້ປົນນິບັດ ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍປະທານໃຫ້ ພາມແປງໄດ້ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ๘ ປະການແກ່ພະເທວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດ ແລ້ວອອກມາຮັບເອົາກັບຄືນບ້ານເມືອງ.

Sakkaban, consisted of 46 verses, is the tenth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Sakkaban* or *Sakkapabba* means the section on God Sakka (God Indra). The episode is on God Sakka thinking about possibility that Vessantara would likely give his wife, Maddi, to whomever who asked for her. By so doing, the practice of Vessantara could be into trouble because there would not be anyone left who could take care of him. God Sakka therefore transformed himself into a Brahmin and asked him for Princess Maddi. Vessantara willingly gave her to him. Then, the Brahmin, who was nobody else but God Sakka, returned Maddi to Vessantara and gave him eight blessings, such as a wish of forgiveness from the people of Sivi and invitation back to the kingdom.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ພຸດທະສັງກາດ ๒๔๗๒ ປີກັດໃສ້ ເດືອນຈຽງ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດຊົງນາມສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງອັກຄະມະເຫສີຄຳຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *ມະຫາເທວດສັນຕະຣະຊາດິກ* ມັດນີ້ ມີ ๑๗ ຜູກ ๑๗ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນຳ ຂ້າພະເຈົ້າພົ້ນຈາກສິງສານຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ່ ກໍຂ້າເທີ້ນ. ອະຫັງ ອະຣະຫັນຕິ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 17 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[125] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in

125 1186 Margasirsha 6 = Saturday, 27 November 1824.

the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ສັກກະບັນ (ຜູກ ๑๓)*
Sakkaban (*Phuk* 13)
Sakkapabba (Fascicle 13)

EAP1398_VMS_1_0899

Long palm-leaf
One phuk: *fascicle 14*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາຣາດ ເປັນກັນທີ ๑๑ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๖๙ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ ກ່າວເຖິງ ຊູຊົກພາສອງກຸມມານ ຄື ເຈົ້າຊາລີແລະນາງກັນຫາ ກັບບ້ານຂອງຕົນ ທີ່ເມືອງກະລິງຄະ ຍາມຄ่ຳຄືນ ກໍມັດສອງກຸມມານໄວ້ທີ່ໂຄນຕົ້ນໄມ້ ຕົວເອງຂຶ້ນໄປຜູກເປນອນຢู່ເທິງ ຕົ້ນໄມ້ ຕົກກາງຄືນ ເທວະດາແປງກາຍເປັນພະເທວດສັນດອນແລະພະນາງມັດທີ ມາດູແລສອງ ກຸມມານ ຮ่ຸງເຊົ້ຳ ກໍອອກເດີນທາງຕ่ ແຕ่ຊູຊົກຫຼົງທາງ ກັບບ້ານບ่ຖືກ ໄດ້ເຂົ້ຳໄປໃນເມືອງສີພີ ຊຶ่ງເປັນ ເມືອງຂອງພະເຈົ້າສີນໄຊຜູ້ເປັນພະເຈົ້າປู่ຂອງສອງກຸມມານ ເມື่ອພະເຈົ້າສີນໄຊເຫັນສອງກຸມມານ ກໍ ດີໃຈ ແລ້ວຊົງໄຖ่ຖອນຄືນຈາກຊູຊົກ ແລະໃຫ้ລ้ຽງດูຊູຊົກຈົນອີ่ມໜ ำສ ำລານ ແຕ่ຊູຊົກກິນອาหาน ເຂົ້ຳໄປຫຼายเกินถอน เพาะอึดหิวมานาน จินอาหานบ่ย่อย ท้องแตกตาย.

Maharat or Mahārāja, consisted of 69 verses, is the eleventh episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Maharat* means great kings. Jujaka took the two children, Jali and Kanha, to his hometown in Kaliṅga. At night, he bound the children to a tree and climbed up to sleep on the tree. Deities took care of the two kids in disguise of Vessantara and Maddi. Next morning they continued their trip but Jujaka lost his way. They entered Sivi that was ruled by King Sañjaya, the grandfather of the two children. The king was happy to meet his grandchildren and ransomed them from Jujaka. He offered a large quantity of food to Jujaka. Jujaka ate it too much. The food could not be properly digested and he died.

Colophon: ลานที ๘๕ ໜ้ำ ๑: พุดทะสังกาด ๘๔๗๘ ปีกัดใส้ เดือนจุ่ง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยาม กองงาย ฆายมี อิ่งสิมเดัดพะเจ้ามะหาชีวิดชิ่งนามสิสะหว่างอิ่ง พ้อมด้วยอิ่ง

ອັກຄະມະເຫສີຄຳຝັ້ນ ເປັນເຫງົ້າ ມີພະຣາຊະສັດທາໄດ້ສ້າງ *ມະຫາເຫວດສັນຕະຣະຊາດົກ* ນັດນີ້ ມີ ๑๗ ຜູກ ๑๓ ກັບສອງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ຂໍຜົນອັນນີ້ນຳ ຂ້າພະເຈົ້າພົ້ນຈາກສິ່ງສາມຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິບພານອັນສຸກຂະເສີມບານ ແດ່ ກໍຂ້າເທີ້ນ. ອະຫັງ ອະຣະຫັນຕີ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[126] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ມະຣາດ (ຜູກ ๑๔)*
Marat (*Phuk* 14)
Mahārāja (Fascicle 14)

EAP1398_VMS_1_0900

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກຂັດຕິ ຫຼືສັກກະຕິ ເປັນກັນທີ ๑๘ ໃນຈຳນວນ ๑๙ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ๙๙ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງພະເຈົ້າສົນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜຸດສະດີ, ພະຊາລີ, ພະນາງກັນຫາ ແລະຈາຕຸລິງຄະເສນາໄປຍັງເຂົາວິງກົດ ເພື່ອຮັບພະເຫວດສັນດອນກັບຄືນເມືອງສີພີ

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ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍໂສກສັນຈົນເຖິງກັບສະຫລົບຫົບທ່າວ ໂຮມທັງເຫຼົ່າເສນາ ອຳມາດທັງປວງ ຂະນະນັ້ນ ກໍເກີດແຜ່ນດິນໄຫວ, ຟ້າຮ້ອງຟ້າແລບ, ຝົນໂບກຂະຣະພັດກໍບັນດານ ຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຍັນແລະໄດ້ຟື້ນສະຕິທັງໝົດ ແລ້ວຕ່າງກໍພາກັນຂໍອະໂຫສິກຳແກ່ ພະເຫວດສັນດອນ ພ້ອມທູນອາລາດທະນາໃຫ້ລາຜະນວດກັບຄືນພະນະຄອນສີພີ.

Sakkhatti or Chakhatti, consisted of 36 verses, is the twelfth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with King Sañjaya, accompanied by Queen Phusati, Jali, Kanha, and ministers, setting off for Mount Vamka to invite Vessantara back to the kingdom of Sivi. When the six reunited, they were so much overwhelmed with joy that they wept and got fainted. At the moment the earth shaked and the, lightening flashed in the clouds. Fresh Pokkharavassa rain fell down, waking up all the people. Thereafter, they asked Vessantara for forgiveness and invited him back to the city.

Colophon: ລານທີ ๑๘ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๔๗๘ ປີກັດໃส้ ເດືອນຈຽງ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ธิดจะบาแล้วยามกองงาย ฆายมิ ອົງสົมเดัดพะเจ้ามะหาชีวิดชิงนามสีสะหว่างวิง พ้อมด้วยอົງ ອັกคะมะเหสีคำฝั้น ເປັນเหงี้ำ ມิพะธาตุะสัดทาได้ส้างๆ *มะหาเหวดสับตะธะชาดิภ* ມัดนี้ ມิ ๑๗ ผูก ๑๗ ภับสอง ไว้ภับสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้ำ ๕๐๐๐ วัดสา. ขໍผินอันนี้บำ ข้าพะเจ้าพื้นจาสิงสามตัดบ่องเบับจะมานขาดได้ จิ่งลุพะนิบพานอันสุภะเสิมบาน แด่ กໍข้ำเทิ้น. อะหัง อะธะหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะธะมัง สุภะขัง นิดจัง ทุวัง.

Folio 18 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[127] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *สักกาะติ (ผูก ๑๕)*
Sakkati (*Phuk* 15)
Chakhattiya (Fascicle 15)

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EAP1398_VMS_1_0901

Long palm-leaf

One phuk: *fascicle 16*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນະຄອນ ເປັນກັນສຸດທ້າຍ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๔๒ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ ກ່າວເຖິງພະເທວດສັນດອນຊິງລາຜະນວດ ຊິງສັ່ງລາອາສົນ ຮັບເຄື່ອງຊິງແຫ່ງ ກະສັດ ສະເດັດກັບນະຄອນສີພີ ຊິງຄອງຣາດດ້ວຍທິດສະພິດຣາຊະທຳ ໃຫ້ເກີດຄວາມຮົ່ມເຍັນ ຈົນ ພະຊົນມາຍຸໄດ້ ๑๘๐ ພັນສາ ຈິ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນ ສະຫວັນຊັ້ນດຸສິດ.

Nakhòn or Nagara, consisted of 48 verses, is the last episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Nakhòn* means "city." The episode is on Vessantara leaving the ascetic status. He made the last word to his abode, dressed up in the royal attire, and returned Sivi. He ruled his kingdom with royal virtues and died at the age of 120. He was reborn as Santusita deity in the Tusita heaven.

Colophon: ลานที ๑๗ ໜ້າ ๑: ພุดທะสักงาด ๒๔๗๘ ปีกัดใส้ เดือน ๖ จุง ขึ้น ๗ ค่ำ อัน ๑ ธิดจะบาแล้ว ยามกองงาย ฆายมี อิงสิมเด้ดพะเจ้ามะหาชีวิดชิงบามสีสะหว่างวิง พ้อมด้วยอิง อักคะมะเหสีคำฝั้น เป็นเหงี้า มิพะธาระสัดหาได้สิ้าๆ *มะหาเหวดสับตะระชาดิภา* มัดนี้ มี ๑๗ ผูก ๑๓ กับสองๆ ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่เหิ้า ๕๐๐๐ อัดสา. ขໍผิมอันนี้บໍา ข้าพะเจ้าพื้นจาฆาสิงสามตัดบ่องเบับจะมามะขาดได้ จิ่งลุพะนิบพามอันสุภะเสิมบาม แด่ กໍข้าเทิ้น. อะหัง อะระหันติ พิกขุนิ มะมะ สันติเก อะธิยะเมดไตโย ปาปุนาติ นิบพานัง ปะระมัง สุภะขัง นิดจัง ทุวัง.

Folio 19 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[128] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in

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the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ນະຄອນ (ຜູກ ๑๖)*
Nakhòn (*Phuk* 16)
Nagara (Fascicle 16)

EAP1398_VMS_1_0902

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງເຫວດສັນຕະຣະ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຄົາລົບບູຊາແລະຟັງເທສະໜາເລື່ອງ ເຫວດສັນຕະຣະຊາດົກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເຫວດສັນຕະຣະຊາດົກແກ່ ເຈົ້າພິກຂຸແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຜູ້ໃດໃຄ່ເຫັນພະອະຣິຍະເມດໄຕ ຕົນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເຫວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາ ຂອງຄົນຜູ້ນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເຫວດສັນຕະຣະຊາດົກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນສະຫວັນ, ຈະບໍ່ໄປຕົກນະຣົກ, ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕ ຕົນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນິບພານ.

Sòng Vessantara means rewards gained from worshiping and listening to Vessantara Jataka. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jataka. Those who wish to meet Metteyya Buddha and listen to the Vessantara Jataka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jataka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain Enlightenment, and enter Nibbāna.

Colophon: ลานที่ ๑๘ หน้า ๑: พุดทะสังกาด ๘๔๗๘ ปีกัดใส้ เดือนจุ่ง ขึ้น ๗ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองงาย ໝາยมี อ้ายสิมเถ้ดพะเจ้ามะหาชีวิดชิงนามสีสะหว่างอ้าย พ้อมด้วยอ้าย ฮักถะมะเหสีถ้ำฝั้น เป็นเหงี้า มีพะธาฉะสัดหาได้สร้าง *มะหาเหวดสันตะธะชาดิกา* มัดนี้ มี ๑๗ ผูก ๑๓ กับสอง ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขอผืนอันนี้บำ ข้าพะเจ้าพื้นจากสิ่งสามตัดบ่องเบ้นจะมานฉาดได้ จิ่งลุพะนิบพานอันสุกฉะเสิมบาน แด่

ກໍ້ຳເທີ້ນ. ອະທັງ ອະຣະທັນຕີ ພິກຂຸນີ ມະມະ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 12 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the sixth waxing-moon day of the first lunar month, the first day of the week (Sunday),[129] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The great king named Sisavangvong and his queen Khamfan were the principal initiators and sponsored this manuscript *Maha Vessantara Sadok* (sixteen fascicles) and *Sòng* (one fascicle) to support the Teachings of the Buddha to last until the of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the Five Destroyers and to finally reach Nibbāna which is the greatest bliss. *Ahaṃ arahanti bhikkhuṇī mama santike ariyametteyyo pāpunāti nibbānaṃ paramaṃ sukkhaṃ niccaṃ dhuvaṃ* (May I become an arahant bhikkhuni in the residence of Ariya Metteyyo. Nirvana is the greatest bliss, constantly and certainly).

Date: BE 2472, a *kat sai* year (7 Dec 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The great king named Sisavangvong and his queen Khamfan
Titles: *ສອງມະຫາເຫວດສັນຕະຣະ*

Sòng Maha Vetsantara

Rewards derived from Copying the Buddhist Canon of the Story of Vessantara

EAP1398_VMS_1_0903

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 51.3 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງວິບາກກຳ ຄືບຸນແລະບາບທີ່ພະໂພທິສັດເຈົ້າໄດ້ກະທຳມາແຕ່ຊາດປາງກ່ອນ ເມື່ອພະໂພທິສັດເຈົ້າທີ່ໄດ້ເກີດມາເປັນພະຍາເຫວດສັນດອນ ຜົນກຳເຫຼົ່ານັ້ນຈຶ່ງຕາມມາໃຫ້ຜົນ. ຊ້າງປັດໄຈຍະນາເຄນແມ່ນເກີດຈາກວິບາກກຳທີ່ໃຊ້ໜີ້ບໍ່ໝົດ. ໃນຊາດໜຶ່ງ ພະໂພທິສັດເກີດເປັນເສດຖີ ມີຊາຍທຸກໄຮ້ຂີ້ນໃຈຜູ້ໜຶ່ງມາຍືມເງິນຮ້ອຍໜຶ່ງ ແຕ່ເມື່ອເອົາມາໃຊ້ຄືນພັດໃຊ້ບໍ່ໝົດຍັງຊີ້ກໜຶ່ງ ມາໃນຊາດນີ້ ຜູ້ຍືມຈຶ່ງໄດ້ມາເກີດເປັນຊ້າງແກ້ວຮັບໃຊ້ພະໂພທິສັດ. ພະຍາເຫວດສັນດອນຖືກຊາວເມືອງ

129 1186 Margasirsha 6 = Saturday, 27 November 1824.

ຂັບໄລ່ໄປຢູ່ປ່າ ດ້ວຍຜົນກຳທີ່ຊາດໜຶ່ງພະອົງເປັນພະຍາຊົມພູປະຕິຣາດ ໄດ້ໄປຮຸກຮານເມືອງຕ່າງໆ ເຮັດໃຫ້ທ້າວພະຍາທັງຫຼາຍຢ້ານກົວແລະໄດ້ພາລູກເມຍໄປລີ້ຢູ່ໃນປ່າ. ກຸມມານທັງສອງພີ່ນ້ອງ ຄື ເຈົ້າຊາລີແລະນາງກັນຫາຖືກຊູຊະກະພາມມັດດ້ວຍເຊືອກແລ້ວຕີໄປ ກໍດ້ວຍວິບາກກຳທີ່ໃນຊາດໜຶ່ງ ທັງສອງກຸມມານໄດ້ໄປຈ້າງລ້ຽງງົວໃຫ້ເສດຖີເປັນເວລາ ໑໕ ວັນ ໃນເວລາລ້ຽງງົວນັ້ນ ທັງສອງກຸມມານໄດ້ມັດງົວນັ້ນແລ້ວຕີໄປ ເກີດມາຊາດນີ້ ງົວນັ້ນເກີດມາເປັນພາມຊູຊະກະດັ່ງນີ້ເປັນຕົ້ນ.

The text is on consequences of bad and good deeds that the Bodhisatta committed in his previous lives. The consequences appeared in his life as Prince Vessantara. The elephant Paccayanāga was the result of a debt. In his previous life, the Bodhisatta was born as a rich man. A poor man borrowed a hundred of money from him but did not pay back the full amount. He therefore was born as the elephant to serve the Bodhisatta. Prince Vessantara was expelled to the forest by the people as a result of his previous life. He was born as King Jumbūpatirāja who invaded other cities of which their rulers were frightened and hid in forests with their families. Jali and Kanha, the two siblings, were tied and beaten by Jujaka as a result of their bad deed. In a previous life, they were hired by a rich man to feed his cow for fifteen days. During the time, they tied the cow and beated it. The cow was reborn Jujaka.

Colophon: ລາມທີ ໑໖ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ๒๕๐๗ ຕົວ ປີກາບສີ ເດືອນ ๓ ແຮມ ๑ ຄ่ຳ ວັນຈັນ ບາຍ ๓ ໂມງແລງ ຣິດຈະນາແລ້ວ ໝາຍມີ ອົງສົມເດັດພະມະຫາສັງຄະຣາດ ພຸດທະຊິໂນຣິດສະກົນມະຫາ ສັງຄະປາໂມກຄະ ທຳມະຍານະມະຫາເຖຣະ ວັດໃໝ່ ອົງເປັນພະປິດຕາ ເປັນສັດທາອອກໃບລານ ພ້ອມກັບດ້ວຍທິດຍາ ສາວຜາລີ ບ້ານຈ່ານໃຕ້ ເປັນຜູ້ຂຽນ ພ້ອມກັນສ້າງໜັງສື *ວິບາກເຫວດສັນຕະ ຣະ* ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຝູງຂ້າທັງ ๓ ນີ້ໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວຂໍ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເທີ້ນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

Folio 16 on the recto side: In Buddhist Era (BE) 2507, a *kap si* year, on the first waning-moon day of the third lunar month, on Monday,[130] at 2:00 p.m., the writing was accomplished. Somdet Pha Maha Sangkharat Phutthasinorot Sakon Maha Sangkha Pamokkha (Supreme Patriarch) Thammanyana Maha Thera of Vat Mai, a father, sponsored these palm leaves. Thit (ex-monk) Nya was the scribe. The Supreme Patriarch, Thit Nya, and his wife Sao Phali from Ban Chan Tai jointly sponsored this manuscript entitled *Vibak Vessantara* to support the Teachings of the Buddha to last until the end of 5000 years. May the three of us reach the three states of happiness of which Nibbāna is the ultimate goal. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ hotu anāgate kāle* (Nibbāna is the greatest bliss to us in the future).

Date: BE 2507, a *kap si* year (30 Jan 1964)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya from Chan Tai village

130 1326 Magha 16 = Wednesday, 17 February 1965.

Sponsor(s): Somdet Pha Maha Sangkharat Phutthasinorot Sakon Maha Sangkha Pamokkha (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai

Titles: *ວິບາກເຫວດສັນຕະຣະ (ຜູກດຽວ)*
Vibak Vetsantara (*Phuk diao*)
Consequences of Vessantara (Single fascicle)

EAP1398_VMS_1_0904

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເຕມິຍະຊາດົກ ເປັນຊາດົກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳເພັນ ເນກຂຳມະປາຣະມີຄືການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິ ລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະ ກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັ່ງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດ ໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ๘๐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣົກຢູ່ແປດໝື່ນ ປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດຶງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະ ບິດາ ແລ້ວຕ້ອງໄດ້ສັ່ງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ໜູໜວກເປັນໃບ້ ແລະຖືກກ່າວຫາວ່າ ເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ๑๗ ປີ ກຳລັງຈະຖືກຝັງທັງດິນໃນ ປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເປ້ຍແລະເປັນໃບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກ ພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະ ໂລກ.

Temiya Jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the Temiya Jātaka, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as Temiya or Teme, the son of King Kasikarat of Varanasi. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the Tāvatiṃsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being kālakiṇī (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having

heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: จุนละสังฆาด ได้ ๑ ร้อย (ภิกขับ จ.ส. ๑๑๐๐) ตือ ปีเป้กเส็ด มื้เต่ายี่ เดือน ยี่ แฮม ๗ ค่ำ อัน ๔ ลิดจะนาแล้วอยามตูดตั้ง มิมะหาอัคคะอำระคูพุดทะวิงสา โพนไชยะลามา มิใจมิสัดทาอันยิ่ง จิ่งได้ส้างๆ *ทิดชาด* ไว้กับสาสะหฯา เท้า ๕ พันอัดสา ขำให้ผู้ข้าได้เถิงสุก ๗ ปะหาน มิมิบพานเป้นที่แล้วกำข้าเทิ้น.

Folio 26 on the recto side: In Chunlasangkat 1 hundred (corresponding to CS 1100), a *poek set* year, on a *tao nyi* day, on the ninth waning-moon day of the second lunar month, the fourth day of the week (Wednesday),[131] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavorakhu Phutthavongsa Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek sanga* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Akkhavorakhu Phutthavongsa Phonsainyalama
Titles: *ทิดชาด (มัดติ้น, ผูกาติ้น)*
Thotsat (*Mat ton*, *phuk ton*)
The Ten Existences (First bundle, fascicle 1)

EAP1398_VMS_1_0905

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เตมียะชาดิกา เป้นชาดิกาเลื่องทำอิดใน ๑๐ เลื่องๆ จากพะเจ้าสิบชาด พะโพทิสัดชิงบำเพ็น เนกขำมะปาระมิถีกานออกบวด ท่าอเถิง พะโพทะสัดได้ธับอาลาทะบาจากพะอินให้จุติลิงมาเกิดเป้นพะโอลิดของพะเจ้ากะสิกะลาดแห่งเมืองพาธานะสี นามอ่า เตมียะกุมมาน ห เตเม. เมื่ออายุได้ ๑๑ เดือน เห็นพะบิดาสั่งลิงโทดโจนย่างหาลุน ชิงละมิกชาดได้อ่า ถั้งหึ่ง พะอิงเถียเป้นกะสัดถองลาดยู่ ๘๐ ปี เมื่อตายแล้วไปเกิดในนะธิกายู่แปดพื่น

131 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

ປີ ຈາກນັ້ນ ຈິ່ງໄດ້ໄປເກີດໃນດາວວະດຶງສະຫວັນ ຊິ່ງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລ້ວຕ້ອງໄດ້ສັ່ງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຮົກອີກ ຈິ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ຫູໜວກເປັນໃບ້ ແລະຖືກກ່າວຫາວ່າ ເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໙ ປີ ກຳລັງຈະຖືກຝັງທັງດິນໃນປ່າຊ້າ ຈິ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເປ້ຍແລະເປັນໃບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈິ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

Temiya Jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the Temiya Jātaka, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as Temiya or Teme, the son of King Kasikarat of Varanasi. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the Tāvatiṃsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being kālakiṇī (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: None
Date: 1738
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທົດຊາດ (ມັດຕົ້ນ, ຜູກ ๔)*
Thotsat (*Mat ton*, *phuk* 2)
The Ten Existences (First bundle, fascicle 2)

EAP1398_VMS_1_0906

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio is broken.

Description: ເຕມິຍະຊາດົກ ເປັນຊາດົກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳເພັນ ເນກຂຳມະປາຣະມີຄືການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິ ລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະ ກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັ່ງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດ ໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ๘๐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣົກຢູ່ແປດໝື່ນ ປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດຶງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕ່ຈາກພະ ບິດາ ແລ້ວຕ້ອງໄດ້ສັ່ງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ໜູໜວກເປັນໃບ້ ແລະຖືກກ່າວຫາວ່າ ເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ๑๗ ປີ ກຳລັງຈະຖືກຝັງທັງດິນໃນ ປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບ່ໄດ້ເປັນງ່ອຍເປ້ຍແລະເປັນໃບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກ ພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພິມມະ ໂລກ.

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Colophon: ลาบທີ ๘๗ ໜ້າ ๘: ຈຸນລະສັງກາດ ໄດ້ ๑ ຮ້ອຍ (ภิกฺขับ จ.ส. ๑๑๐๐) ຕີວ ປີເປີກເສັດ ເດືອນຍີ່ ແຮມ ๗ ຄ่ຳ ວັນ ๔ ມື້ [...] ລິດຈະນາແລ້ວຍາມຕູດຕັ້ງມີ ມະຫາພຸດທະວົງສາ ໂພນໄຊຍະລາມາ ມີໃຈມີ ສັດທາອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ທົດຊາດ* ໄວ້ກັບສາສະໜາ ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ດັ່ງຄຳມັກຄຳປາດຖະ ໜາ ฌปะกาน มีนิบพานเป็นที่แล้วกໍ່ຂ້າເທີ້ນ.

Folio 26 on the verso side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, the fourth day of the week (Wednesday),[132] [...] day, the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the

132 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Phutthavongsa Phonsainyalama
Titles: *ທົດຊາດ (ມັດຕົ້ນ, ຜູກ ๓)*
Thotsat (*Mat ton*, *phuk* 3)
The Ten Existences (First bundle, fascicle 3)

EAP1398_VMS_1_0907

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເຕມິຍະຊາດົກ ເປັນຊາດົກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳເພັນ ເນກຂຳມະປາຣະມີຄືການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິ ລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະ ກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ๑๑ ເດືອນ ເຫັນພະບິດາສັ່ງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດ ໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ๘๐ ປີ ເມື່ອຕາຍແລ້ວໄດ້ໄປເກີດໃນນະຣົກຢູ່ແປດ ໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວໂອດົງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກ ພະບິດາ ແລ້ວຕ້ອງໄດ້ສັ່ງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ໜູ ໜວກ ເປັນໃບ້ ແລະຖືກກ່າວຫາວ່າ ເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ๑๗ ປີ ກຳລັງຈະຖືກຝັງທັງດິນ ໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເປ້ຍແລະເປັນໃບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີຣັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກ ພະເຕເມໂພທິສັດກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນ ພົມມະໂລກ.

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Tāvatiṃsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being kālakiṇī (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: None
Date: 1738
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທົດຊາດ (ຜູກ ๔, ມັດຕົ້ນ)*
Thotsat (*Phuk* 4, *mat ton*)
The Ten Existences (First bundle, fascicle 4)

EAP1398_VMS_1_0908

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ພະມະຫາຊະນົກຊາດົກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສິ່ງຄາມກັບພະອະນຸຊາ(ນ້ອງຊາຍ)ຈົນສິ້ນພະຊົນ. ພະມານດາຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳ ປາກະ. ຕໍ່ມາ ໄດ້ປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງ ພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນແຕກສານ. ເມື່ອອາຍຸໄດ້ ๑๖ ພັນສາ ຈຶ່ງຂໍ ທຶນຊັບຈາກພະມານດານຳໄປທຳການຄ້າທາງເຮືອສຳເພົາ ເພື່ອຫາທຶນໄປຊີງເມືອງຄືນ. ໃນຂະນະ ເດີນທາງໄປຮອດກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບປາງລົງ ຜູ້ຄົນທັ້ງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນ ກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກອົດທົນລອຍນ້ຳໃນມະຫາສະໝຸດເຖິງ ๗ ວັນ. ນາງ ມະນີເມກະຂະຫລາ ເທບທິດາຜູ້ຮັກສາມະຫາສະໝຸດເຫັນແລ້ວກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາ ຂຶ້ນຝັ່ງທີ່ອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງໄດ້ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳ ລັງຊົງຫາຄູ່ຄອງ ດ້ວຍການສ່ຽງຣາຊະລົດ. ເມື່ອພະມະຫາຊະນົກສາມາດໄຂປິດສະໜາໄດ້ ຈຶ່ງໄດ້

ເປັນຜູ້ຄອງຣາຊະສົມບັດ. ວັນໜຶ່ງ ພະອິງສະເດັດໄປອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ๔ ຕົ້ນ, ຕົ້ນໜຶ່ງ ອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອິງເຫັນໂທດຂອງການຄອງຣາຊະສົມບັດວ່າ ປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກ ກໍຕ້ອງມີໄພ ຫາກບໍ່ມີໝາກກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດ ກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງອອກບວດເປັນລືສີ. ເລື່ອງນີ້ເນັ້ນການບຳເພັນຄວາມພຽນ ຄື “ວິຣິຍະປາຣະມີ”.

Janaka Jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Aritthajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Aritthajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). So, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for 7 days. Maṇīmekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ลานที ๔๕ ໜ້າ ๑: ຈຸນລະສັງກາດ ได้ ๑ ธ้อย (ภ้างกับ จ.ส. ๑๑๐๐) ติอ ปีเปิกเสัด เดือนยี่ แรม ๗ ค่ำ มื้เต่ายี่ วัน ๔ ลิดจะนาแล้วยามตูดตั้ง มิมะหาอัภคะอ๋ะคูพุดทะอ้างสา โพนไชยะลามาหิบ๋ดิ มิใจใสสัดหาจิ่งได้สร้าง *หิดชาด* ไว้กับสาสะหฺา เท้า ๕ พันวัดสา ข๋ให้ผู้ข้าได้เถิงสุภ ๓ ปะการ มินิบพานเป็นที่แล้วก๋ข้าเหิ้น.

Folio 25 on the recto side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, a *tao nyi* day, the fourth day of the week (Wednesday),[133] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavarakhu Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

133 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Akkhavorakhu Phutthavongsa, abbot of Vat Phonsainyalama
Titles: *ທົດຊາດ (ຜຼກ ๕, ມັດຕົ້ນ)*
Thotsat (*Phuk* 5, *mat ton*)
The Ten Existences (First bundle, fascicle 5)

EAP1398_VMS_1_0909

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are severely damaged by insects.

Description: ພະມະຫາຊະນົກຊາດົກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສິງຄາມກັບພະອະນຸຊາ(ນ້ອງຊາຍ)ຈົນສິ້ນພະຊົນ. ພະມານດາຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳ ປາກະ. ຕໍ່ມາ ໄດ້ປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງ ພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນແຕກສານ. ເມື່ອອາຍຸໄດ້ ๑๖ ພັນສາ ຈຶ່ງຂໍ ທຶນຊັບຈາກພະມານດານຳໄປທຳການຄ້າທາງເຮືອສຳເພົາ ເພື່ອຫາທຶນໄປຊີງເມືອງຄືນ. ໃນຂະນະ ເດີນທາງໄປຮອດກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບປາງລົງ ຜູ້ຄົນທັ້ງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນ ກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກອົດທົນລອຍນ້ຳໃນມະຫາສະໝຸດເຖິງ ๗ ວັນ. ນາງ ມະນີເມກະຂະຫລາ ເທບທິດາຜູ້ຮັກສາມະຫາສະໝຸດເຫັນແລ້ວກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາ ຂຶ້ນຝັ່ງທີ່ອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງໄດ້ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳ ລັງຊົງຫາຄູ່ຄອງ ດ້ວຍການສ່ຽງຣາຊະລົດ. ເມື່ອພະມະຫາຊະນົກສາມາດໄຂປິດສະໜາໄດ້ ຈຶ່ງໄດ້ ເປັນຜູ້ຄອງຣາຊະສົມບັດ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ๔ ຕົ້ນ, ຕົ້ນ ໜຶ່ງ ອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະ ສົມບັດວ່າ ປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກ ກໍຕ້ອງມີໄພ ຫາກບໍ່ມີໝາກກໍບໍ່ມີໄພ ການສະຫຼະຣາ ຊະສົມບັດອອກບວດ ກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງອອກບວດເປັນລືສີ. ເລື່ອງນີ້ ເນັ້ນການບຳເພັນຄວາມພຽນ ຄື “ວິຣິຍະປາຣະມີ”.

Janaka Jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Aritthajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Aritthajanaka was killed in a battle against his younger

brother (Prince Janaka's uncle). So, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for 7 days. Maṇīmekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ลานที่ ๔๗ ໜ້າ ๑: จุนละสังกาด ได้ ๑ ร้อย (ภิกภับ จ.ส. ๑๑๐๐) ต็อ ปีเปิกเส็ด มื้เต่ำยี่ เดือนยี่ แรม ๗ ค่ำ อัน ๔ ลิดจะนาแล้วยามตูดตั้ง มิมะหาฮักถะอ็อะถูพุดทะอิงสา ไพน ไชยะลามา มิใจใสสัดทาฮับยิ่ง จิ่งส้าง *ทิดชาด* ไว้กับสาสะหนา เท็า ๕ พันอัดสา ข็อให้ผู้ข้า ได้เถิงสุก ๗ ปะการ มิมิบพานเป็นที่แล้วกำข้าเทิ้น พุอัง พุอัง.

Folio 27 on the recto side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, a *tao nyi* day, the fourth day of the week (Wednesday),[134] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavarakhu Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Akkhavorakhu Phutthavongsa, abbot of Vat Phonsainyalama
Titles: *ทิดชาด (ผูก ๗, มัดติ้บ)*
Thotsat (*Phuk* 6, *mat ton*)
The Ten Existences (First bundle, fascicle 6)

134 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະມະຫາຊະນົກຊາດົກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ຄັນຂອງພະມານດາຫັ້ນ ພະບິດາ ໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ(ນ້ອງຊາຍ)ຈົນສິ້ນພະຊົນ. ພະມານດາຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳ ປາກະ. ຕໍ່ມາ ໄດ້ປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງ ພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນແຕກສານ. ເມື່ອອາຍຸໄດ້ ໑໖ ພັນສາ ຈຶ່ງຂໍ ທຶນຊັບຈາກພະມານດານຳໄປທຳການຄ້າທາງເຮືອສຳເພົາ ເພື່ອຫາທຶນໄປຊີງເມືອງຄືນ. ໃນຂະນະ ເດີນທາງໄປຮອດກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບປາງລົງ ຜູ້ຄົນທັ້ງຫຼາຍກຳຈົມນ້ຳຕາຍ ບາງຄົນ ກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກອົດທົນລອຍນ້ຳໃນມະຫາສະໝຸດເຖິງ ๗ ວັນ. ນາງ ມະນີເມກຂະຫລາ ເທບທິດາຜູ້ຮັກສາມະຫາສະໝຸດເຫັນແລ້ວກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາ ຂຶ້ນຝັ່ງທີ່ອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງໄດ້ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳ ລັງຊິງຫາຄູ່ຄອງ ດ້ວຍການສ່ຽງທາຊະລົດ. ເມື່ອພະມະຫາຊະນົກສາມາດໄຂປິດສະໜາໄດ້ ຈຶ່ງໄດ້ ເປັນຜູ້ຄອງຣາຊະສົມບັດ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ๔ ຕົ້ນ, ຕົ້ນ ໜຶ່ງ ອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະ ສົມບັດວ່າ ປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກ ກໍຕ້ອງມີໄພ ຫາກບໍ່ມີໝາກກໍບໍ່ມີໄພ ການສະຫຼະຣາ ຊະສົມບັດອອກບວດ ກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງອອກບວດເປັນລືສີ. ເລື່ອງນີ້ ເນັ້ນການບຳເພັນຄວາມພຽນ ຄື “ວິຣິຍະປາຣະມີ”.

*Janaka Jātaka*has, a previous birth of Gotama Buddha as Prince Janaka, the son of King Aritthajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Aritthajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). So, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for 7 days. Maṇīmekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some

puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ลาบที ๘๕ ໜ้า ๑: จุบละสังฆาด ได้ ๑ ร้อย (ภ้ากับ จ.ส. ๑๑๐๐) ติอ ปีเปิกเสัด มื้เต่ายี่ เดือบยี่ แรม ๗ ค่ำ อับ ๔ ลิดจะบาแล้วยามตูดตั้ง มิมะหาอัคคะอ๋ะคูพุดทะวิงสา โพบไชยะลามา มิใจใสสัดทาอับยิ่ง จิ่งได้สำๆ *ทิดชาด* ไว้กับสาสะໜา เท้า ๕ พับอัดสา ข๋ะให้ผู้ข้าได้เถิงสุก ๓ ปะการ มิบิบพานเป้นที่แล้ว ก๋ะข้าเทิ้บ.

Folio 25 on the recto side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, a *tao nyi* day, the fourth day of the week (Wednesday),[135] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavarakhu Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Akkhavorakhu Phutthavongsa, abbot of Vat Phonsainyalama
Titles: *ทิดชาด (ผูก ๗ มัดติ้บ)*
Thotsat (*Phuk* 7, *mat ton*)
The Ten Existences (First bundle, fascicle 7)

EAP1398_VMS_1_0911

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged by insects at the right end.

135 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

Description: ພະມະຫາຊະນົກຊາດົກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສິງຄາມກັບພະອະນຸຊາ(ນ້ອງຊາຍ)ຈົນສິ້ນພະຊົນ. ພະມານດາຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳ ປາກະ. ຕໍ່ມາ ໄດ້ປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງ ພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນແຕກສານ. ເມື່ອອາຍຸໄດ້ ໑໖ ພັນສາ ຈຶ່ງຂໍ ທຶນຊັບຈາກພະມານດານຳໄປທຳການຄ້າທາງເຮືອສຳເພົາ ເພື່ອຫາທຶນໄປຊິງເມືອງຄືນ. ໃນຂະນະ ເດີນທາງໄປຮອດກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບປາງລົງ ຜູ້ຄົນທັ້ງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນ ກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກອົດທົນລອຍນ້ຳໃນມະຫາສະໝຸດເຖິງ ๗ ວັນ. ນາງ ມະນີເມກະຂະຫລາ ເທບທິດາຜູ້ຮັກສາມະຫາສະໝຸດເຫັນແລ້ວກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາ ຂຶ້ນຝັ່ງທີ່ອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງໄດ້ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳ ລັງຊິງຫາຄູ່ຄອງ ດ້ວຍການສ່ຽງຣາຊະລົດ. ເມື່ອພະມະຫາຊະນົກສາມາດໄຂປິດສະໜາໄດ້ ຈຶ່ງໄດ້ ເປັນຜູ້ຄອງຣາຊະສົມບັດ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ๔ ຕົ້ນ, ຕົ້ນ ໜຶ່ງ ອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງທັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະ ສົມບັດວ່າ ປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກ ກໍຕ້ອງມີໄພ ຫາກບໍ່ມີໝາກກໍບໍ່ມີໄພ ການສະຫຼະຣາ ຊະສົມບັດອອກບວດ ກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງອອກບວດເປັນລືສີ. ເລື່ອງນີ້ ເນັ້ນການບຳເພັນຄວາມພຽນ ຄື “ວິຣິຍະປາຣະມີ”.

*Janaka Jātaka*has, a previous birth of Gotama Buddha as Prince Janaka, the son of King Aritthajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Aritthajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). So, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for 7 days. Maṇīmekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ลาบที ๘๓ ໜ้า ๑: จุบละสังกาด ได้ ๑ ร้อย (ภิกกับ จ.ส. ๑๑๐๐) ต๊อ ปีเปิกเสัด เดือบยี่ แรม ๗ ค่ำ วับ ๔ มื้เต๋ายี่ ลิดจะบาแล้วยามตูดตั้ง มื้เช้ๆ อักถะอ๋ธะถูมะหาพุดทะอิงสา โพบไซยะลามาทีบัดดิ มีใจใสสัดทาอับยิ่ง จิ่งได้สำๆ *ทิดซาด* ไว้กับสาสะໜา เท้า ๕ พันอัดสา ข๋ ให้ผู้ข้าได้เถิงสุก ๓ ปะกาบ มีบิบพาบเป็นที่แล้วก๋ข้าเท้บ.

Folio 27 on the recto side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, a *tao nyi* day, the fourth day of the week (Wednesday),[136] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavarakhu Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavorakhu Maha Phutthavongsa, abbot of Vat Phonsainyalama
Titles: *ทิดซาด (ผูก ๗, มัดติ้บ)*
Thotsat (*Phuk* 8, *mat ton*)
The Ten Existences (First bundle, fascicle 8)

EAP1398_VMS_1_0912

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio is damaged by insects at the right end.

Description: สุอับนะสามชาดิภา เป็นเลื่องลาวที่พะโพทิสัดเจ้าสะเภวิยพะชาดเป็นพาม ชื่ว่า สุอับนะสาม เป็นลูภาของพามทุภุนและบาๆปาธิภา ทั้งสองเป็นถิมตาบอด เมื่องด้วยปะสิบเถาะกำจาภาอะดิดตะชาด. สุอับนะสามได้ปินนิบัดบิดามานดาเป็นย่างดิ. อับหนึ่ง สุอับนะสามถืภาพะเจ้าภะบินละยัภา ผู้ถองเมืองพาธานะสี ยิงด้วยลูภาสอบอาบยาพิด เพาะถอามเข้าใจผิด ได้ธับถอามทุภาฉะเวทะบาเป็นย่างยิ่ง แต่สุอับนะสามก๋สะแดงถอามเมดตาต่ผู้ทำธ้ายติบ ก่อบจะสิ้นสะติ ได้ทูบข๋ให้พะเจ้าภะบินละยัภาฆ่อยดูแลบิดามานดาแทบติบ. พะเจ้าภะบินละยัภาฆิงเสยพะไทฬาย จิ่งไปแจ้งฆ่าวแก่บิดามานดาแล้วพามาพ็บกับสุอับนะ

136 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

ສາມ. ດ້ວຍສັດຈະອະທິດຖານຂອງບິດາມານດາ ສຸວັນນະສາມຈຶ່ງຟື້ນຄືນມາ ສ່ວນບິດາມານດາກໍມີດວງຕາຫາຍເປັນປົກກະຕິ. ສຸວັນນະສາມໄດ້ທູນເລົ່າໃຫ້ພະເຈົ້າກະບິນລະຍັກຟັງວ່າ ເປັນເພາະອານິສົງຜົນບຸນໃນການປົນນິບັດລ້ຽງບິດາມານດາ ໄດ້ສະແດງທຳຖວາຍ ເຮັດໃຫ້ພະເຈົ້າກະບິນລະຍັກເກີດສັດທາໃນສັດຈະທຳ ເລີກຂ້າສັດຕັດຊີວິດ ບຳເພັນແຕ່ກຸສົນ ຄອງຣາຊະສົມບັດໂດຍທຳ. ເລື່ອງນີ້ເນັ້ນໃນເລື່ອງເມດຕາປາຣະມີ.

Suvannasāma Jātaka is on a previous birth of Gotama Buddha as a Brahmin named Suvannasāma, the son of Brahmin Dukul and his wife Parika who, resulted from their bad deeds in the previous lives, were blind. Suvannasāma served his blind parents very well. One day, he was shot with a poison arrow by King Kapilayakkha, the ruler of Varanasi (Benares), because of a misunderstanding. He was so much hurtful but showed merciness to the king. Before losing consciousness, he entrusted the king to take care of his parents. The king was very sad and took the blind parents to meet Suvannasāma. With a strong wish of his parents, Suvannasāma revived. Their eyes became miraculously clear. Suvannasāma told the king that this miracle was caused by the merit in taking care of his parents and delivered a Dhamma sermon to the king. The king became faithful, gave up killing animals for his entire life, and virtually ruled the city. This story focuses on the perfection of loving-kindness.

Colophon: ลานທີ ๑๓ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ ๑ ຮ້ອຍ (ກົງກັບ จ.ส. ๑๑๐๐) ຕົວ ປີເປົກເສັດ ມື້ເຕົ່າຍີ່ ເດືອນ ยี่ แรม ๗ ค่ำ ວັນ ๔ ລິດຈະນາແລ້ວຍາມຕູດຕັ້ງ ມີມະຫາອັກຄະວໍຣະຄູພຸດທະວົງສາ ໂພນໄຊຍະລາມາທິບັດດີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ທິດຊາດ* ໄວ້ກັບສາສະໜາ ເທິ້ງ ๕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວ ກໍຂ້າເທີ້ນ.

Folio 13 on the recto side: In Chunlasangkat one hundred (corresponding to CS 1100, a *poek sanga*), a *poek set* year, on the ninth waning-moon day of the second lunar month, a *tao nyi* day, the fourth day of the week (Wednesday),[137] the writing was accomplished in the morning (6:00–7:30 o'clock). Maha Akkhavarakhu Phutthavongsa, abbot of Vat Phonsainyalama had the most ardent religious faith and sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness and reach Nibbāna which is the ultimate goal.

Date: CS 1100, a *poek set* year (1738)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Maha Akkhavorakhu Phutthavongsa, abbot of Vat Phonsainyalama

Titles: *ທິດຊາດ (ຜູກ ๑๐, ມັດຕົ້ນ)*

Thotsat (*Phuk* 10, *mat ton*)

The Ten Existences (First bundle, fascicle 10)

137 1100 Pausha 24 = Saturday, 3 January 1739. This day was, however, a *tao san* day.

EAP1398_VMS_1_0913

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະໂຫສິດຊາດົກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສີຣິວັດທະກະແລະນາງສຸມະນະເທວີ ແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໄດ້ຊື່ວ່າ “ມະໂຫສິດ” ເພາະເມື່ອ ເກີດອອກມາໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕິອມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນສະຫຼາດຫຼັກແຫຼມຕັ້ງແຕ່ ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ແກ່ເພື່ອນບ້ານ ດ້ວຍສະຕິປັນຍາຂອງຕົນ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ເປັນ ຢ່າງດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທຫະຣາດ ແຫ່ງເມືອງມິຖິລາ ພະອົງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ຮັບສັ່ງໃຫ້ສັ່ງສອນທຳ ແກ່ພະອົງ ແລະຂ້າຣາຊະການທັ້ງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫາສິດເປັນທີ່ ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha Jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ທຸກຮ້ອຍ (ກົງກັບ จ.ส. ๑๑๐๐) ຕີอ ปีเปิกเส็ด เดือน ๗ แรม ๗ ค่ำ มื้ก่าใส้ อัน ๗ ธิดจะบาแล้วยามตูดซ้าย มะหาพุดทะวิงสาปันยา พันพุวิงสา พ้อมพ่วงกันส้าง *ทิดชาด* ไว้กับสาสะหฺาพะเจ้า ตาบต่ำเท้า ๕ พันพะวัดสา ขໍให้ได้ดั่งคำ มักคำปาดถะหฺา ก๋ข้าเหิ้น นิบพานะ ปัดจะโย โหนตุ ทุวัง ทุวัง ไຊยะธามมา *ทิดชาด* มัด ๗ ผูกติ้น แล้ว.

Folio 26 on the recto side: In Chunlasangkat hundred (corresponding to CS 1100), a *poek set* year, on the eighth waning-moon day of the seventh lunar

month, a *ka sai* day, the sixth day of the week (Friday),[138] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Maha Phutthavongsa Pannya and his relatives jointly sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly). Sainyarama. *Thotsat*, bundle 3, first fascicle.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Phutthavongsa Pannya and his relatives
Titles: *ທົດຊາດ (ມັດ ສ, ຜູກຕົ້ນ)*
Thotsat (*Mat* 3, *phuk* 1)
The Ten Existences (Bundle 3, fascicle 1)

EAP1398_VMS_1_0914

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະໂຫສົດຊາດົກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສົດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສີຣິວັດທະກະແລະນາງສຸມະນະເທວີ ແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໄດ້ຊື່ວ່າ "ມະໂຫສົດ" ເພາະເມື່ອ ເກີດອອກມາໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕິອມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ ຜິນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສົດ ໄດ້ສະແດງສະຕິປັນຍາອັນສະຫຼາດຫຼັກແຫຼມຕັ້ງແຕ່ ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ແກ່ເພື່ອນບ້ານ ດ້ວຍສະຕິປັນຍາຂອງຕົນ ໂຮມທັງຖືກພະຣາຊາທົດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສົດສາມາດເຮັດໄດ້ເປັນ ຢ່າງດີ. ມະໂຫສົດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທຫະຣາດ ແຫ່ງເມືອງມິຖິລາ ພະອົງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສົດ ຮັບສັ່ງໃຫ້ສັ່ງສອນທຳ ແກ່ພະອົງ ແລະຂ້າຣາຊະການທັ້ງຫຼາຍ. ມະໂຫສົດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງ ຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສົດເປັນທີ່ ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha Jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from

[138] 1100 Jyestha 23 = Tuesday, 10 June 1738. This day was, however, a *hap sai* day.

Mithila. The Bodhisatta was named "Mahosatha" because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັ໋ງກາດ ໄດ້ທຸກຮ້ອຍ (ກົ໋ງກັບ ຈ.ສ. ๑๑๐๐) ຕົວ ປີເປີກເສັດ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ມື້ກ່າໃສ້ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ມະຫາພຸດທະວົ໋ງສາປັນຍາ ພັນທຸວົ໋ງສາ ພ້ອມພ໋ຽງກັນສ້າງ *ທົດຊາດ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕ່ໍເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັ໋ງ ທຸວັ໋ງ ໄຊຍະຣາມມາ ທົດຊາດ ມັດ ๓ ຜູກ ๘ ແລ້ວ ເຈົ້າເຮີ.

Folio 26 on the recto side: Folio 26 on the recto side: In Chunlasangkat hundred (corresponding to CS 1100), a *poek set* year, on the eighth waning-moon day of the seventh lunar month, a *ka sai* day, the sixth day of the week (Friday),[139] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Maha Phutthavongsa Pannya and his relatives jointly sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly). Sainyarama. *Thotsat*, bundle 3, second fascicle.

Date: CS 1100, a *poek set* year (1738)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Phutthavongsa Pannya and his relatives
Titles: *ທົດຊາດ (ມັດ ๓, ຜູກ ๘)*
Thotsat (*Mat* 3, *phuk* 2)
The Ten Existences (Bundle 3, fascicle 2)

EAP1398_VMS_1_0915

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

139 1100 Jyestha 23 = Tuesday, 10 June 1738. This day was, however, a *hap sai* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະໂຫສົດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສົດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສີຣິວັດທະກະແລະນາງສຸມະນະເທວີ ແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໄດ້ຊື່ວ່າ “ມະໂຫສົດ” ເພາະເມື່ອ ເກີດອອກມາໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕິດມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສົດ ໄດ້ສະແດງສະຕິປັນຍາອັນສະຫຼາດຫຼັກແຫຼມຕັ້ງແຕ່ ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ແກ່ເພື່ອນບ້ານ ດ້ວຍສະຕິປັນຍາຂອງຕົນ ໂຮມທັງຖືກພະຣາຊາທິດສອບກາມໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສົດສາມາດເຮັດໄດ້ເປັນ ຢ່າງດີ. ມະໂຫສົດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທຫະຣາດ ແຫ່ງເມືອງມິຖິລາ ພະອົງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສົດ ຮັບສັ່ງໃຫ້ສັ່ງສອນທຳ ແກ່ພະອົງ ແລະຂ້າຣາຊະກາມທັ້ງຫຼາຍ. ມະໂຫສົດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງ ຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫາສົດເປັນທີ່ ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha Jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ທຸກຮ້ອຍ (ກົງກັບ จ.ส.๑๑๐๐) ຕົວ ປີເປົກເສັດ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ມື້ກ່າໃສ້ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ມະຫາພຸດທະວົງສາປັນຍາ ພັນທຸວົງສາ ພ້ອມພຸງກັນສ້າງ *ທິດຊາດ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາກໍ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ ໄຊຍະຣາມມາ ທິດຊາດ ມັດ ๗ ຜູກ ๗ ແລ້ວເຈົ້າ.

Folio 25 on the recto side: Folio 26 on the recto side: In Chunlasangkat hundred (corresponding to CS 1100), a *poek set* year, on the eighth waning-moon day of the seventh lunar month, a *ka sai* day, the sixth day of the week (Friday),[140] the writing was accomplished in the afternoon (12:00–13:30 o’clock). Maha Phutthavongsa Pannya and his relatives jointly sponsored this manuscript [entitled] *Thotsat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly). Sainyarama. *Thotsat*, bundle 3, third fascicle.

Date: CS 1100, a *poek set* year (1738)

140 1100 Jyestha 23 = Tuesday, 10 June 1738. This day was, however, a *hap sai* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Phutthavongsa Pannya and his relatives
Titles: *ທົດຊາດ (ມັດ ๓, ผูก ๓)*
Thotsat (*Mat* 3, *phuk* 3)
The Ten Existences (Bundle 3, fascicle 3)

EAP1398_VMS_1_0916

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 51 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 6 has a broken hole on the upper edge.

Description: ຄາມະນີຈັນຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດເຈົ້າເກີດເປັນພະໂອລົດຂອງພະເຈົ້າຊະນະສັນທະ ຜູ້ປົກຄອງເມືອງພາຣານະສີ ພະນາມວ່າ ອາທາສະມຸກຂະກຸມມານ ເປັນຜູ້ມີສະຕິປັນຍາເປັນເລີດ ສາມາດຕັດສິນຄະດີຕ່າງໆ ໄດ້ຢ່າງຖືກຕ້ອງແລະເປັນທຳ. ເມື່ອພະອົງຈະເລີນໄວໄດ້ໜຶ່ງ ๗ ປີ ພະບິດາກໍສະຫວັນນະຄົດ ພວກເສນາອຳມາດຈຶ່ງອະພິເສກພະກຸມມານຂຶ້ນຄອງຣາຊະສົມບັດສືບໄປ ໃນສະໄໝນັ້ນ ຍັງມີຊາຍແກ່ຜູ້ໜຶ່ງຊື່ວ່າ ຄາມະນີຈັນ ເຄີຍເປັນທາດຮັບໃຊ້ຂອງພະເຈົ້າຊະນະສັນທະ ເມື່ອສິ້ນຣັດຊະການແລ້ວ ໄດ້ປົກຕົວອອກໄປປະກອບອາຊີບກະສິກຳຢູ່ບ້ານນອກແຫ່ງໜຶ່ງ. ຕໍ່ມາ ຄາມະນີຈັນໄດ້ຖືກກ່າວຫາເຖິງ ๔ ຄະດີ. ຄະດີທີໜຶ່ງ ຖືກຫາລັກງົວຂອງຊາວບ້ານ, ຄະດີທີສອງ ຖືກຫາຂ້າລູກຊາຍຂອງເພື່ອນ, ຄະດີທີສາມ ຖືກຫາທັບຂາມ້າທັກ, ແລະຄະດີທີສີ່ ຖືກຫາຂ້າພໍ່ນາຍຊ່າງສານເສື່ອ. ເມື່ອຄາມະນີຈັນຖືກກ່າວຫາເປັນຈຳເລີຍ ຈຶ່ງໄດ້ເດີນທາງໄປພ້ອມກັບໂຈດທັງສີ່ ໂດຍມຸ່ງໜ້າໄປຍັງເມືອງຫຼວງ ເພື່ອໃຫ້ພະຣາຊາຕັດສິນຄະດີ ໃນລະຫວ່າງທາງ ມີຄົນຝາກສານກັບຄາມະນີຈັນໄປຖວາຍພະຣາຊາຕັດສິນອີກ ๑๐ ຄະດີ ລວມເປັນ ๑๔ ຄະດີ. ພະຣາຊາໄດ້ຕັດສິນຄະດີຂອງຄາມະນີຈັນດ້ວຍພະອົງເອງ ປາກົດວ່າ ຄາມະນີຈັນບໍ່ມີຄວາມຜິດແລະຊະນະທຸກຄະດີ.

Gāmaṇicaṇḍa Jātaka is on a previous birth of Gotama Buddha as Ādāsamukkha, the son of King Janasanda, the ruler of Varanasi. With his great wisdom, Ādāsamukkha was able to judge various cases justly and accurately. When the prince was only seven years old, his father passed away, he was thus the successor of his father to the throne. At that time, there was an old man named Gāmaṇicaṇḍa who used to be a servant of late King Janasanda. After the end of Janasanda's reign, he moved to countryside and became a farmer. Later, he was accused of four cases: stealing a cow of a villager, killing a friend's son, breaking a horse's leg, and killing a father of a mat craftsman. Gāmaṇicaṇḍa and the four persecutors travelled to the

capital to be judged by the king. On the way, ten more letters of cases were left with Gāmaṇicaṇḍa to also be judged by the king, fourteen cases in total. The king judged Gāmaṇicaṇḍa's cases by himself and Gāmaṇicaṇḍa was proved innocent for all cases.

Colophon: None
Date: 1965
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄຳມະນິຈັນ (ຜູກຕົ້ນ)*
Khammanichan (*Phuk* 1)
Gāmaṇicaṇḍa Jataka (Fascicle 1)

EAP1398_VMS_1_0917

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 51 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາມະນິຈັນຊາດົກ ກ່າວເຖິງ ພະໂພທິສັດເຈົ້າເກີດເປັນພະໂອລົດຂອງພະເຈົ້າຊະນະສັນທະ ຜູ້ປົກຄອງເມືອງພາຣານະສີ ພະນາມວ່າ ອາທາສະມຸກຂະກຸມມານ ເປັນຜູ້ມີສະຕິປັນຍາເປັນເລີດ ສາມາດຕັດສິນຄະດີຕ່າງໆ ໄດ້ຢ່າງຖືກຕ້ອງແລະເປັນທຳ. ເມື່ອພະອົງຈະເລີນໄວໄດ້ພຽງ ๗ ປີ ພະບິດາກໍສະຫວັນນະຄົດ ພວກເສນາອຳມາດຈຶ່ງອະພິເສກພະກຸມມານຂຶ້ນຄອງຣາຊະສົມບັດສືບໄປ ໃນສະໄໝນັ້ນ ຍັງມີຊາຍແກ່ຜູ້ໜຶ່ງຊື່ວ່າ ຄາມະນິຈັນ ເຄີຍເປັນທາດຮັບໃຊ້ຂອງພະເຈົ້າຊະນະສັນທະ ເມື່ອສິ້ນຣັດຊະການແລ້ວ ໄດ້ປົກຕົວອອກໄປປະກອບອາຊີບກະສິກຳຢູ່ບ້ານນອກແຫ່ງໜຶ່ງ. ຕໍ່ມາ ຄາມະນິຈັນໄດ້ຖືກກ່າວຫາເຖິງ ๔ ຄະດີ. ຄະດີທີໜຶ່ງ ຖືກຫາລັກງົວຂອງຊາວບ້ານ, ຄະດີທີສອງ ຖືກຫາຂ້າລູກຊາຍຂອງເພື່ອນ, ຄະດີທີສາມ ຖືກຫາທັບຂາມ້າທັກ, ແລະຄະດີທີສີ່ ຖືກຫາຂ້າພໍ່ນາຍຊ່າງສານເສື່ອ. ເມື່ອຄາມະນິຈັນຖືກກ່າວຫາເປັນຈຳເລີຍ ຈຶ່ງໄດ້ເດີນທາງໄປພ້ອມກັບໂຈດທັງສີ່ ໂດຍມຸ່ງໜ້າໄປຍັງເມືອງຫຼວງ ເພື່ອໃຫ້ພະຣາຊາຕັດສິນຄະດີ ໃນລະຫວ່າງທາງ ມີຄົນຝາກສານກັບຄາມະນິຈັນໄປຖວາຍພະຣາຊາຕັດສິນອີກ ๑๐ ຄະດີ ລວມເປັນ ๑๔ ຄະດີ. ພະຣາຊາໄດ້ຕັດສິນຄະດີຂອງຄາມະນິຈັນດ້ວຍພະອົງເອງ ປາກົດວ່າ ຄາມະນິຈັນບໍ່ມີຄວາມຜິດແລະຊະນະທຸກຄະດີ.

Gāmaṇicaṇḍa Jātaka is on a previous birth of Gotama Buddha as Ādāsamukkha, the son of King Janasanda, the ruler of Varanasi. With his great wisdom, Ādāsamukkha was able to judge various cases justly and accurately. When the prince was only seven years old, his father passed

away, he was thus the successor of his father to the throne. At that time, there was an old man named Gāmaṇicaṇḍa who used to be a servant of late King Janasanda. After the end of Janasanda's reign, he moved to countryside and became a farmer. Later, he was accused of four cases: stealing a cow of a villager, killing a friend's son, breaking a horse's leg, and killing a father of a mat craftsman. Gāmaṇicaṇḍa and the four persecutors travelled to the capital to be judged by the king. On the way, ten more letters of cases were left with Gāmaṇicaṇḍa to also be judged by the king, fourteen cases in total. The king judged Gāmaṇicaṇḍa's cases by himself and Gāmaṇicaṇḍa was proved innocent for all cases.

Colophon: None
Date: 1965
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄຳມະນິຈັນ (ຜູກ ๘)*
Khammanichan (*Phuk* 2)
Gāmaṇicaṇḍa Jataka (Fascicle 2)

EAP1398_VMS_1_0918

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 51 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາມະນິຈັນຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດເຈົ້າເກີດເປັນພະໂອລົດຂອງພະເຈົ້າຊະນະສັນທະ ຜູ້ປົກຄອງເມືອງພາຣານະສີ ພະນາມວ່າ ອາທາສະມຸກຂະກຸມມານ ເປັນຜູ້ມີສະຕິປັນຍາເປັນເລີດ ສາມາດຕັດສິນຄະດີຕ່າງໆ ໄດ້ຢ່າງຖືກຕ້ອງແລະເປັນທຳ. ເມື່ອພະອົງຈະເລີນໄວໄດ້ພຽງ ๗ ປີ ພະບິດາກໍສະຫວັນນະຄົດ ພວກເສນາອຳມາດຈຶ່ງອະພິເສກພະກຸມມານຂຶ້ນຄອງຣາຊະສົມບັດສືບໄປ ໃນສະໄໝນັ້ນ ຍັງມີຊາຍແກ່ຜູ້ໜຶ່ງຊື່ວ່າ ຄາມະນິຈັນ ເຄີຍເປັນທາດຮັບໃຊ້ຂອງພະເຈົ້າຊະນະສັນທະ ເມື່ອສິ້ນຣັດຊະການແລ້ວ ໄດ້ປົກຕົວອອກໄປປະກອບອາຊີບກະສິກຳຢູ່ບ້ານນອກແຫ່ງໜຶ່ງ. ຕໍ່ມາ ຄາມະນິຈັນໄດ້ຖືກກ່າວຫາເຖິງ ๔ ຄະດີ. ຄະດີທີໜຶ່ງ ຖືກຫາລັກງົວຂອງຊາວບ້ານ, ຄະດີທີສອງ ຖືກຫາຂ້າລູກຊາຍຂອງເພື່ອນ, ຄະດີທີສາມ ຖືກຫາທັບຂາມ້າຫັກ, ແລະຄະດີທີສີ່ ຖືກຫາຂ້າພໍ່ນາຍຊ່າງສານເສື່ອ. ເມື່ອຄາມະນິຈັນຖືກກ່າວຫາເປັນຈຳເລີຍ ຈຶ່ງໄດ້ເດີນທາງໄປພ້ອມກັບໂຈດທັງສີ່ ໂດຍມຸ່ງໜ້າໄປຍັງເມືອງຫຼວງ ເພື່ອໃຫ້ພະຣາຊາຕັດສິນຄະດີ ໃນລະຫວ່າງທາງ ມີຄົນຝາກສານກັບຄາມະນິ

ຈັນໄປຖວາຍພະຣາຊາຕັດສິນອີກ ๑๐ ຄະດີ ລວມເປັນ ๑๔ ຄະດີ. ພະຣາຊາໄດ້ຕັດສິນຄະດີຂອງຄາມະນີຈັນດ້ວຍພະອົງເອງ ປາກົດວ່າ ຄາມະນີຈັນບໍ່ມີຄວາມຜິດແລະຊະນະທຸກຄະດີ.

Gāmaṇicaṇḍa Jātaka is on a previous birth of Gotama Buddha as Ādāsamukkha, the son of King Janasanda, the ruler of Varanasi. With his great wisdom, Ādāsamukkha was able to judge various cases justly and accurately. When the prince was only seven years old, his father passed away, he was thus the successor of his father to the throne. At that time, there was an old man named Gāmaṇicaṇḍa who used to be a servant of late King Janasanda. After the end of Janasanda's reign, he moved to countryside and became a farmer. Later, he was accused of four cases: stealing a cow of a villager, killing a friend's son, breaking a horse's leg, and killing a father of a mat craftsman. Gāmaṇicaṇḍa and the four persecutors travelled to the capital to be judged by the king. On the way, ten more letters of cases were left with Gāmaṇicaṇḍa to also be judged by the king, fourteen cases in total. The king judged Gāmaṇicaṇḍa's cases by himself and Gāmaṇicaṇḍa was proved innocent for all cases.

Colophon: ลานที ๑๙ ໜ້າ ๑: ພຸດທະສັງກາດຣາຊະໄດ້ ๘๕๐๗ ຕົວ ປີຮັບໃສ້ ເດືອນ ๗ ແຮມ ๑๘ ຄ่ຳ ວັນພຸດ ຣິດ ຈະນາແລ້ວຍາມທ່ຽງສັດທາ ໝາຍມີ ອົງສົມເດັດພະມະຫາສັງຄະຣາດ ພຸດທະຊິໂນຣິດ ສະກົນ ມະຫາສັງຄະປາໂມກ ທຳມະຍານະມະຫາເຖຣະ ວັດໃໝ່ ອົງເປັນພະປົດຕາ ມີສັດທາອັນຍິ່ງ ຈຶ່ງໄດ້ ອອກໃບລານສ້າງໜັງສື *ຄຳມະນີຈັນ* ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແດ່ກໍ ຂ້າເທີ້ນ ຂ້າພະເຈົ້າ ທິດຍາ ບ້ານຈ່ານໃຕ້ ພ້ອມກັບດ້ວຍລູກເມຍເປັນສັດທາ ຜູ້ຂຽນທຳມະຜູກນີ້ໄວ້ ເປັນທານໃນພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍຜະລະບຸນໂກສິນອັນນີ້ນຳຜູ້ຂ້າໃຫ້ໄດ້ ເປັນພະເຈົ້າອົງ ๑ ອັນຈະມາພາຍໜ້ານີ້ເທີ້ນ ອະຫັງ ສຳມາສຳພຸດໂທ ອະນາຄະເຕ ກາເລ.

Folio 19 on the recto side: In Buddhist Era (BE) 2508, a *hap sai* year, on the twelfth waning-moon day of the sixth lunar month, a Wednesday,[141] the writing was accomplished at noon. Somdet Pha Maha Sangkharat (Supreme Patriarch) Phutthasinorot Sakon Mahasangkhapamokkha Thammanyana Maha Thera from Vat Mai, the great abbot, provided these blank palm leaves to sponsor the production of this manuscript [entitled] *Khammanichan* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness of which Nibbāna is the ultimate goal. May my wishes and desires be fulfilled. I, Thit (ex-monk) Nya from Ban Chan Tai, my wife, and my children were the scribes of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to become a Buddha in the future. *Ahaṃ sammā sambuddho anāgate kāle* (May I become a Buddha in the future).

Date: BE 2508, a *hap sai* year (27 May 1965)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

141 1327 Vaisakha 27 = Thursday, 27 May 1965.

Sponsor(s): Unknown
Titles: *ຄຳມະນີຈັນ (ຜູກ ४)*
Khammanichan (*Phuk* 3)
Gāmaṇicaṇḍa Jataka (Fascicle 3)

EAP1398_VMS_1_0919

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ກ່າວເຖິງຕອນພະນາງປະທຸມມາເທສອນ ຖືກພະຍາຍັກລັກພາຕົວໄປຢູ່ໃນເມືອງຍັກ. ພະຍາຍັກໄດ້ໃຫ້ພະນາງປະທັບຢູ່ໃນປາສາດຫຼັງໜຶ່ງ. ພະຍາຍັກນັ້ນເປັນຜູ້ທີ່ມີລິດເດດແລະເກັ່ງກ້າສາມາດ ຄົນໃນຊົມພູທະວີບບໍ່ມີໃຜປຽບໄດ້. ຕໍ່ມາ ເຈົ້າສຸວັນນະໄກສອນກຸມມານແລະເຈົ້າອັດສະລາດກຸມມານ ໄດ້ອອກຕາມຫາພະນາງປະທຸມມາເທສອນພະມານດາ.

The text is on Queen Pathummakesòn being kidnapped and brought by a giant king to a giant kingdom. He kept the queen in a castle. He was a powerful and brave giant who was never defeated by anyone in Jumbudipa. Later, Prince Suvannakaisòn and Prince Assarat looked for Queen Pathummakesòn, their mother.
Colophon: None
Date: 1875
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຳປາ ๔ ຕົ້ນ (ຜູກ ๙, ມັດ ๓)*
Champa 4 ton (*Phuk* 9, *mat* 3)
The Four Frangipani Trees (Fascicle 9, bundle 3)

EAP1398_VMS_1_0920

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 3–9 have a hole.

Description: ກ່າວເຖິງຕອນພະນາງປະທຸມມາເທສອນໄດ້ລັກໜີອອກຈາກປາສາດຂອງຍັກ ແລ້ວກັບຄືນໄປຍັງເມືອງຈັກຂິນ ໃນລະຫວ່າງທາງ ໄດ້ພົບອາສົມຂອງພໍ່ລືສີໃນກາງປ່າຫິມມະພານທີ່ພະນາງເຄີຍໄດ້ອາໄສຢູ່ ພະນາງຈຶ່ງໄດ້ອາໄສຢູ່ກັບພໍ່ລືສີອີກຄັ້ງໜຶ່ງ. ເມື່ອພະຍາຍັກຮູ້ວ່າ ພະນາງປະທຸມມາເທສອນໄດ້ໜີອອກຈາກພະຣາຊະວັງແລ້ວ ກໍສັ່ງໃຫ້ຍັກທັງຫລາຍອອກຕິດຕາມ. ຕໍ່ມາ ເຈົ້າສຸວັນນະໄກສອນ ກຸມມານແລະເຈົ້າອັດສະລາດກຸມມານ ກໍໄດ້ພົບພະມານດາທີ່ອາໄສຢູ່ກັບພໍ່ປູ່ລືສີ ຈຶ່ງໄດ້ເອົາແມ່ກັບຄືນເມືອງປັນຈາລະນະຄອນ.

The text is on Queen Pathummakesòn escaping the giant's castle and getting back to Chakkhin city. On the way back, she met a hermit who was her father in the Himavanta forest where she once resided. Therefore, she stayed with him once more. When the giant king knew that she ran away, he had his servants search for her. Later, Prince Suvannakaisòn and Prince Assarat met the queen or her mother at the hermit's place and took her back to the city of Panchala.

Colophon: ลานที ๘๕ ໜ້າ ๑: สังกาดธาตุเจ้า ๑๘๓๗ ตัว ปีรับใค้ เดือน ๑๐ แรม ๗ ค่ำ มื้เปิกใจ้ วัน ๕ ธิดจะนาแล้วยามกองงาย ฆายมิ อิงสิมเดัดบ้ธิมมะบุบพิดเปันเจ้าหัดำฝ่ายหน้า กับหัง พะธาตุเจ้าปิดตา พะธาตุเจ้ามานดา พะธาตุเจ้าพันทุวิงสา มิพะธาตุสัดทาเปันอันยิ่ง จิ่งได้สร้าง *ลำจำปา ๔ต้ิน* ไว้โตะกะสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา ขอให้ได้ดั่งคำมักคำปาดถะหนาอู่เยื่องอู่ปะกาน กำข้าเท้ิน.

Folio 25 on the recto side: In Sangkat (CS) 1237, a *kap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[142] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ต้ิน (ผูฆ ๑๐,มัด ๓)*
Champa 4 ton (*Phuk* 10, *mat* 3)
The Four Frangipani Trees (Fascicle 10, bundle 3)

EAP1398_VMS_1_0921

Long palm-leaf

142 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 25 and 26 are damaged by insects.

Description: ເມື່ອພະນາງປະທຸມມາເທສອນ, ເຈົ້າສຸວັນນະໄກສອນແລະເຈົ້າອັດສະລາດ ໄດ້ກັບຄືນເມືອງປັນຈາລະນະຄອນແລ້ວ ພະຍາຈຸນລະນີກໍໄດ້ສັ່ງໃຫ້ເສນາທັງຫລາຍຈັດຂະບວນແຫ່ຕ້ອນຮັບອັກຄະມະເຫສີຂອງພະອົງເຂົ້າສູ່ພະຣາຊະວັງຢ່າງຍິ່ງໃຫຍ່.

When Queen Pathummakesòn, Prince Suvannakaisòn, and Prince Assarat arrived in Panchala city, King Chulani had his ministers welcome them in a great procession back to the palace.

Colophon: ລາມທີ ๘๗ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ๑๐ ແຮມ ๗ ຄ่ຳ ມື້ ເປີກໃจ้ ວັນ ๕ ธิดจะนาแล้วยามกองๆาย ๆายมิ อิงสิมเดัดบໍธิมมะบุบพิดเปันเจ้าหໍคำฝ่ายหน้า ภับทัง พะธาธะปิดตา พะธาธะมานดา พะธาธะพันทุอิงสา มิพะธาธะสัดทาส้าๆ *ลำจำปา ๔ ติ้น* ไอ้ภับสาสะหนา พะพุดทะเจ้าตานต่ำเท้า ๕๐๐๐ อัดสา ธ์ให้ได้ดั่งคำมักคำปาดถะหนาอู่เยื่อๆ อู่ปะกาน ก๋ธ้าเทิ้น.

Folio 26 on the recto side: In Sangkat (CS) 1237, a *kap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[143] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ติ้น (ผูกาติ้น, มัด ๔)*

Champa 4 Ton (*Phuk* ton, *mat* 3)
The Four Frangipani Trees (Fascicle 1, bundle 3)

143 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

EAP1398_VMS_1_0922

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງຕອນພະຍາຈຸນລະນີ ໄດ້ມີພະຣາຊະໂອງການສັ່ງໃຫ້ເສນາອຳມາດທັງຫລາຍ ຫ້າງຫາ ກະກຽມ ເຄື່ອງຂອງຕ່າງໆ ພ້ອມທັງປະດັບປະດາເອຍ້ອງພະຣາຊະສຳນັກໃຫ້ສວຍສິດງົດງາມ ເມື່ອ ການປະດັບປະດາສຳເລັດຮຽບຮ້ອຍແລ້ວ ພະຣາຊາກໍໄດ້ຈັດພິທີຣາຊາພິເສກເຈົ້າສຸວັນນະໄກສອນ ກຸມມານ ຂຶ້ນສະເຫວີຍຣາຊະສົມບັດ ເປັນເຈົ້າປົກຄອງເມືອງຈຳປານະຄອນແທນພະອົງສືບໄປ.

King Chunlani had his ministers prepare items and decorate the palace. When the decoration was done, the king organized a coronation ceremony for Prince Suvannakaisòn to enthrone and rule Champa city as his successor.

Colophon: None
Date: 1875
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຳປາ ๔ ຕົ້ນ (ມັດ ๔, ຜູກ ๘)*
Champa 4 Ton (*Mat* 4, *phuk* 2)
The Four Frangipani Trees (Bundle 4, fascicle 2)

EAP1398_VMS_1_0923

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ເຈົ້າສຸວັນນະໄກສອນກຸມມານແລະເຈົ້າອັດສະລາດກຸມມານ ເຂົ້າເຝົ້າພະເຈົ້າຈຸນລະນີ ພະບິດາ ທູນເລົ່າສະພາບການເດີນທາງ ເພື່ອຕາມຫາພະນາງປະທຸມມະເກສອນ ພະມານດາ. ຣາ ຊະກຸມມານທັງສອງ ໄດ້ປະສົບອຸປະສັກແລະອັນຕະລາຍນານັບປະການ ຈົນແທບຈະເອົາຕົວບໍ່

ลอด. ເມື່ອພະເຈົ້າຈຸນລະນີໄດ້ສະດັບຢ່າງນັ້ນ ກໍ່ເກີດຄວາມສົງສານຣາຊະກຸມມານທັງສອງເປັນຢ່າງຍິ່ງ.

Prince Suvannakaisòn and Prince Assarat reported King Chunlani, their father, about their travel in search of Queen Pathummakesòn. They confronted so many obstacles and danger that they almost failed to survive. When the king heard that, he felt so sorry and pitiful for the two princes.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังฆาดธาชะได้ ๑๘๗๖ ติอ ปีธับใส้ เดือน ๑๐ แรม ๗ ค่ำ มื้เปิกใจ้ อัน ๕ ธิดจะนาแล้วยามกองๆาย ฆายมิ อิงสิมเด้ดบ้ธิมมะบุบพิดเป้นเจ้าหัลำฝ่ายหน้า กับทัง พะธาชะปิดตา พะธาชะมานดา พะธาชะพันทุอิงสา มิพะธาชะสัดทาส้าๆ *ลำจำปา ๔ ติ้น* ไว้กับสาสะหฆาพะพุดทะเจ้ๆ ตาบต่ำเท้า ๕๐๐๐ อัดสา ข้อให้ได้ดั่งคำมักคำปาดถะหฆาอู่เยื่องอู่ปะกาน ก็ข้าเท้อ.

Folio 26 on the recto side: In Sangkat (CS) 1237, a *kap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[144] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *ลำจำปา ๔ ติ้น (มัด ๔, ผูกา ๓)*
Lam Champa 4 Ton (*Mat* 4, *phuk* 3)
The Four Frangipani Trees (Bundle 4, fascicle 3)

EAP1398_VMS_1_0924

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ก่าวเถิง พะเจ้าจุนละนิมิพะธาชะโองการ สั่งใหเสมาอำมาดทังหลาย ส้อมแปงถะหฆิน หินหาๆ จากเมืองปันจาละนะครอมไปหาเมืองจักขิมนะครอม แล้วจัดบอนแห่พะบาๆปะทุมมาเกสอน ไปย้ำมยามพะธาชะบิดาและพะธาชะมานดาในเมืองจักขิมนะครอม.

144 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

King Chunlani had his ministers repair the road stretching from Champala to Chakkhin and prepared a procession bringing Queen Pathummakesòn to Chakkhin where her parents lived.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: สังกาดธาซะได้ ๑๘๗๖ ตัว ปีรัษใส้ เดือน ๑๑ ขึ้น ๙ ค่ำ มื้กาเพ็ก้า อัน ๗ ธิดจะนาแล้วยามกองๆาย ๒ายมิ อิงสิมเด้ดบ่ธิมมะบุบพิดเป้นเจ้าห่ำค่ำฝ่ายหน้า ภับทั้ง พะธาซะปิดตา พะธาซะมานดา พะธาซะพันทุอิงสา มิพะธาซะสัดหาส้าๆ *ลำสุธิยะอิงหิๆ อามาด* ไอ้ภับสาสะหาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา ข่ให้ได้ดั่งค่ำมักค่ำปาดถะหาอู่เยื่องอู่ปะกาน ก่ำข้าเท้ิน.

Folio 26 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waxing-moon day of the eleventh lunar month, a *ka mao* day, the sixth day of the week (Friday),[145] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Oct 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ตื้น (มัด ๔, ผูา ๔)*
Champa 4 Ton (*Mat* 4, *phuk* 4)
The Four Frangipani Trees (Bundle 4, fascicle 4)

EAP1398_VMS_1_0925

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ใบภาละนั้น พะเจ้าจุบละนิและพะบาๆปะทุมมาเภาสอน พ้อมด้วยพะปะยูบละยาด และบ่ลิอานทั้งหลาย ได้ออกเดินทาๆจาภาเมืองปันจาละนะถอนไปยังเมืองจักกิบนะถอน เพื่อไปย้ำมยามพะธาซะบิดาและพะธาซะมานดาของๆพะบาๆพะบาๆปะทุมมาเภาสอน.

145 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

At that time, King Chunlani, Queen Pathummakesòn, their relatives, and their servants left Panchala for Chakkhin to visit Queen Pathummakesòn's parents.

Colophon: ลามที ๑๗ ໜ้า ๑: สังกาดได้ ๑๘ฆๅ ติว ปีธับใถ้ เดือน ๑๐ แรม ๗ ค่ำ มื้ เปิกใจ้ อัน ๕ ธิดจะนาแล้วยามกองๆาย ๒ายมิ อิงสิมเดัดบ่ธิมมะบุบพิดเป้นเจ้าห่ำค่ำฝ่ายหน้า ภับทังพะธาตุะ ปิดตาพะธาตุะมามดา พะธาตุะพันทุอิงสา มิพะธาตุะสัดทาส้าๆ *ลำจำปา ๔ ติ้น* ไว้ภับสา สะหฺา พะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา ข่ให้ได้ดั่งคำมักคำปาดถะหฺาอู่เยื่องอู่ปะการน ร่ำข้าเท้ิน.

Folio 18 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[146] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ติ้น (มัด ๔, ผูา ๕)*
Lam Champa 4 Ton (*Mat* 4, *phuk* 5)
The Four Frangipani Trees (Bundle 4, fascicle 5)

EAP1398_VMS_1_0926

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects and the legibility on the damaged folios is difficult.

Description: ก่าวเถิง เมื่อพะเจ้าจุมละมิและพะนางปะทุมมาเกาสอน ได้ปะทับยู่ย้ำมยามพี่ตาแม่ยาย ที่เมืองจักขีนดินพ่สิมถวนแล้อ จิ่งสะเดัดภับคืนเมืองปันจาละนะถอน.

King Chunlani and Queen Pathummakesòn stayed in Chakkhin for an appropriate while and returned Champala city.

146 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

Colophon: ลานที ๓๘ ໜ້າ ๑: สังฆาด ได้ ๑๘๓๗ ตือ ปีรัยใด้ เดือน ๑๐ แรม ๗ ถ่ำ มื้เปิกใจ้ อัน ๕ ธิดจะบาแล้วยามกาวงาย ฆายมิ อิงลิมเด้ดบ่ธิมมะบุบพิดเป้นเจ้าหัถำฝ่ายหน้า กับทังพะธาฉะปิดตา พะธาฉะมานดา พะธาฉะพันทุวิงสา มิพะธาฉะสัดทาส้างๆ *ลำจำปา ๔ ติ้น* ไว้กับสาสะหฆา พะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ได้ดั่งถำมักถำปาดถะหฆาฐู่เยื่องฐู่ปะกาน ก้ำข้าเทิ้น.

Folio 32 on the recto side: In Sangkat (CS) 1237, a *kap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[147] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ติ้น (มัด ๔, ผูภา ๖)*
Lam Champa 4 Ton (*Mat* 4, *phuk* 6)
The Four Frangipani Trees (Bundle 4, fascicle 6)

EAP1398_VMS_1_0927

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 1 is dirt with dots of green coulor.

Description: ก่าวเถิง พะเจ้าจักยินได้ให้โอวาดแก่ท้าวพะยาเสนาอำมาดทังหลายอ่า ดูลา ท่าน ทังฆายย่าได้ปะฆาด ขໍให้ตั้งยู่ในสิมและทานเทิ้น จิ่งจะเลิมเมดตาพาวะนาย่าได้ขาด และเถ้าลิบ ยำแยงแก่พ่แม่ปู่ย่าตานาย, ย่ามิใจโลบล้วงอดิดโภง และย่าบงดบงมผู้อื่น ฮันจะเป้นบาบทำติดตัวเธิาไปตะฆอดกาม. ส่วนพะนางปะทุมมาเภสอน เมื่อสะหวันดิดแล้ว ได้ไปเกิดเทิงสะหวันเทอะโลก สะเหวียทิบพะสิมบัดในอิมานปาสาด.

The king of Chakkhin taught all the followers to be mindful in precept observance and donation, to be always kind, to respect their parents and

147 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

grandparents, not to be tricky, and not to harm people. By so doing, they could avoid bad karma. Later, Queen Pathummakesòn passed away and was reborn in heaven, living in a divine castle.

Colophon: ลานที ๘๘ ໜ້າ ๑: สังฆาด ได ๑๘๓๗ ຕົວ ปีรัษใด้ เดือน ๑๐ แรม ๗ ค่ำ มื้เปิกใจ้ วัน ๕ ธิดจะนาแล้วยามกองๆาย ฆายมิ อิงสิมเดัดบริมมะบุบพิดเปันเจ้าหัคำฝ่ายหน้า ภับทังพะธาตุะ ปิดตาพะธาตุะมามดา พะธาตุะพันทุอิงสา มิพะธาตุะสัดทาส้างๆ *ลำจำปา ๔ ตื้น* ไว้ภับสาสะฆาพะพุดทะเจ้า ตาบต่เพ้า ๕๐๐๐ วัดสา ขะให้ได้ดั่งคำมักคำปาดถะฆาอู่เยื่องอู่ปะกาน ภำข้าเทิ้น.

Folio 22 on the recto side: In Sangkat (CS) 1237, a *kap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[148] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Lam Champa 4 Ton* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Sep 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *จำปา ๔ ตื้น (มัด ๔, ผูก ๗)*
Champa 4 Ton (*Mat* 4, *phuk* 7)
The Four Frangipani Trees (Bundle 4, fascicle 7)

EAP1398_VMS_1_0928

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 58.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects in the edges.

Description: จุบละทำมะปาละฆาดิภ ปางเมื่อพะโพทิสัดเจ้าถิทำเบิดเปันทำมะปาละภุมมาน โอลิด ของพะเจ้ามะหาปัดตาโปตะธาดแลพะบางจันทาเทอิ แห่งเมืองพาธานะสิ. ยู่มาอันหนึ่ง พะบางจันทาเทอิทำลังหูิ้นยู่ภับพะโอลิดไอ ๗ เดือนของพะบาง เมื่อพะบางพิภามุ่นยู่ภับลูกชายหูายจินเมื่อพะธาชาเอ้ามาในห้อง พะบางภำละเลียที่จะลุกขึ้นรับสะเดัด จิ่งเร้ด

148 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is indeed a *poek chai* day.

ພະຣາຊາເກີດຄວາມອິດສາ. ພະອົງສັ່ງເພັດສະຄາດເອົາກຸມມານນັ້ນມາຕັດມື ຕັດຕີນ ຕັດຄໍ ແລ້ວ ໂຍນຕົວຂຶ້ນໄປກາງອາກາດ ເອົາປາຍດາບຮັບຮ່າງຂອງທຳມະປາລະກຸມມານນັ້ນ. ພະອົງບໍ່ສົນການ ຮ້ອງໄຫ້ອ້ອນວອນຂອງພະນາງຈັນທະເທວີ. ພະນາງທີ່ຢູ່ຄວາມໂສກເສົ້າຢ່າງທີ່ສຸດຈົນເອົາແຕກ ຕາຍ. ຈາກນັ້ນ ແປວໄຟໄດ້ລຸກໂຊນຂຶ້ນມາຈາກນະຣົກອະວີຈີ ແລ້ວຫໍ່ຫຸ້ມເອົາພະຣາຊາໃຫ້ຕົກລົງໄປ ໃນອະເວຈີມະຫານະຣົກ. ເລື່ອງນີ້ເລົ່າເຖິງ ຄວາມພະຍາຍາມຂອງພະເທວະທັດ ທີ່ປອງຮ້າຍ ພະພຸດທະເຈົ້າ. ພະເທວະທັດກໍຄືພະເຈົ້າມະຫາປັດຕະປະ ແລະພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ກໍ ຄືພະນາງຈັນທາເທວີ.

Culdhammapāla Jātaka, a previous birth of the Buddha as Prince Dhammapāla, the son of King Mahāpatapotarāja and Queen Candā in Benares. One day, the queen was so much occupied by playing with her seven-month-old son that she did not welcome the king who had entered the room. The king got jealous. He had an executioner cut the prince's hands, feet, and head. He had the executioner throw the prince up to the sky and pierce his falling body with the tip of the sword. The king paid no heed to Canda's lamentation. He was so much in a great sorrow that her heart broke to death. Suddenly, flame rose from the Avici hell, drawing him down to the hell. This story explains Devadata's attempts to kill the Buddha. Devadata was King Mahapatapa and Pajāpati was Queen Candā.

Colophon: ลานທີ ๘๐ ໜ້າ ๑: ສັງກາດ ໄດ້ ๘ ຮ້ອຍ ๘๘ (จ.ส. ๑๘๘๘) ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๓ ยามกองงาย ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ลำจุนละทำมะปาละ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 20 on the recto side: In Sangkat 2 hundred 22 (corresponding to CS 1222), a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday),[149] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king who lives in the back side of the golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Chunlathammapala* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Aug 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): A younger brother of the king, who lives in the back side of the golden palace

Titles: *จุนละทำมะปาละ (ผูกติ้ม)*
Chunla Thammapala (*Phuk* ton)
Culla Dhammapala (*Fascicle* 1)

149 1222 Bhadrapada 7 = Thursday, 23 August 1860.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາສັງກາດ ກ່າວເຖິງ ຄວາມເປັນໄປຂອງສາສະໜາຂອງພະພຸດທະເຈົ້າໂຄຕະມະເຮົານີ້ ເມື່ອ ລ່ວງໄປໄດ້ ๕๐๐ ປີ ຈັກຫາພິກຂຸນີບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ๑,๐๐๐ ປີ ຈັກບໍ່ມີພະອະຣະຫັນໃຫ້ກາບ ໄຫວ້, ເມື່ອລ່ວງໄປໄດ້ ๘,๐๐๐ ປີ ຈັກຫານັກປາດຜູ້ສະຫຼຸວສະຫຼາດນັ້ນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๓,๐๐๐ ປີ ຈັກຫາພະສິງໃຊ້ຈີວອນນັ້ນກໍບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ๔,๐๐๐ ປີ ຈະຫາວັນພະອຸໂບສິດນັ້ນບໍ່ໄດ້, ເມື່ອ ລ່ວງໄປໄດ້ ๕,๐๐๐ ປີ ຈະມີແຕ່ຜ້າເຫຼືອງນ້ອຍໆ ຫ້ອຍໄວ້ເທິງບ່າ ກໍສຳຄັນວ່າເປັນພິກຂຸ. ເມື່ອສາສະ ໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້າໄປລ່ວງໄປແລ້ວບໍລິບູນ ພະສີອະຣິຍະເມດໄຕກໍຈະເດັດລົງມາ ຈາກສະຫວັນຊັ້ນດຸສິດ ແລະມາອຸບັດຂຶ້ນໃນໂລກ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ.

Maha Sangkat, history and existence of Buddhism. After the 500th year of the Buddhist religion, there will not be a female monk. After the 1000th year of the Buddhist religion, there will not be arahant monks. After the 2000th year of the Buddhist religion, there will not be Buddhist scholars. After the 3000th year of the Buddhist religion, there will not be a monk who wears robes. After the 4000th year of the Buddhist religion, there will be nobody who follows the *Uposatha* precept. After the 5000th year of the Buddhist religion, a figure only covered with a small piece of robes is considered a holy monk. At the end of Gotama Buddha's religion, Metteyya Buddha will descend the Tusita heaven, be reborn in the human world, attained Enlightenment, and become a Buddha.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๑: ມະຫາສັງກາດ ພະວິຣະປັນໂຍ (ພັນ) ວັດແສນ ສ້າງໄວ້ໃນພະພຸດທະສາສະໜ า ເມື່ອນະວັນ ສຸກ ເດືອນ ๑๘ ແຮມ ๑๕ ຄ่ຳ ปีรับเร้ิา (ธะกา) พุดทะสังกาด ๘๔๗๗.

(๘) ลานที ๑๗ หน้า ๑: พุดทะสังกาด ๘๔๗๗ ปี รับเร้ิา (ธะกา) เดือน ๑๘ แรม ๑๕ ค่ำ วัน สุก พะวิธะปันโย (พัน) พิกขุ วัดแสน ได้สร้าง *มะหาสังกาด* ผูกนี้ ไว้ในพะพุดทะสาสะหนา เพื่ออุดทิดสะส่วนบุนกุนสินแก่บิดาผู้ข้า ชื่อ่า ขุงเพ็ง และน้องชาย ชื่บาพั้น บ้านดอน กับสัดทังหลายทุกพู่ ขอให้ได้รับอะนุโมทะนาเซิ่งกุสินอันนี้แล้ว ขอย่าได้ถาดแต้อจากกุสิน ตาบต่เท้าเข้าสู่พะนิบพานแด่ กำข้าเทิ้น นิบพานะ ปัดจะโย โหตุ เม.

(1) Folio 1 on the recto side: *Mahasangkat*. Pha Virapannyo (Phan) from Vat Saen sponsored this manuscript on Friday, on the fifteenth waning-moon day of the twelfth lunar month, a *hap hao* year (*Raka*, Year of the Cock), Buddisht Era (BE) 2488.[150]

150 1307 Karttika 30 = Tuesday, 4 December 1945.

(2) Folio 18 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year (*Raka*, Year of the Cock), on the fifteenth waning-moon day of the twelfth lunar month, a Friday,[151] Pha Virapannyo (Phan) Bhikkhu from Vat Saen sponsored this manuscript [entitled] *Maha sangkat* to support the Teachings of the Buddha. May I dedicate this merit to my late father named Xiang (ex-novice) Pheng, my late younger brother named *BaMan* from Ban Dòn, and all creatures. May you all receive and enjoy this merit until entering Nibbāna. *Nibbāna paccayo hotu me* (May this be a condition to reach Nibbāna).

Date: BE 2488, a *hap hao* year (4 Dec 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Virapannyo (Phan) from Vat Saen
Titles: *ມະຫາສັງກາດ*
Maha Sangkat
Great Era

EAP1398_VMS_1_0930

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.6 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are fragile and dirt.

Description: ມັດທີ ເປັນກັນທີ ໙ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ໙໐ ຄາຖາ ເນື້ອໃນຂຽນເປັນ ພາສາບາລີ ກ່າວເຖິງພະນາງມັດທີ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດ ຄື ໝາກໄມ້ ບໍ່ມີໃຫ້ເກັບຫຼາຍເໝືອນເມື່ອກ່ອນ ອາກາດກໍມືດມົວ ຕອນຂາກັບກໍມີຣາຊະສີ ເສືອເຫຼືອງ ແລະ ເສືອໂຄ່ງ ຊຶ່ງເປັນເຫວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາລົມກໍບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງ ອອກຕາມຫາສອງກຸມມານຈົນເດິກດື່ນ ເມື່ອບໍ່ພົບ ກໍກັບມາເຖິງອາລົມ ແລ້ວຖາມພະເຫວດສັນດອນ ກັບຖືກຕໍ່ວ່າອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເຫວດສັນດອນກໍຊົງປະຖົມພະຍາບານຈົນ ພະນາງຟື້ນ ແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ ພະນາງມັດທີຊາບເລື່ອງແລ້ວກໍອະນຸໂມທະນາໃນປຸດຕະ ທານະບາລະມີຄັ້ງນີ້.

Maddi, consisted of 90 verses, is the ninth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with Princess Maddi finding some fruit. There were some supernatural occurrences: insufficient fruit, gloomy weather, and three wild animals (a lion, a tiger, and a leopard)

151 Ibid.

who were deities in disguise coming to her way back home. When she arrived at Vessantara's abode, she could not find her children and searched for them until it was late night. She could not find them anyway and returned the abode. She asked Vessantara about their children but he scolded her. She was so sad that she fainted. Vessantara retrieved her consciousness and told her the truth. Maddi rejoiced with that donation.

Colophon: ลานที ๑ ໜ้า ๑: สังกาด ได้๑๘๐ ติอ ปีเปิกสะง้า เดือน ๗ ຂึ้น ๘ ค่ำ อัน ๔ มื้เมิ่งเป้า ยาม กองงาย ໝายมิ นางเพียกวานเดักน้อย ลูกหลานอู่ถิน มิใจใสสัดทาอันยิ่ง จิ่งได้พ้อมกัน สร้าง*มะหาเหวดสันตะธะ* ไว้กับอโธะพุดทะสาสะหนา ตาบต่เท้า ๕๐๐๐ อัดสา นิบพานะ ปัด จะโย โหนตุ โน.

Folio 1 on the recto side: In Sangkat (CS) 1220, a *poek sanga* year, on the second waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday), a *moeng pao* day,[152] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Nang Phia Kuuan, her children, and her grandchildren had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Maha Vessantara* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu me* (May this be a condition for us to reach Nibbāna).

Date: CS 1220, a *poek sanga* year (14 April 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Kuan, her children, and her grandchildren
Titles: [*เหวดสันตะธะชาดิกา*]
[*Vetsantara Sadok*]
[Vessantara Jataka]

EAP1398_VMS_1_0931

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 1 is damaged on the edge.

Description: สองเหวดสันตะธะ ໝายเถิง อานิสิงที่ได้ธับจามาทานเด็าลับบูชาและฟังเทสะหนาเลื่องๆ เหวดสันตะธะชาดิกา. พะพุดทะเจ้าได้ตัดเทสะหนาเลื่องอานิสิงเหวดสันตะธะชาดิกาแก่เจ้าพิกาขุและท้าวพะยาสักกายะธาดทังหลายอ่า ถินทังหลายฝูงใดใส่เทียนพะอะธิยะเมดไต

152 1220 Vaisakha 2 = Wednesday, 14 April 1858. This day is indeed a *moeng pao* day.

ຕົນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັ່ງເທວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາ ຂອງຄົນຜູ້ນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເທວດສັນຕະຣະຊາດົກ ເມື່ອຄົນທັ້ງຫຼາຍຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນສະຫວັນ, ຈະບໍ່ໄປຕົກນະຣົກ, ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕ ຕົນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນິບພານ.

Sòng Vessantara means rewards gained from worshiping and listening to Vessantara Jataka. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jataka. Those who wish to meet Metteyya Buddha and listen to the Vessantara Jataka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jataka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain Enlightenment, and enter Nibbāna.

Colophon: ลานที่ ๑๓ ໜ້າ ๑: ຈຸນລະສັ້ງກາດ ๑๘๒๖ ຕີວ ປີກາบสี เดือนจ๋าง แรม ๕ ค่ำ วัน ๓ มื้อรับมิด ธิด จะบาแล้วอยามแฤใก้ค่ำ ໝายมิ สาวแก้วลา ผัวเมยและลูกเต้าฆู่คิน พ้อมกันมิใจใส สัดทาเป้นอันยิ่ง จิ่งพ้อมกันส้างยังลำ *มะหาเหวดสันตะระ* มัดนี้ ไว้กับสาสะหนาพะโคตะมะเจ้าตายต่ำเท้า ๕ พันอัดสา ขอให้ได้ดั่งคำมักคำปาดถะหนาทั้งมวนก่อข้าเทิ้น สาหุ สาหุ นิบพานัง ปะระมัง สุกขัง.

Folio 13 on the recto side: In Chunlasangkat 1266, a *kap si* year, on the fifth waning-moon day of the first lunar month, the third day of the week (Tuesday), a *hap mot* day,[153] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Sao Keola, her husband, and their children had the most ardent religious faith and sponsored this manuscript [entitled] *Maha Vessantara* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ* (Amen, amen! Nibbāna is the greatest bliss).

Date: CS 1266, a *kap si* year (27 Dec 1904)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Keola, her husband, and their children
Titles: *ສະຫຼອງມະຫາເຫວດສັນຕະຣະ*
Salòng Maha Vetsantara
Rewards derived from Listening to Vessantara Jātaka

EAP1398_VMS_1_0932

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

153 1266 Margasirsha 20 = Tuesday, 27 December 1904. This day is indeed a *hap mot* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged on the edge.

Description: ສອງມະຫາຊາດ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຟັງເທສະໜາເລື່ອງຊາດອັນຍິ່ງໃຫຍ່ ຫຼືເຫວດ ສັນຕະຣະຊາດົກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເຫວດສັນຕະຣະຊາດົກ ແກ່ເຈົ້າ ພິກຂຸແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຝູງໃດໃຄ່ເຫັນພະອະຣິຍະເມດໄຕຕົນ ປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເຫວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາຂອງ ຄົນຝູງນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເຫວດສັນຕະຣະຊາດົກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປກໍຈະ ໄດ້ໄປເກີດໃນສະຫວັນ ຈະບໍ່ໄປຕົກນະຣົກ ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕ ພຸດທະເຈົ້າ ຕົນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນິບພານ.

Sòng Maha Sat means rewards gained from listening to Vessantara Jātaka, the great birth. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jātaka. Those who wish to meet Metteyya Buddha and listen to the Vessantara Jātaka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jātaka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain Enlightenment, and enter Nibbāna.

Colophon: ลานที ๑๓ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๐๐๐๘๗๑๐ (ອາດໝາຍເຖິງ จ.ส. ๑๘๗๐) ຕີอ ปีรอาย สะง้า[154] เดือน ๗ เพ็ง วัน ๘ ธิดจะนาแล้วยามห่ำงวันแล ໝายมี แสนใหม่เหง้ำและสาว เหลัก ผิวเมย เป็นเถ้าเหง้ำมุนละสัดทา กับทังบุดตะนัดตา พันทุอิงสา เจ้ำนาย พี่น้องฆู่ คืน มิใจเผื้อมใสในอ้อระพะสาสะหนาเป็นอันยิ่ง จิ่งได้พ้อมกันมาส้าง *สะหองมะหาเหวด สันตะระ* ดวงนี้ ไอ้กับสาสะหนาพะพุดทะโคตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา ขໃห้ได้ ดั่งคำมักคำปาดถะหนา ฆู่เยื่องฆู่ปะหาน ขໃห้ได้เถิงสุก ง ปะหาน อันมีนิพานเจ้าหากเป็น ที่แล้วนั้น ก้ำข้าเหิ้น. นิบพานะ ปัดจะโย โหนตุ โน นิบพานัง ปะระมัง สุกขัง.

Folio 13 on the recto side: In Chunlasangkat 0002910 (corresponding to CS 1291), a *hwai sanga* year, on the full-moon day of the eighth lunar month, the fourth day of the week (Wednesday),[155] the writing was accomplished at noon. Saen Mai Ngao and Sao Lek, the principal initiators, their children, their relatives, their masters, and their siblings had the most ardent religious faith and sponsored this manuscript [entitled] *Salòng Maha Vessantara* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. May we all reach the three states of happiness of which Nibbāna is the ultimate goal. *Nibbāna paccayo hontu no nibbānaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss).

Date: CS 1290, a *hwai sanga* year (15 Aug 1928)

Script(s): Tham Lao

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154 จ.ส. 1290 ภิงภับ ปี เป็กสี่ ในปั๊มโหราสาดลาว โดย คำสิง โง่นวໍระราท (CS 1290 corresponds to a poek si year in the book of Lao Astrology by Khamsing Ngonvorarath).

155 1291 Ashadha 15 = Sunday, 21 July 1929?

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Saen Mai Ngao and Sao Lek
Titles: *ສະຫຼອງມະຫາຊາດ*
Salòng Maha Sat
Rewards derived from Listening to Vessantara Jātaka

EAP1398_VMS_1_0933

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງມະຫາເຫວດ (ເຫວດສັນຕະຣະ) ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຄົາລົບບູຊາແລະຟັງເທສະໜາເລື່ອງເຫວດສັນຕະຣະຊາດິກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເຫວດສັນຕະຣະຊາດິກແກ່ເຈົ້າພິກຂຸແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຝູງໃດໃຄ່ເຫັນພະອະຣິຍະເມດໄຕຕົນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເຫວດສັນຕະຣະຊາດິກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາຂອງຄົນຝູງນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເຫວດສັນຕະຣະຊາດິກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປກໍຈະໄດ້ໄປເກີດໃນສະຫວັນ ຈະບໍ່ໄປຕົກນະຣົກ ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສິອະຣິເມດໄຕພຸດທະເຈົ້າ ຕົນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນິບພານ.

Sòng Mahavet means rewards gained from worshiping and listening to Vessantara Jātaka. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jātaka. Those who wish to meet Metteyya Buddha and listen to the Vessantara Jātaka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jātaka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain Enlightenment, and enter Nibbāna.

Colophon: ລານທີ ๑๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๐๘๗ (ກົງກັບ ຈ.ສ. ๑๘๘๗) ຕົວ ປີກາບໃຈ້ ມື້ຮ້ອງມົດ ເດືອນ ๗ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๗ ຣິດຈະບາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທ້າວຄຳດີ ຜົວເມຍ ລູກເຕົ້າ ພ້ອມກັນຊ່ວຍມີໃຈໃສສັດທາອັນລ້ຳຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ *ສະຫຼອງມະຫາເຫວດສັນຕະຣະຊາດິກ* ນີ້ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ๗ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາ ແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 17 on the recto side: In Chunlasangkat 120206 (corresponding to CS 1226), a *kap chai* year, a *huang mot* day, on the second waxing-moon day of

the eighth lunar month, the third day of the week (Tuesday),[156] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Thao Khamdi, his wife, and their children had the most ardent religious faith and sponsored this manuscript [entitled] *Salòng Maha Vessantara Chadok* to support the Teachings of the Buddha to last until the end of 5000 years. May we reach the three states of happiness of which Nibbāna is the ultimate goal. May this wish be fulfilled. *Sādhu sādhu* (Amen amen!).

Date: CS 1226, a *kap chai* year (5 Jul 1864)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thao Khamdi, his wife, and their children
Titles: *ສະຫຼອງມະຫາເຫວດ*
Salòng Maha Vet
Rewards derived from Listening to Vessantara Jātaka

EAP1398_VMS_1_0934

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58.4 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຍາຊຸມພູເອກກະຣາດ ເປັນກະສັດປົກຄອງເມືອງເຊຕຸດຕະຣະນະຄອນ ດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ຊົງທຳນຸບໍລຸງບ້ານເມືອງຢ່າງສະຫງົບສຸກ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງສຸວັນນະພູມມາຣາຊະເທວີ ມີໂອລົດ ๓ ພະອົງ ໄດ້ແກ່ ນິນລະກຸມມານ, ຄັນທະກຸມມານແລະສຸຊາວັນນະຈັກກຸມມານ. ກ່ອນຈະຈຸດຕິລົງມາເກີດໃນເມືອງມະນຸດນັ້ນ ເຈົ້າສຸຊາວັນນະຈັກເປັນເທວະດາຢູ່ສະຫວັນ ພະຍາອິນໄດ້ອາລາທະນາໃຫ້ຈຸຕິລົງມາເກີດເພື່ອສ້າງບາລະມີ ແລະໂຜດສັດ ໃນຄັ້ງນັ້ນ ບັນດາເທວະດາແລະນາງຟ້າໄດ້ຈຸຕິລົງມາເກີດເພື່ອເປັນບໍລິວານຈຳນວນຫຼາຍ.

Once upon a time, King Jumbūekarāja ruled the kingdom of Jetuttara with the Ten Royal Virtues. He maintained the kingdom peaceful and pleasant. His wife was Queen Suvannabhūma and his three sons were Nila, Ganda, and Sujāvannacak. Before descending heaven to get the new rebirth in the human world, Sujāvannacakwas a celestial deity. God Indra ordered him to be reborn in the human world to accumulate his perfections and help living beings. At that time, many deities were reborn to be his followers.

156 1226 Ashadha 2 = Tuesday, 5 July 1864. This day is indeed a *huang mot* day.

Colophon: ลานທີ ๘๐ ໜ້າ ๑: ມะหาสังฆาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๑ แรม ๗ ถ่ำ อัน ๑ มื้ๆาบสัน ธิดจะนาแล้อยามตูดตั้ง ๆายมิ อิงสิมเด้ดพะเป้นเจ้าหัถำฝ่ายหลัง มิใจใสสัดหา ภับทัง พะมานดา และสะหะพะธิยา บุดตะนัดตา พันทุอิงสา พ้อมมอนกันส้าๆ *ลำสุซาอันบะจัก* นี้ มิ ๙ ผูก ไอ้ภับสาสะหฯา ตาบต่ำเท้ำ ๕ พันพะอัดสา นิบพานะ ปัดจะโย โหตุ โม ทุอัง ทุ อัง.

Folio 20 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[157] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the back golden palace, his mother, his wives, his children, and his relatives jointly sponsored this manuscript [entitled] *Lam Susavannachak*, six fascicles in total, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the back golden palace, his mother, his wives, his children, and his relatives.
Titles: *สุซาอันบะจัก (ผูกต้ิน)*
Susavannachak (*Phuk ton*)
Susavannacaka (Fascicle 1)

EAP1398_VMS_1_0935

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: พะบาๆอุมมาทันติ (ลูกสาวอยาๆพะอิน) ขัพอน ๕ ปะการน จากสำนักอยาๆพะยาอิน ก่อนจะจุติจากชั้นฟ้าตาอะติงสาสะหวัน ลิงมาปะติสินทิในท้องแห่งนางเขมาอะดิ เซิ่งนางเขมา อะดิได้ใท้ทานและธัมสาสินเป้นปะจำ แล้วอะทิฐานไอ้ว่า ขัให้ได้บุดเป้นถินดิ พะยาอิน จิ่งปะทานลูกสาวใท้ลิงไปปะทิสินทิในท้องแห่งนางๆ. ขัพอน ๕ ปะการน ได้แก่:
๑. เมื่อผู้ข้ามิอายุได้ ๑๗ ปี ขัให้ผู้ข้าได้อยู่ในปาสาดอันปะเสิดและงิดงาม,

157 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed a *kap san* day.

๔. ขໍໃຫ້ໄດ້ຜິວຜູ້ປะເสิด,

๕. ເมื่ອมิอายุได้ ๘๐ ปี ขໍໃຫ้ผู้ข้าเป็นใหย่กว่านๆทั้งหลายอันได้ พื่น ๗ พันนๆ,

๔. ขໍໃຫ้ได้สะเหวิยสิมบัดกับสามิและยู่เป็นเป็นสุภ,

๕. ขໍໃຫ้ได้บุดชายผู้ปะเสิดและเป็นคืนดิ.

The text mentions about Umadanti, Indra's daughter asked for five blessings from her father before descending to be born on the earth. Then she was the daughter of Khemavadi who always gave alms and observed precepts. The five blessings comprise:

1) When I am sixteen years old, may I have a beautiful castle.
2) May I have a sublime husband.
3) When I am twenty years old, may I be a greater than other six hundred girls.
4) May I stay with my husband with pleasure.
5) May I have a sublime son.

Colophon: ลานที่ ๘๔ หน้า ๑: มะหาสังฆาด ได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๑๑ แรม ๗ ค่ำ วัน ๑ มื้ภาบสัน ธิดจะนาแล้วยามตูดตั้ง มื้เช้ำ พายมิ อิงสิมเดัดพะเป็นเจ้าชีวิดฝ่ายหลังและพะมานดา กับทั้งสะหะพะธิยา บุดตะนัดตา พันทุอิงสา มิใสใจสัดหาส้างลำ *สุซาอันบะจัภ* นี้ มิ ๗ ผูภ ไว้กับสาสะหนา ตาบต่ำเท้ำ ๕ พันพะอัดสา ขໍໃຫ้ได้ดั่งคำปาดถะหนาทุภาปะกาน ทำข้าเท็น นิบ พานัง ปะธะมัง สุภาขัง.

Folio 24 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[158] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the back golden palace, his mother, his wives, his children, and his relatives jointly sponsored this manuscript [entitled] *Lam Susavannachak*, six fascicles in total, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the back golden palace, his mother, his wives, his children, and his relatives.
Titles: *สุซาอันบะจัภ (ผูภ ๔)*
Susavannachak (*Phuk* 2)
Susavannacaka (Fascicle 2)

158 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed a *kap san* day.

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອນາງອຸມມາທັນຕີໄດ້ຍິນແມ່ຂອງນາງກ່າວວ່າ ພໍ່ຂອງນາງເປັນພະຍາງິວ ນາງຈຶ່ງໄດ້ອອກຕາມຫາ ຜູ້ເປັນພໍ່ ເມື່ອມາເຫັນພະຍາງິວ ນາງກໍໄດ້ນຳເອົາເຂົ້າຕອກດອກໄມ້ຍົກຂຶ້ນເໜືອຫົວ ອະທິດຖານວ່າ ຖ້າພະຍາງິວໂຕນັ້ນເປັນພໍ່ຂອງຂ້າພະເຈົ້າ ຂໍໃຫ້ເຂົ້າຕອກດອກໄມ້ທັງຫລາຍນີ້ ຈົ່ງໄປຕິດປາຍເຂົາ ແຫ່ງພະຍາງິວໂຕນັ້ນເທີ້ນ ເມື່ອອະທິດຖານແລ້ວ ກໍໂຍນເຂົ້າຕອກດອກໄມ້ໄປ ສ່ວນດອກໄມ້ ທັງຫລາຍນັ້ນກໍໄປຕິດຢູ່ປາຍເຂົາທັງ ๘ ຂອງພະຍາງິວ ນາງຈຶ່ງຮູ້ວ່າພໍ່ຂອງຕົນເປັນພະຍາງິວຈິງແທ້ ນາງອຸມມາທັນຕີຈຶ່ງຍົກມືໄຫວ້ພະຍາງິວແລ້ວເລົ່າເລື່ອງລາວໃຫ້ພໍ່ງິວນັ້ນຟັງ.

Having heard her mother saying that her father was an ox, Umādanti searched for her father. When she found the ox, she made a wish that flowers in her hand fall on the tips of its two horns if the ox was really her father. She threw the flowers and some remained at the tips of its horns, implying that the ox was her father. She paid homage to the ox and explained her story to it.

Colophon: ลานที ๘๗ หน้า ๑: พุดทะสังกาดธาชะได้ ๘๕๐๗ ตือ ปีกาบสี่ เดือน ๑๐ อันอังคาน ธิดจะบา แล้ว ๒ายมิ พะมะหาสังคะธาด อัดใหม่ เป็นสัดทาออกใบลาน ๒ายมิ ทิดยา บ้านจ่านใต้ เป็นผู้ขุน พ้อมกับด้วยกันจึ่งได้สร้างพังสี *สฺุขาวัมมะจัก* ผูก ๗ นี้ ไว้กับพะพุดทะสาสะหา ตาบต่เท้า ๕ พันพะอัดสา ขໍให้ผู้ข้าทัง ๘ นี้ ได้เถิงสุก ๗ ปะการ มิมิธะพานเป็นที่แล้ว ขໍย่า ลาดแล้วดั่งคำมักคำปาดถะขาแห่งฝูงข้าทัง ๘ นี้ แด่กໍข้าเทิ้น มิบพานัง ปาธะมัง สุกขัง อะบาคะเต ๒าเล.

Folio 23 on the recto side: In Buddhist Era (BE) 2507, a *kap si* year, in the tenth lunar month, a Tuesday,[159] the writing was accomplished. Maha Sangkharat (Supreme Patriarch) from Vat Mai was the sponsor of these blank palm leaves. Thit (ex-monk) Nya from Ban Chan Tai was the scribe. They both sponsored this manuscript [entitled] *Susavannachak*, fascicle 3, to support the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ anāgate kāle* Nibbāna is the the greatest bliss.

Date: CS 2507, a *kap si* year (1964)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

159 This could be either Tuesday, 8, 15, 22, or 29 September 1964.

Scribe(s): Thit (ex-monk) Nya from Ban Chan Tai
Sponsor(s): Maha Sangkharat (Supreme Patriarch) from Vat Mai
Titles: *ສຸຊາວັນນະຈັກ (ຜູກ ๓)*
Susavannachak (*Phuk* 3)
Susavannacaka (Fascicle 3)

EAP1398_VMS_1_0937

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ເຈົ້າສຸຊາວັນນະຈັກໄດ້ອອກຈາກເມືອງເຊຕຸດຕະຣະນະຄອນ ໄປທ່ຽວຫຼິ້ນໃນປ່າຫິມມະພານ ຈົນໄດ້ພັດຫຼົງກັບເສນາອຳມາດທັງຫລາຍທີ່ຕິດຕາມໄປນຳ ໃນທີ່ສຸດ ກໍໄດ້ໄປພົບນາງອຸມມາ ທັນຕີຢູ່ໃນປ່າກັບຝູງງົວ ຊຶ່ງເປັນບໍລິວານຂອງຜູ້ເປັນພໍ່ ເຈົ້າສຸຊາວັນນະຈັກຈຶ່ງໄດ້ຂໍອາຫານກິນເພື່ອປະທັງຊີວິດ ນາງອຸມມາທັນຕີຈຶ່ງຈັດໂພຊະນາອາຫານທິບໃຫ້ແກ່ເຈົ້າສຸຊາວັນນະຈັກກິນ ເມື່ອໄດ້ກິນອາຫານອັນເປັນທິບແລ້ວກໍມີຜິວພັນວັນນະຜ່ອງໃສແລະງົດງາມກວ່າເກົ່າ.

Prince Sujāavannacakka left Jetuttara to relax in the Himavanta forest and got lost from his followers. Later, he met Princess Umādanti living in the forest with a herd of cows, her father's followers. The prince begged her for food and she provided him divine food. After having the divine food, the prince's complexion became finer and more beautiful.

Colophon: ลาบที ๘๘ ໜ้า ๑: ม๊ะหาสังฆาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๑ แฮม ๗ ถ่ำ วัน ๑ มื้กาบสัน ธิดจะบาแล้วยามตูดตั้ง มื้เช้ำ ໜายมิ อิงสิมเด๊ดพะเป๋นเจ๊าชีวิดฝ่ายหลัง กับทั้งพะมาน ดาสะทะพะธิยา บุดตะนัดตา พันทุอิงสา มิใจสัดหาเหื๊อมใสส้าๆ *ลำสุຊาอันนะจัก* นี้ มิ ๙ ผูก ไอ้กับสาสะໜา ตาบต่เท้ำ ๕ พันพะอัดสา นิบพาบะ ปัดจะโย โหตุ โมทุอัง ทุอัง.

Folio 22 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[160] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the back golden palace, his mother, his wives, his children, and his relatives sponsored this manuscript [entitled] *Lam Susavannachak*, 6 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Oct 1860)

160 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed *a kap san* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the back golden palace, his mother, his wives, his children, and his relatives.
Titles: *ສຸຊາວັນນະຈັກ (ຜຸກ ๔)*
Susavannachak (*Phuk* 4)
Susavannacaka (Fascicle 4)

EAP1398_VMS_1_0938

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ທ້າວທັງ ๔ ຕົນ ໄດ້ຍິນພິກຂຸສິນທະນາບັນຫາທຳ ແຕ່ບໍ່ມີພິກຂຸອົງໃດສາມາຕອບບັນຫານັ້ນ ໄດ້ທ້າວທັງ ๔ ຈຶ່ງໄດ້ນຳບັນຫານັ້ນລົງມາຖາມພະຍາງົວອຸສຸພະຣາດວ່າ ຂ້າແດ່ເຈົ້າພະຍາຜູ້ປະເສີດ ໃນວັນ ນີ້ ຂ້ານ້ຳໄດ້ຍິນເຈົ້າພິກຂຸທັງຫລາຍ ອັນມາຊຸມນຸມກັນໃນໂຮງທຳ ເມື່ອນັ້ນ ມີເຈົ້າພິກຂຸອົງໜຶ່ງ ແກ່ກວ່າພິກຂຸທັງຫລາຍ ກ່ຳກ່າວບັນຫາວ່າ ມີໄມ້ຕົ້ນໜຶ່ງໃຫຍ່ມາກນັກ, ມີກິ່ງ ๔ ກິ່ງ, ມີດອກອັນມາກ ນັກ ແລະມີລູກ ๘ ໜ່ວຍ ອັນວ່າ ບັນຫານີ້ທ່ານທັງຫລາຍຈົ່ງແກ້ດູເທີ້ນ. ເມື່ອນັ້ນ ເຈົ້າພິກຂຸທັງຫລາຍ ກ່ຳບໍ່ສາມາດແກ້ບັນຫານັ້ນໄດ້ ດ້ວຍເຫດນີ້ ທ້າວທັງ ๔ ຈຶ່ງໄດ້ນຳບັນຫາດັ່ງກ່າວ ມາຖາມເຈົ້າພະຍາ ຕົນປະເສີດ ໃຫ້ແກ້ບັນຫານີ້ ໃຫ້ມະນຸດແລະເທວະດາທັງຫລາຍໄດ້ຊາບດ້ວຍເທີ້ນ ຈາກນັ້ນ ພະຍາ ງົວອຸສຸພະຣາດກ່ຳໄດ້ຕອບບັນຫາດັ່ງກ່າວ ໃຫ້ແກ່ທ້າວທັງ ๔.

Four princes heard a group of monks talking about a Dhamma puzzle that could not be answered. The four princes memorized the question and asked the ox Usubharāja, saying that they had seen several monks gather in a pavilion. The oldest monk mentioned “a very big tree with four branches, abundant flowers, and four fruits” and asked other monks to solve the puzzle. Nobody could answer it and the four princes brought that question to the ox. The ox could solve the puzzle.

Colophon: ลานที ๘๗ ໜ້າ ๑: ມะหาสังกาด ได้ ๑๘๘๘ ตัว ปีกิดสัน เดือน ๑๑ แรม ๗ ค่ำ วัน ๑ มื้ภาบสัน ธิดจะนาแล้วยามตูดตั้ง ໝายมี พะธาฉะสัดทา อิงสิมเด้ดพะเป้นเจ้าชีวิดฝ่ายหลัง มีใจ ใสสัดทาส้างลำ *สุฉาวันนะจัก* นี้ มี ๒ ผูก ไว้กับสาสะໜา ตาบต่เท้ำ ๕ พันพะวัดสา ขໍให้ ได้คำมักคำปาดถะໜาทุกปะการน ก่ำข้าเทิ้น นิบพานัง ปะธะมัง สุภาชัง ทุวัง ทุวัง.

Folio 23 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the

week (Sunday), a *kap san* day,[161] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the back golden palace sponsored this manuscript [entitled] *Lam Susavannachak*, six fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly).

Date: CS 1222, a *kot san* year (8 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the back golden palace
Titles: *ສຸຊາວັນນະຈັກ (ຜູກ ๕)*
Susavannachak (*Phuk* 5)
Susavannachak (Fascicle 5)

EAP1398_VMS_1_0939

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ນາງເຂມາວະດີໄດ້ນຳເອົາເງິນຄຳໄປໃຫ້ຍາດຕີພີ່ນ້ອງທີ່ເມືອງຣາຊະຄຶນະຄອນ ຈາກນັ້ນ ທັງສອງແມ່ລູກຈຶ່ງໄດ້ກ່າວອຳລາຍາດຕີພີ່ນ້ອງ ເພື່ອກັບໄປຍັງເມືອງເຊຕຸດຕະຣະນະຄອນພ້ອມກັບ ເຈົ້າສຸຊາວັນນະຈັກ ພະຍາອິນໄດ້ນຳເອົານ້ຳເຕົ້າຄັນທິມາຫົດຕົວຕົນຂອງນາງເຂມາວະດີ ພ້ອມກັບ ໃຫ້ນາງດື່ມກິນຫັ້ນແລ. ເມື່ອນັ້ນ ນາງເຂມາວະດີກໍລວດບັງເກີດມີຜີວພັນວັນນະອັນງົດງາມຄືກັບ ທອງຄຳ ແລະມີເນື້ອຕົວອັນເຍົາໄວເປັນດັ່ງສາວ ๑๕ ປີ.

Khemāvadi, her daughter, and Prince Sujāvannacakka brought gold and silver to her relatives who lived in Rajagir. They they left the relatives and returned Jetuttara. God Indra poured holy water on Khemavadi's head. Thereafter, she complextion looked like gold and she looked younger as if she was 15 years old.

Colophon: ลาบที ๓๐ ໜ้า ๑: มะหาสังฆาด ได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๑๑ แรม ๗ ค่ำ วัน ๑ มื้ากบสัน ธิดจะบาแล้วยามตูดตั้ง ๒ายมิ พะธาชะสัดทา อิงสิมเดัดพะเปันเจ้าชีวิดฝ่ายหลัง มิใจ ใสสัดทาส้าๆ *ลำสุชาวันนะจัก* นี้ มิ ๗ ผูกนี้ ไว้กับสาสะหฺา ตาบต่เท้ำ ๕ พันพะอัดสา นิบ พานะ ปัดจะโย โหตุ โม.

161 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed *a kap san* day.

Folio 30 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[162] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the back golden palace sponsored this manuscript [entitled] *Lam Susavannachak*, six fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbānaṃ paccayo hotu no* (May this be a condition to reach Nibbāna).

Date: CS 1222, a *kot san* year (8 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Viceroy
Titles: *ສຸຊາວັນນະຈັກ (ຜູກ ຜ)*
Susavannachak (*Phuk* 6)
Susavannacaka (Fascicle 6)

EAP1398_VMS_1_0940

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດົກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ໄດ້ເກີດເປັນເຈົ້າ ສຸວັນນະຄັນຄາກ ໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາ ແຫ່ງເມືອງອິນທະປັດຖະ. ເຫດທີ່ໄດ້ຊື່ວ່າ ສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸມມານນັ້ນ ມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ເຈົ້າສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນທັງຫຼາຍ ລືມເຊ່ນສວາບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະບໍ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງູ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິງເມືອງຟ້າ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana

162 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed *a kap san* day.

monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: ลาบที ๑ ໜ้า ๑: สังฆาดได้ ๑๘๓๗ ติอ ปีธับใส้ เดือน ๑๐ แรม ๗ ค่ำ มื้เปิกใจ้ อัน ๕ ธิดจะบา แล้วยามกองงาย ໜายมิ อิงสิมเดัดบ่ธิมมะบุบผิดเปันเจ้าหัดำฝ่ายหน้า กับทังพะธาซะมานดา พะธาซะพันทุอิงสา มิพะธาซะสัดทาส้างๆ *ลำสุอันมะค้นดาฆ* ไว้กับสาสะหฆาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา ขอให้ได้ดั่งถำมักดำปาดถะหฆาอู่เยื่องอู่ปะหาน ก่ำข้าเทื้น.

Folio 1 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[163] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his mother, and his relatives sponsored this manuscript [entitled] *Lam Suvannakhankhak* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace (viceroy), his mother, and his relatives
Titles: *สุอันมะค้นดาฆ (ผูกติ้น)*
Suvannakhankhak (*Phuk* 1)
A Golden Toad (Fascicle 1)

EAP1398_VMS_1_0941

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

163 1237 Bhadrapada 23 = Thrsday, 23 September 1875. This day is indeed a *poek chai* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດິກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ໄດ້ເກີດເປັນເຈົ້າ ສຸວັນນະຄັນຄາກ ໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາ ແຫ່ງເມືອງອິນທະປັດຖະ. ເຫດທີ່ໄດ້ຊື່ວ່າ ສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸ່ມມານນັ້ນ ມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ເຈົ້າສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນທັງຫຼາຍ ລືມເຊ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະບໍ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງູ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິງເມືອງຟ້າ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: None
Date: 1875
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຸວັນນະຄັນຄາກ (ຜູກ ๘)*
Suvannakhankhak (*Phuk* 2)
A Golden Toad (Fascicle 2)

EAP1398_VMS_1_0942

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດິກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັ້ງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ໄດ້ເກີດເປັນເຈົ້າ ສຸວັນນະຄັນຄາກ ໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາ ແຫ່ງເມືອງອິນທະປັດຖະ. ເຫດທີ່ໄດ້ຊື່ວ່າ ສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸມມານນັ້ນ ມີສີວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ເຈົ້າສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນທັ້ງຫຼາຍ ລືມເຊ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະບ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊ່ັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິງເມືອງຟ້າ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: ລານທີ ๘๕ ໜ້າ ๑: ສັງກາດ ໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ๑๐ ແຮມ ๗ ຄ่ຳ ມື້ເປີກໃຈ້ ວັນ ๕ ຣິດຈະ ນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງພະຣາຊະ ມານດາ ພະຣາຊະພັນທຸວົງສາ ມີພະຣາຊະສັດທາສ້າງ *ລຳສຸວັນນະຄັນຄາກ* ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊ່ເຍ່ືອງຊ່ປະການກໍຂ້າ ເທີ້ນ.

Folio 25 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[164] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his mother, and his relatives sponsored this manuscript [entitled] *Lam Suvannakhankhak* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Apr 1875)

164 1237 Bhadrapada 23 = Thrsday, 23 September 1875. This day is indeed a *poek chai* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace (viceroy), his mother, and his relatives
Titles: *ສຸວັນນະຄັນຄາກ (ຜູກ ᩃ)*
Suvannakhankhak (*Phuk* 3)
A Golden Toad (Fascicle 3)

EAP1398_VMS_1_0943

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດົກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ໄດ້ເກີດເປັນເຈົ້າ ສຸວັນນະຄັນຄາກ ໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາ ແຫ່ງເມືອງອິນທະປັດຖະ. ເຫດທີ່ໄດ້ຊື່ວ່າ ສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸມມານນັ້ນ ມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ເຈົ້າສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນທັງຫຼາຍ ລືມເຊ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະບ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິງເມືອງຟ້າ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps,

hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: ลาบที ๘๕ ໜ้า ๑: สังฆาด ได้ ๑๘๓๗ ติอ ปีรับใถ้ เดือน ๑๐ แรม ๗ ค่ำ มื้เปิกใจ้ วัน ๕ ธิดจะนา แล้วยามกองงาย ฆายมิ อิงสิมเด้ดบ่ธิมมะบุบพิดเป็นเจ้าหำคำฝ่ายหน้า ภับทังพะธาตุะ บิดดาพะธะตุะมานดาพะธาตุะพันทุวิงสา มิพะธาตุะสัดทาส้าง *ลำสุอันมะคันดาภา* ไว้ภับสาสะหนา พะพุดทะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ อัดสา.

Folio 25 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[165] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his mother, and his relatives sponsored this manuscript [entitled] *Lam Suvannakhankhak* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his father, his mother, and his relatives.
Titles: *สุอันมะคันดาภา (ผูภา ๔)*
Suvannakhankhak (*Phuk* 4)
A Golden Toad (Fascicle 4)

EAP1398_VMS_1_0944

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: นิทานชาดิภา เลื่องสุอันมะคันดาภา พะพุดทะเจ้ำได้ตัดเทสะหนาเลื่องอะดิดตะชาดของพะอิงให้แก่พิภาชุทังฆายฟังที่อัดเชตะอัน เมืองสาอัดถิ ปางเมื่อพะโพทิสัดเจ้ำ ได้เกิดเป็นเจ้ำสุอันมะคันดาภา โอลิดของพะยาสุทัดสะมะและพะมางจันทะปับพา แห่งเมืองอินทะปัดถะ. เหดที่ได้ชื่อ่า สุอันมะคันดาภา เป็นเพาะเมื่อปะสูดออกมาเป็นกุมมานนั้น มิผิวเนื้อและธูบร่างเหมือนคันดาภา. เถิงว่าจะมิธูบร่างอับปะลัภา แต่เจ้ำสุอันมะคันดาภากำมิบุนยาทิภานฆาย มิพะยาอินถอยช่วยเหลือ จินเป็นที่เค้าลิบนับถือของชาวเมือง เป็นเหดให้ผู้คิน

165 1237 Bhadrapada 23 = Thrsday, 23 September 1875. This day is indeed a *poek chai* day.

ທັ້ງຫຼາຍ ລືມເຊ່ນສວ່ງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄ່ຽດ ແລະບ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົ່ງ ມາຍັ່ງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກໍຈິ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່ຳໆ ເຊ່ັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງ, ຊ້ຳງ, ມ້ຳ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິ່ງເມືອງຟ້ຳ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາ ແຖນຈິ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົ່ງມາຍັ່ງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: ลาบທີ ๑ ໜ້ຳ ๑: ສັ່ງກາດ ໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ๑๐ ແຮມ ๗ ຄ่ຳ ມື້ເປັກໃຈ້ ວັນ ๕ ຣິດຈະ ນາແລ້ວຍາມກອງງ່ຳຍ ໝ່ຳຍມີ ອົ່ງລິມເດັດບໍຣິມມະບຸບພິດເປັນເຈົ້ຳຫໍຄ່ຳຝ່ຳຍໜ້ຳ ກັບທັ້ງພະຣາຊະ ມານດາ ພະຣາຊະພັນທຸວົ່ງສາ ມີພະຣາຊະສັດທາສ້ຳງ *ลำสุวันนะคันคากา* ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້ຳຕາບຕ່ຳເທົ້ຳ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄ່ຳມັກຄ່ຳປາດຖະໜາຊູ່ເຍ່ືອງຊູ່ປະການ ກ໋ຳຂ້ຳ ເທີ້ນ.

Folio 1 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth day of the week (Thursday),[166] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his mother, and his relatives sponsored this manuscript [entitled] *Lam Suvannakhankhak* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his mother, and his relatives
Titles: *สุวันนะคันคากา (ผูก๕)*
Suvannakhankhak (*Phuk* 5)
A Golden Toad (Fascicle 5)

166 1237 Bhadrapada 23 = Thrsday, 23 September 1875. This day is indeed a *poek chai* day.

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດົກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ໄດ້ເກີດເປັນເຈົ້າ ສຸວັນນະຄັນຄາກ ໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາ ແຫ່ງເມືອງອິນທະປັດຖະ. ເຫດທີ່ໄດ້ຊື່ວ່າ ສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸ່ມມານນັ້ນ ມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ເຈົ້າສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນທັ້ງຫຼາຍ ລືມເຊ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະບໍ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນ ປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮົບກັບພະຍາແຖນເທິງເມືອງຟ້າ ຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

A jātaka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ๑๐ ແຮມ ๗ ຄ่ຳ ມື້ເປີກໃຈ້ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ອົງສິມເດັດບໍຣິມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ ມີພະຣາຊະສັດທາສ້ຳງ *ລຳສຸວັນນະຄັນຄາກ* ໄວ້ກັບສາສະໜາພະພຸດທະ ເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄ່ຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ກ່ຳຂ້າ ເທີ້ນ.

Folio 26 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a *poek chai* day, the fifth

day of the week (Thursday),[167] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his mother, and his relatives sponsored this manuscript [entitled] *Lam Suvannakhankhak* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace (viceroy), his mother, and his relatives
Titles: *ສຸວັນນະຄັນຄາ (ຜູກ ໒)*
Suvannakhankhak (*Phuk* 6)
A Golden Toad (Fascicle 6)

EAP1398_VMS_1_0946

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 52.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The black ink is fade.

Description: ນິທານຊາດົກ ເລື່ອງໄຊຍະສັງຄະຫະກຸມມານ. ພະພຸດທະເຈົ້າໄດ້ຕັດເລື່ອງອະດີດຕະຊາດຂອງພະອົງທີ່ເກີດເປັນໝໍຢາ ປິ່ນປົວຄົນທັງຫຼາຍໃຫ້ຫາຍຈາກພະຍາດແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ປາງເມື່ອພະໂພທິສັດເຈົ້າ ເກີດເປັນເຈົ້າໄຊຍະສັງຄະຫະ ລູກຊາຍຂອງມະຫາເສດຖີ ໃນເມືອງປາຕະລີບຸດ. ໄຊຍະສັງຄະຫະມີເອື້ອຍສອງຄົນ ຊື່ວ່າ ນາງສີຊິມແລະນາງສີມມາ. ເຈົ້າໄຊຍະສັງຄະຫະເປັນຜູ້ມີຮູບໂສມທະໂນມພັນງົດງາມ ຮຽນຈົບໄຕເພດທັງ ໓ ແລະເປັນໝໍຢາ. ຕໍ່ມາ ເອື້ອຍທັງສອງໄດ້ເປັນອັກຄະມະເຫສີຂອງເຈົ້າພະຍາ. ສ່ວນໄຊຍະສັງຄະຫະໄດ້ພົບກັບຍິງຜູ້ໜຶ່ງ ທີ່ມີຜິວພັນວັນນະອັນງົດງາມ ຫາຍິງອື່ນປຽບບໍ່ໄດ້ ແຕ່ຍິງຜູ້ນີ້ ເປັນຄົນມີພະຍາດ ເຈົ້າໄຊຍະສັງຄະຫະຈຶ່ງໄດ້ປິ່ນປົວນາງ ໂດຍການເຮັດພິທີປັດເປົ່າແລະໃສ່ຢາພື້ນເມືອງ ເມື່ອນາງຫາຍເປັນປົກກະຕິແລ້ວ ຄອບຄົວຂອງນາງກໍມີຄວາມຍິນດີ ໄດ້ມອບເຂົ້າຂອງເງິນຄຳໃຫ້ແກ່ພະໂພທິສັດເຈົ້າ ພ້ອມທັງມອບນາງນັ້ນໃຫ້ເປັນພັນລະຍາແກ່ພະໂພທິສັດເຈົ້າ.

Jātaka on Jayasaṅgaha Kumāra. The Buddha delivered a story to his disciples about his previous existence as a medical expert. He was born as Jayasaṅgaha, the son of a wealthy man in Pāṭalīputta. He had two older sisters called Sisom and Simma. Jayasaṅgaha was a handsome man. He

[167] 1237 Bhadrapada 23 = Thrsday, 23 September 1875. This day is indeed a *poek chai* day.

finished the three Vedas of Hinduism and became a medical expert. Later, his two sisters became royal consorts. Jayasaṅgaha met a woman with beautiful complexion incomparable to other women. She suffered from disease and he healed her with rituals and traditional medicine. She recovered from the sickness and her family was happy. They offered him gifts, silver, and gold and proposed her be his wife.

Colophon: ลานที ๑๗ ໜ้า ๑: จุนละสังฆาดธาฉะได้ ๑๘๒๑ ตือ ปีกัดมิด เดือน ๑๐ ขึ้น ๑๑ ค่ำ อัน ๗ มื้ กิดสัน ธิดจะนาแล้วยามตูดซ้ายเอิ้าหาทองแลง บ่ธิบูนยามนั้นแล มูนละสัดทา ข้าเจ้า มะหาสิมเด๊ดสังคะชา เจ้าธาชาคะนะ อัดถ้ำสักกะดิน(ธิน)ทะลูทา ชื่อ่า โพทิปันยา สำๆ ปะกอบด้วยอะสังขาธิก ขໍผินอันนี้นำข้าพื้นจากสิงสาน ตัดบ่องเบันจะมานขาดได้ จิ่งลุพะนิบพานดั่งถอามฝายแด่ เสดส่วนบุนสิ่งใหัสัดทังพิบ ๗ แม้ดูยังจะต้องวุนวินเกิดอยู่ในสากินโลกนี้ ขໍสิ่งสุกจิ่งดินอยู่ทุกเมื่อชื่อ่าทุกลิบลี่เวันธ่างธ้างลางท่างไกตือข้าเทิ้น.

Folio 19 on the recto side: In Chunlasangkatrasa (CS) 1281, a *kat mot* year, on the eleventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kot san* day,[168] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Maha Somdet Sangkhasa named Phothipannya, the ecclesiastical head of the sub-district of Vat Tham Sakkadin(rin)thakhuha, was the sponsor of this manuscript. May the results of this merit support me to escape the Cycle of Rebirths and the five Māra (devils). May I definitely attain Nibbāna. May I dedicate some parts of this merit to all beings in the Three Worlds who are still travelling in the Cycle of Rebirths (saṃsār). May they all be happy. May they all be released from sufferings.

Date: CS 1281, a *kat mot* year (5 Sep 1919)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Somdet Sangkhasa named Phothipannya, who is the ecclesiastical head of the sub-district of Vat Tham Sakkadin(rin)thakhuha.
Titles: *ไชยะสังคะทะกุมาน*
Sainyasangkhahakuman
Jaya Saṅgaha Kumāra

EAP1398_VMS_1_0947

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled.

168 1281 Bhadrapada 11 = Friday, 5 September 1919. This day is indeed a *kot san* day.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດົກ ເລື່ອງເຕົ່າໂຕນຜາ. ພະພຸດທະອົງຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນກາລະລ່ວງໄປແລ້ວນັ້ນ ພະໂພທິສັດໄດ້ເກີດເປັນເຕົ່າ ຊື່ວ່າ ສຸວັນນະກັດສະໂປ ມີຜິວພັນງາມດັ່ງທອງຄຳ ອາໄສຢູ່ຕີນພູເຂົາແຫ່ງໜຶ່ງ ໃກ້ກັບມະຫາສະໝຸດ. ໃນກາລະນັ້ນ ມີພໍ່ຄ້າສະເພົາ ๕๐๐ ຄົນທີ່ເຮືອສະເພົາແຕກກາງມະຫາສະໝຸດ ໄດ້ຮ້ອງໄຫ້ຂໍຄວາມຊ່ວຍເຫຼືອ ເມື່ອເຕົ່າຄຳໄດ້ຍິນ ຈຶ່ງຮີບພ້າວອອກໄປຊ່ວຍເຫຼືອ ໂດຍໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂຶ້ນຂີ່ເທິງຫລັງອອງຂອງຕົນ. ເມື່ອຮອດຝັ່ງແລ້ວ ເຕົ່າຄຳເຫັນພໍ່ຄ້າເຫຼົ່ານັ້ນ ອິດເມື່ອຍແລະຫິວໂຫຍ ຈຶ່ງບອກໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂ້າຕົນກິນເປັນອາຫານ ແຕ່ພໍ່ຄ້າສະເພົາບໍ່ຍອມຂ້າ. ເຕົ່າຄຳຈຶ່ງຂຶ້ນໄປເທິງພູເຂົາແລ້ວຕັ້ງສັດຈະອະທິດຖານ ຂໍໃຫ້ໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ແລະຂໍໃຫ້ຮ່າງກາຍຂອງຕົນນັ້ນແຕກຫັກເປັນຕ່ອນ ເພື່ອໃຫ້ພໍ່ຄ້າສະເພົາເຫຼົ່ານັ້ນໄດ້ກິນເປັນອາຫານເພື່ອປະທັງຊີວິດ. ເມື່ອອະທິດຖານແລ້ວກໍໂດດລົງຈາກພູເຂົາໜ່ວຍນັ້ນ ຈົນເຖິງແກ່ຄວາມຕາຍ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ ເທວະໂລກມີຊື່ວ່າ ສຸວັນນະກັດສະປະເທວະບຸດ.

A jāataka on a turtle jumping from a cliff. The Buddha delivered a sermon on his previous life to his disciples at the Jetavana monastery in Savatthi. In the past, the Buddha was born as a turtle called Suvannakassapo who had fine skin like gold and lived in a foot of a hill near the ocean. One day, 500 merchants who survived from a shipwreck were crying for help in the ocean. The turtle heard the voice and rescued them. He let them riding on his back and brought them safely to the shore. The merchants were so exhausted and hungry. The turtle therefore suggested them kill and eat him. The merchants disagreed. The golden turtle climbed up the mountain and made a wish of Buddhaship before jumping from the mountain, letting his body break into pieces for their food. The turtle was reborn in heaven as a deity called Suvannakassapa.

Colophon: ลานທີ ๑๓ ໜ້າ ๑: ພຸດທະສັງກາດ ๒๔๙๗ ເດືອນ ๗ ຂຶ້ນ ๑๔ ຄ่ຳ ວັນເສົາ ປີກາບສະง้า ธิดจะบา แล้วเวลาบาย ๓ โมง ໝາยมิ สิมเดัดพะสังคะธาดทำมายาโม วัดใหม่ สุวันนะพูมมาธาม เป็นเจ้ามูนละสัดทาได้สร้าๆ *ลำเต่าโตนผา* นี้ไว้กับพะพุดทะสาสะหนาตาบต่ำเท้า ๕ พันวัดสา (พะยาพื่นหน้า) เป็นผู้ธิดจะบา ขໍให้อานิสิงส่อนบุนนี้จิ่งเป็นอุปะนิไสแก่ข้าพะเจ้าในหาๆสะหวันและนิพาน ในอะนาคົดตะกานพายหน้านั้นเทิ้น.

Folio 13 on the recto side: In Buddhist Era (BE) 2497, a *kap sang*a year, on the fourteenth waxing-moon day of the sixth lunar month, a Saturday,[169] the writing was accomplished at 15:00. Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram sponsored this manuscript [entitled] *Lam Tao Ton Pha* to support the Teachings of the Buddha to last until the end of 5000 years. (Phanya Münna) was the scribe. May the results of this merit be a condition for me to reach the heaven and Nibbāna in the future.

169 1316 Vaisakha 14 = Sunday, 16 May 1954.

Date: BE 2497 (16 May 1954)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phanya Münna
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram.
Titles: *ລຳເຕົ່າໂຕນຜາ*
Lam Tao Tonpha
Preaching on a Turtle Jumping off from a Cliff

EAP1398_VMS_1_0948

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິທານຊາດິກ ເລື່ອງຈັນທະຄາດ. ເມື່ອເຈົ້າທຸກຄະຕະຂັດຕິຍະວົງສາຈະເລີນໄວໄດ້ ໑໗ ປີ ໄດ້ຂາບລາ ພະເຈົ້າຈັນທະຄາດຕົນເປັນພະບິດາ ແລ້ວອອກໄປຊອກຫາຄູ່ຄອງຕາມຫົວເມືອງຕ່າງໆ ເມື່ອມາເຖິງເມືອງມິຖິລາ ກໍໄດ້ພົບກັບພະນາງແກ້ວສຸວັນນະພິມພາ ລູກສາວພະຍາທຳມະປະໂຊດ ຜູ້ປົກຄອງເມືອງ ກໍເກີດພໍພະໄທແລະມັກໃຈ. ຕໍ່ມາ ໄດ້ອະພິເສກສົມລົດກັບພະນາງແກ້ວສຸວັນນະພິມພາ ແລ້ວຂຶ້ນສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະບິດາ. ສ່ວນພະເຈົ້າຈັນທະຄາດຕົນເປັນພະບິດານັ້ນ ກໍໄດ້ ບຳເພັນບຸນມີການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ ແລະເມດຕາພາວະນາ ເມື່ອພະອົງມີພະຊົນມາຍຸໄດ້ ๓๐๐ ປີ ກໍເຖິງສະຫວັນນະຄົດ ແລ້ວໄປເກີດເທິງສະຫວັນເທວະໂລກ.

A jātaka on King Chanthakhat. When Prince Thukkhatakhattiyavongsa grew up, he asked his father King Chanthakhat to search for a wife in other cities. When he arrived in Mithila, he met Princess Kaeo Suvannaphimpha, the daughter of King Thammapasot, the ruler of Mithila. The prince fell in love with her. Later, they married and Prince Thukkhatakhattiyavongsa was a successor to his father to rule the city. King Chanthakhat made merit by donating, observing precepts, listening to the Dhamma, and meditating. He dies at the age of 300 and was reborn in heaven.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๑๐ ຕົວ ປີເປົ້າສີ ເດືອນຍີ່ ແຮມ ๓ ຄ่ຳ ວັນ ๗ ມື້ຮວາຍສີ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງວັນ ໝາຍມີ ເຈົ້າຫົວເພັຍແກ້ວກົງພານ ຜົວເມຍ ມີໃຈໃສສັດທາ ສ້າງລຳ *ຕຳນານພະບາງ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

Folio 19 on the recto side: In Chunlasangkat (CS) 1230, a *poek si* year, on the eighth waning-moon day of the second lunar month, the third day of the

week (Tuesday), a *hwai si* day,[170] the writing was accomplished at the time of the forenoon horn (10:30–12:00 o'clock). Chao Hua Phia Kaeo Kongphan and his wife sponsored this manuscript [entitled] *Lam Tamnan Phabang* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ sādhu sādhu anumodāmi* (Nibbāna is the greatest bliss. Amen amen, I rejoice!).

Date: CS 1230, a *poek si* year (5 Jan 1868)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Hua Phia Kaeo Kongphan and his wife
Titles: *ຈັນທະຄາດ*
Chanthakhat
Candagāta Jataka

EAP1398_VMS_1_0949

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.7 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນາຣີທາດຊາດົກ ກ່າວເຖິງເລື່ອງອະດີດຕະຊາດຂອງພະໂຄຕະມະພຸດທະເຈົ້າ. ພະໂພທິສັດເຈົ້າເກີດເປັນຊາຍທຸກໄຮ້ຂີ້ນໃຈ ຊື່ວ່າ ນາລີທາດ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງຊີບ. ຕໍ່ມາ ດ້ວຍຄວາມສະຫຼາດ ແລະມີຄຸນນະທຳ ນາຣີທາດຈຶ່ງໄດ້ເປັນເສນາອຳມາດຂອງພະເຈົ້າມານະທາດ ແຫ່ງເມືອງພາຣານະສີ. ພະເຈົ້າມານະທາດມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ຜູ້ມີຮູບໂສມອັນງົດງາມເໝືອນດັ່ງນາງຟ້າ. ນາຣີທາດຖືກເສນາອຳມາດຄົນອື່ນໃສ່ຄວາມ ຖືກຫາວ່າຫຼິ້ນຊູ້ກັບພະນາງຈັນທະເທວີ ດ້ວຍຄວາມອິດສາ ຈຶ່ງຖືກພະເຈົ້າມານະທາດສັ່ງໃຫ້ປະຫານຊີວິດ.

Nārīdāta Jātaka, a previous existence of Gotama Buddha. He was born as a poor man named Nārīdāta who earned by cutting and selling wood. Later, because of his entelligence and virtue, Nārīdāta became a minister of King Manadata of Pharanasi (Benares). The king had his queen named Chanda who was as beautiful as an angel. Nārīdāta was falsely accused with jealousy by other minsters of having adultery with Queen Canda. Thus, he was executed by King Manadata.

Colophon: ลาบที ๓ฦ ໜ้า ๑-๘: ເດືອນ ๑๐ ແຮม ๘ ค่ำ. พะพุดทะสักกาะธาดล่วงแล้ว (พ.ส.) ๘๔๗๕ คะธิตะสักกาะธาด (ค.ส.) ๑๗๕๘ ໝายมิ สาหุใหย่ลิมเดัดพะสังคะธาด ทำมะยาโม อัดใหม่

170 1230 Pausha 23 = Tuesday, 5 January 1869. This day was, however, a *hwai san* day.

ເປັນຜູ້ເຫຼື້ອມໃສສັດທາ ໝາຍມີ ທິດອ່ອນສີ ບ້ານວັດໃໝ່ ເປັນຜູ້ຣິດຈະນາ ຂໍໂມທະນານຳແດ່ຂະ ນ້ອຍສາທຸ ສາທຸ ອະນຸໂມທາມິ. ເປັນໂຕໜັງສືອັນບໍ່ສະເໝີດີ ເພາະວ່າ ໄດ້ຂຽນກາງຄືນ ເປັນໂຕນ້ອຍ ບ້າງໃຫຍ່ບ້າງ ແລະເປັນຜູ້ເຂົ້າລຸກອຳນາດແຫ່ງທິນະມິດທະ ຂະນ້ອຍ. ຂະນ້ອຍ ນັ່ງສືຜູກນີ້ສ້າງ ຂຶ້ນຈຳເພາະວັດໃໝ່. ຖ້າໃຜໄດ້ລັກເອົາອອກຈາກອາວາດນີ້ໃຫ້ຕາຍເປັນເຜັດອະສຸຣະກາຍ.

Folio 37 on the recto and verso sides: On the second waning-moon day of the tenth lunar month in Buddhist Era (BE) 2495, AD 1952,[171] [the writing was finished.] Sathu Nyai Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Mai was the sponsor. Thit (ex-monk) Ònsi from Ban Vat Mai was the scribe. May I rejoice with this merit. *Sādhu sādhu anumodāmi* (Amen amen, I rejoice). The letters are not well organized with big and small sizes because I wrote this manuscript at night. Besides, I was under the power of sloth and torpor. I made this manuscript especially for Vat Mai. Those who steal it will die and become a hungry ghost.

Date: BE 2495 (6 Sep 1952)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Onsi from Ban Vat Mai
Sponsor(s): Sathu Nyai Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Mai
Titles: *ນາລິທາດຊາດິກ (ຜູກດຽວ)*
Nalithat (*Phukdiao*)
Nali Dāta Jataka (Single fascicle)

EAP1398_VMS_1_0950

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງພະລະສັງຂະທຍາຊາດິກນີ້ແກ່ພິກຂຸທັງຫຼາຍ ທີ່ວັດເອລຸວັນ ເມືອງຣາຊະຄຶ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາສັ່ງສອນພະຍາຊົມພູປະຕິຈົນເກີດ ຄວາມເຫຼື້ອມໃສແລ້ວຂໍບວດເປັນພິກຂຸ ແລ້ວໄດ້ຍົກເອົານິທານອະດີດຕະຊາດຂອງພະພຸດທະອົງ ມາສະແດງ. ໃນອະດີດ ຕະການ ມີຊາຍຜູ້ໜຶ່ງ ຊື່ວ່າ ຊະອະນະສຸນໂຍ ຢູ່ບ້ານປະທະປັບພະຄາມ ຊາຍຜູ້ນີ້ໄດ້ຕາມຫາຜູ້ຍິງຕາມຫົວເມືອງຕ່າງໆ ເພື່ອເອົາມາເປັນເມຍ ແຕ່ບໍ່ມີຍິງຜູ້ມັກ ເມື່ອເປັນເຊັ່ນ ນັ້ນ ເຂົາກໍເກີດຄວາມນ້ອຍໃຈ ຄິດຢາກຂ້າຕົວຕາຍ ຈຶ່ງໄດ້ລາຍາດພີ່ນ້ອງແລ້ວເຂົ້າໄປໃນປ່າເພື່ອໃຫ້

171 1314 Bhadrapada 17 = Saturday, 6 September 1952.

ສັດປ່າກິນ. ໃນຂະນະທີ່ເຂົາຍ່າງຢູ່ໃນປ່ານັ້ນ ກໍໄດ້ພົບກັບເຈົ້າລັດສີຕົນໜຶ່ງ ຊື່ວ່າ ວິຊາຣະສີ ກຳລັງບຳເພັນຄວາມພຽນ ຈຶ່ງຂໍເປັນລູກສິດອຸປະຖາກເຈົ້າຣັດສີຕົນນັ້ນ.

The Buddha delivered a sermon on Balasaṅkhayā Jātaka to his disciples at the Veluvana monastery in Rajagaha. The Buddha taught King Somphupati (Jumbūpati) until he got faithful and ordained as a monk. Then, the Buddha showed a story of his previous life. In the past, a man named Savanasunyo lived in a village of Padapabbagāma. He travelled to many cities to look for a girl to be married but none of the women liked him. He felt so ignored that he wanted to commit suicide. He departed his family members and entered a forest to let wild animals kill. There in the forest he met a hermit called Vijā who was practicing. He applied himself for being the hetmit's student..

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ສີສັດຕະປິວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘๐๐ปี (ກົງກັບ จ.ส. ๑๘ปี) ຕົວ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ๗ ค่ำ ວັນ ๗ ມື້ກັດເຣົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ບຸຜີປັດຕາຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ມີຈິດຕະມະໂນໄມໃສລ້ຳຍິ່ງ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ ລົງສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ *ພะละสังฆะขะยา* ນັດນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ๗ ปะกาน ມີນິຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 22 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20037 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *ka sai* day,[172] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which Nibbāna is the ultimate goal. *Sādhu sādhu* (Amen amen!).

Date: CS 1237, a *hap khai* year (23 Apr 1875)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives

Titles: *พะละสังฆะขะยา (ผูกต้น)*

Lam Phalasangkhanya (*Phuk ton*)

Balasaṅkhyā (Fascicle 1)

172 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ວັນໜຶ່ງ ເມື່ອເສດຖີຜູ້ເປັນພໍ່ນັ້ນຈະໄປເຂົ້າເຝົ້າພະຍາໃນວັງຫຼວງ ຈຶ່ງສັ່ງລູກສາວທັງສອງໃຫ້ດູແລບ້ານເຮືອນໃຫ້ດີ. ໃນໄລຍະທີ່ຜູ້ເປັນພໍ່ບໍ່ຢູ່ນັ້ນ ນາງສຸຊາຕາຜູ້ເປັນເອື້ອຍ ໄດ້ລັກເອົາຊັບສົມບັດໄປໃຊ້ສອຍໃນຊີວິດປະຈຳຢ່າງຟຸ່ມເຟືອຍ ປ່ອຍໃຫ້ນາງອະມາລາ ຜູ້ເປັນນ້ອງເຝົ້າເຮືອນຄົນດຽວ. ເມື່ອພໍ່ກັບມາແລ້ວ ນາງສຸຊາຕາກໍລາຍງານພໍ່ວ່າ ນາງອະມາລາໄດ້ເອົາຊັບສົມບັດໄປໃຊ້ຈ່າຍ ແລະບໍ່ເຝົ້າເຮືອນ ເຮັດໃຫ້ພໍ່ເຊື່ອນາງແລະເອົານາງອະມາລາໄປປ່ອຍໄວ້ໃນປ່າ.

Once upon a time, the rich father planed to meet the king in the grand palace and told his two daughters, Susada and Amala to take care of the house. During absence of the father, Susada went out and spent money. When the father returned home, Susada reported that Amala spent money and not taking care of the house. The father believed her and left Amala in the forest.

Colophon: ລານທີ ๔๘ ໜ້າ ๑: ສີສັດຕະປິວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘ ຮ້ອຍ ๓๗ (ກົງກັບ ຈ.ສ. ๑๘๓๗) ຕິວ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ๓ ຄ่ຳ ວັນ ๓ ມື້ກັດເຮົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ບຸຜີປັດຕາຣາດ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ ລົງສັດທາລ້ຳຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ *ພะລะສັງຂະຫຍາ* ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ອັນຍັງຈັກມາພາຍໜ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຫັນພະສີອະຣິຍະເມດໄຕເຈົ້າ ອີງຈັກລົງມາພາຍໜ້າ ຢ່າຄາດຢ່າກໍ້ຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ທຸວັງ.

Folio 22 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 2 hundred 37 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[173] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the younger brother of the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I meet Metteya Buddha who will become a Buddha in the future. May my wish be fulfilled. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 Apr 1875)

Script(s): Tham Lao

Language(s): Lao, Pali

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173 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the younger brother of the king who lives in the front golden palace, his children, and his relatives.
Titles: *ພະລະສັ໋ງຂະຫຍາ (ຜູກ ๘)*
Lam Phalasangkhanya (*Phuk* 2)
Balasaṅkhyā (Fascicle 2)

EAP1398_VMS_1_0952

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເມື່ອນ໋ງອະມາລ໋ງຖືກປ່ອຍຢູ່ໃນປ່າ ນ໋ງກໍໄດ້ໄປພົບກັບຊ໋ງອະນະສຸນໂຍ. ທັ໋ງສອ໋ງໄດ້ຕົກ໋ງຫລຸມຮັກ ແລະຢູ່ນ໋ຳກັນເປັນສ໋ງມີພັນລະຍ໋ງ ຕ່ມ໋ງນ໋ງອະມາລ໋ງກໍເກີດລູກຊ໋ງຍຜູ້ໜຶ່ງ ຊື່ວ່ ຄິດຕະເສຣະ ໂຍທ໋ງ. ເມື່ອຄິດຕະເສຣະໂຍທ໋ງມີອ໋ງຍຸໄດ້ ๗ ປີ ກໍໄດ້ຂີ່ຊ້ ໆໂລະຫຼິ້ນໃນບໍລິເວນປ່ານັ້ນ. ໃນຄັ້ງນັ້ນ ມີ ນ໋ງຍພ໋ນປ່ຜູ້ໜຶ່ງມ໋ງເຫັນກໍຄິດຢ໋ງກຂ້ ຊ້ ໆໂຕນັ້ນເອ໊ ໆ. ໃນຂະນະທີ່ກ ລັ ງວ໋ ໆແ ນ ຈະຂ້ ຊ້ ໆ ນັ້ນ ກ ມີຕ່ ໂຕໜຶ່ງ ບ ນມ ດ ດນ ຍພ ນປ່ ຈ ນເຮັດໃ ນ ຍພ ນ ອ ນ ລ ແ ເ ອ ຍ ບ ສ ມ ດ ຂ ຊ ໆ ໄ .

Amala was left in the forest and met Savanasunnyo. They fell in love with each other and lived together as a couple. Later, they had a son named Khittaseranyotha. When Khittaseranyotha was seven years old, he rode on his elephant wandering in the forest. A hunter saw the elephant and wanted to kill it for the ivories. At that moment, a wasp bit the hunter, causing him severe pain and fatigue. He was unable to kill the elephant.

Colophon: None
Date: 1875
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະລະສັ໋ງຂະຫຍາ (ຜູກ ๓)*
Lam Phalasangkhanya (*Phuk* 3)
Balasaṅkhyā (Fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມີພານເນື້ອຜູ້ໜຶ່ງ ຊື່ວ່າໂຄມາລະ ອາໄສຢູ່ບ້ານອຸດຕະຣະຄາມ ເມືອງໂກສິນ ນາຍພານຜູ້ນີ້ມີລູກສາວ ກຄົນ ໄດ້ແກ່ ນາງອິນທາ, ນາງຄັນທະ, ນາງຊາຕິ, ນາງດັນດິຕາ, ນາງພິມພາ, ນາງນັນທະ ແລະນາງສຸ ສາ. ວັນໜຶ່ງ ນາຍພານໄດ້ເຂົ້າປ່າໄປລ່າເນື້ອຕາມປົກກະຕິ ທັນໃດນັ້ນກໍໄດ້ຍິນສຽງເດັກນ້ອຍຮ້ອງໄຫ້ ຈຶ່ງເຂົ້າໄປເບິ່ງ ພົບວ່າ ພໍ່ແມ່ຂອງເດັກນ້ອຍນັ້ນນອນຕາຍຢູ່ຂ້າງເດັກນ້ອຍ. ນາຍພານຈຶ່ງເອົາ ເດັກນ້ອຍນັ້ນມາລ້ຽງ ຕັ້ງຊື່ໃຫ້ວ່າ ເຈົ້າວະຣະກິດຕິກາ. ເມື່ອເຈົ້າວະຣະກິດຕິກາມີອາຍຸໄດ້ ๗ ເດືອນ ນາຍພານເນື້ອຜູ້ເປັນພໍ່ລ້ຽງກໍໄດ້ເສຍຊີວິດ ກ່ອນໃກ້ຈະຕາຍນາຍພານໄດ້ສັ່ງໃຫ້ລູກສາວທັງ ๗ ເບິ່ງແຍງລ້ຽງດູເຈົ້າກຸມມານນ້ອຍນັ້ນ.

A hunter named Gomāla lived in Uttaragāma village, Koson (Kosala) city. He had seven daughters: Inda, Ganda, Jāti, Dandita, Bimba, Nanda and Susa. One day, he heard a child crying when we was hunting in a forest. Later, he found the boy whose his parents were dead next to him. Gomāla adopted the boy and named him Varakittika. Before he died, he asked his seven daughters take care of the boy.

Colophon: ลานที ๘๔ ໜ້າ ๑: สิสัตตะบิอระบาด จุนละสังฆาดธาฆะได้ พัน ๘๐๐๗๗ (ภิกขับ จ.ส. ๑๘๗๗) ตือ ปิรัยใถ้ เดือน ๕ แรม ๗ ค่ำ วัน ๗ มื้กัดเร้ิา ธิดจะบาแล้วอยามกองงาย มูนละสัดทา ฆายมิ บุผิปัดตะธาด เจ้ิาหัตำฝ่ายหน้า มิจิดตะมะโนไมใสล้ำยิ่ง กับทังบุดตะบัดตา พันทุ วิงสา ลิงสัดทาเป็นอันยิ่ง จิ่งได้สำงลำ *พะละสังฆะขยา* มัดนี้ ไว้กับอัธะพุดทะสาสะฆา พะโถตะมะเจ้ิา ตาบต่ำเท้ิา ๕๐๐๐ วัดสา ขัให้ผู้ข้าได้เถิงสุก ๗ ปะการ มิมิธะพานเป็นที่ แล้อ ขัให้ผู้ข้าเข้ำสู่อางแก้วก่าอถือ่านิธะพาน กำข้ำเท้ิน สาทุ สาทุ ทุวัง ทุวัง.

Folio 24 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[174] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu dhuvaṃ dhuvaṃ* (Amen, amen, certainly).

174 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives
Titles: *ພະລະສັ໋ງຂະຫຍາ (ຜູກ ๔)*
Phalasangkhaya (*Phuk* 4)
Balasaṅkhyā (Fascicle 4)

EAP1398_VMS_1_0954

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອຜູ້ເປັນພໍ່ຕາຍແລ້ວ ລູກສາວທັ໋ງ ๗ ຄົນບໍ່ໄດ້ດູແລທ້າວອະຣະກິດຕິກາຕາມທີ່ພໍ່ໄດ້ສັ່ງເສຍໄວ້ກ່ອນຕາຍແຕ່ປະການໃດ ມີແຕ່ນາງສຸສາເຊິ່ງເປັນລູກສາວຫ້າໄດ້ທຳຕາມຄຳສັ່ງເສຍຂອງພໍ່. ນາງສຸສາໄດ້ພາເຈົ້າວະຣະກິດຕິກາອອກຈາກບ້ານໄປເຮັດໄຮ່ຢູ່ໃນປ່າ. ຕໍ່ມາ ທັ໋ງສອງໄດ້ໜີອອກຈາກເມືອງໂກສິນໄປຢູ່ເມືອງມັກຄັນທະ ເນື່ອງຈາກ ເມືອງໂກສິນມີອຸທົກກະໄພ. ເມືອງມັກຄັນທະ ມີພະຍາຫົ໋ງ ແລະພະນາງປັນຈະຕະມາເປັນຜູ້ປົກຄອງເມືອງ ມີພະຣາຊະໂອລົດອົ໋ງໜຶ່ງ ພະນາມວ່າ ເຈົ້າສຸຣິຍະເທໂວ. ເມື່ອນາງສຸສາແລະເຈົ້າສຸຣິຍະເທໂວໄດ້ພົບກັນກໍເກີດມັກຮັກກັນ. ເຈົ້າສຸຣິຍະເທໂວອະພິເສກສົມລົດກັບນາງສຸສາ.

After death of the father, the other sisters did not follow their father's message. Only Susa, the youngest sister looked after Varakittika. Lather, both of them left from Koson (Kosala) city to Makkhantha city due to happening of flood. Phaya Hong and Queen Panchatama ruled Makkhantha and they had a son named Prince Suriyadevo. When Prince Suriyadevo met Susa, they fell in love. Later, they married.

Colophon: ลานທີ ๔๔ ໜ້າ ๑: ສີສັດຕະປົວຣະບາດ ຈຸນລະສັ໋ງກາດຣາຊະໄດ້ ພັນ ๘๐๐ ๗ (ກົ໋ງກັບ จ.ส. ๑๔๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ๗ ค่ำ ວັນ ๗ ມື້ກັດເຣົ້າ ຣິດຈະນາແລ້ວຍາມກອງງ່າຍ ມູນລະສັດທາ ໝາຍມີ ບຸຜີປັດຕະຣາດ ເຈົ້າທໍ່ຄຳຝ່າຍໜ້າ ມີຈິດຕະມະໂນໄມໃສລ້ຳຍິ່ງ ກັບທັ໋ງບຸດຕະນັດຕາພັນທຸ ວົ໋ງສາ ລົ໋ງສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ *ພະລະສັ໋ງຂະຫຍາ* ມັດນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ພະໂຄຕະມະເຈົ້າ ตาบต่ำเท้า ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ๗ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ວົ໋ງແກ້ວກ່າວຄືວ່ານິຣະພານ ກໍ່ຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັ໋ງ ປະຣະມັ໋ງ ສຸກ ຂັ໋ງ ທຸວັ໋ງ ທຸວັ໋ງ.

Folio 24 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[175] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly). .

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives.
Titles: *ພະລະສັ້ງຂະຫຍາ (ຫຼ້ມ ๕)*
Phalasangkhaya (*Phuk* 5)
Balasaṅkhyā (Fascicle 5)

EAP1398_VMS_1_0955

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ວັນໜຶ່ງ ເຈົ້າວະຣະກິດຕິກາກຸມມານໄດ້ຂີ່ມ້າອອກໄປທ່ຽວຫລິ້ນຕາມອັດທະຍາໄສ ເມື່ອເຂົ້າໄປໃນ ບໍລິເວນປ່າແຫ່ງໜຶ່ງ ກໍໄດ້ຍິນສຽງຮ້ອງໄຫ້ຂອງຜູ້ຍິງ ຈຶ່ງເຂົ້າໄປເບິ່ງ ກໍພົບຜູ້ຍິງຄົນໜຶ່ງ ຊື່ວ່າ ນາງ ອິນທາເມື່ອທັງສອງໄດ້ສົນທະນາກັນກໍຊາບວ່າເປັນພີ່ນ້ອງກັນ. ທ້າວວະຣະກິດຕິກາຈຶ່ງພານາງ ອິນທາຜູ້ເປັນເອື້ອຍໄປຢູ່ນຳທີ່ເມືອງມັກຄັນທະ ແລະຂໍໃຫ້ພະນາງສຸສາອະນຸຍາດໃຫ້ນາງອິນທາຢູ່ໃນ ພະຣາຊະວັງ.

One day, Varakittika rode on his horse for relaxing. He heard a woman cry and found her. She was Inda. They talked and realized that they were siblings. He brought her to his palace in Magganda and asked Princess Susa for a permission to let her stay in the palace.

175 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Colophon: ลานที ๘๕ ໜ้า ๘: พุดทะสังฆาด ได้ ๘๕๐๕ ปีเต๊ายี่ เดือน ๑๐ แรม ๓ ค่ำ อัน ๘ ลิดจะบาแล้ว ยามกางๆย ໝายมิ สิมเด๊ดพะสังคะธาด ทำมะยาโน อัดสุอันบะพูมมาธาม ได้มิใจใส สัดทาเป๋นอันยิ่ง จิ่งพ้อมกันกับเจ๊าพิกขุมะธับพะโธ เป๋นผู้ลิดจะบาส้าๆ *พะละสังฆะขยา* ผูกนี้ ไว้กับสาสะໜาพะพุดทะเจ๊า ตาบต่ำเท๊า ๕ พันอัดสา ขໃห้ได้ดั่งคำมักคำปาดถะໜา ทุกปะการ แด่กำข้าเท๊้น นิบพานัง ปะธะมัง สุกขัง นิดจัง ทุวัง ทุวัง.

Folio 25 on the verso side: In Buddhist Era (BE) 2505, a *tao nyi* year, on the third waning-moon day of the tenth lunar month, the second day of the week (Monday),[176] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Suvannaphummaram had the most ardent religious faith and sponsored this manuscript entitled *Balasaṅkhayā*. Bhikkhu Marappharo was the scribe. They made this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly).

Date: BE 2505, a *tao nyi* year (16 Sep 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Bhikkhu Marappharo
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano from Vat Suvannaphummaram.
Titles: *พะละสังฆะขยา (ผูก ๖)*
Lam Phalasangkhanya (*Phuk* 6)
Balasaṅkhyā (Fascicle 6)

EAP1398_VMS_1_0956

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เมื่อพะโพทิสัดเจ๊าปะสูดจากสัมของพะบาๆมะทุธะจิดตา ได้ ๑ เดือน มานดากำเถิง สะหวัน นะคิด. ในคั้งนั้น เหอะดาได้เมละมิดอาหานทิบให้แก่เจ๊ากุมมานน้อย. ต่มา มิผิวเมยคู่ໜึ่ง ผู้เป๋นผิวมิอายุได้ ๑๘ ผ ปี ชื่อ่า ปูกามะตันหา ส่วนผู้เป๋นเมยนั้นมิอายุได้ ๑๘๐ ปี สองผิวเมยนี้ได้อาไสยู่ในเมืองอิเหทะธาดนะคอน. อันหึ่ง สองผิวเมยนั้นได้เข๊้าป่าหิม

176 1324 Bhadrapada 18 = Sunday, 16 September 1962.

ມະພານເພື່ອໄປຊອກໝາກໄມ້ ບັງເອີນໄປພົບກັບເຈົ້າກຸມມານນ້ອຍ ຈຶ່ງເອົາມາລ້ຽງເປັນລູກຂອງຕົນ ແລ້ວໃສ່ຊື່ໂພທິສັດວ່າ ເຈົ້າສຸວັນນະພົມມາ.

When the Bodhisatta was born, his mother, Princess Mathuracitta, dies a month later. Deities created divine food for the baby. Later, there was a couple: the husband, Pukamatanha, was 126 years old; the wife was 120 years old. They lived in Videharāja city. One day, they gathered fruits in the Himavanta forest and found the baby. They adopted the baby and named him Suvannaphomma.

Colophon: ลานທີ ๔๕ ໜ້າ ๑: ສີສັດຕະປິດຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ພັນ ๘๐๐ປ (ກົງກັບ จ.ส. ๑๔ปก) ຕິ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ป ค่ำ ວັນ ป ມື້ກັດເຣົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ບຸຜີປັດຕະຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ມີຈິດຕະມະໂນໄມໃສລ້ຳຍິ່ງ ກັບທັ້ງບຸດຕະນັດຕາ ພັນທຸ ວົງສາ ລົງສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ *ພะละสังฆะหยา* ມັດນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ป ປະການ ມີນິຣະພານເປັນທີ່ ແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ວຸງແກ້ວກ່າວຄືວ່າ ນິຣະພານກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັງ ปะระมัง สุกขัง ทุวัง ทุวัง.

Folio 25 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[177] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives.
Titles: *พะละสังฆะหยา (ผูกถ้อน ก)*
Lam Phalasangkhanya (*Phuk* 7)
Balasaṅkhyā (Fascicle 7)

177 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເສດຖີຜູ້ໜຶ່ງມີລູກຊາຍສອງຄົນ. ເສດຖີໄດ້ຖ່າຍທອດຄວາມຮູ້ ๕ ປະການ ໃຫ້ແກ່ລູກຊາຍກົກ. ລູກເສດຖີນັ້ນໄດ້ເດີນທາງໄປຕາມໝູ່ບ້ານຕ່າງໆເພື່ອເຜີຍແຜ່ຄວາມຮູ້ ແຕ່ວ່າບໍ່ມີຜູ້ໃດສົນໃຈ. ເຂົາຈຶ່ງເຂົ້າໄປໃນພະຣາຊະວັງຂອງພະເຈົ້າພາຣານະສີ ໄດ້ເຂົ້າເຝົ້າພະເຈົ້າໂປກຂະຣະພັດ ພ້ອມດ້ວຍເສນາອຳມາດທັງຫຼາຍໃນທ້ອງພະໂຮງ. ຈາກນັ້ນ ເຂົາໄດ້ກ່າວຄວາມຮູ້ ๕ ປະການນັ້ນຖວາຍແກ່ພະຣາຊາ ແລະເສນາອຳມາດທັງຫລາຍ. ເມື່ອເຂົາກ່າວຈົບລົງພະຣາຊາຈຶ່ງຕັດວ່າ ໃນຄວາມຮູ້ທັງ ๕ ປະການນັ້ນ ພະອົງພໍ ພະໄທພຽງ ๓ ປະການເທົ່ານັ້ນ.

A wealthy man had two sons. He instructed five treatises of knowledge to the oldest son. The oldest son travelled to several towns to present the knowledge but nobody paid attention to him. He went to the palace of King Pokkharaphat of Varanasi. There in the meeting hall he instructed the knowledge to the king and his ministers. At the end of the lecture, the king said that he was satisfied with only three out of the five treatises of the knowledge.

Colophon: ลานที่ ๔๔ ໜ້າ ๑: ສີສັດຕະປົວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘๐๐๓ (ภ้ากับ จ.ส. ๑๔๓) ຕົວ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ๓ ค่ำ ວັນ ๓ ມື້ກັດເຣົ້າ ຣິດຈະບາແລ້ວຍາມກອງງ່າຍ ມູນລະສັດທາ ໝາຍມີ ບຸຜີປັດຕະຣາດ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ມີຈິດຕະມະໂນໄມໃສລ້ຳຍິ່ງ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ ລົງສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ *ພะละสังขะยา* ມັດນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ພະໂຄຕະມະເຈົ້າຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ວຸງແກ້ວກ່າວຄືວ່ານິຣະພານກໍ່ຂ້າເທົ້ນ ສາທຸ ສາທຸ ນິບພານັງ ปะระมัง สุขา ขัง ทุวัง ทุวัง.

Folio 24 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[178] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu*

178 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 April 1875)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives.

Titles: *ພະລະສັ໋ງຂະຫຍາ (ຜູກຖ້ອນ ຕ)*

Lam Phalasangkhanya (*Phuk* 8)

Balasaṅkhyā (Fascicle 8)

EAP1398_VMS_1_0958

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ລູກຊາຍເສດຖີຜູ້ໄປເຜີຍແຜ່ຄວາມຮູ້ຕາມບ້ານເມືອງຕ່າງໆ ນັ້ນ ເຂົາໄດ້ພາເພື່ອນຮັກຜູ້ໜຶ່ງ ມາທີ່ບ້ານຂອງຕົນ ແລ້ວມອບຊັບສົມບັດຈຳນວນ ๘๐ ໂກດ ໃຫ້ແກ່ເພື່ອນຜູ້ນັ້ນ ພ້ອມທັງແຕ່ງຕັ້ງໃຫ້ເພື່ອນຜູ້ນັ້ນເປັນມະຫາເສດຖີແທນຕົນ. ສ່ວນລູກເສດຖີທີ່ໄປເຜີຍແຜ່ຄວາມຮູ້ນັ້ນ ກໍໄດ້ຮັບອະພິເສກເປັນພະຍາປົກຄອງເມືອງຣັດຕະນະຣັດຖະພາຣານະສີນະຄອນ.

The oldest son of the wealthy man who had travelled to instruct his knowledhe at different towns took his close friend back home. He offered his 80 *koṭi* of his property to the friend and promoted him to be a wealthy man. He himself was appointed as a ruler of Varanasi.

Colophon: ลานที ๘๓ ໜ้า ๑: สีสัดตะบือธะบาด จุนละสังฆาดธาขะได้ พัน ๘๐๐๓๗ (ก๊งกับ จ.ส. ๑๘๓๗) ติอ ปีธับใถ้ เดือน ๕ แรม ๓ ค่ำ วัน ๓ มื้กัดเธิ๊า ธิดจะบาแล้วยามกองงาย มูนละสัดหา ฆายมิ ปุบผิดปัดตะธาดเจ๊าหำถ่ายฝ่ายหน้า มิจิดตะมะโนไมใสล้ำยิ่ง กับทังบุดตะบัดตา พันทุวิงสาลิงสัดหาเปันอันยิ่ง จิ่งได้สังลำ *พะละสังขะหยา* มัดนี้ ไว้กับอำธะพุดทะสาสะฆาพะโถตะมะเจ๊า ตาบต่ำเท๊า ๕๐๐๐ วัดสา ขอให้ผู้ข้าได้เถิงสุภ ๓ ปะการมมิบิธะพานเป็นที่แล้ว ขอให้ผู้ข้าเข้าสู่วงๆแก้วกำวดิว่านิธะพานกำข้าเทิ้น สาทุ สาทุ นิบพานัง ปะธะมัง สุภ ขัง ทุวัง ทุวัง.

Folio 23 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat*

hao day,[179] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 April 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the younger brother of the king who lives in the front golden palace, his children, and his relatives.
Titles: *ພະລະສັ້ງຂະຫຍາ (ຜູກ ๙)*
Lam Phalasangkhanya (*Phuk* 9)
Balasaṅkhyā (Fascicle 9)

EAP1398_VMS_1_0959

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາໂປກຂະຣະພັດ ໄດ້ສະເດັດໄປຢ້ຽມຢາມພະນາງສິບປະຕິ ຜູ້ເປັນນ້ອງສາວ ທີ່ເມືອງ ກະບິນລະພັດຜູ້ເປັນພະມະເຫສີຂອງພະຍາກະບິນລະພັດ. ການເດີນທາງທີ່ຍາວນານ ເຮັດໃຫ້ພະ ອົງເໜື່ອຍລ້າ. ເມື່ອສະເດັດໄປເຖິງພະຣາຊະວັງຂອງນ້ອງສາວ ພະອົງກໍຖືກພະນາງສິບປະຕິເທວີ ປະຕິເສດວ່າ ບໍ່ແມ່ນອ້າຍຂອງຕົນ ແລ້ວຂັບໄລ່ພະອົງອອກຈາກວັງ. ຈາກນັ້ນ ພະຍາໂປກຂະຣະພັດ ຈຶ່ງສະເດັດໄປຫາພະສະຫາຍ ມີພະນາມວ່າ ພະຍາພະຫູປົດຕາ ທີ່ເມືອງມັດທະຣາດນະຄອນ. ພະ ອົງໄດ້ຮັບການຕ້ອນຮັບຈາກພະສະຫາຍເປັນຢ່າງດີ. ຕໍ່ຈາກນັ້ນ ພະຍາໂປກຂະຣະພັດສະເດັດໄປ ເມືອງຫາຣະວິຖີ ແລະໄດ້ເຂົ້າເຝົ້າພະຍາຣໍາມະໂຄສາຜູ້ປົກຄອງເມືອງ ພ້ອມດ້ວຍພະອັກຄະມະເຫສີ ນາມວ່າ ພະນາງສັບປາວະດີ ເຊິ່ງມີພະຣາຊະທິດາ ๓ ພະອົງ. ຕໍ່ມາ ພະຍາໂປກຂະຣະພັດໄດ້ ອະພິເສກສົມລົດກັບນາງມະທຸຣະຈິດຕາເຊິ່ງເປັນພະຣາຊະທິດາອົງໜ້າ.

179 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

King Pokkharaphat visited Queen Sippati, his younger sister who was King Kapila's wife, at Kapila city. The long trip made the king exhausted. When he arrived at his sister's palace, Queen Sippati rejected him and drove him away. King Pokkharaphat thus left to visit his friend, King Phahupitta, in Mattharat where he was well welcomed. Later, King Pokkharaphat went to Tharavithi city and visited King Rammakhosa, the ruler of the city, and his queen Sappavadi. They had seven daughters. Finally, King Pokkharaphat married to Princess Mathurachitta, the youngest daughter.

Colophon: ลาบที ๘ ขึ้า ๑: สิสัดตะบ็อธะบาด จุบละสังกาดธาฃะได้ พัน ๘๐๐ขึ้า (ก็งกับ จ.ส. ๑๘ขึ้า) ติอ ปิธับใถ้ เดือบ ๕ แฮม ๑ ค่ำ อับ ๑ มื้กัดเธิ้า ธิดจะบาแล้อยามกาอ๋างาย มูนละสัดทา ฬายมิ บุผิปัดตะธาดเจ้าหัดำฝ่ายพ้า มิจิดตะมะโมไมใสล้ำยิ่ง กับทั้งบุดตเมัดตา พันทุ อิงสา ลิงสัดทาเป็นอันยิ่ง จิ่งได้ส้างลำ *พะละสังฃะหยา* มัดนี้ ไอ้กับอ๋ธะพุดทะสาสะฬา พะโถตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขอให้ผู้ข้าได้เถิงสุภ ๑ ปะกาน มินิธะพานเป็นที่แล้อ ขอให้ผู้ข้าเข้าสู่อิงแก้อก่าอถือว่านิธะพานก็ข้าเท็้น สาทุ สาทุ นิบพานัง ปะธะมัง สุภัง ทุอัง ทุอัง.

Folio 23 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[180] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the younger brother of the king who lives in the front golden palace, his children, and his relatives.
Titles: *พะละสังฃะหยา (ผูกถ้อบ ๑๐)*
Lam Phalasangkhanya (*Phuk* 10)
Balasaṅkhyā (Fascicle 10)

EAP1398_VMS_1_0960

Long palm-leaf
One phuk: *fascicle 11*

180 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄັ້ງໜຶ່ງ ພະຍາຣໍາມະໂຄສາແຫ່ງເມືອງທາຣະວິຖີໄດ້ປະກາດວ່າ ຈະຍົກລູກສາວຂອງຕົນໃຫ້ກັບລູກເຈົ້າພະຍາທັງຫລາຍຕາມຫົວເມືອງຕ່າງໆ ຂໍໃຫ້ມາເລືອກເອົາເປັນມະເຫສີ ໃນຄັ້ງນັ້ນ ພະຍາໂປກຂະຣະພັດ ກໍາລັງເດີນທາງໄປເມືອງທາຣະວິຖີ ແລ້ວໄດ້ອະພິເສກສົມລິດກັບພະນາງມະທຸຣະຈິດຕາ. ຕໍ່ມາ ມີເຈົ້າຊາຍຂອງເມືອງອິນທະສາເກດນະຄອນ ໄດ້ມາເຫັນນາງມະທຸຣະຈິດຕາ ກໍຕົກຫລຸມຮັກ ແຕ່ເຈົ້າຊາຍນັ້ນ ມາຊ້າໄປ ເພາະພະນາງມະທຸຣະຈິດຕາໄດ້ອະພິເສກສົມລິດແລ້ວ ເຈົ້າຊາຍອົງນັ້ນ ກໍມີຄວາມຄຽດແຄ້ນ ເມື່ອກັບໄປເມືອງຕົນແລ້ວ ໄດ້ນໍາເອົາກອງທັບອອກມາສູ້ຣົບກັບພະຍາໂປກຂະຣະພັດ ທີ່ເມືອງພາຣານະສີ ເພື່ອຊິງນາງ ແຕ່ໃນທີ່ສຸດເຈົ້າຊາຍກໍພ່າຍແພ້.

King Rammakhosa of Tharavithi kingdom announced his permission to allowing his daughters to get married with kings of different cities. King Pokkharaphat was on his journey to Tharavithi kingdom and married Princess Mathurachitta. Later, the son of King Inthasaket fell in love with the princess at first sight. However, he was too late since the princess had been married. The prince was revengeful and went back home. He led his troops to fight against King Pokkharaphat in Varanasi (Benares) over the pincess but was defeated.

Colophon: ลานที ๘๕ ໜ້າ ๑–๘: สีสัตตะบิวธะบาด จุนละสังกาดธาขุะได้ พัน ๘๐๐๗ (ภิงภับ จ.ส. ๑๘๗) ติอ ปีธับใถ้ เดือน ๕ แธม ๗ ค่ำ วัน ๗ มื้กัดเธิ้า ธิดจะบาแล้วยามกองงาย มูนละสัดทา ฆายมิ บุพิปัดตะธาดเจ้าหໍคำฝ่ายหน้า มิจิดตะมะโนไมใสล้ำยิ่ง กับทังบุดตะบัดตา พันทุวิงสา ลิงสัดทาเป็นอันยิ่ง จิ่งได้สางลำ *พะละสังขะทยา* มัดนี้ ไว้กับอໍธะพุดทะสาสะฆาพะโถตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ผู้ข้าได้เถิงสุภ ๗ ปะการ มิมิธะพานเป็นที่แล้ว ขໍให้ผู้ข้าเข้าสู่วงแก้วก่าวถือว่ามิธะพาน กໍข้าเทิ้น สาทุ สาทุ มิบพานัง ปะธะมัง สุภ ขัง ทุวัง ทุวัง กໍข้าเทิ้น สาทุ สาทุ มิบพานัง ปะธะมัง สุภขัง ทุวัง ทุวัง.

Folio 25 on the recto and verso sides: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[181] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I

181 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 April 1875)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives.

Titles: *ພະລະສັງຂະຫຍາ (ຜູກຖ້ອນ ๑๑)*

Lam Phalasangkhanya (*Phuk* 11)

Balasaṅkhyā (Fascicle 11)

EAP1398_VMS_1_0961

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫລັງຈາກທີ່ພະຍາໂປກຂະຣະພັດ ໄດ້ຕໍ່ສູ້ກັບລູກພະຍາເມືອງອິນທະສາເກດແລະໄດ້ຮັບໄຊຊະນະ ແລ້ວພະອົງຈຶ່ງຍົກລີ້ພົນໄປຕີເມືອງກະບິນລະພັດ ແລ້ວຈັບເອົາພະນາງສີບປະຕິເທວີຜູ້ເປັນນ້ອງສາວ ຂອງຕົນມາທໍລະມານ ໃນຄັ້ງນັ້ນ ມີເທວະດາຕົນໜຶ່ງ ຊື່ວ່າ ສັງຂາເທວະດາ ເປັນຜູ້ມີລິດເດດຫຼາຍ ລົງ ມາຈາກສະຫວັນ ແລ້ວແປງຮ່າງເປັນມະນຸດ ຂໍໃຫ້ພະຍາໂປກຂະຣະພັດປ່ອຍຕົວພະນາງສີບປະຕິ ເທວີ ເມື່ອງຈາກຄວາມສົງສານ. ພະຍາໂປກຂະຣະພັດກໍປ່ອຍພະນາງສີບປະຕິເທວີແລ້ວຕີເທວະດາ ນັ້ນແທນ. ເມື່ອເປັນເຊັ່ນນັ້ນ ນາງເທວະດາຈະກັບໄປຍັງສະຫວັນ ອັນເປັນທີ່ຢູ່ຂອງຕົນກໍຄິດລະອາຍ ເພື່ອນຝູງ ເພາະ ຕົນມີລິດເດດຫລາຍກວ່າເທວະດາຕົນອື່ນ ແຕ່ກໍຍັງຖືກມະນຸດຕີ ເທວະດາຕົນນັ້ນ ຈຶ່ງໄປຢູ່ກັບຕົນໄມ້ ເອີ້ນວ່າ ຣຸກຂະເທວະດາ ຄື ເທວະດາທີ່ເຝົ້າຕົ້ນໄມ້ໃນເມືອງມະນຸດ.

After King Pokkharaphat successfully defeated the prince of Inthasaket, he led his troops further to Kapila and arrested his sister, Queen Sippatidevi, back to his kingdom for a torment. A very powerful deity called Sangkhā descended the heaven in a disguise of a man and, with his pity, asked King Pokkharaphat to release her. The king released the queen and beaten the deity instead. The deity was too embarrassed to ascend back to the heaven because he was beaten by a human despite of having more power than other deities. The deity decided to reside in a tree and became a *rukkhadevatā*, a tree deity.

Colophon: ลามທิ ๘๐ ໜ້າ ๑: ສີສັດຕະປິວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ๘๐๐ ໝາ (ກົງກັບ จ.ส. ๑๘๗๔) ຕິວ ປີຮັບໃຄ້ ເດືອນ ๕ ແຮມ ๗ ค่ำ ວັນ ๗ ມື້ກັດເຣົ້າ ຣິດຈະບາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ

ໝາຍມີ ບຸຜິປັດຕະຣາດເຈົ້າທໍຄໍາຝ່າຍໜ້າ ມີຈິດຕະມະໂນໄມໃສລ້ຳຍິ່ງ ກັບທັງບຸດຕະນັດຕາ ພັນທຸ ວົງສາລົງສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລໍາ *ພະລະສັງຂະຫຍາ* ມັດນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ ແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ວຸງແກ້ວກ່າວຄືວ່ານິຣະພານກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ທຸວັງ.

Folio 20 on the recto side: In Sisattabuarabat chunlasangkatrasa thousand 20097 (corresponding to CS 1237), a *hap khai* year, on the third waning-moon day of the fifth lunar month, the third day of the week (Tuesday), a *kat hao* day,[182] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Buphipattarat, the king who lives in the front golden palace, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Phalasangkhanya* (Balasaṅkhyā) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness of which *Nibbāna* is the ultimate goal. May I enter the crystal city or *Nibbāna*. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Amen, amen, Nibbāna is the greatest bliss certainly).

Date: CS 1237, a *hap khai* year (23 Apr 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Buphipattarat, the king who lives in the front golden palace, his children, and his relatives.
Titles: *ພະລະສັງຂະຫຍາ (ຜູກຖ້ວນ ๑๘)*
Lam Phalasangkhanya (*Phuk thuan* 12)
Balasaṅkhyā (Fascicle 12)

EAP1398_VMS_1_0962

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ນິຍາຍຫອຍປັ່ງຄໍາ ເປັນນິທານຊາດິກ ທີ່ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງ ພະພຸດທະອົງແກ່ພິກຂຸທັ້ງຫຼາຍ. ກາລະຄັ້ງໜຶ່ງ ຢູ່ເມືອງໂກສໍາພີ ໃນລະດູເດືອນຫົກ ມີຝົນຕົກໜ່ໍາໃຫຍ່ ໄດ້ ๗ ວັນ ๗ ຄືນ ເມື່ອນັ້ນ ພະຍາອິນທາທິຣາດໄດ້ເອົາຫອຍປັ່ງຄໍາປ່ອຍລົງມາແຕ່ຟ້າ ໄປວາງໄວ້ໃນ

182 1237 Caitra2 18 = Wednesday, 11 April 1876. This day was, however, a *kat hao* day.

ສອນອຸທິຍານ ມີນາງແກ້ວເລີດຟ້າ ຊື່ວ່າ ສຸວັນນະສັງຂານ ຢູ່ໃນຫອຍສັງນັ້ນ. ເມື່ອຄົນເຝົ້າສວນໄປພົບເຫັນຈຶ່ງໄປທູນພະຍາເຈົ້າເມືອງໂກສໍາພີ. ພະຍາຈຶ່ງສັ່ງໃຫ້ຄົນໃຊ້ນໍາຫອຍສັງນັ້ນໄປໄວ້ໃນພະຣາຊະວັງ ແຕ່ບໍ່ມີໃຜສາມາດຍົກຍ້າຍໄດ້.

Ninyai Hòi Pang Kham (The tale of a golden conch), a jātaka. The Buddha delivered a story of his previous life to his disciples. Once upon a time, there was a heavy rain for seven days and seven nights in the sixth lunar month in Kosamphi. God Indra let a golden conch coming from heaven to be placed in a garden of the city. A young girl called Suvanna Sangkhan was in the conch. The gardener found the conch and reported the king of Kosamphi. The king had the conch kept in the palace but nobody could move it.

Colophon: (๑) ลานที่ ๓๑ ໜ້າ ๑: ธิดจะบาแล้ว เดือน ๗ ที่ ๘ ลึง ๑๔ ค่ำ วัน พุดเวลา ๕ โมงแลง จาน สุภา ผู้ຂຽนจ้ารๆ.

(๘) ลานที่ ๓๘ ໜ້າ ๑: พุดทะสังภาด ล่วงแล้ว ๘๕๐๔ ตัว ปีร้วงเป้า เดือน ๗ ที่ ๘ ลึง ๑๔ ค่ำ วันพุด ปีอะทิตะมาด ธิดจะบาแล้ว ๕ โมงแลง ໝายมี อิงสิมเด้ดพะสังคะธาด พุดทะชิโนธิดสะกินมะหาสังคะปาโมกขะ ทำมะยานะ มะหาเถระ วัดใหม่ อิงเป้นพะปิดตา มีสัดหาส้าๆ *นิยายหอยปังคำ* ผูกนี้ ไว้สืบอายุพะพุดทะสาสะໜา พะอิงสิมเด้ดยังปาดถะໜาขໍให้เอิ้นจากอุปะสักและภาบฮัดฮ้อง ຂึ้นชื่ว่าຂีนใจเหมือมดั่งในชาดนี้ขໍย่าได้มีเลีย ขໍให้พะอิงสิมเด้ด จ่งสำเร็ดยังพะพุดทะอิงให้ได้เป้นพะอิง ๑ ฮับจักมาพายเบื้องໜ้า ถ้าว่าภานจำเป้นหาภาบ่ได้สำเร็ดแล้ว ขໍย่าได้ถาดแต้วจากสะหวัน ขໍให้สะหวันเป้นที่ยู่ทุกชาด ภ้าข้าเทิ้น ขะน้อย จานสุภา ผู้ຂຽนจ้ารๆ ขໍให้ขะน้อยได้แจ้งยังพะนิบพานแด่ ภ้าข้าเทิ้น นิบพานัง โหนตุ เม.

(1) Folio 31 on the recto side: The writing was accomplished on the fourteenth waning-moon day of the second eighth lunar month, a Wednesday, at 17:00.[183] Chan (ex-monk) Suk was the scribe.

(2) Folio 32 on the recto side: In Buddhist Era (BE) 2504, a *huang pao* year, on the fourteenth waning-moon day of the second eighth lunar month, a Wednesday, the writing was accomplished at 17:00. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera from Vat Mai, the great abbot, was the sponsor of this manuscript [entitled] *Ninyai Hòi Pang Kham* to prolong the Teachings of the Buddha. The Supreme Patriarch wishes avoidance from obstacles, difficulties, and unhappiness that have happened in the present life. May the Supreme Patriarch become a Buddha in the future. If his wishes do not come true, may he be reborn in heaven for all his [future] lives. I am Chan (ex-monk) Suk, the scribe. May I attain Nibbāna. *Nibbānaṃ hontu me* (May I attain Nibbāna).

Date: BE 2504, a *huang pao* year (11 July 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

183 1323 Pratomashada 29 = Tuesday, 11 July 1961 or 1323 Toutyashada 29 = Thursday, 10 Augusts 1961.

Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Maha Sangkharat (Supreme Patriarch) Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera from Vat Mai
Titles: *ນິຍາຍຫອຍປັ້ງຄຳ*
Ninyai Hòi Pang Kham
Tale of a Golden Shell

EAP1398_VMS_1_0963

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໃນສະໄໝພະປະທຸມຸດຕະຣະພຸດທະເຈົ້າ ພະເຈົ້າກາສີພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງ ພາລານະສີ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງມະເຫສຸຣາເທວີ ແລະມີພະໂອລົດ ๘ ພະອົງ ພະນາມວ່າ ພະລະເທວະຣາຊະກຸມມານ ແລະອິນນະພົມມະທັດຕະຣາຊະກຸມມານ. ພະເຈົ້າກາສີ ພົມມະທັດຊົງມີພະລະກຳລັງເທົ່າກັບຊ້າງ ๗ ໂຕ. ພະອົງຮຽນຈົບສາດຕະສິນການຍົງທະນູ. ໃນເມືອງ ພາຣານະສີນັ້ນ ມີເສດຖີຈຳນວນ ๗๔,๐๐๐ ຄົນ. ພະອົງກໍໄດ້ຄັດເລືອກເອົາເສນາອຳມາດຜູ້ທີ່ມີຄວາມ ຮູ້ແລະສະຫລາດຫລັກແຫລມ ຮຽນຈົບໄຕແພດ ມາປະຈຳໃນຣາຊະສຳນັກຈຳນວນ ๑๗ ຄົນ.

In the period of Padumutara Buddha, King Kasī Brahmadata ruled the kingdom of Varanasi. His wife was Queen Mahesurā and his two sons were Baladeva and Indabrahmadata. The power of King Kasī Brahmadata was as much as the strength of all seven elephants. He finished archery. There were 84,000 wealthy people in Varanasi. The king selected eighteen knowledgeable and intelligent officers who had finished the three Vedas to be his advisers in the palace.

Colophon: ลานที ๘๕ ໜ້າ ๑: พ.ส. ๘๔๗๓ อัดสา ปีกาบสัน เดือน ๓ แรม ๑๔ ค่ำ ธิดจะบาแล้วยาม ภอๆๆาย พายมี มะหาเถระ ทำมะยาโน (บุนทัน) เป้นสัดทา ไว้ค้ำชูสาสะໜา ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม.

Folio 25 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month,[184] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) was the sponsor of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).
Date: BE 2487, a *kap san* year (22 Feb 1944)

184 1306 Magha 29 = Sunday, 11 February 1945.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan)
Titles: *ອຸສາບາຣິດ (ມັດຕິ້ນ, ຜູກຕິ້ນ)*
Usabarot (*Mat ton*, *phuk* ton)
Usabarot (Bundle 1, fascicle 1)

EAP1398_VMS_1_0964

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອເຈົ້າອິນນະພິມມະທັດຕະຈະເລີນໄວໄດ້ ๓ ປີ ກໍຊິງມີພະລະກຳລັງເທົ່າກັບຊ້າງ ๗ ໂຕ ເໝືອນກັບ ພະບິດາ. ໃນຄືນໜຶ່ງ ພະນາງມະເຫສຸຣາເທວີຝັນເຫັນດວງຈັນລອຍລົງມາເກີດໃນດອກຈຳປາ. ເມື່ອ ຕື່ນຂຶ້ນກໍໄດ້ເລົ່ານິມິດນັ້ນໃຫ້ແກ່ພະເຈົ້າກາສີພິມມະທັດຊິງຊາບ. ພະຣາຊາຈິ່ງເຊີນພາມບຸໂລຫິດ ໃນຣາຊະສຳນັກມາທຳນາຍ. ພວກພາມໄດ້ທຳນາຍວ່າ ຈະມີພະຣາຊະກຸມມານລົງມາເກີດອີກພະອົງ ໜຶ່ງ. ຕໍ່ຈາກນັ້ນ ມາບໍ່ດົນພະນາງມະເຫສຸຣາເທວີ ກໍປະສູດພະຣາຊະໂອລົດ ພະນາມວ່າ ເທວິນ ທະຣາຊະກຸມມານ.

At the age of three Prince Indabrahmadata was, like his father, as powerful as the strength of all seven elephants. One night, Queen Mahesurā dreamed of the moon floating down to a frangipani. She let her husband, King Kasī Brahmadata, know her dream. The king had his Brahmin priests to prophesy the dream. They said that another prince would be born. Shortly afterwards, Queen Mahesurā gave birth to a son named Devinda.

Colophon: ลานที่ ๘๔ ໜ้า ๑: พ.ส. ๘๔๗๓ อัดสา ปีกาบสัน เดือน ๓ แรม ๑๔ ค่ำ อัน ๓ ธิดจะนาแล้ว ยามกองงาย ฬายมิ มะหาเถระทำมะยาโน อัดใฬ่ เป็นสัดหาส้างยัง *อุสาบาธิด* มัดนี้ ไว้ สาสะฬา ตาบต่ำเท้า ๕๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม ผูกา ๘ มัดติ้น.

Folio 24 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[185] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano from Vat Mai was the sponsor of this manuscript *Usabarot* to support the Teachings of the Buddha to last until

185 1306 Magha 29 = Sunday, 11 February 1945.

the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna). Fascicle 2, bundle 1.

Date: BE 2487, a *kap san* year (22 Feb 1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano from Vat Mai
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๔)*
Usabarot (*Mat ton*, *phuk* 2)
Usabarot (Bundle 1, fascicle 2)

EAP1398_VMS_1_0965

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະມະເຫສີທັງ ๕ ໄດ້ສະຫວັນນະຄົດໝົດ ພະເຈົ້າສີຣິວັນນະຣາດແຫ່ງເມືອງກາສີກໍໄດ້ອະພິເສກສົມລົດກັບພະນາງອຸມມາ ຜູ້ເປັນພະທິດາຂອງພະຍາຊິນະຣາດ. ຕໍ່ມາ ພະນາງກໍໄດ້ປະສູດພະໂອລົດພະນາມວ່າ ອິນທະບາ. ເມື່ອເຈົ້າອິນທະບາຈະເລີນໄວໄດ້ ๑๗ ປີ ໄດ້ສົມລົດກັບພະນາງອຸມມາ ອາຍຸໄດ້๑๐๐ ປີ ຜູ້ເປັນພະມານດາ. ຕໍ່ມາ ພະນາງອຸມມາກໍໄດ້ປະສູດພະທິດາແລະພະໂອລົດນາມວ່າ ປັນຈາຣິແລະຈັນທະບາ. ເມື່ອພະທິດາແລະພະກຸມມານທັງສອງຈະເລີນໄວໄດ้ ๑๗ ປີ ກໍມີໃຈປະຕິພັດກັນດ້ວຍກາມມະຄຸນແລະໄດ้ອະພິເສກສົມລົດກັນ.

After the death of all his five queens, King Sirivannarat of Kasi kingdom married Princess Umma, the daughter of King Sinarat. Later, she gave birth to a son named Inthaba. At the age of 16, Prince Inthaba married his 100-year-old mother, Umma. Later, Umma gave birth to a daughter and a son named Panchari and Chanthaba. When the daughter and the son were 16 years old, they married each other.

Colophon: ลานที่ ๔๔ หน้า ๑: พ.ส. ๔๔๓๗ อัดสา ปีกาบสัน เดือน ๗ แรม ๑๔ ค่ำ อัน ๗ ธิดจะบาแล้วยามกองๆาย ๒ายมิ มะหาเถระธำมะยาโม (บุนทัน) อัดใหม่ เป็นสัดหา บูชุาไว้กับสาสะหา พะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม.

Folio 24 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[186] the writing was accomplished at the time of the morning drum (7:30–9:00

186 1306 Magha 29 = Sunday, 11 February 1945.

o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor [of this manuscript] to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

Date: BE 2487, a *kap san* year (22 Feb 1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan) from Vat Mai
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๓)*
Usabarot (*Mat ton*, *phuk* 3)
Usabarot (Bundle 1, fascicle 3)

EAP1398_VMS_1_0966

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເຈົ້າພານພົມມະທັດ ຊຶ່ງເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າກາສີພົມມະທັດ ໄດ້ອະພິເສກສົມລົດກັບ ພະນາງການຈະນາເທວີ. ຄືນໜຶ່ງ ພະນາງຝັນເຫັນມີກ້ອນຄຳແດງຕົກລົງມາແຕ່ອາກາດ ພະນາງກໍ ຮັບເອົາໄວ້. ໃນວັນຮຸ່ງຂຶ້ນ ພະນາງຈຶ່ງໄດ້ເລົ່າໃຫ້ພານພົມມະທັດຊົງຊາບ ພະອົງຈຶ່ງສັ່ງໃຫ້ພາມ ປຸໂລຫິດໃນຣາຊະສຳນັກມາທຳນາຍ ພວກພາມໄດ້ທຳນາຍວ່າ ຈະມີພະຣາຊະກຸມມານລົງມາເກີດ. ຕໍ່ມາ ພະນາງການຈະນາເທວີ ກໍປະສູດພະໂອລົດແລະພະທິດາ ພະນາມວ່າ ອະນຸງພານພົມມະ ທັດຣາຊະກຸມມານແລະອັນຍະນະຣາຊະທິດາ. ເມື່ອພະເຈົ້າກາສີພົມມະທັດມີພະຊົນມາຍຸໄດ້ ๓,๐๐๐ ປີ ພະອົງຊົງມີພະໄທເບື່ອໜ່າຍທາງໂລກ ຈຶ່ງອະພິເສກເຈົ້າພານພົມມະທັດຂຶ້ນເປັນພະຍາ ແທນຕົນແລ້ວ ຈຶ່ງສະເດັດອອກບວດເປັນລັດສີພ້ອມດ້ວຍພະນາງມະເຫສຸຣາເທວີຢູ່ໃນປ່າຫິມມະ ພານ.

Prince Phan Brahmadata, the son of King Kasī Brahmadata, married Princess Kāñcanā. One night, the princess dreamed of a ball of red gold falling from the sky and she took it. In the next morning, she let her husband know and he had his royal Brahmin priests to prophesy. They prophesied that a prince would be born. Later, the princess gave birth to a son and a daughter named Anong Phan Brahmadata and Annyana. When King Kasī Brahmadatawas 3,000 years old, he was fed up with the worldly life. He appointed Prince Phan Brahmadata as his successor to the throne and,

together with his queen Mahesura, was ordained as an ascetic living in the Himavanta forest.

Colophon: ลานที ๘๗ หน้า ๑: พ.ส. ๘๔๙๓ อัดสา ปีกาบสัน เดือน ๓ แรม ๑๔ ค่ำ ธีดจะมาแล้วยาม ภอๆๆย ฆายมิ มะหาเถระทำมะยาโม (บุนทัน) วัดใฆ่ เป็นสัดหาส้าๆ *อุสายาธิด* มัดนี้ เพื่อบูชาพะสาสะฆาเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม.

Folio 26 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month,[187] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor of this manuscript *Usabarot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

Date: BE 2487, a *kap san* year (22 Feb 1944)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Maha Thera Thammanyano (Bunthan) from Vat Mai

Titles: *อุสายาธิด (มัดติ๊บ, ผูก ๔)*

Usabarot (*Mat* ton, *phuk* 4)

Usabarot (Bundle 1, fascicle 4)

EAP1398_VMS_1_0967

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄั้งหนึ่ง เมืองอันนะสันดามเกิดไพแห้งแล้ง เข้ายากฆากแพง. ในเมืองนั้นยังมียิงทุกคะตะผู้หนึ่ง ชื่อ่า บาๆอะธะนิ. บาๆได้ห่งอะหานพายในเมืองๆ แต่กำบ่มีผู้ใดให้ บาๆจิ่งตัดสินใจเข้าป่าเพื่อซอกหาฆากไม้มากินล้งๆชีวิด. เมื่อบาๆเข้าไปในป่ากำได้พับกับออกโตหนึ่ง. เมื่อวอกโตนั้นเห็นบาๆกำเกิดธักนาๆ จิ่งไปหาฆากไม้และสาลิมาให้บาๆอะธะนิกินทุกมื้อจินบาๆอะธะนิ เกิดถอามธักต่วอกโตนั้น ทังสองกำอยู่ธ่วมกัน. ต่มา มิยักตินหนึ่ง ชื่อ่า วิธุดทะยัก มาเห็นบาๆอะธะนิกำมีใจมักใถ่ ยากได้บาๆมาเป็นเมยของติน จิ่งไปข้าวอกที่ออกไปหาฆากไม้อยู่ในป่าแล้วเมละมิดตินเป็นชายหนุ่มฐูบหล่ มาหาบาๆอะธะนิ เมื่อบาๆอะธะนิเห็นกำเกิดหิงธัก ยักจิ่งได้เอิาบาๆอะธะนิไปเป็นเมย. ต่มา เจ้าวิมาละลัดสิได้มาบอก

187 1306 Magha 29 = Sunday, 11 February 1945.

ຄວາມຈິ່ງໃຫ້ແກ່ນາງວ່າ ວິຣຸດທະເປັນຍັກ ບໍ່ແມ່ນມະນຸດ. ນາງຈິ່ງຂໍໃຫ້ເຈົ້າລັດສີຊ່ອຍ. ເຈົ້າລັດສີຈິ່ງ ພານາງໄປຢູ່ນໍາ. ຕໍ່ມານາງກໍເກີດລູກແຕ່ມີຮູບຮ່າງຄ້າຍຄືວອກ ເຈົ້າລັດສີຈິ່ງເອົານໍ້າທິບພະມົນມາ ຫົດສີງ ຈິ່ງເຮັດໃຫ້ວອກນັ້ນກາຍເປັນຄົນແລ້ວຕັ້ງຊື່ໃຫ້ວ່າ ຫຸນລະມານໂລກ.

Once upon a time, there was famine in Vannasandan city. A poor woman named Arani begged for food in the city but nobody gave her anything. So, she decided to find food in a forest. When she entered the forest, she met a monkey. When the monkey saw her, he fell in love with her and brought fruit and corn to her every day. She finally loved the monkey and they lived together. Later, an ogre named Viruddha saw Arani and fell in love with her. He wanted her to be his wife and killed the monkey who was finding fruit in the forest. The ogre transformed himself into a handsome young man and approached Arani. When Arani saw him, she fell in love with him. The ogre could therefore take her to be his wife. Later, Vimala Hermit told her the truth that Viruddha was an ogre, not a human. She therefore asked the hermit for help. The hermit brought her to his place and looked after her. Later, she gave birth to a son but the baby looked similar to a monkey. The hermit poured the baby with his holy water and the baby became a human. The hermit named him Hunlamanlok.

Colophon: ลาบທີ ๔๗ ໜ້າ ๑: ພ.ส. ๔๔ตูกา อัดสา ปีกาบสัน เดือบ ง แรม ๑๔ ค่ำ อัน ง ธิดจะบาแล้อ ยามกาองวาย ฆายมิ มะหาเถระทำมะยาโบ (บุนทัน) อัดใฆ่ เป็นสัดหาส้าง *อุสาบาธิด* มัดนี้ เพื่อบูชาพะสาสะฆาพะโคดิมเจ้าตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม.

Colophon: Folio 26 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[188] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor of this manuscript *Usabarot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

Date: BE 2487, a *kap san* year (22 Feb 1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan)
Titles: *อุสาบาธิด (มัดตื๊บ, ผูก ๕)*
Usabarot (*Mat* ton, *phuk* 5)
Usabarot (Bundle 1, fascicle 5)

EAP1398_VMS_1_0968

Long palm-leaf
One phuk: *fascicle 6*

188 1306 Magha 29 = Sunday, 11 February 1945.

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄັ້ງໜຶ່ງ ພະຍາພານພົມມະທັດ ໄດ້ສະເດັດໄປເມືອງຊິນະຣາດ ເມື່ອເຖິງແລ້ວກໍເຫາະຂຶ້ນໄປເທິງ ອາກາດແລ້ວດີດສາຍທະນູດັງເໝືອນດັ່ງສຽງຟ້າຮ້ອງ ແລ້ວຍິງທະນູເປັນດັ່ງຟ້າຜ່າ ເມື່ອພະຍາຊິນະ ຣາດແລະເສນາອຳມາດທັ້ງຫລາຍໄດ້ຍິນສຽງອັນນັ້ນກໍພາກັນອອກມາເບິ່ງ ເມື່ອເຫັນພະຍາພານພົມ ມະທັດຢູ່ກາງອາກາດ ກໍຕົກໃຈແລະມີຄວາມຢ້ານກົວ ຈຶ່ງອັນເຊີນໃຫ້ພະຍາພານພົມມະທັດລົງມາ ເປັນໃຫຍ່ໃນເມືອງ.

King Phan Brahmadata went to the kingdom of Sinarat. When he arrived there, he flew into the air and flung his bow, sounding like a thunderbolt, and shot an arrow like lightning. When the king of Sinarat and his ministers heard the noice, they looked out and saw King Phan Brahmadata flying in the air. They got so frightened and invited him to rule the kingdom.

Colophon: ລາບທີ ๑ ໜ້າ ๑: ພ.ສ. ๒๔๗๓ ວັດສາ ປີກາບສັນ ເດືອນ ๗ ແຮມ ๑๔ ຄ่ຳ ວັນ ๗ ธิดจะบาแล้วยามกองงาย ໝายมิ มะหาเถธะทำมะยาโน (บุนทัน) วัดใหม่ เป็นสัดทา เพื่อบูชาพะสาสะหฯ พะโคดิมเจ้า ตาบต่เท้า ๕๐๐๐ วัดสา นิบพานัง ปัดจะโย โหตุ เม.

Folio 1 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[189] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor [of this manuscript] to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

Date: BE 2487, a *kap san* year (22 Feb 1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan) from Vat Mai
Titles: *ອุสาบาธิด (มัดติ้ม, ผูก ๗)*
Usabarot (*Mat* ton, *phuk* 6)
Usabarot (Bundle 1, fascicle 6)

189 1306 Magha 29 = Sunday, 11 February 1945.

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫຼັງຈາກເຈົ້າຫຸນລະມານໂລກໄດ້ອອກໄປທ່ຽວຕາມເມືອງຕ່າງໆ ໃນຊຸມພູທະວີບຄົບທັງ ๗๔,๐๐๐ ເມືອງແລ້ວ ກໍໄດ້ຕ່າວກັບຄືນໄປຍັງເມືອງກາສີ. ເມື່ອມາເຖິງພູເຂົາກາລະຄີຣີບັນພົດ ກໍໄດ້ຍິນພວກຜີຍັກວິຊາທອນສິນທະນາກັນວ່າ ຈະນຳກຳລັງພົນໄປສູ້ຮົບກັບພະຍາພານພົມມະທັດ. ຫຸນລະມານ ໂລກຈຶ່ງຟ້າວໄປບອກຂ່າວໃຫ້ແກ່ພະຍາພານພົມມະທັດຊິງຊາບ. ພະຍາຈຶ່ງສົ່ງສານໄປເຖິງເຈົ້າຄອງ ເມືອງທັງຮ້ອຍເອັດຫົວເມືອງ ໃຫ້ນຳກອງທັບມາສົບທົບກັນໃນເມືອງກາສີ ເພື່ອໄປສູ້ຮົບກັບຜີຍັກ ວິຊາທອນ. ພະຍາພານພົມມະທັດຈຶ່ງໄດ້ເຄື່ອນກຳລັງພົນໄປຍັງພູເຂົາກາລະຄີຣີບັນພົດ ໄດ້ສູ້ຮົບກັບ ຜີຍັກວິຊາທອນ ທັງພາກພື້ນດິນແລະເທິງອາກາດຢ່າງໜັກໜ່ວງ ໃນທີ່ສຸດ ຝ່າຍພະຍາພານພົມມະ ທັດໄດ້ຮັບໄຊຊະນະ.

After touring all 84,000 cities in the Jambūdavīpa continent, Hunlamanlok returned to Kasi. When he arrived at the mount of Kalakhili, he heard demons and giants talking about preparation of troops and weapons to fight against King Phan Brahmadata. Hunlamanlok rushed to inform King Phan Brahmadata about that. The king thus sent letters to the rulers of all 101 citis to support him with their troops in Kasi to fight against the demons and giants. King Phan Brahmadata mobilized his force to the Kalakiri Mount and fought against the enemies on land and in the air. Finally, King Phan Brahmadata was victorious.

Colophon: ลานທີ ๘๖ ໜ້າ ๑: ພ.ສ. ๘๔๗๓ ວັດສາ ປີກາບສັນ ເດືອນ ๓ ແຮມ ๑๔ ค่ำ ວັນ ๓ ธีดจะบาแล้ว ยามກອງ๗าย ๗ายมิ มะหาเถระทำมะยาโน (ขุนทัน) ວັດใหม่ เป็นสัดทาส้าๆ *อุสาขาธิด* มัดนี้ เพื่อบูชาพะสาสะพาพะโถดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ ວັดสา นิบพานะ ปัดจะโย โหตุ เม.

Folio 26 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[190] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor of this manuscript *Usabarot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

Date: BE 2487, a *kap san* year (22 Feb 1944)

Script(s): Tham Lao

Language(s): Lao, Pali

190 1306 Magha 29 = Sunday, 11 February 1945.

Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan) from Vat Mai
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ກ)*
Usabarot (*Mat ton*, *phuk* 7)
Usabarot (Bundle 1, fascicle 7)

EAP1398_VMS_1_0970

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອິນຜູ້ເປັນໃຫຍ່ກວ່າເທວະບຸດແລະເທວະດາທັງຫລາຍເທິງສະຫວັນຊັ້ນຟ້າ ຢາກຈັດງານທິບພະມະໂຫລະສົບ ຈຶ່ງສັ່ງໃຫ້ວິສຸກຳມະເທວະບຸດຕີກອງຮ້ອງປ່າວ ໃຫ້ເທວະດາທັງຫລາຍໃນ ๔ ສະຫວັນ ຊັ້ນຟ້າ ໄດ້ແກ່ ຊັ້ນຈາຕຸມມະຫາຣາຊິກາແລະຊັ້ນຕາວະຕິງສາ ໃຫ້ມາຊຸມນຸມກັນ ເພື່ອຫລິ້ນທິບພະມະໂຫລະສົບ ເປັນເວລາ ๗ ວັນ ๗ ຄືນ ເມື່ອນັ້ນ ວິສຸກຳມະເທວະບຸດ ກໍຮັບເອົາຄຳພະຍາອິນແລ້ວໄປຕີກອງຮ້ອງປ່າວ ປະກາດໃຫ້ເທວະບຸດເທວະດາທັງຫລາຍມາຊຸມນຸມກັນ ລວມທັງທ້າວຈະຕຸໂລກາທະບານທັງ ๔ ກໍມາຮ່ວມນຳ. ງານທິບພະມະໂຫລະສົບຄົບງັນຢ່າງເບີກບານມ່ວນຊື່ນຕະຫຼອດ ๗ ວັນ ๗ ຄືນນັ້ນ.

God Indra, the greatest god in heaven, wanted to organize a divine festival. He had God Vessukamma announce to all deities living in the two heavens: Cātumahārājikā and Tāvatiṃsā, to gather and celebrate together for seven days and seven nights. Also joined by the four heavenly gods, the festival was joyfully celebrated throughout seven days and seven nights.

Colophon: ลานที่ ๘๓ ໜ้า ๑: พ.ส. ๘๔๓๗ อัดสา ปีกาบสัน เดือน ๓ แรม ๑๔ ค่ำ วัน ๓ ธิดจะบาแล้วยามกองงาย ๒ายมี มะหาเถระทำมะยาโม (บุนทัน) อัดใหม่ เป็นสัดหาส้าง *อุสาบาธิด* มัดนี้ เพื่อบูชาพะสาสะหาพะโถดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ เม.

Folio 28 on the recto side: In (BE) 2487, a *kap san* year, on the fourteenth waning-moon day of the third lunar month, the third day of the week,[191] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Thera Thammanyano (Bunthan) from Vat Mai was the sponsor of this manuscript *Usabarot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

191 1306 Magha 29 = Sunday, 11 February 1945.

Date: BE 2487, a *kap san* year (22 Feb 1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๗)*
Usabarot (*Mat ton*, *phuk* 8)
Usabarot (Bundle 1, fascicle 8)

EAP1398_VMS_1_0971

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາມັນທະຕຸຈັກກະວັດຕິຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງອຸດຕະຣະປັນຈະຣະນະຄອນ ພະອົງ ມີພະຊົນມາຍຸຍືນໄດ້ ๙ ຕື້ ປາຍ ๕๙ ລ້ານ ๗ ແສນປີ ພະຍາຕົນນັ້ນມີຮູບໂສມອັນງາມແລະມີເຕຊະອານຸພາບ ປະກອບດ້ວຍພະລະກຳລັງເທົ່າກັບຊ້າງ ๗๐,๐๐๐ ໂຕ ຈິ່ງເຮັດໃຫ້ບໍ່ມີຂ້າເສິກສັດຕູມາໃກ້. ພະອົງຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫລັກທັດສະພິດຣາຊະທຳ ๑๐ ປະການ ແລະຮັກສາສິນ ๕ ສິນ ๗ ເປັນ ປະຈຳ ຕະຫຼອດເຖິງໄດ້ທຳບຸນໃຫ້ທານແກ່ຍາຈົກທຸກວັນ.

King Mandatucakkavatti, the ruler of Uttarapañcara, lived for nine billion, 59 million, and seven hundred thousand years. He was a handsome man and as mighty as the strength of all 80,000 elephants. No enemies dared to approach him. He ruled his kingdom with the Ten Royal Virtues (*dasarājadhamma*), observed the Five Precepts and the Eight Precepts, and gave alms to the poor every day.

Colophon: None
Date: BE 2487, a *kap san* year (1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Thera Thammanyano (Bunthan) from Vat Mai
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๙)*
Usabarot (*Mat* ton, *phuk* 9)
Usabarot (Bundle 1, fascicle 9)

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາພິມມະສານ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງທະວາລີ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງເທບພະມາລີເທວີ ມີພະໂອລົດແລະພະທິດາ ๓ ພະອົງ ປະກອບດ້ວຍ ບາຣົດຣາຊະກຸມມານ, ຊຸນໄທ ຣາຊະກຸມມານແລະສີຣິປະທຸມມາຣາຊະທິດາ. ໃນຄັ້ງນັ້ນ ພະຍາຂຶດຕະຣາດແລະພະນາງ ສຸດທານີ ພະ ຣາຊະບິດາແລະພະຣາຊະມານດາຂອງພະຍາພິມມະສານ ເຊິ່ງປະທັບຢູ່ທີ່ເມືອງ ອຸດຕະຣະປັນຈາລະ ນະຄອນ ມີພະປະສົງຢາກຈະໄດ້ຫຼານມາຢູ່ນຳພາຍໃນຣາຊະສຳນັກ ເພື່ອໄວ້ ເມື່ອຍາມຄິດຮອດຫລານ ຖ້າໄດ້ເຫັນຜູ້ໜຶ່ງກໍເໝືອນໄດ້ເຫັນຫຼານທັງ ๓ ພະອົງ ຈຶ່ງແຈ້ງຄວາມປະສົງ ນັ້ນໄປຍັງພະຍາພິມມະສານ. ພະຍາພິມມະສານຈຶ່ງໃຫ້ພະອົງເລືອກເອົາ ຈະເອົາຫຼານອົງໃດກໍໄດ້ ຕາມຄວາມປະສົງ. ພະຍາຂຶດຕະຣາດຈຶ່ງເລືອກເອົາເຈົ້າຊຸນໄທຣາຊະກຸມມານ ໂດຍໃຫ້ອະພິເສກ ສົມລົດກັບພະນາງທິບພະສົມພະລີ ແລ້ວຈຶ່ງໃຫ້ໄປປະທັບຢູ່ໃນປາສາດ ๗ ຊັ້ນ.

King Phimmasan ruled Thavali. His wife was Thepphamali. He had two sons: Prince Parot and Prince Khunthai, and one daughter: Princess Siripathumma.. At that time, King Khüttarat and Queen Sutthani, King Phimmasan's parents who lived in Uttarapanchala, would like to let one of their grandchildren live at their palace; so that they could at least have one grandchild whenever they missed the other grandchildren. They requested that to King Phimmasan who therefore let them select a grandchild as wished. King Khüttarat chose Prince Khunthai, married him with Princess Thipphasimphali, and let them reside in a seven-story castle.

Colophon: None
Date: BE 2487, a *kap san* year (1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๑๐)*
Usabarot (*Mat* ton, *phuk* 10)
Usabarot (Bundle 1, fascicle 10)

EAP1398_VMS_1_0973

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍານຸ໗ພານ ພະເສດຖາຂອ໗ພະຍາພິມມະສານ ສະ໗ຸ໗ະຣາຊະສົມບັດແລ້ວອອກບວດເປັນລືສີ ໄດ້ເດີນທາ໗ໄປປ່າຫິມມະພານພ້ອມກັບ໗ານຊາຍເຈົ້າບາຣິດ. ເມື່ອໄປຮອດປ່າຫິມມະພານ ກໍໄດ້ພົບກັບເຈົ້າລືສີຕົນໜຶ່ງ ຊື່ວ່າ ນາຣະທະລືສີ ຊຶ່ງໄດ້ບັນລຸທໍາໂລກິຍະຊານແລະອະພິນຍາ ຈຶ່ງໄດ້ຂໍເປັນລູກສິດເພື່ອຮຽນສາຣະນະຄົມແລະກໍາມັດຖານ. ເມື່ອຮຽນຈົບແລ້ວ ທັ໗ສອ໗ຈຶ່ງໄດ້ອໍາລາເຈົ້າລືສີຕົນນັ້ນແລ້ວເດີນທາ໗ຕໍ່ໄປ ໄດ້ພົບສາລາຫລັ໗ໜຶ່ງທີ່ມີເຄື່ອ໗ອັດຖະບໍລິຂານອັນພະຍາອິນໄດ້ເນລະມິດໄວ້ ພະຍານຸ໗ພານຈຶ່ງໄດ້ບວດເປັນລືສີ. ສ່ວນເຈົ້າບາຣິດໂພທິສັດກໍໄດ້ພົບກັບນາ໗ເທວະດາ ๓ ຕົນ ແລ້ວເອົານາ໗ເທວະດາເຫລົ່ານັ້ນມາເປັນເມຍແ໋ ໗ຕົນພ້ອມກັບອຸປັດຖາກເຈົ້າລືສີ.

King Nungphan, the older brother of King Phimmasan, left the throne for an ascetic ordination. He travelled to the Himavanta forest with Prince Parot and met a hermit named Naratha who had attained Lokiyajhāṇa (worldly absorption) and Abhiññā (superknowledge). They applied for being the hermit's disciples and learnt the refuge and meditation from him. When they finished the study, they left the hermit and continued their journey. Later, they found a pavilion with all the eight requisites created by God Indra. King Nungphan got ordained as an ascetic, while Prince Parot met three angels and married them as his wives. They all took care of the ascetic.

Colophon: None
Date: BE 2487, a *kap san* year (1944)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ມັດຕົ໊ນ, ຜູ໗ ๑๑)*
Usabarot (*Mat* ton, *phuk* 11)
Usabarot (Bundle 1, fascicle 11)

EAP1398_VMS_1_0974

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອຸທຸມພະຣາດ ຊົງສະເຫວີຍຣາດຢູ່ເມືອງຈອມເຂົາໄກລາດ ອັນກວ້າງໄດ້ ๕๐๐ ໂຫຍດ ພະອົງ ມີພະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະມີພະທິດາ ๗ ພະອົງ ພະນາມວ່າ ເທບພະມາລິ ກາ, ຄັນທະມາລິກາ, ສຸວັນນະມາລິກາ, ສຸດທະມາລິກາ, ຈັນທະມາລິກາ, ສີຣິມາລິກາ ແລະສີຣິຣຸປະ ມາລິກາ. ພະຍາອຸທຸມພະຣາດໄດ້ສ້າງປາສາດ ๗ ຫລັງ ໃຫ້ທິດາຢູ່ອົງລະຫຼັງ. ປາສາດແຕ່ລະຫຼັງນັ້ນ ມີນາງກິນນາລີ ๕๐๐ ຄົນເປັນບໍລິວານ. ວັນໜຶ່ງ ພະທິດາທັ້ງ ๗ ໄດ້ອອກໄປທ່ຽວປ່າຫິມມະພານ ເມື່ອ ໄປເຖິງກາງປ່າກໍພົບແມ່ນ້ຳ ຈຶ່ງພາກັນອາບນ້ຳດ້ວຍຄວາມສະໜຸກສະໜານ. ເມື່ອເຈົ້າບາຣິດ ໂພທິສັດມາເຫັນຈຶ່ງເກີດມັກແລະໄດ້ເອົາພະທິດາທັ້ງໝົດໄປເປັນເມຍ. ຈາກນັ້ນ ຈຶ່ງໄດ້ພານາງທັ້ງ ໝົດໄປອຳລາພະນຸງພານລືສີຕົນເປັນລຸງ ແລ້ວກັບໄປຍັງເມືອງທະວາລີ.

King Uthumpharat, the king of the city of Krailat mountain that was 500 *yojana* wide, had a queen named Chantha and seven daughters: Thepphamalika, Khanthamalika, Suvannamalika, Sutthamalika, Chanthamalika, Sirimalika, and Sirirupamalika. King Uthumpharat built seven castles for his seven princesses each. Each castle was served by 500 Kinnali (a semi-bird human). One day, the seven princesses relaxed at the Himavanta forest. They played and took a bath in a river. Prince Parot, or the Bodhisattva, found them and took them all as his wives. Then, he brought them to say goodbye to his uncle, ascetic Nungphan, and returned to Thavali.

Colophon: (๑) ลาມທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๕๘ ຕົວ ປີກົດຍີ່ ເດືອນ ๖ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๑ ມື້ຮ້ວງ ມົດ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ໝາຍມີ ນາງແສນຈະກາຍ ພີ່ນ້ອງ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງຍັງ *ບາຣິດ* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ […] ຂໍ ໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ກໍຂ້າເທີ້ນ.

(๘) ลาມທີ ๘๗ ໜ້າ ๑: ມູນລະສັດທາ ແສນຈະກາຍ ຜາໂຄມ ສ້າງ ເຈົ້າພິກຂຸທຳມະປັນຍາ ເປັນຜູ້ ຣິດຈະນາ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ๘ ໄດ້ເຖິງສຸກ ๗ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ກໍຂ້າເທີ້ນ ສາທຸ ອະນຸໂມທາມິ.

(1) Folio 1 on the recto side: Chunlasangkatrasa (CS) 1252, a *kot nyi* year, on the second waxing-moon day of the sixth lunar month, the first day of the week (Sunday), a *huang mot* day, the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Nang Saen Chakai, her siblings, and her children had the most ardent religious faith and sponsored this manuscript [entitled] *Parot* to support the Teachings of Gotama Buddha to last until the end of […]. May our wishes and desires be fulfilled.

(2) Folio 23 on the recto side: Saen Chakai from Phakhom was the sponsor. Bhikkhu Thammapannya was the scribe. May both of us reach the three states of happiness and enter Nibbāna finally. *Sādhu anumodāmi* (Amen, I rejoice!).

Date: CS 1252, a *kot nyi* year (20 April 1890)

Script(s): Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Bhikkhu Thammapannya
Sponsor(s): Nang Saen Chakai from Phakhom, her siblings, and her children
Titles: *ອຸສາບາຣິດ (ມັດຕົ້ນ, ຜູກ ๑๘)*
Usabarot (*Mat ton*, *phuk* 12)
Usabarot (Bundle 1, fascicle 12)

EAP1398_VMS_1_0975

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໃນສະໄໝພະປະທຸມຸດຕະຣະພຸດທະເຈົ້າ ພະເຈົ້າກາສີພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງ ພາຣານະສີ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງມະເຫສຸຣາເທວີ ແລະມີພະໂອລົດ ๘ ພະອົງ ພະນາມວ່າ ພະລະເທວະຣາຊະກຸມມານແລະອິນນະພົມມະທັດຕະຣາຊະກຸມມານ. ພະເຈົ້າກາສີພົມ ມະທັດ ຊົງມີພະລະກຳລັງເທົ່າກັບຊ້າງ ๗ ໂຕ. ພະອົງຮຽນຈົບສາດຕະສິນການຍົງທະນູ. ໃນເມືອງ ພາຣານະສີນັ້ນ ມີເສດຖີຈຳນວນ ๗๘,๐๐๐ ຄົນ. ພະອົງກໍໄດ້ຄັດເລືອກເອົາເສນາອຳມາດຜູ້ທີ່ມີຄວາມ ຮູ້ແລະສະຫລາດຫລັກແຫລມ ຮຽນຈົບໄຕແພດ ມາປະຈຳໃນຣາຊະສຳນັກຈຳນວນ ๑๗ ຄົນ.
In the period of Padumutara Buddha, King Kasī Brahmadata ruled the kingdom of Varanasi. His wife was Queen Mahesurā and his two sons were Baladeva and Indabrahmadata. The power of King Kasī Brahmadata was as much as the strength of all seven elephants. He finished archery. There were 84,000 wealthy people in Varanasi. The king selected eighteen knowledgeable and intelligent officers who had finished the three Vedas to be his advisers in the palace.
Colophon: ລານທີ ๘๗ ໜ້າ ๑: ມູນລະສັດທາ ສົມເດັດຫໍຄຳຝ່າຍໜ້າ.
Folio 26 on the recto side: The king who lives in the front golden palace was the sponsor.
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກຕົ້ນ, ມັດຕົ້ນ)*
Usabarot (*Phuk ton*, *mat ton*)
Usabarot (Fascicle 1, bundle 1)

EAP1398_VMS_1_0976

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອເຈົ້າອິນນະພົມມະທັດຕະຈະເລີນໄວໄດ້ ๓ ປີ ກໍຊົງມີພະລະກຳລັງເທົ່າກັບຊ້າງ ๗ ໂຕ ເໝືອນກັບ ພະບິດາ. ໃນຄືນໜຶ່ງ ພະນາງມະເຫສຸຣາເທວີຝັນເຫັນດວງຈັນລອຍລົງມາເກີດໃນດອກຈຳປາ. ເມື່ອ ຕື່ນຂຶ້ນກໍໄດ້ເລົ່ານິມິດນັ້ນໃຫ້ແກ່ພະເຈົ້າກາສີພົມມະທັດຊົງຊາບ. ພະຣາຊາຈຶ່ງເຊີນພາມປຸໂລຫິດ ໃນຣາຊະສຳນັກມາທຳນາຍ. ພວກພາມໄດ້ທຳນາຍວ່າ ຈະມີພະຣາຊະກຸມມານລົງມາເກີດອີກພະອົງ ໜຶ່ງ. ຕໍ່ຈາກນັ້ນ ມາບໍ່ດົນພະນາງມະເຫສຸຣາເທວີ ກໍປະສູດພະຣາຊະໂອລົດ ພະນາມວ່າ ເທວິນ ທະຣາຊະກຸມມານ.

At the age of three Prince Indabrahmadata was, like his father, as powerful as the strength of all seven elephants. One night, Queen Mahesurā dreamed of the moon floating down to a frangipani. She let her husband, King Kasī Brahmadata, know her dream. The king had his Brahmin priests to prophesy the dream. They said that another prince would be born. Shortly afterwards, Queen Mahesurā gave birth to a son named Devinda.

Colophon: ลานที ๑ ໜ้า ๑: ມูนละสัดทา สิมเด๊ดหໍคำฝ่ายหน้า.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *อุสาบาธิด (ผูก ๘, มัดติ้ม)*
Usabarot (*Phuk* 2, *mat ton*)
Usabarot (Fascicle 2, bundle 1)

EAP1398_VMS_1_0977

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະມະເຫສີທັງ ๕ ໄດ້ສະຫວັນນະຄົດໝົດ ພະເຈົ້າສິຣິວັນນະຣາດແຫ່ງເມືອງກາສີ ກໍໄດ້ອະພິເສກສົມລົດກັບພະນາງອຸມມາ ຜູ້ເປັນພະທິດາຂອງພະຍາຊິນະຣາດ. ຕໍ່ມາ ພະນາງກໍໄດ້ປະສູດພະໂອລົດພະນາມວ່າ ອິນທະບາ. ເມື່ອເຈົ້າອິນທະບາຈະເລີນໄວໄດ້ ๑๗ ປີ ໄດ້ສົມລົດກັບພະນາງອຸມມາ ອາຍຸໄດ້๑๐๐ ປີ ຜູ້ເປັນພະມານດາ. ຕໍ່ມາ ພະນາງອຸມມາກໍໄດ້ປະສູດພະທິດາແລະພະໂອລົດນາມວ່າ ປັນຈາຣີແລະຈັນທະບາ. ເມື່ອພະທິດາແລະພະກຸມມານທັງສອງຈະເລີນໄວໄດ้ ๑๗ ປີ ກໍມີໃຈປະຕິພັດກັນດ້ວຍກາມມະຄຸນແລະໄດ้ອະພິເສກສົມລົດກັນ.

After the death of all his five queens, King Sirivannarat of Kasi kingdom married Princess Umma, the daughter of King Sinarat. Later, she gave birth to a son named Inthaba. At the age of 16, Prince Inthaba married his 100-year-old mother, Umma. Later, Umma gave birth to a daughter and a son named Panchari and Chanthaba. When the daughter and the son were 16 years old, they married each other.

Colophon: ลานที่ ๑ ໜ้า ๑: ມูนละสัดทา สิมเด้ดหໍ่ถ้ำฝ่ายหน้า.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອุสาบาธิด (ผูก ๓, มัดติ้น)*
Usabarot (*Phuk* 3, *mat ton*)
Usabarot (Fascicle 3, bundle 1)

EAP1398_VMS_1_0978

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເจ้าพานพิมมะทัด ซึ่งเป็นพะธาฉะโอลิดขอງพะเจ้ากาสีพิมมะทัด ได้อะพิเสกสิมลิดกับพะนางกานจะนาเทวี. ถืนหนึ่ง พะนางฝันเห็นมีก้อนถ่ำแดงตีกลิงมาแต่อากาด พะนางกำ

ຮັບເອົາໄວ້. ໃນວັນຮຸ່ງຂຶ້ນ ພະນາງຈຶ່ງໄດ້ເລົ່າໃຫ້ພານພົມມະທັດຊິ່ງຊາບ ພະອົງຈຶ່ງສັ່ງໃຫ້ພາມ ປຸໂລຫິດໃນຣາຊະສຳນັກມາທຳນາຍ ພວກພາມໄດ້ທຳນາຍວ່າ ຈະມີພະຣາຊະກຸມມານລົງມາເກີດ. ຕໍ່ມາ ພະນາງການຈະນາເທວີ ກໍປະສູດພະໂອລົດແລະພະທິດາ ພະນາມວ່າ ອະນຸງພານພົມມະ ທັດຣາຊະກຸມມານແລະອັນຍະນະຣາຊະທິດາ. ເມື່ອພະເຈົ້າກາສີພົມມະທັດມີພະຊົນມາຍຸໄດ້ ໓,ooo ປີ ພະອົງຊິ່ງມີພະໄທເບື່ອໜ່າຍທາງໂລກ ຈຶ່ງອະພິເສກເຈົ້າພານພົມມະທັດຂຶ້ນເປັນພະຍາ ແທນຕົນແລ້ວ ຈຶ່ງສະເດັດອອກບວດເປັນລັດສີພ້ອມດ້ວຍພະນາງມະເຫສຸຣາເທວີຢູ່ໃນປ່າຫິມມະ ພານ.

Prince Phan Brahmadata, the son of King Kasī Brahmadata, married Princess Kāñcanā. One night, the princess dreamed of a ball of red gold falling from the sky and she took it. In the next morning, she let her husband know and he had his royal Brahmin priests to prophesy. They prophesied that a prince would be born. Later, the princess gave birth to a son and a daughter named Anong Phan Brahmadata and Annyana. When King Kasī Brahmadatawas 3,000 years old, he was fed up with the worldly life. He appointed Prince Phan Brahmadata as his successor to the throne and, together with his queen Mahesura, was ordained as an ascetic living in the Himavanta forest.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມູນລະສັດທາ ສົມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๔, ມັດຕົ້ນ)*
Usabarot (*Phuk* 4, *mat ton*)
Usabarot (Fascicle 4, bundle 1)

EAP1398_VMS_1_0979

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຄັ້ງໜຶ່ງ ເມືອງວັນນະສັນດານເກີດໄພແຫ້ງແລ້ງ ເຂົ້າຍາກໝາກແພງ. ໃນເມືອງນັ້ນຍັງມີຍິງທຸກຄະຕະ ຜູ້ໜຶ່ງ ຊື່ວ່າ ນາງອະຣະນີ. ນາງໄດ້ທ່ຽວຂໍທານພາຍໃນເມືອງ ແຕ່ກໍບໍ່ມີຜູ້ໃດໃຫ້ ນາງຈຶ່ງຕັດສິນໃຈ

ເຂົ້າປ່າເພື່ອຊອກຫາໝາກໄມ້ມາກິນລ້ຽງຊີວິດ. ເມື່ອນາງເຂົ້າໄປໃນປ່າກໍໄດ້ພົບກັບລິງໂຕໜຶ່ງ. ເມື່ອລິງໂຕນັ້ນເຫັນນາງກໍເກີດຮັກນາງ ຈຶ່ງໄປຫາໝາກໄມ້ແລະສາລີມາໃຫ້ນາງອະຣະນີກິນທຸກມື້ ຈົນນາງອະຣະນີ ເກີດຄວາມຮັກຕໍ່ລິງໂຕນັ້ນ ທັ້ງສອງກໍຢູ່ຮ່ວມກັນ. ຕໍ່ມາ ມີຍັກຕົນໜຶ່ງ ຊື່ວ່າ ວິຣຸດ ທະຍັກ ມາເຫັນນາງອະຣະນີກໍມີໃຈມັກໃຄ່ ຢາກໄດ້ນາງມາເປັນເມຍຂອງຕົນ ຈຶ່ງໄປຂ້າລິງທີ່ລ່ອກ ໄປຫາໝາກໄມ້ຢູ່ໃນປ່າແລ້ວເນລະມິດຕົນເປັນຊາຍໜຸ່ມຮູບຫລໍ່ ມາຫານາງອະຣະນີ ເມື່ອນາງອະຣະ ນີເຫັນກໍເກີດຫຼົງຮັກ ຍັກຈຶ່ງໄດ້ເອົານາງອະຣະນີໄປເປັນເມຍ. ຕໍ່ມາ ເຈົ້າວິມາລະລັດສີໄດ້ມາບອກ ຄວາມຈິງໃຫ້ແກ່ນາງວ່າ ວິຣຸດທະເປັນຍັກ ບໍ່ແມ່ນມະນຸດ. ນາງຈຶ່ງຂໍໃຫ້ເຈົ້າລັດສີຊ່ອຍ. ເຈົ້າລັດສີຈຶ່ງ ພານາງໄປຢູ່ນຳ. ຕໍ່ມານາງກໍເກີດລູກແຕ່ມີຮູບຮ່າງຄ້າຍຄືລິງ ເຈົ້າລັດສີຈຶ່ງເອົານ້ຳທິບພະມົນມາ ຫົດສິງ ຈຶ່ງເຮັດໃຫ້ລິງນັ້ນກາຍເປັນຄົນແລ້ວຕັ້ງຊື່ໃຫ້ວ່າ ຫຸນລະມານໂລກ.

Once upon a time, there was famine in Vannasandan city. A poor woman named Arani begged for food in the city but nobody gave her anything. So, she decided to find food in a forest. When she entered the forest, she met a monkey. When the monkey saw her, he fell in love with her and brought fruit and corn to her every day. She finally loved the monkey and they lived together. Later, an ogre named Viruddha saw Arani and fell in love with her. He wanted her to be his wife and killed the monkey who was finding fruit in the forest. The ogre transformed himself into a handsome young man and approached Arani. When Arani saw him, she fell in love with him. The ogre could therefore take her to be his wife. Later, Vimala Hermit told her the truth that Viruddha was an ogre, not a human. She therefore asked the hermit for help. The hermit brought her to his place and looked after her. Later, she gave birth to a son but the baby looked similar to a monkey. The hermit poured the baby with his holy water and the baby became a human. The hermit named him Hunlamanlok.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ມູນລະສັດທາ ສິມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 26 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๕, ມັດຕົ້ນ)*
Usabarot (*Phuk* 5, *mat ton*)
Usabarot (Fascicle 5, bundle 1)

EAP1398_VMS_1_0980

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄັ້ງໜຶ່ງ ພະຍາພານພິມມະທັດ ໄດ້ສະເດັດໄປເມືອງຊິນະຣາດ ເມື່ອເຖິງແລ້ວກໍເຫາະຂຶ້ນໄປເທິງອາກາດແລ້ວດີດສາຍທະນູດັງເໝືອນດັ່ງສຽງຟ້າຮ້ອງ ແລ້ວຍິງທະນູເປັນດັ່ງຟ້າຜ່າ ເມື່ອພະຍາຊິນະຣາດແລະເສນາອຳມາດທັງຫລາຍໄດ້ຍິນສຽງອັນນັ້ນກໍພາກັນອອກມາເບິ່ງ ເມື່ອເຫັນພະຍາພານພິມມະທັດຢູ່ກາງອາກາດ ກໍຕົກໃຈແລະມີຄວາມຢ້ານກົວ ຈຶ່ງອັນເຊີນໃຫ້ພະຍາພານພິມມະທັດລົງມາເປັນໃຫຍ່ໃນເມືອງ.

Once, King Phan Brahmadata went to the kingdom of Sinarat. When he arrived there, he flew into the air and flung his bow, sounding like a thunderbolt, and shot an arrow like lightning. When the king of Sinarat and his ministers heard the noice, they looked out and saw King Phan Brahmadata flying in the air. They got so frightened and invited him to rule the kingdom.

Colophon: ลานที่ ๘๗ ข้า ๑: มูนละสัดทา สิมเดัดห้ำคำฝ่ายข้า.

Colophon: Folio 27 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອุสาบาธิด (ผูก ๗, มัดตื้น)*

Usabarot (*Phuk* 6, *mat ton*)
Usabarot (Fascicle 6, bundle 1)

EAP1398_VMS_1_0981

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫຼັງຈາກ ເຈົ້າທຸນລะมานโลกได้ออกไปท่องตามเมืองต่างๆ ในชุมพูทะวิบถ์บทั้ง ๗๔,๐๐๐ เมืองแล้ว กำได้ต่าวกับถืนไปยังเมืองกาสี. เมื่อมาเถิงพูเขากาละถิธีบันพิด กำได้ยินพวกผียักอิชาทอนสินทะบากันว่า จะนำกำลังพิบไปสู้ธ์บกับพะยาพานพิมมะทัด. ทุนละมาน

ໂລກຈຶ່ງຟ້າວໄປບອກຂ່າວໃຫ້ແກ່ພະຍາພານພິມມະທັດຊິງຊາບ. ພະຍາຈຶ່ງສົ່ງສານໄປເຖິງເຈົ້າຄອງເມືອງທັງຮ້ອຍເອັດຫົວເມືອງ ໃຫ້ນຳກອງທັບມາສົບທົບກັນໃນເມືອງກາສີ ເພື່ອໄປສູ້ຮົບກັບຜີຍັກວິຊາທອນ. ພະຍາພານພິມມະທັດຈຶ່ງໄດ້ເຄື່ອນກຳລັງພົນໄປຍັງພູເຂົາກາລະຄີຣີບັນພິດ ໄດ້ສູ້ຮົບກັບຜີຍັກວິຊາທອນ ທັງພາກພື້ນດິນແລະເທິງອາກາດຢ່າງໜັກໜ່ວງ ໃນທີ່ສຸດ ຝ່າຍພະຍາພານພິມມະທັດໄດ້ຮັບໄຊຊະນະ.

After touring all 84,000 cities in the Jambūdavīpa continent, Hunlamanlok returned to Kasi. When he arrived at the mount of Kalakhili, he heard demons and giants talking about preparation of troops and weapons to fight against King Phan Brahmadata. Hunlamanlok rushed to inform King Phan Brahmadata about that. The king thus sent letters to the rulers of all 101 citis to support him with their troops in Kasi to fight against the demons and giants. King Phan Brahmadata mobilized his force to the Kalakiri Mount and fought against the enemies on land and in the air. Finally, King Phan Brahmadata was victorious.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ມູນລະສັດທາ ສິມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 27 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๗, ມັດຕົ້ນ)*

Usabarot (*Phuk* 7, *mat ton*)
Usabarot (Fascicle 7, bundle 1)

EAP1398_VMS_1_0982

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອິນຜູ້ເປັນໃຫຍ່ກວ່າເທວະບຸດແລະເທວະດາທັງຫລາຍເທິງສະຫວັນຊັ້ນຟ້າ ຢາກຈັດງານທິບພະມະໂຫລະສົບ ຈຶ່ງສັ່ງໃຫ້ວິສຸກຳມະເທວະບຸດ ຕີກອງຮ້ອງປ່າວ ໃຫ້ເທວະດາທັງຫລາຍໃນ ๘ ສະຫວັນ ຊັ້ນຟ້າ ໄດ້ແກ່ ຊັ້ນຈາຕຸມມະຫາຣາຊິກາແລະຊັ້ນຕາວະຕິງສາ ໃຫ້ມາຊຸມນຸມກັນ ເພື່ອຫລິ້ນທິບພະມະໂຫລະສົບ ເປັນເວລາ ๗ ວັນ ๗ ຄືນ ເມື່ອນັ້ນ ວິສຸກຳມະເທວະບຸດ ກໍຮັບເອົາຄຳພະຍາອິນແລ້ວໄປຕີກອງຮ້ອງປ່າວ ປະກາດໃຫ້ເທວະບຸດເທວະດາທັງຫລາຍມາຊຸມນຸມກັນ ລວມທັງທ້າວຈະຕຸ

ໂລກກະບານທັງ ๔ ກໍມາຮ່ວມນຳ. ງານທິບພະມະໂຫລະສົບຄົບງັນຢ່າງເບີກບານມ່ວນຊື່ນຕະຫຼອດ ๗ ວັນ ๗ ຄືນນັ້ນ.

God Indra, the greatest god in heaven, wanted to organize a divine festival. He had God Vessukamma announce to all deities living in the two heavens: Cātumahārājikā and Tāvatiṃsā, to gather and celebrate together for seven days and seven nights. Also joined by the four heavenly gods, the festival was joyfully celebrated throughout seven days and seven nights.

Colophon: ลานที่ ๑ ໜ້າ ๑: ມູນລະສັດທາ ສິມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๗, ມັດຕົ້ນ)*

Usabarot (*Phuk* 8, *mat ton*)
Usabarot (Fascicle 8, bundle 1)

EAP1398_VMS_1_0983

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາມັນທະຕຸຈັກກະວັດຕິຣາດ ສະເຫວີຍຣາຊະສິມບັດ ໃນເມືອງອຸດຕະຣະປັນຈະຣະນະຄອນ ພະອິງ ມີພະຊົນມາຍຸຍືນໄດ້ ๙ ຕື້ ปาย ๕๙ ລ້ານ ๗ ແສນ ปี ພະຍາຕົນນັ້ນມີຮູບໂສມອັນງາມແລະມີເຕຊະອານຸພາບ ปะกอบด้วยพะละกำลังเท่ากับช้างๆ ๗๐,๐๐๐ ໂຕ ຈຶ່ງເຮັດໃຫ້ບໍ່ມີຂ້າເສິກສັດຕູມາໃກ້. ພະອິງຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫລັກທິດສະພິດຣາຊະທຳ ๑๐ ปะกาน ແລະຮັກສາສິນ ๕ ສິນ ๗ ເປັນ ปะจำ ตะหฺลอดเถิงได้ทำบุนให้ทานแก่ยาจิกาทุกวัน.

King Mandatucakkavatti, the ruler of Uttarapañcara, lived for nine billion, 59 million, and seven hundred thousand years. He was a handsome man and as mighty as the strength of all 80,000 elephants. No enemies dared to approach him. He ruled his kingdom with the Ten Royal Virtues (*dasarājadhamma*), observed the Five Precepts and the Eight Precepts, and gave alms to the poor every day.

Colophon: ลานที่ ๑ ໜ້າ ๑: ມູນລະສັດທາ ສິມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๙, ມັດຕົ້ນ)*
Usabarot (*Phuk* 9, *mat ton*)
Usabarot (Fascicle 9, bundle 1)

EAP1398_VMS_1_0984

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາພິມມະສານ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງທະວາລີ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງເທບພະມາລີເທວີ ມີພະໂອລົດແລະພະທິດາ ๒ ພະອົງ ປະກອບດ້ວຍ ບາຣິດຣາຊະກຸມມານ, ຂຸນໄທ ຣາຊະກຸມມານແລະສີຣິປະທຸມມາຣາຊະທິດາ. ໃນຄັ້ງນັ້ນ ພະຍາຂຶດຕະຣາດແລະພະນາງ ສຸດທານີ ພະ ຣາຊະບິດາແລະພະຣາຊະມານດາຂອງພະຍາພິມມະສານ ເຊິ່ງປະທັບຢູ່ທີ່ເມືອງ ອຸດຕະຣະປັນຈາລະ ນະຄອນ ມີພະປະສົງຢາກຈະໄດ້ຫຼານມາຢູ່ບຳພາຍໃນຣາຊະສຳນັກ ເພື່ອໄວ້ ເມື່ອຍາມຄິດຮອດຫລານ ຖ້າໄດ້ເຫັນຜູ້ໜຶ່ງກໍເໝືອນໄດ້ເຫັນຫຼານທັງ ๒ ພະອົງ ຈຶ່ງແຈ້ງຄວາມປະສົງ ນັ້ນໄປຍັງພະຍາພິມມະສານ. ພະຍາພິມມະສານ ຈຶ່ງໃຫ້ພະອົງເລືອກເອົາ ຈະເອົາຫຼານອົງໃດກໍໄດ້ ຕາມຄວາມປະສົງ. ພະຍາຂຶດຕະຣາດ ຈຶ່ງເລືອກເອົາເຈົ້າຂຸນໄທຣາຊະກຸມມານ ໂດຍໃຫ້ອະພິເສກ ສົມລົດກັບພະນາງທິບພະສົມພະລີ ແລ້ວຈຶ່ງໃຫ້ໄປປະທັບຢູ່ໃນປາສາດ ๗ ຊັ້ນ.

King Phimmasan ruled Thavali. His wife was Thepphamali. He had two sons: Prince Parot and Prince Khunthai, and one daughter: Princess Siripathumma.. At that time, King Khüttarat and Queen Sutthani, King Phimmasan's parents who lived in Uttarapanchala, would like to let one of their grandchildren live at their palace; so that they could at least have one grandchild whenever they missed the other grandchildren. They requested that to King Phimmasan who therefore let them select a grandchild as wished. King Khüttarat chose Prince Khunthai, married him with Princess Thipphasimphali, and let them reside in a seven-story castle.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມູນລະສັດທາ ສົມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๑๐, ມັດຕົ້ນ)*
Usabarot (*Phuk* 10, *mat ton*)
Usabarot (Fascicle 10, bundle 1)

EAP1398_VMS_1_0985

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍານຸ໗ພານ ພະເສດຖາຂອ໗ພະຍາພິມມະສານ ສະຫຼະຣາຊະສົມບັດແລ້ວອອກບວດເປັນລືສີ ໄດ້ເດີນທາ໗ໄປປ່າຫິມມະພານພ້ອມກັບຫຼານຊາຍເຈົ້າບາຣິດ. ເມື່ອໄປຮອດປ່າຫິມມະພານ ກໍໄດ້ພົບກັບເຈົ້າລືສີຕົນໜຶ່ງ ຊື່ວ່າ ນາຣະທະລືສີ ຊຶ່ງໄດ້ບັນລຸທຳໂລກິຍະຊານແລະອະພິນຍາ ຈຶ່ງໄດ້ຂໍເປັນລູກສິດເພື່ອຮຽນສາຣະນະຄົມແລະກຳມັດຖານ. ເມື່ອຮຽນຈົບແລ້ວ ທັ໗ສອ໗ຈຶ່ງໄດ້ອຳລາເຈົ້າລືສີຕົນນັ້ນແລ້ວເດີນທາ໗ຕໍ່ໄປ ໄດ້ພົບສາລາຫລັ໗ໜຶ່ງທີ່ມີເຄື່ອ໗ອັດຖະບໍລິຂານອັນພະຍາອິນໄດ້ເນລະມິດໄວ້ ພະຍານຸ໗ພານຈຶ່ງໄດ້ບວດເປັນລືສີ. ສ່ວນເຈົ້າບາຣິດໂພທິສັດກໍໄດ້ພົບກັບນາ໗ເທວະດາ ๓ ຕົນ ແລ້ວເອົານາ໗ເທວະດາເຫລົ່ານັ້ນມາເປັນເມຍແຫ່ງຕົນພ້ອມກັບອຸປັດຖາກເຈົ້າລືສີ.

King Nungphan, the older brother of King Phimmasan, left the throne for an ascetic ordination. He travelled to the Himavanta forest with Prince Parot and met a hermit named Naratha who had attained Lokiyajhāṇa (worldly absorption) and Abhiññā (superknowledge). They applied for being the hermit's disciples and learnt the refuge and meditation from him. When they finished the study, they left the hermit and continued their journey. Later, they found a pavilion with all the eight requisites created by God Indra. King Nungphan got ordained as an ascetic, while Prince Parot met three angels and married them as his wives. They all took care of the ascetic.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກຕົ້ນ, ມັດ ๔)*
Usabarot (*Phuk* 1, *mat* 2)
Usabarot (Fascicle 1, bundle 2)

EAP1398_VMS_1_0986

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອຸທຸມພະຣາດ ຊົງສະເຫວີຍຣາດຢູ່ເມືອງຈອມເຂົາໄກລາດ ອັນກວ້າງໄດ້ ๕๐๐ ໂຫຍດ ພະອົງ ມີພະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະມີພະທິດາ ๗ ພະອົງ ພະນາມວ່າ ເທບພະມາລິ ກາ, ຄັນທະມາລິກາ, ສຸວັນນະມາລິກາ, ສຸດທະມາລິກາ, ຈັນທະມາລິກາ, ສິຣິມາລິກາແລະສິຣິຣຸປະ ມາລິກາ. ພະຍາອຸທຸມພະຣາດໄດ້ສ້າງປາສາດ ๗ ຫລັງ ໃຫ້ທິດາຢູ່ອົງລະຫຼັງ. ປາສາດແຕ່ລະຫຼັງນັ້ນ ມີນາງກິນນາລີ ๕๐๐ ຄົນເປັນບໍລິວານ. ວັນໜຶ່ງ ພະທິດາທັ້ງ ๗ ໄດ້ອອກໄປທ່ຽວປ່າຫິມມະພານ ເມື່ອ ໄປເຖິງກາງປ່າກໍພົບແມ່ນ້ຳ ຈຶ່ງພາກັນອາບນ້ຳດ້ວຍຄວາມສະໜຸກສະໜານ. ເມື່ອເຈົ້າບາຣິດ ໂພທິສັດມາເຫັນຈຶ່ງເກີດມັກແລະໄດ້ເອົາພະທິດາທັ້ງໝົດໄປເປັນເມຍ. ຈາກນັ້ນ ຈຶ່ງໄດ້ພານາງທັ້ງ ໝົດໄປອຳລາພະນຸງພານລີສີຕົນເປັນລຸງ ແລ້ວກັບໄປຍັງເມືອງທະວາລີ.

King Uthumpharat, the king of the city of Krailat mountain that was 500 *yojana* wide, had a queen named Chantha and seven daughters: Thepphamalika, Khanthamalika, Suvannamalika, Sutthamalika, Chanthamalika, Sirimalika, and Sirirupamalika. King Uthumpharat built seven castles for his seven princesses each. Each castle was served by 500 Kinnali (a semi-bird human). One day, the seven princesses relaxed at the Himavanta forest. They played and took a bath in a river. Prince Parot, or the Bodhisattva, found them and took them all as his wives. Then, he brought them to say goodbye to his uncle, ascetic Nungphan, and returned to Thavali.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๘, ມັດ ๘)*

Usabarot (*Phuk* 2, *mat* 2)
Usabarot (Fascicle 2, bundle 2)

EAP1398_VMS_1_0987

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ພະຍາອິນໄດ້ສັ່ງໃຫ້ວິສຸກຳມະເທວະບຸດໄປແຈ້ງຂ່າວແກ່ພະຍາອຸທຸມພະຣາດ ທີ່ເມືອງຈອມເຂົາໄກລາດ ກ່ຽວກັບພະທິດາທັງ ๗ ຂອງພະອົງທີ່ຫາຍຕົວໄປວ່າ ພະທິດາທັງ ๗ ພະອົງ ທີ່ໄປທ່ຽວປ່າຫິມມະພານນັ້ນ ໄດ້ໄປພົບກັບເຈົ້າບາຣົດຜູ້ມີຮູບງາມແລະມີພະລະກຳລັງເທົ່າກັບຊ້າງ ๙๐,๐๐๐ ໂຕ ກໍເກີດຄວາມຮັກແລະໄດ້ເປັນເມຍຂອງເຈົ້າບາຣົດທັງໝົດ.

God Indra had God Vessukamma inform King Uthumpharat in the city of Krailat Mountain about his seven missing daughters that they had travelled to the Himavanta forest and met Prince Parot who was handsome and as powerful as the strength of all 90,000 elephants. The seven daughters fell in love with him and became his wives.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣົດ (ຜູກ ๓, ມັດ ๔)*
Usabarot (*Phuk* 3, *mat* 2)
Usabarot (Fascicle 3, bundle 2)

EAP1398_VMS_1_0988

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາບາຣິດແຫ່ງນະຄອນທະວາລີ ໄດ້ພາມະເຫສີທັງ ๗ ຂອງພະອົງ ພ້ອມດ້ວຍນ້ອງຊາຍເຈົ້າຂຸນໄທຍະຣາດ ເດີນທາງໄປຍັງເມືອງຈອມເຂົາໄກລາດ ເພື່ອຢ້ຽມຢາມພະຍາອຸທຸມພະຣາດ ແລະ ພະນາງຈັນທາເທວີ ທີ່ເປັນພໍ່ຕາແມ່ຍາຍ. ສ່ວນພະຍາອຸທຸມພະຣາດເມື່ອໄດ້ຊາບຂ່າວ ກໍໄດ້ສົ່ງຈົດໝາຍໄປເຊີນເຈົ້າພະຍາທັງຮ້ອຍເອັດຫົວເມືອງມາປະຊຸມນຸມກັນ ແລ້ວຈັດພິທີອະພິເສກສົມລົດໃຫ້ ພະຍາບາຣິດກັບພະທິດາທັງ ๗ ຂອງພະອົງ ພ້ອມທັງມອບສົມບັດເຂົ້າຂອງ, ເງິນ, ຄຳທັງຫລາຍໃຫ້ ແກ່ພະຍາບາຣິດແລະພະມະເຫສີຂອງພະອົງ.

King Parot of Thavali kingdom took his seven wives and his brother Khun Thaiyarat to the city of Krailat Mountain to visit King Uthumpharat and and Queen Chantha, his parents-in-law. Having heard of his seven daughters, King Uthumpharat sent letters of invitation to the rulers of all 101 towns to assemble for their wedding ceremony. King Uthumpharat gave properties, silver, and gold to King Parot and his seven daughters.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๔, ມັດ ๘)*
Usabarot (*Phuk* 4, *mat* 2)
Usabarot (Fascicle 4, bundle 2)

EAP1398_VMS_1_0989

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາພົມມະທັດຕະຣາດ ສະເຫວີຍຣາຊະລົມບັດໃນເມືອງພາຣານະສີ ຜູ້ເປັນໃຫຍ່ກວ່າທ້າວພະຍາ ທັງຫລາຍຮ້ອຍເອັດຕົນ ພະອົງມີພະໂອລົດອົງໜຶ່ງ ພະນາມວ່າ ພົມມະທັດຕະຣາດກຸມມານ ເມື່ອ ພະຣາຊະກຸມມານຈະເລີນໄວໄດ້ ๑๗ ປີ ຄວນຫາຄູ່ຄອງໃຫ້ແລ້ວ ພະຍາພົມມະທັດຕະຣາດ ໄດ້ຊາບ ຂ່າວວ່າພະຍາພານພົມມະທັດແຫ່ງເມືອງກາສີ ມີພະທິດາອົງໜຶ່ງ ພະນາມວ່າ ພະນາງອຸດສາພົມມະ ເທວະທິດາເປັນຜູ້ມີຮູບໂສມອັນງົດງາມ ເໝາະສົມກັບພະໂອລົດຂອງພະອົງ ຈຶ່ງສັ່ງໃຫ້ສຸມະນະອຳ ມາດແລະເສນາທັງຫລາຍ ຈັດຂະບວນເດີນທາງໄປຍັງເມືອງກາສີ ເພື່ອໄປສູ່ຂໍພະນາງອຸດສາພົມມະ

ເທວະທິດາ. ແຕ່ພະຍາພານພິມມະທັດໄດ້ປະຕິເສດ ພ້ອມກັບກ່າວວ່າ ຖ້າເຈົ້າຊາຍອົງໃດມີຮູບອັນງາມແລະສາມາດຂຶ້ນຍົງທະນູໄດ້ ຈຶ່ງຈະມອບພະທິດາໃຫ້ເປັນມະເຫສີ.

King Brahmadata, the ruler of Varanasi, was greater than other kings of 101 towns. He had a son Prince Brahmadatarājakumāra. At the age of 16, he was qualified to having a wife. His father heard that King Phan Brahmadata of Kasi had a daughter named Usābrahmadevadhitā who was beautiful and qualified to his son. The king had Sumana and his ministers march to Kasi in a procession to make a marriage proposal to Princess Usābrahmadevadhitā. However, King Phan Brahmadata declined, saying that he would allow his daughter get married to a handsome prince who was able to shoot an arrow.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ຈານພັນ ຜີນພິບູນ-ເທບອັກສອນ ຕາແສງ ໄດ້ມີໃຈໃສສັດທາແຕ້ມຂຽນພະທຳມະ*ລຳອຸດສາບາຣິດ*ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ໂມທະນານຳສາທຸໃຫຍ່ ພະມະຫາສັງຄະຣາດ ຂໍນິບພານັງ ປະຣະມັງ ສຸກຂັງ ແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 17 on the recto side: Chan Phan Phonphibun Theppha-aksòn, chief of the sub-district, was the scribe of this manuscript [entitled] *Usabarot* that was copied to support the Teachings of the Buddha. I rejoice with Sathu Nyai Pha Maha Sangkharat (Supreme Patriarch). *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan Phan Phonphibun Theppha-aksòn
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๕, ມັດ ๔)*
Usabarot (*Phuk* 5, *mat* 2)
Usabarot (Fascicle 5, bundle 2)

EAP1398_VMS_1_0990

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາພານພິມມະທັດແຫ່ງເມືອງກາສີ ໄດ້ປະກາດຫາເຈົ້າຊາຍຜູ້ມີຮູບງາມແລະສາມາດຂຶ້ນຍົງທະນູໄດ້ພະອົງຈະມອບພະທິດາມີພະນາມວ່າພະນາງອຸດສາພິມມະເທວະທິດາໃຫ້. ທະນູນັ້ນຕ້ອງໃຊ້ຄົນ ๑,๐๐๐ ຄົນ ຈຶ່ງຈະສາມາດຍົກຂຶ້ນໄດ້. ໃນຄັ້ງນັ້ນ ມີເຈົ້າຊາຍ ๔ ພະອົງ ໄດ້ເດີນທາງມາຈາກຊຸມພູທະວີບມາທົດລອງຍົງທະນູນັ້ນ ແຕ່ກໍ່ບໍ່ສາມາດຍົກຂຶ້ນໄດ້. ພະຍາບາຣິດເມື່ອໄດ້ຊາບຂ່າວ ກໍໄດ້

ເດີນທາງມາຍັງເມືອງກາສີ ເມື່ອເຫັນພະນາງອຸດສາພິມມະເທວະທິດາ ຜູ້ມີຮູບໂສມອັນງົດງາມ ກໍມີໃຈປະຕິພັດມັກໃຄ່ ແລະພະນາງອຸດສາພິມມະເທວະທິດາກໍມີໃຈໃຫ້ແກ່ພະຍາບາຣິດເຊັ່ນກັນ. ທັງສອງຈຶ່ງໄດ້ຄົບຫາສະມາຄົມແລະສະເທວີຍກາມມະຄຸນເປັນເວລາ ໑ ເດືອນ ຈາກນັ້ນ ພະຍາບາຣິດກໍໄດ້ອຳລານາງອຸດສາພິມມະເທວະທິດາ ເພື່ອກັບໄປເອົາເຄື່ອງບັນນາການຈາກເມືອງທະວາລີມາສູ່ຂໍ.

King Phan Brahmadata of Kasi announced that he would allow his daughter, Usābrahmadevadhitā, to get married with a handsome prince who was able to shoot an arrow. The bow was so heavy that it needed 1,000 men to be lifted. At that time, four princes from the Jumbūdavīpa continent came to the test but failed. Having heard of the challenge, King Parot traveled to Kasi to participate. When he saw beautiful Usābrahmadevadhitā, he fell in lover with her. The princess also fell in love with him. They had relationship and lived together for one month. Later, King Parot departed the princesss to Thavali, so that he could bring offerings from Thavali to make a marriage proposal to her.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ມູນລະສັດທາ ສົມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 27 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ໖, ມັດ ๔)*
Usabarot (*Phuk* 6, *mat* 2)
Usabarot (Fascicle 6, bundle 2)

EAP1398_VMS_1_0991

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: ome folios have stain dots.

Description: ໃນຄັ້ງນັ້ນ ຍັງມີກຸມມານ ๔ ຄົນ ຊື່ວ່າ ຂຸນແກ້ວ, ຂຸນຈັກ, ຂຸນເຫຼັກ ແລະ ຂຸນເພັດ ເຊິ່ງທັງ ๔ ຮຽນຈົບສາດຕະສິນການຍິງທະນູ ແລະມີພະລະກຳລັງແຮງເທົ່າຊ້າງ ๗ ໂຕ ເດີນທາງຈາກເມືອງຕັກກະສີລາມາຍັງເມືອງກາສີ. ເມື່ອມາເຖິງເມືອງກາສີແລ້ວ ກໍເຂົ້າໄປຍັງປາສາດທີ່ພະນາງອຸດສາພິມມະເທວະທິດາ ປະທັບຢູ່ ໃນຂະນັ້ນ ກໍໄດ້ເຫັນພະຍາບາຣິດຢືນຢູ່ໃກ້ກັບປາສາດຫຼັງນັ້ນ. ທັງ ๔ ກຸມມານຈຶ່ງໄດ້ສູ້ຮົບກັບພະຍາບາຣິດ ແຕ່ກໍຖືກພະຍາບາຣິດປາບຈົນພ່າຍແພ້ແລະສະລົບໄປທັງໝົດ. ພະຍາ

ບາຣິດເຫັນແລ້ວກໍເກີດຄວາມສົງສານ ຈຶ່ງໄດ້ນຳເອົານ້ຳທິບພະມົນມາທົດສົງໃຫ້ ๔ ກຸມມານນັ້ນຟື້ນຄືນມາ. ເມື່ອທັງ ๔ ກຸມມານຟື້ນຂຶ້ນມາແລ້ວ ກໍໄດ້ນຳເອົາຂ່າວສານນັ້ນໄປບອກແກ່ພະຍາພານພົມມະທັດວ່າ ພະຍາບາຣິດນັ້ນມີພະລະກຳລັງແຮງແລະມີເຕຊະອານຸພາບເປັນອັນມາກ.

At that time, there were four men: Khun Keo, Khun Chak, Khun Lek, and Khun Phet. They finished the art of archery and were as strong as the strength of all seven elephants. They travelled from Takkasila to Kasi. Having arrived in Kasi, they entered the castle of Princess Usābrahmadevadhitā and saw King Parot standing near the castle. They fought against King Parot but were defeated and fainted. King Parot felt pity for them and poured holy water on them to draw their consciousness back. When they recovered, they went back and reported King Phan Brahmadata that King Parot had great power and might.

Colophon: ลาบที ๔๗ ໜ้า ๑: ມູນລະສັດທາ (ลิมเดัด)ท้ำฝ่ายหน้า.

Folio 26 on the recto side: The king who lives in the front golden palace wass the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸสาบาธิด (ผูภา ๗, มัด ๘)*
Usabarot (*Phuk* 7, *mat* 2)
Usabarot (Fascicle 7, bundle 2)

EAP1398_VMS_1_0992

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ในภาลละนั้น พะนางอุดสาพิมมะเทอะทิดาได้หิงธัมพะยาบาธิด จึ่งให้พะยาบาธิดมาปะทับ ยู่นำกันในปาสาดแห่งเมืองภาสิ. แต่พะยาพานพิมมะทัดบ่มักพะยาบาธิด แต่ก็ต้องจำยอม เนื่องจากลูกสาวของตินหิงธัมกับพะยาบาธิดแล้ว. พะยาพานพิมมะทัด จึ่งจัดพิทิอะพิเสกสิมลิดให้พะนางอุดสาพิมมะเทอะทิดากับพะยาบาธิดตามพะธาชะปะเพนิ. เมื่อเถิงยามค่ำ ดิน ในขะนะที่พะยาบาธิดกำลังบันทิมยู่นั้น ยักกุมพันได้เมละมิดดอกเห้ากดอกทองสองชั้นอ้อมพะยาบาธิด. เมื่อพะยาบาธิดตื่นขึ้นมาเห็นตินเองยู่ในดอก ก็ตกพะไท. พะยาพานพิมมะทัดก็คิดว่า พะยาบาธิดนั้นได้ยู่ในดอกถึงจะพิด

ລິດອານຸພາບ ຈຶ່ງສັ່ງໃຫ້ເສນາເອົາຫະນູໄປຍິງພະຍາບາຣິດ ແຕ່ເສນາເຫລົ່ານັ້ນກໍບໍ່ສາມາດສູ້ກັບພະຍາບາຣິດໄດ້.

At that time, Princess Usābrahmadevadhitā fell in love with King Parot and let him stay in the castle of Kasi. Even though her father, King Phan Brahmadata, did not like him, he got along with his daughter because she loved him. King Phan Brahmadata therefore traditionally hosted a wedding ceremony for his daughter. At night, while King Parot was sleeping, a giant or Kumbhaṇḍa created an iron stall and a golden stall keeping King Parot in. King Parot woke up and was shocked by seeing himself in the stalls. King Phan Brahmadata considered the power of King Parot getting worsened by staying in the stalls, he therefore had his ministers shoot him with arrows but they failed to defeat him.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๗, ມັດ ๘)*
Usabarot (*Phuk* 8, *mat* 2)
Usabarot (Fascicle 8, bundle 2)

EAP1398_VMS_1_0993

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະຍາຂຶດຕະຣາດແລະພະຍາພິມມະສານ ຜູ້ເປັນປູ່ແລະເປັນພໍ່ຂອງພະຍາບາຣິດ ຊົງຊາບວ່າພະຍາບາຣິດຖືຈັບ ຈຶ່ງໄດ້ຍົກທັບໄປເມືອງກາສີ. ເມື່ອພະຍາພານພິມມະທັດແຫ່ງເມືອງກາສີຊົງຊາບ ຈຶ່ງມອບໝາຍໃຫ້ອໍາມາດ ๔ ຄົນ ປະກອບດ້ວຍ ຂຸນຍີ່, ຂຸນຂົງແສນຄໍາ, ຂຸນບົວຈັກ ແລະຂຸນພິມານ ນໍາທັບອອກໄປສູ້ຣົບ ແຕ່ກໍໄດ້ຮັບຄວາມພ່າຍແພ້ໄປ. ພະຍາຂຶດຕະຣາດຈຶ່ງໄດ້ນໍາເອົາພະຍາບາຣິດ ຊຶ່ງເປັນຫຼານ ພ້ອມດ້ວຍນາງອຸດສາກັບຄືນໄປຍັງເມືອງທະວາລີ.

When King Khüttarat and King Phimmasan, the grandfather and the father of King Parot, knew that King Parot had been arrested, they led their troops to Kasi. King Phan Brahmadata of Kasi knew of the troops and had his four officers: Khun Nyi, Khun Khong Phaen Kham, Khun Buachak, and Khun Phiman, head his troops to fight against the enemies but they failed. King

Khüttarat thus brought King Parot, his grandson, and Princess Usābrahmadevadhitā back to Thavali.

Colophon: ลาบที ๑ ໜ้า ๑: มูนละสัดทา สิมเด้ดหໍ่ตำฝ่ายหน้า.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ผูภา ๙, มัด ๘)*
Usabarot (*Phuk* 9, *mat* 2)
Usabarot (Fascicle 9, bundle 2)

EAP1398_VMS_1_0994

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫลังจาภะยาบาริดและบาๆอุดสาได้สะเด้ดไปยู่ในเมืองทะอาลิแล้อ เจ้ามุงพานพะเสดถาะอองบาๆอุดสาได้ท่าอกับพะยาพานพิมมะทัด พะบิดาอ่า เธิาถอนเอิาเถื่องๆบันบาภานไปใท้พะยาฮึดตะธาด เพื่อสานสำพันทะไมตี กำจะเป้นภานดี เมื่อพะยาพานพิมมะทัดได้ยินเซ่นนั้น กำเกิดถอามโมโท ญงดแถ้น จิ่งได้ปะภาดอ่าจะฆ้าเจ้ามุงพาน. เมื่อเจ้ามุงพานได้ยิน กำสะดุ้งตืกใจ จิ่งพาพะบาๆสีธิอับบา พะมะเทสิ พ้อมด้อยเฮี้าของเงินคำ และช้างม้าทังหลาย สะเด้ดหนีออกจากพะธาฉะอังแห่งเมืองกาสีแล้อ ไปหาบาๆอุดสาในเมืองทะอาลิ.

After King Parot and Princess Usābrahmadevadhitā left for Thawali, Prince Nungphan, the brother of Usābrahmadevadhitā, suggested his father, King Phan Brahmadata, that they pay tribute to King Khettarat for friendship. King Phan Brahmadata became angry and said that he would kill Prince Nungphan. The prince was frightened, thereby escaping Kasi with his wife, Sirivanna, his belongings: silver and gold, his elephants, and his horses and heading to Usābrahmadevadhitā in Thavali.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๑๐, ມັດ ๘)*
Usabarot (*Phuk* 10, *mat* 2)
Usabarot (Fascicle 10, bundle 2)

EAP1398_VMS_1_0995

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໃນການຕໍ່ມາ ພະຍາຂຶດຕະຣາດ, ພະຍາບາຣິດແລະເຈົ້າຂຸນໄທ ພ້ອມດ້ວຍພະຍາທັງຫລາຍໄດ້ຍົກກຳລັງພົນ ๑๘๗ ກອງພົນ ໄປເມືອງກາສີ ເພື່ອສູ້ຣົບກັບພະຍາພານພົມມະທັດອີກຄັ້ງໜຶ່ງ. ເມື່ອໄປເຖິງເມືອງກາສີ ກໍພົບວ່າພະຍາພານພົມມະທັດມີກຳລັງພົນພຽງ ๘ ກອງພົນເທົ່ານັ້ນ ທັງສອງຝ່າຍໄດ້ເປີດສາກສູ້ຣົບກັນດ້ວຍການຍິງທະນູ ແລະໃຊ້ດາບຟັນກັນຢ່າງດຸເດືອດແລະໜັກໜ່ວງ ເປັນເວລາຫຼາຍວັນ. ໃນທີ່ສຸດ ພະຍາພານພົມມະທັດກໍຖືຂ້າຕາຍໃນສະໜາມຣົບ ເສນາອຳມາດຈຶ່ງໄດ້ນຳຮ່າງຂອງພະອົງໄປເກັບໄວ້ໃນປາສາດ. ສ່ວນພະນາງສີຣິຊາເທວີ, ພະນາງການຈະນາເທວີ ແລະນາງສະໜົມທັງຫລາຍ ເມື່ອໄດ້ເຫັນພະຍາພານພົມມະທັດຖືກຂ້າຕາຍກໍເກີດຄວາມໂສກເສົ້າເສຍໃຈ ໄດ້ແຕ່ຮ້ອງໄຫ້ໄປມາ.

Later, King Khüttarat, King Parot, and Khunthai, together with other ministers led 123 troops to Kasi to fight against King Phan Brahmadata again. Having arrived in Kasi, they found out that King Phan Brahmadata had only two troops. The battle began with archery and swords and strongly continued for several days. Eventually, King Phan Brahmadata was killed in the battlefield. His troops took his body back to the castle. Queen Sirisa, Queen Kanchana, and other concubines lamented for his death.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ມູນລະສັດທາ ສິມເດັດຫໍຄຳຝ່າຍໜ້າ.
Folio 6 on the recto side: The king who lives in the front golden palace was the sponsor.
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກຕົ້ນ, ມັດ ๓)*
Usabarot (*Phuk ton*, *mat* 3)

Usabarot (Fascicle 1, bundle 3)

EAP1398_VMS_1_0996

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫລັງຈາກພະຍາພານພົມມະທັດສະຫວັນຄົດແລ້ວ ພະຍາຂຶດຕະຣາດແຫ່ງເມືອງທະວາລີ ຈຶ່ງມີພະຣາຊະໂອງການແຕ່ງຕັ້ງເຈົ້ານຸງພານໃຫ້ຂຶ້ນຄອງຣາດ ເປັນພະເຈົ້າແຫ່ງເມືອງກາສີແທນພະບິດາ. ພະອົງຊົງມີຈົດໝາຍແລ້ວໃຫ້ພະຍາ ໒ ຕົນ ໄປສົ່ງໃຫ້ແກ່ອຳມາດແຫ່ງເມືອງກາສີອ່ານ ເມື່ອອຳມາດເຫລົ່ານັ້ນໄດ້ອ່ານ ກໍເກີດຄວາມຢ້ານຕໍ່ພະຍາຂຶດຕະຣາດ ຈຶ່ງນ້ອມຮັບພະຣາຊະໂອງການນັ້ນແຕ່ໂດຍດີ ແລະໄດ້ກະກຽມຂະບວນຊ້າງ, ມ້າ, ຂັນເງິນ, ຂັນຄຳ ພ້ອມດ້ວຍພະນາງການຈະນາເທວີ ແລະ ນາງສະໜົມ ທັງຫລາຍ ໑໒,ooo ນາງ ເດີນທາງໄປຍັງເມືອງທະວາລີ ແລ້ວອັນເຊີນເຈົ້ານຸງພານ ໄປ ສະເຫວີຍຣາຊະສົມບັດເປັນເຈົ້າເມືອງກາສີ.

After the death of King Phan Brahmadata, King Khüttarat of Thavali appointed Prince Nungphan to the throne in replacement of his father. He wrote a letter and had six ministers send it to the ministers of Kasi. When they read the letter, they were frightened of the king's power. They therefore obeyed the royal decree and prepared a procession of elephants, horses, and offerings in silver and golden bowls, travelling to Thavali kingdom together with Queen Kanchana and other 16,000 concubines to invite Prince Nungphan to be the king of Kasi.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๔, ມັດ ๓)*
Usabarot (*Phuk* 2, *mat* 3)
Usabarot (Fascicle 1, bundle 3)

EAP1398_VMS_1_0997

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາພິມມະສານແຫ່ງເມືອງທະວາລີ ໄດ້ຈັດພິທີອະພິເສກສົມລິດໃຫ້ພະນາງອຸດສາເທວະທິດາ ແລະພະນາງສັງກາເທວະທິດາກັບພະຍາບາຣິດ ພະອົງສົ່ງເສນາອຳມາດໄປອັນເຊີນພະຍາຂຶດຕະ ຣາດແລະ ພະນາງສຸດທະນີ ພະບິດາແລະພະມານດາ ທີ່ໄປປະທັບຢູ່ທີ່ເມືອງອຸດຕະຣະປັນຈາລະ ນະຄອນ ພ້ອມທັງເຊີນພະຍາທັງຫຼາຍຮ້ອຍເອັດຫົວເມືອງ ແລະພະຍາດຕົວິງ ມາຮ່ວມງານອະພິເສກ ສົມລິດໃນຄັ້ງນີ້ ໃຊ້ເວລາຄົບງັ້ນມ່ວນຊື່ນຄົບ ๗ ວັນ.

King Phimmasan of of Thavali hosted a wedding ceremony for Usābrahmadevadhitā, Sangkābrahmadevadhitā, and King Parot. The king had his envoys invite King Khüttarat and Queen Sutthani, his parents who lived in Uttarapanchala kingdom, the rulers of 101 towns, and their relatives to join the ceremony that took seven days and was fun.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๓, ມັດ ๓)*
Usabarot (*Phuk* 3, *mat* 3)
Usabarot (Fascicle 3, bundle 3)

EAP1398_VMS_1_0998

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະຍານຸງພານພິມມະທັດ ໄດ້ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງກາສີແລ້ວ ພະອົງໄດ້ສະເດັດໄປຢ້ຽມຢາມພະຍາພິມມະສານແລະພະນາງເທບພະມາລີເທວີ ທີ່ເມືອງທະວາລີ ພ້ອມກັບຖວາຍເຄື່ອງຣາຊະບັນນາການ ແລະຊັບສົມບັດ ເຂົ້າຂອງຕ່າງໆ ຈຳນວນ ໑໘ ໂກດ. ໃນຄັ້ງນັ້ນ ພະຍານຸງພານພິມມະທັດ ໄດ້ທອດພະເນດເຫັນພະນາງສີຣິປະທຸມມາຣາຊະທິດາ ພະທິດາຂອງພະຍາພິມມະສານ ຜູ້ມີຮູບໂສມທະໂນມພັນອັນງົດງາມດຸດດັ່ງນາງຟ້າ ກໍມີພະໄທປະຕິພັດຫລົງຮັກພະນາງ ແລະພະນາງກໍມີໃຈໃຫ້ແກ່ພະຍານຸງພານພິມມະທັດເຊັ່ນກັນ ທັງສອງຈຶ່ງໄດ້ຜູກສຳພັນຊຶ່ງກັນແລະກັນ. ຕໍ່ມາ ພະຍາພິມມະສານຈຶ່ງໄດ້ຈັດພິທີອະພິເສກສົມລົດພະນາງສີຣິປະທຸມມານຣາຊະທິດາກັບພະຍານຸງພານພິມມະທັດ.

When King Nungphan became the king of Kasi, he visited King Phimmasan and Queen Thepphamali in Thavali. He offered royal gifts and possessions that were the total amount of eighteen *koṭi*. King Nungphan saw Princess Siripathumma, the daughter of King Phimmasan who was as beautiful as an angel, he fell in love with her. She also fell in love with him. They had a relationship. Later, King Phimmasan hosted a wedding ceremony for them.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸສາບາຣິດ (ຜູກ ๔, ມັດ ๓)*
Usabarot (*Phuk* 4, *mat* 3)
Usabarot (Fascicle 4, bundle 3)

EAP1398_VMS_1_0999

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອິນໄດ້ພິຈາລະນາເຫັນວ່າ ພະນາງສີຣິປະທຸມມານັ້ນ ມີຊາດກຳເນີດອັນເປັນທິບ ບໍ່ອາດຈະຕັ້ງຄັນໄດ້. ດັ່ງນັ້ນ ຈະບໍ່ມີທາຍາດສືບຣາຊະສົມບັດ ຈຶ່ງໄດ້ປະທານບຸດຜູ້ໜຶ່ງໃຫ້ແກ່ພະນາງສີຣິປະທຸມມາແລະພະຍານຸງພານພິມມະທັດ. ພະຍາອິນໄດ້ສິ່ງທິບພະຊາເທວະບຸດຈຸຕິລົງມາ ເນລະມິດຕົນເປັນບຸດຢູ່ຂ້າງທີ່ນອນຂອງພະນາງສີຣິປະທຸມມາເທວີ. ພະນາງຈຶ່ງບອກແກ່ພະຍານຸງພານພິມມະທັດຊິ່ງຊາບວ່າ ພະຍາອິນໄດ້ເອົາລູກທິບມາໃຫ້ເຮົາ. ພະຍາກໍຊົມຊື່ນຍິນດີເປັນຢ່າງຍິ່ງ ຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ທິບພະຊາພິມມະທັດ.

God Indra considered the divine birth of Princess Siripathumma that caused unability to get pregnancy and to have a successor. He therefore gave her a son by having Thipphasa, a deity, transform himself into a male baby sleeping next to her bed.
She then told her husband, King Nungphan, that God Indra had given them a divine son. The king was so happy and named the son Thipphasa Phommathat.

Colophon: ลาบที ๘๗ ໜ้า ๘: มูนละสัดทา สิมเด๊ดห้ำฝ่ายข้า.

Folio 26 on the verso side: The king who lives in the front golden palace is the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອุสาบาธิด (ผูก ๕, มัด ๓)*
Usabarot (*Phuk* 5, *mat* 3)
Usabarot (Fascicle 5, bundle 3)

EAP1398_VMS_1_1000

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: พะอัทถะมะเทสิขอๆพะยาบาธิด พะนามอ่า พะบาๆทิบพะมาลิกา ได้ปะสูดพะโอลิดและพะทิดา ได้แก่ เจ้ามะทิสะธาชะกุมมานและพะบาๆมาลิกาเทอะกุมมานสิ. ต่มา พะยาบาธิด จัดพิทิสิมลิดให้แก่เจ้ามะทิสะธากับพะบาๆทิบพะชา พะทิดาขอๆพะบาๆสิธิปะทุมมา. ส่วนพะยานุๆพานพิมมะทัดและพะบาๆสิธิปะทุมมา ทำจัดพิทิอะพิเสกสิมลิดเจ้าทิบพะชาพิมมะทัด กับบาๆมาลิกาเทอะกุมมาสิ พะทิดาขอๆพะยาบาธิด.

King Parot's wife, Queen Thippamalika, gave birth to a son and a daughter: Prince Mahisa and Princess Malikādeva. Later, King Parot hosted a wedding ceremony for Prince Mahisara and Princess Thipphasa, the daughter of Queen Siripathumma. King Nungphan and Queen Siripathumma hosted a wedding ceremony for their son Prince Thipphasa Phommathat with Princess Malikadeva, the daughter of King Parot.

Colophon: ลาบที ๘๗ ໜ้า ๑: มูนละสัดทา สิมเด๊ดห้ำฝ่ายข้า.

Folio 26 on the recto side: The king who lives in the front golden palace was the sponsor.

Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ໖, ມັດ ໓)*
Usabarot (*Phuk* 6, *mat* 3)
Usabarot (Fascicle 6, bundle 3)

EAP1398_VMS_1_1001

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio is torn on the left end.

Description: ພະຍາຂຶດຕະຣາດ ຊົງສະເຫວີຍຣາຊະສົມບັດໃນເມືອງອຸດຕະຣະປັນຈາລະນະຄອນດ້ວຍຫລັກທິດ ສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະຮັກສາສິນ ๕, ສິນ ๗ ເປັນນິດ ຈົນມີພະຊົນມາຍຸໄດ້ ๙,๗๐๐,๐๐๐ ປີ ຈຶ່ງສະຫວັນນະຄົດ ແລ້ວໄປເກີດເປັນນາຣາຍະພົມຢູ່ເທິງສະຫວັນຊັ້ນຟ້າ ສະເຫວີຍທິບພະຊົມບັດ ມີອາຍຸຍືນໄດ້ ๗๕,๐๐๐ ກັບ. ພະຍາພົມມະສານ, ພະຍາບາຣິດ, ເຈົ້າຂຸນໄທ, ພະຍານຸງພານພົມມະທັດ, ພະມະເຫສີທັ້ງຫລາຍ ພະຍາດຕິວົງແລະທ້າວພະຍາທັ້ງຫຼາຍ ກໍພ້ອມໃຈກັນມາຮ່ວມໄຫວ້ ອາໄລພະຍາຂຶດຕະຣາດ. ພະສົບຂອງພະອົງ ໄດ້ປະທັບຢູ່ໃນທີບຄຳອັນວິຈິດແລະງົດງາມ ປະດັບດ້ວຍແກ້ວ, ເງິນ, ຄຳ ຕັ້ງຢູ່ໃນປາສາດ. ຫຼັງຈາກນັ້ນ ພວກເສນາອຳມາດກໍໄດ້ອະພິເສກພະຍາພົມມະສານຂຶ້ນຄອງຣາດແທນພະບິດາ ແລະອະພິເສກພະຍາບາຣິດໃຫ້ຂຶ້ນສະເຫວີຍຣາຊະສົມບັດໃນເມືອງທະວາລີ.

King Khüttarat ruled Uttarapanyala with the Ten Royal Virtues and regularly observed the Five Precepts and the Eight Precepts until he passed away at the age of 9,800,000. He was reborn as Naranya Brahma in heaven and lived there for 85,000 *kappa* (eon). King Phimmasan, King Parot, Khunthai, King Nungphan Phommathat, consorts, and royal relatives assembled to present condolences to King Khüttarat. In the castle his body was kept in a fine golden coffin decorated with crystal, silver, and gold. Thereafter, King Phimmasan was promoted to the throne as the king of Uttarapanchala. King Parot ascended to the throne as the king of Thavali.

Colophon: ລານທີ ๑ ໜ້າ ๑: ມູນລະສັດທາ ສົມເດັດຫໍຄຳຝ່າຍໜ້າ.

Folio 1 on the recto side: The king who lives in the front golden palace was the sponsor.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace
Titles: *ອຸສາບາຣິດ (ຜູກ ๗, ມັດ ๓)*
Usabarot (*Phuk* 7, *mat* 3)
Usabarot (Fascicle 7, bundle 3)

EAP1398_VMS_1_1002

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າ ໃຫ້ຫລີກລ່ຽງການປະພຶດຊົ່ວທັງປວງ ແລະໝັ່ນປະກອບແຕ່ກຳດີມີການໃຫ້ທານ, ຮັກສາສີນ, ແລະເມດຕາພາວະນາ ເຊິ່ງທຳທັງ ๓ ປະການນີ້ ເປັນຮາກແກ້ວຂອງຄວາມເປັນມະນຸດ ແລະເປັນຮາກເຫງົ້າຂອງພະສາສະໜາ.

The text is on teachings of the Buddha about avoiding bad actions, regularly doing good actions: alms-giving, precept observance, and meditation. These three practices are best conditions to be a human and are the origin of Buddhism.
Colophon: ลานที่ ๑ ໜ้า ๑: สาทุผิอ บ้านป่าขาม ส้าๆ *ຄุฐุทำ*.

Folio 1 on the recto side: Sathu Phiu from Ban Pa Kham was the sponsor of this manuscript [entitled] *Kurutham*.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Phiu from Ban Pa Kham
Titles: *ຄุลูทำมะ*
Khuluthamma
Garudhamma

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄຳສຸພາສິດພື້ນເມືອງລາວ ທີ່ມີຮາກຖານມາຈາກຄຳສອນຂອງພຸດທະສາສະໜາ ກ່ຽວກັບການກະທຳ ໃນທາງທີ່ຖືກຕ້ອງ. ຄຳສຸພາສິດນີ້ ເປັນປະໂຫຍກສັ້ນ ແຕ່ມີຄວາມໝາຍ, ຄ້ອງຈອງ, ປະທັບໃຈ ແລະເລິກເຊິ່ງ. ຕົວຢ່າງເຊັ່ນ: "ໄວປາກເສຍສິນ ໄວຕີນຕົກຕຶ້ນໄມ້" ໝາຍເຖິງ ເວົ້າຫຼືກະທຳອັນໃດ ບໍ່ລະມັດລະວັງ ຍ່ອມເກີດຄວາມເສຍຫາຍ.

The text is on Lao traditional proverbs that originated from the Buddha's Teachings concerning proper actions. These proverbs are short but meaningful, rhymed, impressive, and profound: *Vai pak sia sin vai tin tok ton mai*, meaning "careless speech and actions can cause damages."

Colophon: ลาบที ๓ ขึ้า ๔: จุบละสังกาดธาฉะได้ ๑๘๗๑ ตือ ปีกัดใส้ เดือน ๔ ขึ้นค่ำ ๑ อัน ๗ มื้กัด เธิ้า ธิดจะบาแล้วอยามกองแลง ໝายมิ ทิดทา สาวเธือน บ้านปิ่งหวาน มิสัดทาเป็นอันยิ่งๆ จิ่งได้พ้อมกับบุดตีบุดตา ยาติกาอิงสาสู่ถิน จิ่งโมทะนานำพ่แม่ ได้เจตะบาส้างทำมะ*ยอดคำสอน* ผูกนี้ ไว้กับสาสะໜาพะโถตะมะเจ้ิา ตาบต่ำเท้ิา ๕๐๐๐ อัดสา ขໍให้ข้าพะเจ้ิา ได้ดั่งคำมักคำปาดถะໜา แด่ก็ขໍ้าเท้ิน ขໍให้ข้าพะเจ้ิาทัง ๘ ได้เข้ิาสู่อ่างแก้ว ซื่อ่า ม̀ะหา นิธะพานเป็นที่แล้อ ย่าถาดแถ้อดั่งคำมักคำปาดถะໜา แด่ก็ขໍ้าเท้ิน สุดทิมัง อัดตะ เม หา มัง นิบพามัง ปะธะ มัง สุกขัง นิดจัง ทุอัง ทุอัง. ขะน้อย ทิดทา หาจิธุมขุม ขะน้อยเมิ ย่าเอ้ิาขอัน.

Folio 3 on the verso side: In Chunlasangkatrasa (CS) 1291, a *kat sai* year, on the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kat hao* day,[192] the writing was accomplished at the time of the sunset drum (13:30– 15:00 o'clock). Thit (ex-monk) Tha and Sao Hüan from Ban Pongvan, together with their children and relatives, had the most ardent religious faith and jointly sponsored this manuscript [entitled] *Nyòt Kham Sòn* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. May we both enter the crystal city which is Nibbāna as wished. *Sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (May the alms that I have already given be a condition for us to reach Nibbāna which is the greatest bliss certainly). I am Thit (ex-monk) Tha, the scribe. Please do not blame.

Date: CS 1291, a *kat sai* year (28 Feb 1929)

Script(s): Tham Lao

192 1291 Phalguna 1 = Friday, 28 February 1930. This year is indeed a *kat hao* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Tha
Sponsor(s): Thit (ex-monk) Tha and Sao Hüan from Ban Pongvan
Titles: *ยอดคำสอน*

Nyòt Kham Sòn
Peak of the Teachings

EAP1398_VMS_1_1004

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ມະຫານະຮົກ ຕ ຊຸມ ອັນປະກອບດ້ວຍ: ๑. สัญชีวะมะหานะรก, ๘. กาลสุตะมะหานะรก, ๓. สังฆาตะมะหานะรก, ๔. โรรุวะมะหานะรก, ๕. มะหาโรรุวะมะหานะรก, ๖. ตาปะนะมะหานะรก, ๗. มะหาตาปะนะมะหานะรก, ແລະต.อะเวจิมะหานะรก. ມะหา ນะຮົกทัง ต ຊุมนี้ แต่ละชุมจะมี ๔ มุมและมีประตู ๔ ด้าน มีพะยายีมมะลาด ๔ คืบ รักสาประตู ແละมีถวามยาวและเลิกได้ ๑๐๐ โหยด มีกำแพงเพ็ักหนา ได้ ๗ โหยด ลุกเป็น ไฟอยู่ตะหลอดเวลา.

The text is on the eight great hells: *Sañjīva*, *Kālasutta*, *Saṅghāta*, *Roruva*, *Mahāroruva*, *Tāpana*, *Mahātāpana*, and *Avici*. Each of these eight hells has four corners, four gates, four guards, the length of 100 yards, the depth of 1000 yards, and flaming iron walls of nine yards in thickness.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *นิธิยะกะถา มะหาวิบาก*

Niriya Katha Mahavibak
Niriya Gāthā Mahavipāka

EAP1398_VMS_1_1005

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio has a stain.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ກາມຈຳແນກປະເພດຂອງກຳຕ່າງໆ ເຊິ່ງກຳແຕ່ລະຢ່າງນັ້ນຈະໃຫ້ຜົນແຕກຕ່າງກັນ. ກຳ ๓ ຢ່າງ ປະກອບດ້ວຍ: ๑. ກາຍະກຳ ຄື ກາມກະທຳກຳດ້ວຍກາຍ, ๘. ວະຈີກຳ ຄື ກາມກະທຳທາງວາຈາ ແລະ ๓. ມະໂນກຳ ຄື ທຳກຳທາງໃຈ. ຈຳແນກຕາມລຳດັບກາມໃຫ້ຜົນຂອງກຳ ๔ ຢ່າງ ຄື ๑.ຄະຣຸກຳ ຄື ກຳໜັກ ເຊັ່ນ ອະນັນຕະຣິຍะกำ ຈັດເປັນກຳທີ່ໜັກທີ່ສຸດ ໃຫ້ຜົນໄວແລະແຮງ, ๘. ພะหุละกำ ຫຼື ອาจิณนะกำ ຄືกำที่กะทำเป็นปะจำจินเคียชิน ให้ผิมธอๆจากคะรุกำ, ๓. อาสันนะกำ ຄื กำที่กะทำใก้จะตาย, และ ๔. กะตัดตากำ ห กะตัดตากำอาปะนะกำ ຄื กำ ฮื่นที่เคียทำไว้ก่อนแล้อ เป็นกำทั้งฝ่ายดีและฝ่ายบ่ดีที่ทำไปโดยบ่ได้ตั้งใจ.

The text is on categories of actions (*kamma*) that cause different results. There are three types of actions: Kāyakamma (body actions), Vacīkamma (verbal actions), and Manokamma (mental actions). Kamma can be categorized into four kinds of results: (1) *Garukamma* (actions with most severe results) is an action that gives quick and severe results, such as *anantariyakamma*; (2) *Bahulakamma* or *Āciṇakamma* is a regular action that gives less quick and strong results than *Garukamma*; (3) *Āsaṇṇakamma* is an action committed soon before death; (4) *Katattākamma* or *Katattāvāpanakamma* is an unintentionally committed action.

Colophon: None
Date: 1945
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *เพ็ดใบหิน (ผูกาติ้บ)*
Phet Nai Hin (*Phuk* ton)
A Diamond in the Stone (Fascicle1)

EAP1398_VMS_1_1006

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງພະນິບພານ. ນິບພານ ໝາຍເຖິງ ຄວາມດັບ ຄື ສະພາວະທີ່ດັບກິເລດແລະກອງທຸກ ສະພາວະ ๔ ປະການຄື: ສະອຸປາທິເສສະນິບພານ ໝາຍເຖິງ ຜູ້ບັນລຸອໍຣະຫັນແຕ່ຍັງຄົງຂັນ ๕ ຢູ່ ຄື ຍັງດຳລົງຊີບຢູ່ແລະຍັງຕ້ອງພົບກັບສິ່ງທີ່ເປັນໂລກະທຳ. ອະນຸປາທິເສສະນິບພານ ໝາຍເຖິງ ຜູ້ບັນລຸ ອໍຣະຫັນທີ່ດຳລົງຊີບຈົນເຖິງວັນນິບພານແລະຂັນ ๕ ດັບສະນິດແລ້ວ.

The text is on Nibbāna. Nibbāna is the state of complete cessation of defilements and suffering. There are two types of the Nibbāna state: *Saupādisesa-nibbāna* (having attainedNibbāna but still living in the world with the Five Aggregates) and *Anupādisesa-nibbāna* (having attained Nibbāna without any remainder of physical existence).

Colophon: None
Date: 1945
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເພັດໃນຫີນ (ຜູກ໓ ๘)*
Phet Nai Hin (*Phuk* 2)
A Diamond in the Stone (Fascicle 2)

EAP1398_VMS_1_1007

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios have stains.

Description: ເນື້ອໃນກ່າວເຖິງ ພະຂິນາສະວະກະອໍລະຫັນ ໝາຍເຖິງ ພະອໍລະຫັນທັງຫລາຍ ເປັນຜູ້ພົ້ນແລ້ວຈາກ ບຸນ ແລະບາບທັງປວງ ຄື ຜູ້ມີອາສະວະສິ້ນແລ້ວ, ໄດ້ກຳຈັດອາສະວະ ຄື ກິເລດທີ່ໝົກໝຸ່ນຢູ່ໃນຈິດ ໄດ້ແລ້ວຢ່າງສິ້ນເຊີງ ຊຶ່ງບໍ່ສາມາດກັບມາເກີດທຳອັນຕະລາຍໃຫ້ແກ່ຈິດໄດ້ອີກຕໍ່ໄປ. ອາສະວະ ກິເລດ ๔ ຢ່າງ ໄດ້ແກ່:

๑. ກາມາສະວະ: ອາສະວະຄື ກາມ,

๘. ພະວາສະວະ: ອາສະວະຄື ພົບ,

๓. ທິດຖາສະວະ: ອາສະວະຄື ທິດຖິ,

๔. ອะວິຊາສະວະ: ອາສະວະຄື ອະວິດຊາ.

The text is on Arahants (Noble One), namely, those who are free from meritful and sinful acts and those who completely extinguished all defilements that are able to harm one's mind. There are four types of defilements or *āsava*:
1. *Kāmāsava*: canker of sense-desire
2. *Bhavāsava*: canker of becoming
3. *Diṭṭhāsava*: canker of view
3. *Avijjāsava*: canker of ignorance.

Colophon: ลานที ๘๏ ໜ້າ ๑: พุดทะสังกาดธาฉะได้ ๘๔๗๒ ติว ปีธับเธิ้า เดือน ๗ แธม ๑๐ ถ่ำ อัน ๏ ยามเช้ำ ໝายมิ จานมัง บ้านป่าไผ่ เป้นสัดทา ทังธิกิดตา กับทังบุดตะนัดตา พ้อมกันชู่ ถิน จิ่งได้มาส้าง *เพ็ดในหิน* มิ ๏ ผูกนี้ ไอ้กับสาสะพาพะโถตะมะเจ้ำ ตาบต่เท้ำ ๕๐๐๐ อัดสา ขໍให้ผะละบุนทำมะอันนี้ จิ่งเป้นอุปะนิดไสนำไปเถิงแม่เถ้ำและถูบาอาจานผู้มินามชื่อ่า สาวอันนา และจานบุดดิ อันดับจิดไปสู่โลกหน้า ฯลฯ อ่าข้าเจ้าทัง ๘ นี้ได้ไป ผูกด้อยกำและเอนย่างใดย่าง ๑ กำดิ ขໍให้นาบุนทำมะอันนี้ จิ่งไปตุ้มปิกยิกออกจากบ่อน ธ้าย ย้ายไปสู่บ่อนดิ แด่กำข้าเท้ิน ส่อนติอของข้าเป้นผู้ธิดจะนา ขໍให้ได้เถิงอໍธะทันตาผิน ละยาน ขໍให้ได้พิบอาจานผู้ปะเสิด คื พะพุดทะเจ้ำ สั่งสัดตัดกิเลด เข้ำสู่วางแก้ว ยอดนิธะพาน กำข้าเท้ิน นิดจัง นิบพานัง ปะธะมัง สุกาขัง.

Folio 23 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the tenth waning-moon day of the seventh lunar month, the third day of the week (Tuesday),[193] [the writing was accomplished] in the morning. Chan (ex-monk) Mang from Ban Pa Phai, the scribe, jointly sponsored this manuscript [entitled] *Phetnaihin*, three fascicles, with his children and grandchildren to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my grandmother and my teacher: Sao Vanna and Chan (ex-monk) Buddi, who passed away to the other world. If both of them have been bound by any bad deed or revenge, may the results of this merit lead them to escape unhappy places and enter a happy place. May I, the scribe, attain Enlightenment. May I meet the great teacher or the Buddha who is free from defilements and entered the crystal city or Nibbāna. *Niccaṃ nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1291, a *kat sai* year (4 July 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Mang from Ban Pa Phai
Sponsor(s): Chan (ex-monk) Mang from Ban Pa Phai, his children and grandchildren
Titles: *เพ็ดในหิน (ผูกถ้อน ๘)*
Phet Nai Hin (*Phuk* 2)
A Diamond in the Stone (Fascicle 2)

193 1307 Jyestha 25 = Tuesday, 5 June 1945.

EAP1398_VMS_1_1008

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and stained.

Description: ເນື້ອໃນກ່າວເຖິງ ບຸບພະກຳຂອງເຜດຕົນໜຶ່ງ ທີ່ມີຮູບຮ່າງເປັນກະດູກ. ວັນໜຶ່ງ ໃນຂະນະພະລັກຂະນະແລະພະມະຫາໂມກຄັນລານະລົງຈາກດອຍຄິດຊະກູດ ເມືອງຣາຊະຄຶ ເພື່ອອອກບິນທະບາດ ພະມະຫາໂມກຄັນລານະໄດ້ເຫັນຜີເຜດຕົນໜຶ່ງມີຮູບຮ່າງເປັນກະດູກ. ຫລັງຈາກບິນທະບາດແລ້ວ ທ່ານທັງສອງໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນລາຍໆງານໃຫ້ພະພຸດທະອົງຊາບ, ພະພຸດທະເຈົ້າຈຶ່ງຕັດເທສະໜາເລື່ອງບຸບພະກຳຂອງຜີເຜດຕົນນັ້ນ.

The text is on previous deeds of a *peta* (hungry ghost) whose body was only a skeleton. One day, while Monk Lakkhana and Monk Moggallāna were descending the Gijjhakuta Mount in Rajakshu for an alms-collecting walk, Monk Moggallāna saw a hungry ghost whose body was only a skeleton. After the alms-collecting walk, they visited the Buddha and reported him about the hungry ghost. The Buddha then gave a story on the previous deed of the ghost.

Colophon: None
Date: 1931
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາວິບາກຫລວງ (ຜູກ ๑๐)*
Mahavibak Luang (*Phuk* 10)
Great Consequence (Fascicle 10)

EAP1398_VMS_1_1009

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and stained.

Description: ໃນສະໄໝໜຶ່ງ ພະຍາສັດທາຕິດສະຣາດປົກຄອງເມືອງອະນຸຣາທະ. ໃນຄັ້ງນັ້ນ ມີພິກຂຸອີງໜຶ່ງໄດ້ເຫັນຜີເຜດ ຊຶ່ງເປັນຍາດຕິພີ່ນ້ອງຂອງພະຍາສັດທາຕິດສະຣາດ ດ້ວຍຜົນກຳຈາກການມັກລັກເອົາຊັບສິນຂອງຜູ້ອື່ນ ພ້ອມກັບລັກເອົາເຂົ້າຂອງເຄື່ອງໃຊ້ຂອງພິກຂຸມາເປັນຂອງຕົນ ເມື່ອຕາຍໄປຈຶ່ງໄປເກີດເປັນຜີເຜດ ນຸ່ງຜ້າແຜ່ນເຫຼັກແດງ ຮ້ອນຮົນທໍລະມານ. ເຜດຕົນນັ້ນໄດ້ບອກແກ່ເຈົ້າພິກຂຸວ່າ ຕົນເປັນຍາດຂອງພະຍາສັດທາຕິດສະຣາດ ເມື່ອພິກຂຸອີງນັ້ນໄປບອກແກ່ພະຍາສັດທາຕິດສະຣາດຊົງຊາບ ພະອົງຈຶ່ງໄດ້ທຳບຸນແລ້ວອຸທິດສ່ວນກຸສົນໄປໃຫ້ ເຜດຕົນນັ້ນຈຶ່ງໄດ້ພົ້ນຈາກພາວະອັນເປັນຜີເຜດ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ.

Once upon a time, King Satthatissarat ruled the kingdom of Anuratha. At that time, a monk saw a hungry ghost who had been a relative of the king. Because the relative had often stolen belongings of other people and monks in the previous life, he was reborn as the hungry ghost wearing a hot iron sheet and suffering. The hungry ghost told the monk that he had been a relative of King Satthatissarat. The monk let the king know. The king made merit and transferred the merit o him. Therefore, the ghost was released from the demonic state and reborn as a deity in heaven.

Colophon: ลานที่ ๔๗ ໜ້າ ๔: ธิดจะบาแล้วยามบาย ๓ โมง วัน ๒ สุก เดือน ๖ ขึ้น ๑๕ ค่ำ.

Folio 27 on the verso side: The writing was accomplished at 15:00, on the fifteenth waxing-moon day of the sixth lunar month, the sixth day of the week (Friday).[194]

Date: [BE 2474] (1 May 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມะหาวิบาภหลวง (ผูภา ๑๔)*

Mahavibak Luang (*Phuk* 12)
Great Consequence (Fascicle 12)

EAP1398_VMS_1_1010

Long palm-leaf
One phuk: *fascicle 14*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 1.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

194 1293 Vaisakha 15 = Friday, 1 May 1931.

Description: ພະພຸດທະເຈົ້າຕັດກັບພະອານົນເຖລະເຈົ້າວ່າ ດູລາ ອານົນ ຍັນວ່າ ບຸກຄະລະຜູ້ໃດມີຄວາມຮູ້ ມີພຸມທຳ ສາມາດສະແດງທຳຄຳສອນຂອງພະຕະຖາຄົດໃຫ້ແກ່ຜູ້ອື່ນໄດ້ສະດັບຮັບຟັງ ແລ້ວມີການທຳບຸນໃຫ້ທານ, ຮັກສາສິນ ๕, ສິນ ๗ ແລະສິນ ๑๐ ເປັນນິດ ບຸກຄະລະຜູ້ນັ້ນກໍຈະບໍ່ໄດ້ຕົກນະຮົກ ບໍ່ໄດ້ເປັນເຜດເປັນຜີ. ສ່ວນວ່າບຸກຄະລະຜູ້ໃດມີຄວາມຕະໜີຂີ້ໜຽວ ບໍ່ທຳບຸນໃຫ້ທານ, ບໍ່ຮັກສາສິນ ແລະ ບໍ່ຟັງທຳ ບຸກຄະລະຜູ້ນັ້ນກໍຈະຕ້ອງໄປຕົກນະຮົກ ເປັນຜີເຜດ ໄດ້ຮັບຄວາມທຸກທໍລະມານ.

The Buddha said to Monk Ananda: those who had Buddhist knowledge and were able to explain the Teachings of the Buddha to others, as well as made merit, donated, observed the Five Precepts, the Eight Precepts, and the Ten Precepts would never be reborn in hell or as a hungry ghost. Those who were stingy and ignored merit-making, donation, precept observance, and listening to the Dhamma would be reborn and suffering in hell or as a hungry ghost.

Colophon: ลานที่ ๓๐ ໜ້າ ๑: พุดทะสักกาดธาฉะได้ ๒๔๗๔ ติอ ปี (ร้องมิด) เมิ่งมิด เดือน ๗ ขึ้น ๑๕ ค่ำ อัน ๘ ธิดจะนาแล้วยามกองแลง ໝายมิ เจ้าอิน มานดาเจ้าไชยะอ้วงสา มีใจใสสัดทาเป็นอันยิ่ง จิ่งได้ส้างๆ *ลำมะหาอ๋ิบาหาหลวงๆ* มัดนี้ มิ ๑๔ ผูกนี้ ไว้กับสาสะໜาพะโคตะมะเจ้า เท้ำ ๕ พันพอ้ดสา ขໍให้ผู้ข้าหายสับพะกำเวนแต่อะเนกชาดหลังหังมวน ขໍให้ผู้ข้าได้ดั่งมักคำปาดถะໜาให้ได้เถิงสุก ๓ ปะการ สุกในเมืองดินและเมืองฟ้า และนิธะพานเป็นที่แล้ว ก๋ข้าเหิ้น.

Folio 30 on the recto side: In Buddhist Era (BE) 2474, a (*huang mot*) *moeng mot* year, on the fifteenth waxing-moon day of the seventh lunar month, the second day of the week (Monday),[195] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Chao (Princess) In, the mother of Prince Saiyavongsa, had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Mahavibak Luang*, fourteen fascicles, to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I be released from all demerit deeds of my previous lives. May my wishes and desires be fulfilled. May I reach the three states of happiness: worldly happiness, heavenly happiness, and the greatest bliss which is Nibbāna.

Date: BE 2474, a *huang mot* year (31 May 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (Princess) In, the mother of Prince Saiyavongsa
Titles: *มะหาอ๋ิบาหาหลวงๆ (ผูก ๑๔)*
Mahavibak Luang (*Phuk* 14)
Great Consequence (Fascicle 14)

195 1293 Jyestha 15 = Sunday, 31 May 1931.

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios were damaged by fire at the right end.

Description: ມະນະສິກາໂຣ ເປັນຫຼັກທຳທີ່ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດໄວ້ ໃຫ້ເຮົາຮູ້ຈັກໃຊ້ການຄິດ ການວິເຄາະ ແລະວິຈານຢ່າງຮອບດ້ານ ຊຶ່ງຈະກໍ່ໃຫ້ເກີດປັນຍາຈິນແຕກຊານ ເອີ້ນວ່າ ໂຍນິໂສມະນະສິການ ຄຳວ່າ ໂຍນິໂສ ແປວ່າ ແຍບຄາຍ ແລະຄຳວ່າ ມະນະສິກາໂຣ ແປວ່າ ການກຳນົດໄວ້ໃນໃຈ ດັ່ງນັ້ນ ໂຍນິໂສ ມະນະສິການ ຈຶ່ງໝາຍເຖິງ ການກຳນົດໄວ້ໃນໃຈໂດຍແຍບຄາຍ ຄື ການຄິດທີ່ຖືກຕ້ອງ ລະອຽດຖີ່ຖ້ວນຕາມຄວາມເປັນຈິງ ໃນຜູກນີ້ໄດ້ອະທິບາຍຫຼັກທຳໂດຍຫຍໍ້ ມີທັງໝົດ ๘๑ ຂໍ້.

This text is on *Manasikāro* (attention), the Dhamma that the Buddha taught us to have analytical and critical thinking to develop one's intelligence. This practice is called Yoniso-manasikāra. *Yoniso* means "appropriate;" *manasikāro* means "contemplation." Yoniso-manasikāra is thus defined as an appropriate contemplation, meaning right thoughts, prudential thoughts, and factual toughts. This manuscript contains brief explanations of 81 Dhamma issues.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังฆาด ๑๘๒๘ ตือ ปีกัดสัน เดือน ๑๘ ຂຶ້ນ ๘ ค่ำ อัน ๗ มื้เมี่ยมิด ธิดจะนา แล้อยามกองแลง ໝายมิ สิมเด้ดธาฉะลูอินทะปันยา อัดໜองสะแก้อ ได้มิใจใส สัดทา เป้นอันยิ่ง จิ่งได้สำๆยังพังสี *มะนะสิกาโร* ไว้กับสาสะໜาพะโคดิมเจ๊า ตาบต่เท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหนตุ โน นิดจ้ง ทุอ้ง ปะธะมัง สุกขัง.

Folio 26 on the recto side: In Sangkat (CS) 1282, a *kot san* year, on the fourth waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday), a *moeng mot* day,[196] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Somdet Rasakhru Inthapannya from Vat Nongsakaeo had the most ardent religious faith and sponsored this manuscript [entitled] *Manasikāro* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1282, a *kot san* year (14 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Rasakhru Inthapannya from Vat Nòngsakaeo

196 1282 Karttika 4 = Sunday, 14 November 1920. This day was, however, a *hwai chai* day.

Titles: *ມະນະສິກາໂຣ (ຜູກຕົ້ນ)*
Manasikaro (*Phuk ton*)
Manasikāro (Fascicle 1)

EAP1398_VMS_1_1012

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ສະພາວະທີ່ມະນຸດເກີດມາໃນໂລກນີ້ ບໍ່ສາມາດກຳນົດໄດ້ນັ້ນກໍຄື ທຸກ. ທຸກມີ ๔ ຢ່າງ ປະກອບດ້ວຍ ຊາຕິປິທຸກຂາ ຄື ຄວາມເກີດ ກໍເປັນທຸກ, ຊະຣາປິທຸກຂາ ຄື ຄວາມແກ່ ກໍເປັນທຸກ, ພະຍາທິປິທຸກຂາ ຄື ຄວາມເຈັບໄຂ້ໄດ້ປ່ວຍ ກໍເປັນທຸກ, ແລະມະລະນັງປິທຸກຂັ້ງ ຄື ຄວາມຕາຍ ກໍເປັນທຸກ.

Uncontrollable conditions are suffering (*dukkha*). Suffering includes four types; *Jātipidukkhā* (birth is suffering); *Jarāpidukkhā* (aging is suffering); *Bhayādhipidukkhā* (sickness is suffering); and *Maranaṃ-pidukkhaṃ* (death is suffering).

Colophon: ลาบที ๘๗ ขึ้า ๑: สังกาด ๑๘๒๘ ติอ ปีกิดสัน เดือน ๑๘ ຂึ้น ๔ ค่ำ วัน ๗ มื้เมิ่งมิด ธิดจะบา แล้วยามกองแลง ໝายมิ สิมเด๊ดธาขะคูอิมทะปันยา วัดของสะแก้ว ได้มิใจใสสัดทา เปันอันยิ่ง จิ่งได้ส้างยังขังสี *มะนะสิกาโร* ไว้กับสาสะขาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1282, a *kot san* year, on the fourth waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday), a *moeng mot* day,[197] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Somdet Rasakhru Inthapannya from Vat Nongsakaeo had the most ardent religious faith and sponsored this manuscript [entitled] *Manasikāro* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna.).

Date: CS 1282, a *kot san* year (14 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Rasakhru Inthapannya from Vat Nòngsakaeo

197 1282 Karttika 4 = Sunday, 14 November 1920. This day was, however, a *hwai chai* day.

Titles: *ມະນະສິກາໂຣ (ຜູກ ๘)*
Manasikaro (*Phuk* 2)
Manasikāro (Fascicle 2)

EAP1398_VMS_1_1013

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios were damaged by fire at the left end.

Description: ກ່າວເຖິງ ອະຣິຍະມັກ ມີອີງ ๘ ເຊິ່ງເປັນຂໍ້ປະຕິບັດແຫ່ງຄວາມດັບທຸກ ແລະເປັນຫົນທາງອັນປະເສີດ ຂອງການປະພຶດປະຕິບັດ ເພື່ອເຂົ້າສູ່ພະນິບພານ ມີ ๘ ປະການຄື:

๑. ສໍາມາທິດຖິ: ຄວາມເຫັນຊອບ,

๘. ສໍາມາສັງກັບໂປ: ຄວາມຄິດຊອບ,

๓. ສໍາມາວາຈາ: ວາຈາຊອບ,

๔. ສໍາມາກໍາມັນໂຕ: ການກະທໍາຊອບ,

๕. ສໍາມາອາຊີໂວ: ການລ້ຽງຊີບໂດຍສຸຈະລິດ

๖. ສໍາມາວາຍາໂມ: ພະຍາຍາມຊອບ,

๗. ສໍາມາສະຕິ: ລະນຶກຊອບ,

๘. ສໍາມາສະມາທິ: ຕັ້ງຈິດໝັ້ນຊອບ.

The Noble Eightfold Path, the practice of the extinction of suffering and a supreme way to enter Nibbāna.
1. *Sammādiṭṭha*: Right view,
2. *Sammāsaṅkappa*: Right thought,
3. *Sammāvācā*: Right speech,
4. *Sammākammanta*: Right action,
5. *Sammāājīva*: Right livelihood,
6. *Sammāvāyāma*: Right effort,
7. *Sammāsati*: Right mindfulness,
8. *Sammāsamādhi*: Right concentration.

Colophon: ลานที ๘๕ ໜ້າ ๑: ສັງກາດ ๑๘๒๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ກ ມື້ເມິ່ງມົດ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ໝາຍມີ ສິມເດັດຣາຊະຄູອິນທະປັນຍາ ວັດໜອງສະແກ້ວ ໄດ້ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງໜັງສື *ມະນະສິກາໂຣ* ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັ່ງ ທຸວັ່ງ ປະຣະມັ່ງ ສຸກຂັ່ງ.

Folio 25 on the recto side: In Sangkat (CS) 1282, a *kot san* year, on the fourth waxing-moon day of the twelfth lunar month, the seventh day of the week

(Saturday), a *moeng mot* day,[198] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Somdet Rasakhru Inthapannya from Vat Nongsakaeo had the most ardent religious faith and sponsored this manuscript [entitled] *Manasikāro* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1282, a *kot san* year (14 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Rasakhru Inthapannya from Vat Nòngsakaeo
Titles: *ມະນະສິກາໂຣ (ຜູກ ๓)*
Manasikaro (*Phuk* 3)
Manasikāro (Fascicle 3)

EAP1398_VMS_1_1014

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.4 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ຈະຣິດຫຼືອຸປະນິໄສຂອງຄົນ ๗ ປະການ ໄດ້ແກ່:

๑. ຣາຄະຈະລິດ ຄື ການປະພຶດໄປຕາມຣາຄະ ອາລົມ ຮັກສວຍ ຮັກງາມ ມີກິລິຍາທ່າທາງລະມຸນ ລະໄມແລະນິ่มນวน.

๘. ໂທສະຈະລິດ ຄື ການປະພຶດໄປຕາມໂທສະ ໃຈຮ້ອນ, ຂີ້ໂມໂທ, ເວົ້າສຽງດັງ ແລະເປັນຄົນບູຊາ ຄວາມໂກດເປັນຂອງວິເສດ.

๙. ໂมหะจะลิด ຄื ການປะพึดไปตามโมหะ เห็นแก่ตัว มักเอาเปรียบคົนอื่น มีความหลุ่มหลง ในชั่วสิมบัด และมักสะสิมชั่วสิมบัด แต่ยั่มักบໍลิจาการกุสิน.

๔. สัดทาจะลิด ຄื ການປะพึดไปตามความเชื่อ จินกายเป็นคົนงົมงาย ขาดปัญยา ในการพิจาละนา เร็ดให้ถืกหูอกลวง.

๕. พุดทะจะลิด ຄื ການປะพึดไปตามความถืกต้อง มีปัญยาสะหุงอสะหุาดและ มีปะติพาน ไหวพิบดี.

198 1282 Karttika 4 = Sunday, 14 November 1920. This day was, however, a *hwai chai* day.

໗. ວິຕົກຈະລິດ ຄື ການປະພຶດໄປຕາມຄວາມວິຕົກ ມັກຕັດສິນໃຈບໍ່ເດັດຂາດ ຄິດຫຼາຍເກີນໄປ ຈົນ ເຮັດໃຫ້ຊີວິດການເປັນຢູ່ນັ້ນເສົ້າໝອງ.

The text is on *carita*, instrinsic nature of a person. There are six characters:
1. *Rāga-carita*: Lustful temperament
2. *Dosa-carita*: Hating temperament
3. *Moha-carita*: Deluded temperament
4. *Saddhā-carita*: Faithful temperament
5. *Buddhi-carita*: Intelligent temperament
6. *Vitakka-carita*: Speculative temperament

Colophon: ลานที่ ๓๐ ໜ້າ ๑: ສັງການ ๑๘๒๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๗ ມື້ເມິ່ງມົດ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ໝາຍມີ ສົມເດັດຣາຊະຄູອິນທະປັນຍາ ວັດໜອງສະແກ້ວ ໄດ້ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງໜັງສື *ມะนะสีกาโธ* ไว้กับสาสะหนาพะโคดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ກ້ຳເທິ້ນ ນິบพานะ ปัดจะโย โหนตุโน. มะนะสีกาโธ มี ๔ ผูก.

Folio 30 on the recto side: In Sangkat (CS) 1282, a *kot san* year, on the fourth waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday), a *moeng mot* day,[199] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Somdet Rasakhru Inthapannya from Vat Nongsakaeo had the most ardent religious faith and sponsored this manuscript [entitled] *Manasikāro* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna.). *Manasikāro*, four fascicles..

Date: CS 1282, a *kot san* year (14 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Rasakhru Inthapannya from Vat Nòngsakaeo
Titles: *มะนะสีกาโธ (ผูก ๔)*
Manasikaro (*Phuk* 4)
Manasikāro (Fascicle 4)

EAP1398_VMS_1_1015

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.1 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

199 1282 Karttika 4 = Sunday, 14 November 1920. This day was, however, a *hwai chai* day.

Description: ຄະດີໂລກຄະດີທຳ ເປັນປັດຊະຍາລາວທີ່ນັກປາດອາຈານເຈົ້າທັງຫຼາຍໄດ້ຄັດອອກມາຈາກນິກາຍ ຕ່າງໆ ໃນພະສູດຕັນຕະປິດົກ ເພື່ອໃຫ້ຄົນທັງຫຼາຍໄດ້ພິຈາລະນາ ເຊັ່ນ ຜ້າ ๔ ແຈ່ງ ຄົນຈັກເອົາມາ ແປງເປັນຖົງ ຄົນຫຼົງເມືອງຈັກເອົາມາເປັນທ້າວ, ຝົນຕົກບໍ່ໃຊ່ລະດູກໍຈັກມີ, ນັກປາດເຈົ້າເບື່ອຄອງທຳ ກໍຈັກມີ, ຄົນບໍ່ຢຳນັກບວດກໍຈັກມີ, ນັກບວດເຈົ້າລະຄອງວິໄນ ໄພ່ນ້ອຍໃຄ່ຄິດຄອງເມືອງກໍຈັກມີ, ຜ້າ ເຫຼືອງຈັກຄິດຄຳບ້ານກໍຈັກມີ.

Khadi Lok Khadi Tham (Worldly cases and Dhamma cases) is Lao philosophical literature for human beings written by collecting several parts of Suttanta Piṭaka. Here are some examples of worldly cases and Dhamma cases: making a bag out of a four-cornor sheet of cloth; promoting a wandering man to be a ruler; raining in a wrong season; scholars getting fed up with conventional norms; laypeople disrespecting monks; monks abandoning monastic disciplines; commoners being ambitious to become a ruler; monks thinking about worldly things; etc..

Colophon: None
Date: 1971
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໂລກາຄະດີທຳ (ຫຼາຕົ໋ນ)*
Lokkaditham (*Phuk* 1)
Lokkadidhamma (Fascicle 1)

EAP1398_VMS_1_1016

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລື່ອງພັງພອນກັບງູເຫົ່າ. ມີຍ່າເຖົ້າຜູ້ໜຶ່ງ ກ່ອນຈະອອກໄປໄຮ່ ໄດ້ເອົາຫຼານນ້ອຍຫຼິ້ນນ້ຳແອ່ງຢູ່ຊານ ເຮືອນ ໃຫ້ພັງພອນເຝົ້າ ມີງູເຫົ່າໂຕໜຶ່ງໃຫຍ່ ๙ ກຳ ຍາວ ๗ ວາ ຂຶ້ນມາກັດຫຼານນ້ອຍນັ້ນຕາຍ ຕໍ່ມາ ພັງພອນໄດ້ກັດງູໂຕນັ້ນຕາຍ ແລ້ວເອົາງູໂຕນັ້ນໄປໄວ້ບ່ອນນອນຂອງຍ່າເຖົ້າ ເມື່ອຍ່າເຖົ້າກັບມາ ເຫັນຫຼານຕາຍ ກໍຄິດວ່າ ແມ່ນພັງພອນກັດຫຼານຕົນ ຈຶ່ງຂ້າພັງພອນ ເມື່ອຍ່າເຖົ້າເຂົ້າໄປບ່ອນນອນກໍ ເຫັນງູຕາຍ ຈຶ່ງຄິດໄດ້ວ່າ ແມ່ນງູກັດຫຼານຕົນ ແລ້ວພັງພອນຈຶ່ງກັດງູຕາຍ ກໍຄິດເສຍໃຈຍ້ອນຕົນຂາດ ການພິຈາລະນາ ແລະວ່າຕາຍໜຶ່ງແລ້ວຊ້ຳເລົ່າຕາຍສອງ. ເລື່ອງນີ້ສອນໃຫ້ຮູ້ວ່າ ການຂາດການ ພິຈາລະນາຢ່າງຮອບຄອບຈັກນຳມາຊຶ່ງຄວາມຈິບຫາຍ.

This manuscript is on a mongoose and a cobra. An old woman let her little grandchild play in a small basin at the terrace and had a mongoose keep

eyes on the child before she left to a farm. A cobra with nine-handpalm in thickness and seven *va* (fourteen metres) in length bit the child to death. The mongoose thus bit the snake to death and placed it on the old woman's bed. When the old woman came back and saw her dead grandchild, she thought that the mongoose had killed her grandchild. She killed the mongoose. Then, she went to her bedroom, saw a dead snake, and realized that the snake had killed her grandchild. She got deep sorrow and blamed herself for being thoughless, causing death twice. This story shows the lesson of loss caused by carelessness.

Colophon: None
Date: 1971
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໂລກກະດີທຳ (ຜູກ ๘)*
Lokkaditham (*Phuk* 2)
Lokkadidhamma (Fascicle 2)

EAP1398_VMS_1_1017

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິຍາຍທຳມະໂລກກະດີທຳ ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ໃນເມືອງອິນທະຄີລີ ມີຍິງສາວຜູ້ໜຶ່ງ ມີອາຍຸໄດ້ ๗ ໝື່ນປີ ໄດ້ຫລົງຮັກກັບພິກຂຸອົງໜຶ່ງ. ເມື່ອພິກຂຸອົງນັ້ນໄປພັກຢູ່ທີ່ແຫ່ງຫົນໃດກໍຕາມ ຍິງສາວຜູ້ນັ້ນກໍຈະຕາມໄປດ້ວຍທຸກຄັ້ງ ຈົນເຮັດໃຫ້ພິກຂຸອົງນັ້ນເກີດຄວາມລຳຄານ ແລະຄິດຢາກເອົາບາງໄປປ່ອຍໄວ້ໃນປ່າຫິມມະພານ ແຕ່ກໍເກີດຄວາມສົງສານ. ພິກຂຸອົງນັ້ນຈຶ່ງໄປຖາມອາຈານຂອງຕົນວ່າ “ດ້ວຍເຫດໃດ ຍິງສາວຜູ້ນີ້ຈຶ່ງຫລົງຮັກແລະອອກຕິດຕາມຕົນມາຕະຫຼອດ?” ອາຈານຕອບວ່າ ໃນອະດີດຕະ ຊາດ ທ່ານທັງສອງເຄີຍຮັກກັນ ແຕ່ຍັງບໍ່ທັນໄດ້ເປັນສາມີພັນລະຍາກັນ ກໍເສຍຊີວິດກ່ອນ ດ້ວຍເຫດນີ້ ໃນຊາດນີ້ ເມື່ອໄດ້ພົບກັນ ກໍມີໃຈປະຕິພັດມັກໃຄ່ ເມື່ອພິກຂຸເຈົ້າຊາບເຊັ່ນນັ້ນ ຈຶ່ງໄດ້ລາສິກຂາໄປຢູ່ກັບນາງ ເພື່ອໃຫ້ນາງໄດ້ສົມຫວັງ ເປັນເວລາ ๘๐๐ ປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ຢ່າຮ້າງແລ້ວກັບມາບວດອີກຄັ້ງໜຶ່ງ ເພື່ອສະສົມບຸນບາລະມີ.

This manuscript is on worldly tales. In ancient time, in the kingdom of Inthakili, an 80,000 years old fell in love with a monk and followed him everywhere. Her habit annoyed him. He thought about abandoning her in

the Himavanta forest but still pitied her. He therefore consulted with his teacher and asked him why she fell in love and got attached to him. His teacher said that the monk and the woman had been in love in their previous lives but could not be a couple because of death. Accordingly, they loved each other after they met. Having known the truth, the monk decided to disrobe to fulfill her wish by living with her as a couple. They divorced after 200 years of spouse. Later, the monk was reordained to accumulate his perfections.

Colophon: None
Date: 1971
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໂລກກະດີທຳ (ຜູກ ສ)*
Lokkaditham (*Phuk* 3)
Lokkadidhamma (Fascicle 3)

EAP1398_VMS_1_1018

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິຍາຍທຳມະກະດີໂລກກະດີທຳ ມີຍິງຜູ້ໜຶ່ງຢູ່ໃນເມືອງລັງກາທິບ ຊື່ວ່າ ນາງຟອງສະມຸດ ຊຶ່ງມີຜິວພັນ ວັນນະອັນຜ່ອງໃສ ແລະມີຮູບໂສມອັນງົດງາມ ຫາຍິງອື່ນປຽບບ່ໄດ້ ໂດຍນາງມີອາຍຸໄດ້ ๔,๐๐๐ ປີ ພໍ່ ແມ່ຂອງນາງເປັນພະຍາດນານໄດ້ ๑๐๐ ປີ ປິ່ນປົວແນວໃດກໍບ່ດີ ເນື່ອງຈາກພໍ່ແມ່ຂອງນາງບ່ເຄີຍ ໄດ້ທຳບຸນ. ນາງຟອງສະມຸດຈິ່ງນິມົນພິກຂຸອົງໜຶ່ງ ຊຶ່ງມີອາຍຸໄດ้ ๔ ໝື່ນປີ ມາທີ່ບ້ານ ເມື່ອຖວາຍທານ ແລ้ວໄດ้ອຸທິດສ່ວນບຸນກຸສົນໃຫ้ແກ່ພໍ່ແມ່ທີ່ກຳລັງປ່ວຍຢູ່ນັ້ນ. ນັບແຕ່ນັ້ນມາ ພໍ່ແລะແມ່ຂອງນາງກໍ ຫາຍຈາກ ການເປັນພະຍາດນັ້ນ ນາງຟອງສະມຸດ ຈິ່ງໄດ้ອຸປັດຖາກພິກຂຸອົງນັ້ນດ้ວຍຄວາມຍິນດີ.

The manuscript is on worldly tales. There was a woman called Fòngsamut living in Sri Lanka. She had fine complexion and so beautiful appearance incomparable to other women. She was 4,000 years old. Her parents were ill for 100 years long. Because they had never made merit, they could not be healed by any kinds of medicine. Fòngsamut invited a 40,000-year-old monk to her house. She offered the monk alms-food and dedicated the merit to her

parents. They eventually recovered from the sickness. Fòngsamut assisted to the monk with pleasure.

Colophon: ลานที่ ๑๓ หน้า ๑: สังฆาดธาฉะได้ ๘๕๑๔ ตึอ ปีธ้องใค้ เดือน ๕ ขึ้น ๗ ค่ำ วัน ๘ ธิดจะนา แล้วยามกองงาย สัดทาพายมิ สาทุใหย่ อิงสิมเดัดบุนทันเถธะเจ้า วัดใพ่ สุวันนะพูมา ธาม ได้เป็นสัดทาออกใบลานให้ขูน ทิดยา บ้านจานใต้ เป็นผู้ขูน ได้สร้างทำมะเป็นทาน มิ ๓ ผูกด้วยกัน คือว่า โถอิมทะสูด ผูก ๑ โถนะภุมมาน ผูก ๑ โลภาทะดิทำมะ โดยมิ ๔ ผูก ด้วยกัน ได้พากันสร้างไว้กับพะสาสะพาพะพุดทะเจ้า ตาบต่เท้า ๕ พันพะอัดสา ขัดละ บุนสิมพานอันนี้ จิ่งนำเอาผู้ข้าทัง ๘ กับมะหาสิมเดัดเจ้า เป็นเค้า ข้าพะเจ้า ทิดยา ขัดใท้ ได้เถิงสุก ๓ ปะการ มินิธะพานเป็นที่แล้ว แด่ภัข้าเทิ้น นิบพานะ ปัดจะโย โพนตุ โม อะ นาคะเต ภาเล.

Folio 13 on the recto side: In Sangkatrasa 2514, a *huang khai* year, on the sixth waxing-moon day of the fifth lunar month, the second day of the week (Monday),[200] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu Nyai Somdet (Supreme Patriarch) Bunthan Thera, abbot of Vat Mai Suvannaphumaram, was the sponsor of these blank palm leaves. Thit (ex-monk) Nya from Ban Chan Tai was the scribe. They both sponsored the making of three manuscripts including one fascicle of Khovinthasut, one fascicle of Khonakumman, and four fascicles of Lokkaditham. They sponsored the making of these manuscripts to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support both of us to reach the three states of happiness of which Nibbāna is the ultimate goal. *Nibbāna paccayo hontu no anāgate kāle* (May this be a condition for us to reach Nibbāna in the future).

Date: BE 2514, a *huang khai* year (1 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya from Ban Chan Tai
Sponsor(s): Sathu Nyai Somdet (Supreme Patriarch) Bunthan Thera, abbot of Vat Mai Suvannaphumaram.
Titles: *โลภาทะดิทำ (ผูก ๔)*
Lokkaditham (*Phuk* 4)
Lokkadidhamma (Fascicle 4)

EAP1398_VMS_1_1019

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled.

200 1333 Caitra2 6 = Monday, 20 March 1972.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ລູກມະຫາເສດຖີ ແຫ່ງເມືອງຣາຊະຄຶ ທີ່ບໍ່ເຄີຍເຮັດບຸນໃຫ້ທານອັນໃດເລີຍ, ພາຍຫຼັງ ພໍ່ແມ່ ເຂົາເສຍຊີວິດແລ້ວ ເຂົາໄດ້ໃຊ້ຈ່າຍຊັບສົມບັດທີ່ພໍ່ແມ່ຫາໄວ້ໃຫ້ຈົນໝົດ ເມື່ອເຂົາບໍ່ຮູ້ຈັກຫາທຳມາຫາກິນ ເຂົາກໍກາຍເປັນໂຈນ ເມື່ອປະຊາຊົນຈັບໄດ້ແລ້ວສົ່ງໃຫ້ພະຣາຊາ. ພະຣາຊາຈຶ່ງສັ່ງໃຫ້ປະຫານຊີວິດ. ກ່ອນຕາຍ ເຂົາມີໂອກາດໄດ້ຖວາຍເຂົ້າໜົມ ๔ ກ້ອນ ພ້ອມດ້ວຍນ້ຳດື່ມ ທີ່ມີຄົນສົງສານເອົາມາໃຫ້ໃນຂະນະທີ່ຖືກຈອງຈຳ ແກ່ພະມະຫາໂມກຄັນລານະເຖລະ ດ້ວຍອານິສົງອັນນັ້ນ ເມື່ອເຂົາຕາຍແລ້ວ ກໍໄດ້ ໄປເກີດເປັນຣຸກຂະເທວະດາ.

This text is on the story of a rich man's son from Rajagaha who never donated anything. After his parents died, he used up all his parents' wealth. As he did not know how to earn for living, he turned into a thief. Later, he was arrested by villagers and sent to the king. The king ordered death penalty. Before he died, he had opportunity to offer four lumps of dessert and water to Venerable Moggallāna; the food had been given to him by a layperson with a pity. Thanks to the results of the merit, he was reborn as a wood deity (*rukkhadevatā*).

Colophon: (๑) ลานທີ ๑๘ ໜ້າ ๑: ຈານສຸภ ເມືองหลวง ผู้ธิดจะบา ขออำนาดบุนภุสิมทำส่วนนี้ จิ่งบับดาน ให้ขะน้อยได้พิบพะเมดไตในชาดหน้านี้แด่ทำข้าเท็น สาหุ สาหุ

(๘) ลานທີ ๑๘ ໜ້າ ๘: พุดทะสัง๓าด ๘๕๑๘ (ภัดเธิ้า) ปีธับเธิ้า เดือน ๗ ถ้อน ๘ ขึ้น ๑ ค่ำ อัน ๗ พายมี พ่อมป้าคำอ้อน ได้สร้างไว้ภับพุดทะสาสะพา ๕๐๐๐ อัดสา นิบพานะ โหตุ โน.

(1) Folio 12 on the recto side: Chan (ex-monk) Suk Müngluang was the scribe. May the results of this merit lead me to meet Metteyya Buddha in my future life. *Sādhu sādhu* (Amen, amen!).

(2) Folio 12 on the verso side: In Buddhist Era (BE) 2512, (*kat hao*) a *hap hao* year, on the first waxing-moon day of the second eighth lunar month, the third day of the week (Tuesday),[201] [the writing was finished.] Mòm Pa (Princess Aunt) Kham Uan sponsored this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna hotu no* (May this be a condition to reach Nibbāna).

Date: BE 2512, a *hap hao* year (14 Jan 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk Müng Luang
Sponsor(s): Mòm Pa (princess aunt) Kham Uan
Titles: *ວັดຖຸเผด (ภับ ๑)*
Vatthuphet (*Kan* 1)
Ghost Stories (Fascicle 1)

201 1331 Toutyashada 1 = Tuesday, 15 July 1969.

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 50.9 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝພຸດທະການ ພະເຈົ້າພິມພິສານແຫ່ງເມືອງຣາຊະຄຶ ໄດ້ອາລາທະນານິມົນພະພຸດທະເຈົ້າ ພ້ອມດ້ວຍພິກຂຸ ໃຫ້ສະເດັດໄປປະທັບທີ່ສວນໄຜ່ ຊື່ວ່າ ເວລຸວັນ ໃນເມືອງຣາຊະຄຶ ແລ້ວຖວາຍທານ. ຕໍ່ມາ ພະອົງໄດ້ຖວາຍສວນໄມ້ໄຜ່ນັ້ນແກ່ພະພຸດທະເຈົ້າ ໃນສະຖານທີ່ນັ້ນມີມະຫາວິຫານບັນຈຸພະພິກຂຸໄດ້ ๑,๐๐๐ ອົງ. ພະເຈົ້າພິມພິສານໄດ້ທຳບຸນໃຫ້ທານທຸກວັນ. ຄືນໜຶ່ງ ໃນຂະນະທີ່ພະເຈົ້າພິມພິສານກຳລັງຈະເຂົ້ານັ່ງທິມ ກໍໄດ້ຍິນສຽງອັນແປກປະຫຼາດ ຮ້ອງໂຫຍຫວນ ພະອົງກໍຕົກພະໄທ (ຕົກໃຈ) ເພາະບໍ່ເຄີຍໄດ້ຍິນສຽງແບບນີ້ມາກ່ອນ. ເມື່ອຕື່ນເຊົ້າ ໄດ້ສະເດັດໄປເຂົ້າເຝົ້າ ພະພຸດທະເຈົ້າ ແລະທູນຖາມພະພຸດທະອົງວ່າ “ເປັນສຽງອັນໃດທີ່ແປກປະຫຼາດເມື່ອຄືນນີ້?” ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ສຽງທີ່ໄດ້ຍິນນັ້ນ ເປັນສຽງສີເຜດຂອງຍາດຕິພີ່ນ້ອງພະເຈົ້າພິມພິສານ ພະພຸດທະອົງຕັດເທສະໜາແນະນຳໃຫ້ພະເຈົ້າພິມພິສານທຳບຸນ ແລ້ວຢາດນ້ຳອຸທິດສ່ວນບຸນກຸສົນໄປໃຫ້ ເຜດເຫລົ່ານັ້ນຈຶ່ງໄດ້ພົ້ນຈາກອັດຕະພາບຄວາມເປັນເຜດທັນທີ.

In the Buddha’s lifetime, King Bimbisāra of Rajgir city invited the Buddha and his disciples to be offered alms at a bamboo garden called Veḷuvana . Later, he dedicated the bamboo garden to the Buddha. There in the garden the *vihāra* had a capacity for 1000 monks. The king made merit and offered alms everyday. One night, when the king was about to fall asleep, he heard some strange weeping voice of which he was frightened. Next morning the king asked the Buddha about the voice. The Buddha said that the voice was made my hungry ghosts who had been the king’s relatives. The Buddha suggested him pour water to dedicate merit to them after a merit-making. By so doing, the hungry ghosts could be released from the demonic status.

Colophon: (๑) ลานທີ ๙ ໜ້າ ๘: ຈານສຸກ ເມືອງຫລວງ ຜູ້ຣິດຈະນາ ຂໍອຳນາດບຸນກຸສົນທຳສ່ວນນີ້ ຈົ່ງບັນດານໃຫ້ຂະນ້ອຍໄດ້ຮັບໜ້າທີ່ເກີດຢູ່ໃນສຳນັກພະເມດໄຕຍະເຈົ້າໃນຊາດໜ້ານີ້ແລ້ວ ຂໍໃຫ້ຂະນ້ອຍເຂົ້າໄປແຈ້ງເຖິງພະນິບພານ ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

(๘) ลานທີ ๑๐ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๕๑๘ ປີຮັບເຣົ້າ ເດືອນ ๗ ຖ້ອນ ๘ ຂึ้น ๑ ຄ่ำ ວັນ ๗ ໝາยมี ໝ่อมป้าคำอ้อน ได้สร้างไว้กับพุดทะสาสะหนา ๕๐๐๐ อัดสา นิบพานะ โหตุ โน.

(1) Folio 9 on the verso side: Chan (ex-monk) Suk Müngluang was the scribe. May the results of this merit destine me to be reborn in the period of Metteyya Buddha in the future. May I attain Enlightenment. *Sādhu sādhu* (Amen, amen!).
(2) Folio 10 on the recto side: In Buddhist Era (BE) 2512, a *hap hao* year, on the first waxing-moon day of the second eighth lunar month, the third day of

the week (Tuesday),[202] [the writing was finished.] Mòm Pa (Princess Aunt) Kham Uan sponsored this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna hotu no* (May this be a condition to reach Nibbāna)

Date: BE 2512, a *hap hao* year (14 Jan 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk Müngluang
Sponsor(s): Mòm Pa (Princess Aunt) Kham Uan
Titles: *ວັດຖຸເຜດ (ภัน ๘)*
Vatthuphet (*Kan* 2)
Ghost Stories (Fascicle 2)

EAP1398_VMS_1_1021

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ເຜດງເຫຼືອມ. ເມື່ອພະມະຫາໂມກຄັນລານະເຖລະແລະພະລັກຂະນະເຖລະ ລົງຈາກດອຍ ຄິດຂະກູດ ເພື່ອອອກບິນທະບາດໃນເມືອງຣາຊະຄຶ ໃນລະຫວ່າງທາງ ພະມະຫາໂມກຄັນລານະ ໄດ້ ເຫັນຜີເຜດໂຕໜຶ່ງດ້ວຍຕາທິບ ທີ່ມີຮູບຮ່າງເປັນດັ່ງງເຫຼືອມ ມີຕົວຍາວໄດ້ ๘๕ ໂຫຍດ ມີຫົວເປັນ ມະນຸດຜົມຍາວ ມີແປວໄຟລຸກຂຶ້ນຈາກຫົວໄປເຖິງຫາງ ຈາກຫາງໄປຫາຫົວ ບາງຂະນະ ກໍໄໝ້ຫົວ ແລະຫາງມາຈຸກາງລໍາຕົວ ຈາກກາງລໍາໂຕໄປຫາຫົວແລະຫາງ ສະລັບສັບປ່ຽນກັນຢູ່ ເຊັ່ນນີ້ ອັດຕະພາບຂອງເຜດນັ້ນ ໄດ້ຮັບທຸກຂະເວທະນາຢ່າງແສນສາຫັດ. ເຂົາໄດ້ຮັບວິບາກກໍາທີ່ເຂົາໄດ້ ຈຸດເຜົາວັດແລະກຸຕິວິຫານ ທີ່ສຸມັງຄະລະເສດຖີສ້າງຖວາຍແກ່ພະກັດສະປະພຸດທະເຈົ້າ.

This story is about a snake ghost. When Maha Moggallana Thera and Lakkhana Thera were leaving from Gijjhakuta for collecting alms in Rajagaha. On the way, Maha Moggallana Thera saw with his devine eyes a peta (hungry ghost) with the shape of a python, with 25 yojanas long, with a human head, with long hair, with flames burning from head to tail, from tail to the head. Sometimes it burns its head and tail to the middle of the body, from the middle of the body to the head and tail, alternately like this. The state of the ghost was greatly suffering. He suffered from the results of his previous deed that he set fire to the temple and abodes which were built by the rich man (*setthi*) Mangkhala for the Kassapa Buddha.

[202] 1331 Toutyashada 1 = Tuesday, 15 July 1969.

Colophon: (๑) ลานที่ ๑๔ หน้า ๘: เดือน ห้า ลิงสิบห้า ค่ำ วัน สุก ปีก่า สองพันหาร้อยสิบสองๆ (พ.ส. ๘๕๑๘) ผู้ขงนหื้ผู้ธิดจะนา จานสุก ข้โมทะนาบำแด่ สาทุ สาทุ นิบพานัง ปะธะมัง สุกขัง.
(๘) ลานที่ ๑๕ หน้า ๑: พุดทะสังกาด ๘๕๑๘ ปีธับเร้ิา[203]เดือน ๗ ถ้อน ๘ ขึ้น ๑ ค่ำ วัน ๓ หาย มี หม่อมป้าคำอ้อน ได้สร้างไว้กับพุดทะสาสะหนา ๕๐๐๐ วัดสา นิบพานะ โหตุ โน.
(1) Folio 14 on the verso side: On the fifteenth day of the waning moon of the sixth lunar month, a Friday, a *ka* [...] year, 2512 (BE 2512, a *kat hao* year),[204] [the writing was finished.] Chan (ex-monk) Suk is the scribe, I am very please to this merit. Amen, amen! Nibbāna is the greatest bliss.
(2) Folio 15 on the recto side: In Buddhist Era (BE) 2512, a *hap hao* year, on the first waxing-moon day of the second eighth lunar month, the third day of the week (Tuesday),[205] Mòm Pa (Princess Aunt) Kham Uan sponsored this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna hotu no* (May this be a condition to reach Nibbāna).

Date: BE 2512, a *kat hao* year (14 Jan 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Mòm Pa (Princess Aunt) Kham Uan
Titles: *ວัดถุเผด (ภัน ๕)*
Vatthuphet (*Kan* 5)
Ghost Stories (Fascicle 5)

EAP1398_VMS_1_1022

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ก่าวเถิง ขะติละ ผู้มิพูเข้าคำเกิดขึ้นย่างอัดสะจัน ด้วยอำนาดบุนเก่าที่เถียสะสิมไว้. ในสะไพพุดทะกาน มิชายผู้หนึ่งชื่อ่า ขะติละ อาไสยู่เมืองพาธานะสี วันหนึ่ง พูเข้าคำสูงได้ ๗๐ สอกเกิดขึ้นที่บ้านของเข้า ขะติละกำกายเป้นเสดถิที่มิชัยสิมบัดอันมะหาสานบั้น. เมื่อเวลาผ่านไป ขะติละเสดถิเกิดถวามเบื่อหน่ายในกานถองเรือน และเห็นอ่า กานออกบวดเท่านั้นที่จะเร็ดให้ชีวิดพ้นกับถวามสะหงบสุก. ท่านจึ่งคิดหาทางที่จะออกบวด

[203] พ.ส. ๘๕๑๘ ก๋งกับปี กัดเร้ิา BE 2512 corresponds to a *kat hao* year.
[204] 1331 Vaisakha 30 = Friday, 16 May 1969.
[205] 1331 Toutyashada 1 = Tuesday, 15 July 1969.

ເລື່ອຍມາ ເມື່ອເຫັນວ່າເຖິງເວລາອັນເໝາະສົມແລ້ວ ທ່ານຈຶ່ງຮຽກລູກຊາຍທັ້ງສາມຄົນມາຮັບ ມໍລະດົກ ພ້ອມກັບໃຫ້ໂອວາດ ແລ້ວທ່ານກໍໄປບວດເປັນພະພິກຂຸ ແລະບຳເພັນພຸງນຈົນໄດ້ບັນລຸເປັນ ພະອໍລະຫັນຊື່ວ່າ ຊະຕິລະເຖລະ.

This text is on Satila who had a mountain of gold miraculously emerging by the results of his accumulated merit. In the Buddha's lifetime, a man named Satila lived in Varanasi. One day, an 80-*sòk* (cubit) mountain of gold emerged in the compound of his house, causing him a wealthy man with great property. Later, he got fed up with household life and considered monkhood status peaceful. He expected appropriate time to get ordained. At a proper time, he distributed his property to his three sons and gave them some lessons. He was ordained and practiced until he gained arahantship. He was known as Satila Thera.

Colophon: ลาบທີ ๓๔ ໜ້າ ๑: ມູນລະສັດທາ ຫົວເຈົ້າກວາງ ກະດິໃຕ້ ສ້າງ *ໂຊດົກກາກະເສດຖິ* ໄວ້ກັບວັດຈຸມຄ້ອງ ສ້າງປີກົດເສັດ.

Folio 34 on the recto side: Hua Chao (Abbot) Kuang who lives in the southern abode of the temple sponsored this manuscript [entitled] *Sodokkasetthi* for Vat Chum Khong in a *kot set* year.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao (Abbot) Kuang
Titles: *ໂຊຕິກາກະ (ຜູກ ๓)*
Sotikka (*Phuk* 3)
Jotika (Fascicle 3)

EAP1398_VMS_1_1023

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພິມພາເຖຣີ ກ່າວເຖິງ ປະຫວັດແລະອະດີດຕະຊາດຂອງພະນາງພິມພາ ພິກຂຸນີ ທີ່ໄດ້ເກີດຮ່ວມຊາດ ແລະເປັນຄູ່ບາລະມີຂອງພະໂຄຕະມະໂພທິສັດ ຈົນເຖິງຊາດສຸດທ້າຍ ເປັນພະນາງຍະໂສທະຣາຫຼື ພິມພາ ພະມະເຫສີຂອງເຈົ້າຊາຍສິດທັດຖະ ພະມານດາຂອງເຈົ້າຣາຫຸນ. ເມື່ອເຈົ້າຊາຍສິດທັດຖະ ອອກ ບວດແລະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າແລ້ວ. ພະນາງຍະໂສທະຍາກໍໄດ້ບວດໃນສຳນັກ

ພິກຂຸນີ ມີ ນາມວ່າ ພະນາງພັດທາກັດຈານາເຖຣີ. ພະນາງຕັ້ງໃຈປະພຶດປະຕິບັດຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ ສາມາດລະນຶກຊາດຫົນຫຼັງໄດ້ ແລະເປັນເອຕະທັກຄະຜູ້ເປັນເລີດໃນອະພິນຍາ.

Bimbā Therī, the story of previous existences of Bimba Bhikkhuṇīni. She was reborn as the wife of Gotama Bodhisatta several times before her last birth as Yasothara or Bimbā, the wife of Prince Siddhattha and the mother of Rāhula. After Prince Siddhattha had ordained and later attained Enlightenment becaming the Buddha, Yasothaya was ordained at a bhikkhuṇī monastery and known as Bhaddākaccānā. She seriously practiced and attained the Enlightenment. She was able to recall her previous existences and praised as the female monk of excellence in superknowledge (*apiññā*).

Colophon: ลาบที ๘๕ ໜ້າ ๑: สังฆาดได้ ๑๘๗๘ ติอ ปีธอายใจ้ เดือน ๘ ຂึ้น ๘ ค่ำ มื้เปิกสี อันอาทิด ธิด จะบาแล้วยามกองๆาย ฆายมิ อิๆสิมเดัดบໍธิมบุบพิดตะเป้นเจ้าหໍคำฝ่ายหน้า กับทังพะธาๆะปิดตา พะธาๆะมานดา พะธาๆะพันทุอิงสา มิพะธาๆะสัดทาส้าๆ *ลำพิมพาเถรี* ไอ้กับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ได้ดั่งคำมักคำปาดถะหนา.

Folio 25 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the eighth waxing-moon day of the sixth lunar month, a *poek si* day, a Sunday,[206] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives jointly sponsored this manuscript [entitled] *Lam Phimphātheri* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1238, a *hwai chai* year (30 June 1876)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives.
Titles: *พิมพาเถรี (ผูกาติ้บ)*
Phimpha Theri (*Phuk ton*)
Bimbā Therī (Fascicle 1)

EAP1398_VMS_1_1024

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

206 1238 Vaisakha 7 = Sunday, 30 April 1876. This day is indeed a *poek si* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະນາງພິມພາເຖຣີ ຕອນ ພະນາງເກີດເປັນພະນາງປັນຍາ ຄູ່ປາຣະມີກັບພະໂພທິສັດເຈົ້າ. ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າສັນຕະຣະມານະວະ.

The text is on a previous existence of Bimbā Bhikkhuṇī. She was born as Paññā, the wife of Bodhisatta who was born as King Santaramānava.

Colophon: ลานที่ ๘๔ ໜ້າ ๑: สังฆาดได้ ๑๘๓๘ ตົວ ปีธวายใจ้ เดือน ๘ ขึ้น ๗ ค่ำ มื้เปิกสี วันอาทิด ธิด จะนาแล้วยามกองงาย ฆายมิ อิงสิมเด้ดบ่ธิมบุบพิดตะเป้นเจ้าหัล่ำฝ่ายหน้า กับทั้งพะธาฉะมานดา พะธาฉะพันทุอิงสา มิพะธาฉะสัดทาส้างๆ *ลำพิมพาเถรี* ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา.

Folio 24 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the eighth waxing-moon day of the sixth lunar month, a *poek si* day, a Sunday,[207] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives jointly sponsored this manuscript [entitled] *Lam Phimphātheri* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1238, a *hwai chai* year (30 Jun 1876)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *พิมพาเถรี (ผูก ๘)*
Phimpha Theri (*Phuk* 2)
Bimbā Therī (Fascicle 2)

EAP1398_VMS_1_1025

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 222. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະນາງພິມພາເຖຣີ ຕອນ ພະນາງເກີດເປັນພະນາງຈັນທິມາເທວີ ຄູ່ບາຣະມີກັບພະໂພທິສັດເຈົ້າ. ส่อมพะโพทิสัดเจ้าสะเหวียพะชาดเป้นพะยาปุชิตะธาด.

The text is on a previous existence of Bimbā Bhikkhuṇī. She was born as Candimā, the wife of Bodhisatta who was born as King Pujitarāja.

207 1238 Vaisakha 7 = Sunday, 30 April 1876. This day is indeed a *poek si* day.

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ສັງກາດ ໄດ້ ๑๘๓๘ ຕົວ ປີຮວາຍໃຈ້ ເດືອນ ๗ ຂຶ້ນ ๘ ຄ่ຳ ມື້ເປີກສີ ວັນອາທິດ ຣິດຈະນາແລ้ວຍາມກອງງาย ໝายมี ອົງสิมเดัดบໍຣິมบุบพิดตะเป้นเจ้าหໍคำฝ่ายหน้า ภับทังพะธาฉะปิดตา พะธาฉะมานดา พะธาฉะพันทุอิงสา มิพะธาฉะสัดทาส้างๆ *ลำพิมพาเถรี* ไว้ภับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา ขໍให้ได้ดั่งคำมักคำปาดถะหนา นิบพานัง ปะระมัง สุภะยัง.

Folio 22 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the eighth waxing-moon day of the sixth lunar month, a *poek si* day, a Sunday,[208] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives jointly sponsored this manuscript [entitled] *Lam Phimphātheri* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1238, a *hwai chai* year (30 June 1876)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *พิมพาเถรี (ผูก ๘)*
Phimpha Theri (*Phuk* 3)
Bimbā Therī (Fascicle 3)

EAP1398_VMS_1_1026

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ก่าวเถิง อะดิดตะฉาดของพะนางพิมพาเถรี ตอน พะนางเกิดเป้นพะนางอะมิดตาธาฉะทิดา คู่บาละมิภับพะโพทิสัดเจ้า. ส่อนพะโพทิสัดเจ้าสะเหวิยพะฉาดเป้นโถปาละ ถิ ถิน ล้างงิอ. เมื่อพะนางจะเลินไอ มิพะชินมายุได้ ๑๗ พันสา พะนางจิ่งถิดยากมิสามิ แต่ในเมิองนั้นบ่มิชายหนุ่มถินใดที่เพาะสิมและถึกใจพะนาง พะบิดาจิ่งได้จัดงานมะโหละสิบให้บ่าวสาวมาห่วงหื้น เพื่อให้ธาฉะทิดาฉอกหาคู่ถองตามที่ต้องการ จินในที่สุด พะนางกำ

208 1238 Vaisakha 7 = Sunday, 30 April 1876. This day is indeed a *poek si* day.

ໄດ້ພົບກັບຊາຍໜຸ່ມຄົນໜຶ່ງທີ່ມີໜ້າຕາດີ ແຕ່ເປັນຄົນລ້ຽງງົວ ທັງສອງໄດ້ຕົກລົງປົງໃຈກັນ ອະພິເສກ ສົມລົດເປັນສາມີພັນລະຍາກັນ.

The text is on a previous existence of Bimbā Bhikkhuṇī. She was born as Princess Amitta, the wife of Bodhisatta who was born as a cow keeper (*gopāla*). When the princess was 16 years old, she thought about getting merried but nobody in the city was qualified or satisfying. . Her father thus organized a festival for young people, giving her a chance to select a suitable one. She eventually met a handsome young man who was a cowboy. They agreed to get married.

Colophon: ลานที่ ๘๙ ໜ້າ ๑: ສັ່ງກາດໄດ້ ๑๘๓๒ ຕົວ ປີຮວາຍໃຈ້ ເດືອນ ๙ ຂຶ້ນ ๗ ຄ่ຳ ມື້ເປີກສີ ວັນອາທິດ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດບໍຣົມບຸບພິດຕະເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງພະ ຣາຊະປິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ ມີພະຣາຊະສັດທາສ້າງ *ລຳພິມພາເຖຣີ* ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິບພານັງ ປະຣະມັງ ສຸກຂັ້ງ.

Folio 26 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the eighth waxing-moon day of the sixth lunar month, a *poek si* day, a Sunday,[209] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives jointly sponsored this manuscript [entitled] *Lam Phimphātheri* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1238, a *hwai chai* year (30 Jun 1876)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives
Titles: *ພິມພາເຖຣີ (ผูภา ๔)*
Phimpha Theri (*Phuk* 4)
Bimbā Therī (Fascicle 4)

EAP1398_VMS_1_1027

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

209 1238 Vaisakha 7 = Sunday, 30 April 1876. This day is indeed a *poek si* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງອະດີດຕະຊາດຂອງພະນາງພິມພາເຖຣີ ຕອນ ພະນາງເກີດເປັນນາງມັດສາຣີ ຄູ່ບາລະມີກັບ ພະໂພທິສັດເຈົ້າ. ສ່ວນພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນສຸຂຸມມາ. ໃນຊາດນີ້ ສຸຂຸມມາ ຜູ້ເປັນ ຜົວ ມີສັດທາເຫຼື້ອມໃສໃນພະພຸດທະສາດສະໜາ ໄດ້ທຳບຸນໃຫ້ທານເປັນປະຈຳ. ສ່ວນນາງມັດສາຣີ ເປັນຄົນຂີ້ຖີ່ ເມື່ອເຫັນຜົວຂອງຕົນທຳບຸນໃຫ້ທານແກ່ພິກຂຸກໍຕິຕຽນ ບ່ຍາກໃຫ້ຜົວທຳບຸນ. ເມື່ອທັງ ສອງຜົວ ເມຍຈຸຕິຕາຍຈາກໂລກນີ້ໄປແລ້ວ ຜູ້ເປັນຜົວໄດ້ໄປບັງເກີດເທິງສະຫວັນ ສ່ວນນາງມັດສາຣີ ໄດ້ໄປຕົກນະຮົກ.

The text is on a previous existence of Bimbā Bhikkhuṇī. She was born as Massari, the wife of Bodhisatta who was born as Sukhuma. Sukhuma was faithful in Buddhism. He regularly made merit and gave alms. However, Massāri was stingy. Whenever her husband gave alms to monks, she was upset and complained. Later, Sukhuma was born in heaven but Massāri went to hell.

Colophon: (๑) ลานที ๑๗ ໜ้า ๑: สังกาดได้ ๑๘๓๘ ตัว ปีธอายใจ้ เดือน ๗ ข้ึน ๗ ค่ำ มื้เปิกสิ อันอาทิด ธิดจะนาแล้วยามกองๆาย ๒ายมิ อิงสิมเดัดบ่ธิมบุบพิดตะเป็นเจ้าหัดำาฝ่ายหน้า กับทัง พะธาะปิดตา พะธาะมานดา พะธาะพันทุวิงสา มิพะธาะสัดทาส้าง *ลำพิมพาเถธิ* ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา นิบพานัง ปะธะมัง สุภะยัง.

(๘) ลานที ๑๘ ໜ้า ๑: สังกาดได้ ๑๘๓๘ ตัว ปีธอายใจ้ เดือน ๑๐ แธม ๑๓ ค่ำ วัน ๗ ลิดจะนา แล้วยามกองๆาย ๒ายมิ แสนดำามุนติ จูมด้วง ผัวเมย มิใจใสสัดทาส้าง *เสดถีทัง ๕* ผูก ไว้กับสาสะหนา นิบพานะ ปัดจะโย โหตุ โน.

(1) Folio 17 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the eighth waxing-moon day of the sixth lunar month, a *poek si* day, a Sunday,[210] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king who lives in the front golden palace, his parents, and his relatives jointly sponsored this manuscript [entitled] *Lam Phimphātheri* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(2) Folio 18 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, on the thirteenth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday),[211] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Saen Kham Munti from Chomkhong village and his wife sponsored this manuscript [entitled] *Setthi Thang Ha* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1238, a *hwai chai* year (30 June 1876)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

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210 1238 Vaisakha 7 = Sunday, 30 April 1876. This day is indeed a *poek si* day.
211 1238 Bhadrapada 28 = Saturday, 16 September 1876.

Sponsor(s): The king who lives in the front golden palace, his parents, and his relatives. Saen Kham Munti from Chomkhong village and his wife.

Titles: *ພິມພາເຖຣີ (ຜູກ ๕)*
Phimpha Theri (*Phuk* 5)
Bimbā Therī (Fascicle 5)

EAP1398_VMS_1_1028

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.9 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະມາໄລໂຜດສັດນະຮົກ. ພະມາໄລຫຼືມະຫາເທບພະມາໄລເຖລະເຈົ້າ ອາໄສຢູ່ບ້ານກຳໂພຊະຄາມ ໃນເຂດຊຸມນະບົດ ຊຸມພູທະວີບ ຜູ້ມີບຸນຍາທິການແລະມີລິດທານຸພາບ ສາມາດລົງໄປນະຮົກ ແລະ ຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ ພະຍາຍົມມະຣາດ ໄດ້ອາຣາທະນານິມົນພະມະຫາເທບພະມາໄລ ເຖລະເຈົ້າໃຫ້ໄປໂຜດສັດນະຮົກ. ພະເຖລະເຈົ້າຈຶ່ງເຂົ້າຊານສະມາບັດ ແລ້ວລົງໄປຍັງນະຮົກ ເມື່ອ ໄປເຖິງອະເວຈີນະຮົກ ກໍເຫັນສັດທັ້ງຫລາຍທີ່ຢູ່ໃນນະຮົກຊຸມນີ້ ລ້ວນແຕ່ເປັນເຜດ ໄດ້ຮັບຄວາມທຸກ ທໍລະມານ ມີແປວໄຟລຸກໄໝ້ຕະຫຼອດເວລາ ທ່ານຈຶ່ງບັນດານໃຫ້ຝົນຕົກລົງມາດັບໄຟນະຮົກໄວ້ ຊົ່ວຄາວ ເພື່ອໃຫ້ສັດນະຮົກໄດ້ເຢັນໃຈ. ຈາກນັ້ນ ພະເຖລະເຈົ້າໄດ້ສົນທະນາກັບສັດນະຮົກທັ້ງຫຼາຍ ວ່າ “ດ້ວຍເຫດໃດທ່ານທັ້ງຫລາຍຈຶ່ງໄດ້ມາຕົກນະຮົກມາຢູ່ທີ່ນີ້” ສັດນະຮົກ ຈຶ່ງຕອບວ່າ ເມື່ອຍັງເປັນ ມະນຸດ ພວກຕົນໄດ້ທຳບາບຕ່າງໆ ເຊັ່ນ ເປັນຄົນຂີ້ລັກມັກຈົກ, ຫລິ້ນຊູ້, ຂ້າສັດຕັດຊີວິດ, ບໍ່ໄດ້ທຳບຸນ ໃຫ້ທານ, ບໍ່ໄດ້ຮັກສາສິນ, ບໍ່ໄດ້ຟັງທຳ ແລະບໍ່ໄດ້ເມດຕາພາວະນາ. ເມື່ອຕາຍແລ້ວ ຈຶ່ງໄດ້ມາຕົກນະ ຮົກຢູ່ທີ່ນີ້. ສັດ ນະຮົກທັ້ງຫລາຍ ຍັງໄດ້ຝາກຄວາມກັບເຖລະເຈົ້າ ຂໍໃຫ້ໄປບອກແກ່ຍາດຕິຂອງຕົນ ທີ່ຢູ່ເມືອງມະນຸດທຳບຸນອຸທິດໃຫ້ດ້ວຍ. ເມື່ອພະເຖລະເຈົ້າກັບຄືນມາສູ່ໂລກມະນຸດແລ້ວ ຈຶ່ງໄດ້ນຳ ຂ່າວມາແຈ້ງແກ່ຄົນທັ້ງຫຼາຍ.

Pha Malai Phot Sat Narok (Venerable Malaya helping hell denizens). Pha Malai or Mahathepphamalai Thera lived in Kamphosakham village in the suburb of the Jumbūdavīpa contient. He was a meritorious and powerful monk who could travel to hell and heaven. One day, the Lord of Hell invited Venerable Malaya to teach the denizens. The Venerable meditated and went to hell. He arrived in the Avici hell and found all the denizens being hungry ghosts, suffering, and being flamed all the time. He created the rain to temporarily cool them down and asked them why they had ended up there. They said that they had committed various sinful deeds during their previous human lives: stealing, adultery, and killing. Besides, they did not make merit, give alms, observe precepts, listen to the Dhamma, and meditate. They had been therefore destined to be reborn there after death.

They asked Venerable Mayala to tell their human relatives to make merit and dedicate the merit to them. Having been back to the human world, the Venerable conveyed the messeges from the denizens to all human beings.

Colophon: ลาบที ๘๔ ໜ้า ๑: จุบละสังกาด ๑๘๘๘ ติอ ปีภิดสัน เดือบ ๑๘ ออกใหม่ ๕ ค่ำ อับ ๗ น้อง สิมเด๊ดพะเป๊นเจ๊า ภิมพะธาฉะอ๊วงหต์ำฝ่ายหลัง มิพะธาฉะสัดหาส้ๆ *มิไสมะไลโผดสัด* ไว้ภับสาสะหฺาพะพุดทะเจ๊า ตาบต่ำเท๊า ๕๐๐๐ พะอัดสา นิบพานะ ปัดจะโย โหนตุ โม.

Folio 25 on the recto side: In Chunlasangkat (CS) 1222, a *kot san* year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[212] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Nisai Malai Photsat* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (19 Dec 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The younger brother of the king who lives in the back golden palace

Titles: *มิไสมะไลโผดสัด (ผูกดฺาอ)*

Nisai Malai Photsat (*Phuk diao*)

Nisaya Venerable Malai Helps Creatures (Single fascicle)

EAP1398_VMS_1_1029

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.4 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ในสะไหมหนึ่ง พะพุดทะเจ๊าปะทับยู่อัดเชตะอัน เมืองสาวัดถิ ฮิงปาลิบเถิงหามะปาธะมิแห่งติมให้เป๊นเหด จิ่งสะแดงพะทำมะเหสะหฺาชาดิภดวงนี้. ในอะดิดตะกาน พะยาอาหิดจะวิงสา สะเหวียธาฉะสิมบัดในเมืองวิเหหะธาด พะอิงมิพะอัภคะมะเหสี พะนามว่า วิมาลา ซึ่งเป๊นใหย่กว่านางสะหมิมทังหลายอันได้ ๑๗,๐๐๐ นาง เถิงแม่นว่าพะอิงจะมินาลิเป๊นจำนวนหฺาย แต่กำบ่มีโอลิดและหิดา ชาวพะมะคอนและเสนาอำมาด จิ่งขาบทูนให้พะธาชาขอบุดเพื่อสิบวิงตะกุน. พะอิงจิ่งธงการนางสะหมิมทังหลายมาปะชุมแล้วตัดสั่งว่า เจ๊าทังหฺายจิ่งปาดถะหฺาบุด ถ้าผู้ใดมิบุด ชับสิมบัดทังหลายจะมอบให้บุดของผู้นั้น.

[212] 1222 Karttika 5 = Friday, 19 October 1860.

ນາງສະໜົມເຫລົ່ານັ້ນກໍໄດ້ປາດຖະໜາບຸດແລະວິງວອນຂໍຈາກເທວະດາ ພະຍາອິນ ແຕ່ກໍບໍ່ມີຜູ້ໃດ ມີ. ສ່ວນພະນາງວິມາລາເທວີ ຊຶ່ງເປັນຜູ້ສົມບູນດ້ວຍສີລາຈາລະວັດ ກໍໄດ້ປາດຖະໜາບຸດແລະ ຮັກສາອຸໂບສົດຖະສິນບໍ່ໄດ້ຂາດ ດ້ວຍເດຊານຸພາບແຫ່ງສິນຂອງພະນາງ ພະຍາອິນຈຶ່ງໄດ້ປະທານ ເທວະບຸດຕົນໜຶ່ງໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ ຄັ້ນເມື່ອພະນາງຊົງຕັ້ງຄັນໄດ້ສິບເດືອນ ບໍລະບູນ ກໍປະສູດໂອລົດ ພະນາມວ່າ ເຈົ້າສີວິໄຊຍະກຸມມານ.

While residing at the Jetavana monastery in Savatthi, the Buddha delivered a sermon on his donation. In the past, King Athitchavongsa ruled Videha. His wife was Queen Vimala who was the master of other 16,000 concubines. Although the king had many wives, he still had no children. The people of the city and the ministers suggested him ask for a son to continue the royal lineage. He summoned all the 16,000 concubines and told them to give birth to children. If they gave birth to a son, he would offer all his property to the son. Each of them therefore begged for a son from deities and God Indra but no one was successful. Queen Vimala was completed with morality. She also longed for a son and firmly observed the Eight Precepts (uposatha). Thanks to the power of her precept observance, God Indra had a deity be born with her. She was pregnant for ten months and gave birth to a son called Prince Sivijaya Kumāra.

Colophon: ลานທີ ๓๐ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๕๑๒ ປີເຖาะ [ຮັบ]เพົ้า เดือบ ๙ แรม ๕ ค่ำ วันพุด ยามกองแลง ไพยมิ อิงลิมเด้ดพะสังคะธาด ทำมายานะมะหาเถธะ วัดใพ่ สุวันบะพูมา ธามเมืองหลวงพะบาง ได้มิใจใสสัดหาส้างพังสีพะทำมะ *อิไชยะบันหา* ผูกติ้บ นี้ไอ้บูชาสิบพะพุดทะสาสะพา ต่ำเมือเท้ำ ๕ พันพะวัดสา ขໍใพ้ผู้ข้าได้ดั่งคำมักและคอามปาดถะพา นั้บทุกปะกาบ แด่กำข้าเพิ้บ นิบพานะ ปัดจะโย โหบตุ อะบาถะเต กาเล สาทุ สาทุ.

Folio 30 on the recto side: In Buddhist Era (BE) 2518, a *thò* year (Year of the Rabbit), a [*hap*] *mao* year, on the fifth waning-moon day of the ninth lunar month, a Wednesday,[213] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram, Luang Prabang, had the religious faith and sponsored this manuscript [entitled] *Visainyabanhā* to worship and to prolong the Teachings of the Buddha to last until the end of 5000 years. May my wished and desires be fulfilled. *Nibbāna paccayo hontu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future, amen, amen!).

Date: BE 2518, a *hap mao* year (27 Aug 1975)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram, Luang Prabang.

Titles: *ອິໄຊຍະບັນຫາ (ผูกติ้บ, มัดติ้บ)*

Visaiya Banha (*Phuk* ton, *mat ton*)

213 1337 Sravana 20 = Wednesday, 27 August 1975.

EAP1398_VMS_1_1030

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດບຸບພາຣາມ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງນາງວິສາຂາ ໃຫ້ເປັນເຫດ ຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ນາງວິສາຂາ ທິດາຂອງນາງສຸມະນະເທວີ ແລະ ທະນັນໄຊຍະເສດຖີ ແຫ່ງເມືອງພັດທິຍະນະຄອນ ມີພໍ່ປູ່ຊື່ວ່າເມນດະກະເສດຖີ ແລະແມ່ຍ່າ ຊື່ວ່າ ນາງຈັນທະປະທຸມມາວະດີ. ເມື່ອນາງວິສາຂາຈະເລີນໄວໄດ້ ๗ ປີ ໄດ້ຟັງທຳຈາກ ພະພຸດທະເຈົ້າ ກໍໄດ້ບັນລຸໂສດາບັນປັດຕິຜົນ. ຕໍ່ມາ ນາງວິສາຂາໄດ້ແຕ່ງດອງກັບປຸນນະວັດທະນະ ເສດຖີ, ທະນັນໄຊຍະເສດຖີຜູ້ເປັນພໍ່ຈຶ່ງໃຫ້ໂອວາດ ແລະມອບຂອງຂວັນໃນວັນແຕ່ງງານ ເປັນເຄື່ອງ ປະດັບທີ່ມີລາຄາແພງຫຼາຍ ຮຽກວ່າ ມະຫາລະດາປະສາທະນະ.

While residing at the Puppharam monastery, the Buddha talked about Visakha and delivered a sermon upon this. Visakha was the daughter of Sumana and a wealthy man Dhanañjaya of Bhaddiya city. Her parents-in-law were a wealthy man Mendaka and Chanthapathummavadi. When she was seven years old, she listened to the Buddha's preaching and attained Sotāpattiphala (the fruition of stream-entry). Later, she married a wealthy man Punnavatthana. Her father, Dhanañjaya, gave her some lessons and offered her an expensive piece of ornament called "Mahaladapasadana"at the wedding ceremony.

Colophon: ลานທີ ๘๑ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕີວ ປີກົດສັນ ເດືອນ ๑๑ ແຮມ ๓ ຄ่ຳ ວັນ ๑ ມື້ກາບສັນ ຣິດຈະ ນາແລ້ວຍາມຕູດຕັ້ງ ມື້ເຊົ້າ ໝາຍມີ ພະຣາຊະສັດທາ ອົງສົມເດັດພະເປັນເຈົ້າຊີວິດ ຝ່າຍ[ຫຼັງ] ແລະ ພະມານດາ ແລະສະຫາພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນ ສ້າງ *ລຳວິສາຂາ* ນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພະວັດສາ ນິບພານະ ປັດຈະ ໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ.

Folio 21 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[214] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Visakhā* to support the Teachings of Gotama Buddha to last until the end of 5000 years.

214 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed a *kap san* day.

Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Nov 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives.

Titles: *ວິສາຂາ (ຜູກຕົ້ນ)*

Visakha (*Phuk* 1)

Visākhā (Fascicle 1)

EAP1398_VMS_1_1031

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ທະນັນໄຊຍະເສດຖີ ໃຫ້ໂອວາດແກ່ລູກສາວຄົນໆວິສາຂາ ທີ່ໄດ້ແຕ່ງດອງກັບປຸນນະວັດທະນາ ແລະຕ້ອງໄດ້ຍ້າຍໄປຢູ່ກັບຄອບຄົວຂອງສາມີ. ໂອວາດ ๑๐ ປະການຂອງທ່ານເສດຖີ ໄດ້ແກ່ ໄຟໃນຢ່ານຳອອກ; ໄຟນອກຢ່ານຳເຂົ້າ; ຄວນໃຫ້ຜູ້ທີ່ໃຫ້ເທົ່ານັ້ນ; ບໍ່ຄວນໃຫ້ຜູ້ທີ່ບໍ່ເຄີຍໃຫ້; ຄວນໃຫ້ແກ່ຜູ້ທີ່ໃຫ້ແລະບໍ່ເຄີຍໃຫ້; ຈົ່ງນັ່ງໃຫ້ເປັນສຸກ; ຈົ່ງນອນໃຫ້ເປັນສຸກ; ຈົ່ງກິນໃຫ້ເປັນສຸກ; ຈົ່ງບຳເລີແລະບຳລຸງໄຟ; ແລະຈົ່ງນອບນ້ອມເທວະດາພາຍໃນ.

The text is about Dhanañjayasethi's teachings to his daughter, Visakha, who married Punnavaddhana and moved to her husband's family. His teaching is the ten advise: never bringing fire from family to outside; never bringing fire from outside back home; giving only those who have given; never giving those who have never given; giving those no matter they have ever given; sitting happily; eatting happily; sleep happily; tending the fire; and praising home deities.

Colophon: ลามที ๘๘ ໜ້າ ๑: ມะหาสังฆาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๑ แฮม ๗ ถ่ำ อัน ๑ มื้ากาบสัน ธิดจะนาแล้อยามตูดตั้ง ໝายมี พะธาฉะสัดทา อิงสิมเดัดพะเปันเจ้าชีวิดฝ่ายหลัง มิใจเฆื้อมใสสัดทาเปันอันยิ่ง จิ่งพ้อมกันส้าๆ *ลำวิสาขา* นี้ไว้กับสาสะໜา ตาบต่ำ ๕ พะอัดสา ขໍให้ได้ดั่งดำมักดำปาดถะໜาพุทปะการาม ทำข้าเทิ้น นิบพามัง ปะธะมัง สุภะขัง ทุอัง ทุอัง.

Folio 22 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the

week (Sunday), a *kap san* day,[215] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the [back] golden palace had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Visakhā* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly).

Date: CS 1222, a *kot san* year (8 Nov 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who lives in the back golden palace
Titles: *ວິສາຂາ (ຜູກ ८)*
Visakha (*Phuk* 2)
Visākhā (Fascicle 2)

EAP1398_VMS_1_1032

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງຕອນນາງວິສາຂາຕຳໜິພໍ່ສາມີ. ເນື່ອງດ້ວຍມິກຄະຣະເສດຖີ ພໍ່ສາມີນາງວິສາຂາ ນັບຖືນັກບວດຊີເປືອຍແລະບໍ່ມັກເຮັດບຸນໃຫ້ທານກັບພະພິກຂຸ. ວັນໜຶ່ງ ໃນຂະນະທີ່ທ່ານເສດຖີກຳລັງບໍລິໂພກອາຫານຢູ່ນັ້ນ ມີພະພິກຂຸອີງໜຶ່ງທ່ຽວບິນທະບາດຜ່ານມາ ຢຸດຢືນທີ່ໜ້າບ້ານຂອງມິກຄະຣະເສດຖີ ນາງວິສາຂາຮູ້ດີວ່າ ທ່ານເສດຖີ ແມ້ຈະເຫັນພະເຖລະແລ້ວ ກໍທຳທ່າບໍ່ເຫັນ ນາງຈຶ່ງກ່າວກັບພະເຖລະອີງນັ້ນວ່າ "ຂໍນິມົນທ່ານໄປຂ້າງໜ້າດ້ວຍເທີ້ນ ທ່ານເສດຖີກຳລັງບໍລິໂພກຂອງເກົ່າຢູ່". ເມື່ອທ່ານເສດຖີໄດ້ຍິນເຊັ່ນນັ້ນແລ້ວກໍເກີດຄວາມໂມໂຫເປັນທີ່ສຸດ ພ້ອມກັບຢຸດບໍລິໂພກອາຫານແລ້ວສັ່ງໃຫ້ບໍລິວານມາຈັບແລະຂັບໄລ່ນາງວິສາຂາໃຫ້ອອກຈາກບ້ານໄປ ໂດຍກ່າວຫາວ່າ ນາງເປັນກາລະກິນີ ແຕ່ກໍບໍ່ມີໃຜກ້າມາຈັບ. ນາງວິສາຂາຈຶ່ງຂໍຊີ້ແຈງວ່າ ທີ່ຕົນກ່າວຢ່າງນັ້ນ ໝາຍເຖິງ ມິຄາຣະເສດຖີກຳລັງບໍລິໂພກບຸນເກົ່າຢູ່ ບໍ່ແມ່ນບໍລິໂພກຂອງບູດເນົ່າຢ່າງທີ່ເຂົ້າໃຈ.

The text is on Visakha complaining her father-in-law. Migara, a wealthy man who was her father-in-law, was faithful in nudist priests and disliked offering food to Buddhist monks. One day, while he was having a meal at home, an alms-walking monk stopped in front of his house. Visakha knowed

[215] 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed a *kap san* day.

that her father-in-law saw the monk but pretended not to see him. She said to the monk, "Please pass on, Venerable Sir. The wealthy man is eating old things." The father-in-law got much furious, stopped eating, and drove her out of the house. He blamed her for being misfortune but nobody dared to arrest her. Visakha explained that the "old things" had been meant to "old/previously accumulated merit," not to spoiled things.

Colophon: ลานที ๘๘ ໜ้า ๑: มะหาสังฆาดได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๑๑ แฮม ๒ ค่ำ อัน ๑ มื้ภาบสัน ธิดจะบาแล้อยามตูดตั้ง มื้เอิ้า ๒ายมิ พะธาชะสัดทา อิงสิมเดัดพะเปันเจ้าชิวิดฝ่ายหลัง แลพะมานดา สะหาพะธียา บุดตะนัดตา พ้อมมอนกันส้าง *ลำวิสาขา* นี้ ไว้กับสาสะหา ตาบต่เที้า ๕ พะวัดสา นิบพานัง ปะธะมัง สุภาธัง ทุวัง ทุวัง.

Folio 22 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[216] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the [back] golden palace, his mother, his wives, his children, and his grandchildren jointly sponsored this manuscript [entitled] *Lam Visakhā* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Nov 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king who lives in the [back] golden palace, his mother, his wives, his children, and his grandchildren.

Titles: *ວิสาขา (ผูก ๓)*

Visakha (*Phuk* 3)

Visākhā (Fascicle 3)

EAP1398_VMS_1_1033

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ก่าวเถิงตอนนางวิสาขาส้างวัดบุบผาธาม. วันหนึ่ง นางวิสาขา ไปฟังพะทำมะเทสะหา จากพะพุดทะอิง แล้วลืมเถื่องปะดับ ที่ธุงกว่า มะหาละดาปะสาทะนะ ไว้ที่สาลาโธงทำ. พะอานิมเถละเจ้า ได้เกับเถื่องปะดับนั้นธักสาไว้ให้ เมื่อนางธู้ว่า เถื่องปะดับนั้น พะ

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ອານິນເກັບໄວ້ໃຫ້ ຈຶ່ງບອກຍົງຄົນໃຊ້ຖວາຍເຄື່ອງປະດັບນັ້ນໃຫ້ແກ່ພະອານິນ ແຕ່ພະອານິນບໍ່ຮັບ. ນາງວິສາຂາຈຶ່ງ ນຳເອົາເຄື່ອງປະດັບນັ້ນໄປຂາຍໄດ້ເງິນ ໙ ໂກດ ກັບ ໑ ແສນ ກະຫະປະນະ ແລ້ວ ເອົາເງິນຈຳນວນນັ້ນໄປສ້າງວັດ. ພະພຸດທະເຈົ້າຕັດສັ່ງໃຫ້ພະມະຫາໂມກຄັນລານະເປັນຜູ້ ຮັບຜິດຊອບດູແລການກໍ່ສ້າງ ຊຶ່ງມີລັກສະນະເປັນປາສາດ ๘ ຊັ້ນ ມີຫ້ອງສຳຫລັບພະພິກຂຸພັກອາໄສ ຊັ້ນລະ ๕๐๐ ຫ້ອງ ໂດຍໃຊ້ເວລາໃນການກໍ່ສ້າງ ๗ ເດືອນ ຈຶ່ງສຳເລັດ ແລ້ວໃສ່ຊື່ວ່າພະວິຫານ ບຸບຜາ ຣາມ.

The text is on the construction of Buppharam monastery by Visakha. One day, Visakha went to listen to a sermon given by the Buddha and forgot her ornament called Mahaladapasadana in the monastic pavilion. Venerable Ananda found the ornament and kept it for her. When she knew that he had kindly kept the ornament, she told her servant to offer it to him. The Venerable did not accept it. She therefore sold the ornament and gained nine *kot* and one hundred-thousand *Kahapana*. She spent that money on building a temple. The Buddha had Venerable Moggallāna be in charge of the construction. The monastery featured a two-storey castle with 500 rooms for monks each floor. It took six months to complete the construction and was named "Buppharam."

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ມะหาสังกาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๑ แรม ๗ ค่ำ อัน ๑ มื้ากาบสัน ธิดจะบาแล้วยามตูดตั้ง มื้เฮ้า ໜายมิ พะธาตุะสัดทา อิงสิมเด้ดพะเป้นเจ้าชีวิดฝ่ายหลัง และพะมานดา สะหาพะธิยา บุดตะนัดตา พันทุวิงสา มิใจใสสัดทาส้าง *ลำวิสาขา* นี้ ไว้ กับ สาสะหนา ตาบต่ำเท้า ๕ พะอัดสา ขໍให้ได้ดั่งคำมักคำปาดถะหนาทุกปะการ ทำข้าเท้น นิบพานัง ปะระมัง สุกาขัง ทุอัง ทุอัง.

Folio 22 on the recto side: In Mahasangkat (CS) 1222, a *kot san* year, on the eighth waning-moon day of the eleventh lunar month, the first day of the week (Sunday), a *kap san* day,[217] the writing was accomplished in the morning (6:00–7:30 o'clock). The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives faithfully sponsored this manuscript [entitled] *Lam Visakhā* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (8 Nov 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives.

Titles: *ວິสาขา (ผูก ๔)*
Visakha (*Phuk* 4)
Visākhā (Fascicle 4)

217 1222 Asvina 22 = Sunday, 7 October 1860. This day is indeed a *kap san* day.

EAP1398_VMS_1_1034

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເຈົ້າລືສີຕົນໜຶ່ງຊື່ວ່າ ໂຄຕະມະ ບຳເພັນພຽນຢູ່ໃນປ່າ. ວັນໜຶ່ງ ມີໝາພານໂຕໜຶ່ງມາອາໄສຢູ່ນຳ ເຈົ້າລືສີກໍຄິດວ່າ ການມີໝາຢູ່ນຳນັ້ນກໍຈະເປັນການລົບກວນ ຈຶ່ງເສກເປົ່າໝາໂຕນັ້ນໃຫ້ເປັນກວາງ ເພື່ອໃຫ້ໄປຫາກິນໃນປ່າ ເມື່ອກວາງໂຕນັ້ນອອກໄປ ກໍມີເສືອໄລ່ຂົບ ກວາງກໍໄດ້ແລ່ນມາເພິ່ງເຈົ້າລືສີ. ເຈົ້າລືສີຈຶ່ງເປົ່າກວາງໃຫ້ເປັນເສືອ. ເມື່ອເສືອນັ້ນອອກໄປ ກໍມີຣາຊະສີມາໄລ່ຂົບເສືອ, ເສືອກໍແລ່ນມາເພິ່ງເຈົ້າລືສີອີກ. ເຈົ້າລືສີຈຶ່ງເປົ່າເສືອໃຫ້ເປັນຣາຊະສີ. ເມື່ອຣາຊະສີໂຕນັ້ນໄປເຫັນຣາຊະສີສາວໂຕໜຶ່ງ ກໍຢາກໄດ້ມາເປັນເມຍ. ແມ່ຂອງຣາຊະສີສາວຈຶ່ງກ່າວວ່າ ທ່ານຈະເອົາລູກສາວຂ້ອຍໄປເປັນເມຍຍັງບໍ່ໄດ້ເທື່ອ ຂ້າຈະໄປຖາມເຊື້ອຊາດເຜົ່າພັນຂອງເຈົ້າກັບລືສີເບິ່ງກ່ອນ. ຖ້າເປັນເຜົ່າພັນດຽວກັນຈຶ່ງຈະໃຫ້ເອົາ. ຣາຊະສີນັ້ນກໍຄິດໃນໃຈວ່າ ເຈົ້າລືສີຕ້ອງບອກວ່າ ເຮົາເປັນໝາ ກໍເປັນໜ້າລະອາຍເຮົາຄວນຂ້າເຈົ້າລືສີນັ້ນເສຍ ຈຶ່ງຮີບໄປຫາເຈົ້າລືສີ ແຕ່ເຈົ້າລືສີກໍຮູ້ກ່ອນລ່ວງໜ້າ ຣາຊະສີຈຶ່ງບໍ່ສາມາດຂ້າເຈົ້າລືສີໄດ້. ທຳມະນິທານຊາດິກເລື່ອງນີ້ສອນໃຫ້ຮູ້ວ່າ ເຮົາຄວນຮູ້ຈັກຕອບແທນບຸນຄຸນຕໍ່ຜູ້ທີ່ມີບຸນຄຸນກັບເຮົາ.

A hermit named Gotama practiced in a forest. One day, a hunter dog came to live with him. The hermit considered the dog a disturbance against his practices. He therefore transformed the dog into a deer, so that it could live by itself in the forest. The deer left but it was chased by a tiger. It came back to the hermit for help. The hermit therefore transformed it into a tiger to fight against the attacking tiger. Later, it was attacked by a lion and went back to the hermit for help. The hermit transformed it into a lion to fight against the attacking lion. Soon, it met a female lion and wanted to get her as a wife. The mother of the female lion said that she would not agree until she could assure with the hermit about the original status of the male lion. She would agree if only the male lion had the same status as the female lion. The male lion was embarrassed because the hermit would probably tell her the truth that he had been originally a dog. The lion thought about killing the hermit and approached him. The hermit realized it and prevented the lion from killing him. This story gives us a lesson on paying gratitude.

Colophon: ลานທີ ๑๒ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๗๗ (ກົງກັບ ຈ.ສ. ๑๑๗๗) ຕົວ ປີເມິ່ງເຣົ້າ ເດືອນ ๑๐ ແຮມ ຄ่ຳ ๑ ວັນ ກ ມື້ເມິ່ງໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ສົມເດັດເປັນເຈົ້າລ້ານຊ້າງຮິ່ມຂາວ ເມືອງຫລວງພະບາງຣາຊະທານີ ມີພະຣາຊະສັດທາເຫຼື້ອມໃສສຸດໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ກັບທັງແກ້ວກິ່ງພະຣິຍາ ບຸດຕະນັດຕາ ຈຶ່ງພ້ອມກັນນິມັນຕະນາພະສັງຄະເຈົ້າທັງຫລາຍ ຣິຂິກຕະ

ນາຂີດຂຽນພະໄຕຍະປິຕະກະ *ສັກກຸນະປາກອນ* ທຳຄຳສອນໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ກໍຂ້າເທີ້ນ.

Folio 18 on the recto side: In Chunlasangkatrasa 199 (corresponding to CS 1199), a *moeng hao* year, on the first waning-moon day of the tenth lunar month, the seventh day of the week (Sunday), a *moeng khai* day,[218] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren had the most ardent religious faith and invited monks to inscribe this manuscript of the *Tipiṭaka* [entitled] *Sakkunapakòn* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1199, a *moeng hao* year (15 Oct 1837)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren.
Titles: *ສັກກຸນະປະກອນ (ຜູກ ๓)*
Sakkunapakòn (*Phuk* 3)
Sakkunapakòn (Fascicle 3)

EAP1398_VMS_1_1035

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.6 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 1 is damaged and fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະເຈົ້ານິຕິສາ ປົກຄອງນາຄະປຸຣະນະຄອນ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງວະສຸມະຕິເທວີ. ພາຍໃນເມືອງມີອຸທິຍານແຫ່ງໜຶ່ງ ຮຽກວ່າຈັນໂທທິຍານ ອັນເປັນແຫຼ່ງທີ່ຢູ່ ຂອງລີງທັງຫລາຍ ແລະມີພະຍາລີງຊື່ວ່າ ປະຕະລະ. ວັນໜຶ່ງ ພະຍາລີງໄປເຫັນສາວຄົນໃຊ້ຂອງ ພະນາງວະສຸມະຕິເທວີກຳລັງຕາກເຂົ້າສານຢູ່ ມີແປ້ໂຕໜຶ່ງເອົາເຂົ້າຂວິດນາງຈົນຕາຍ. ພະຍາລີງຈຶ່ງ ສັ່ງໃຫ້ລີງທັງຫລາຍໜີອອກຈາກສວນອຸທິຍານແຫ່ງນັ້ນ ບໍ່ດັ່ງນັ້ນຈະຈິບຫາຍ ແຕ່ລີງທັງຫລາຍບໍ່ເຊື່ອ ຟັງ ພະຍາລີງ ໄດ້ພາເອົາລູກເມຍຂອງຕົນໜີໄປຢູ່ທີ່ອື່ນ. ເມື່ອພະເຈົ້ານິຕິສາຊົງຊາບວ່າ ຍິງສາວຄົນ ໃຊ້ຕາຍ ຈຶ່ງໃຫ້ໝໍຢາຫຼວງມາຮັກສາ ໝໍຢາຫຼວງທູນວ່າ ຖ້າຈະຮັກສາໃຫ້ນາງຟື້ນຂຶ້ນມາໃໝ່ ຕ້ອງ

218 1199 Bhadrapada 16 = Friday, 15 September 1837. This day was, however, a *huang hao* day.

ຮັກສາດ້ວຍນ້ຳມັນລີງເທ່ານັ້ນ. ດັ່ງນັ້ນ ພະຍານິຕິສາຈຶ່ງສັ່ງໃຫ້ບໍລິວານໄປຈັບເອົາລີງໃນສວນ ອຸທິຍານທັງໝົດມາຂ້າ ເພື່ອຮັກສາຍິງສາວຄົນໃຊ້ຂອງພະອົງ. ນິຍາຍເລື່ອງນີ້ສອນໃຫ້ຮູ້ວ່າ ຄວາມ ປະໝາດ ຄືຄວາມຕາຍ.

King Nitisa ruled the city of Nagapura with his queen named Vasumati. In the city there was a garden called Chanthothiyan which was resided by monkeys who were headed by Patala, the monkey king. One day, the monkey king saw a maid of Queen Vasumati drying rice in the courtyard and being killed by a goat. The monkey king told other monkeys to leave the garden, otherwise they would be killed. The monkeys disobeyed him, however. The monkey king escaped the garden to other places with his wife and children. When King Nitisa heard that the maid was dead, he had a royal physician revive her life. The physician said that the medication required oil of monkeys' bodies. The king therefore had his servants catch and kill all monkeys in the garden to gain the medicine. This story gives us a lesson on death caused by negligence.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๙๙ (ກົງກັບ จ.ส. ๑๑๙๙) ຕີ ປີເມິ້ງເຮົ້າ ເດືອນ ๑๐ ແຮມ ຄ่ຳ ๑ ວັນ ກ ມື້ເມິ້ງໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ສິມເດັດເປັນເຈົ້າລ້ານຊ້າງຮິ່ມຂາວ ເມືອງຫລວງພະບາງຣາຊະທານີ ມີພະຣາຊະສັດທາເຫຼື້ອມໃສສຸດ ໃນອໍຣະພຸດທະສາສະໜາ ເປັນ ອັນຍິ່ງ ກັບທັງແກ້ວກິ່ງພະຣິຍາ ບຸດຕະນັດຕາ ຈຶ່ງພ້ອມກັນນິມັນຕະນາພະສັງຄະເຈົ້າທັງຫລາຍ ຣິກຂິຕະນາຂີດຂຽນຍັງພະໄຕຍະປິຕະກະ *ມັນດະປາກອນ* ຜູກຕົ້ນ ທຳຄຳສອນໄວ້ກັບສາສະໜາພະ ເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ກໍຂ້າເທີ້ນ ມັນດະປະກອນ ຜູກ ຕົ້ນ.

Folio 24 on the recto side: In Chunlasangkatrasa 199 (corresponding to CS 1199), a *moeng hao* year, on the first waning-moon day of the tenth lunar month, the seventh day of the week (Sunday), a *moeng khai* day,[219] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren had the most ardent religious faith and invited monks to inscribe this manuscript of the *Tipiṭaka* [entitled] *Mandapakòn* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ* (May this be a condition to reach Nibbāna certainly). *Mandapakòn* fascicle 1.

Date: CS 1199, a *moeng hao* year (15 Oct 1837)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren.

Titles: *ມັນດະປະກອນ (ຜູກຕົ້ນ)*
Mandapakòn (*Phuk ton*)
Mandapakòn (Fascicle 1)

219 1199 Bhadrapada 16 = Friday, 15 September 1837. This day was, however, a *huang hao* day.

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ຍັງມີຕະກູນໜຶ່ງໄດ້ອາໄສຢູ່ນຳກັນດ້ວຍຄວາມຜາສຸກ. ຕໍ່ມາ ສາມີພັນລະຍາຄູ່ໜຶ່ງພາຍໃນຕະກູນນັ້ນ ໄດ້ຄອດບຸດຊາຍຜູ້ໜຶ່ງ ເມື່ອພໍ່ຂອງເດັກຊາຍນັ້ນຕາຍໄປ ຍາດພີ່ນ້ອງທັງຫລາຍໃນຕະກູນນັ້ນ ໄດ້ຂັບໄລ່ເດັກຊາຍນັ້ນໃຫ້ໜີອອກຈາກຕະກູນໄປຢູ່ທີ່ອື່ນ. ເມື່ອເດັກຊາຍຫາທີ່ເພິ່ງບໍ່ໄດ້ຈຶ່ງໄດ້ໜີເຂົ້າປ່າ ອາໄສຢູ່ໃຕ້ຕົ້ນໄມ້ ແລະກິນໝາກໄມ້ລ້ຽງຊີວິດແຫ່ງຕົນ ແລະໄດ້ປະຕິບັດທຳພາວະນາ ເມື່ອຊາຍຜູ້ນັ້ນໝົດອາຍຸໄຂແລ້ວ ຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະບຸດ ມີຊື່ວ່າ ປະຖະມະເທວະບຸດ.

Once upon a time, there was a family whose members lived together happily. A couple of this family gave birth to a son. One day, the father of the boy died. All the relatives drove him away from the family. The boy could not find any places to live and entered a forest. He lived under a tree and ate fruits for his livelihood. He also practiced meditation. Later, he was reborn as a deity named Pathama in heaven.

Colophon: (๑) ลาบที ๘๕ ໜ້າ ๑: สังกาด ๑๘๐๗ ติอ ปีเม็งมิด เดือน ๔ ขึ้น ๗ ค่ำ วัน ๗ มื้ภิดเสัด ลิดจะนาแล้วยามกองๆาย ๒ายมี สังฅะธาฉาโพทิปันยา มีใจใสสัดทาเป็นอันยิ่ง จิ่งได้สำๆ *ลำมูนละมูนลี* ไอ้กับสาสะ๒าพะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา นิบพาบะ ปัดจะโยโ๒นตุ ทุวัง. ผู้ข้าชื่อ่าขะ๒านสุดทะพิมปันยา เป็นผู้ลิดจะนา ขอให้บุนท่ากันเท้อ.

Folio 25 on the recto side: In Sangkat (CS) 1209, a *moeng mot* year, on the sixth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kot set* day,[220] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sangkharasa Phothipannya had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Mulamunli* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ* (May this be a condition to reach Nibbāna certainly).
I am Khanan (ex-monk) Sutthaphommapannya, the scribe. May I have the same merit.

Date: CS 1209, a *moeng mot* year (10 Jun 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Khanan (ex-monk) Sutta Phommapannya

220 1209 Phalguna 6 = Friday, 10 March 1848. This day is indeed a *kot set* day.

Sponsor(s): Sangkharasa Phothipannya
Titles: *ปะถะมะมูนละมูลิ (ผูกติ๊บ)*
Pathama Munlamuli (*Phuk* 1)
Pathama Mūlamūlī (Fascicle 1)

EAP1398_VMS_1_1037

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງທ້າວພຸດທະເສນແກ່ພິກຂຸທັ້ງຫຼາຍທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນອະດີດຕະການ ຍັງມີເສດຖີ ๕๐๐ ຕະກູນ ຢູ່ໃນເມືອງອິນທະປັດຖະນະຄອນ ໃນຄັ້ງນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ຊື່ວ່າ ທະນົນໄຊຍະເສດຖີ ຜູ້ເປັນໃຫຍ່ກວ່າເສດຖີທັ້ງຫລາຍ. ແຕ່ທ່ານເສດຖີນັ້ນບໍ່ມີບຸດ ຈຶ່ງໄດ້ທຳການບູຊາຕົ້ນໄມ້ຢູ່ໃນສວນອຸທິຍານຂອງຕົນເພື່ອຂໍບຸດ. ເທວະດາຕົນໜຶ່ງ ທີ່ຢູ່ຮັກສາຕົ້ນໄມ້ທີ່ນັ້ນ ໄດ້ມາບອກທ່ານໃນຄວາມຝັນວ່າ ຕໍ່ຈາກນີ້ໄປ ທ່ານຈະມີລູກຍິງ ๑๘ ຄົນ. ທ່ານທະນົນໄຊຍະເສດຖີກໍມີຄວາມປິຕິຍິນດີເປັນຢ່າງຍິ່ງ. ຕໍ່ມາ ພັນລະຍາຂອງທ່ານເສດຖີກໍເກີດລູກສາວປີລະຄົນ ລວມທັງໝົດ ๑๘ ຄົນ. ດ້ວຍຄວາມທີ່ມີລູກຫລາຍຄົນ ຖານະຂອງເສດຖີກໍຄ່ອຍໆ ຕົກຕ່ຳລົງໄປເລື້ອຍໆ ເງິນທອງທີ່ເກັບໄວ້ກໍໝົດໄປ. ຢູ່ມາວັນໜຶ່ງ ທ່ານເສດຖີໄດ້ອອກອຸບາຍພາເອົາລູກສາວທັ້ງໝົດໄປປ່ອຍໄວ້ໃນປ່າ ເພື່ອໃຫ້ຍັກກິນ. ມີແມ່ຍັກຕົນໜຶ່ງມາເຫັນນາງທັ້ງ ๑๘ ຄົນ ກໍເກີດຄວາມຮັກແລະສົງສານ ຈຶ່ງເອົານາງທັ້ງ ๑๘ ຄົນໄປລ້ຽງໄວ້ໃນວັງ ແລະສັ່ງໃຫ້ທຸກຄົນແປງຮ່າງໃຫ້ເປັນມະນຸດທັ້ງໝົດ ເພາະຢ້ານວ່ານາງທັ້ງ ๑๘ ຈະລັງກຸດແລະຫວາດລະແວງ ສ່ວນແມ່ຍັກໄດ້ປ່ຽນຕົວເອງເປັນນາງສະມຸດທະຣາ ແມ່ຂອງນາງ ๑๘.

The Buddha delivered a sermon about Buddhasena to his disciples at the Jetavana monastery in Savatthi. In the past, there were 500 wealthy families in Inthapattha kingdom. A wealthy man named Dhanañjaya was greater than other wealthy men but he did not have any children. So, he paid homage to a tree in his garden and begged for a child. A deity who protected the tree told him in the dream that he would gain twelve daughters. Dhanañjaya was very happy. Later, his wife gave birth to a daughter for twelve years long, resulting in having twelve daughters in total. Due to the number of daughters, his wealth got gradually worsened and his saving money decreased. One day, he abandoned his twelve daughters in a forest to be eaten by ogres. A female ogre found them and felt pity. She adopted them in her palace and, to avoid fear, commanded all other ogres to be in disguises of humans. The female ogre also transformed herfelf into a woman named Samutthara and behaved like their mother.

Colophon: ลาบที ๘๕ ໜ้า ๘: พุดทะสังฆาดธาชาได้ ๘๕๐๕ เดือบจุง แธม ๑๐ ค่ำ อับ ปีเต่ายี่ ธิดจะบา แล้อ ฆายมิ สาทุพ่เพียพัดทะมาบ อัดใฆ่ พ้อมด้อยพ่ยิภา ทิดยา บ้าบจ่าบใต้ พ้อมกับส้าๆ ฆังสี *พุดทะเสบ* ผูกานี้ ไอ้กับพะพุดทะสาสะฆา ตาบต่ำเท้า ๕ พันพะอัดสา ขໍให้ผูงข้าทัง ๘ คินนี้ ได้สำเธ็ดสุภา ๑ ปะกาบ มิบิธะพาบเป้นที่แล้อ แด่ภำข้าเท้ิน บิบพาบะ ปัดจะโย โหบตุ อะบาถะเต ภาเล ข้าพะเจ้า ทิดยา เป้นผู้ธิดจะบา ขໍให้ได้เป้นพะเจ้าอิง ๑ อับจักมาพาย ໜ้า บี้เท้ิน อะทัง สำมาสำพุดโท โหตุ อะบาถะเต ภาเล.

Folio 25 on the verso side: īn Phutthasangkatrasa (BE) 2505, on the tenth waning-moon day of the first lunar month, a *tao nyi* year,[221] the writing was accomplished. Sathu Phò Phia Phatthaman from Vat Mai and his lay patron named Thit (ex-monk) Nya from Ban Chan Tai sponsored this manuscript [entitled] *Phutthasen* to support the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. *Nibbāna paccayo hontu anāgate kāle* (May this be a condition to reach Nibbāna in the future). I am Thit Nya who, the scribe. May I become a Buddha in the future. *Ahaṃ sammā sambuddho hotu anāgate kāle* (May I become a Buddha in the future).

Date: BE 2505, a *tao nyi* year (31 Jan 1962)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Thit (ex-monk) Nya

Sponsor(s): Sathu Phò Phia Phatthaman from Vat Mai and Thit (ex-monk) Nya from Ban Chan Tai.

Titles: *พุดทะเสบ (ผูกาติ้บ)*
Phutthasen (*Phuk ton*)
Buddhasena (Fascicle 1)

EAP1398_VMS_1_1038

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ใบสะไฆ๗ึ่ง พะยาทำมะสัดจะป๋ภาถอางเมืองสีดทิโสมะนะถอบ พะอิงมิพะอัภาถะมะเทสิ พะนามอ่า พะนางอะฉะละฉาติ มิพะทิดา ๗ พะอิง. ถั้งๆึ่ง พะยาทำมะสัดจะได้ปะทาบ ข้างเผือภาให้แก่ชายทุภาถะตะผู้ๆึ่ง ที่ถิภาพะยาโฉติภาะแห่งเมืองอะนะสันดาใช้ให้มาขໍ,

221 1324 Margasirsha 25 = Friday, 21 December 1962.

ພະອິງຈິ່ງຖືກຊາວເມືອງເມລະເທດພ້ອມດ້ວຍພະມະເຫສີແລະພະທິດາໄປຢູ່ໃນຝັ່ງແມ່ນ້ຳມະຫາສະມຸດ. ເມື່ອນັ້ນ ພະອິງໄດ້ໄປພົບກັບນາງ ໑໔ ອັນມີເຈົ້າກຸມມານນ້ອຍຜູ້ໜຶ່ງ ແມ່ນພະຍາອິນໄດ້ແປງຮ່າງມາຊ່ວຍນາງ ໑໔. ຕໍ່ມາ, ເຈົ້າກຸມມານນ້ອຍນັ້ນ ໄດ້ໄປໄຖ່ເອົາຊ້າງເຜືອກກັບພະຍາໂຊຕິກະ ມາໃຫ້ພະຍາທຳມະສັດຈະ. ເມື່ອເສນາອຳມາດແລະຊາວເມືອງຊາບວ່າ ຊ້າງເຜືອກໂຕນັ້ນ ໄດ້ກັບມາຢູ່ກັບພະຍາທຳມະສັດຈະແລ້ວ ຈິ່ງພ້ອມກັນຈັດຂະບວນຊ້າງ, ມ້າ ແລະກ່ວຍ ໄປອາຣາທະນາອັນເຊີນເອົາພະຍາທຳມະສັດຈະກັບຄືນມາປົກຄອງເມືອງສິດທິໂສມະດັ່ງເດີມ.

Once upon a time, King Thammasaccha ruled the city of Sitthisoma. He had his queen named Asalasati and seven daughters. One day, King Thammasaccha donated a white elephant to a poor man who was sent by King Sotika of Vanasanda to ask for the elephant. King Thammasaccha, his wife, and his two daughters was therefore exiled by the people to live at a riverbank. There the king found the twelve women who were rescued by God Indra in a disguise of a young boy. Later, the boy redeemed the white elephant and gave it back to King Thammasaccha. When ministers and people of Sitthisoma city learned that the white elephant had returned to their former king, they organized a procession of elephants, horses, and wagons to invite the king back to rule the city of Sithisoma as before.

Colophon: ลานທີ ๔๕ ໜ້າ ๑: ສັງກາດຣາຊາໄດ້ ๔๕๐๕ ຕົວ ປີເຕົ່າຍີ ເດືອນຍີ່ ຂຶ້ນ ๕ ຄ่ຳ ວັນອັງຄານ ຍາມ ๕ ໂມງແລງ ຣິດຈະນາແລ້ວ ມີທິດຍາ ບ้ານจ่านใต้ ແຂວງກ้ำແພງຫລວງພะບາງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ้ພ้ອມກັນກັບດ้ວຍສາທุพ่ีเพ้ีย พัดทะมาน ວัดใหม่ ແລะลูกเมยอู่ถ้ิน จิ่งไดส้างฑัง สี พุดทะเสน ผูก ๔ นี้ ไอ้กับพะพุดทะสาสะฑา ตาบต่ำเท้ำ ๕ พะอัดสา ขໍใหฝูงข้าฑ้ัง ๔ ถินนี้ ขໍใหได้เถิง สุก ง ปะการ มีนิธะพานเป็นที่แล้ว ขໍย่าถาดแถ้วดั่งคำมักคำปาดถะฑา อู่ถินๆ แด่ก้ำข้าเท้ิน นิบพานะ ปัดจะโย โพนตุ อะนาถะเต ภาเล. ผู้ข้า ทิดยา เป็นผู้ธิดจะนา อานิสิงส่อนฑ้ังหลายมอนนี้ ขໍใหผู้ข้านี้ได้ล่วงลัดตัดปะหยาสับพันยู เป็นพะเจ้าอิงจะมาพายหน้านี้ ก้ำข้าเท้ิน อะฑ้ัง พุดโท อะฑ้ัง พุดโท อะฑ้ัง พุดโท.

Folio 25 on the recto side: In Sangkatrasa (BE) 2505, a *tao nyi* year, on the fifth waxing-moon day of the second lunar month, a Tuesday,[222] at 17:00, the writing was accomplished. Thit Nya from Ban Chan Tai, Luang Prabang province, Sathu Phò Phia Phatthaman from Vat Mai, his wife, and his children jointly sponsored this manuscript [entitled] *Phutthasen*, second fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. May our wishes be fulfilled. *Nibbāna paccayo hontu anāgate kāle* (May this be a condition to reach Nibbāna in the future). I am Thit Nya, the scribe. By the results of this merit lead me to attain Enlightenment and become a Buddha in the future. *Ahaṃ buddho, ahaṃ buddho, ahaṃ buddho* (May I become a Buddha).

Date: BE 2505, a *tao nyi* year (31 Jan 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

222 1324 Pausha 5 = Sunday, 30 December 1962.

Scribe(s): Thit Nya from Ban Chan Tai
Sponsor(s): Thit Nya from Ban Chan Tai, Sathu Phò Phia Phatthaman from Vat Mai, his wife, and his children.
Titles: *ພຸດທະເສນ (ຜູກ ๘)*
Phutthasen (*Phuk* 2)
Buddhasena (Fascicle 2)

EAP1398_VMS_1_1039

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມີໝູ່ບ້ານແຫ່ງໜຶ່ງ ຊື່ວ່າ ໂຊຕະປາລະຄາມ ໃນເມືອງທະຄະກະຣະນະຄອນ. ໃນໝູ່ບ້ານນັ້ນມີ ๓๐๐ ຕະກູນ ແລະເປັນຄົນຮັບໃຊ້ລ້ຽງຊ້າງມຸງຄຸນຂອງພະຍາທະຄະກະຣະນະຄອນ. ວັນໜຶ່ງ ມີໂຈນ ๕๐๐ ຄົນມາລັກເອົາຊ້າງມຸງຄຸນທີ່ເຂົາລ້ຽງນັ້ນ ແລ້ວເອົາໄປຖວາຍໃຫ້ແກ່ພະຍາພາທະຣະນະຄອນ ເມື່ອພະຍາ ທະຄະກະຣະນະຄອນຊິ່ງຊາບວ່າຊ້າງມຸງຄຸນຂອງພະອົງຖືກໂຈນລັກໄປ ຈຶ່ງສັ່ງໃຫ້ເສນາອຳມາດໄປ ຈັບຊາວບ້ານມາລົງໂທດ ພ້ອມກັບໃຫ້ຊາວບ້ານເກັບເງິນກັນເປັນຈຳນວນ ๗๗,๐๐๐ ເພື່ອເອົາໄວ້ໃຫ້ຄົນທີ່ສາມາດໄປຕາມເອົາຊ້າງໂຕນັ້ນມາໄດ້. ໃນຂະນະນັ້ນ ເຈົ້າກຸມມານນ້ອຍໄດ້ມາເຫັນຊາວບ້ານຖືກລົງໂທດ ຈຶ່ງໄດ້ຖາມຫາສາເຫດຂອງການລົງໂທດ ກໍຊາບວ່າ ຊາວບ້ານທັ້ງຫລາຍບໍ່ສາມາດຮັກສາຊ້າງມຸງຄຸນຂອງພະຍາ ຈຶ່ງຖືກລົງໂທດ. ຈາກນັ້ນ ເຈົ້າກຸມມານນ້ອຍໄດ້ເດີນທາງໄປຂໍຊ້າງມຸງຄຸນໂຕນັ້ນຄືນຈາກພະຍາພາທະຣະນະຄອນ ແລ້ວມອບໃຫ້ເສນາອຳມາດຂອງພະຍາທະຄະກະຣະນະຄອນ. ພວກເສນາອຳມາດຈຶ່ງມອບເງິນຈຳນວນ ๗๗,๐๐๐ ນັ້ນໃຫ້ແກ່ເຈົ້າກຸມມານນ້ອຍ ແລ້ວກັບໄປຍັງເມືອງທະຄະກະຣະນະຄອນ ຫລັງຈາກທີ່ເສນາອຳມາດກັບໄປແລ້ວ ເຈົ້າກຸມມານນ້ອຍກໍໄດ້ມອບເງິນນັ້ນຄືນໃຫ້ແກ່ຊາວບ້ານ.

There in Jotapāla village in Dagakara city were 300 families who were servants and took care of the auspicious elephant of the king. One day, 500 thieves stole the elephant and offered it to the king of Bāhara city. Having known that the auspicious elephant had been stolen, the king of Dagakara has his ministers punish the villagers and collect the amount of money of 99,000 from them to be the reward for anyone who could find the elephant. At that time, a young boy witnessed the punishment and asked someone about the reason. Having known that the villagers had failed to keep the elephant, the boy went to take the elephant back from the king of Bāhara and gave it back to the ministers of Dagakara. They gave him the money 99,000 to the boy and returned Dagakara. Later, he returned the money back to the villagers.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังฆาดธาฃุาได้ ๘๕๐๕ ติอ ปีเต่ายี่ เดือนยี่ ขึ้น ๑๓ ค่ำ อันอังคาน เอลา ๑ โมงแลง ธิดจะบาแล้อ ฬายมิ ทิดยา พ้อมกับด้อยลูกเมย บ้านจ่านใต้ ทลองพะบาง กับด้อยสาทุพ่ พัดทะมาน อัดใฬ่ ได้มิใจใสสัดทาอันยิ่ง จิ่งได้พ้อมกัน สร้างพังสี *พุดทะเสน* ผูก ๓ นี้ ไอ้กับพะพุดทะสาสะขา ตาบต่เท้า ๕ พันพะอัดสา ขໍให้ผูงข้าทังหลายสำเธัดสุภ ๓ ปะการ มิมิธะพานเป้นที่แล้อ แด่ทำข้าเทิ้น นิบพานะ ปัดจะโย โหนตุ โน อะนาคะเต การเล ผู้ข้า ทิดยา เป้นผู้ธิดจะบา อะทัง สำมาสำพุดโท โหนตุ เม สับพันยูตะยานัง อะนาคะเต การเล.

Folio 26 on the recto side: In Sangkatrasa (BE) 2505, a *tao nyi* year, on the thirteenth waxing-moon day of the second lunar month, a Tuesday, at 13:00,[223] the writing was accomplished. Thit (ex-monk) Nya from Ban Chan Tai in Luang Prabang, his wife, his children, and Sathu Phò Phatthaman from Vat Mai jointly sponsored this manuscript [entitled] *Phutthasen*, fascicle 3, to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the three states of happiness of which Nibbāna is the ultimate goal. *Nibbāna paccayo hontu no anāgate kāle* (May this be a condition for us to reach Nibbāna in the future). I am Thit Nya, the scribe. *Ahaṃ sammā sambuddho hontu me sabbaññutañāṇaṃ anāgate kāle* (May I become a Buddha in the future).

Date: BE 2505, a *tao nyi* year (31 Jan 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya
Sponsor(s): Thit (ex-monk) Nya from Ban Chan Tai in Luang Prabang, his wife, his children, and Sathu Phò Phatthaman from Vat Mai
Titles: *พุดทะเสน (ผูก ๓)*
Phutthasen (*Phuk* 3)
Buddhasena (Fascicle 3)

EAP1398_VMS_1_1040

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 51.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

223 1324 Pausha 13 = Monday, 7 January 1963.

Description: ຕໍ່ມາ ນາງ ๑๘ ຮູ້ຄວາມຈິງວ່າ ນາງສະມຸດທະຣາເປັນຍັກ ຈຶ່ງພາກັນໜີອອກຈາກເມືອງຍັກ ແລະໄດ້ມາອະພິເສກສົມລິດກັບພະຍາປາຣຸດທະເສນ. ຫລັງຈາກນັ້ນບໍ່ດົນ ນາງ ๑๘ ກໍຕັ້ງຄັນ ແລະຄອດບຸດ. ແຕ່ກໍຕາຍໝົດ ເຫລືອແຕ່ລູກຂອງນ້ອງສາວຄົນທີ ๑๘ ລອດຊີວິດ. ນາງ ๑๘ ຈຶ່ງໄດ້ລ້ຽງດູດ້ວຍຄວາມຮັກ. ເມື່ອນາງສະມຸດທະຣາຊາບວ່າ ນາງ ๑๘ ໜີໄປແຕ່ງຢູ່ກັບພະຍາປາຣຸດທະເສນ ກໍເກີດຄວາມໂກດ ຈຶ່ງແປງຮ່າງເປັນສາວງາມ ຈົນໄດ້ເປັນມະເຫສີຂອງພະຍາປາຣຸດທະເສນ ແລ້ວອອກອຸບາຍໃຫ້ນາງ ๑๘ ຖືກຂັບໄລ່ອອກຈາກເມືອງ. ນາງ ๑๘ ຈຶ່ງໄປອາໄສຢູ່ໃນຖ້ຳແຫ່ງໜຶ່ງ. ເມື່ອເຈົ້າກຸມມານ ຊຶ່ງເປັນລູກຂອງນ້ອງສາວຫລ້າໄດ້ຈະເລີນໄວ ກໍໄດ້ອອກໄປປະຈົນໄພ ຊຶ່ງໄດ້ພົບຜູ້ຄົນແລະເຫດການຕ່າງໆ ຫລາຍຢ່າງ ແຕ່ກໍສາມາດເອົາຕົວລອດມາໄດ້ ຈົນວັນໜຶ່ງ ເຈົ້າກຸມມານໄດ້ພົບພະຍາປາຣຸດທະເສນຜູ້ເປັນພໍ່ ຈຶ່ງໄດ້ໃສ່ຊື່ວ່າ ພຸດທະເສນ ແລະໄດ້ຮັບແຕ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

Later, the 12 daughters realized that Samutthara was an ogre. They left the ogre city and got married to Phanya Parutthasen. Soon, they got pregnant and gave birth to their sons; but only the baby of the twelfth daughter survived. Thus, the twelve women looked after the baby with love. Having known that her twelve daughters had escaped and got married to Phanya Parutthasen, the ogre became angry and transformed herself into a beautiful girl. Later, she became Parutthasen's wife and planned to drive away the twelve women from the city. They left the city and lived in a cave. When the son of the youngest sister grew up, he went on adventure. He met many people and survived from several incidents. One day, he met his father, Phanya Parutthasen. He was then named Phutthasen and appointed to be a viceroy.

Colophon: ลานที ๘๕ ໜ້າ ๑: ພຸດທະສັງກາດຣາຊາໄດ້ ๘๕๐๕ ຕົວ ປີເຕົ່າຍີ່ ເດືອນຍີ່ ແຮມ ๔ ຄ่ຳ ວັນຈັນ ຣິດຈະ ນາແລ້ວຍາມ ๕ ໂມງແລງ ໝາຍມີ ທິດຍາ ສາວຜາລີ ພ້ອມກັບດ້ວຍລູກເຕົ້າ ແລະສາທຸພໍ່ເພັຍ ພັດທະມານ ວັດໃໝ່ ມີສັດທາຈຶ່ງໄດ້ພ້ອມກັນສ້າງ *ພຸດທະເສນ* ຜູກ ๔ ນີ້ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພະວັດສາ ຂໍໃຫ້ຝູງຂ້າທັ້ງ ๘ ຄົນນີ້ ໄດ້ສຳເຣັດສຸກ ๗ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ອະນາຄະເຕ ກາເລ ຂ້າພະເຈົ້າ ທິດຍາ ບ້ານຈ່ານໃຕ້ ຣິດຈະນາ ອະທັງ ສຳມາສຳພຸດໂທ ສັບພັນຍູຕະຍາໂນ ອະນາຄະເຕ ກາເລ ສະສັງ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ນິດຈັງ ນິດຈັງ.

Folio 25 on the recto side: In Phutthasangkatrasa (BE) 2505, a *tao nyi* year, on the fourth waning-moon day of the second lunar month, a Monday,[224] the writing was accomplished at 17:00. Thit (ex-monk) Nya, Sao Phali, their children, and Sathu Phò Phia Phatthaman from Vat Mai jointly sponsored this manuscript [entitled] *Phutthasen*, fascicle 4, to support the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. May our wishes be fulfilled. *Nibbāna paccayo hontu anāgate kāle* (May this be a condition to reach Nibbāna in the future). I am Thit Nya from Ban Chan Tai village, the scribe. *Ahaṃ sammā sambuddho sabbaññutañāṇaṃ anāgate kāle sasaṃ hotu anāgate kāle niccaṃ niccaṃ* (By the results of this merit, may I attain Enlightenment and become a Buddha in the future certainly).

224 1324 Pausha 19 = Sunday, 13 January 1963.

Date: BE 2505, a *tao nyi* year (31 Jan 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from Ban Chan Tai.
Sponsor(s): Thit (ex-monk) Nya, Sao Phali, their children, and Sathu Phò Phia Phatthaman from Vat Mai.
Titles: *ພຸດທະເສນ (ຜູກ ๔)*
Phutthasen (*Phuk* 4)
Buddhasena (Fascicle 4)

EAP1398_VMS_1_1041

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 51.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອນາງສະມຸດທະຣາຍັກຊາບຂ່າວວ່າພະຍາປາຣຸດທະເສນໄດ້ແຕ່ງຕັ້ງເຈົ້າພຸດທະເສນໃຫ້ເປັນອຸປະຣາດ ນາງກໍແກ້ງປ່ວຍ ແລະຂໍໃຫ້ພຸດທະເສນໄປຍັງເມືອງໄວຍະຣະປັດຕິນະຄອນ ອັນເປັນທີ່ຢູ່ຂອງຍັກ ເພື່ອເອົາຢາມາໃຫ້ນາງ. ນາງສະມຸດທະຣາໄດ້ຂຽນຈົດໝາຍໃຫ້ພຸດທະເສນໄປມອບໃຫ້ແກ່ລູກສາວ ຂອງຕົນຊື່ວ່ານາງກັງຂາຣີ. ເນື້ອໃນຈົດໝາຍນັ້ນຂຽນວ່າ ເມື່ອພຸດທະເສນໄປຮອດແລ້ວ ໃຫ້ລູກຈັບກິນເປັນອາຫານ. ລະຫວ່າງການເດີນທາງນັ້ນ ທ້າວພຸດທະເສນ ໄດ້ແວ່ພັກແຄມທາງ ແລ້ວເຜີຫລັບໄປ. ໃນຂະນະນັ້ນ ມີລີສີຕິນໜຶ່ງມາເຫັນ ແລະໄດ້ຊ່ວຍແກ້ຂໍ້ຄວາມໃນຈົດໝາຍວ່າ ເມື່ອພຸດທະເສນໄປຮອດແລ້ວໃຫ້ລູກເອົາເປັນຜົວ. ເມື່ອພຸດທະເສນໄດ້ພົບກັບນາງກັງຂາຣີ ທັງສອງກໍຕົກຫລຸມຮັກແລະຢູ່ບໍາກັນ. ທ້າວພຸດທະເສນໄດ້ຫຼອກຖາມຂອງວິເສດຈາກນາງກັງຂາຣີ. ເມື່ອໄດ້ຕາມທີ່ຕ້ອງການແລ້ວ ກໍໜີອອກຈາກເມືອງຍັກ. ເມື່ອນາງກັງຂາຣີຮູ້ ກໍໄດ້ອອກຕິດຕາມແລະຂໍຮ້ອງໃຫ້ພຸດທະເສນກັບໄປຫານາງ ແຕ່ບໍ່ເປັນຜົນ. ໃນທີ່ສຸດ ນາງໄດ້ຕອມໃຈຕາຍ. ເມື່ອພຸດທະເສນກັບຄືນເມືອງແລ້ວ ກໍໄດ້ຂ້ານາງສະມຸດທະຣາຍັກ ແລະໄດ້ປົກຄອງເມືອງຢູ່ທີ່ນັ້ນ ແລ້ວເຊີນແມ່ແລະປ້າທັງໝົດກັບມາເປັນມະເຫສີຂອງພະຍາປາຣຸດທະເສນ ຈາກນັ້ນ ທ້າວພຸດທະເສນຈຶ່ງກັບໄປຫານາງກັງຂາຣີ ແລະຕອມໃຈຕາຍຕາມນາງໄປ.

Having known that Phanya Parutthasen had appointed Phutthasen as a viceroy, Samuthara pretended to be ill and asked Phutthasen to go to the city of Vayarapatti, the city of ogres, to bring her some medicine. Samuthara wrote a letter and had Phutthasen give it to her daughter, Kangari. The letter stated that Kangari ate Phutthasen as soon as he arrived. During the trip, Phutthasen took a rest and fell asleep on a roadside. A hermit saw him sleeping and corrected the message in the letter that Kangari married him

as soon as he arrived. When Phutthasen met Kangari, they fell in love and lived together. Phutthasen trickily checked with her for some magical objects. Having successfully got what he wanted, he left the ogre city. Kangari sought and found him. She asked him to return to her but he declined. Finally, she died of a heart attack. When Phutthasen returned to his city, he killed Samuthara and ruled the city. He invited his mother and all his aunts to be the wives of Phanya Parutthasen. Later, Phutthasen returned to Kangari and died of sorrow for her.

Colophon: ลานที ๘๔ ໜ້າ ๘: พุดทะสังฆาดธาฃาได้ ๘๕๐๕ ตือ ปีเต่ายี่ เดือนยี่ แรม ๑๑ ค่ำ อันจัน ยาม ฆอๆๆาย ฬายมิ ทิดยา สาวผาลิ บ้านจ่านใต้ ขลองพะบาๆ พ้อมกับด้วยลูกฃาย ท้าวฅอๆ อัน มิสัดทาอันยิ่ๆ จิ่งได้พ้อมกับด้อย สาทุพ่เพัย พัดทะมาน อัดใฬ่ พ้อมกันส้าๆหนังสือ*พุดทะเสม* ผูก ๕ นี้ไว้กับพะพุดทะสาสะขา ตาบต่เท้า ๕ พันพะอัดสา ขໍให้ผูๆข้าทัๆ ๘ ถินนี้ ได้เถิๆสุก ๑ ปะกาน มินิธะพานเป้นที่แล้อ แด่ภໍข้าเท้ิน อะหัๆ อันอ่า ผู้ข้า ทิดยา ผู้ธิดจะ บา ขໍให้ผู้ข้านี้ ได้เป้นพะเจ้าอิๆจะมาพายหน้านี้เท้ิน อะหัๆ สำมาสำพุดโห โหตุ อะบาถะ เต มาเล.

Folio 24 on the verso side: In Phutthasangkatrasa (BE) 2505, a *tao nyi* year, on the eleventh waning-moon day of the second lunar month, a Monday,[225] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Thit (ex-monk) Nya, Sao Phali from Ban Chan Tai and their son named Mr. Thongvan had the most ardent religious faith and, together with Sathu Phò Phia Phatthaman from Vat Mai, jointly sponsored this manuscript [entitled] *Phutthasen*, fascicle 5, to support the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. I am Thit Nya, the scribe. By the results of this merit lead me to attain Enlightenment and become a Buddha in the future certainly, *Ahaṃ sammā sambuddho hotu anāgate kāle*.

Date: BE 2505, a *tao nyi* year (31 Jan 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya
Sponsor(s): Thit (ex-monk) Nya, Sao Phali from Ban Chan Tai, their son named Mr. Thongvan, and Sathu Phò Phia Phatthaman from Vat Mai.
Titles: *พุดทะเสม (ผูก ๕)*
Phutthasen (*Phuk* 5)
Buddhasena (Fascicle 5)

EAP1398_VMS_1_1042

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.6 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

225 1324 Pausha 26 = Sunday, 20 January 1963.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນຜູ້ເປັນໃຫຍ່ໃນເມືອງຟ້າຕາວະຕິງສາ ຊື່ວ່າ ສຸຣິນໂທ ໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫົນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັ້ງຫລາຍໃນເມືອງມະນຸດໃນອະນາຄົດ. ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນ ໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດຢ່າໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ๓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາພາວະນາ, ຮັກສາສິນ ๕, ສິນ ๘ ແລະເຂົ້າວັດຟັງທຳ ລະລຶກຄຶດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສົງຄະເຈົ້າ, ເຄົາລົບຢຳແຢງຜູ້ເຖົ້າ, ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າຈຸຕິຕາຍໄປ ກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດ.

The text is on God Indra, the chief of Tāvatiṃsa heaven, named Surindo. He foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: ลาบที ๑๔ ໜ้า ๑: สังฆาดได้ ๑๘๑๘ ตีอ ปีกิดเสัด เดือนยี่ แรม ๗ ค่ำ อัน ๗. พะหัก ฬูมิเป้น ผู้ธิดจะบาแล ตำบาบพะยาอินเจ้ำเธีย ฬังสิย่าอิแก้วดวงสิ มิใจใสสัดทาเป้นอันยิ่ง จิ่งได้สร้างฬังสือ *พะยาอิน* ไว้กับสาสะฬาพะพุดทะเจ้ำ เท้ำ ๕ ฬัน.

Folio 14 on the recto side: In Sangkat (CS) 1212, a *kot set* year, on the seventh waning-moon day of the second lunar month, the sixth day of the week (Friday),[226] [the writing was finished.] Pha Lak Phumi was the scribe [of this manuscript entitled] *Tamnan Phanya In*. Nya I Kaeo Duangsi sponsored this manuscript [entitled] *Phanya In* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1212, a *kot set* year (24 Feb 1850)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha Lak Phumi
Sponsor(s): Nya I Kaeo Duangsi
Titles: *ตำนานพะยาอิน*
Tamnan Phanya In
Legend of Indra

226 1212 Pausha 22 = Friday, 24 January 1851.

EAP1398_VMS_1_1043

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນຜູ້ເປັນໃຫຍ່ໃນເມືອງຟ້າຕາວະຕິງສາ ຊື່ວ່າ ສຸຣິນໂທ ໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫົນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັ້ງຫລາຍໃນເມືອງມະນຸດໃນອະນາຄົດ. ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນ ໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດ ຢ່າໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ๓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາ ພາວະນາ, ຮັກສາສິນ ๕, ສິນ ๗ ແລະເຂົ້າວັດຟັງທຳ ລະລຶກຄຶດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສົງຄະເຈົ້າ, ເຄົາລົບຢຳແຢງຜູ້ເຖົ້າ, ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າຈຸຕິຕາຍໄປ ກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດ.

The text is on God Indra, the chief of Tāvatiṃsa heaven, named Surindo. He foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຸພະຄຳສອນ ພະຍາອິນ*
Supha Khamsòn Phaya In
Good Teachings from Indra

EAP1398_VMS_1_1044

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 6 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ຕຳນານແລະຄຳທຳນາຍຂອງພະເຈົ້າ ๘ ອົງ ໄດ້ແກ່ ພະໂຄຕະມະພຸດທະເຈົ້າແລະພະສີອະຣິຍະເມດໄຕ ຈະເກີດຄວາມທຸກ ๑๐ ປະການແກ່ຄົນທັ້ງຫຼາຍໃນອະນາຄົດ ຜູ້ໃດໄດ້ທຳບຸນໃຫ້ທານ ແລະເຄົາລົບໃນແກ້ວເຈົ້າ ๓ ປະການ ຄື ພະພຸດ, ພະທຳ ແລະພະສັງຄະເຈົ້າ ກໍຈະລອດພົ້ນຈາກຄວາມທຸກເຫຼົ່ານັ້ນ. ຄວາມທຸກ ๑๐ ປະການ ໄດ້ແກ່:

๑. ທຸກອັນຖ້ວນໜຶ່ງ ທຸກບໍ່ອາດຈະນັບໄດ້,

๘. ທຸກອັນຖ້ວນສອງ ບ້ານເມືອງໃນຊຸມພູທະວີບຈະເກີດເສິກໃຫຍ່ຂ້າຟັນກັນໜອງເລືອດ,

๓. ທຸກອັນຖ້ວນສາມ ຄົນທັ້ງຫລາຍຈະຕາຍອຶດເຂົ້າ,

๔. ທຸກອັນຖ້ວນສີ່ ທ້າວພະຍາຈະໃສ່ທັນດະກຳ ແລະຊູດຮີດເອົາເງິນຄຳຂອງຊາວບ້ານ,

๕. ທຸກອັນຖ້ວນຫ້າ ຄົນທັ້ງຫລາຍຈະຕາຍເພາະໂຈນຂ້າເຈົ້າເອົາຂອງ,

๗. ທຸກອັນຖ້ວນຫົກ ພໍ່ແມ່ ພີ່ນ້ອງ ແລະລູກຫລານຈະພັດພາກຈາກກັນ,

๗. ທຸກອັນຖ້ວນເຈັດ ທຸກເພາະມີເຮືອນ ແຕ່ບໍ່ມີຄົນຢູ່,

๘. ທຸກອັນຖ້ວນແປດ ທຸກເພາະຄົນທັ້ງຫລາຍຈະມີໃຈອັນໂຫດຮ້າຍ,

๙. ທຸກອັນຖ້ວນເກົ້າ ທຸກເພາະຄົນທັ້ງຫລາຍຝ່ຽງໃຈບາບອະທຳ ບໍ່ກະທຳຕາມຄຳສອນຂອງພະຕະຖາຄົດ,

๑๐. ທຸກອັນຖ້ວນສິບ ທຸກເພາະຄົນທັ້ງຫລາຍຝ່ຽງໃຈບາບ ບໍ່ຟັງຄຳສັ່ງສອນຂອງຄູບາອາຈານ ແລະບໍ່ຟັງຄຳຂອງພໍ່ແມ່ເຖົ້າແກ່.

The text is on the legend and the prophecy of two Buddhas: Gotama Buddha and Metteyya Buddha, predicting that there would be ten kinds of misery for all people in the future. Those who gave alms and believed in the Triple Gems, namely the Buddha, the Dhamma, and the Sangha, would be freed from those sufferings. The ten sufferings are:

1. The first one: Innumerable suffering;
2. The second one: A great battle in the cities in the Jambūdavīpa;
3. The third one: Starvation;
4. The fourth one: Rulers extorting money from their people;
5. The fifth one: People killed by thieves for belongings;
6. The sixth one: Separation of family members;
7. The seventh one: Empty houses;
8. The eighth one: People having wicked hearts;
9. The ninth one: People being immoral and abandoning the Teachings of the Buddha;
10. The tenth one: People being immoral and abandoning the teachings of their teachers and their elderly.

Colophon: ลานທີ ๘๑ ໜ້າ ๑: ມູນລະສັດທາມີອ້າຍທິດກຳ ຜົວເມຍ ໄດ້ພ້ອມກັນມີສັດທາສ້າງ *ຕຳນານທີນ ຈາຣຶກ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ ປະການ ກໍຂ້າເທີ້ນ ນິບພານັ້ງ ປະຣະມັ້ງ ສຸກຂັ້ງ.

Folio 21 on the recto side: Ai Thit (ex-monk) Kam and his wife had the religious faith and sponsored this manuscript [entitled] Tamnan Hin Charük to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Ai Thit (ex-monk) Kam and his wife
Titles: *ຕຳນານຫີນຈາຣຶກ*
Tamnan Hin Chalük
Legend of Inscription Stones

EAP1398_VMS_1_1045

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 28.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken at the left end.

Description: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນຜູ້ເປັນໃຫຍ່ໃນເມືອງຟ້າຕາວະຕິງສາ ຊື່ວ່າ ສຸຣິນໂທ ໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫົນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັ້ງຫລາຍໃນເມືອງມະນຸດໃນອະນາຄົດ. ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນ ໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດ ຢ່າໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ๓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາ ພາວະນາ, ຮັກສາສິນ ๕, ສິນ ๘ ແລະເຂົ້າວັດຟັງທຳ ລະລຶກຄຶດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສັງຄະເຈົ້າ, ເຄົາລົບຍຳແຍງຜູ້ເຖົ້າ, ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າຈຸຕິຕາຍໄປ ກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດ.

The text is on God Indra, the chief of Tāvatiṃsa heaven, named Surindo. He foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: ลาบที ๘๗ ໜ້າ ๘: ມູນລະສັດທາ ทุสาสะนิดวิง มิใจใสสัดทาได้สร้างพังสี *ตำบานพะยาอิน* ไว้กับสาสะพาพะพุดทะเจ้า ขอให้ได้ดั่งคำมักคำปาดถะพาทุกเยื่องทุกปะกาบ กำข้าเห็บ นิดจัง ทุวัง ปะธะมัง สุกาธัง.

Folio 29 on the verso side: Thu Sa Sanitvong had the religious faith and sponsored this manuscript [entitled] *Tamnan Phanya In* to support the Teachings of the Buddha. May my wishes and desires be fulfilled. *Niccaṃ dhuvaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss certainly).

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thu Sa Sanitvong
Titles: *ตำบานพะยาอิน*
Tamnan Phanya In
Legend of Indra

EAP1398_VMS_1_1046

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 51.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ก่าวเถิง อะดิดตะชาดของพะโถตะมะพุดทะเจ้า ปางเมื่อพะโพทิสัดเจ้าสะเทอิยพะชาด เป็นกวางคำ และพะเทอะทัดเกิดเป็นบายพานป่า. พะโพทิสัดเจ้าเป็นสะหายกับนิกตาไน และสะหายเต่าแก้วโขด. อันหึ่ง กวางคำถืกแร้วของบายพาน เมื่อนิกตาไนและเต่าแก้วโขดมาเห็น จึ่งพากันฆ่อย. นิกบินไปลิบกวมบายพานด้วยกามบินจิกหัว และเอิาปีกติหัว เพื่อให้บายพานเสยเวลา ส่วนเต่าได้กัดเชือกแร้ว. เมื่อบายพานใก้จะมาเถิง กวางคำ จึ่งดิ้นหลุดจากแร้วแล้วแล่นหนี. ส่วนเต่านั้น บ่สามาดแล่นหนีทัน จึ่งถืกบายพาน จับใส่บั้งแล้วเอิาไปห้อยไว้เทิงง่าไม้. กวางคำจึ่งแก้งถืกบาดเจ็บให้บายพานเห็น. บายพานจึ่งแล่นไล่กวางคำเข้าไปในป่าเลิก ในขะนะดงวกัน นิกกำได้จิกบั้ง เพื่อฆ่วยเต่า แต่บั้งนั้นบ่แตก. กวางคำจึ่งแล่นกับคืนมา แล้วเอิาเขิาชินใส่บั้งนั้นจินแตก จากนั้น จึ่งพากันหนีออกจากที่นั้น ด้วยถวามปอดไพ.

The text is on a previous birth of Gotama Buddha as a golden deer. Devadatta was born as a forest hunter. The Bodhisatta was a friend of a bird and a turtle. One day, the golden deer was trapped by the hunter's snare. The bird and the turtle tried to rescue their friend. The bird trickily stole the

hunter's time by pecking his head and slapping his head with its wings. The turtle kept biting the snare to cut it. As the hunter was about to get close, the deer jumped out of the snare and ran away but the turtle could not escape. It was caught in a box by the hunter and hung on a branch. So, the golden deer pretended to get injured to the hunter's eyes. The hunter thus chased the deer and went further in the forest. In the meanwhile, the bird tried to peck the box to break it to let the turtle out, but the box did not break. Therefore, the golden deer ran back and hit the box with its horn. The box broke and all the three safely escaped.

Colophon: (๑) ลานที่ ๗ หน้า ๑: ธิดจะนาแล้ว ๑๐ โมงเช้า วันพะหัด นิยายกาวๆคำนี้ ได้ป่วนแปงให้ถืกตามวิผัด(วิพัด)ของนิยาย เอ้ันแต่ติกกับเหลือเท่านั้น. จาน สุก สังคะโลก ผู้ขวนจ้างๆ.

(๘) ลานที่ ๘ หน้า ๑: พุดทะสังกาดล่วงแล้ว ๘๕๐๕ ปีธอายยี่ เดือน ๗ ขึ้น ๑๘ ค่ำ วัน พะหัด เวลา ๑๐ โมงเช้า วันที่ ๑๔ ธิดจะนาแล้ว หมายมิ สาทุพ่ เพีย พัดทะมาน (อุ่น) พัดทะมุนิ วัดใหม่ หลวงพะบาง พ้อมด้วยธ้อยโทหิดทุมแพง นางคำผู และลูกเต้าผู่ถิน ได้พ้อมกัน *สร้างนิยายกาวๆคำ* ผูกนี้ สืบสาสะหนาพะโถดิมเจ้า ตายต่เท้า ๕ พันวัดสา ขอ้านาดเดชะบุนส่อนนี้ จิ่งช่วยดินบันดานให้ข้าพะเจ้าได้บันลุอำมัตตะทำมะดวงปะเสิดในปัดจุบันนะชาดอันนี้ ตันว่าดับขันทัง ๕ แล้ว ขให้ได้เข้าสู่วางแก้วนิธะพาน แด่กข้าเทิ้น. อิทัง เม ทำมะ ทานัง อาสะวักขะยาวะหัง นิบพานัง โหตุ. นิยายกาวๆคำนี้ ได้ป่วนแปงเลักน้อยเพาะมูนเดิมบ่ถืกวิผัด(วิพัด)ของนิยาย เอ้ันแต่ติกกับเหลือเท่านั้น. จาน สุก สังคะโลก ผู้ขวนจ้างๆ.

(1) Folio 7 on the recto side: The writing was accomplished at 10:00 a.m. on Thursday. This text of a golden deer was modified in accordance with the rhyme of the novel. There are still some missing and exceeding parts. Chan (ex-monk) Suk from Sangkhalok was the scribe.

(2) Folio 8 on the recto side: In Buddhist Era (BE) 2505, a *hwai nyi* year, on the twelfth waxing-moon day of the seventh lunar month, a Thursday, at 10:00, on the fourteenth day [of the month],[227] the writing was accomplished. Sathu Phò Phia Phatthaman (Un) Phatthamuni from Vat Mai, Luang Prabang, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children sponsored this manuscript entitled *Kuang Kham* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the power of the results of this merit support us to attain the noble Dhamma in this life. After the death, may we all enter the crystal city or Nibbāna. *Idaṃ me dhammadānaṃ āsavakkhayāvahaṃ nibbānaṃ hotu* (May this Dhamma-gift support us to obtain the extinction of defilements and reach Nibbāna). This text of Kuang Kham was slightly modified because the original version does not fit the rhyme of the novel. There are still some missing and exceeding parts. Chan (ex-monk) Suk from Sangkhalok was the scribe.

Date: BE 2505, a *hwai nyi* year (14 June 1962)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

227 1324 Jyestha 12 = Thursday, 14 June 1962.

Scribe(s): Chan (ex-monk) Suk from Sangkhalok
Sponsor(s): Sathu Phò Phia Phatthaman (Un) Phatthamuni from Vat Mai, Luang Prabang, Lieutenent Thit Humphaeng, Nang Khamphu, and all his children.
Titles: *ນິຍາຍກວາງຄຳ*
Ninyai Kwangkham
Tale of a Golden Deer

EAP1398_VMS_1_1047

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 9 has a hole on the right end.

Description: ໃນປາງກ່ອນ ມີສອງສາມີພັນລະຍາຕັ້ງເຮືອນຢູ່ໃນປ່າ ເພື່ອເຮັດໄຮ່ເຮັດສວນ. ວັນໜຶ່ງ ມີພະອົງໜຶ່ງ ເດີນທາງມາພັກເຊົານຳ. ທັ້ງສອງຜົວເມຍຄິດຢາກທຳບຸນໃຫ້ທານ ແຕ່ບໍ່ມີວັດຖຸເງິນຄຳຄືກັບຄົນອື່ນ ຈຶ່ງລົມກັນວ່າ ຈະຂ້າແມ່ໄກ່ທີ່ລ້ຽງໄວ້ ເພື່ອນຳມາປຸງອາຫານຖວາຍແກ່ພະພິກຂຸໃນວັນຮຸ່ງຂຶ້ນ. ເມື່ອ ແມ່ໄກ່ ໄດ້ຍິນສອງຜົວເມຍລົມກັນ ກໍຮູ້ວ່າ ຕົນຈະຖືກຂ້າ ຈຶ່ງສັ່ງສອນລູກທັ້ງ ໗ ໃຫ້ຮັກແພງກັນ ເພາະ ຕົນຈະຖືກຂ້າແລ້ວ. ໃນຕອນເຊົ້າ ສອງຜົວເມຍກໍຈັບແມ່ໄກ່ໄປຂ້າ. ໃນຂະນະທີ່ແມ່ໄກ່ກຳລັງຖືກລົນ ໄຟຢູ່ນັ້ນ ລູກໄກ່ທັ້ງ ໗ ຈຶ່ງພ້ອມກັນໂດດເຂົ້າກອງໄຟຕາຍພ້ອມກັນທັ້ງໝົດ. ດ້ວຍການເສຍສະຫຼະ ແລະຄວາມຊື່ສັດຂອງແມ່ໄກ່ແລະລູກໄກ່, ຫຼັງຈາກຕາຍແລ້ວ ກໍໄດ້ເມືອເກີດເປັນດາວເຈັດດວງຢູ່ເທິງ ທ້ອງຟ້າ ຮຽກວ່າ “ດາວໄກ່ນ້ອຍ”.

Once upon a time, a farmer couple lived in a forest. One day, a monk came and stayed with them. The couple wanted to make merit with the monk but did not have any treasure. They decided to kill their hen for alms-food on the following day. The hen heard their talk. So, she taught her six chickens to take care of themselves. Next morning, while the hen was killed with fire, the six chickens jumped into the fire. By their sacrifice and loyalty, they were reborn as the seven stars in the sky called “Dao Kai Nòi,” the stars of the six little chickens.

Colophon: ลานที ๗ ขน้ำ ๑: ขุดทะสังกาด ๘๕๘ (ກົງກັບ ພ.ສ. ๘๕๐๘) ປີ ເດືອນ ๕ ວັນ ยามกองแลง ฆาย มี สาทุใหย่สิมดี อัดใฆ่ เมืองหลวงพะบางๆ ได้มิใจใสสัดทาส้างพังสีพะทำ *ลำนิยายไก่ น้อย* ผูกนี้ ไอ้บูชาสิบพะพุดทะสาสะฆาต่ำเมือพายหน้านั้น ขໃห้ผู้ข้าได้ดั่งคำมักและถวาม ปาดถะฆานั้นทุกปะการ แด่กำข้าเทิ้น นิบพานะ ปัดจะโย โฆนตุ อะนาคะเต กาเล แด่กำ ข้าเทิ้น สาทุ สาทุ (อาจารย์พัน ผิมพิบุน เทบพะอัทสอน ได้ธิดจะนาฆุงนให้ สัดทาส้างๆ ถืกต้องตามมูนเดิมแล้ว ขໂมทะนาบุนนำ สัดทาด้อยเทิ้น สาทุ สาทุ).

Folio 9 on the recto side: In Buddhist Era (BE) 2502, in the fifth [lunar] month,[228] on [...] day, [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Sathu Nyai Somdi from Vat Mai, Luang Prabang, had the religious faith and sponsored this manuscript [entitled] *Lam Ninyai Kai Nòi* to support the Teachings of the Buddha to last long in the future. May wishes and desires be fulfilled. *Nibbāna paccayo hontu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future, amen, amen).
(Achan Phan Phonphibun Thepphaaksòn copied this manuscript correctly according to the original version. May I rejoice with the merit. Amen, amen!)

Date: BE 2502 (May 1959)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun Thepphaaksòn
Sponsor(s): Sathu Nyai Somdi from Vat Mai
Titles: *ນິຍາຍໄກ່ນ້ອຍ*
Ninyai Kai Nòi
Tale of Little Chicks

EAP1398_VMS_1_1048

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged on the margin.

Description: ນິທານໄກ່ແກ້ວ ວັນໜຶ່ງ ທ້າວກຳພ້າເຫັນໄກ່ໂຕໜຶ່ງງາມແລະມີກິ່ນຫອມ ທ້າວເລີຍໄລ່ຄຸບເອົາ ແຕ່ຈັບໄດ້ແຕ່ຂົນ ໄກ່ນັ້ນກໍແລ່ນເຂົ້າຮູ ແຕ່ຂົນໄກ່ນັ້ນໄດ້ສິ່ງກິ່ນຫອມໄປທົ່ວພະນະຄອນ ຈົນເລື່ອງຮູ້ໄປເຖິງພະຣາຊາ ຈຶ່ງໄດ້ປະກາດຫາຄົນໄປຈັບໄກ່ແກ້ວນັ້ນ. ທ້າວກຳພ້າຈຶ່ງອາສາຈະລົງໄປຈັບ ແຕ່ມີເງື່ອນໄຂວ່າ ພະຣາຊາຈະຕ້ອງລ້ຽງດູມານດາຂອງຕົນເປັນຢ່າງດີ. ເມື່ອທ້າວກຳພ້າລົງໄປໃນຮູ ກໍເຫັນຜູ້ສາວຮູບງາມ ຊຶ່ງນາງກໍຄື ໄກ່ແກ້ວ. ທັງສອງເກີດຄວາມຮັກເລີຍໄດ້ເປັນຜົວເມຍກັນ. ແຕ່ກໍຖືກພະຣາຊາກັ່ນແກ້ງຍາດເອົາເມຍໄປ. ຮ້ອນເຖິງເທວະດາທີ່ຕ້ອງຊ່ວຍເຫຼືອທ້າວກຳພ້າ. ເມື່ອທ້າວກຳພ້າຮູ້ວ່າ ພະຣາຊາທຳຜິດສັນຍາແລະເອົາເມຍຂອງຕົນໄປ ຈຶ່ງເຮັດສົງຄາມສູ້ຮົບກັນ ໃນທີ່ສຸດ ທ້າວກຳພ້າຊະນະ ເລີຍໄດ້ເປັນເຈົ້າຄອງເມືອງພ້ອມທັງໄດ້ເມຍຕົນຄືນມາ.

This manuscript is a story of a hen. One day, Thao Kampha (an orphan) saw a beautiful and fragrant hen. He chased after her but could sieze only a feather because she ran into a hole. The feather sent sweet fragrance all

[228] April/May 1959.

over the city until it got known by the king who recruited someone to find the hen. Thao Kampha volunteered to do that task with a promise made mith the king that the king had to take good care of his mother. Thao Kampha entered the hole and found a beautiful girl who was actually the hen. They fell in love each other and became a couple. However, the king kidnapped his wife and deities helped Thao Kampha. Having known that the king broke the promise, Thao Kampha fought against the king in a battle. Eventually, Thao Kampha defeated the king. He became the ruler of the city and regained his wife.

Colophon: ลานที ๑๕ ໜ้า ๘: ลิดจะบาแล้วอยามตูดซ้าย แล้วเดือน ๓ ออกใหม่ ๑๔ ค่ำ วัน ๗ พ.ส. ๘๔๕๗ ปีขาน พธะสิมเดัดจับ มิใจใสสัดทาในพะพุดทะสาสะหนาเปันอันยิ่ง จิ่งได้สางพังสี ลำ *ไก่แก้ว* ไอ้กับสาสะหนาพุดทะเจ้ิา. ฃาดจักมาพายฃ้างหน้า ขอให้ผู้ฃ้าได้บอดแต่น้อยน้อย คธูบาอาจานเจ้ิาทูอิงใดย่าได้ด่าฃะน้อยท้อน อ้ายเมนเอีย ติอบ่ดีบ่งามท่ใดแล้อ คธูบา เอีย.

Folio 15 on the verso side: The writing was accomplished in the afternoon (12:00–13:30 o'clock), on the fourteenth waxing-moon day of the third lunar month, the sixth day of the week (Friday), in BE 2457, a *khan* year (Year of the Tiger).[229] Phra Somdet Chan had the most ardent religious faith and sponsored this manuscript [entitled] *Lam Kai Kaeo* to support the Teachings of the Buddha. In my future life, may I be ordained since I am very young. May teachers or monks not complain about me. Dear novices and monks, my handwriting was not so beautiful.

Date: BE 2457, a *khan* year (29 Jan 1914)
Script(s): Lue / Tai Tham (Lan Na)
Language(s): Tai languages / Lan Na
Author: None
Scribe(s): Unknown
Sponsor(s): Phra Somdet Chan
Titles: *ไก่แก้ว (ผูกติ้บ)*
Kai Kaeo (*Phuk ton*)
A Crystal Chicken (Fascicle 1)

EAP1398_VMS_1_1049

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

229 1276 Magha 14 = Friday, 29 January 1914.

Description: ດົນນານມາແລ້ວ ມີຄອບຄົວໜຶ່ງທີ່ຮັ່ງມີ ມີລູກຊາຍສອງຄົນຄື ສີສະໜຸ່ງ ແລະສຸ່ງສະຫວາດ ຕາມ ລຳດັບ ໄດ້ອາໄສຢູ່ໃນເມືອງພາຣານະສີ. ເມື່ອສຸ່ງສະຫວາດ ມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ໄດ້ຕັດສິນໃຈ ວ່າ ມັນເຖິງເວລາແລ້ວ ທີ່ລູກຊາຍຂອງເຮົາຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັ້ງສອງວ່າ "ລູກ ຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫລັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາ ເຮືອນທີ່ເຈົ້າຢາກ ອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງສຳເລັດຮຽບຮ້ອຍແລ້ວ ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ" ສີສະ ໜຸ່ງຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຸ່ງສະຫວາດ ຢາກຫາປະສົບການ ຈຶ່ງເລືອກເອົາເຮືອນທີ່ກຳລັງຈະສ້າງໃຫ້ຕົນເອງ.

Once upon a time, a wealthy family in Bharanasi had two sons called Si Saliao and Siao Savat. When Siao Savat got 16, the parents decided it proper time to let their sons live on their own. "If we had two houses," said their father, " each of you should choose a preferred one. Now one house is done, so it is time to built the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕີວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ค่ำ ວັນ ๗ ມື້ເປີກເສັດ ยาม ภอวงาย ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ลำสุ่วสะหวาด ตัดทะนาม* ไว้ภับสาสะหฯา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[230] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace
Titles: *สุ่วสะหวาด (ผูกต้ົ้น)*
Siao Savat (*Phuk ton*)
Siao Savat (Fascicle 1)

EAP1398_VMS_1_1050

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

230 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກະສັດເມືອງຈຳປານະຄອນ ໄດ້ຖາມສຸງວສະຫວາດວ່າ "ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈຶ່ງບອກເຮົາດ້ວຍຄວາມຈິງໃຈວ່າ, ເຮົາພະອົງຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ?" ສຸງວສະຫວາດ ທູນຕອບວ່າ "ຂ້າແດ່ພະອົງຜູ້ຈະເລີນ ຕັ້ງແຕ່ສະໄໝບູຮານມາ ອານາຈັກໄດ້ຖືກເຝົ້າລະວັງໂດຍ ເທວະດາ ໄພພິບັດທີ່ເກີດຂຶ້ນຢູ່ໃນອານາຈັກຂອງພວກເຮົາ ແມ່ນສ້າງຂຶ້ນໂດຍເທບພະເຈົ້າ ເພື່ອສື່ງ ສັນຍານຄວາມຫຼົ້ມເຫຼວຫຼືຄວາມຜິດພາດທີ່ເຮັດໂດຍຜູ້ໃດຜູ້ໜຶ່ງຢູ່ທີ່ນີ້ ດັ່ງນັ້ນ ພວກເຮົາ ຈະແກ້ໄຂ ບັນຫາຕາມພື້ນຖານຫຼືສາເຫດຂອງມັນ, ເຊິ່ງຈະຕ້ອງຊອກຫາ." ດ້ວຍຄວາມພໍໃຈກັບຄຳຕອບນີ້, ກະສັດຈຶ່ງຕັ້ງສຸງວສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ.

The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied that the city was guarded by deities. Disasters were created by the deities who tried to imply some failure caused by somebody in the city. Every one of us thus had to figure out the reasons of the problems and solve them. The king was satisfied by the answer promoted Siao Savat to be his grand councilor.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ค่ำ ວັນ ๓ ມື້ເປີກເສັດ ຍາມ ກອງງາຍ ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ລຳສຸງວ ສະຫວາດ ຄັດທະນາມ* ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[231] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The younger brother of the king who lives in the back golden palace

Titles: *ສຸງວສະຫວາດ ຄັດທະນາມ (ຜູກ ๘)*
Siao Savat Khatthanam (*Phuk* 2)
Siao Savat Khatthanam (Fascicle 2)

231 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະມະເຫສີຂອງພະຍາຈຳປານະຄອນ ໄດ້ສັ່ງໃຫ້ຄົນໃຊ້ທີ່ໄວ້ວາງໃຈຂອງພະນາງໄປຖາມຊ່າງຕີຄຳ ກ່ຽວກັບຕຸ້ມຫູ. ຊ່າງຕີຄຳເວົ້າກັບຄົນໃຊ້ວ່າ "ຂ້ອຍໄດ້ຈັດຕຸ້ມຫູໃຫ້ສຳເລັດແລ້ວ, ແຕ່ຂ້ອຍຕ້ອງໃຊ້ເວລາ ເພື່ອຈະເອົາເພັດພອຍໃສ່ເຂົ້າໄປ. ຂ້ອຍຈະເອົາແຫວນໄປໃຫ້ພະນາງທັນທີທີ່ເຮັດສຳເລັດ." ພະມະເຫສີ ຮູ້ສຶກວ່າ ຫົວໃຈຂອງພະນາງຮ້ອນຮົນຫຼາຍ ເມື່ອຄົນໃຊ້ມາລາຍງານແນວນັ້ນ. ຄວາມຄິດຂອງພະນາງລອຍໄປມາວ່າ "ຈະເກີດຫຍັງຂຶ້ນ ຖ້າພະຣາຊາຮູ້ວ່າ ພະນາງເສຍຕຸ້ມຫູແລະຮູ້ເຖິງສາເຫດຂອງການ ເສຍນັ້ນ? ພະອົງອາດຈະຕີ ເນລະເທດ ຫຼືປະຫານຊີວິດພະນາງ."

The queen of Champa had her trustful servant ask the goldsmith about the earings. He said that he had finished the earings but still needed time to decorate them with some gems. Then, he would bring the earings to the queen. Having heard that from her servant, the queen got so nervous and worried about the king realizing the reason why she had lost the earings. She was worried about being punished by exile or execution.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังกาดได้ ๑๘๘๘ ตือ ปีกิดสัน เดือน ๑๐ ขึ้น ๗ ถ่ำ วัน ๗ มื้เปิกเสัด ยาม กองงาย ฆายมิ น้องสิมเดัดพะเปันเจ้าหำถ่ายหลัง ได้มิพะธาฉะสัดหาส้าง ลำ *สงวสะหวาด ดัดทะบาม* ไว้กับสาสะหฆา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[232] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *สงวสะหวาด ดัดทะบาม (ผูก ๗)*
Siao Savat Khatthanam (*Phuk* 3)

232 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Siao Savat Khatthanam (Fascicle 3)

EAP1398_VMS_1_1052

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນາຍພານຄົນໜຶ່ງຖືກເສືອໄລ່ກັດ ເພື່ອໜີໃຫ້ພົ້ນ ລາວຈຶ່ງໂດດຂຶ້ນຕົ້ນໄມ້ ເທິງຕົ້ນໄມ້ນີ້ມີລີງສອງແມ່ລູກອາໄສຢູ່. ເມື່ອແມ່ລີງເຫັນນາຍພານຜູ້ເມື່ອຍລ້າກັບເສືອທີ່ກຳລັງໂດດຢູ່ໃຕ້ລາວ, ນາງລີງຈຶ່ງຕັດສິນໃຈຊ່ວຍລາວ. ນາງລີງໄດ້ຍ່ອນເຄືອເຂົ້າລົງມາ ໃຫ້ນາຍພານສາມາດປີນຂຶ້ນໄດ້ຢ່າງງ່າຍດາຍ ແລະໜີພົ້ນ. ແຕ່ຕໍ່ມາ ນາຍພານຜູ້ນັ້ນໄດ້ຂ້າລີງແລະເອົາລູກຂອງນາງລີງໄປເຮືອນຂອງຕົນ. ໃນ ລະຫວ່າງທາງກັບບ້ານ ແຜ່ນດິນໄດ້ແຍກອອກ ແລ້ວສູບເອົານາຍພານຕົກລົງຂຸມ. ວິນຍານຂອງ ນາຍພານ ໄດ້ລົງໄປຕົກນະຮົກ ເພື່ອຮັບການທໍລະມານຢູ່ທີ່ນັ້ນ.

A hunter was being chased by a tiger and jumped on a tree to escape. There on the tree a monkey lived with her baby. She saw the exhausted hunter and the vigorous tiger trying to climbing up and decided to help him. She hung down a vine, letting the hunter climbing upward. Later, however, the hunter killed the monkey and brought her baby to his home. On the way back home the ground opened and drew him down the hole. His spirit went down to hell to be tortured there.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังฆาดได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๑๐ ຂึ้น ๗ ค่ำ อัน ๗ มื้เปิกเสัด ยาม ภอๆๆย ฬายมิ น้องสิมเด้ดพะเปันเจ้าหัตถ์ายหลัง ได้มิพะธาฉะสัดหาส้าง ลำ สฺวอสะหวาด ถัดทะบาม ไอ้กับสาสะหฺนา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[233] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

233 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๔)*
Siao Savat Khatthanam (*Phuk* 4)
Siao Savat Khatthanam (Fascicle 4)

EAP1398_VMS_1_1053

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນົກຫົວຂານສອງໂຕຢູ່ກັບລູກໃນຮັງເທິງຕົ້ນໄມ້ໃນປ່າ ມີຊ້າງສອງຝູງຍ່າງມາຜ່ານຕົ້ນໄມ້ນັ້ນ. ນົກຢ້ານວ່າຝູງສັດຈະທຳຮ້າຍລູກຂອງຕົນ ຈຶ່ງເວົ້າກັບພະຍາຊ້າງແລະອ້ອນວອນ. ພະຍາຊ້າງໂຕທຳອິດຊື່ວ່າໂກສະໂລ ໄດ້ຂວາງເສັ້ນທາງບ່ອນທີ່ຮັງນົກຕັ້ງຢູ່ ຈົນກວ່າສະມາຊິກທັງໝົດຂອງຝູງໄດ້ຜ່ານໄປ. ແຕ່ພະຍາຊ້າງໂຕທີສອງ ເປັນເທວະທັດ ບໍ່ຟັງ, ມັນໃຊ້ງາຂອງຕົນດຶງຮັງນົກລົງແລະຢຽບລູກນົກຈົນຕາຍ.

Two woodpeckers lived with their babies in a nest on a tree in a forest. Two herds of elephants walked past the tree. The birds were afraid that the elephants would harm their children. So, they begged the elephant king not to harm them. Kosalo, the elephant king of the first herd, blocked the path where the bird's nest was located to let his herd walk past. However, the elephant king of the second herd who was Devadata ignored the begging. He pulled down the bird nest with his trunk and stomped the baby birds to death.

Colophon: ลานที่ ๘๗ ໜ้า ๑: สังกาดได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๑๐ ขึ้น ๗ ค่ำ อัน ๗ มื้เปิกเสัด ยาม ๓อๆๆย ๒ายมิ น้องสิมเด้ดพะเป้นเจ้าหัดำฝ่ายหลัง ได้มิพะธาฉะสัดหาส้าๆ *ลำสฺงอ สะหวาด ดัดทะนาม* ไอ้ภับสาสะหา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[234] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao

234 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๕)*
Siao Savat Khatthanam (*Phuk* 5)
Siao Savat Khatthanam (Fascicle 5)

EAP1398_VMS_1_1054

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຄຳສອນຂອງສຽວສະຫວາດ ບ່ໃຫ້ແກ້ແຄ້ນ ເມື່ອຄົນໜຶ່ງທຳຮ້າຍອີກຄົນໜຶ່ງ ບ່ວ່າຈະໂດຍຕັ້ງໃຈຫຼືບ່ກຳຕາມ, ເຂົາເຈົ້າຈະສິ່ງຜົນກະທົບທາງລົບຕ່ໍຊີວິດຂອງຕົນເອງ ຫຼືຊີວິດຕ່ໍໄປໄດ້. ຄົນທີ່ຖືກຄົນອື່ນທຳຮ້າຍ ຄວນໃຫ້ອະໄພເຂົາເຈົ້າແລະບ່ໜາທາງແກ້ແຄ້ນ. ທຸກຄົນທີ່ເກີດໃນວັດຕະສິງສານ ບ່ວ່າຈະເປັນພ່ໍແມ່, ລູກຊາຍ ລູກສາວ ຍາດຕິພີ່ນ້ອງ ຜົວຫຼືເມຍ ກໍຄວນຊ່ວຍເຫຼືອເກື້ອກູນກັນ. ຄົນເຮົາຄວນຫຼີກລ່ຽງການຈ່ຶ ກ່າວໜາ ໃຈຮ້າຍ ເວົ້າຕິວະ ແລະດູຖູກຄົນອື່ນ. ທຸກຄົນຄວນຫຼີກລ່ຽງການນິນທາ ດູຖູກພະສິງ ຍຸຍົງນັກປາດ ລົບກວນຜູ້ທ່ີເຮັດຄວາມດີ.

The text is on Siao Savat's instruction on avoiding revenge. Those who intentionally or unintentionally harmed others will gain negative results. Those who were attacked by others had better forgive them and decline. Those who still remain in the Cycle of Rebirths: parents, sons, daughters, relatives, husbands, and wives, had better support one another. People should avoid complaining, making accusations, being angry, telling a lie, and insulting others. People should avoid gossiping, looking down on monks, inciting scholars, and disturbing moral people.
Colophon: None
Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๖)*
Siao Savat Khatthanam (*Phuk* 6)
Siao Savat Khatthanam (Fascicle 6)

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະເຈົ້າເມືອງພາຣານະສີ ຕ້ອງການຂ້າອ້າຍກຳພ້າ ພະອິງໄດ້ມອບວຽກໃຫ້ອ້າຍກຳພ້າ ທີ່ເປັນໄປບໍ່ໄດ້ ເຊິ່ງອ້າຍກຳພ້າຕ້ອງເຮັດໃຫ້ສຳເລັດພາຍໃນວັນດຽວ. ໂດຍການຊ່ວຍເຫຼືອດ້ວຍອຳນາດອັນມະຫັດ ສະຈັນຂອງພະຍາອິນ, ອ້າຍກຳພ້າຈຶ່ງສາມາດເຮັດສຳເລັດວຽກທີ່ໄດ້ຮັບມອບໝາຍ ເຊິ່ງສ້າງຄວາມເຫຼືອເຊື່ອໃຫ້ແກ່ພະຍາແລະພວກເສນາອຳມາດເປັນຢ່າງຍິ່ງ ເຊັ່ນ ພະຍາສັ່ງໃຫ້ອ້າຍກຳພ້າຕັດຕົ້ນໄມ້ ຢູ່ເທິງພູສາມແຫ່ງເພື່ອເຮັດນາ.

The king of Pharanasi (Benares) wanted to kill Ai Kampha (an orphan man). He therefore assigned Ai Kampha to do and complete some unachieveable tasks within one day. With the help by supernatural power of God Indra, he could complete the missions that surprised the king and his ministers. The task was, for example, cutting trees on three mountains to make a rice field.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังกาดได้ ๑๘๘๘ ຕີວ ปีกัดสัน เดือน ๑๐ ຂึ้น ๗ ค่ำ อัน ๗ มื้เปิกเสัด ยาม กองงาย ໝายมิ น้องสิมเดัดพะเปันเจ้าหัคำฝ่ายหลัง ได้มิพะธาฉะสัดหาส้างๆ *ลำสฺงอ สะหฺวาด ตัดทะนาม* ไว้กับสาสะหฺนา นิบพานะ ปัดจะโย โหนตุ โน.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[235] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *สฺงอสะหฺวาด ตัดทะนาม (ผูก ๗)*
Siao Savat Khatthanam (*Phuk* 7)
Siao Savat Khatthanam (Fascicle 7)

235 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາກ່າວເຖິງ ພະອາຈານກັບລູກສິດຊື່ວ່າ ອ້າຍກຳພ້າ. ພະອາຈານໄດ້ສົ່ງອ້າຍກຳພ້າໄປຮຽນທີ່ ເມືອງຕັກກະສີລາເປັນເວລາຫຼາຍປີ. ເມື່ອອ້າຍພ້າກັບມາ ພະອາຈານຖາມວ່າ ເຈົ້າໄດ້ຮຽນຫຍັງແດ່? ອ້າຍຄຳພ້າໄດ້ບອກແກ່ພະອາຈານວ່າ ສິ່ງທີ່ຂ້ານ້ອຍໄດ້ຮຽນມາ ແມ່ນຄວາມຮູ້ກ່ຽວກັບໂລກ. ຕົວຢ່າງ, ຊີ້ນສິບຊີ້ນບໍ່ຄືປາ; ຍາດຕິພີ່ນ້ອງສິບຄົນບໍ່ຄືກັບພໍ່ແມ່; ພໍ່ແມ່ສິບຄົນບໍ່ຄືກັບຜົວຫຼືເມຍ; ສິບ ສາມີຫຼືພັນລະຍາບໍ່ຄືແກ້ວສາມປະການ.

The text is on a master monk and his disciple called Ai Kampha (an orphan man). The monk sent Ai Kampha to study in Takkasila for years. When he returned, the monk asked him what he has learnt. Ai Khampha said that he learnt worldly knowledge: ten pieces of meat were not as worthy as a fish; ten relatives were not as worthy as parents; ten parents were not as worthy as a husband or a wife; ten husbands or ten wives were not as worthy as the Triple Gems.

Colophon: ลานที ๘๗ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๗ ມື້ເປີກເສັດ ຍາມ ກອງງາຍ ໝາຍມີ ນ້ອງສິມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ລຳສຽວ ສະຫວາດ ຄັດທະນາມ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[236] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๗)*
Siao Savat Khatthanam (*Phuk* 8)
Siao Savat Khatthanam (Fascicle 8)

236 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ລີສີແລະອ້າຍນ້ອງສາມຄົນ. ມີສາມອ້າຍນ້ອງໄດ້ຮຽນຄວາມຮູ້ສາມປະເພດຈາກລີສີ. ທຳອິດ ແມ່ນຄວາມຮູ້ໃນການເຮັດອາຈົມ(ຂີ້)ເພື່ອເອົາຊະນະສັດຕູ ຄວາມຮູ້ນີ້ສອນໃຫ້ອ້າຍກົກ. ອັນທີສອງ ແມ່ນຄວາມຮູ້ໃນການເຮັດປັດສະວະ(ຢ່ຽວ)ເພື່ອເອົາຊະນະສັດຕູ ຄວາມຮູ້ນີ້ສອນໃຫ້ນ້ອງຊາຍຄົນ ທີສອງ. ອັນທີສາມ ແມ່ນຄວາມຮູ້ໃນການເຮັດໃຫ້ສຽງຕົດເໝືອນດົນຕີ ຄວາມຮູ້ນີ້ສອນໃຫ້ນ້ອງຊາຍຫຼ້າ.

This text is on a hermit and three brothers. The three brothers learnt three kinds of knowledge from the hermit. The first knowledge was on making feces to overcome enemies and taught to the oldest brother. The second knowledge was on making urine to overcome enemies and taught to the second brother. The third knowledge was on making voice of fart sound like music and taught to the youngest brother.

Colophon: ลานที ๘๗ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕີ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๓ ມື້ເປີກເສັດ ຍາມ ກອງງາຍ ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ລຳ ສຽວສະຫວາດ ຄັດທະນາມ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 26 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[237] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๗)*
Siao Savat Khatthanam (*Phuk* 9)
Siao Savat Khatthanam (Fascicle 9)

237 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ອ້າຍກຳພ້າ ຜູ້ທີ່ໄດ້ຮຽນຈົບພະເວດຂອງຣິນດູຈາກລີສີ. ກ່ອນຈະໃຫ້ອ້າຍກຳພ້າ ອອກໄປ ລີສີໄດ້ເອົານ້ຳເຜິ້ງແລະນ້ຳມົນໃຫ້ຂວດໜຶ່ງ. ນ້ຳເຜິ້ງແລະນ້ຳມົນນັ້ນ ສາມາດປຸງແຕ່ງເປັນ ອາຫານໄດ້. ນ້ຳນັ້ນມີພະລັງງານຂອງນ້ຳຝົນ.

The text is on Ai Kampha who finished the study of the Hindu Three Vedas from a hermit. Before letting Ai Kampha leave, the hermit gave him a bottle of honey and holy water. The honey and the holy water could be cooked for food. The water had the power of the rain.

Colophon: ລານທີ ๑ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๗ ມື້ເປີກເສັດ ຍາມ ກອງງາຍ ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ ໄດ້ມີພະຣາຊະສັດທາສ້າງ *ລຳສຽວ ສະຫວາດ ຄັດທະນາມ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 1 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the seventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *poek set* day,[238] [the writing was accomplished] at the time of the morning drum year (7:30–9:00 o'clock). The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Lam Siao Savat Khatthanam* to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (23 Oct 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ສຽວສະຫວາດ ຄັດທະນາມ (ຜູກ ๑๐)*
Siao Savat Khatthanam (*Phuk* 10)
Siao Savat Khatthanam (Fascicle 10)

238 1222 Bhadrapada 6 = Wednesday, 22 August 1860. This day is indeed a *poek set* day.

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Fragile.

Description: ວັດຕະຈັກຊີວິດໃນສັງສາຣະວັດ ເລີ່ມຕັ້ງແຕ່ການເກີດ, ການແກ່, ການເຈັບ ແລະການຕາຍ. ສະຖານທີ່ທີ່ສັດທັ້ງປວງໄປເກີດຫຼັງຄວາມຕາຍລວມມີນະຣົກ, ເຜດ, ອະສຸຣະກາຍ, ສັດເດຍຣັສສານ, ໂລກມະນຸດ ແລະສະຫວັນ. ສະພາບຂອງແຕ່ລະສະຖານທີ່ແມ່ນແຕກຕ່າງກັນ. ພະພຸດທະເຈົ້າໄດ້ບຳເພັນບາຣະມີໄດ້ ๘๔ ອະສັງໄຂ (ຈຳນວນຕາມດ້ວຍເລກ ๐ ຈຳນວນ ๑๔๐ ໂຕ) ແລະປາຍແສນ ມະຫາກັບ. ໃນທີ່ສຸດ, ພະພຸດທະເຈົ້າໄດ້ບັນລຸພະສຳມາສຳໂພທິຍານເປັນພະອໍລະຫັນ ແລ້ວຊີ້ງສອນ ສາວົກກ່ຽວກັບວິທີການອອກຈາກວັດຕະສິງສານ ຜູ້ທີ່ມີປັນຍາຄວນປະຕິບັດແຕ່ຄວາມດີ.

The text is on the Cycle of Rebirths, starting with birth, aging, illness, and death. The places where all beings are destined are hells, hungry ghost spheres, demon spheres, animal spheres, the human world, and heavens, each of which differently features. The Buddha accumulated his Perfections for 24 *asaṅkhaya* (*asaṅkhaya* = a number followed by 140 zeros) and one hundred thousand *eon*. Finally, he attained Enlightenment and became the Blessed One who taught his followers how to escape the Cycle of Rebirths. Wise people should behave morally.

Colophon: ลานที ๘๗ หน้า ๘: จุนละสังกาดลาซา[ไ]ด้ ๘๔๒๐ ติอ ปี[เม็ง]เป้า (ภิงภับ พ.ส. ๘๔๒๐) เดือน ๗ ขึ้น ๑๔ ค่ำ วัน ๑ ธิดจะบาแล้วยามกองๆาย ฆาย[มิ] สา[ทุ]พ่ผั้น วัดแสน ได้ฆ์ยงไว้ภับสาสะหนาเท้า ๕ พันวัดสา ขอให้ได้ดั่งคำมักคำปาดถะหนาทำข้าเท้ิน นิบพานัง ปะธะมัง สุภาขัง นิบพานะ ปัดจะโย โหนตุ โน. ติภาเหลือทำขอะนุยาดเนิ สาทุ เจ้าพ่อม อ้าย[จิว]ทั้งหลาย.

Folio 23 on the verso side: In Chunlasangkatrasa 2480, a [*moeng*] *pao* year (corresponding to BE 2480), on the fourteenth waxing-moon day of the third lunar month, the first day of the week (Sunday),[239] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu Phò Man from Vat Saen wrote this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ nibbāna paccayo hontu no* (Nibbāna is the greatest bliss. May this be a condition for us to reach Nibbāna). Please forgive me for any mistakes left, dear monks.

Date: BE 2480, a *moeng pao* year (14 Feb 1937)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

239 1299 Magha 14 = Monday, 14 February 1938.

Scribe(s): Sathu Phò Man from Vat Saen
Sponsor(s): Unknown
Titles: *ສະມາດສົງສານ (ຜູກຕົ້ນ)*
Samat Songsan (*Phuk ton*)
Samat Songsan (Fascicle 1)

EAP1398_VMS_1_1060

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ນິຍາຍຄວາມຮັກລະຫວ່າງຂຸນທອງແລະນາງອົ້ວທີ່ບໍ່ສົມຫວັງ ເນື່ອງຈາກແມ່ນາງອົ້ວບໍ່ຢາກໃຫ້ລູກສາວຂອງຕົນແຕ່ງງານກັບຂຸນທອງເຊິ່ງເປັນຄົນຍາກຈົນ. ເມື່ອຄວາມຮັກມີກຳແພງກັ້ນ ນາງອົ້ວຈຶ່ງຕັດສິນໃຈ ແຂວນຄໍຕາຍທີ່ໃຕ້ຕົ້ນໄມ້. ແຕ່ກ່ອນຈະຜູກຄໍຕາຍນັ້ນ ນາງອົ້ວໄດ້ອະທິຖານໃຫ້ໄດ້ພົບຄົນຮັກຢູ່ເທິງສວງສະຫວັນ.

This manuscript is on the hopeless love of Khun Thòng and Nang Ua. Nang Ua's mother did not want her daughter to marry Khun Thòng because he was poor. Due to the solid wall preventing her from the love, she decided to hang herself under a tree. Before she committed suicide, she made a wish to meet him in heaven.

Colophon: ລານທີ ๑๘ ໜ້າ ๑: ຣິດຈະນາແລ້ວຍາມກອງແລງ ວັນ ๑ ໝາຍມີ ເຈົ້າໝ່ອມກຳ ໄດ້ມີໃຈໃສສັດທາ ໄດ້ສ້າງ *ສະໝາດຂຸນທອງອົ້ວຄ່ຽມ* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ອະນາຄະເຕ ກາເລ ອໍຣະຫັນຕາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ ນິບພານັງ ປະຣະມັງ ສຸກ ຂັງ ພະລັງ.

Folio 12 on the recto side: The writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Chao Mòm (monk) Kam had the religious faith and sponsored this manuscript [entitled] *Samat Khunthong Uakhiam* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Anāgate kāle arahantā nibbāna paccayo hontu dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ balaṃ* (May this be a condition to attain arahantaship and reach Nibbāna in the future certainly. Nibbāna is the greatest bliss).

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Mòm (monk) Kam

Titles: *ສະໝາດຂຸນທອງ (ຜູກປາຍ)*
Samat Kunthòng (*Phuk* pai)
Samat Khunthòng (Last fascicle)

EAP1398_VMS_1_1061

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກິນນາລີ ຫຼື ກິນນາຣີ (ສັດເຄິ່ງຄົນເຄິ່ງນົກ). ກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ໄດ້ເດີນທາງໂດຍພະອົງດຽວເຂົ້າໄປໃນປ່າຫິມມະພານເພື່ອລ່າສັດ, ພະອົງເຫັນນາງກິນນາລີຜູ້ສວຍງາມຢູ່ກັບສາມີຂອງນາງ, ກິນນາລາ. ພະອົງໄດ້ຕົກຫລຸມຮັກກັບນາງໃນທັນໃດ ແລະຢາກໄດ້ນາງມາເປັນເມຍຂອງພະອົງ. ດັ່ງນັ້ນ, ພະອົງຈຶ່ງຍິງຜົວຂອງນາງດ້ວຍທະນູ ແລ້ວເກ້ຍກ່ອມໃຫ້ນາງເປັນເມຍຂອງພະອົງ. ນາງກິນນາລີປະຕິເສດຂໍ້ສະເໜີຂອງພະອົງ ຍິ່ງໄປກວ່ານັ້ນ, ນາງໄດ້ກ່າວປະນາມພະອົງ ວ່າເປັນຄົນຊົ່ວ. ນາງໄດ້ຢູ່ຄຽງຂ້າງຜົວແລະຮ້ອງໄຫ້. ເມື່ອພະຍາຈາກໄປ, ພະຍາອິນໄດ້ສະເດັດລົງ ມາຖອກນ້ຳສັກສິດໃສ່ກິນນາລາ, ແລ້ວກິນນາລາກໍຟື້ນຄືນມາ.

Kinnali or Kinnari (a semi-bird human). King Phommathat of Varanasi travelled alone to the Himavanta forest for hunting. He saw a beautiful *kinnali* staying with her husband, *kinnala*. He suddenly fell in love with her and desired to be her husband. Thus, he shot her husband with his arrow and persuaded her to become his wife. Kinnali rejected his offer. Moreover, she condemned at him as a bad man. She remained by her husband's side and cried. When the king went away, God Indra came and poured holy water onto her husband and he revived.

Colophon: ลานที ๙ ໜ้า ๘: [ห]มิดเท่านี้มี ๘ ใบแล สาทุพูมมา บ้านดอนลอม ได้ฃุนไอ้อัดใหม่ พุดทะสังฆาดได้ ๘๘๒ ปีเต่าสัน อันพะทัด เดือนจุ่ง ออก ค่ำ ๑ แล. ขໍให้ได้ดั่งคำมักคำปาดถะ ໜาแด่เทิ้น. อะธะทันโต โหมิ นิบพานะ ปัดจะโย โหตุ เม.

Folio 9 on the verso side: There are eight folios in total. Sathu (monk) Phumma from Ban Dòn Lòm inscribed this manuscript for Vat Mai in BE 2487, a *tao san* year (*kap san*), on a Thursday, on the first waxing-moon day of the first lunar month.[240] May my wishes be fulfilled. *Arahanto homi nibbāna paccayo hotu* me (May this be a condition for me to attain arahantaship and reach Nibbāna in the future).

Date: BE 2487, a *kap san* year (15 Dec 1944)
Script(s): Tham Lao

240 1306 Margasirsha 1 = Thursday, 16 November 1944.

Language(s): Lao, Pali
Author: None
Scribe(s): Sathu (monk) Phumma from Ban Dòn Lòm
Sponsor(s): Unknown
Titles: *ສະມາດກິນນາລີ (ຜູກດຽວ)*
Samat Kinnali (*Phuk diao*)
Samat Kinnali (Single fascicle)

EAP1398_VMS_1_1062

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 5.65 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Damaged and fragile.

Description: ຊາດິກາເລື່ອງສຸດຕະໂສມ. ໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ, ເມື່ອພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະເຈົ້າສຸດຕະໂສມ ຊົງປົກຄອງນະຄອນອິນທະປັດ. ວັນໜຶ່ງ, ພະເຈົ້າສຸດຕະໂສມຖືກຈັບໂດຍເພື່ອນສະນິດຂອງພະອົງຊື່ວ່າພະເຈົ້າໂປຣິສາດ ແຫ່ງເມືອງພາຣານະສີ, ພ້ອມກັບກະສັດອົງອື່ນໆ ໑໐໑ ພະອົງ ເພື່ອຂ້າບູຊາຍັນ. ພະເຈົ້າສຸດຕະໂສມໄດ້ພະຍາຍາມຢ່າງສຸດຄວາມສາມາດ ໃນການສັ່ງສອນພະເຈົ້າໂປຣິສາດໃຫ້ເຂົ້າໃຈອັນໃດຖືກອັນໃດຜິດ, ຈົນພະເຈົ້າໂປຣິສາດຊົງເຊື່ອໃນພະອົງ ແລະຮູ້ສຶກເສຍໃຈ. ໃນທີ່ສຸດ ພະເຈົ້າໂປຣິສາດໄດ້ປ່ອຍພະໂພທິສັດແລະກະສັດອື່ນໆ ທັງໝົດ. ຫຼັງຈາກນັ້ນ, ພະເຈົ້າສຸດຕະໂສມໄດ້ຕັ້ງຢູ່ໃນຣາຊະທຳຕະຫຼອດອາຍຸໄຂ.

This manuscript is the story of King Suttasom. In one of the Buddha's previous births, he was born as King Suttasom ruling Inthapat kingdom. One day, King Suttasom, together with 101 kings, was caught by his close friend called King Porisat of Pharanasi (Varanasi) for a sacrifice. King Suttasom tried hard to teach King Porisat about right and wrong things and King Porisat was eventually convinced and remorseful. Finally, King Porisat released King Suttasom and all the 101 kings. Then King Suttasom settled himself in the virtues of a king through his life.

Colophon: ลานທີ ๓๓ ໜ້າ ๑: ສັງກາດ ๑ ພັນປາຍ ๓ ຮ້ອຍປາຍ ๐๖ (ກົງກັບ ຈ.ສ. ๑๑๙๖) ຕິວ ປີກາບສະງ້ຳ ເດືອນ ๘ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๘ ຣິດຈະນາແລ້ວ ໝາຍມີ ເຈົ້າຂະໜານພິມມະປັນຍາ ມີໃຈໃສສັດທາໃນ ວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ໂວຫານສຸດທະໂສມ* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 33 on the recto side: In Sangkat 1 thousand 3 hundred and 906 (corresponding to CS 1196), a *kap sanga* year, on the eighth waxing-moon day of the eighth lunar month, the sixth day of the week (Friday),[241] the

241 1196 Pratomashada 8 = Saturday, 14 June 1834 or 1196 Toutyashada 8 = Monday, 14 July 1834.

writing was accomplished. Chao Khanan (ex-monk) Phommapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Vohan Sutthasom* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1196, a *kap san*ga year (13 Aug 1834)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Khanan (ex-monk) Phommapannya
Titles: [*ໂວຫານສຸດທະໂສມ*]
[*Vohan Suttasom*]
[Sutthasoma in Phrase]

EAP1398_VMS_1_1063

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 33 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Fragile.

Description: ຄຳກອນສຸພາສິດລາວ. ນັກປາດອາຈານ ຫຼືຜູ້ເຖົ້າຜູ້ແກ່ ມັກຈະໃຊ້ຄຳກອນສຸພາສິດເວລາໃຫ້ໂອວາດ ສັ່ງສອນແກ່ລູກຫລານ ເພື່ອໃຫ້ປະພຶດປະຕິບັດຢູ່ໃນຄຸນງາມຄວາມດີ, ມີຄວາມສາມັກຄີ, ຮັກແພງ ແລະຊ່ວຍເຫຼືອເຊິ່ງກັນແລະກັນ. ຄຳກອນສຸພາສິດແຕ່ລະບົດ ມີເນື້ອຫາສາລະອັນເປັນຄຳສອນຢູ່ໃນ ຕົວຂອງມັນເອງ ເຊັ່ນ “ຮັກກັນໃຫ້ໝັ້ນເທົ່າຊີວິດ ຢ່າປອງຈັບຜິດພຽງຄຳເວົ້າຄຳດຽວ”.

Lao didactic proverbs. Sages, teachers, and elderly usually apply poetic proverbs to instilling their students and children to keep morality, unity, love, and mutual support. Didactic proverbs are instructive, such as, “Love each other as stably as loving own’s life. Do not find fault with just one word.”

Colophon: ລານທີ ๘๑ ໜ້າ ๘: ຈຸນລະສັງກາດຣາຊະໄດ້ຮ້ອຍ ๗๕ (ກົງກັບ จ.ส. ๑๑๗๕) ຕົວ ປີກາໃສ້ ເດືອນ ๘ ຂຶ້ນ ๗ ຄ่ຳ ພ่ຳວ่າໄດ้ວັນຈັນ ມື້ຮວายใจ้ ຣິດຈะบาแล้วยามกองๆยายแล ที่ວเจ้าพิม ได้สร้างๆ.

Folio 21 on the verso side: In Chunlasangkat hundred 95 (corresponding to CS 1195), a *ka sai* year, on the seventh waxing-moon day of the eighth lunar month, a Monday, a *hwai chai* day,[242] the writing was accomplished at the time of the morning drum (7:30–9:00 o’clock). Hua Chao (Abbot) Phom was the sponsor of this manuscript.

242 1195 Ashadha 7 = Monday, 24 June 1833. This day was, however, a *moeng pao* day. The preceding day was a *hwai chai day*, i.e. 1195 Ashadha 6 = Sunday, 23 June 1833

Date: CS 1195, a *ka sai* year (23 Aug 1833)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao (Abbot) Phom
Titles: *ສຸພາສິດ*
Suphasit
Proverb

EAP1398_VMS_1_1064

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸ ທັງຫລາຍທີ່ມາປະຊຸມນຸມກັນທີ່ໂຮງທຳມະສະພາ ສິນທະນາເລື່ອງເຈົ້າທະນັນໄຊຍະເສດຖີ ຜູ້ມີຊັບ ສົມບັດ ๗๐ ໂກດ ແຕ່ເປັນຄົນຕະໜີຂີ້ໜຽວ ບໍ່ທຳບຸນໃຫ້ທານ. ໃນກາລະເມື່ອລ່ວງແລ້ວ ມີເສດຖີຜູ້ ໜຶ່ງ ຊື່ວ່າ ໂມຫະເສດຖີ ມີຊັບສົມບັດ ๑๘ ໂກດ. ຕໍ່ມາ ເສດຖີນັ້ນມີລູກສາວ ๗ ຄົນ ເມື່ອລູກສາວທັງ ๗ ໃຫຍ່ຂຶ້ນ ກໍໃຊ້ຈ່າຍຊັບສົມບັດຂອງເສດຖີ ເຮັດໃຫ້ຊັບສົມບັດນັ້ນເຫຼືອໜ້ອຍລົງໄປເລື່ອຍໆ. ສະນັ້ນ, ເສດຖີຈຶ່ງເອົາລູກສາວທັງເຈັດ ໄປໃສ່ແພໄຫຼນ້ຳທີ່ແມ່ນ້ຳເນຣັນຊະຣາ ໜຶ່ງເພື່ອຮັກສາຊັບສົມບັດຂອງ ຕົນ.

While residing at the Jetavanna monastery in Savatthi, the Buddha delivered a sermon to his monk disciples at the Dhamma hall about Thanansai, the wealthy man who occupied property of 80 *koṭi* (one *koṭi* = 10,000,000 million) but was so frugal that he did not donate any alms. The Buddha related his habit to a story of a wealthy man called Moha who owned property of 18 *koṭi* and had seven daughters. When his seven daughters grew up, they spent his property so much that it became gradually little. Therefore, to maintain his own property, the wealthy man floated away all his daughters with a raft in the Neranjara River.

Colophon: ลานທີ ๑๗ ໜ້າ ๔: ພຸດທະສັງກາດ ๒๔๗๗ ປີກາບສະງ້າ ເດືອນ ๑๐ ແຮມ ๗ ຄ่ຳ ວັນຈັນ ຣິດຈະນາ ແລ້ວຍາມ ๗ ໂມງແລງ ລິມເດັດພະສັງຄະຣາດທຳມະຍາໂນ ວັດໃໝ່ສຸວັນນະພູມມາຣາມ ເປັນເຈົ້າ ມູນລະສັດທາ ໄດ້ສ້າງທຳມະຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ ຂ້າພະເຈົ້າໄດ້ສຳຣິດທິໂດຍດັ່ງມາໂນຣິດຄຳປາດຖະໜາຈົ່ງທຸກປະການເທີ້ນ.

Folio 17 on the verso side: In Buddhist Era (BE) 2497, a *kap san*ga year, on the eighth waning-moon day of the tenth lunar month, a Monday,[243] the writing was accomplished at 15:00. Somdet Phasangkharat (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram sponsored this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled.

Date: BE 2497, a *kap sanga* year (20 Sep 1954)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phasangkharat (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram.
Titles: *ສຸວັນນະເຫງັນຄຳ (ຜູກດຽວ)*
Suvanna Ngen Kham (*Phuk diao*)
A Golden Palm Civet (Single fascicle)

EAP1398_VMS_1_1065

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝພຸດທະການ ມີພິກຂຸອີງໜຶ່ງ ໃນຂະນະທີ່ທ່ຽວບິນທະບາດ ໄດ້ເຫັນຍິງສາວຜູ້ໜຶ່ງ ກໍເກີດສະເໜ່ ຫາຮັກໃນນາງຜູ້ນັ້ນ. ເມື່ອກັບມາຮອດວັດ ກໍວາງບາດໄວ້ ແລ້ວນອນຊົມດ້ວຍຣາຄະຕັນຫາ ຄອບງຳ ບ່ຍອມສັນເຂົ້າສັນນ້ຳ. ພິກຂຸທີ່ເປັນເພື່ອນໄດ້ກາບທູນລາຍງານພະພຸດທະເຈົ້າໃຫ້ຊົງຊາບ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງສັງການິບາດນີ້ ເພື່ອສັ່ງສອນແລະໃຫ້ສະຕິແກ່ພະພິກຂຸອີງນັ້ນ.

In the Buddha's lifetime, a monk was walking for collecting alms-food and met a girl. He suddenly fell in love with her. When he returned the temple, he left his alms-bowl and lied down desperately with lustful desire, rejecting food and drink. His fellow monks reported the Buddha. The Buddha gave a sermon on *Sangkanibat* to teach and remind him.

Colophon: ລານທີ ๔๑ ໜ້າ ๔: ພຸດທະສັງການ ๔๔ฌ ປີການສະງ້ຳ ເດືອນ ๑๔ ແຮມ ๗ ຄ่ຳ ວັນ ๔ ธิดจะนา ແລ້ວເວລາ ๔ ໂມງແລງ ໝາຍມີ ສິມເດັດພະສັງຄະຣາດ ມະຫາຣາຊະຄູທຳມະຍາໂນ ວັດໃໝ່ ໄດ້ມີ ສັດທາສ້າງທຳມະຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ອານິສົງສ່ວນບຸນ ນີ້ຈົ່ງເປັນມັກຄະຜົນນິບພານ ໃນອະນາຄົດຕະການເບື້ອງໜ້າ ນັ້ນເທີ້ນ.

243 1316 Bhadrapada 23 = Monday, 20 September 1954.

Folio 21 on the verso side: In Buddhist Era (BE) 2497, a *kap sanga* year, on the sixth waning-moon day of the twelfth lunar month, the fourth day of the week (Wednesday),[244] the writing was accomplished at 14:00. Somdet Phasangkharat Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram faithfully produced this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be the path and fruition leading to Nibbāna in the future.

Colophon: None
Date: BE 2497, a *kap sanga* year (16 Nov 1954)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phasangkharat Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai Suvannaphummaram.
Titles: *ນິຍາຍສັງການິບາດ (ບັ້ນຕົ້ນ)*
Ninyai Sangkanibat (*Ban ton*)
Tale of Sangkanipata (First part)

EAP1398_VMS_1_1066

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.6 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະໂຄຕະມະເຈົ້າ ປາງເມື່ອພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນນົກຍູງຄຳ ອາໄສຢູ່ຈອມເຂົາແຫ່ງໜຶ່ງ. ແຕ່ລະມື້ ນົກຍູງຄຳຈະຮ້ອງສາທິຍາຍສູດມົນ. ວັນໜຶ່ງ ນາຍພານປ່າໄດ້ມາເຫັນ ກໍຄິດຢາກໄດ້ ຈຶ່ງກາງແຮ້ວດັກໄວ້ ແຕ່ນົກຍູງຄຳກໍສາທິຍາຍມົນພ້ອມກັບຢຽບຢ່ຳແຮ້ວຂອງນາຍພານນັ້ນໂດຍບໍ່ເປັນອັນຕະລາຍ. ເມື່ອນາຍພານມາເຫັນບ້ວງແຮ້ວຖືກນົກຍູງຄຳຢຽບ ກໍເກີດຄວາມໂມໂຫ ຈຶ່ງໄປເອົານົກຍູງໂຕເມຍມາລໍ້ນົກຍູງຄຳ. ເມື່ອນົກຍູງຄຳໄດ້ຍິນສຽງນົກຍູງໂຕເມຍຮ້ອງ ກໍຟ້າວແລ່ນໄປຫາ ໂດຍລືມສາທິຍາຍມົນ ຈຶ່ງຖືກບ້ວງແຮ້ວຂອງນາຍພານ. ນາຍພານເຫັນວ່ານົກຍູງຄຳມີຄວາມງົດງາມ ຈຶ່ງເອົາໄປຖວາຍພະເຈົ້າພາຣານະສີ. ເມື່ອນັ້ນ ພະນາງແກ້ວຣາຊະເທວີ ພະມະເຫສີຂອງພະເຈົ້າພາຣານະສີ ຂໍໃຫ້ນົກຍູງຄຳເທສະໜາທຳໃຫ້ຟັງ, ນົກຍູງຄຳຈຶ່ງໄດ້ໃຫ້ໂອວາດສັ່ງສອນເສນາອຳມາດທັງຫລາຍ ກ່ຽວກັບການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະ ຢ່າປະໝາດໃນທຳ.

244 1316 Karttika 21 = Tuesday, 16 November 1954.

The text is on a previous birth of Gotama Buddha as a golden peacock living on the top of a hill. The golden peacock chanted prayers everyday. One day, a hunter saw the golden peacock and wanted to get it. So, he set a snare to trap the peacock. However, the peacock kept chanting prayers while walking and stepping on the snare without danger. When the hunter found out that the snare had been stepped on by the golden peacock, he got angry. He brought a female peacock to attract the golden peacock. When the golden peacock heard the female peacock's voice, he forgot praying and immediately ran to her, eventually getting trapped by the hunter's snare. Due to the beauty of the golden peacock, the hunter offered the peacock to the king of Varanasi. Then, Queen Kaeo, the wife of the king of Varanasi, asked the peacock to give her a sermon. The peacock delivered a sermon to her and the courtiers on alms-giving, precept observance, listening to the Dhamma, and mindfulness in the Dhamma.

Colophon: (๑) ลาบที ๓ ໜ້າ ๘: ນິຍາຍນົກຍຸງຄຳນີ້ ໄດ້ປ່ຽນແປງບາງບ່ອນ ເພາະບໍ່ຖືກວິພັດນິຍາຍ ແລະບໍ່ໄດ້ ເພີ່ມຕື່ມຢ່າງໃດ ເວັ້ນແຕ່ຕົກກັບເຫລືອ ຈານສຸກ ສັງຄະໂລກ ຜູ້ຂຽນຈ້າງ.

(๘) ลาบที ๔ ໜ້າ ๑: ขุดทะสังกาดล่วงแล้ว ๘๕๐๔ ปีธ้วงเป้า เดือน ๗ ຂึ้น ๗ ค่ำ วันเสาร์ เอลา ๗ โมงเช้า ธิดจะบาแล้ว ໝายมิ สาทุพ่ พัดทะมาน (อุ่น) พัดทะมุนิ วัดใหม่ พ้อมกัน ด้วยธ้อยโท ทิดทุมแพง นางคำผู ลูกเต้าอู่ถ้น ได้สร้าง *นิยายนิกยุงคำ* ผูกนี้ สืบสาสะໜา พะโถดิมเจ้า ตาบต่เท้า ๕ พันวัดสา ขໍเดชะบุนส่วนนี้ จ่งมาดินบันดานใหข้าพะเจ้าได้ บันลุอะมันตะทำมะเจ้าดวงปะเสิดในปัดจุบันนะชาดนี้ ดับขันทะทัง ๕ แล้ว ขໍใหได้เข้าสู่ วงแก้ว นิธะพาน ทำข้าเทิ้น. อิทัง เม ทำมะทานัง อาสาวักขะยาวะหัง นิบพานัง โหตุ. ตามมูนเดิมนั้นแล้วบ่ได้ปุ่นแปง เวั้นแต่ตกกับเหลือเท่านั้น จานสุก สังคะโลก เป้นผู้ขุน จ้าง ขໍโมทะนาทานบำแด่ สาทุ สาทุ อะนุโมทามิ.

(1) Folio 3 on the verso side: This *Ninyai Noknyung Kham* text was slightly modified as the the rhyme of the original version was incorrect but not added with any new entries. There are still some missing and exceeding parts. Chan (ex-monk) Suk from Sangkhalok was the scribe.

(2) Folio 4 on the recto side: In Buddhist Era (BE) 2505, a *huang pao* year, on the eighth waxing-moon day of the seventh lunar month, a Saturday, at 8:00,[245] the writing was accomplished. Sathu Phò Phatthaman (Un) Phatthamuni from Vat Mai, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children sponsored this manuscript entitled *Ninyai Noknyung Kham* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the power of the results of this merit support us to attain the noble Dhamma in this life. After the death, may we all enter the crystal city or Nibbāna. *Idaṃ me dhammadānaṃ āsavakkhayāvahaṃ nibbānaṃ hotu* (May this Dhamma-gift support us to obtain the extinction of defilements and reach Nibbāna). This text was copied according to its original version. There are still some missing and exceeding parts. Chan (ex-monk) Suk from Sangkhalok was the scribe. May I rejoice with this merit, *sādhu sādhu anumodāmi*.

245 1323 Jyestha 8 = Monday, 22 May 1961.

Date: BE 2504, a *huang pao* year (22 May 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk from Sangkhalok
Sponsor(s): Sathu Phò Phatthaman (Un) Phatthamuni from Vat Mai, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children
Titles: *ນິຍາຍນົກຍຸງຄຳ*
Ninyai Nok Nyung Kham
Tale of a Golden Peacock

EAP1398_VMS_1_1067

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.6 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລື່ອງລາວອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ, ເມື່ອພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນນົກນ້ອຍ ອາໄສຢູ່ໃນນາແຫ່ງໜຶ່ງ. ໃນເວລານັ້ນ, ພະເທວະທັດໄດ້ເກີດເປັນແຫຼວ. ແຫຼວມັກຈະກິນນົກນ້ອຍ ເປັນ ອາຫານ. ວັນໜຶ່ງ ແຫຼວເຫັນນົກນ້ອຍໂພທິສັດກຳບິນລົງຫວັງຈະຈັບ. ນົກນ້ອຍໄດ້ແລ່ນເຂົ້າໄປ ໃນຂຸມ. ເອິກຂອງແຫຼວຖືກກະແທກກັບພື້ນດິນຢ່າງແຮງ ເຮັດໃຫ້ເອິກແຕກ ຈົນເຖິງແກ່ຄວາມຕາຍ.
The story is on a previous birth of the Buddha as a little bird living in a rice farm. Devadatta was born as a hawk who hunted small birds. One day, the hawk saw the Bodhisatta bird. He hovered downward to catch the bird but the bird ran into a hole, causing the hawk's chest crashing against the ground. His chest broke and the hawk died.

Colophon: ลานທີ ๔ ໜ້າ ๑: ພຸດທະສັງກາດລ່ວງແລ້ວ ๘๕๐๔ ປີຮ້ວງເປົ້າ ເດືອນ ๗ ຂຶ້ນ ๘ ຄ่ຳ ວັນເສົາ ເວລາ ๗ ໂມງເຄ່ິງ ຣິດຈະນາແລ້ວ ໝາຍມີ ສາທຸพ่ ພັດທະມານ (ອ่ຸນ) ພັດທະມຸນີ ວັດໃໝ่ ພ້ອມກັນດ້ວຍຮ້ອຍ ໂທ ທິດທຸມແພງ ນາງຄຳຜູ ລູກເຕົ້າຊ่ູຄົນ ໄດ້ມີສັດທາເຫຼື້ອມໃສສ້າງຍັງ *ນິຍາຍນົກນ້ອຍ* ຜູກນີ້ ສືບ ສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕ່ໍເທົ້າ ๕ ພັນວັດສາ ຂໍເດຊະບຸນສ່ວນນີ້ ຈ່ົງມາດົນບັນດານໃຫ້ ຂ້າພະເຈົ້າໄດ້ບັນລຸຍັງອະມັນຕະທຳມະເຈົ້າດວງປະເສີດ ໃນປັດຈຸบັນນະຊາດນີ້ ດັບຂັນທະທັງ ๕ ແລ້ວ ຂໍໃຫ້ໄດ້ເຂົ້າສ่ູວ່ງແກ້ວນິຣະพານກ່ຳຂ້າເທ້ີນ ອີທັງ ເມ ທຳມະທານັ້ງ ອາສາວັກຂະຍາວະທັງ ນິบพานັ້ງ ໂທຕຸ ໄດ້ປ่ຽນແປ่ງบາງบ่ອນ ເพาะบ่ຖືกวิพัดขอງนิยาย ເວັ້ນแต่ติกกับเหลือ จานสุก สังคะโลก ผู้ขูบจ้าง.
Folio 4 on the recto side: In Buddhist Era (BE) 2505, a *huang pao* year, on the eighth waxing-moon day of the seventh lunar month, a Saturday, at

8:00,[246] the writing was accomplished. Sathu Phò Phatthaman (Un) Phatthamuni from Vat Mai, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children sponsored this manuscript entitled *Ninyai Nok Nòi* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the power of the results of this merit support us to attain the noble Dhamma in this life. After the death, may we all enter the crystal city or Nibbāna. *Idaṃ me dhammadānaṃ āsavakkhayāvahaṃ nibbānaṃ hotu* (May this Dhamma-gift support us to obtain the extinction of defilements and reach Nibbāna). This manuscript was partly modified because the rhyme of the original version was incorrect. There are still some missing and exceeding parts. Chan (ex-monk) Suk from Sangkhalok was the scribe.

Date: BE 2504, a *huang pao* year (22 May 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk from Sangkhalok
Sponsor(s): Sathu Phò Phatthaman (Un) Phatthamuni from Vat Mai, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children.
Titles: *ນິຍາຍນົກນ້ອຍ*

Ninyai Nok Nòi
Tale of Little Birds

EAP1398_VMS_1_1068

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 58.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Damaged and fragile.

Description: ໃນສະໄໝໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດສັບພະພິກຂຸອີງໜຶ່ງ ຜູ້ທີ່ຖືກຣາຄະຕັນຫາຄອບງຳແລະກະສັນຢາກສິກ. ພະພຸດທະອົງໄດ້ເລົ່າເລື່ອງລາວຂອງນາງໂສເພນີຜູ້ໜຶ່ງຊື່ວ່າ ວັດທະກະກຸມມາຣີ ຜູ້ທີ່ເຄີຍເປັນເມຍຂອງພິກຂຸໃນອາດີດຕະຊາດ. ໃນສະໄໝໜຶ່ງ, ພະເຈົ້າພິມມະທັດແຫ່ງເມືອງພາຣານະສີ ມີສະຫາຍຜູ້ໜຶ່ງເປັນລູກຊາຍເສດຖີ. ລູກເສດຖີໄດ້ມອບເງິນຈຳນວນໜຶ່ງພັນກະຫາປະນະໃຫ້ແມ່ນາງໂສເພນີເປັນຂອງຂວັນເປັນປະຈຳ. ວັນໜຶ່ງ, ລູກເສດຖີນັ້ນລືມເອົາເງິນຕິດຕົວມາໃຫ້ນາງ, ລູກເສດຖີນັ້ນກໍຖືກນາງໄລ່ອອກຈາກເຮືອນຂອງນາງ.

While residing at the Jetavanna Monastery in Savatthi, the Buddha talked about a monk who was obsessed with lustful desire and wanted to disrobe. The Buddha told him a story of a prostitute named Vatthaka Kumari who

[246] 1323 Jyestha 8 = Monday, 22 May 1961.

had been the monk's wife in his previous life. In the period of King Phommathat of Bharanasi, a son of a wealthy man regularly gave one-thousand kahāpaṇa to the prostitute. One day, he forgot the money and she drove him away from her house.

Colophon: ลานที ๑๑ ໜ้า ๑: ธีดจะบาแล้วยามกองงาย มูนละสัดทา ฒายมิ ทิอบุบฒะปันยา ธีดจะบาแล้อ ขอบุนค้ำบุนชูท่านทลายทลายแด่ท้อน สาทุ อะนุโมทามิ นิบพานะ ปัดจะโย โหน ตุ โน.

Folio 11 on the recto side: The writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Hua Bupphapannya was the scribe. May this merit support you all. *Sādhu anumodāmi nibbāna paccayo hotu* (Amen, I rejoice. May this be a condition for us to reach Nibbāna).

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Hua Bupphapannya
Sponsor(s): Unknown
Titles: *นะคะธะโสเพนิ (ผูกดุอ)*
Nakhara Sopheni (*Phuk diao*)
Nagara Sobhenī (Single fascicle)

EAP1398_VMS_1_1069

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ก่าวเถิงเลื่องยัดสะภุนละบุด. ยัดสะเป็นบุดของเสดถิผู้มิสิมบัด ๗๗ โภด ในเมืองพาธานะสี. พ่แม่ได้ล้างดูยัดสะด้วยถวามธักและห่วงแหน เมื่อยัดสะมิอายุได้ ๘๑ ปี พ่แม่กำเอิานางภุมมาลีทังหลายมาบำเลิ จินยัดสะเกิดถวามเบื่อหน่ายในกามมะคุน. ในถืนหนึ่ง ยัดสะตื่นขึ้นมากางเดิก ได้เห็นเฒ่าบางภุมมาลีทังหลายนอนหลับไหลละเกะละกะ ในลักสะนะที่บ่ ห้าเบิ่ง ดุดดั่งซากสีบในป่าช้า จิ่งเกิดถวามเสี้าสะลิดใจ. ยัดสะย่างออกจากปาสาดแบบถืนใจลอย พ้อมกับจิ่มอ่า "อุ้นอายหนำ, อุ้นอายหนำ" จินไปพิบกับพะพุดทะเจ้าย่ในป่า. เมื่อได้สินทะบากับพะพุดทะอิงแล้วกำเกิดถวามเพื้อมใส และขอบอดเป็นสาวิกของพะพุดทะเจ้าแล้วได้บันลุเป็นพะอรหันในที่สุด.

The text is on Yasa, the son of a wealthy man in Varanasi who had 88 *koṭi* property. His parents brought him up with love and care. When he was 21, his parents served him girls until he got fed up with sensuality. One day, he

woke up at night and saw the girls sleeping and scattering around in an undesirable manner. They looked as disgusting as corpses in cemeteries. He felt sad and absent-mindedly walked out of the castle, complaining unconsciously "how chaotic, how chaotic," until he met the Buddha in a forest. After discussing with the Buddha, he got faithful and ordained. He became a disciple of the Buddha and eventually attained Enlightenment.

Colophon: (๑) ลาบที ๗ ໜ้า ๘: อาจาบพัน ผิบพิบุบ เทบพะอัภสอบ ได้ธิดจะบาฃุบใพ้ถืภต้อๆตาม เดิมแล้อ ขໂมทะบา สาทุ สาทุ.

(๘) ลาบที ๙ ໜ้า ๑: พะพุดทะสังภาด ๘๔๑๙ ติอ ปีภ่าเป็า เดือบ ๑๘ แธม ๏ ค่ำ อับอัๆคาบ ยามภอๆท่ๆ ฬายมิ สาทุสิมดิ อัดสุอับบะพูมาธาม อัดใฬ่ บะถอบทลอๆพะบาๆ ได้มิใจ ใสสัดทาส้าๆพังสิพะทำมะ *นิยายบับพะฃา* ผูภานี้ ไอ้บูฃาสิบพะพุดทะสาสะฬา ต่เมื่อเท็า ๕ พันพะอัดสา ขໃพ้ผู้ข้าได้ดั่งถำมักและถอามปาดถะฬาทุภปะภาบ แด่ภำข้าเทิ้บ. นิบพาบะ ปัดจะโย โทบตุ อะบาถะเต ภาเล สาทุ สาทุ.

(1) Folio 8 on the verso side: Achan Phan Phonphibun Thepphaaksòn wrote this manuscript precisely according to the original version correctly. May I rejoice with this merit. Amen, amen!

(2) Folio 9 on the recto side: In Buddhist Era (BE) 2516, a *ka pao* year, on the third waning-moon day of the twelfth lunar month, a Tuesday,[247] [the writing was accomplished] at the time of the noon drum (12:00). Sathu Somdi from Vat Suvannaphummaram or Vat Mai, Luang Prabang, had the religious faith and sponsored this manuscript [entitled] *Ninyai Banphasa* to support the Teachings of the Buddha to last longer through the future until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hontu anāgate kale sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!).

Date: BE 2516, a *ka pao* year (13 Nov 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun Thepphaaksòn
Sponsor(s): Sathu Somdi from Vat Suvannaphummaram or Vat Mai.
Titles: *นิยายบับพะฃา*
Ninyai Banphasa
Tale of the Ordination

EAP1398_VMS_1_1070

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled.

247 1335 Karttika 18 = Tuesday, 13 November 1973.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ມີໂອລົດຊື່ເໝືອນກັນກັບພະອົງ ຄື ເຈົ້າພົມມະທັດກຸມມານ ແລະມີພະມະເຫສີ ພະນາມວ່າ ນາງເຂມາ ເມື່ອເຈົ້າພົມມະທັດກຸມມານຈະເລີນໄວໄດ້ ໑໙ ປີ ພະບິດາໄດ້ສິ້ນພະຊົນ. ເຈົ້າພົມມະທັດກຸມມານ ຈຶ່ງໄດ້ຂຶ້ນຄອງຣາດແທນພໍ່. ເຈົ້າຊາຍພົມມະທັດ ມີເສນາຊ້າຍແລະຂວາ ຄື ຈິດຕະເສນາແລະພັນທະເສນາ. ຕໍ່ມາ ເຈົ້າຊາຍພົມມະທັດກັບຈິດຕະເສນາ ໄດ້ໄປຮຽນວິຊາຖອດຈິດດ້ວຍກັນທີ່ເມືອງຕັກກະສິລາ. ເມື່ອສຶກສາສາດຕະສິນຈົບແລ້ວ ຈຶ່ງພາກັນເດີນທາງກັບ ໃນລະຫວ່າງທາງ ຈິດຕະເສນາຄິດທໍລະຍົດ ເມື່ອເຈົ້າຊາຍພົມມະທັດທົດລອງຖອດຈິດອອກຈາກຮ່າງກາຍ ຈິດຕະເສນາກໍໄດ້ເອົາຈິດຂອງຕົນເຂົ້າສິງຮ່າງກາຍຂອງເຈົ້າຊາຍພົມມະທັດ ແລ້ວກໍກັບເມືອງ ແລະໄດ້ຕົວະພະນາງເຂມາແລະເສນາອຳມາດທັງຫຼາຍວ່າ ຕົນເປັນເຈົ້າຊາຍພົມມະທັດ. ຕໍ່ມາ ເມື່ອພະນາງ ເຂມາແລະພັນທະເສນາຈັບໄດ້ວ່າຈິດຕະເສນາຄິດທໍລະຍົດ ຈຶ່ງຫຼອກໃຫ້ຈິດຕະເສນາຖອດຮ່າງເດີມອອກແລະຊ່ວຍໃຫ້ເຈົ້າຊາຍພົມມະທັດກັບເຂົ້າສູ່ຮ່າງເດີມໄດ້. ວັນໜຶ່ງ ພະນາງເຂມາຜູ້ເປັນມານດາ ໄດ້ຂໍໃຫ້ເຈົ້າຊາຍພົມມະທັດສອນມົນຖອດຈິດໃຫ້ ແຕ່ເຈົ້າຊາຍບໍ່ຍອມສອນ ພະນາງຈຶ່ງຕອມໃຈຈົນສິ້ນ ພະຊົນ.

King Phommathat of Varanasi had a son whose name was the same as his and had a queen named Khema. When Prince Phommathat was 16, his father died. The prince succeeded his father as the new king. Prince Phommathat had his left and right advisors named Chittasena and Phantasena. Later, Prince Phommathat and Chittasena learnt how to move one's own soul in Takkasila. After finishing their studies, they went back home to Varanasi. On the way back, however, Chittasene betrayed him. When the prince moved his soul off his body, Chittasena moved his own soul to the prince's body instead and returned the city alone, pretending to be the prince. Later, Queen Khema and Panthasena realized that Chittasena betrayed the prince. They tricked Chittasena to remove his soul off the body and helped the prince's soul get back to his own body. One day, Queen Khema asked Prince Phommathat to teach her how to move one's soul but he refused to teach her. So, she died of extreme sorrow.

Colophon: ລານທີ ๘๘ ໜ້າ ๑: สังฆาดได้ ๑๘๗๑ ตือ ปีกัดเร้า เดือน ๓ ขึ้น ๓ ค่ำ พ่ำว่าได้วัน ๗ มื้เมี่ยเพ็ำ ธิดจะบาแล้อยามกาองๆาย ๒ายมิ เจ้าพิกาขุโพทิปันยา วัดพูซ้าๆ เป้นผู้ธิดจะบาขุมไว้กับสาสะขาพะตะถาถิด ขໍให้ผู้ข้าได้เข้าสู่นิธะพาน พ้อมพะเจ้าอาธิยะเมดไตยะ ตึมจักมาพายพากอันข้าบี้ ย่าถาดย่าถา แด่เทิ้น นิบพานะ ปัดจะโย โหมตุ โน. ขังสี วัดพูซ้าๆ เมิ มิ ๘๑ ใบแล ใ๒ยืมให้สิ่งเมิ.

Folio 22 on the recto side: In Sangkat (CS) 1271, a *kat hao* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[248] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Bhikkhu Phothipannya from Vat Phu Xang wrote this manuscript to support the Teachings of the Buddha. May I definitely attain Nibbāna in the period of Metteyya Buddha who will come in

248 1271 Pausha 3 = Thursday, 13 January 1910. This day was, however, a *poek nyi* day.

the future. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna). This manuscript belongs to Vat Phu Xang, there are 21 folios. Those who borrowed the manuscript may return it.

Date: CS 1271, a *kat hao* year (24 Jan 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Bhikkhu Phothipannya from Vat Phu Xang
Sponsor(s): Unknown
Titles: *ພົມມະທັດຖອດຈິດ*
Phommathat Thotchit
Brahmadatta Dismantles his Mind

EAP1398_VMS_1_1071

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະພຸດທະເຈົ້າຕັດເທສະໜາແກ່ພິກຂຸທັ້ງຫຼາຍເລື່ອງພະປັນຍາຄວາມສະຫຼຽວສະຫຼາດຂອງພະພຸດທະອົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນອະດີດຕະການນານມາແລ້ວ ພະເຈົ້າອະທິກະຣາຊາ ສະເຫວີຍ ຣາດໃນເມືອງພົມມະທັດຕະຣາດ ມີອັກຄະມະເຫສີພະນາມວ່າ ຈັນທະເທວີ ແລະມະເຫສີ ຮອງພະນາມວ່າ ພະນາງສິງຄາ. ພະຍາປາດຖະໜາຢາກມີບຸດ, ສະນັ້ນ ເພິ່ນຈຶ່ງຂໍໃຫ້ບັນດາມະເຫສີ ຂອງພະອົງຮັກສາສິນແລະປະຕິບັດທຳ ແລ້ວຂໍພອນຈາກເທວະດາ, ພະຍາອິນ ແລະພະຍາພົມເພື່ອ ຂໍບຸດ. ຕໍ່ມາ ພະນາງຈັນທະເທວີໄດ້ຕືພະຄັນພະໂພທິສັດ ເຮັດໃຫ້ພະນາງສິງຄາອິດສາ ແລະກ່າວຫາ ວ່າພະນາງຫຼົ້ນຊູ້. ຫຼັງຈາກນັ້ນ, ພະຍາໄດ້ສິ່ງພະມະເຫສີທີ່ຍັງຊິງພະຄັນຢູ່ໄປລອຍແມ່ນ້ຳຄົງຄາ. ໃນ ເວລານັ້ນ, ພະຍາອິນໄດ້ສິ່ງເທບທິດາໃຫ້ເກີດຈາກດອກໂອເປຣາ ມີຊື່ວ່າ ສຸວັນນະພົມພາຂະນຸນງົ້ວ. ຕໍ່ມາ, ພະຍາໄດ້ຮັບນາງເປັນລູກສາວ ແລະໃຫ້ນາງຢູ່ໃນປາສາດໃນພະຣາຊະວັງ.

The Buddha talked about his wisdom in his previous birth to his monk disciples at the Jetavana monastery in Savatthi. Once upon a time, King Athikarat ruled Phommathattarat kingdom. He had his queen named Chanthathevi and a consort named Singkha. The king wished a son. So, he asked his wives to observe precepts and pray to deities, God Indra, and God Brahma. Later, Queen Chanthadevi got pregnant of the Bodhisatta and Singkha got envious. She accused the queen of committing adultery. The king therefore abandoned the queen by floating her away in the Ganga river. At that time, God Indra had a goddess be born in an opera flower and named

her Suvannaphimpha Khanun Ngiu. Later, the king adopted her as a daughter and let her live in the palace.

Colophon: None
Date: 1955
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພິມພາຂະນຸນງົ້ວ (ຜູກຕົ້ນ)*
Phimpha Khanun Ngio (*Phuk ton*)
Bimba Frowns (Fascicle 1)

EAP1398_VMS_1_1072

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອບໍ່ມີພະຍາອົງໃດກ້າຕອບຄຳຖາມຂອງເຈົ້າຍິງສຸວັນນະພິມພາຂະນຸນງົ້ວ ພະເຈົ້າພິມມະທັດຈຶ່ງ ອອກປະກາດວ່າ ຖ້ານັກປາດຄົນໃດສາມາດຕອບຄຳຖາມຂອງລູກສາວໄດ້, ພະອົງຈະມອບເຈົ້າຍິງ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາ, ພະໂພທິສັດເຈົ້າສາມາດຕອບຄຳຖາມທັງໝົດຂອງເຈົ້າຍິງໄດ້. ດັ່ງນັ້ນ ພະຍາຈຶ່ງຍອມໃຫ້ພະໂພທິສັດແຕ່ງງານກັບເຈົ້າຍິງ.

When no rulers dared to answer the question of Princess Suvanna Phimpha Khanun Ngiu, King Phommathat announced that he would let the princess marry any scholar who was able to answer that question. Later, the Bodhisatta could answer all her questions and the king allowed him to marry the princess.

Colophon: ลาบที ๘๔ หน้า ๑: พุดทะสังกาด ๘๔๙๘ ปีธับมิด เดือน ๕ ขึ้น ๗ ถ่ำ อันสุภ ธิดจะบาแล้อ เอลาบ่าย ๘ โมง หมายมิ อิงสิมเด้ดพะมะหาสังคะธาด พะมะหาธาชะญู ทำมะยาโม อัดใ หม่ เป้นเจ้ามูนละสัดหาได้สำๆ *พิมพาขะนุนงี้อ* นี้ไอ้กับพะพุดทะสาสะหฯ ตาบต่ำเท้ำ ๕ พัน อัดสา ขໍให้อานิสิงส่อมนี้ จิ่งลับ(ลุ)มักคะผิมนิพานใมอะนาถ์ดตะกานเบื้องหน้านั้นเท้ิน พะยาพื่นหน้า บ้านช่วงม่อน เป้นผู้ธิดจะนา ขໍให้อานิสิงส่อมนี้ จิ่งเป้นผิมสำเล้ด โดยดั่ง มะโนล้ด คำปาดถะพา จิ่งทุกปะกานเท้ิน นิบพานะ ปัดจะโย โหนตุ อะนาคะเต กาเล.

Folio 24 on the recto side: In Buddhist Era (BE) 2498, a *hap mot* year, on the ninth waxing-moon day of the fifth lunar month, a Friday,[249] the writing was

249 1317 Caitra2 9 = Tuesday, 20 March 1956.

accomplished at 14:00. Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai sponsored this manuscript [entitled] *Phimpha Khanunngiu* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to attain Nibbāna in the future. Phanya Münna from Ban Xiang Muan was the scribe. May the results of this merit support me to fulfill all my wishes. *Nibbāna paccayo hontu anāgate kale* (May this be a condition to reach Nibbāna in the future).

Date: 1955
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phanya Münna
Sponsor(s): Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai.
Titles: *ພິມພາຂະນຸນງີ້ວ (ຜູກ ३)*
Phimpha Khanun Ngio (*Phuk* 3)
Bimba Frowns (Fascicle 3)

EAP1398_VMS_1_1073

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະໂພທິສັດເຈົ້າໄດ້ແຕ່ງງານກັບເຈົ້າຍິງສຸວັນນະພິມພາຂະນຸນງີ້ວແລ້ວ ພະເຈົ້າພິມມະທັດຊິງ ສ້າງ ປາສາດໃຫ້ຄູ່ຜົວເມຍ. ຕໍ່ມາ ພະຍາໄດ້ມອບຣາຊະບັນລັງຂອງຕົນໃຫ້ພະໂພທິສັດ ແລ້ວແຕ່ງຕັ້ງ ພະອົງເປັນກະສັດອົງໃໝ່ຂອງເມືອງພາຣານະສີ. ພະຍາອົງໃໝ່ໄດ້ປົກຄອງອານາຈັກດ້ວຍທົດສະ ພິດຣາຊະທຳສິບປະການ. ດັ່ງນັ້ນ, ອານາຈັກຈຶ່ງສະຫງົບສຸກແລະຈະເລີນຮຸ່ງເຮືອງ.

The Bodhisatta married Princess Suvanna Phimpha Khanun Ngiu and King Phommadata built a castle for them. Later, the king handed over his throne to the Bodhisatta and established him as the new king of Varanasi kingdom. The new king ruled the kingdom with the Ten Royal Virtues. The kingdom was therefore peaceful and prosperous.

Colophon: ลาบที ๘๔ ໜ้า ๑: พุดทะสังกาด ๘๔๗๒ ปีธัยมิด เดือน ๕ ขึ้น ๗ ถ่ำ อันสุภ ธิดจะบาแล้อ เอลาบ่าย ๘ โมๆ ໜายมิ อิงสิมเดัดพะมะหาสังถะธาด พะมะหาธาชะถู ทำมะยาโบ อัดใ ໝ่ เป็นเจ้ามูนละสัดหาได้ส้างๆ *พิมพาขะนุนงี้ว* นี้ไว้กับพะพุดทะสาสะໜา ตาบต่ำเท้า ๕ พัน อัดสา ขໍให้อานิสิงส่อนนี้ จ่งลับ(ลุ)มักถะผิบนิพานในอะนะถิดตะการนเบื้องໜ้านั้นเทิ้น

ພະຍາໝື່ນໜ້າ ບ້ານຊຽງມ່ວນ ເປັນຜູ້ຣິດຈະນາ ຂໍໃຫ້ອານິສົງສ່ວນນີ້ຈົ່ງເປັນຜົນສຳເລັດ ໂດຍດັ່ງ ມະໂນລິດ ຄຳປາດຖະໜາ ຈົ່ງທຸກປະການເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ອະນາຄະເຕ ກາເລ.

Folio 24 on the recto side: In Buddhist Era (BE) 2498, a *hap mot* year, on the ninth waxing-moon day of the fifth lunar month, a Friday,[250] the writing was accomplished at 14:00. Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai sponsored this manuscript [entitled] *Phimpha Khanunngiu* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to attain Nibbāna in the future. Phanya Münna from Ban Xiang Muan was the scribe. May the results of this merit support me to fulfill all my wishes. *Nibbāna paccayo hontu anāgate kale* (May this be a condition to reach Nibbāna in the future).

Date: BE 2498, a *hap mot* year (1 Apr 1955)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phanya Münna from Ban Xiang Muan.
Sponsor(s): Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano from Vat Mai.
Titles: *ພິມພາຂະນຸນງີ້ອ (ຜູກ ๕)*
Phimpha Khanun Ngio (*Phuk* 5)
Bimba Frowns (Fascicle 5)

EAP1398_VMS_1_1074

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອພະໂພທິສັດເຈົ້າໄດ້ແຕ່ງງານກັບເຈົ້າຍິງສຸວັນນະພິມພາຂະນຸນງີ້ອແລ້ວ ພະເຈົ້າພິມມະທັດຊົງ ສ້າງ ປາສາດໃຫ້ຄູ່ຜົວເມຍ. ຕໍ່ມາ ພະຍາໄດ້ມອບຣາຊະບັນລັງຂອງຕົນໃຫ້ພະໂພທິສັດ ແລ້ວແຕ່ງຕັ້ງ ພະອົງເປັນກະສັດອົງໃໝ່ຂອງເມືອງພາຣານະສີ. ພະຍາອົງໃໝ່ໄດ້ປົກຄອງອານາຈັກດ້ວຍທິດສະ ພິດຣາຊະທຳສິບປະການ. ດັ່ງນັ້ນ, ອານາຈັກຈຶ່ງສະຫງົບສຸກແລະຈະເລີນຮຸ່ງເຮືອງ.

The Bodhisatta married Princess Suvanna Phimpha Khanun Ngiu and King Phommadata built a castle for them. Later, the king handed over his throne to the Bodhisatta and established him as the new king of Varanasi kingdom.

250 1317 Caitra2 9 = Tuesday, 20 March 1956.

The new king ruled the kingdom with the Ten Royal Virtues. The kingdom was therefore peaceful and prosperous.

Colophon: ลาบที ๘๓ ໜ้า ๑: สังกาดได้ ๑๘๓๗ ติอ ปีรัษใถ้ เดือม ๑๐ แรม ๗ ค่ำ มื้ [...]ใจ้ วัม ๕ ธิดจะบาแล้วยามกายงาย ๒ายมิ สิมเดัดบ่ธิมมะบุบพิด เป็นเจ้าหัลำฝ่ายหน้า ภับทังพะธาชะมานดา พะธาชะพันทุวิงสา มิพะธาชะสัดทาส้างๆ *ลำพิมพาขะนุนงื้อ* ไว้ภับสาสะหา พะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ วัดสา ขໃห้ได้ดั่งลำมักลำปาดถะหา ฆู่เยื่องฆู่ปะกาน ก่ำข้าเท็น.

Folio 27 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the ninth waning-moon day of the tenth lunar month, a [...] *chai* day, the fifth day of the week (Thursday),[251] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The king of the front golden palace, his mother, and all his relatives had religious faith and jointly sponsor this manuscript [entitled] *Lam Phimpha Khanunngiu* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1237, a *hap khai* year (23 Oct 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the front golden palace, his mother, and all his relatives
Titles: *พิมพานุนงื้อ (ผูก ๔)*
Phimpha Nun Ngio (*Phuk* 4)
Bimba Frowns (Fascicle 4)

EAP1398_VMS_1_1075

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ในกาละอันล่วงพื้นไปแล้ว พะเจ้าอาติดตะวิงสาแห่งเมืองธาชะถื มิพะมะเหสีพะนามว่า พะนางบัวหอมเหวิ และมิโอลิดสองพะอ๋ง ถื ท้าวอุนถาน และท้าวอุนหอม หือท้าวอุนลู. ต่มา พะเจ้าอาติดตะวิงสาสะหวันถิดแล้วได้ไปเกิดในพิมมะโลก. พะนางบัวหอมเหวิ จิ่งได้ปักถองเมืองแทน. เมื่อโอลิดทังสองจะเลิมไอ ผู้เป็นพะมานดาจิ่งได้แต่งตั้งท้าวอุนถานขึ้นสะเหวิยธาชะสิมบัดเป็นพะยาปักถองเมืองๆ. ส่วนท้าวอุนหอม เมื่อได้พิบภับนางๆ

251 1237 Bhadrapada 23 = Thursday, 23 September 1875. This day is a *poek chai* day.

ອົ້ວຄ່ຽມ ທັງສອງໄດ້ຕົກຫລຸມຮັກກັນ. ຝ່າຍຂຸນທອງໄດ້ບອກມານດາແລະຍາດຜູ້ໃຫຍ່ໄປສູ່ຂໍນາງອົ້ວ ຄ່ຽມ ແຕ່ມານດາຂອງນາງອົ້ວຄ່ຽມບໍ່ຍອມຮັບ ພ້ອມທັງຂັດຂວາງບໍ່ໃຫ້ທັງສອງໄດ້ແຕ່ງງານກັນ.

Once upon a time, King Atitavongsa of Rajagaha had his queen named Buathong and two sons: Khun Khan and Khun Thòng or Khun Lu. Later, King Atitavongsa passed away and was reborn in the Brahma realm. Queen Buathong ruled the kingdom instead. When her two sons grew up, she promoted Khun Khan to be the king of the kingdom. Khun Thòng met Ua Khiam and they fell in love. He told his mother and relatives to send her a marriage proposal but Ua Khiam's mother disagreed. She prevented them from marriage.

Colophon: ລານທີ ๑ ໜ້າ ๑: ຂ້າພະເຈົ້າ ພະໂພທິປັນຍາ ເປັນຜູ້ຂຽນ ຂໍໃຫ້ຂ້າພະເຈົ້າມີພະຫຍາປັນຍາ ແລະ ສະຫຼາດຮູ້ໃນໄຕຍະປິຕະກະທັງມວນ ແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 1 on the recto side: I am Pha Phothipannya, the scribe. May I have great wisdom, be intelligent, and excel in the Buddhist Canon (*Tipiṭaka*).

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha Phothipannya
Sponsor(s): Unknown
Titles: *ນິຍາຍອົ້ວຄ່ຽມ*
Ninyai Ua Khiam
Tale of Uakhiam

EAP1398_VMS_1_1076

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 60 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios have a brown mark at the left end.

Description: ເນື້ອໃນກ່າວເຖິງ ການສູດຂວັນແລະເສຍເຄາະ ເຊິ່ງເປັນພິທີກຳທີ່ຈັດໃຫ້ແກ່ຜູ້ປ່ວຍ ເປັນພິທີກຳ ບູຮານທີ່ຍັງປະຕິບັດແລະສືບທອດກັນມາຈົນເຖິງປັດຈຸບັນ, ເຊື່ອກັນວ່າ ເປັນການປັດເປົ່າເອົາສິ່ງທີ່ບໍ່ ດີແລະສິ່ງຊົ່ວຮ້າຍອອກໄປ ແລະຈະເຮັດໃຫ້ຜູ້ປ່ວຍຫາຍຈາກການເຈັບປ່ວຍ. ສູດຂວັນ ຄືການສູດ ເອີ້ນເອົາຂວັນ ໃຫ້ມາຢູ່ກັບຕົວ. ຂວັນ ໄດ້ແກ່ສິ່ງທີ່ບໍ່ມີຕົວຕົນ ແຕ່ເຊື່ອກັນວ່າ ມີຢູ່ປະຈຳໃນຮ່າງກາຍ ຂອງຄົນເຮົາຕັ້ງແຕ່ເກີດມາ. ຖ້າຂວັນຢູ່ກັບຕົວ ກໍຈະເປັນສິຣິມຸງຄຸນ ຢູ່ສຸກສະບາຍ ຈິດໃຈໝັ້ນຄົງ. ແຕ່ຖ້າຄົນຕົກໃຈ ເອີ້ນວ່າເສຍຂວັນ, ຂວັນກໍຈະອອກຈາກຮ່າງກາຍໄປ ເຮັດໃຫ້ຜູ້ນັ້ນໄດ້ຮັບຜົນຮ້າຍ ຕ່າງໆ ຢູ່ບໍ່ສະບາຍ ຈິດໃຈກໍບໍ່ໝັ້ນຄົງ. ການເສຍເຄາະ ເປັນການກ່າວບູຊາເທວະດາ ພູດຜີເຈົ້າຊາຕາ

ແລະອັນເຊີນໃຫ້ລົງມາຮັບເອົາເຄື່ອງບູຊາທີ່ໄດ້ຕຽມໄວ້ ໃຫ້ເຄາະຫາຍໄປຈາກຜູ້ປ່ວຍໄຂ້ໂດຍໄວ ມີສຸຂະພາບພະລານາໄມສົມບູນ ແຂງແຮງຕະຫຼອດໄປ.

The text is on *sut khwan* (calling one's spirit) and *sia khò* (exorcise). They are traditional rituals for healing patients that have been inherited so far. They are believed to ward off bad things and evil and heal patients. *Sut Khwan* is a chant for calling one's spirit back. *Khwan* is invisible but believed to exist in one's body since birth. When *khwan* stays with the body, the person will be fortunate, pleasant, and have a stable mind. When someone got frightened, which is called *sia khwan* (a lost soul), the *khwan* of the person runs away from the body and he/she will be unfortunate, unhappy, and have an unstable mind. *Sia Khò* is a worship to deities and spirits who protect the patient and an invitation to them to accept prepared offerings. This ritual is performed with the hope for a recovery of the patient's sickness and for good health.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໂອສະນະປະຖາມ*
Osanapathan

EAP1398_VMS_1_1077

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are fragile and dirty.
Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມ ແລະບາງສ່ວນເປັນບົດຄາຖາພາສາບາລີ. ຄາຖາອາຄົມ ໝາຍເຖິງ ຄຳເສກເປົ່າ ທີ່ເຊື່ອວ່າ ສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພ ອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ້ຄາຖາອາຄົມຫຼືມົນໃນການປາບພູດຜີ, ປີສາດ ແລະຂະຈັດປັດເປົ່າສິ່ງ ຊົ່ວຮ້າຍ.

Most of the content is *Khatha Akhom* (incantations) that are partly in Pali. *Khatha Akhom* means an incantation to be verbally uttered towards something and is believed to have sacredness and protective power. In the past people used magical incantations to get rid of evil spirits and bad things.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກะຈັດຈາກ*
Kachatchak

EAP1398_VMS_1_1078

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ບົດຄາຖາທິບພະມົນ ທີ່ໃຊ້ເພື່ອປັດເປົ່າພະຍາດໂລຄາແລະອັນຕະລາຍທັ້ງປວງ ສຳລັບຕົນເອງແລະຜູ້ອື່ນ ໂດຍອ້າງເຖິງອານຸພາບແຫ່ງພະພຸດທະເຈົ້າ, ພະປັດເຈກະພຸດທະເຈົ້າ, ພະອໍລະຫັນ ແລະອານຸພາບອື່ນໆ ເຊັ່ນ ເທວະດາ, ອາຈານຜູ້ຍິ່ງໃຫຍ່ຂອງໂລກ ແລະພະເຈົ້າ ຈັກກະພັດທັ້ງປວງ.

The text is on holy incantations used for removing all kinds of diseases and danger from oneself and others. The incantations refer to the power of the Buddha, Individaul Buddhas, Arahants, as well as the power of others: deities, great teachers of the world, and emperor kings.

Colophon: ລານທີ ๓๔ ໜ້າ ๑: ສັງກາດໄດ້ ๑๔๗๕ ຕົວ ປີກ່າເປົ້າ ເດືອນ ๑๔ ຂຶ້ນ ๔ ຄ่ำ ວັນສຸກ ຣິດຈະນາແລ້ວ ຍາມກອງ๑าย ໝายมิ ອົງสิมเด้ดพะเป้นเจ้าสิสะหว่าๆ ອົງเป้นเถ้า ภับทั้งพะธาฉะมานดา พะธาฉะภันยา พะธาฉะบุดตา พะธาฉะนัดตา พะธาฉะอົງสา มิพิลิมฉาใสในพะหึธะไท เหื้อมใสในสาสะหนาเป้นอันยิ่ง จิ่งพ้อมกันส้าๆ *จะตุอิภา ทิบพะมิน* ไว้ภับสาสะหนา ขໍให้ผูๆ ข้าทั้งหายมิอายุพั้นยืนยาว ได้ร้อย ๘๐ ปี ภໍข้าเทิ้น ปะกาน ๑ ขໍให้ได้ดั่งถ้ามักถ้าปาดถะหนา ภໍข้าเทิ้น.

Folio 32 on the recto side: In Sangkat (CS) 1275, a *ka pao* year, on the second waxing-moon day of the twelfth lunar month, a Friday,[252] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). King Sisavang, his mother, his wife, his sons, and his relatives had the most ardent religious faith and jointly sponsored this manuscript [entitled]

252 1275 Karttika 2 = Friday, 31 October 1913.

Chatuvik Thipphamon to support the Teachings of the Buddha. May we all have longevity and live 120 years. May our wishes and desires be fulfilled.

Date: CS 1275, a *ka pao* year (30 Oct 1913)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King Sisavang, his mother, his wife, his sons, and his relatives.
Titles: *ຈະຕຸວິກ ທິບພະມົນເທດ*
Chatuvik Thipphamon Thet
Catuvika Dipamantra Desana

EAP1398_VMS_1_1079

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is seriously damaged and fragile.

Description: ເນື້ອໃນກ່າວເຖິງຢາພື້ນເມືອງແລະຊະນິດຂອງພະຍາດທີ່ໃຊ້ສະເພາະສ່ວນຂອງພືດຫຼືຕົ້ນໄມ້ ເພື່ອເຮັດເປັນຢາຮັກສາໂລກ. ຢູ່ຂອບດ້ານຊ້າຍຂອງແຕ່ລະໃບ ມີຂໍ້ຄວາມອະທິບາຍຊະນິດຂອງພະຍາດ ສາລະສໍາຄັນທາງການແພດ ແມ່ນສາມາດນໍາໃຊ້ທຸກພາກສ່ວນຂອງພືດຫຼືຕົ້ນໄມ້ ເຊັ່ນ: ຮາກ, ເປືອກ, ໃບ, ດອກ, ໝາກ, ແກ່ນ, ແລະອື່ນໆ. ຕໍາລາຢາແບບນີ້ ສ່ວນຫຼາຍແມ່ນໃຊ້ໂດຍໝໍຢາພື້ນເມືອງ ທີ່ໃຊ້ຢາພື້ນເມືອງນີ້ກັບການເປົ່າຄາຖາໃນຂະນະທີ່ປິ່ນປົວຄົນເຈັບ.

The text is on traditional medicine and kinds of sickness for which particular parts of plants or trees are required for treatment. On the left margin of each folio several kinds of sickness are provided. Kinds of sickness and medical facts described in the manuscript can be considered to find proper parts of plants for medication: roots, barks, leaves, flowers, fruits, seeds, among others. Such the medical treatise is mostly used by experts of traditional medication who heal patients with traditional medicines and holy incantations.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຕໍາລາຢາ*]

[*Tamla Ya*]
[The Treatise of Traditional Medicine]

EAP1398_VMS_1_1080

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານຟ້າສະມັງຄຳຫຼວງ ມີເນື້ອໃນກ່າວເຖິງສານສະຫວັນຈາກພະຍາອິນສິ່ງເຖິງມະນຸດໃນໂລກ. ເນື້ອໃນມີບົດຖາຄາຈາກພະຍາອິນເປັນພາສາບາລີ ສຳລັບສູດທ່ອງຂຶ້ນໃຈ ແລະຂຽນຕິດໄວ້ໃນເຮືອນ ເພື່ອປົກປ້ອງແລະຄຸ້ມຄອງຈາກໄພອັນຕະລາຍທັ້ງປວງ. ເນື້ອໃນຍັງກ່າວອີກວ່າ ໃນປີ ຈ.ສ. ๑๘๕๐ (ຄ.ສ. ๑๗๗๗) ໄດ້ເກີດສົງຄາມ ແລະມະນຸດທັ້ງຫຼາຍໄດ້ຮັບອັນຕະລາຍ. ຄົນບໍ່ດີ ຂາດສິນທຳ ແລະບໍ່ນັບຖືເຊິ່ງກັນແລະກັນ ແມ່ນຖືກຂ້າຕາຍດ້ວຍພວກເຂົາເອງ ມີແຕ່ຜູ້ຮູ້ຈັກທຳຄວາມດີ ແລະປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າເທົ່ານັ້ນ ທີ່ຈະພົ້ນຈາກໄພອັນຕະລາຍ ຜູ້ທີ່ມີຄາຖາຟ້າສະມັ່ງຄຳນີ້ຢູ່ໃນເຮືອນ ກໍຈະປອດໄພຈາກເຫດການທີ່ບໍ່ດີທັ້ງປວງ.

Tamnan Fasamang Kham Luang. The text is on a heavenly message from God Indra to humans. A Pali incantation given by God Indra is included in the manuscript. The incantation is to be memorized and pasted in a house to gain protective power against all kinds of danger. The text also mentions a big war in Sangkat (Culasakkarat) 1250 (AD 1888) in which humans will be in danger. People who become immoral and do not respect one another will kill themselves. Only those who are moral and follow the Teachings of the Buddha can escape the danger. Those who keep this *Fasamang Kham* text in their houses will also be safe from all bad happenings.

Colophon: ลานທີ ๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๗๙ ຕົວ ປີເມິ່ງໃສ້ ເດືອນ ๑๘ ອອກໃໝ่ ๘ ค่ำ ວັນ ๕ ธิดจะนาแล้วยามกองงาย ฆายมิ สาทุแพง ลูกเต้าสู่คิน มิใจใสสัดทาเป้นอันยิ่ง จิ่งได้สร้าง *ตำนานฟ้าสะมั่งคำ* ผูกนี้ ไว้กับสาสะฆาพะพุดทะเจ้า ตาบต่เท้า ๕ พันอัดสา นิบพานะ ปัดจะโย โหนตุ ทุอัง ทุอัง ปาธะมัง สุภาธัง.

Folio 7 on the recto side: In Chunlasangkatrasa (CS) 1279, a *moeng sai* year, on the second waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday),[253] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu (Princess) Phaeng and her children had the most ardent religious faith and sponsored this manuscript [entitled] *Tamnan Fasamang Kham* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ*

253 1279 Karttika 2 = Wednesday, 17 October 1917.

paramaṃ sukhaṃ (May this be a condition to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1279, a *moeng sai* year (17 Oct 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Sathu (Princess) Phaeng and her children

Titles: *ຕຳນານ ຟ້າສະມັ່ງຄຳຫລວງ*

Tamnan Fasamangkham Luang

Legend of Fasamangkham Luang

EAP1398_VMS_1_1081

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານຟ້າສະມັ່ງຄຳ ມີເນື້ອໃນກ່າວເຖິງສານສະໜອັນຈາກພະຍາອິນສິ່ງເຖິງມະນຸດໃນໂລກ. ເນື້ອໃນມີບົດຖາຄາຈາກພະຍາອິນເປັນພາສາບາລີ ສຳລັບສູດທ່ອງຂຶ້ນໃຈ ແລະຂຽນຕິດໄວ້ໃນເຮືອນ ເພື່ອປົກປ້ອງແລະຄຸ້ມຄອງຈາກໄພອັນຕະລາຍທັ້ງປວງ. ເນື້ອໃນຍັງກ່າວອີກວ່າ ໃນປີ ຈ.ສ. ๑๘๕๐ (ຄ.ສ. ๑๘๘๘) ໄດ້ເກີດສົງຄາມ ແລະມະນຸດທັ້ງຫຼາຍໄດ້ຮັບອັນຕະລາຍ. ຄົນບໍ່ດີ ຂາດສິນທຳ ແລະບໍ່ນັບຖືເຊິ່ງກັນແລະກັນ ແມ່ນຖືກຂ້າຕາຍດ້ວຍພວກເຂົາເອງ ມີແຕ່ຜູ້ຮູ້ຈັກທຳຄວາມດີ ແລະປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າເທົ່ານັ້ນ ທີ່ຈະພົ້ນຈາກໄພອັນຕະລາຍ ຜູ້ທີ່ມີຄາຖາຟ້າສະມັ່ງຄຳນີ້ຢູ່ໃນເຮືອນ ກໍຈະປອດໄພຈາກເຫດການທີ່ບໍ່ດີທັ້ງປວງ.

Tamnan Fasamang Kham Luang. The text is on a heavenly message from God Indra to humans. A Pali incantation given by God Indra is included in the manuscript. The incantation is to be memorized and pasted in a house to gain protective power against all kinds of danger. The text also mentions a big war in Sangkat (Culasakkarat) 1250 (AD 1888) in which humans will be in danger. People who become immoral and do not respect one another will kill themselves. Only those who are moral and follow the Teachings of the Buddha can escape the danger. Those who keep this *Fasamang Kham* text in their houses will also be safe from all bad happenings.

Colophon: ลานທີ ๗ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ๑๘๗๙ ຕົວ ປີເມິ່ງໃສ້ ເດືອນ ๗ ອອກໃໝ່ ๗ ຄ่ຳ ວັນ ๕ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸທອງສີ ບ້ານກອຍວັດໃໝ່ ລູກຫຼານ ວົງສາທັ້ງຫລາຍ ໄດ້ສ້າງ *ຕຳນານຟ້າສະມັ່ງຄຳຫລວງ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະຕະມະເຈົ້າ ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ຂໍໃຫ້ຝູງຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທີ້ນ ປະການ ๑ ຂໍໃຫ້ຢູ່ດີມີສຸກສະບາຍແດ່ເທີ້ນ.

Folio 9 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the third waxing-moon day of the seventh lunar month, the fifth day of the week (Thursday),[254] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu (Princess) Thòngsi who lives in the house behind Vat Mai, her children, and her relatives sponsored this manuscript [entitled] *Tamnan Fasamang Kham Luang* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna*. May our wishes and desires be fulfilled. My we all live happily.

Date: CS 1279, a *moeng sai* year (23 May 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu (Princess) Thongsi who lived in the house behind Vat Mai, her children, and her relatives.
Titles: *ຕຳນານຟ້າສະມັ່ງຄຳ*
Tamnan Fasamang Kham
Legend of Fasamang Kham

EAP1398_VMS_1_1082

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 58.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມພາສາບາລີ ມີທັ້ງໝົດ ๔๘ ບົດ. ຄາຖາອາຄົມ ໝາຍເຖິງ ຄຳເສກເປົ່າ ທີ່ເຊື່ອວ່າສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ້ຄາຖາອາຄົມຫຼືມົນໃນການປາບພູດຜີ, ປີສາດ ແລະຂະຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍ.
The manuscript contains 48 Pali incantations. *Khatha Akhom* means an incantation to be verbally uttered towards something and is believed to have sacredness and protective power. In the past people used magical incantations to get rid of evil spirits and bad things.
Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

254 1279 Jyestha 3 = Wednesday, 23 May 1917.

Titles: *ທຳມະພະລ໋ຽງຈັກຫລວ໋ງ*
Thamma Phaliangchak Luang
Dhamma Phaliangchak Luang

EAP1398_VMS_1_1083

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 55. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 1 is damaged and fragile. The black ink is fading.
Description: ທໍລະນີສານຫຼວ໋ງ ເປັນຄາຖາສຳລັບເຮັດນ້ຳມົນປັດເປົ່າໃສ່ຄົນທີ່ຖືກຄຸນໄສ, ປັດໃສ່ສະຖານທີ່ຫຼືຫໍ ເຮືອນທີ່ຖືກຄຸນໄສ ເພື່ອກຳຈັດປັດເປົ່າສິ່ງທີ່ເປັນອັບປະມຸ໋ງຄຸນ ໄດ້ແກ່ ສິ່ງບໍ່ດີທັ໋ງປ໋ວ໋ງ ໃຫ້ວິນາດສູນ ໄປ. ເນື້ອໃນຂ໋ອງພະຄາຖາທໍລະນີສານຫຼວ໋ງ ໄດ້ກ່າວເຖິ໋ງ ການອັນເຊີນເອົາຄຸນພະຍາອິນແລະ ນາ໋ງທໍລະນີ ແລະສັບພະຄຸນທັ໋ງຫຼາຍທີ່ຢູ່ໃນໂລກນີ້ ຈິ່ງມາເຕົ້າມ໋ຽໂຮມກັນເປັນພະລັ໋ງ ກຳຈັດສິ່ງທີ່ບໍ່ດີ ທັ໋ງຫຼາຍ ໂຮມເຖິ໋ງນິມິດອັນບໍ່ດີ.
Thòranisan Luang is the incantation used for making holy water to be sprayed on people or houses that are obsessed by evil spirits. Inauspice and misfortune can then be eliminated. The content of *Thòranisan Luang* is the invitation and combination of the power of God Indra and the Goddess of earth, as well as all power existing in the world to get rid of all bad things and bad signs.
Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທໍລະນີສານຫລວ໋ງ*
Thòranisan Luang
The Great Message of the Earth

EAP1398_VMS_1_1084

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is damaged and fragile.

Description: ຄາຖາປ້ອງກັນໄພ ຂຽນເປັນພາສາບາລີໃນຮູບແບບຂອງຄາຖາ ນຳໃຊ້ສູດເພື່ອຂັບໄລ່ຜີ ແລະຄວາມຊົ່ວຮ້າຍອື່ນໆ.

Protective incantation written in Pali. The text is used for driving away ghosts and evil.

Colophon: ລານທີ ๒ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ພັນຮ້ອຍ ๓ ສິບ ๗ (ກົງກັບ จ.ส. ๑๔๓๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ๕ ออกใหม่ ๓ ค่ำ ວັນອັງຄານ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ໝາຍມີ ສາວໃສ ຜົວເມຍ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ *ນໍຣະສີຫະຄາຖາ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ตาบต่ำเท้า ๕ พันวัดสา ขໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ ນິบพานะ ปัดจะโย โหตุ โน.

Folio 8 on the recto side: In Sangkatrasa thousand hundred 37 (corresponding to CS 1237), a *hap khai* year, on the third waxing-moon day of the fifth lunar month, a Tuesday,[255] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Sao Sai and her husband had the most ardent religious faith and sponsored this manuscript [entitled] *Nòrasiha Khatha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1237, a *hap khai* year (8 May 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Sai and her husband
Titles: *ນໍຣະສີຫະຄາຖາ*
Nòrasiha Khatha
Spell of Nòrasiha

EAP1398_VMS_1_1085

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

255 1237 Caitra2 3 = Tuesday, 28 March 1876.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ເນື້ອໃນກ່າວເຖິງໂອວາດຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ ໃຫ້ໝັ່ນພິຈາລະນາໃນສັ່ງຂານທັ້ງ ๕ ແລະ ໃຫ້ ທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ຕະຫຼອດເຖິງຮູ້ບຸນຄຸນຂອງຜູ້ຫຼັກຜູ້ໃຫຍ່ ແລະອ່ອນນ້ອມຖ່ອມຕົນຕໍ່ຜູ້ອາວຸໂສກວ່າ.

The text is the Teachings of Gotama Buddha on the Five Aggregates, merit-making, donation, precept observance, listening to the Dhamma, meditation, and gratitude and humbleness towards the elderly.

Colophon: ลานที่ ๗ หน้า ๑: ท้าวเจ้าสมเด็ด มีใจใสสัดทาส้างๆ *นໍธะสาด* ไว้กับสาสะหฺนาแลเจ้าเธีย เจ้ามะหาสมเด็ดอุปะธะอันนา เป็นผู้ธิดจะนาแล้วเจ้าเธีย.

Folio 7 on the recto side: Hua Chao Somdet had the religious faith and sponsored this manuscript [entitled] *Nòrasat* to support the Teachings of the Buddha. Chao Maha Somdet Uparavanna was the scribe.

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Maha Somdet Uparavanna
Sponsor(s): Hua Chao Somdet
Titles: *ນໍธะสาด*

Nòrasat

EAP1398_VMS_1_1086

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາພາສາບາລີ ມີທັ้ງໝົດ ๑๘ ບົດ ແລະແປເປັນພາສາລາວ ທີ່ເຊື່ອວ່າ ສັກສິດແລະມີລິດທານຸພາບໃນການຄ้ຸมຄອງແລະป้องกันไพฮับตะลาย. ຄົนบูธานมักใช้คาถา อาถົมหฺมินในการปาบพูดผี, ปีสาด ແລะຂะจัดปัดเป่าสิ่งชั่วร้าย.

The manuscript contains 18 Pali incantations and Lao translations. They are believed to have sacredness and protective power. In the past people used magical incantations to get rid of evil spirits and bad things.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ฟ้ายาด*
Fa Nyat

EAP1398_VMS_1_1087

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.
Description: ກ່າວເຖິງ ການແກ້ເຄາະ ຫຼືເສຍເຄາະປັດພື້ນ, ການແກ້ກຳເນີດເດັກນ້ອຍ, ການແກ້ກຳເນີດຜູ້ໃຫຍ່, ການສືບຊາຕາ ແລະສູດຖອດພະຍາດ ເປັນພິທີກຳທີ່ຈັດໃຫ້ແກ່ຜູ້ປ່ວຍ ເພື່ອເສີມຂວັນແລະກຳລັງໃຈ. ການເສຍເຄາະ ເປັນການກ່າວບູຊາເທວະດາ ພູດຜີເຈົ້າຊາຕາ ແລະອັນເຊີນໃຫ້ລົງມາຮັບເອົາເຄື່ອງບູຊາທີ່ໄດ້ຕຽມໄວ້ ໃຫ້ເຄາະຫາຍໄປຈາກຜູ້ປ່ວຍໄຂ້ໂດຍໄວ ມີສຸຂະພາບພະລານາໄມສົມບູນແຂງແຮງຕະຫຼອດໄປ. ການແກ້ກຳເນີດແລະການສືບຊາຕາ ໝາຍເຖິງ ພິທີກຳທີ່ຈັດທຳຂຶ້ນເພື່ອຕ້ອງການໃຫ້ເປັນສິຣິມຸງຄຸນ ມີຊີວິດຢູ່ຢ່າງສຸກສະບາຍ ປາສະຈາກໂລກໄພທັງຫຼາຍ ເຮັດໃຫ້ມີຄວາມຈະເລີນຮຸ່ງເຮືອງ.

The text is on *kan kae khò* or *sia khò pat phün* (exorcise), *kan kae kam noet dek nòi* (troubleshoot of the birth for children), *kan kae kamnoet phu yai* (troubleshoot of the birth for adults), *kan süp sata* (life extension), and *sut thòt phanyat* (medicational players) that is for healing and consoling with patients. *Sia Khò* is a worship to deities and spirits who protect the patient and an invitation to them to accept prepared offerings. This ritual is performed with the hope for a recovery of the patient's sickness and for good health. *Kae kamnoet* and *Süp sata* are held in expectation of auspice, pleasure, good health, and prosper.
Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ไสยะสาด*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1088

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59 cm, depth 0.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 3. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນກ່າວເຖິງບົດຄາຖາມະຫາສະເໜ່ ເປັນຄາຖາທີ່ເຊື່ອວ່າ ຈະຊ່ວຍເສີມສະເໜ່ໃຫ້ແກ່ຕົນ ໃຫ້ຜູ້ຄົນທີ່ມາພົບເຫັນເກີດຄວາມເມດຕາເອັນດູ ຕະຫຼອດເຖິງຄົນທີ່ເຮົາຫຼົງຮັກແລະຫຼົງໄຫຼນັ້ນ ກໍຈະມາຮັກເຮົາແລະມີຄວາມຮູ້ສຶກດີຕໍ່ເຮົາ ການທຳສະເໜ່ເປັນພຽງການສູດບົດຄາຖາ ເພື່ອເສີມກຳລັງໃຈໃຫ້ແກ່ຕົນເອງ ເພື່ອໃຫ້ເກີດຄວາມໝັ້ນໃຈ ກ່ອນທີ່ຈະໄປພົບຄົນທີ່ເຮົາຮັກ ຫຼືຄົນທີ່ເຮົາຕ້ອງການທີ່ຈະພົບປະເຈລະຈາ.

The text is on spellings for great charm. The incantations are believed to enhance one's self-esteem and make the person lovable. By these incantations, one can be favourite; those who we fall in love with will love us or have good feelings to us. Exercising charm is strategically a way to have self-confidence by reciting some spellings before meeting a beloved one or negotiating with someone.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1089

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios have small holes.

Description: ເນື້ອໃນກ່າວເຖິງໂອວາດຂອງພະຍາສີທຳມະອະໂສກມະຫາຣາດ ກ່ຽວກັບການປະກອບພະຣາຊະພິທີຣາຊາພິເສກພະມະຫາກະສັດ, ກະສັດອົງໃດທີ່ຈະຂຶ້ນເປັນໃຫຍ່ປົກຄອງບ້ານເມືອງນັ້ນ ໃຫ້ຕັ້ງຂັນ ພັນບູຊາແກ້ວ ๑ ປະການ ນິມົນພະພິກຂຸສົງ ๑๖ ອົງ ມາສູດໄຊຍະມຸງຄຸນ ແລ້ວໃຫ້ຕັ້ງຫໍສົງ ໃຫ້ມະຫາ ກະສັດເຈົ້າຕົນເປັນເຈົ້າຣາຊະທານີເຂົ້າໄປນັ່ງ ຈຶ່ງນິມົນພະສົງມາສາທິຍາຍຄາຖາວ່າ "ນະມະ ນະ ອະນັງກັງ ນະກະ ອັງກັງ ອັງນັງ ອະນະກາອັງ ອະລະທັງ ໄຊຍະວະຣະເຕເມ" ຣິດສົງ ແລ້ວຊົງເຄື່ອງຂາວ ສະເດັດຂຶ້ນສູ່ແທ່ນແກ້ວຫໍຄຳ ແລ້ວໃຫ້ຊົງສົນ ๗ ຄົນທີ່ເຄີຍກະທຳມິດສາຈານຢ່າໃຫ້ໄດ້ມາຮ່ວມ ເມື່ອມະຫາກະສັດອົງໃດກະທຳຕາມພະຣາຊະອົງການນີ້ ກໍຈະມີອາຍຸໝັ້ນຍືນ ແລະທາຍໂພຍໄພທັ້ງຫຼາຍແລ.

The text is on the teachings of King Si Dhammāsokarāja about coronation ceremonies. Those who will become a king and rule a city have to worship the Triple Gems with offerings placed in one-thousand bowls and invite sixteen monks to recite the Jayamangala Gatha. A special bathroom must be set up in which the king-to-be can sit. Then, the invited monks recite this incantation: *namana anaṅ kaṃ nakaaṅkaṃ aṅnaṃ anakāaṃ arahaṃ jayavarateme* and pour water on the king. After the bath, the king wears a white costume, ascends the royal seat in the palace, and observes the Eight Precepts. Never let people who have broken the Buddhist precepts to participate. The kings who follow this royal order will have longevity and good health.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1090

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນສ່ວນຫຼາຍເປັນບົດຄາຖາອາຄົມພາສາບາລີ ທີ່ເຊື່ອວ່າ ສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍຈາກພູດຜີປີສາດ. ຄົນບູຮານມັກໃຊ້ຄາຖາເຫຼົ່ານີ້ເສກເປົ່າຜູ້ຍິງທີ່ເກີດລູກຍາກ ແລະຄົນທີ່ຖືກສັດຮ້າຍຫຼືສັດມີພິດກັດຕອດ.

The text is mainly Pali incantations that are believed to have sacredness and protective power against spirits and demons. In the past people used these incantations to help women give birth more comfortably and to heal patients who were attacked by fierce or venomous animals.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1091

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size: Height** 5.1 cm, width 57 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves are fragile.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມ ແລະມີເນື້ອຫາບາງສ່ວນເປັນພາສາບາລີ ທີ່ເຊື່ອວ່າສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນບູຮານມັກສູດຄາຖາຫຼືມົນນີ້ເວລາໄປພັກຢູ່ໃນປ່າຫຼືເດີນທາງໄກ ເພື່ອປ້ອງກັນສັດຮ້າຍແລະຄົນປອງທຳຮ້າຍ.

The text is mainly incantations that are partly in Pali. They are believed to have sacredness and protective power against all kinds of danger. In the past people recited these incantations while staying in a forest or having a long journey to pretect themselves against fierce animals or attacking people.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1092

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size: Height** 5.4 cm, width 57 cm, depth 0.2 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອສາສະໜາຂອງພະເຈົ້າໂຄຕະມະລ່ວງໄປແລ້ວ ๕,๐๐๐ ພະວັດສາ, ພະສີອະຣິຍະເມດໄຕຍັງບໍ່ທັນລົງມາອຸບັດຂຶ້ນໃນໂລກເທື່ອນັ້ນ ຄຳສອນຂອງພະພຸດທະເຈົ້າຈະຄ່ອຍໆ ເສື່ອມໄປເລື້ອຍໆ ຄົນທັງຫລາຍຈະມີຈິດໃຈບາບຫຍາບຊ້າຮ້າຍກ່ວາເກົ່າ. ພະຍາອິນທິລາດໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫົນອິນຕາຍຈະເກີດມີແກ່ຄົນທັງຫລາຍໃນເມືອງມະນຸດໃນອະນາຄົດ. ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດ ເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດຢ່າໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ๓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາພາວະນາ, ຮັກສາສິນ ๕, ສິນ ๘ ແລະເຂົ້າວັດຟັງທຳ ລະລຶກຄຶດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າແລະພະສັງຄະເຈົ້າ, ເຄົາລົບຍຳແຍງຜູ້ເຖົ້າຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ດັ່ງນີ້ ແມ່ນວ່າ ຈຸຕິຕາຍໄປກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດ.

After the five-thousandth year of Buddhism when Metteyya Buddha is not be reborn yet, the Teachings of the Buddha will be gradually forgotten and people become immoral. God Indra foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1093

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 57.8 cm, depth 0.4 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນສ່ວນຫລາຍ ເປັນບົດຄາຖາອາຄົມແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ທີ່ເຊື່ອວ່າສັກສິດ ແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ້ຄາຖາຫຼືມົນນີ້ ປັດເປົ່າຄົນທີ່ກຳລັງປ່ວຍໄຂ້ ເພື່ອໃຫ້ຫາຍພະຍາດ ແລະໃຊ້ສູດປາບຜີຍັກແລະປ້ອງກັນໄພ ອັນຕະລາຍຕ່າງໆ.

The text is mainly incantations that are partly in Pali. They are believed to have sacredness and protective power against all kinds of danger. In the past people used these incantations to heal sick people and to overcome spirits, ogers, and danger.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໄສຍະສາດ*]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1094

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first two folios are damaged and some folios are dirty.

Description: ເນື້ອໃນກ່າວເຖິງ ຄຳກ່າວບູຊາເທບພະດາ ๙ ອົງ ຊຶ່ງເປັນເທບພະດາທີ່ມີຄວາມສັກສິດແລະມີອິດທິລິດອານຸພາບເປັນອັນມາກ ເພື່ອອັນເຊີນມາຮັບມາໂຈມເອົາເຄື່ອງສັກກາລະບູຊາທັງຫລາຍທີ່ຜູ້ມີສັດທາໄດ້ຈັດໄວ້ໃຫ້ ແລ້ວອຳນວຍອວຍພອນໃຫ້ຜູ້ສັກກາລະບູຊາ ມີຄວາມສະຫວັດສະດີແລະເປັນສິລິມຸງຄຸນໃຫ້ແກ່ຕົນເອງແລະຄອບຄົວ.

The text is veneration words used for worshiping and inviting nine holy and almighty deities to accept offerings provided by devotees. By so doing, we expect that the deities would bless us and our family members for well-being and auspicious lives.

Colophon: None
Date: 19th century
Script(s): Lao, Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບູຊາ ๗๙ ພະອົງ*
Busa 89 Pha Ong
Worship 89 Buddhas

EAP1398_VMS_1_1095

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The first folio is fragile and dirty.

Description: ອົງມົງປັນຍາປາຣະມີຫລວງ ເນື້ອໃນເບື້ອງຕົ້ນເປັນບົດຄາຖາພາສາບາລີ ຄຳຂຶ້ນຕົ້ນວ່າ "ນະອຸຕຕະ ເຄ..." ແລະຄຳສຸດທ້າຍວ່າ "ພະຄະວາອິຕິປິ" ແລະມີຄຳອະທິບາຍເປັນພາສາລາວ ເປັນບົດເທສະໜາວ່າ ຜູ້ໃດໄດ້ຟັງກໍດີ ໄດ້ສັກກາລະບູຊາກໍດີ ໄດ້ແຕ້ມຂຽນໄດ້ສ້າງວາດສາທິຍາຍກໍດີ ໄດ້ສ້າງໄວ້ຄ້ຳຊູສາສະໜາກໍດີ ເຊິ່ງຄາຖາອົງມົງປາຣະມີຫຼວງດວງນີ້ ກໍຈະໄດ້ຮັບພະລະອານິສົງໃນຊົ່ວນີ້ແລະຊົ່ວໜ້າ ໄດ້ຜາບແພ້ຂ້າເສິກສັດຕູທັງມວນ.

Ong Mong Panya Parami Luang. The beginning of the text is a Pali prayer starting with *na uttage...* and ending with *bhagavā itipi*, followed by Lao translation. The text means, those who listened to, worshipped, wrote, recited, or sponsored a production of *Ong Mong Panya Parami Luang* manuscripts will gain much merit in this life and future lives and defeat all enemies.

Colophon: ลานที่ ๑๔ ໜ້າ ๑: สังฆาดธาฉะได้ พัน ๘ ร้อย ๓๔ (ภ้ากับ จ.ส. ๑๘๓๔) ติอ ปีเต่าสัน เดือน ๗ ขึ้น ๕ ค่ำ วัน ๗ มื้เปิกเสัด ธิดจะนาแล้วยามกองงาย ๒ายมิ แม่ทิดบุด มิใจใสสัดทาส้างๆ

ລຳເຕົ່າຄຳ ຜູກນີ້ ເມື່ອໄວ້ພາຍໜ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຫັນໜ້າພະອະຣິຍະເມດໄຕເຈົ້າ ຕົນຈັກມາພາຍໜ້າ ຢ່າຄາດຢ່າຄາ ດັ່ງຜູ້ຂ້າປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 14 on the recto side: In Sangkatrasa thousand 2 hundred 34 (corresponding to CS 1234), a *tao san* year, on the fifth waxing-moon day of the ninth lunar month, the sixth day of the week (Friday), a *poek set* day,[256] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The mother of Thit (ex-monk) But sponsored this manuscript [entitled] *Lam Tao Kham* to dedicate this merit for future lives. May I, as wished, definitely meet Metteyya Buddha who will become the next Buddha in the future.

Date: CS 1234, a *tao san* year (9 Sep 1872)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The mother of Thit (ex-monk) But
Titles: *ອົງມົງຢັນຍາປາຣະມີຫລວງ*

Ong Mong Panya Parami Luang

EAP1398_VMS_1_1096

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size: Height** 4.5 cm, width 56.7 cm, depth 1.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The black ink is on some folios fading.
Description: ເນື້ອໃນກ່າວເຖິງ ກາຍພິຈາລະນາທາດ ๔ ແລະອາການ ๓๒ ໃນຮ່າງກາຍ. ທາດທັງ ๔ ໄດ້ແກ່:

๑. ປະທະວີທາດ ຄື ທາດດິນ,

๔. ອາໂປທາດ ຄື ທາດນ້ຳ,

๓. ເຕໂຊທາດ ຄື ທາດໄຟ,

๔. ວາໂຍທາດ ຄື ທາດລົມ.

The text is on contemplation of the Four Elements and the 32 Constituents of the body. The four elements are:
1. Paṭhavī-dhātu: element of extension, soil element, earth;
2. Apo-dhātu: element of cohesion, liquid element, water;
3. Tejo-dhātu: element of heat or radiation, heating element, fire;
3. Vāyo-dhātu: element of vibration or motion, air element, wind.

Colophon: None
Date: 19th century

256 1234 Sravana 5 = Friday, 9 August 1873.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ป่าทำ*
Pa Tham
The Forest of the Dhamma

EAP1398_VMS_1_1097

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 9 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 224. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged on the left end.
Description: ເນື້ອໃນກ່າວເຖິງຢາພື້ນເມືອງຊະນິດຕ່າງໆ ເຊັ່ນ ຢາປົວມະເຮັ່ງຄາບຂຶ້ນຕາມລຳຕົວ, ຢາປົວຝີ, ຢາແກ້ພາຍໃນ, ຢາແກ້ຄັນ, ຢາປົວບາດເມັ່ງເປື່ອຍ, ຢາທາບາດ, ຢາສັນນິບາດ, ຢາໄອປາກບໍ່ອອກ, ຢາລ້ຽງເລືອດ ແລະຢາຄັນທະມາລາ ເປັນຕົ້ນ. ຕົ້ນໄມ້ບາງຊະນິດສາມາດໃຊ້ໄດ້ທັ້ງດອກ, ຮາກ, ເປືອກ ແລະແກ່ນ ມາປຸງເປັນຢາຮັກສາໂລກ.
The text is on various kinds of traditional medication to different symptoms: cancer, abscess, internal disease, itching, ulcers, wounds, chorea, coughing, bleeding, etc. Curcuma is also included as medication. Some trees provide us flowers, roots, barks, and seeds for medical recipes.
Colophon: ลาบที ๑๘ฆ ໜ้า ๘: ธิดจะบาแล้อในเดือนเก๊าลิ้ง ๑ ค่ำ อันสุภ ยามบ่ายขุ่ม ๑ (ฦ โมงแลง) ฏาๆดิน ໜังสือยามูนขูลาน เป้นໜังสือเมืองลาวเถียใส่ดั่งนี้.
Folio 123 on the verso side: The writing was accomplished at 19:00 on the first waning-moon day of the ninth lunar month, a Friday. This manuscript deals with traditional medicine and has been used so far.
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ทำพิสับพะยา*
Khamphi Sappha Ya
The Scripture of All Medicines

EAP1398_VMS_1_1098

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size: Height** 5.4 cm, width 59.6 cm, depth 0.4 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລັ້ມຫຼວງ ເປັນບົດເທສະໜາ ພັນລະນາເຖິງພະຍາຕົນໜຶ່ງຢູ່ເມືອງລັງກາ (ສີລັງກາ) ໄດ້ທ້ອນໂຮມຄຳພີຕ່າງໆ ທີ່ບັນທຶກຄຳສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄຳພີແມ່ນພະອໍລະຫັນເອົາມາແຕ່ເມືອງຟ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາໄດ້ແຕ້ມຂຽນເອົາທຳເລັ້ມຫຼວງຜູກນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍບໍ່ອາດນັບໄດ້ ພະຍາອິນກໍຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດໄດ້ຟັງທຳເລັ້ມຫຼວງນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍ ເມື່ອຕາຍໄປ ຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕົນປະເສີດ ແລະພາບແພ້ໂພຍໄພທັ້ງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັ້ງຫຼາຍ.

Lem Luang, a sermonic text related to a king from Sri Lanka who collected and worshipped several religious manuscripts, some of which were brought by arahant monks from heaven. Those who faithfully copied this *Lem Luang* manuscript will gain much merit and a new rebirth as an emperor king, oversome all kinds of danger, and get beloved by people.

Colophon: None
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເລັ້ມຫລວງ*
Lem Luang

EAP1398_VMS_1_1099

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 52.2 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລັ່ມຫຼວງ ເປັນບົດເທສະໜາ ພັນລະນາເຖິງພະຍາຕົນໜຶ່ງຢູ່ເມືອງລັງກາ (ສີລັງກາ) ໄດ້ທ້ອນໂຮມຄໍາພີຕ່າງໆທີ່ບັນທຶກຄໍາສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄໍາພີແມ່ນພະອໍລະຫັນເອົາມາແຕ່ເມືອງຟ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາໄດ້ແຕ້ມຂຽນເອົາທໍາເລັ່ມຫຼວງຜູກນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍບໍ່ອາດນັບໄດ້ ພະຍາອິນກໍຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດໄດ້ຟັງທໍາເລັ່ມຫຼວງນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍ ເມື່ອຕາຍໄປ ຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕົນປະເສີດ ແລະພາບແພ້ໄພຍໄພທັ່ງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັ່ງຫຼາຍ.

Lem Luang, a sermonic text related to a king from Sri Lanka who collected and worshipped several religious manuscripts, some of which were brought by arahant monks from heaven. Those who faithfully copied this *Lem Luang* manuscript will gain considerable merit and get beloved by God Indra. Those who listened to this text will gain much merit and a new rebirth as an emperor king, oversome all kinds of danger, and get beloved by people.

Colophon: ลานທີ ๗ ໜ້າ ๑: ພะພຸດທะสังกาด พ.ส. ๒๕๑๗ (กาเป้า) ติอ ปีเต๋าใจ้ เดือน ๘ ขึ้น ๗ ค่ำ อันจันธิดจะบาแล้วยามกองงาย ฆายมิ อาจานพัน ผินพิบุนเทบพะอักสอน และสาวผิอ ผินพิบุน ผิอเมย และลูกเต๊าทุกคิน ได้มิใจใสสัดทาส้างทั่งสีพะทำมะ *เล้มหลวง* ผูกนี้ ไว้บูชาพะพุดทะสาสะหฆาพะโคตะมะเจ้า ตาบต่ำเท้า ๕ พันอัดสา ขໍให้ผู้ข้าทั่งหลายหายบาบหน้าเอนหลังทั่งหลายนั้นแด่ก็ข้าเทิ้น ขໍพะนิพานเจ้าเป้นที่เพิ่งก็ข้าเทิ้น นิบพานะ ปัดจะโยโหนตุ อะนาคะเต กาเล สาหุ สาหุ.

Folio 9 on the recto side: In Buddhist Era (BE) 2516 (*ka pao*), a *tao chai* year, on the seventh waxing-moon day of the fifth lunar month, a Monday,[257] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Achan Phan Phonphibun Theppha-akson, his wife Sao Phiu, and their children had the religious faith and sponsored this manuscript [entitled] *Lem Luang* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May we all be released from all negative results of upcoming and previous deeds. Nibbāna is our refuge. *Nibbāna paccayo hontu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna, amen, amen).

Date: BE 2516, a *ka pao* year (9 Apr 1973)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Achan Phan Phonphibun Theppha-akson, his wife Sao Phiu Phonphibun, and their children.

Titles: *เล้มหลวง*

Lem Luang

Lem Luang

257 1334 Caitra3 7 = Monday, 9 April 1973.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍພິກຂຸອໍຣະຫັນ ຕາທັງຫຼາຍ ๑,๘๔๐ ອົງ ຍົກເວັ້ນພະອານົນເຖຣະເຈົ້າຍັງເປັນເສຂິຍະບຸກຄົນ. ໃນຄືນໜຶ່ງ ພະຍາອິນ ພ້ອມດ້ວຍເທວະດາທັງຫຼາຍສິບໝື່ນຕົນ, ທ້າວຈະຕຸໂລກາກະບານທັງສີ່ ພ້ອມດ້ວຍເທວະດາທີ່ຢູ່ ສະຫວັນຊັ້ນຈາຕຸມມະຫາຣາຊິກາກໍມາ, ມະຫາພົມສະຫະປະຕິ ພ້ອມດ້ວຍພົມທັງຫຼາຍຫ້າພັນຕົນ ທີ່ຢູ່ຊັ້ນສຸດທາ ວາດ ກໍມາໄຫວ້ພະພຸດທະເຈົ້າ. ເມື່ອນັ້ນພະຍາອິນ ໄດ້ອາລາທະນາພະພຸດທະເຈົ້າ ໂຜດເທສະໜາ ປັນຍາປາຣະມີ ເພື່ອໃຫ້ເປັນປະໂຫຍດແກ່ກຸນລະບຸດທັງຫຼາຍ. ຈາກນັ້ນ ພະພຸດທະເຈົ້າຈຶ່ງຕັດເທສະໜາເລື່ອງປັນຍາປາຣະມີ ๓๐ ທັດ ແກ່ພະຍາອິນ, ພະຍາພົມ, ທ້າວຈະຕຸ ໂລກະບານ, ເທວະດາແລະພົມທັງຫຼາຍ. ປັນຍາປາຣະມີແຫ່ງພະພຸດທະເຈົ້າທັງຫລາຍ ທີ່ເປັນ ແກ່ນສານແລະເປັນທີ່ເພິ່ງແກ່ສັດໂລກ. ບຸກຄະລະຜູ້ໃດໄດ້ຂຽນເອງກໍດີ, ໄດ້ຈ້າງຄົນອື່ນຂຽນໃຫ້ກໍດີ, ໄດ້ຕັ້ງໃຈສະດັບຮັບຟັງກໍດີ, ໄດ້ຮຽນທ່ອງຂຶ້ນໃຈ, ສັງວາດສາທິຍາຍກໍດີ ແລະໄດ້ໄຫວ້ນົບບູຊາເຊິ່ງ ປັນຍາປາຣະມີທຳທຸກເຊົ້າ-ຄ່ຳ ບຸກຄະລະຜູ້ນັ້ນກໍຈະພົ້ນຈາກທຸກທັງມວນແລະໄດ້ເຖິງສຸກ ๓ ປະການ ຄື ສຸກໃນເມືອງຄົນ, ສຸກໃນເມືອງຟ້າ ແລະສຸກໃນນິລະພານ.

The Buddha and 1250 arahants resided at the mount of Gijjhaguta in Rajagaha; Venerable Ananda did not join because he was still a *sekhiyapuggala*. At one night, God Indra, ten thousand deities, the Four Heavenly Kings, deities from the Cātumahārājikā heaven, Brahma Sahapati, and five thousand *brahma* beings from the *Suddhavāsa* Sphere came to pay homage to the Buddha. God Indra invited the Buddha to deliver a sermon on *Pannyaparami* for benefits to human beings. The Buddha therefore delivered a *Thirty Perfections* sermon to God Indra, Brahma Sahapati, the Four Heavenly Kings, deities, and all *brahma* beings. The Buddhas' Perfections are quintessence and refuge for all world beings. Those who copied, had someone copy, listened to, memorized, recited, and regularly worshipped the text will be free from suffering and reach the three states of happiness: worldly happiness, heavenly happiness, and Nibbāna.

Colophon: (๑) ลานທີ ๗ ໜ້າ ๔: ປັນຍາປາຣະມີ ๗ ພັນຊັ້ນ ໝົດເທົ່ານີ້ແລ. ໝາຍມີ ຂະໜານມີ ຣັດທະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຜູ້ຂ້າຂໍສ່ວນບຸນນຳແດ່ທ້ອນ ຂໍໃຫ້ຜູ້ຂ້າຕັດສະຮູ້ໄຕຍະພິດົກທັງ ๓ ປະການ ຂໍໃຫ້ຜູ້ ຂ້ານິຜະຫຍາປັນຍາສ້ຽມແຫຼມ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເທີ້ນ.

(๘) ลานທີ ๙ ໜ້າ ๑: ຈຸນລະສັງກາດຣາ[ຊະ]ໄດ້ ๑๘๔๑ ຕົວ ປີກັດເປົ້າ ເດືອນ ๗ ແຮມ ๑๐ ค่ำ ມື້ກົດ ໃຈ້ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພາ ມີໃຈໃສສັດທາໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ປັນຍາປາຣະມີ ๗ ພັນຊັ້ນ* ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ. ຕົກ

ที่ຮ้าย ขໍใหˆ้ย้ายใส่ที่ดี ขໍใหˆ้เถิงสุภ ฬ ปะภาน ขໍใหˆ้ได้ดั่งคำมักคำปาดถะໜา สู่เยื่องสู่ปะภาน แด่ภໍข้าเทิ้น นิบพานะ ปัดจะโย โหนตุ เม. นิบพานัง ปะธะมัง สุภะขัง ทุอัง ทุอัง นิด จัง สุภะขัง ๒ะลัง. ขໍใหˆ้ภุสะธะโภสิบส่อนบุนอันนี้ไปค้ำไปชูพ่แม่ พี่น้อง ชู่ผู้ชู่คิน แม่นว่า ติภที่ร้าย ขໍใหˆ้ย้ายใส่ที่ดี แม่นว่า ติภที่ดี ขໍใหˆ้ดียิ่งภว่าเก่า ร้อยเท่าและพันที ໜื่นเท่าและแสนที ภໍข้าเทิ้น. นิบพานัง ปะธะมัง สุภะขัง.

(1) Folio 8 on the verso side: *Pannya Parami Paet Phan San* ends here. Khanan (ex-monk) Mi Ratthapannya was the scribe. May I rejoice with this merit. May my wishes be fulfilled.
(2) Folio 9 on the recto side: In Chunlasangkatrasa (CS) 1251, a *kat pao* year, on the tenth waning-moon day of the seventh lunar month, a *kot chai* day, the first day of the week (Sunday),[258] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Chao Pha had the most ardent religious faith and sponsored this manuscript [entitled] *Pannya Parami Paet Phan San* to support the Teachings of Gotama Buddha to last until the end of 5000 years. If [I will be] stuck in a place of suffering, please let [me] move to a good place. May I reach the three states of happiness. May my wishes and desires be fulfilled. *Nibbāna paccayo hontu me nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ niccaṃ sukhaṃ balaṃ* (May this be a condition for me to reach Nibbāna which is the greatest bliss certainly and constantly). May the results of this merit support my family and my relatives. If [they will be] stuck in a place of suffering, please let [them] move to a good place. If they are in a good place, may they all be happier than ever a hundred times, a thousand times, a ten-thousand times, and a hundred-thousand times. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1251, a *kat pao* year (23 Jul 1889)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Khanan (ex-monk) Mi Ratthapannya.
Sponsor(s): Chao (Prince) Pha
Titles: *ปันยาปาธะมิ ๘ พันชั้น*
Pannya Parami Paet Phan San
Perfection of Wisdom in 8 Thousand Levels

EAP1398_VMS_1_1101

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size: Height** 4.7 cm, width 56.5 cm, depth 0.6 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled.

258 1251 Jyestha 25 = Sunday, 23 June 1889.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ຍັກຕົນໜຶ່ງທີ່ມີຍົດສັກແລະບໍລິວານໄດ້ ๑ ພັນ ຍັກນັ້ນມັກຂຶ້ນໄປອຸປະຖໍາເຝົ້າພະຍາ ເວດສຸວັນ ທີ່ສະຫວັນຊັ້ນຈາຕຸມມະຫາຣາຊິກາຢູ່ເນື່ອງໆ. ພະຍາເວດສຸວັນ ເປັນຫົວໜ້າຂອງທ້າວ ຈະຕຸໂລກະບານທັງສີ່, ເປັນຜູ້ປົກຄອງທິດເໜືອ ແລະເປັນພະຍາຂອງພວກຍັກ ຈຶ່ງຖາມເຫດຜົນທີ່ຍັກ ນັ້ນມາເຝົ້າເນື່ອງໆ. ຍັກນັ້ນຈຶ່ງຕອບວ່າ ຢາກມີທີ່ຢູ່ອາໄສໃນຊຸມພູທະວີບ. ພະຍາເວດສຸວັນຈຶ່ງໃຫ້ ບັນຫາ ๑๐ ຂໍ້ໃຫ້ຍັກເອົາໄປຖາມຄົນ. ຖ້າຜູ້ໃດຕອບບໍ່ໄດ້ກໍໃຫ້ກິນເປັນອາຫານ. ຖ້າຜູ້ໃດຕອບໄດ້ໃຫ້ ມອບເຂົ້າຂອງເງິນຄໍາແລເສື້ອຜ້າອາພອນເທີ້ນ. ເມື່ອຍັກນັ້ນລົງມາຖາມບັນຫານັ້ນແກ່ມະນຸດ ກໍບໍ່ມີ ໃຜແກ້ບັນຫາເຫຼົ່ານັ້ນໄດ້ ຄົນທັງຫຼາຍກໍກາຍເປັນອາຫານຂອງຍັກນັ້ນ.

The text is on an ogre who had a high rank and one thousand followers. He often assisted Lord Vessuvaṇṇa in the Cātumahārājikā heaven. Lord Vessuvaṇṇa is the chief of the Four Heavenly Kings and guards the North. King Vessuvaṇṇa asked the ogre the reason why he often visited him. The ogre said that he desired a residence in, Jambudavīpa, the human world. Lord Vessuvaṇṇa thus gave him ten puzzles. The giant had to ask any humans he met to figure out the answers. Those who failed to answer would be eaten; those who could answer would be given with gifts, silver, gold, and cloth. Then, the giant descended to the world and asked the puzzles to humans. Nobody could answer them and were eaten by the ogre.

Colophon: ลานที ๑๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘ ຮ້ອຍ ๕๗ ຕົວ ປີກາบสะง้า (ກົງກັบ จ.ส. ๑๘๕๗) ເດືອນ ๕ ຂຶ້ນค่ำ ๑ ມື້ຮ้วงเธี๊ำ ວັน ๔ ໝายมี เจ้าໜ่อมพ่ มีใจใสสัดทาส้าๆ *ปันยาปาธะมิแก้ว* ไว้กับสาสะหนาพะโถตะมะเจ้า ตาบต่ำเท้าเข้าสู่พะนิพานบี้แด่กำข้าเทิ้น. ขอให้ทุสละบุนอัน นี้ไปค้ำชูผู้จุดติตายไปนั้นแด่ กำข้าเทิ้น. นิบพานัง ปะธะมัง สุกขัง ทุวัง ทุวัง นิดจัง นิดจัง.

Folio 16 on the recto side: In Chunlasangkatrasa 12 hundred 57 (corresponding to CS 1257), a *kap sanga* year, on the first waxing-moon day of the fifth lunar month, a *huang hao* day, the fourth day of the week (Wednesday),[259] [the writing was finished.] Chao Mòm Phò had the religious faith and sponsored this manuscript [entitled] *Pannya Parami Kaeo* to support the Teachings of Gotama Buddha until I enter Nibbāna. May the results of this merit support all the deceased. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ niccaṃ niccaṃ* (Nibbāna is the greatest bliss certainly and constantly).

Date: CS 1257, a *kap sanga* year (26 May 1895)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Mòm Phò
Titles: *ปันยาปาธะมิแก้ว*
Panya Parami Kaeo
Crystal Perfection of Wisdom

259 1257 Caitra2 1 = Sunday, 15 March 1896.

EAP1398_VMS_1_1102

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size: Height** 4.8 cm, width 59.5 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄິ ພ້ອມດ້ວຍພິກຂຸອໍຣະຫັນ ຕາຫັ້ງໜາຍ ๕๐๐ ອີງ ເມື່ອນັ້ນ ຍັງມີເທວະບຸດ ເທວະດາ ພະຍາອິນ ທ້າວຈະຕຸໂລກາກະບານທັ້ງ ๔ ເທວະບຸດເທວະດາຢູ່ໃນຊັ້ນຈະຕຸມມະຫາຣາຊິກາໄດ້ ๘ ໝື່ນຕົນ ພ້ອມດ້ວຍພົມທັ້ງຫລາຍໄດ້ໝື່ນຕົນ ແລະມີມະຫາພົມເປັນປະທານ ເປັນຕົ້ນ ໄດ້ພ້ອມພຽງກັນມາຊຸມນຸມທີ່ນັ້ນ ເພື່ອຂໍຟັງພະທຳມະເທສະໜາ ເມື່ອນັ້ນພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພະສາຣິບຸດແລະພະມະຫາໂມກຄັນລານະວິສັດສະນາ ຍັງປາຣະມີອັນພະໂພທິສັດເຈົ້າທັ້ງຫລາຍໄດ້ບຳເພັນມາຊູ່ພະອົງນັ້ນໃຫ້ສະດັບຮັບຟັງ. ປັນຍາປາຣະມີແຫ່ງພະພຸດທະເຈົ້າທັ້ງຫລາຍທີ່ເປັນແກ່ນສານແລະເປັນທີ່ເພິ່ງແກ່ສັດໂລກວ່າ ອັນວ່າບຸກຄະລະຍິງຊາຍທັ້ງຫລາຍຝູງໃດ ໄດ້ສ້າງ ໄດ້ຂຽນ ແລະໄດ້ຮຽນທ່ອງຂຶ້ນໃຈ ສັງວາດສາທິຍາຍປັນຍາປາຣະມີທຳ ທຸກເຊົ້າ-ຄ่ຳ ບຸກຄະລະຍິງຊາຍຝູງນັ້ນກໍຈະໄດ້ພົ້ນຈາກທຸກແລະໄດ້ເຖິງສຸກ ๓ ປະການ ຄືສຸກໃນເມືອງຄົນ, ສຸກໃນເມືອງຟ້າ ແລະສຸກໃນນິລະພານ.

The Buddha and 500 arahant monks resided at the mount of Gijjhaguta in Rajagaha. One day, deities, God Indra, the Four Heavenly Kings, twenty thousand deities from the Cātumahārājikā heaven, and *brahma* beings led by Lord Brahma came to pay homage to the Buddha in order to listen to his Teachings. The Buddha allowed Venerable Sariputta and Venerable Moggallana to deliver a sermon on the *Perfections* accumulated by Bodhisattas. The Buddhas' Perfections are quintessence and refuge for all world beings. Those who sponsored, copied, memorized, and regularly recited *Pannya Parami* will be free from suffering and reach the three states of happiness: worldly happiness, heavenly happiness, and Nibbāna.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປັນຍາປາຣະມີ ๘ ພັນຊັ້ນ*
Pannyā Pāramī 8 Phan San
Perfection of Wisdom 8 Thousand Levels

EAP1398_VMS_1_1103

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.3 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ບົດສູດມົນໄຊທັງ ๗ ປະການດ້ວຍ ໄຊຍະມັງກອນ, ໄຊຍະປະຖະວີ, ໄຊຍະສະນາ, ໄຊຍະພາຫຸງ, ໄຊຍະໂຄສັກກະ, ໄຊຍະເບັ້ງຊອນ ແລະໄຊວິສານ ເປັນບົດສູດມົນປ້ອງກັນໄພອັນຕະລາຍທັ້ງປວງ ແລະ ສູດຖອດພະຍາດ.

The manuscript deals with seven prayers of victory: *Saiyamangkòn*, *Saiyapathavi*, *Sainyasana*, *Sainyaphahung*, *Sainyakhosaka*, *Sainyabengsòn*, and *Sainyavisan*. They have protective power and dispel diseases.

Colophon: ลานที่ ๙ หน้า ๑: สังกาดได้ พันปาย ๓ ร้อย (ภิงภับ จ.ส. ๑๓๐๐) ติว ปีกาบสี่[260] เดือน ๗ ออกใหม่ ที่ก (๗) ค่ำ มื้ธวายสัน วัน ๘ แล้วยามแถใก้ห่งวัน ที่อญู จุมค้อง ส้าง *ไซทัง ๗* ไว้ค้ำสัดตะโลกโลกา ขอให้ได้เถิงสุก ๓ ปะกาน มีนิพานเป็นที่แล้ว.

Folio 9 on the recto side: In Sangkat thousand and 3 hundred (corresponding to CS 1300), the *kap si* year, on the sixth waxing-moon day of the sixth lunar month, a *hwai san* day, the second day of the week (Monday),[261] [the writing was accomplished] at the time of the forenoon horn van (9:00–10:30 o'clock). Hua Khu Chomkhòng sponsored this manuscript [entitled] *Sai Thang Chet* to sustain the world beings. May I reach the three states of happiness of which Nibbāna is the ultimate goal.

Date: CS 1300, a *kap si* year (5 May 1938)
Script(s): Lao, Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Khu Chomkhòng.
Titles: *ไซยะมังกอน*
Sainya Mangkòn
Jaya Maṅgkara

EAP1398_VMS_1_1104

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.6 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

260 จ.ส. 1300 ภิงภับ ปี เป็กยี่ CS 1300 corresponds to a poek nyi year.

261 1300 Vaisakha 6 = Thursday, 5 May 1938.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດຄາຖາອາຄົມ ເພື່ອໃຊ້ສູດປັດເປົ່າເຄາະເຂັນຕ່າງໆ. ສ່ວນກາງ ກ່າວເຖິງ ນິມິດທີ່ບໍ່ດີ ທີ່ຮຽກວ່າ ອຸບາດ ເຊັ່ນ ຟ້າຜ່າເຮືອນ, ເງືອກຮຸ້ງກິນນ້ຳໃນເຮືອນ, ໄມ້ຫັກທັບຫຼັງເຮືອນ, ງູຂຶ້ນເຮືອນ, ໄມ້ລົ້ມຫັກທັບໄຮ່-ນາ, ເລືອດຕົກກາງເຮືອນ, ໝາບໍ່ເຄີຍຮ້ອງບໍ່ເຄີຍຫອນແລມາຮ້ອງມາຫອນ, ໄຂ່ໜ່ວຍດຽວອອກລູກເປັນ ໔ ໂຕ, ກ້ວຍຕົ້ນດຽວແຕກເປັນ ໔ ຍອດ, ເຜິ້ງ, ຕໍ່, ແຕນ ເຮັດຮັງໃນເຮືອນ, ເສົາແຕກກາງເຮືອນ, ເຂົ້າສານອອກໜໍ່, ໄກ່ປ່າບິນມາເຮືອນ, ກວາງຫຼືຟານແລ່ນເຂົ້າບ້ານ ເປັນຕົ້ນ.

The first part deals with *Khatha Akhom* (incantations) used for dispelling misfortune. The middle part deals with bad signs known as "ubat" (wickedness): a thunderbolt striking a house, a rainbow occuring in a house, a tree falling over a house, a snake entering a house, a tree falling over a rice field, blood dropping on a house, a dog that has never howled starting to howl, an egg giving two eggs, a banana tree having two treetops, a bee or a wasp making hives in the house, a post of a house breaking, rice grains sprouting, a wild cock flying to a house, a deer or barking deer running to a village, etc.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ເຫັນອຸບບາດ*]
[*Hen Upbat*]
[Seeing Inauspiciousness]

EAP1398_VMS_1_1105

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53.7 cm, depth 1.2 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນກ່າວເຖິງພິທີເສຍເຄາະໃຫ້ຜູ້ປ່ວຍຫາຍຈາກພະຍາທິໂລຄາ. ໃນພິທີກຳ ມີການຕັ້ງເຄື່ອງບູຊາ ເພື່ອບູຊາພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ, ພະສັງຄະເຈົ້າ, ທວຍເທບເທວະດາ ແລະສິ່ງສັກສິດ ທັ້ງຫລາຍ. ຈາກນັ້ນ ອາຈານພິທີຈະສູດບູຊາພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ, ພະສັງຄະເຈົ້າແລະອັນ ເຊີນເທວະດາໃຫ້ມາຮັບເອົາເຄື່ອງບູຊາ ແລ້ວກຳຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍ ໃຫ້ໄຫຼອອກໄປຕາມແມ່ນ້ຳ.

The text deals with exorcise rituals for healing patients. In the rituals, offerings are provided to worship the Buddha, the Dhamma, the Sangha, deities, and other holy spirits. Then, the ceremonial expert recites a prayer to worship the Buddha, the Dhamma, the Sangha and invites deities to accept the offerings. By so doing, one expects that evils will be eliminated and floated away in a river.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອຸບປະເທດພຸດທະມົນ*
Uppathet Phutthamon

EAP1398_VMS_1_1106

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.5 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນປະກອບດ້ວຍຄາຖາຕ່າງໆ ເຊັ່ນ ຄາຖາປ້ອງກັນໄພ ຜູ້ໃດຈັກມາທຳຮ້າຍເຮົາເຂົາຈັກຈິບຫາຍ, ຄາຖາເມດຕາມະຫານິຍົມ ເວລາຈະໄປຫາທ້າວພະຍາຫຼືຜູ້ຫຼັກຜູ້ໃຫຍ່ ໃຫ້ມົນໃສ່ນ້ຳມັນຫາປາກ, ນອກຈາກນັ້ນ ຍັງມີຄາຖາຄົງ, ມົນສະກົດ, ຄຳໄຫວ້ພະທາດຊະເວດາກອງ ເມືອງຢ່າງກຸ້ງ ປະເທດ ມ່ຽນມາ.

The manuscript deals with various spells: protective spells against those who would attack us, charm spells used by uttering it on lip oil before visiting high-ranking people, invulnerable spells, hypnotizing spells, and words of worship of the Shwedagon Pagoda in Rangoon, Burma.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ສັບພະຄາຖາ]*
[*Sappha Khatha*]
[Various Spells]

EAP1398_VMS_1_1107

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.5 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ຄາຖາສູດນ້ຳເປັນພາສາບາລີ ໃຫ້ສູດຄາຖານີ້ໃສ່ນ້ຳ ๓ ເທື່ອ ແລ້ວເອົາໃຫ້ຜູ້ທີ່ຈິດໃຈຕົກ ຟຸ້ງຊານ ມັກ ໂມໂຫ ໂທໂສ ມັກຂີ້ຄ້ານ ກະດ້ຳງແຂງ ມີໃຈຫວັ່ນໄຫວ ມັກຫຼັບ ມັກນອນ ຄົນຜູ້ນັ້ນໄດ້ຊື່ວ່າ ບາບທຳເຂົ້າຢູ່ໃນໃຈ ໃຫ້ກິນແລະອາບ ດີແລ.

Pali incantation used by reciting it three times to consecrate water. The holy water can be drunk and used for bathing by those who are depressed, distracted, angry, resentful, lazy, mean, restless, and sleepy. The persons are believed to be obsessed with sin.
Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄາຖາສູດນ້ຳ*]
[*Khatha Sut Nam*]
[Spells for the Holy Water]

EAP1398_VMS_1_1108

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 29.2 cm, depth 0.8 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios have a hole on the right end.

Description: ບົດຄາຖາເປັນພາສາບາລີສຳລັບໃຊ້ພາວະນາ. ບຸກຄະລະຜູ້ໃດໄດ້ພາວະນາດ້ວຍພະຄາຖານີ້ຈະໄດ້ຮັບພະລະອານິສົງເປັນອັນຍິ່ງ ຈັກບໍ່ໄປຕົກນະຮົກ, ຈັກໄດ້ພົບພະພຸດທະເຈົ້າໃນອະນາຄົດ ແລະຈັກໄດ້ພົ້ນທຸກທັ້ງມວນ. ຄາຖາທຳອິດ ກ່າວວ່າ ນະໂມ ພຸດທາຍະ ມະອະອຸ ທຸກຂັງ ອະນິດຈັງ ອະນັດຕາ ຍະຖາ ຍະໂມ ອຸ ອະ ມະ ອະນິດຈັງ ອະນັດຕາ ທຸກຂັງ ຍະຖາ ພຸໂມນະ ອະມະຈຸດຕະຣາ ມະ ອຸ ອະ ອຸ ທຸກຂັງ ອະນິດຈັງ ອະນັດຕາ.

Pali incantation for meditation. Those who recite it will gain great meit, never be destined to hell, meet the future Buddha, and be free from suffering. The first incantation reads *namo buddhāya ma a u dukkhaṃ aniccaṃ anattā yathā yamo u a ma aniccaṃ anattā dukkhaṃ yathā bumona amacuttarā ma u a u dukkhaṃ aniccam anattā*.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ກຳມະຖານ*]
[*Kammathan*]
[Meditation]

EAP1398_VMS_1_1109

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 29.6 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 3. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັກຂະຣະຄາຖາເປັນພາສາບາລີ ປະກອບດ້ວຍ ๑๗ ບົດ ເປັນຄາຖາພຸດທະຄຸນ ປ້ອງກັນອັນຕະລາຍ ແລະສິ່ງເສີມຄວາມເປັນສີຣິມຸງຄຸນ.

The manuscript is on seventeen Pali incantations that deal with the virtues of the Buddha (*Buddhaguṇa*), ward off danger, and result in auspice.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: [*ອັກຄະຣະຄາຖາ*]
[*Akhara Khatha*]

EAP1398_VMS_1_1110

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.9 cm, depth 0.4 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດຄາຖາອາຄົມຕ່າງໆ ເຊັ່ນ ຄາຖາພາວະນາເອົາໄດ້ດັ່ງໃຈ, ຄາຖາຫາຍຕົວ, ຄາຖາບັງຕາ, ຄາຖາບໍລິກຳໃຫ້ເປັນຄົນໜຸ່ມ, ຄາຖາບໍລິກຳໃຫ້ເປັນຄົນເຖົ້າ, ຄາຖາບໍລິກຳໃຫ້ຕົວນ້ອຍ, ຄາຖາບໍລິກຳໃຫ້ຕົວໃຫຍ່, ຄາຖາບໍລິກຳໃຫ້ຝົນຕົກ, ແລະຄາຖາບໍລິກຳຫ້າມບໍ່ໃຫ້ຝົນຕົກ ເປັນຕົ້ນ.

The manuscript deals with various spells: wish-fulfillment spells, vanishment spells, blindness spells, youth spells, aging spells, diminishing spells, enlargement spells, rainfall spells, and rainfall prevention spells, etc.

Colophon: ລານທີ ๙ ໜ້າ ๑: ຂ້າພະເຈົ້າ ຈານຊາລີ ເປັນຜູ້ຂຽນທຳດວງແກ້ວໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເດືອນ ๕ ຂຶ້ນ ๙ ຄ่ຳ ວັນ ๗ ປີ ຈໍ ๘๔๗๓.

Folio 9 on the recto side: I, Chan (ex-monk) Sali, wrote this manuscript to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). [The writing was accomplished] on the ninth waxing-moon day the fifth lunar month, the sixth day of the week (Friday), a *chò* year (Year of the Dog), BE 2477.[262]

Date: BE 2477 (24 Mar 1934)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Sali
Sponsor(s): Unknown
Titles: *[ຄາຖາ]*
[*Khatha*]
[Spells]

[262] 1296 Caitra2 9 = Friday, 12 April 1935.

EAP1398_VMS_1_1111

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 28.4 cm, depth 0.8 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນຄາຖາອາຄົມ ແລະມີເນື້ອຫາບາງສ່ວນເປັນຄາຖາພາສາບາລີ ເຊິ່ງເຊື່ອວ່າ ມີລິດເດດ ແລະພະລານຸພາບໃນການປ້ອງກັນໄພແລະໃຊ້ປາບພູດຜີ, ປີສາດ ເຊັ່ນ ຜີພາຍ ແລະຜີຍັກ ເປັນຕົ້ນ.

The text deals with incantations that are partly in Pali. They are believed to have protective power against danger, evil spirits, demons, and giants.

Colophon: None

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: [*ໄສຍະສາດແກ້ວມາລາ*]
[*Sainyasat Kaeomala*]
[Magic of Kaeomala]

EAP1398_VMS_1_1112

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 28.7 cm, depth 2 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 51. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນຄາຖາອາຄົມແລະມີເນື້ອຫາບາງສ່ວນເປັນຄາຖາພາສາບາລີ ເຊິ່ງເຊື່ອວ່າ ມີລິດເດດ ແລະພະລານຸພາບໃນການປ້ອງກັນໄພແລະໃຊ້ປາບພູດຜີ, ປີສາດ ເຊັ່ນ ໄລ່ຜີປອບ, ປາບຜີພາຍ. ນອກຈາກນັ້ນ ຍັງມີຄາຖາໂມກຄັນລາ, ຄາຖາສິງຄະລະ, ຄາຖາຊ້າງເຜືອກ, ຄາຖານົກຍູງຄຳ ແລະ ຄາຖາແກ້ເດັກນ້ອຍໄຫ້ກາງຄືນ.

The text deals with incantations that are partly in Pali. They are believed to have protective power against danger, evil spirits, ghouls, and demons. Moreover, there are other incantations: Moggala spelling, Singkhala spelling,

White Elephant spelling, Golden Peacock spelling, and spellings that prevent a child from crying at night.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ສັບພະຄາຖາ*]
[*Sappha Khatha*]
[Various Spells]

EAP1398_VMS_1_1113

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 29 cm, depth 3.2 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 80. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are dirty.

Description: ເນື້ອໃນປະກອບດ້ວຍຄາຖາຊິນນະບັນຊອນ, ຄາຖາທຸກແທນ, ຄາຖາພະຍານາກ, ມົນຂັດເລືອດ, ຄາຖາເທົ້າຄໍາ, ຄາຖາທ້າວທັງ ๔, ยอดคาถาดี, ຄາຖາປາບມານ, ຄາຖານິກຍຽງຄໍາ ແລະຄາຖາອື່ນໆ. ຄາຖາຊິນນະບັນຊອນ ເປັນພະຄາຖາພາສາບາລີທີ່ສົມເດັດພະພຸດທາຈານ ໂຕ ພຣົມມະຣັງສີ ຫຼືສົມເດັດ ໂຕ (๑๗๗๒–๑๗๓๘) ວັດຣະຄັງໂຄສິຕາຣາມ ກຸງເທບມະຫານະຄອນ ໄດ້ຄົ້ນພົບຈາກຄໍາພີໃບຣານ ຈາກພາກເໜືອຂອງໄທ. ສົມເດັດ ໂຕ ໄດ້ນໍາມາແກ້ໄຂບົດຄາຖາໃຫ້ສົມບູນຍິ່ງຂຶ້ນ ເປັນບົດສູດໜຶ່ງທີ່ນິຍົມສູດກັນໃນເມືອງໄທ. ສັນນິຖານວ່າ ຄາຖາຊິນນະບັນຊອນ ຖືກແຕ່ງໂດຍພະພິກຂຸຊາວລ້ານນາ. ຊິນນະບັນຊອນ ແປວ່າ 'ເກາະພະເຈົ້າ'. ເນື້ອໃນກ່າວເຖິງ ໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອພະຍາມານ, ການອັງເຊີນເອົາຄຸນຄວາມດີແລະອານຸພາບຂອງພະພຸດທະເຈົ້າ ๘๒ ພະອົງ ມີພະຕົນຫັ້ງກອນພຸດທະເຈົ້າເປັນອາທິ ແລະຄຸນຄວາມດີຂອງພະອະຣິຍະສາວົກ ແລະພະອໍລະຫັນທັ້ງຫຼາຍ ມາປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດຫຼືຜູ້ສາທະຍາຍແລະຜູ້ຟັງ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັ້ງປວງ ปาสะจากภาพะยาทีโธภไพ ແລະຄຸນໄສທັ້ງປວງ. ເຊື່ອວ່າ ມີອານຸພາບໃນການຊ່ວຍຄຸ້ມຄອງ ປ້ອງກັນໄພອັນຕະລາຍ ສັດຕູບໍ່ກ້າທໍາອັນຕະລາຍ ແລະມີເມດຕາມະຫານິຍົມ.

The text deals with *Jinapañjara Gāthā*, *Thuk Thaen* spelling, Nāga spelling, *Mon khat lüat* (Blood-stop spelling), *Gāthā hao kham* (Golden louse spelling*)*, Four Lords spelling, Great incantation, Māra Defeating spelling, Golden Peacock spelling, and other spellings. *Jinapañjara Gāthā* is a Pali *paritta* discovered by Somdet Phra Buddhacāriya To Brahmaraṃsi (1788–1872), the abbot of Wat Rakhang Khositaram, Bangkok, from an ancient

manuscript of northern Thailand. Somdet To revised the prayer. The prayer is popular in Thailand and supposed tp have been composed by a northern Thai (Lan Na) monk. *Jinapañjara* means the 'the armor of the Buddha'. The text is on the Buddha's victory over Lord Mara, invitation of virtues and power of 28 Buddhas, from Taṇhaṅkara Buddha on, and invitation of virtues of the Buddha's noble disciples and arahants to protect the reciters and listeners against any kinds of danger, diseases, and black magic. It is believed to have great power to protect practitioners, to threaten enemies, and to bring charisma.

Colophon: ลานที ๗๙ หน้า ๑: มะหาสังฆาด ๑๙๐๘ เดือน ๑๑ ขึ้น ๔ ค่ำ พ่าอ่าได้วัน ๕ ลิดจะบาแล้วยามกองๆย ໝายมิ ข้าพะเจ้า ໜ่อมໝั้น วัดหนอๆ ได้ยิกาเอิาคาถาบาลิ บิและตับในคำพิสูดมิน น้อยและสูดมินมาๆ ไว้ดั่งนี้ ถ้ามะหาชินทังหายยากใค่ธู้แล้อ จิ่งตั้งคายขึ้นใจ ธ่ำธฺมเอิา เหิ้น สิดหิอู่ปะมาบแลท่านเอิย ติกามำดิ เหลือมำดิ ขໍให้หาใส่ติ่มแด่ท้อน เจ้าทังหายเอิย.

Folio 79 on the recto side: In Mahasangkat (AD) 1908, on the fourth waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday),[263] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). I, Mòm (monk) Man from Vat Nòng, copied this manuscript from Pali spellings, gallibladders, and livers from the *Sut Mon Nòi* and *Sut Mon Kang* prayer books. Those who are enthusiastic to learn the text are suggested recite it by heart. If there are any mistakes or exceeding left, please correct them.

Date: CS 1908 (29 Sep 1908)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Mòm (monk) Man from Vat Nòng
Sponsor(s): Unknown
Titles: [*ຄาถาชะนะเบ้งซอม*]
[*Khatha Sana Beng Sòn*]
[Janapañjara Gāthā]

EAP1398_VMS_1_1114

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 27.3 cm, depth 1.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 42. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

263 1269 Asvina 4 = Friday, 11 October 1907.

Description: ເນື້ອໃນເປັນບົດຄາຖາອາຄົມຕ່າງໆ ປະກອບດ້ວຍຄາຖາເສກຊາຕາຍັນ (ຄາຖາສິບຊາຕາ), ຄາຖາ ພະເຈົ້າ ๗ ຮ້ອຍໂກດ, ຄາຖາດາບ ๔ ເງິນ (ໃຊ້ປາບຜີຫ້ຳມອນ), ຄາຖາວຸດທິສົມບັດຕິຍົດ (ຄາຖາຮຽກ ບໍລິວານ), ຄາຖາປັນຈະມັກ (ຄາຖາມະຫານິຍົມ), ຄາຖາສັດຕະມະ (ໃຊ້ສາທະຍາຍປາບສັດຕູ), ຄາຖາສີກັນໄຊແລະຄາຖາມະຫາອຸບປະຄຸດ.

The text is on various incantations: *Khatha Seksatayan* (Life extension incantation), *Khatha Phachao Kao Hòi Kot* (incantation of nine-hundred *koṭi* Buddhas), *Khatha Dap Si Ngoen* (Incantation for getting rid of spirits), *Khatha Vutthisombattinyot* (Incantation for attracting servants), *Khatha Panchamak* (Charm incantation), *Khatha Sattama* (Incantation for conquering enemies), *Khatha Sikansai*, and *Khatha Maha Upagupta*.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ບົດຄາຖາ*]
[*Bot Khatha*]
[Spells]

EAP1398_VMS_1_1115

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28 cm, depth 0.3 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດຄາຖາອາຄົມ ປະກອບດ້ວຍ ຄາຖາຫ້ຳມບໍ່ໃຫ້ຝົນຕົກ, ພະຄາຖາຮຽກຍັນຕະກຸດ ແລະຄາຖາພະລືສີ.

The text is on magic spells: spelling of preventing rain-fall, spelling for consecrating amulets, and spelling of hermits.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄາຖາ*]

[*Khatha*]
[Spells]

EAP1398_VMS_1_1116

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 35 cm, depth 0.3 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.
Description: ເນື້ອໃນກ່າວເຖິງ ການເບິ່ງເລິກໆມຍາມດີສຳລັບປະກອບກິດຈະກຳຫຼືພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ມື້ດີຍາມດີສຳລັບການປຸກເຮືອນ, ການຂຶ້ນເຮືອນໃໝ່, ການແຕ່ງດອງ, ການສັກເຂົ້າໄຮ່, ການອອກເດີນທາງໄກເປັນຕົ້ນ ເຊິ່ງເປັນຄວາມເຊື່ອມາແຕ່ບູຮານຈົນເຖິງປັດຈຸບັນ ເຊື່ອວ່າ ການປະກອບກິດຈະກຳຫຼືພິທີມຸງຄຸນໃນວັນດີ ຍາມດີ ຈະກໍ່ໃຫ້ເກີດຄວາມເປັນສິຣິມຸງຄຸນ ແລະຖ້າບໍ່ແມ່ນມື້ດີ ຍາມດີ ຈະກໍ່ໃຫ້ເກີດຄວາມຈິບຫາຍໃນອະນາຄົດ.

The text deals with consideration of auspicious time for holding ceremonies and events: house construction, houswarming, wedding, planting, long journey. The calculation of auspicious time has long been inherited. People believe that performing activities or auspicious ceremonies on good days and good time can lead to glory. On the contrary, bad days and bad time can cause destruction in the future.
Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ທຳນາຍຂອງເສຍ*]
[*Thamnai Khòng Sia*]
[The Prediction for Lost Things]

EAP1398_VMS_1_1117

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.5 cm, depth 2.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 61. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The second folio is damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ການລົງອຸໂປສົດຖະສິນຂອງພະພິກຂຸ ພະຜູ້ມີພະພາກເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸ ๔ ອົງສາມາດສູດພະປາຕິໂມກໄດ້. ຖ້າມີ ๒-๓ ອົງ ໃຫ້ທຳປາຣິສຸດທິອຸໂປສະຖະແກ່ກັນ ຄືການກ່າວ ສະແດງຄວາມບໍລິສຸດເຊິ່ງກັນແລະກັນ. ຫາກມີອົງດຽວ ໃຫ້ທຳອະທິຖານະອຸໂປສະຖະ ຄືການ ອະທິຖານວ່າເປັນວັນອຸໂປສົດ ຖ້າບໍ່ໄດ້ອະທິຖານ ຕ້ອງອາບັດທຸກກົດ.

The text is on the recitation of the Pāṭimokkha of monks. The Buddha allowed at least four monks to do it. If there are only two to three monks, *Pārisuddhiuposatha*, act of declaring one's purity one another, is allowed. If there is only one monk, *Adhiṭṭhā-uposatha*, act of acknowledging the *uposatha* day, is allowed. If the monk did not follow it, he must abide by offences (*āpatti*).

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ສັບພະຄາຖາ*]
[*Sappha Khatha*]
[Various Incantations]

EAP1398_VMS_1_1118

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 27.6 cm, depth 0.6 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ບົດຄາຖາມະຫາສະເໜ່ ເປັນບົດຄາຖາທີ່ເຊື່ອວ່າຈະຊ່ວຍເສີມສະເໜ່ໃຫ້ແກ່ຕົນ ໃຫ້ຜູ້ຄົນທີ່ມາພົບເຫັນເກີດຄວາມເມດຕາເອັນດູ ຕະຫລອດເຖິງຄົນທີ່ເຮົາຫລົງຮັກແລະຫລົງໄຫລນັ້ນ ກໍຈະມາຮັກເຮົາ ແລະມີຄວາມຮູ້ສຶກດີໆ ຕໍ່ເຮົາ ການທຳສະເໜ່ ເປັນໜຶ່ງການສູດບົດຄາຖາ ເພື່ອເສີມ ກຳລັງໃຈໃຫ້ແກ່ຕົນເອງ ເພື່ອໃຫ້ເກີດຄວາມໝັ້ນໃຈ ກ່ອນທີ່ຈະໄປພົບຄົນທີ່ເຮົາຮັກ ຫຼືຄົນທີ່ເຮົາ ຕ້ອງການທີ່ຈະພົບປະເຈລະຈາ.

The text is on spellings for great charm. The incantations are believed to enhance one's self-esteem and make the person lovable. By these incantations, one can be favourite; those who we fall in love with will love us

or have good feelings to us. Exercising charm is strategically a way to have self-confidence by reciting some spellings before meeting a beloved one or negotiating with someone.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ຄາຖາ]*
[*Khatha*]
[Spells]

EAP1398_VMS_1_1119

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 27.7 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 3. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຄຳຄາລະວະແລະຄຳອະທິດຖານ. ກ່ອນທີ່ຈະປະຕິບັດກຳມັດຖານຫຼືການຈະເລີນສະຕິນັ້ນ ພະອິປັດສະນາຈານ ຈະຕ້ອງນຳພາລູກສິດທັ້ງຫລາຍທີ່ເຂົ້າຮ່ວມໃນການປະຕິບັດກຳມັດຖານ ທຳການຄາລະວະພະພຸດ, ພະທຳ ແລະພະສົງ ເພື່ອໃຫ້ຈິດໃຈຂອງຜູ້ປະຕິບັດນັ້ນເກີດຄວາມບໍລິສຸດຜ່ອງໃສ. ຈາກນັ້ນ ຈຶ່ງສະມາທານເອົາຄຳອະທິຖານທີ່ຈະບໍລິກຳ ເພື່ອໃຫ້ມີສະຕິ ມີເຄື່ອງຍຶດໜ່ວງທາງຈິດໃຈແລະໃຫ້ເກີດມັກຜົນ.

The text deals with words of reverence and self-determination. Before practicing meditation, the training master leads the practitioners to pay homage to the Buddha, the Dhamma, and the Sangha to purify their minds. Then, the practitioners recite self-determination words to have consciousness and mental support. By so doing, meditation would be fruitful.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄາຖາ*]
[*Khatha*]

[Spells]

EAP1398_VMS_1_1120

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.1 cm, depth 0.1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 3. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio has a burnt hole.

Description: ໃນສ່ວນຕົ້ນກ່າວເຖິງການບວດຂອງພິກຂຸ ຊຶ່ງຈະຕ້ອງມີຄະນະສົງ ๔ ອົງ ຂຶ້ນໄປ ຕາມພຸດທານຸຍາດ ແລະຈະບວດເວລາກາງວັນກໍໄດ້ ຫຼືກາງຄືນກໍໄດ້. ພະພຸດທະສາສະໜາໄດ້ແບ່ງເວລາກາງຄືນອອກ ເປັນ ๓ ຊ່ວງ ຫຼື ๓ ຍາມ ຍາມລະ ๔ ຊົ່ວໂມງ ຄື ປະຖົມມະຍາມ, ມັດຊິມະຍາມ ແລະປັດຊິມະຍາມ. ໃນສ່ວນປາຍ ເປັນບົດຄາຖາອາຄົມ ຄື ຄາຖາຈຳເລີນຮັກສາຂວັນ, ຄາຖາຜູ້ຍິງປະສູດລູກຍາກ ແລະ ຄາຖາປ້ອງກັນຕົວ.

The first part deals with monkhood ordination. According to the Buddha's regulation, there must be at least four monks to hold the ordination ceremony and it can be done day or night. In Buddhism, night time is divided into three durations of four hours each: *paṭhama-yāma*, *majjhima-yāma*, and *pacchima-yāma*. The last part deals with various magic spells: spells of healing, spells of helping women give birth more comfortably, and protective spells.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄາຖາ*]
[*Khatha*]
[Spells]

EAP1398_VMS_1_1121

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.2 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The manuscript is seriously damaged and fragile.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ທີ່ເຊື່ອວ່າ ສັກສິດ ແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ້ຄາຖາຫຼືມົນນີ້ ປາບຜີໄຮ່, ຜີນາ, ຜີປ່າດົງດິບ ແລະສິ່ງຊົ່ວຮ້າຍຕ່າງໆ.

The text deals with incantations that are partly in Pali. They are believed to have sacredness and protective power against all kinds of danger. In the past people used these magical incantations to get rid of spirits residing in farms, rice fields, forests, as well as other evils.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ຄາຖາ*]
[*Khatha*]
[Spells]

EAP1398_VMS_1_1122

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 30.1 cm, depth 0.4 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The manuscript is damaged and dirty.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມ ແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ທີ່ເຊື່ອວ່າ ສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ້ຄາຖາຫຼືມົນນີ້ປາບຜີ ແລະສິ່ງຊົ່ວຮ້າຍຕ່າງໆ.

The text deals with incantations that are partly in Pali. They are believed to have sacredness and protective power against all kinds of danger. In the past people used these magical incantations to get rid of spirits and evils.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: [ໄຊຍາສາດ]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1123

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 27.5 cm, depth 1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນບົດຄາຖາພາສາບາລີ ມີຫຼາຍບົດສຳລັບໃຊ້ພາວະນາ ພ້ອມກັບນັບໝາກທຸບແທນ (ຫຼືລູກປະຄຳ) ຕິ‌ອ‌ຢ່ າ‌ງ‌ ຄາຖາ‌ອ‌າ‌ກ‌ານ ๓๘ ເລີ່ມຕົ້ນບົດ ເກສາ ໂລມາ ນະຂາ ທັນຕາ ຕະໂຈ. ນອກຈາກນັ້ນ ຍັງ ມີຄາຖາຫຼືມົນອື່ນໆ ເຊັ່ນ ຄາຖາກະໂຈມເຫຼັກຄີ‌ງ, ຄາຖາ‌ຫົ‌ວ‌ໃ‌ຈ‌ປິ‌ຕະ‌ກ‌ະ‌ທັ‌ງ ๓, ຄາຖາ‌ຫົ‌ວ‌ໃ‌ຈ‌ອ‌ະ‌ພິ‌ທ‌ຳ ເປັນຕົ້ນ.

The text deals with various Pali incantations used by counting *mak thup thaen* (rosaries) for meditation, such as the inacantation of 32 parts of body that starts with *kesa loma nakha danta taco*. Moreover, there are many other incantations or spells: *Khatha Kachom Lek Khong*, *Khatha Huachai Pitaka Thang Sam*, and *Khatha Huachai Aphitham* (Abhidhamma).
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [ໄຊຍາສາດ]
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1124

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 28 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and dirty.

Description: ເນື້ອໃນເປັນບົດຄາຖາອົງການພະເຈົ້າ ๕ ພະອົງ ເປັນການອັນເຊີນເອົາພຸດທານຸພາບຂອງພະພຸດທະເຈົ້າ ๕ ພະອົງ ມາປົກປ້ອງຄຸ້ມຄອງ ເປັນຄາຖາທີ່ເຊື່ອວ່າ ມີລິດທານຸພາບແລະສັກສິດຍິ່ງ ໃນທາງປ້ອງກັນອັນຕະລາຍຈາກອາວຸດແລະຄຸນໄສທັງຫຼາຍ. ບາງທ້ອງຖິ່ນອາຈານສູດຄາຖາພະເຈົ້າ ๕ ພະອົງນີ້ ໃຫ້ຄົນປ່ວຍເພື່ອເສີມສ້າງຂວັນແລະກຳລັງໃຈ ໃຫ້ຄົນປ່ວຍຫາຍຈາກອາການເຈັບປ່ວຍນັ້ນ. ພິທີສູດອົງການພະເຈົ້າ ๕ ພະອົງ ໃຫ້ຄົນປ່ວຍນີ້ຈະໃຊ້ເວລາ ๓ ວັນ.

The text is *Ongkan Phachao Ha Pha-ong* (Orders of the five Buddhas) that is used for inviting the power of the five Buddhas for protection. It is a powerful and sacred spell that protects ones against the danger of weapons and black magics. In some regions a ritual expert recites this incantation to encourage patients to support their spiritual strengths and heal them. It takes three days to run the ritual of reciting this *Ongkan Phachao Ha Pha-ong* for patients.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ອົງການພະເຈົ້າ ๕ ພະອົງ*]
[*Ongkan Phachao Ha Pha Ong*]
[Orders of the Five Buddhas]

EAP1398_VMS_1_1125

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 30 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດຄາຖາອາຄົມ ຫຼືມົນ ປະກອບດ້ວຍ ຄາຖາສະເດາະກາງປາຄາຄໍ, ຄາຖາແກ້ວມະນີໂຊດ, ຄາຖາພະຍານົກແຂກ, ຄາຖານ້ຳຊາຍ ແລະຄາຖາສຸວັນນະສັງຂານ.

The text deals with magical incantations: the spelling for removing fish bones from one's throat, the Manisot Crystal spelling, the Bird King spelling, the Water and Sand spelling, the Suvannasangkhan spelling.

Colophon: None
Date: Mid-20th century
Script(s): Lao, Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [ຄາຖາ]
[*Khatha*]
[Spells]

EAP1398_VMS_1_1126

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.6 cm, depth 2.2 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 61. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ການທຳນາຍຈາກການຮ້ອງທັກຂອງຈີ້ຈ້ຽມ ໃນເວລາຈະອອກໄປວຽກ ເຊັ່ນ ຖ້າ ມີຈີ້ຈ້ຽມມາຮ້ອງທັກ ๓ ເທື່ອ ແມ່ນຄິດຣາຊະການສິ່ງໃດ ກໍຈະໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ ປະການ, ຖ້າຮ້ອງທັກ ๔ ເທື່ອ ຣາຊະການອັນນັ້ນບໍ່ຖ້າໄປ ມັນຫາກຈະມາຫາເຮົາເອງຊູ່ອັນ, ຖ້າຮ້ອງ ທັກ๘ ເທື່ອ ບໍ່ຖ້າໄປ ເຖິງແມ່ນວ່າໄປກໍບໍ່ໄດ້ຫຍັງ ແລະມັນເປັນສິ່ງບໍ່ດີ ແລະຖ້າມີຈີ້ຈ້ຽມມາຮ້ອງທັກ ຫາຍເທື່ອດ້ຽວແລ້ວມິດ ຈະເປັນລາງສັ້ງຫອນ ຈະມີຄົນໃນເຮືອນເສຍ. ອີກປະການໜຶ່ງ ຖ້າມີຈີ້ຈ້ຽມ ຕົກໃສ່ຫົວແລ້ວໄຕລົງໄປທາງແຂນຊ້າຍຈົນເຖິງປາຍຕີນເບື້ອງຊ້າຍ ຈະເປັນລາງບອກເຫດອັນບໍ່ດີ ຖ້າຕົນເອງບໍ່ຕາຍ ກໍຈະເສຍຊັບສົມບັດເງິນຄຳ ແຕ່ຖ້າໄຕແຂນເບື້ອງຂວາລົງໄປຈົນຮອດປ້າຍຕີນ ເບື້ອງຂວາ ຈະໄດ້ຊັບສົມບັດເງິນຄຳເປັນອັນມາກ.

The text deals with predictions of a house lizard's sound made at the very moment of leaving home for errands. If a lizard makes sound three times, any wishes will come true. If a lizard makes sound four times, one should not leave home because the errands will approach to that person. If a lizard makes sound twice, one had better not leave home because it does not make sense and bad things can happen. If a lizar makes noise only once, it refers some omens or some family members will die. Besides, if a lizard falls on your head, runs through your left arm, and reaches the left hand, it is a warning for bad things. Namely, the person will either die or lose belongings. If the same thing happens but on the right arm, the person will gain much treasure.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ตำธาจิจ้ำม*
Tamra Chichiam
Treatise on Lezards

EAP1398_VMS_1_1127

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.7 cm, depth 1.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves have a dirty mark at the left end.
Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ທີ່ເຊື່ອວ່າສັກສິດ ແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ປະກອບດ້ວຍ ຄາຖາເສດຖີທັງ ໙, ຄາຖາແກ້ວມະນີໂຊດ, ຄາຖາບໍຣະເມສວນ ແລະບົດຍັນທູນນິມິດຕັ້ງ.

The is on incantations that are partly in Pali). It is believed to have sacredness and protective power against all kinds of danger. The incantations are *Setthi Thang Ha* spelling, the Manisot Crystal spelling, the *Boramesuan* spelling, and the *Nyantun Nimittang* spelling.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*สัยพะคาถา*]
[*Sappha Khatha*]
[Various Types of Gatha]

EAP1398_VMS_1_1128

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 27.7 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ກຳມະຈອນ ໝາຍເຖິງ ຈຸດອ່ອນໄຫວທາງເພດຂອງຜູ້ຍິງ ເມື່ອຜູ້ຊາຍສຳຜັດຈຸດອ່ອນໄຫວນັ້ນ ຜູ້ຍິງກໍຈະເກີດມີອາລົມທາງເພດ ເປັນຕຳລາດູຍິງເວລາຜູ້ບ່າວຈັກໄປລົມຜູ້ສາວ ໃຫ້ເບິ່ງຕຳລາກຳມະຈອນນີ້. ໃນຕຳລາ ໄດ້ບອກກ່ຽວກັບຈຸດສຳພັດທີ່ອ່ອນໄຫວຂອງຜູ້ຍິງໃນແຕ່ລະວັນ ຢູ່ບ່ອນໃດ ເຊັ່ນ ເດືອນ ອອກໃໝ່ ๑ ຄ่ำ ຢູ່ປາຍຂາ, ๘ ຄ่ำ ຢູ່ສາຍບື, ๓ ຄ่ำ ຢູ່ທ້ອງນ້ອຍ.., ເດືອນ ແຮມ ๑ ຄ่ำ ຢູ່ສາຍບື, ๘ ຄ่ำ ຢູ່ອະໄວຍະວະເພດ, ๓ ຄ่ำ ຢູ່ຫົວເຂົ່າ..., ວັນ ອາທິດຢູ່ຕີນຊ້າຍ, ວັນ ຈັນຢູ່ປາຍລີ້ນ, ວັນ ອັງຄານ ຢູ່ຫູ,...

Kammachòn refers to sexual sensitive spots of women that cause sexual desires when being touched. It is a treatise for men who want to flirt a woman. The text shows sensitive sports of women in accordance with different days. For example, the sensitive spot on the first waxing-moon day is the tip of a leg. The sensitive spot on the second waxing-moon day is the umbilical cord. The sensitive spot on the third waxing-moon day is the navel. The sensitive spot on the first waning-moon day is the umbilical cord. The sensitive spot on the second waning-moon day is the pussy. The sensitive spot on the third waning-moon day is the knee. The sensitive spot on Sundays is the left foot. The sensitive spot on Mondays is the tip of the tongue. The sensitive spot on Tuesdays is the ears, among others.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກຳມະຈອນ*
Kammachòn

EAP1398_VMS_1_1129

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.9 cm, width 31 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ການແກ້ກຳເນີດໃຫ້ເດັກນ້ອຍທີ່ເກີດໃໝ່ ຫຼັງຈາກທີ່ເດັກນ້ອຍເກີດມາແລ້ວ ๑ ວັນ ກໍຈະຕ້ອງເຮັດພິທີແກ້ກຳເນີດ. ຕາມຄວາມເຊື່ອ ພິທີແກ້ກຳເນີດເປັນການຕັດພໍ່ເກົ່າແມ່ຫຼັງ ເພື່ອປັດເປົ່າພະຍາດໂຣຄາ ເພື່ອໃຫ້ເດັກນ້ອຍມີສຸຂະພາບແຂງແຮງ ເປັນຄົນລ້ຽງງ່າຍ ແລະມີອາຍຸຍືນ.

The text deals with the ritual of re-organization of a newborn baby's life (*Kae Kamnoet*). A day after the baby was born, the ritual must be held.

According to the belief, the ritual is to disconnect the parents of the baby's previous birth. By so doing, diseases will be eliminated and the baby becomes healthy and easy to be raised and lives long.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ກຳເນີດ*
Kae Kamnoet

EAP1398_VMS_1_1130

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 28 cm, depth 1 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Many folios are damaged.

Description: ເນື້ອໃນກ່າວເຖິງການກຳເນີດເດັກ, ການປະຕິບັດຕົນຂອງແມ່ແລະເດັກນ້ອຍເກີດໃໝ່. ເມື່ອເດັກລີ້ງ ມາປະຕິສິນທິໃນທ້ອງໄດ້ ໑໐ ວັນ ຜູ້ເປັນແມ່ກໍຈະມີອາການຕົວເຫຼືອງ, ເມື່ອໄດ້ ๘໐ ວັນ ຜູ້ເປັນແມ່ຈະ ມີອາການໄຂ້ໜ່ອຍໜຶ່ງ. ເມື່ອແມ່ຕັ້ງຄັນໄດ້ ໑໐ ເດືອນບໍລິບູນຈຶ່ງໄດ້ຄອດບຸດ. ແມ່ລູກອ່ອນຈະຕ້ອງຢູ່ ກຳ ເດືອນຫຼືຢູ່ໄຟຕໍ່ຈົນຄົບ ๓໐ ວັນ ຈຶ່ງສາມາດສະຜົມແລະອອກກຳໄດ້.

The text is on childbirth and treatment of parents for their babies. After ten days of a baby's birth in the mother's womb, the mother gets pale. After twenty days of a baby's birth in the mother's womb, she will have a little fever. After ten months of a baby's birth in the mother's womb, she will give birth to the baby. The mother needs to spend thirty days on staying nearby fire in a menstrual cycle. Later, she can wash her hair and leave the stay.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກຳເນີດເມືອງໄທ*
Kamnoet Müang Thai
Origin of Thai Kingdom

EAP1398_VMS_1_1131

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 29 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged. Some foios are dirty.

Description: ກ່າວເຖິງການແກ້ເຄາະຫຼືເສຍເຄາະ ເຊິ່ງເປັນຄວາມເຊື່ອຂອງຊາວລາວຕັ້ງແຕ່ໃນອາດີດຈົນເຖິງປັດຈຸບັນ. ການສະເດາະເຄາະ ເປັນພິທີກຳທີ່ເຮັດໃຫ້ຄົນປ່ວຍຫຼືປະສົບອຸປັດຕິເຫດ. ຄົນບູຮານມີຄວາມເຊື່ອວ່າ ຜູ້ປ່ວຍຫຼືຜູ້ປະສົບອຸປັດຕິເຫດມີເຄາະ. ການສະເດາະເຄາະ ຈຶ່ງເປັນການປັດເປົ່າພະຍາດແລະສິ່ງທີ່ບໍ່ດີໃຫ້ອອກໄປ ເພື່ອເຮັດໃຫ້ຜູ້ປ່ວຍຫຼືຜູ້ທີ່ປະສົບອຸປັດຕິເຫດມີກຳລັງໃຈແລະຫາຍປ່ວຍ.

The text deals with the ritual of exorcism which is the belief inherited in Laos. Exorcism ritual is performed for sick people or those who have had an accident. In the past people believed that those people had bad luck. The exorcism ritual is thus to remove diseases and other bad things to encourage and heal them.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ໄສຍະສາດ]*
[*Sainyasat*]
[Magic]

EAP1398_VMS_1_1132

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.5 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ການແກ້ກຳເນີດ ຕາມຄວາມເຊື່ອທາງໂຫຣາສາດອັນເນື່ອງຈາກການເກີດ ເຊັ່ນ ເກີດມື້ທີ່ບໍ່ດີ, ເກີດເດືອນທີ່ບໍ່ດີ, ເກີດປີທີ່ບໍ່ດີ ແລະເກີດຍາມທີ່ບໍ່ດີ. ຜູ້ໃດເກີດໃນມື້ທີ່ບໍ່ດີ ຄົນບູຮານເຊື່ອວ່າ ເປັນ ກາລະກິນີ ຈະທຳມາຫາກິນບໍ່ຂຶ້ນ ຈະບໍ່ລ້ຳບໍ່ລວຍ ບໍ່ຮັ່ງບໍ່ມີ. ດັ່ງນັ້ນ ການແກ້ກຳເນີດຈຶ່ງປ່ຽນຊາຕາ ຊີວິດຈາກຮ້າຍໃຫ້ກາຍເປັນດີ.

The text deals with birth healing, according to astrological beliefs on births: bad days of birth, bad months of birth, bad years of birth, and bad moments of birth. Those who were born on bad days are believed to be unsuccessful in working and not be rich. The ritual is thus to improve one's fate.

Colophon: None
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ກຳເນີດ*
Kae Kamnoet
Birth Cure

EAP1398_VMS_1_1133

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.5 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການເຊື້ອເຊີນເທວະດາ, ພະຍາອິນ, ແລະທ້າວຈະຕຸໂລກະບານທັງ ๔ ໃຫ້ມາຮັບ ເຄື່ອງສັກກາລະບູຊາແລະໃຫ້ພອນແກ່ຜູ້ສັກກາລະບູຊາໃຫ້ມີຄວາມສຸກ ແລະປົກປ້ອງຜູ້ສັກກາລະ ບູຊາໃຫ້ພົ້ນຈາກອັນຕະລາຍທັງປວງ.

The text is on inviting deities, God Indra, and the Four Heavenly Kings to accept offerings and give blessings of happiness and protection to the worshipers.

Colophon: ลานที่ ๑๔ ໜ้า ๘: ໜังสือบูชาธัมโชกนี้ สาทุใหย่วัดปากคาน ส้างไว้แต่เมื่อวันสุก เดือนหิก (๗) แรม ๗ ค่ำ ปีเปิกยี่ พ.ส. ๘๔๑.

Folio 14 on the verso side: This book of worshiping and accepting good luck was made by Sathu Nyai (great abbot) of Vat Pak Khan on Friday, on the sixth waning-moon day of the sixth lunar month, a *poek nyi* year, BE 2481.[264]

Date: BE 2481, a *poek nyi* year (20 May 1938)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Nyai (great abbot) of Vat Pak Khan
Titles: *ແກ້ເຂື່ອນຫລວງ*
Kae Khüan Luang

EAP1398_VMS_1_1134

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 28.2 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is dirty.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ການຕັດພໍ່ເກົ່າແມ່ຫຼັງ. ຄົນບູຮານເຊື່ອວ່າ ເມື່ອເດັກເກີດມາແລ້ວ ຈະມີພໍ່ເກົ່າແມ່ຫຼັງ ອັນໝາຍເຖິງເທວະດາຫຼືຜີທີ່ມາຄ່ອຍດູແລເດັກນ້ອຍນັ້ນ. ແຕ່ບາງຄັ້ງ ພໍ່ເກົ່າແມ່ຫຼັງກໍເຮັດໃຫ້ເດັກນ້ອຍນັ້ນເຈັບໄຂ້ໄດ້ປ່ວຍ. ດັ່ງນັ້ນ ພິທີສູດຕັດພໍ່ເກົ່າແມ່ຫຼັງຈຶ່ງເຊື່ອວ່າ ຈະເຮັດໃຫ້ເດັກນ້ອຍບໍ່ເຈັບໄຂ້ໄດ້ປ່ວຍ, ມີສຸຂະພາບແຂງແຮງ, ລ້ຽງງ່າຍແລະມີອາຍຸຍືນ.

The text deals with the disconnection of a baby's former parents in his/her previous life. In the past people believed that the former parents of a baby coming from his/her previous life followed and protected the baby. However, the former parents sometimes caused the baby sickness. The ritual of disconnection is believed to make a baby free from illness, healthy, easy to be raised, and durable.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ພໍ່ເກົ່າແມ່ຫລັງ ພໍ່ຟ້າແມ່ແຖນ*
Kae Phò Kao Mae Lang Phò Fa Mae Thaen
Worship of Previous Parents, Father of the Sky, and Mother of the Heaven

264 1300 Vaisakha 21 = Friday, 20 May 1938.

EAP1398_VMS_1_1135

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 27.2 cm, depth 0.3 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last two folios are damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ການແກ້ແມ່ຫລັງ ຊຶ່ງໝາຍເຖິງ ແມ່ໃນອະດີດຕະຊາດ. ໃນພິທີກຳນັ້ນ ມີການອາລາ ທະນາອັນເຊີນເທວະດາທັງຫລາຍ ๗ ຕົນ ຂໍໃຫ້ລົງມາເອົາເຄື່ອງສັກການລະບູຊາທັງຫລາຍ. ຂໍໃຫ້ ເທວະດາເຈົ້າທັງຫຼາຍ ຈົ່ງຕັດເສຍຍັງແມ່ກຳແມ່ເວນ ຫຼືແມ່ເກົ່າແມ່ຫຼັງນັ້ນ ເພື່ອໃຫ້ເດັກນ້ອຍນັ້ນບໍ່ ເຈັບໄຂ້ໄດ້ປ່ວຍ, ມີສຸຂະພາບແຂງແຮງ, ເປັນຄົນລ້ຽງງ່າຍ ແລະມີອາຍຸຍືນ.

The text is on the ritual of disconnecting one's former mother or the mother in one's previous life. In the ritual nine deities are invited to accept offerings and disconnect the former mother of a child in expectation that the child does not get sick, becomes healthy and easy to be raised, and lives long.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ແມ່ກຳແມ່ເວນ*
Kae Mae Kam Mae Ven

EAP1398_VMS_1_1136

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 29.5 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດຄາຖາພາສາບາລີ ມີທັງໝົດມີ ๔๑ ບົດ ແລະເນື້ອໃນສ່ວນປາຍ ໄດ້ ອະທິບາຍເຖິງສັບພະຄຸນຂອງພະຄາຖາຂ້າງຕົ້ນນັ້ນ ເຊັ່ນວ່າ ບຸກຄະລະຍິງຊາຍຜູ້ໃດມີຈິດໃຈເຫຼື້ອມ ໃສສັດທາ ໄດ້ນ້ອມນຳເອົາພະຄາຖາເຫລົ່ານີ້ມາຈຳເລີນ ເມດຕາພາວະນາ ທຸກເຊົ້າ-ແລງ ຫຼືອຸປະຖຳ ຮັກສາກໍດີ, ບຸກຄະລະຜູ້ນັ້ນ ແມ່ນວ່າ ຈະປາດຖະໜາເປັນພະພຸດທະເຈົ້າກໍດີ, ເປັນພະອໍລະຫັນຕະ

ເຈົ້າກໍດີ ຫຼືເປັນພະປັດເຈກກໍດີ ກໍຈະສຳເລັດດັ່ງຄຳມັກຄຳປາດຖະໜາ ແລະຈະໄດ້ເຂົ້າສູ່ວຽງແກ້ວພະນິລະພານໃນທີ່ສຸດ.

The first part is consisted of 41 Pali incantations of which their powers are explained in the last part. The explanations are, for example, those who faithfully recite these incantations every morning and evening or take good care of the incantations can become a Buddha, or an arahant, or an Individual Buddha as wished. They can eventually attain Enlightenment.

Colophon: ลาบที ๙ ໜ้า ๑: ได้ธิดจะบาแล้วอัน ๕ ยามกองๆาย เมิ สาทุ อะนุโมทามิ.

Folio 9 on the recto side: The writing was accomplished at the time of the morning drum (7:30–9:00 o'clock), on the fifth day of the week (Thursday). *Sādhu anumodāmi* (Amen, I rejoice).

Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *พะคาถา ๔๑ ติอ อิเสดนัก*

Pha Khatha 41 Tua Viset Nak
The Supreme 41 Magical Spells

EAP1398_VMS_1_1137

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 28.2 cm, depth 0.6 cm.**Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນื้อในทังหมดเปันพาสาบาลิ. อาทาธะอัดตะสูด เปันพะสูดอันใหย่ยิ่ง หาสูดอื่นมาปุงบบ่ได้ด้อยมิทังพะสูดพะอิไนและพะอะพิทำปิดิท. เนื้อในเปันคาถาเปันพาสาบาลิ และอะทิบายเปันพาสาลาอ. ในสะไหมหนึ่ง พะผู้มิพะพาทเจ้าปะทับยู่ที่พูเขาคิดฉะทูด ใก้เมิองธาฉะคิ พะพุดทะอิงได้เทสะหาทำเลื่องอาทาธะอัดตะสูดแก่พะสาธิบุดเทละเจ้า. คาถาอาทาธะอัดตะสูด มิอานุพาบยิ่งกว่าสูดอื่นๆ ในทานป้องกันไพอันตะลายแก่ผู้ละมิทตามยู่เนื่องนิด บาบทำทังปวง จะบ่ได้ขยั่งลิงสู่สันดานได้ด้อยอำนาดอาทาธาอัดตะสูดนี้. บุทคินใดได้ฟังกำดี ได้ฃูนเองกำดี หรือได้จ้างคินอื่นฃูนใพ้กำดี ได้ห่องจำกำดี ได้ก่าวสอนคินอื่นกำดี ได้สัทกาละบูชาเคิาลิบนับถือกำดี ได้สูดมิบพาวะนาอู่เนื่องๆกำดี กำจะได้พื้นจากไพ ๒๐ ปะการ.

Ākāravatta-sutta is one of the greatest suttas to which no other suttas are comparable because it included Suttanta, Vinaya, and Abhidhamma. The contents are verses in Pali and explanations in Lao. One day, while residing at the Gijjhakuta hill near Rājagṛha, the Buddha taught Venerable Sariputta that Ākāravatta-sutta was more powerful than other suttas because it protected those who regularly recited it against all kinds of danger. With the power of Ākāravatta-sutta, no any sin was able to penetrate the spirits of practitioners. Those who listened to, copied, had someone copy, memorized, taught, venerated, and recited it will be free from 30 kinds of dangers.

Colophon: ลานທີ ๑๘ ໜ້າ ๑-๘: ຖ້າວ່າຄະຫັດແລະນັກບວດເຈົ້າທັງຫລາຍເຫັນແລ້ວ ໃຫ້ຂຶ້ນໃຈເອົາໄວ້ ຈຳເຣີນ ຫາຍບາບທັງມວນແລ. ຂ້າພະເຈົ້າ ສົມເດັດໂພທິປັນຍາ ເປັນຜູ້ຂຽນ ໃຫ້ເປັນທານແກ່ອາຈານເຈົ້າ. ຂ້າພະເຈົ້າຂໍກຸສົນບຳອາຈານ ຂໍໃຫ້ອາຈານໃຫ້ພອນຂ້າພະເຈົ້າດ້ວຍເທີ້ນ. ໜັງສືມະຫາສົມເດັດ ບຸບຜາປັນຍາ ວັດລ້ອງຄູນ ເນີ ໃຜຢືມໃຫ້ສົ່ງ.

Folio 12 on the recto and verso sides: Laypeople and ordained ones who saw this manuscript are suggested recite it by heart and practice it regularly to eliminate all results of sinful deed. I, Somdet Phothipannya, wrote this manuscript my teacher. May I also share this merit. May the teacher give me blessings. This manuscript belongs to Maha Somdet Buppha Pannya from Vat Long Khun. Please reture it after using.

Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Phothipannya
Sponsor(s): Maha Somdet Buppha Pannya from Vat Long Khun
Titles: *ພะຄາຖາ ກາຣະວັດຕາສູດ*
Phakhatha Karavattasut
The Verse of Karavattasut

EAP1398_VMS_1_1138

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 29 cm, depth 1.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຄາຖາຊຸມນະບັນຊອນ ເປັນພະຄາຖາພາສາບາລີທີ່ສົມເດັດພະພຸດທາຈານ ໂຕ ພຣົມມະຣັງສີ ຫຼືສົມເດັດໂຕ (๑๗๗๒–๑๗๗๘) ວັດຣະຄັງ ໂຄສິຕາຣາມ ກຸງເທບມະຫານະຄອນ ໄດ້ ຄົ້ນພົບຈາກຄຳພີໂບຮານຈາກພາກເໜືອຂອງໄທ. ສົມເດັດໂຕ ໄດ້ນຳມາແກ້ໄຂບົດຄາຖາໃຫ້ສົມບູນ ຍິ່ງຂຶ້ນ ເປັນບົດສູດໜຶ່ງທີ່ນິຍົມສູດກັນໃນເມືອງໄທ. ສັນນິຖານວ່າ ຄາຖາຊຸມນະບັນຊອນ ຖືກແຕ່ງ

ໂດຍພະພິກຂຸຊາວລ້ານນາ. ຊິນນະບັນຊອນ ແປວ່າ 'ເກາະພະເຈົ້າ'. ເນື້ອໃນກ່າວເຖິງ ໄຊຊະນະ ຂອງພະພຸດທະເຈົ້າເໜືອພະຍາມານ, ການອັນເຊີນເອົາຄຸນຄວາມດີແລະອານຸພາບຂອງ ພະພຸດທະເຈົ້າ ๘๗ ພະອົງ ມີພະຕັນຫັງກອນພຸດທະເຈົ້າເປັນອາທິ ແລະຄຸນຄວາມດີຂອງພະອະຣິຍະ ສາວົກ ແລະພະອໍລະຫັນຫັງຫຼາຍ ມາປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດຫຼືຜູ້ສາທະຍາຍແລະຜູ້ຟັງ ໃຫ້ປອດໄພ ຈາກອັນຕະລາຍທັງປວງ ປາສະຈາກພະຍາທິໂຣກໄພແລະຄຸນໄສທັງປວງ. ເຊື່ອວ່າ ມີອານຸພາບໃນ ການຊ່ວຍຄຸ້ມຄອງ ປ້ອງກັນໄພອັນຕະລາຍ ສັດຕູບໍ່ກ້າທຳອັນຕະລາຍ ແລະມີເມດຕາມະຫານິຍົມ.

Jinapañjara Gāthā is a Pali *paritta* discovered by Somdet Phra Buddhacāriya To Brahmaraṃsi (1788–1872), the abbot of Wat Rakhang Khositaram, Bangkok, from an ancient manuscript of northern Thailand. Somdet To revised the prayer. The prayer is popular in Thailand and supposed tp have been composed by a northern Thai (Lan Na) monk. *Jinapañjara* means the 'the armor of the Buddha'. The text is on the Buddha's victory over Lord Mara, invitation of virtues and power of 28 Buddhas, from Taṇhaṅkara Buddha on, and invitation of virtues of the Buddha's noble disciples and arahants to protect the reciters and listeners against any kinds of danger, diseases, and black magic. It is believed to have great power to protect practitioners, to threaten enemies, and to bring charisma.

Colophon: None
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄາຖາຊະນະເບັ້ງຊອນ*
Khatha Sana Beng Sòn
The Verse of Sana Beng Sòn (Jinapancara)

EAP1398_VMS_1_1139

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.5 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດຄາຖາອາຄົມ ເພື່ອໃຊ້ສູດປັດເປົ່າເຄາະເຂັນຕ່າງໆ. ສ່ວນກາງ ກ່າວເຖິງ ນິມິດທີ່ບໍ່ດີ ທີ່ຮຸງກວ່າ ອຸບາດ ເຊັ່ນ ຟ້າຜ່າເຮືອນ, ເງືອກຮຸ້ງກິນນ້ຳໃນເຮືອນ, ໄມ້ຫັກທັບຫຼັງເຮືອນ, ງູ ຂຶ້ນເຮືອນ, ໄມ້ລົ້ມທັກທັບໄຮ່-ນາ, ເລືອດຕົກກາງເຮືອນ, ໝາບໍ່ເຄີຍຮ້ອງບໍ່ເຄີຍຫອນແລມາຮ້ອງມາ ຫອນ, ໄຂ່ໜ່ວຍດຽວອອກລູກເປັນ ๘ ໂຕ, ກ້ວຍຕົ້ນດຽວແຕກເປັນ ๘ ຍອດ, ເຜິ້ງ, ຕໍ່, ແຕນ ເຮັດຮັງໃນ

ເຮືອນ, ເສົາແຕກກາງເຮືອນ, ເຂົ້າສານອອກໜໍ່, ໄກ່ປ່າບິນມາເຮືອນ, ກວາງ ຫຼື ຟານ ແລ່ນເຂົ້າບ້ານ ເປັນຕົ້ນ.

The first part deals with *Khatha Akhom* (incantations) used for dispelling misfortune. The middle part deals with bad signs known as "ubat" (wickedness): a thunderbolt striking a house,, a rainbow occuring in a house, a tree falling over a house, a snake entering a house, a tree falling over a rice field, blood dropping on a house, a dog that has never howled starting to howl, an egg giving two eggs, a banana tree having two treetops, a bee or a wasp making hives in the house, a post of a house breaking, rice grains sprouting, a wild cock flying to a house, a deer or barking deer running to a village, etc.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄາຖາອຸບາດ*
Khatha Ubat
Gāthā Upāta

EAP1398_VMS_1_1140

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 30 cm, depth 1.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມແລະບາງສ່ວນເປັນບົດຄາຖາພາສາບາລີ. ຄາຖາອາຄົມ ໝາຍເຖິງຄຳເສກເປົ່າທີ່ ເຊື່ ອ ່ າສັກສິດແລະມີ ລິ ດ ທານຸ ພາບ ໃ ນ ການຄຸ ້ ມ ຄອ ງ ແລະ ປ ້ ອ ງ ກັ ນ ໄ ພ ອັນຕະລາຍ. ຄົນບູຮານມັກໃຊ ້ ຄ າ ຖ າ ອ າ ຄົ ມ ຫ ຼ ື ມ ົ ນ ໃ ນ ການປາບ ພ ູ ດ ຜ ີ , ປ ີ ສ າ ດ ແ ລ ະ ຂ ະ ຈ ັ ດ ປ ັ ດ ເ ປ ່ ົ າ ສ ິ ່ ງ ຊ ົ ່ ວ ຮ ້ າ ຍ.

Most of the content is *Khatha Akhom* (incantations) that are partly in Pali. *Khatha Akhom* means an incantation to be verbally uttered towards something and is believed to have sacredness and protective power. In the past people used magical incantations to get rid of evil spirits and bad things.

Colophon: None

Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄາຖາປັດ*
Khatha Pat

EAP1398_VMS_1_1141

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 28.1 cm, depth 0.7 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is severely damaged.
Description: ແກ້ພົມມະຊາດ ໝາຍເຖິງ ພິທີກຳແກ້ດວງຊະຕາລາສີຂອງຄົນປ່ວຍ ທີ່ເຊື່ອວ່າ ການເຈັບປ່ວຍນັ້ນ ເປັນເພາະດວງຊະຕາບໍ່ດີ ມີເຄາະ. ໃນພິທີແກ້ພົມມະຊາດ ມີການຕັ້ງເຄື່ອງບູຊາເທວະດາ. ຫຼັງຈາກ ນັ້ນອາຈານພິທີຈະສູດອັນເຊີນເທວະດາ, ພະຍາອິນ ແລະພະຍາແຖນທ້າວຫລາຍຈາກເມືອງຟ້າ ຂໍໃຫ້ ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທ້າວຫລາຍເຫຼົ່ານັ້ນ ແລ້ວໃຫ້ພອນແກ່ຜູ້ປ່ວຍຫາຍຈາກອາການ ປ່ວຍນັ້ນແລະມີສຸຂະພາບແຂງແຮງ.
Kae Phommasat is a ritual of improving a patient's fate that is believed to have been negatively caused by badness or misfortune. In the ritual, offerings are prepared for deitied. Then, the master of ceremony invites deities, God Indra, and heavenly gods to accept the offerings and to give blessings to the patient for recovery and good health.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ພົມມະຊາດ*
Kae Phommasat
To Solve the Fates

EAP1398_VMS_1_1142

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 27.2 cm, depth 0.8 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນບາງສ່ວນເປັນບົດຄາຖາພາສາບາລີທີ່ເປັນຄຳເສກເປົ່າ ທີ່ເຊື່ອ່າສັກສິດແລະມີລິດທານຸພາບ ໃນການຄຸ້ມຄອງ ແລະປ້ອງກັນໄພອັນຕະລາຍຈາກພູດຜີ, ປີສາດແລະຂ້າເສິກສັດຕູ ແລະປ້ອງກັນ ໂຈນບ່ໃຫ້ມາລັກເອົາເຂົ້າຂອງເຄື່ອງໃຊ້.

The text is partly Pali incantations to be verbally uttered towards something. They are believed to have sacredness and protective power against danger of evil spirits, demons, and enemies and prevent robbery.

Colophon: None

Date: 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ຄາຖາພະພຸດທະໂຄດົມດີວິເສດນັກ*

Khatha Phaphuttha Khodom Di Viset Nak

The Magical Spells of Gotama Buddha

EAP1398_VMS_1_1143

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 30 cm, depth 0.3 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດຄາຖາອາຄົມແລະບາງສ່ວນເປັນບົດຄາຖາພາສາບາລີ. ຄາຖາອາຄົມ ໝາຍເຖິງຄຳ ເສກເປົ່າ ທີ່ເຊື່ອ່າສັກສິດແລະມີລິດທານຸພາບໃນການຄຸ້ມຄອງແລະປ້ອງກັນໄພອັນຕະລາຍ. ຄົນ ບູຮານມັກໃຊ້ຄາຖາອາຄົມຫຼືມົນໃນການປາບພູດຜີ, ປີສາດ ແລະຂະຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍ.

Most of the content is *Khatha Akhom* (incantations) that are partly in Pali. *Khatha Akhom* means an incantation to be verbally uttered towards something and is believed to have sacredness and protective power. In the past people used magical incantations to get rid of evil spirits and bad things.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈັກກະວຸດ*
Chakkavut

EAP1398_VMS_1_1144

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 32.7 cm, depth 0.5 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການສູດຖອດພະຍາດໃຫ້ແກ່ຜູ້ປ່ວຍໃຫ້ຫາຍຈາກການປ່ວຍໄຂ້. ເຄື່ອງປະກອບພິທີ ປະກອບດ້ວຍເຂົ້າ ๔๕ ກ້ອນ, ທຽນ ๔๕ ເຫຼັ້ມ, ເຂົ້າຕອກ, ດອກໄມ້, ໝາກ, ໝູ ເປັນຕົ້ນ. ອາຈານພິທີ ຈະສູດກ່າວຄຳບູຊາພະພຸດທະເຈົ້າ ຂໍໃຫ້ຜູ້ປ່ວຍຫາຍຈາກການປ່ວຍໄຂ້ ແລະໃຫ້ມີອາຍຸໝັ້ນຂວັນຍືນ ຕະຫຼອດໄປ.

The text deals with prayers used for curing patients. The ceremonial offerings are consisted of, for example, 45 rice balls, 45 candles, pounded rice, flowers, and betel nuts. The master of ceremony recites words of veneration to the Buddha and blesses the patient for recovery and eternal longevity.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດເຂົ້າຊູ່ທາດ*
Sut Khao Su That

EAP1398_VMS_1_1145

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 29 cm, depth 0.4 cm.**Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ປະກອບດ້ວຍ ບົດສູດ ໑໘ ຕຳນານ ໂດຍພະສົງ-ສາມະເນນ ແລະ ຊາວພຸດໃຊ້ໃນພິທີສູດມົນ.

The whole text is in Pali and comprises the Twelve Legends prayer to be chanted by monks and novices in a praying ritual.

Colophon: None

Date: 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ສາວັກກະ*

Savakka

Disciples

EAP1398_VMS_1_1146

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 27.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດສູດທີ່ໃຊ້ໃນພິທີສູດຂວັນ. ສູດຂວັນ ຄືການສູດເອີ້ນເອົາຂວັນ ໃຫ້ມາຢູ່ກັບຕົວ. ຂວັນ ໄດ້ແກ່ ສິ່ງທີ່ບໍ່ມີຕົວຕົນ ແຕ່ເຊື່ອກັນວ່າມີຢູ່ປະຈຳໃນຮ່າງກາຍຂອງຄົນເຮົາຕັ້ງແຕ່ເກີດມາ. ຖ້າຂວັນຢູ່ກັບຕົວ ກໍຈະເປັນສິຣິມຸງຄຸນ ຢູ່ສຸກສະບາຍ ຈິດໃຈໝັ້ນຄົງ. ແຕ່ຖ້າຄົນຕົກໃຈ ເອີ້ນວ່າ ເສຍຂວັນ, ຂວັນ ກໍຈະອອກຈາກຮ່າງກາຍໄປ ເຮັດໃຫ້ຜູ້ນັ້ນໄດ້ຮັບຜົນຮ້າຍຕ່າງໆ ຢູ່ບໍ່ສະບາຍ ຈິດໃຈກໍບໍ່ໝັ້ນ ຄົງ.

The text deals with prayers used for *Sut Khwan* ceremony. *Sut Khwan* (Recalling one's soul) is a chanting text for bringing one's spirit back to their bodies. *Khwan* is invisible but assumably accompanies us since we have been born. When the *khwan* is with one's body, he/she will be is fortunate, healthy, and has stable mind. If one gets frightened, namely "*khwan* getting lost," the *khwan* will leave the body and the person gets negative consequences, unhealthiness, and unstable mind.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ສູດຂວັນຫລວງ*]
[*Sut Khwan Luang*]
[Recall for the Great Spirit]

EAP1398_VMS_1_1147

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.6 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 47. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການສູດເຂົ້າສະເດາະເຄາະ ດ້ວຍການປັ້ນເຂົ້າໃຫ້ເປັນກ້ອນ ແບ່ງອອກເປັນ ໙ ກອງ ພ້ອມກັບໃສ່ເຂົ້າຕອກ, ດອກໄມ້, ທູບ, ທຽນ, ກ້ວຍ, ອ້ອຍ, ໝາກ ແລະໝູ. ອາຈານພິທີຈະສູດ ຄາຖາແກ້ເຄາະ ເພື່ອປັດເປົ່າສິ່ງອັບປະມຸງຄຸນແລະພະຍາດໂລຄາຕ່າງໆ ໃຫ້ອອກໄປຈາກຜູ້ປ່ວຍ. ການແກ້ເຄາະ ເປັນພິທີກຳທີ່ເຮັດໃຫ້ຄົນປ່ວຍ ເຊິ່ງເຊື່ອວ່າຜູ້ປ່ວຍມີເຄາະ. ການແກ້ເຄາະ ຈຶ່ງເປັນ ການປັດເປົ່າພະຍາດແລະສິ່ງທີ່ບໍ່ດີໃຫ້ອອກໄປ, ເພື່ອເຮັດໃຫ້ຜູ້ປ່ວຍມີກຳລັງໃຈແລະຫາຍປ່ວຍ.

The text is on the rite of exorcising rice. Rice is shaped into balls to be devided into nine groups, accompanied with popped rice, flowers, incense sticks, candles, bananas, sugarcanes, and betel nuts. Then, the master of ceremony recites some spells to drive away evil spirits and diseases from the patient. The exorcism ritual is for a patient whose sickness is believed to have been caused by misfortune. The ritual is thus to get rid of bad things and to encourage and heal the patient.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສູດເຂົ້າຊະເດາະເຄາະ*
Sut Khao Sadò Khò
Rice Chanting for Exorcism

EAP1398_VMS_1_1148

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 29.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.
Description: ເນື້ອໃນສ່ວນຕົ້ນ ເປັນຄຳກ່າວເວນທານຕ່າງໆ. ເນື້ອໃນສ່ວນປາຍເປັນພາສາບາລີ ກ່າວເຖິງ ຍັນທູນ ๙ ຊັ້ນ ເຊື່ອວ່າ ມີອຳນາດໂດຍຄຸນງາມຄວາມດີຂອງພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ, ແລະພະສັງຄະເຈົ້າ ເພື່ອກຳຈັດນິມິດອັນຊົ່ວຮ້າຍແລະສິ່ງທີ່ບໍ່ດີຕ່າງໆ.

The first part deals with words of alms-giving. The last part is in Pali and deals with the nine-layered Yandun incantation. The incantation is believed to have the virtue of the Buddha, the Dhamma, and the Sangha that powerfully gets rid of omens and unfortunate things.
Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຍັນທູນເກົ້າຊັ້ນ*
Yan Thun Kao San
The Nine Classes of Yandun

EAP1398_VMS_1_1149

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 46. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ການຖວາຍເຄື່ອງບູຊາ ເພື່ອຕົນເອງແລະສະມາຊິກໃນຄອບຄົວ ເພື່ອໃຫ້ມີສຸຂະພາບດີແລະບັນລຸຄວາມປາດຖະໜາ. ການຂັບໄລ່ຄວາມໂຊກຮ້າຍຂອງຕົນອອກໄປ ເປັນພິທີກຳບູຮານທີ່ໄດ້ດຳເນີນມາຈົນຮອດທຸກວັນນີ້. ການຖວາຍເຄື່ອງບູຊາ ແມ່ນການຖວາຍອາຫານ ແລະວັດຖຸສິ່ງຂອງ ເພື່ອເປັນການບູຊາ. ຂະບວນການຂອງພິທີ ແມ່ນນຳພາໂດຍຄູອາຈານ ຜູ້ທີ່ໄດ້ຮັບຄວາມເຄົາລົບນັບຖືຈາກປະຊາຊົນໃນບ້ານ.

The text deals with sacrifice offerings for oneself and for one's family members to get good health, fulfill wishes, and drive away one's bad luck. The sacrifice is an ancient ritual that has been inherited so dar. The worship offerings include food and commodities. The ritual is led by a master of ceremony who is respected by local people.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທໍລະນິສານ*
Thòlanisan
The Message of the Earth

EAP1398_VMS_1_1150

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 28 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການແກ້ເຄາະທັງ ໙ ກ່າວຄື ຜູ້ໃດຈະແກ້ເຄາະ ແກ້ນາມ ແລະຕ່ໍຊາຕາ ໃຫ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາ. ຈາກນັ້ນ, ອາຈານພິທີຈຶ່ງສູດອາລາທະນາອັນເຊີນເທວະດາທັງຫລາຍ ໙ ຕົນ ໃຫ້ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທັງຫລາຍ ແລ້ວກຳຈັດເຄາະກຳທັງຫຼາຍ ເຊັ່ນ ເຄາະປີ, ເຄາະເດືອນ, ເຄາະວັນ ແລະເຄາະຍາມທັງມວນ.

The text refers to the correction of the nine types of bad lucks. That is, one who will run out one's bad luck, or one's name, or one's fate, has to make

offerings. Thereafter, the master of ceremonies will recite to invite the nine gods to come down and take the offerings and remove all the bad lucks from the person such as the bad luck of the year, the bad luck of the month, the bad luck of the day and the bad luck of the time.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະວະເຄາະທັງ ໙*
Navakhò Thang Kao
The Nine Bad Lucks

EAP1398_VMS_1_1151

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 29.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged and fragile.

Description: ເນື້ອໃນສ່ວນຫລາຍເປັນບົດຄາຖາອາຄົມແລະມີເນື້ອຫາບາງສ່ວນເປັນຄາຖາພາສາບາລີ. ເນື້ອຫາສ່ວນຕົ້ນນັ້ນ ໄດ້ກ່າວເຖິງວິທີການບູຊາຜີຫລວງ ຄືຕ້ອງມີເຄື່ອງສັກກາລະບູຊາ ອັນມີແກງລົ້ມແລະແກງຫວານນໍາມາຖວາຍບູຊາ. ຈາກນັ້ນ ຈຶ່ງທໍາການສູດຄາຖາອາຄົມປາບພູດຜີຕ່າງໆ ແລະເປັນການຂັບໄລ່ສິ່ງທີ່ບໍ່ດີ ໃຫ້ອອກໄປ.

The text deals with incantations that are partly in Pali. The first part is on procedure of worshiping the Great Spirit. The offerings include sour soup and sweet soups. Then, protective incantations against evil spirits are chanted to drive away bad things.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບູຊາຜີຫລວງ*
Busa Phi Luang
Worship the Great Spirit

EAP1398_VMS_1_1152

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 29.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການບູຊາເທວະດາດ້ວຍເຄື່ອງສັກການະຕ່າງໆ ຊຶ່ງເປັນການປະຕິບັດຢ່າງໜຶ່ງ ເພື່ອຖວາຍບາລະມີແດ່ທ່ານ ແລະເພື່ອເປັນການເສີມສິລິມຸງຄຸນແລະພະລັງຊີວິດໃຫ້ກັບຕົວເອງ. ຄົນບູຮານເຊື່ອວ່າ ການຖວາຍບູຊາເທວະດານັ້ນ ຈະຊ່ວຍໃຫ້ຊີວິດຂອງເຮົາດີຂຶ້ນ. ເທວະດາຈະຄ້ຳຈຸນເຮົາ ໃຫ້ລາບ, ໃຫ້ຍົດແກ່ເຮົາ, ຈະຄອຍຊ່ວຍປົກປັກຮັກສາແລະດູແລຊະຕາຂອງເຮົາໃຫ້ຢູ່ຢ່າງປົກກະຕິສຸກ ແລະຈະເຮັດໃຫ້ເຮົາຢູ່ລອດປອດໄພ ມີແຕ່ຄວາມສຸກຄວາມຈະເລີນໃນຊີວິດ.

The text deals with the worship of deities with various kinds of offerings. The worship is a practice of paying homage to deities, enhancing one's auspice, and sustaining one's vitality. In the past people believed that sacrifice to deities could improve their lives. The deities would sustain us, glorify us, protect us, pacify us, save us, and bring us happiness and prosper.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບູຊາຕົວສະເຫວີຍ*
Busa Tua Savoei
Worship the Eater

EAP1398_VMS_1_1153

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ການບູຊາພະພຸດທະເຈົ້າແລະພະອະສີຕິມະຫາສາວົກເຈົ້າທັງຫລາຍ ๘๐ ພະອົງ ດ້ວຍເຄື່ອງສັກກາລະບູຊາທັງຫລາຍ ๔๕ ເຍື່ອງ ເພື່ອຂໍອຳນາດແລະບາລະມີແຫ່ງພະພຸດທະເຈົ້າ ແລະພະອະຣິຍະເຈົ້າທັງຫຼາຍ ຊ່ວຍກຳຈັດປັດເປົ່າພະຍາທິໂລຄາໃຫ້ຫາຍຈາກອາການປ່ວຍໄຂ້.

The text deals with the worship of the Buddha and his 80 arahant disciples with 45 kinds of offerings. By so doing, one can claim the power and prestige of Buddhas and noble ones to get rid of all diseases.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບູຊາພະເມືອງແກ້ວ*
Busa Phamüang Kaeo
Worship the Crystal City

EAP1398_VMS_1_1154

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 6 cm, width 19.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is seriously damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ການຈຳເລີນຄາຖາອົງການພະພຸດທະເຈົ້າ ๕ ພະອົງ. ບຸກຄະລະຜູ້ໃດຈະຈຳເລີນ ພະຄາຖາບົດນີ້ ຈະຕ້ອງເຮັດເຄື່ອງບູຊາປະກອບດ້ວຍ ຂັນ ๕, ເຂົ້າຕອກ, ດອກໄມ້, ທຽນຄູ່ໜຶ່ງ ເພື່ອ ບູຊາພະເຈົ້າທັງ ๕ ພະອົງ ຈຶ່ງຈະມີອານຸພາບແລະສັກສິດ. ຖ້າບຸກຄະລະຜູ້ໃດໄດ້ພົບພະຄາຖາບົດນີ້ ແລ້ວນ້ອມນຳໄປທ່ອງຈຳ, ຮ່ຳຮຽນ, ສາທະຍາຍ ແລະສັກກາລະບູຊາ ກໍຈະຮຸ່ງເຮືອງເມືອໜ້າ ແລະຈະ ສຳເລັດດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກປະການ.

The text deals with the incantation of Five Buddhas. Those who will learn this mantra have to prepare some certain offerings for power and sacredness: five sets of flowers, popped rice, other flowers, and a pair of candles. Those who meet this incantation and memorize it, study it, recite it, and worship it will gain prosper and fulfill all their wishes.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ຄາຖາ ອົງການພະພຸດທະເຈົ້າ ໕ ພະອົງ*
Khatha Ongkan Phaphutthachao Ha Pha-ong
The Verse of Five Buddhas

EAP1398_VMS_1_1155

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 28.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ການຈຳເລີນຄາຖາອົງການພະພຸດທະເຈົ້າ ໕ ພະອົງ. ບຸກຄະລະຜູ້ໃດຈະຈຳເລີນ ພະຄາຖາບົດນີ້ ຈະຕ້ອງເຮັດເຄື່ອງບູຊາປະກອບດ້ວຍ ຂັນ ໕, ເຂົ້າຕອກ, ດອກໄມ້, ທຽນຄູ່ໜຶ່ງ ເພື່ອ ບູຊາພະເຈົ້າທັງ ໕ ພະອົງ ຈຶ່ງຈະມີອານຸພາບແລະສັກສິດ. ຖ້າບຸກຄະລະຜູ້ໃດໄດ້ພົບພະຄາຖາບົດນີ້ ແລ້ວນ້ອມນຳໄປທ່ອງຈຳ, ຮ່ຳຮຽນ, ສາທະຍາຍ ແລະສັກກາລະບູຊາ ກໍຈະຮຸ່ງເຮືອງເມືອໜ້າ ແລະຈະ ສຳເລັດດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກປະການ.

The text deals with the incantation of Five Buddhas. Those who will learn this mantra have to prepare some certain offerings for power and sacredness: five sets of flowers, popped rice, other flowers, and a pair of candles. Those who meet this incantation and memorize it, study it, recite it, and worship it will gain prosper and fulfill all their wishes.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ฝอยอົງการ*
Fòi Ongkan

EAP1398_VMS_1_1156

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 27.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາ ອຸນຫັດສະວິໄຊ ເນື້ອໃນເປັນພາສາບາລີ ເປັນຄາຖາທີ່ມີອານຸພາບໃນການປ້ອງກັນອັນຕະລາຍ. ພະພຸດທະເຈົ້າຕັດພະຄາຖານີ້ແກ່ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານທີ່ສະຫວັນຊັ້ນຕາວະຕິງສາ ເພື່ອຊ່ວຍເທບພະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ຜູ້ທີ່ກຳລັງຈະໝົດອາຍຸຈາກສະຫວັນ ພາຍໃນ ກ ວັນ ແລ້ວຈະຕ້ອງໄປຕົກນະຮົກ. ເມື່ອສຸປະຕິດຖິຕາເທບພະບຸດໄດ້ຮຽນຄາຖານີ້ຈາກພະພຸດທະເຈົ້າແລ້ວ ດ້ວຍອານຸພາບຂອງພະຄາຖານີ້ ເຮັດໃຫ້ສຸປະຕິດຖິຕາເທບພະບຸດບໍ່ໄດ້ຈຸຕິຈາກສະຫວັນ.

Khatha Unhatsavisai (Unhassavijaya). The text is in Pali and is powerful to prevent all kinds of danger. The Buddha chanted this incantation in the Tāvatiṃsa Heaven to all deities whose leader was God Indra. He gave this incantation to save a deity called Supatitthita who was about to die in the next seventh day and destined to be reborn in hell. Having learned the incantation from the Buddha, Supatitthita survived from the destination; he did not have to die, with the protective power of *Unhatsavisai*.

Colophon: None
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄາຖາ ອຸນຫັດສະວິໄຊ*
Khatha Unhatsavisai
Verse of Unhassavijaya

EAP1398_VMS_1_1157

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 28.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລັ່ມຫຼວງ ເປັນບົດເທສະໜາ ພັນລະນາເຖິງພະຍາຕົນໜຶ່ງຢູ່ເມືອງລັງກາ (ສີລັງກາ) ໄດ້ທ້ອນໂຮມຄຳພີຕ່າງໆ ທີ່ບັນທຶກຄຳສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄຳພີແມ່ນພະອໍລະຫັນເອົາມາແຕ່ເມືອງພ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາໄດ້ແຕ້ມຂຽນເອົາທຳເລັ່ມຫຼວງຜູກນີ້ ກຳຈັກໄດ້ຮັບອານິສົງຫຼາຍບໍ່

ອາດນັບໄດ້ ພະຍາອິນກໍຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດໄດ້ຟັງທຳເລັມຫຼວງນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍ ເມື່ອຕາຍໄປ ຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕິນປະເສີດ ແລະພາບແພ້ໂພຍໄພທັ້ງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັ້ງຫຼາຍ.

Lem Luang, a sermonic text related to a king from Sri Lanka who collected and worshipped several religious manuscripts, some of which were brought by arahant monks from heaven. Those who faithfully copied this *Lem Luang* manuscript will gain much merit and a new rebirth as an emperor king, oversome all kinds of danger, and get beloved by people.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເລັມຫລວງ*
Lem Luang

EAP1398_VMS_1_1158

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 23.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເລັມຫຼວງ ເປັນບົດເທສະໜາ ພັນລະນາເຖິງ ພະຍາຕິນໜຶ່ງຢູ່ເມືອງລັງກາ (ສີລັງກາ) ໄດ້ ທ້ອນໂຮມຄຳພີຕ່າງໆ ທີ່ບັນທຶກຄຳສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄຳພີແມ່ນພະ ອໍລະຫັນເອົາມາແຕ່ເມືອງຟ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາໄດ້ແຕ້ມຂຽນເອົາທຳເລັມຫຼວງຜູກນີ້ ກໍຈັກໄດ້ ຮັບອານິສົງຫຼາຍບໍ່ອາດນັບໄດ້ ພະຍາອິນກໍຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດໄດ້ຟັງທຳເລັມຫຼວງນີ້ ກໍ ຈັກໄດ້ຮັບອານິສົງຫຼາຍ ເມື່ອຕາຍໄປ ຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕິນປະເສີດ ແລະ ພາບແພ້ໂພຍໄພທັ້ງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັ້ງຫຼາຍ.

Lem Luang, a sermonic text related to a king from Sri Lanka who collected and worshipped several religious manuscripts, some of which were brought by arahant monks from heaven. Those who faithfully copied this *Lem Luang* manuscript will gain much merit and a new rebirth as an emperor king, oversome all kinds of danger, and get beloved by people.

Colophon: ลาบที ๑๔ ໜ้า ๑: สังกาด ๑๘๔๕ ติอ ปีกามิด เดือม ๗ ปะถะมะสาด แรม ๑๐ ค่ำ อัม ๗ มื้ กาบสี ธิดจะบาแล้วยามกองๆาย ๗ายมี แม่ตัม ผิอเมย ลูกเต้าฆู่ถ่ิน พ้อมกันมีใจใส

ສັດທາສ້າງທຳມະ *ເລັມຫລວງ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍ ໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ກໍຂ້າເທີ້ນ.

Folio 14 on the recto side: In Sangkat (CS) 1245, a *ka mot* year, on the tenth waning-moon day of the first eighth lunar month, the sixth day of the week (Friday), a *kap si* day,[265] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Mae Tan, her husband, and their children faithfully sponsored this manuscript [entitled] *Lem Luang* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled.

Date: CS 1245, a *ka mot* year (29 Aug 1883)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae Tan, her husband, and their children
Titles: *ເລັມຫລວງ*
Lem Luang

EAP1398_VMS_1_1159

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 27.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການເສກຊາຕາ. ພິທີເສກຊາຕານີ້ ຈັດໃຫ້ແກ່ຄົນປ່ວຍ ຫຼືມັກຢູ່ບໍ່ສະບາຍເປັນປະ ຈຳ. ຄົນບູຮານເຊື່ອວ່າ ຄົນຜູ້ນັ້ນອາດມີຊາຕາຕົກ ຈຶ່ງໃຫ້ເຮັດພິທີເສກຊາຕາ ເພື່ອເສີມຂວັນແລະກຳ ລັງໃຈໃຫ້ແກ່ຜູ້ປ່ວຍ. ເຄື່ອງບູຊາພິທີເສກຊາຕາ ປະກອບດ້ວຍ ແກງສົ້ມ, ແກງຫວານ, ເຂົ້າຕອກ, ດອກໄມ້, ປະທູບ, ປະທີບ, ທຽນເງິນແລະທຽນຄຳ ຕັ້ງໄວ້ບູຊາ. ຜູ້ທີ່ຈະເສກຊາຕານັ້ນ ຕ້ອງອາບນ້ຳ ຊຳລະຮ່າງກາຍແລ້ວນຸ່ງເສື້ອຜ້າໃໝ່ ສະມາທານສິນ ๕. ຈາກນັ້ນ, ອາຈານພິທີຈຶ່ງຈະສູດຄາຖາເສກ ຊາຕາຕໍ່ອາຍຸສືບໄປ.

The text deals with life extension rituals. The ritual is held for patients who often encountered uncomfortability. In the past people believed that lives of such patients were about to be worsened. The ritual of life extension is thus organized to encourage them.

Sacrifice offerings include sour soup, sweet soup, pounded rice, flowers, incense sticks, candles, silver candles, and gold candles. The patient must

265 1245 Ashadha 25 = Sunday, 29 July 1883. This day was, however, a *kap set* day.

clean his/her body, put on a new cloth, and accept the Five Precepts. After that, the master of ceremony recites the incantation of life extension.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຳຣັບເສັກຊາຕາ*
Samrap Sek Sata
For making the fate

EAP1398_VMS_1_1160

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 27 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is severely damaged.

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ແລະມີຫລາຍເລື່ອງຫ້ອຍໄວ້ນຳກັນ ຄືອິຕິປິໂສ, ຊັ້ນຟ້າ, ຈະຕຸວິສະຕິ ๘๔, ພະເຈົ້າ ๘๘ ພະອົງ ແລະສາວັກກາ ๘๐ ຊຶ່ງບົດສູດເຫລົ່ານີ້ພະສົງ-ສາມະເນນ ແລະ ຊາວພຸດໃຊ້ໃນພິທີສູດມົນໄຫວ້ພະ.

Pali prayers: *Itipiso*, *Sanfa*, *Chatuvisati 24*, *28 Buddhas*, and *80 Buddha's disciples*. These prayers are used by monks, novices, and lay Buddhists at any chanting occasion.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະເຈົ້າ ๘๘ ພະອົງ*
Phachao 28 Pha-ong
28 Buddhas

EAP1398_VMS_1_1161

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 29.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Good.

Description: ບົດສູດມົນ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ແລະມີຫລາຍເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ວັນທາ ທະສະກັງ, ຈະຕຸວິກແລະກຳມັດຖານຈຳເລີນ ຊຶ່ງບົດສູດເຫລົ່ານີ້ພະສົງ-ສາມະເນນແລະຊາວພຸດໃຊ້ ໃນພິທີສູດມົນໄຫວ້ພະ.

Pali prayers: Vandādasakaṃ, Chatuvik, and Kammaṭṭhāna. These texts are used by monks, novices, and lay Buddhists at occasions of chanting.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວັນທາທະສະກັງ*
Vanthathasakang
Vandādasakaṃ

EAP1398_VMS_1_1162

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 30 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດຄາຖາພາສາບາລີ ແລະສ່ວນປາຍກ່າວເຖິງຄຸນຂອງການສູດບົດຄາຖາລຳ ຮິດ ອັນເປັນການສູດປັດເປົ່າພະຍາທິໂລກຄາແລະສັບພະເຄາະທັ້ງຫລາຍທັ້ງປວງ ແລະເພື່ອເປັນ ມຸງຄຸນອັນປະເສີດເກີດຄວາມຢູ່ດີມີສຸກ.

The first part of the text is Pali incantations. The last part deals with benefits of reciting this *Lam Hit* spelling which is protective against diseases and misfortune and auspicious to practitioners.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ລຳຣິດ*
Lamrit

EAP1398_VMS_1_1163

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 33 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are dirty.
Description: ເນື້ອໃນກ່າວເຖິງ ກຳມະຖານ ໕ ຮຽກວ່າ ຕະຈະປັນຈະກຳມະຖານ ໄດ້ແກ່ ເກສາ, ໂລມາ, ນະຂາ, ທັນຕາ, ຕະໂຈ ທີ່ພະອຸປັດຊາສອນໃຫ້ແກ່ສາມະເນນໃນພິທີບັນພະຊາ ເພື່ອໃຫ້ສາມະເນນນຳໄປປະຕິບັດແລະພິຈາລະນາສ່ວນຕ່າງໆ ຂອງຮ່າງກາຍໃຫ້ເຫັນຕາມຄວາມເປັນຈິງວ່າ ເປັນສິ່ງປະຕິກູນ ບໍ່ງາມ.

The text is on the skin pentad of meditation subjects, comprising five constituents: *kesa* (hair), *loma* (body-hair), *nakha* (nails), *danta* (tooth), and *taco* (skin). Preceptors teach this practice to newly ordained novices in ordination ceremonies. Novices can then practice and consider parts of their bodies to see that they are disgusting and not beautiful.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ອາກາບ ᩋᩣᨠᩣᨻ ᩋᩮᩣ*]
[*Akan 32*]
[32 Parts of the Body]

EAP1398_VMS_1_1164

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 28 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ແລະມີຫລາຍເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ຕິໂລກກະຈັກຂຸ, ອິຕິປິໂສ, ພະສັງຄີນີ, ພະວິພັງ, ພະທາຕຸກະຖາ, ພະປຸກຄະລະບັນຍັດຕິ, ພະກະຖາວັດຖຸ, ພະຍະມະກະ ແລະພະມະຫາປັດຖານ ຊຶ່ງບົດສູດເຫລົ່ານີ້ ພະສົງ-ສາມະເນນແລະຊາວພຸດໃຊ້ໃນພິທີ ສູດມົນໄຫວ້ພະ.

Pali Prayers: *Tilokacakkhu*, *Itipiso*, *Saṅgiṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka*, and *Mahāpaṭṭhāna*. These texts are used by monks, novices, and lay Buddhists at occasions of chanting.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຕິໂລກະຈັກຂຸ*
Tilokachakkhu

EAP1398_VMS_1_1165

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 28.3 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The last folio has a hole.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສົງ ເຊິ່ງປະກອບດ້ວຍສິນ ๘๘ ຂໍ້ສຳລັບພະພິກຂຸສົງ. ການສູດພະປາຕິໂມກ ໂດຍພະສົງອົງຊົງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສົງ ຈຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

This text is on *Pāṭimokkha* written in Pali for learning by heart. *Pāṭimokkha* is the basic code of monastic displines, comprising 227 rules for monks. The *Pāṭimokkha* recitation is performed by monks in an assembly of the Sangha and regularly held in a monastic hall on every full-moon day and new-moon day which is called *uposatha* day.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມົນຄາຖາ*
Mon Khatha
Buddhist Verse

EAP1398_VMS_1_1166

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 26.5 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 59. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Many folios are damaged and fragile.
Description: ເນື້ອໃນກ່າວເຖິງ ຊານ ๕ ຕາມໃນແຫ່ງພະອະພິທຳ ປະກອບດ້ວຍ ປະຖົມມະຊານ, ທຸຕິຍະຊານ, ຕະຕິຍະຊານ, ຈະຕຸຖະຊານ ແລະປັນຈະມະຊານ.

ປະຖົມມະຊານ ມີອົງຊານ ๕ ດວງຄື ວິຕົກ ວິຈານ ປິຕິ ສຸກ ແລະເອກັກຄະຕາ.

ທຸຕິຍະຊານ ມີອົງຊານ ๔ ຄື ວິຈານ ປິຕິ ສຸກ ແລະເອກັກຄະຕາ

ຕະຕິຍະຊານ ມີອົງຊານ ๓ ຄື ປິຕິ ສຸກ ແລະເອກັກຄະຕາ

ຈະຕຸຖະຊານ ມີອົງຊານ ๒ ຄື ສຸກ ແລະເອກັກຄະຕາ

ປັນຈະມະຊານ ມີອົງຊານ ๒ ຄື ອຸເປກຂາແລະເອກັກຄະຕາ

The text is on the five *jhāna* (absorption) according to the Ab*hidhamma Piṭaka*: *Paṭhamajhāna* (First absorption), *Dutiyajhāna* (Second absorption), *Tatiyajhāna* (Third absorption), *Catutathajhāna* (Fourth absorption), and *Pañcamajhāna* (Fifth absorption).
Paṭhamajhāna (First absorption) includes five factors: *vitaka* (initial application), *vicāra* (sustained application), *pīti* (joy), *sukha* (happiness), and *ekaggatā* (one-pointedness).
Dutiyajhāna (Second absorption) includes four factors: *vicāra* (sustained application), *pīti* (joy), *sukha* (happiness), and *ekaggatā* (one-pointedness).

Tatiyajhāna (Third absorption) includes three factors: *pīti* (joy), *sukha* (happiness), and *ekaggatā* (one-pointedness).
Catutathajhāna (Fourth absorption) includes two factors: *sukha* (happiness) and *ekaggatā* (one-pointedness).
Pañcamajhāna (Fifth absorption) includes two factors: *upekkhā* (equanimity) and *ekaggatā* (one-pointedness).

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ສັບນາມ*]
[*Sap Nam*]
[Vocabularies of Noun]

EAP1398_VMS_1_1167

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 29.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ອັກຂະລະວິທີ ຄື ວິທີການສະກົດຄຳແລະການໃຊ້ລະບົບການຂຽນຂອງພາສາລາວ ໃຫ້ຖືກຕ້ອງຕາມຫລັກໄວຍະກອນ ຊຶ່ງພາສາລາວສາມາດຂຽນໄດ້ຫລາຍແບບ ດັ່ງນັ້ນ ອັກຂະລະວິທີ ຈຶ່ງເປັນສິ່ງທີ່ນິຍາມ ຫຼືອະທິບາຍເຖິງກຸ່ມຂອງສັນຍະລັກທີ່ໃຊ້ ຄືຕົວອັກສອນ ຫຼືເຄື່ອງໝາຍເສີມໃຫ້ ຖືກຕ້ອງຕາມກົດເກນຂອງພາສາລາວ.

The text is on Lao orthography, or grammartically correct ways and systems of word spellings. As Lao language can be differently written, the orthography defines or describes alphabets and other symbols, in accordance with the rules of Lao language.

Colophon: ລານທີ ๘๗ ໜ້າ ๘: สังฆาดได้ ๘๔๑๗ ติอ ปี ໝายมิ เจ๊าໜ่อมหลัก เป๋นผู้ลิดจะบา แล้วยาม แถ่ไก้ค่ำ เดือนจูง ขึ้น ๘ ค่ำ แล้วมื้นั้น พ่ำดี บ่พ่ำดี ลุดำดี เหลือำดี ย่ำติขะน้อยแด่ท้อน ขะน้อยฮูงขูงใໝ่ มีกะด้าๆ ทีมันำเมิดกะบอนแล้อ.

Folio 26 on the verso side: In Sangkat (BE) 2417. [...] year, Chao Mòm (monk) Lak finished the writing of this manuscript at the time of the evening drum (15:00–16:30 o'clock), on the second waxing-moon day of the

first lunar month.[266] If there are any mistakes, misspelling, and overwriting left, please do not complain me. I am a new scribe. My hands are rough.

Date: BE 2417 (10 Jan 1874)
Script(s): Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm (monk) Lak
Sponsor(s): Unknown
Titles: *ອັກຂະລະ*

Akhala
Alphabet

EAP1398_VMS_1_1168

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ການຄຳນວນເລກທາງໂຫລາສາດ ໂດຍການຕັ້ງໂຈດຂຶ້ນແລະຄຳນວນ ເມື່ອໄດ້ຜົນລັບແລ້ວ ກໍນຳຜົນລັບນັ້ນໄປພະຍາກອນ ຫຼືທຳນາຍໃນປີນັ້ນໆ ວ່າຈະເປັນປີທີ່ອຸດົມສົມບູນ ຝົນຕົກຕາມລະດູການ ຫຼືເປັນປີທີ່ບໍ່ດີ ມີໄພແຫ້ງແລ້ງ ຊຶ່ງໂຈດທີ່ຕັ້ງຂຶ້ນມານັ້ນມີ ๕ ປະການ ຄື:

๑. ທານາທິຄຸນ,

๘. ຕຸລາທິຄຸນ,

๓. ຄະຍາທິຄຸນ,

๔. ພະຍາມາທິຄຸນ,

๕. ວັດສາທິຄຸນ.

The text deals with astrological calculations done by setting up a proposition and calculating it, of which its result can be predictive to fertility, rain, and drought in that year. There are five types of propositions:
1. Thanathikun,
2. Tulathikhun,
3. Khanyathikhun,
4. Phanyamathikhun,
5. Vatsathikhan.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao

[266] 1336 Margasirsha 2 = Saturday, 16 November 1974.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເລກໂຈດ*
Lek Chot
Number Challenge

EAP1398_VMS_1_1169

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 24.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຕຳນານຂອງລືສີທັງ ๔ ຕົນ ໄດ້ແກ່ ພະລືສີນາລອດ, ພະລືສີນາໄລ, ພະລືສີຕາໄຟ ແລະພະລືສີຕາງົວ. ພະລືສີທັງ ๔ ຕົນນັ້ນ ໄດ້ບຳເພັນຕະບະຢູ່ໃນຖ້ຳແຫ່ງໜຶ່ງ ໃນເຂົາປະນົມສັດ. ທີ່ປາກຖ້ຳແຫ່ງນັ້ນ ຍັງມີໄມ້ຕະຄຽນໃຫຍ່ຕົ້ນໜຶ່ງ ພະລືສີທັງ ๔ ໄດ້ເອົາຢາອາຍຸຍືນມາໄວ້ທີ່ກ້ອງຕົ້ນກະຄຽນນັ້ນ. ເມື່ອຜູ້ໃດມີບຸນອາດສະໜາມາເອົາຢານັ້ນໄປກິນຈະມີອາຍຸຍືນໄດ້ ๕๐๐ ປີ.

The text deals with the legend of four hermits: Na Lòt, Na Lai, Ta Fai, and Ta Ngua. The four hermits practiced themselves in a cave on the hill called Panomsat. At the entrance of the cave there was a large Takhian tree. The four hermits left a long-lived medicine under the tree. Those who have sufficiently accumulated merit can find the medicine that helps them prolong their ages.

Colophon: (๑) ลานທີ ๑๑ ໜ້າ ๑: ສັงกาด ๑๘๗๒ ຕົວ ປີຮ້ອงใค้ ເดือน ๗ แรม ๗ ค่ำ ฮัน ๗ มื้ภัดเป้ำ ลิดจะนาแล้วยามกองแลง ฬายมิ ข้าพะเจ้า ทิดพั้น ได้ขูนตำนานผูกนี้ไว้สืบต่ไปพายหน้า เพื่อไว้ให้สำลับภับภุนละบุด อาจานเจ้าตินเถิงถองนั้น ถ้าต้องปะสิงยากได้หาๆโพถะสับ(ຊັบ)ก็ดี หลิยากได้ของฮันฮิ(เสด)นั้นก็ดี ก็ขໍเชินโปดอ่านเบิ่งในพังสีผูกนี้ เทิ้นเห็นจะติดใจเป้นแม่.

(๘) ลานที ๑๘ ໜ้า ๑: พังสีจานพั้นขูนเมิ ใผเอาไปให้เอามาสี่ง.

(1) Folio 11 on the recto side: In Sangkat (CS) 1288, a *huang khai* year (*hwai nyi*), on the third waning-moon day of the eighth lunar month, the third day of the week (Tuesday), a *kat pao* day,[267] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). I, Thit (ex-monk) Man, inscribed this manuscript to support the Teachings of the Buddha and new generations. So, students and teachers can learn from it well. Those who

267 1288 Toutyashada 18 = Tuesday, 27 July 1926. This day was, however, a *moeng sai* day. The nearest *kat pao* day wss 1288 Pratomashada 20 = Tuesday, 29 June 1926.

desire property and miraculous things are suggested reading the manuscript that must be satisfying.
(2) Folio 12 on the recto side: This manuscript belongs to Chan (ex-monk) Man. Please return it after using.

Date: CS 1288, a *hwai nyi* year (27 July 1926)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Man
Sponsor(s): Unknown
Titles: *ຕຳນານພະຣິສີ ๔ ພະອົງ*
Tamnan Pharüsi Si Pha Ong
Chronicle of the Four Hermits

EAP1398_VMS_1_1170

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 29.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio has dirt on the surface. The last folio is damaged at the left end.

Description: ເນື້ອໃນກ່າວເຖິງການບູຊາເທວະດາທັງຫຼາຍ ເພື່ອຂໍພອນທິບຈາກເທວະດາ ຂໍໃຫ້ຢູ່ດີມີສຸກ ມີອາຍຸ ໝັ້ນຂວັນຍືນ ລ້ຳລວຍເງິນທອງ ຂໍໃຫ້ມີຍົດສັກແລະມີບໍລິວານ ແລະຂໍໃຫ້ໄດ້ສະເຫວີຍສີສິມບັດໃຫ້ ຍິ່ງກວ່າເກົ່າໄດ້ໝື່ນເທົ່າແລະແສນທີ. ນອກຈາກນີ້ຍັງມີຫລາຍເລື່ອງຢູ່ນຳກັນຄື ສູດເຂົ້າ ๕ ວັດ, ສູດ ເຂົ້າສະເດາະເຄາະ, ສູດຂວັນ, ສູດເຂົ້າ ๔๕, ສູດຂວັນແອບ ແລະສືບຊາຕາ.

The text deals with worship of deities to get blessed for happiness, longevity, wealth, prestige, servants, and even more properties ten thousand and hundred thousand times. Moreover, several texts are included in this manuscript: *Sut Khao Ha Vat*, *Sut Khao Sadò Khrò*, *Sut Khwan*, *Sut Khao 45*, *Sut Khwan Aep*, and *Supsata*.

Colophon: ลานที ๘๗ ໜ้า ๘: พะอันดิ ๗ๆโถมเสลา ฃูงนให้สาทุสิมเด๊ดพะสังคะธาด อัดใหม่แล.

Folio 26 on the verso side: Pha (Monk) Vandi from Vat Khomsela was the scribe. He made this manuscript for Sathu Somdet Pha Sangkharat (Supreme Patriarch) from Vat Mai.

Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha (Monk) Vandi from Vat Khomsela
Sponsor(s): Sathu Somdet Pha Sangkharat (Suprem Patriarch) from Vat Mai.

Titles: *ບູຊາຮັບໂຊກ*
Busa Hap Sok
Sacrifice for Getting Good Luck

EAP1398_VMS_1_1171

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.6 cm, depth 2.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 53. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສົງເຄາະເມືອງ ໝາຍເຖິງ ການເຮັດພິທີສົງເຄາະໃຫ້ບ້ານເມືອງ ໃນເມື່ອເກີດເຫດການທີ່ບໍ່ເປັນມຸງຄຸນ ປາກົດຂຶ້ນ ເພື່ອແກ້ເຄາະນັ້ນ ຈາກຮ້າຍໃຫ້ກາຍເປັນດີ ໃຫ້ບ້ານເມືອງຢູ່ເຢັນເປັນສຸກ. ພິທີເສຍເຄາະ ມີກະໂຫງໃສ່ເຂົ້າຕອກ, ດອກໄມ້, ທູບ, ທຽນ, ໝາກພູ, ອ້ອຍແລະກ້ວຍດິບ. ນິມົນພະສົງມາທຳພິທີ ເສຍເຄາະດ້ວຍການສູດພະປະຣິດຕະມຸງຄຸນ ບົດສູດໄຊນ້ອຍ ແລະໄຊຫລວງ. ຈາກນັ້ນ, ຊາວບ້ານ ຈຶ່ງນຳກະໂຫງດັ່ງກ່າວໄປລອຍນ້ຳ ເຊື່ອກັນວ່າ ເປັນການເອົາສິ່ງທີ່ບໍ່ດີອອກຈາກຄອບຄົວແລະບ້ານ ເມືອງ ໃຫ້ຢູ່ເຢັນເປັນສຸກ, ເປັນການປັດເປົ່າສິ່ງຊົ່ວຮ້າຍອອກໄປ.

Songkhò Müang is an exorcism ceremony for a city. The ceremony is held when an inauspicious incident occurs in order to solve the problems and bring good luck back for the city. The ritual requires a banana-leaf vessel that contains popped rice, flowers, incense sticks, candles, betel nuts, sugar canes, and raw bananas. A chapter of monks are invited to chant *Paritta*, *Xai Nòi* (Culla Jaya), and *Xai Luang* (Great Jaya). The villagers then take the banana-leaf vessel to float away in the river, which is believed to remove bad things from the family and the village and to ward off evils.

Colophon: ລານທີ ๕๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๙๓ ຕົວ ປີຮ້ວງມົດ ເດືອນ ๔ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ภ ธีดจะบาแล้อ ยามกองแลง ได้สำเนาหนังสือ *เสยเคาะเมืองๆ สงเคาะเมืองๆ* และ*อุบาด ตู ปะการม* ผูกนี้ ไว้กับ พะธาตุจะอังวาลวงพะบาง ตึงกับวันที่ ๘๓ มาก์ ๑๙๓๘.

Folio 51 on the recto side: In Chunlasangkat (CS) 1293, a *huang mot* year, on the fifth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday),[268] the writing of the manuscript containing *Sai Khò Müang*, *Sòng Khò Müang*, and *Ubat Paet Pakan* was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The manuscript was then dedicated to the royal palace of Luang Prabang on March 26th, AD 1932.

Date: CS 1293, a *huang mot* year (21 Feb 1931)
Script(s): Tham Lao
Language(s): Lao, Pali

268 1293 Phalguna 5 = Friday, 11 March 1932.

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ແກ້ເຄາະເມືອງ*
Kae Khò Müang
Ceremony of exorcism for a city

EAP1398_VMS_1_1172

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.8 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 62. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສົງເຄາະເມືອງ ໝາຍເຖິງ ການເຮັດພິທີສົງເຄາະໃຫ້ບ້ານເມືອງ ໃນເມື່ອເກີດເຫດການທີ່ບໍ່ເປັນມຸງຄຸນ ປາກົດຂຶ້ນ ເພື່ອແກ້ເຄາະນັ້ນຈາກຮ້າຍໃຫ້ກາຍເປັນດີ ໃຫ້ບ້ານເມືອງຢູ່ເຢັນເປັນສຸກ. ພິທີເສຍເຄາະ ມີກະໂຫງໃສ່ເຂົ້າຕອກ, ດອກໄມ້, ທູບ, ທຽນ, ໝາກພູ, ອ້ອຍແລະກ້ວຍດິບ. ນິມົນພະສົງມາທຳພິທີ ເສຍເຄາະດ້ວຍການສູດພະປະຣິດຕະມຸງຄຸນ ບົດສູດໄຊນ້ອຍ ແລະໄຊຫລວງ. ຈາກນັ້ນ, ຊາວບ້ານ ຈຶ່ງນຳກະໂຫງດັ່ງກ່າວໄປລອຍນ້ຳ ເຊື່ອກັນວ່າ ເປັນການເອົາສິ່ງທີ່ບໍ່ດີອອກຈາກຄອບຄົວແລະບ້ານ ເມືອງ ໃຫ້ຢູ່ເຢັນເປັນສຸກ, ເປັນການປັດເປົ່າສິ່ງຊົ່ວຮ້າຍອອກໄປ.

Songkhò Müang is an exorcism ceremony for a city. The ceremony is held when an inauspicious incident occurs in order to solve the problems and bring good luck back for the city. The ritual requires a banana-leaf vessel that contains popped rice, flowers, incense sticks, candles, betel nuts, sugar canes, and raw bananas. A chapter of monks are invited to chant *Paritta*, *Xai Nòi* (Culla Jaya), and *Xai Luang* (Great Jaya). The villagers then take the banana-leaf vessel to float away in the river, which is believed to remove bad things from the family and the village and to ward off evils.

Colophon: ລານທີ ๗๐ ໜ້າ ๑-๘: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๓๕ ຕົວ ປີກ່າເປົ້າ ເດືອນ ๔ ຂຶ້ນ ๑๘ ຄ่ຳ ວັນ ๑ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີອົງສົມເດັດພະບໍຣົມພົມຈັກກະພັດຕິສີສຸຣິຍະວົງ ອົງສະຖິດອິດ ສະລະພິນິໄສ ໃນສີສັດຕະນະຄະນາທຸດ ອຸດຕະມະບຸຣີຣົມ ພົມມະສະຖານ ນັກຄະຣະຣາຊະທານີ ສີ ລ້ານຊ້າງຮົ່ມຂາວ ພະນາມສີສະຫ່ວາງວົງ ອົງເປັນເຈົ້ານະຄອນຫລວງພະບາງ ທ້າງພະຣາຊະມານດາ ພະຣາຊະກັນຍາ ພະຣາຊະບຸດຕາ ພະຣາຊະວົງສາ ມີພະຫົຣະໄທເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ເປັນອັນຍິ່ງ ພະອົງຈຶ່ງຊົງສ້າງໜັງສື *ສົງເຄາະເມືອງ ແກ້ອຸບາດ ๗ ປະການ* ແລະ*ບູຊາອຸບາດ* ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງມະໂນຣິດຄວາມປາດຖະໜາທຸກ ເຍື່ອງທຸກປະການ ກຳຂ້າເທີ້ນ ສາທຸ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 60 on the recto and verso sides: In Chunlasangkat (CS) 1275, a *ka pao* year, on the twelfth waxing-moon day of the fourth lunar month, the first

day of the week (Sunday),[269] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phachao Bòrommachakkaphatti Sisuriyavong (His Majesty the King) who freely lives in the Kingdom of Lan Xang named King Sasavangvong, the king of Luang Prabang kingdom, his mother, his queen, his princes, and his relatives had the most ardent religious faith and sponsored these manuscripts [entitled] *Sòng Khò Müang*, *Kae Ubat Paet Pakan* and *Busa Ubat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Sādhu nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1275, a *ka pao* year (18 March 1913)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King of Lan Xang (in Luang Prabang), his mother, his queen, his princes, and his relatives.
Titles: *ເສຍເຄາະເມືອງ*
Sia Khò Müang
Ceremony of exorcism for a city

EAP1398_VMS_1_1173

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 51.9 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: Two. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມີສອງເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ສັບພາຫຸງແລະອານິສົງຜີຕາຍ. ສັບພາຫຸງ ແມ່ນບົດສູດໄຊຍະມຸງຄຸນ ອັດຖະຄາຖາ (ໄຊຊະນະອັນເປັນມຸງຄຸນ ຕ ປະການ ຂອງພະພຸດທະເຈົ້າ) ເພື່ອໃຊ້ໃນການເທສະໜາ. ອານິສົງຜີຕາຍ ຄືອານິສົງທີ່ໄດ້ຮັບຈາກການເຜົາສົບຫຼືສິ່ງສະການ. ມີເດັກລ້ຽງງົວ ໑໐ ຄົນ ໄດ້ພາກັນ ເຜົາສົບນົກໂຕໜຶ່ງ ດ້ວຍບຸນແຫ່ງການເຜົາສົບນົກໂຕນັ້ນ ເມື່ອເດັກລ້ຽງງົວເຫຼົ່ານັ້ນຕາຍໄປ ກໍໄດ້ໄປ ເກີດໃນສະຫວັນ. ພະພຸດທະເຈົ້າໄດ້ຕັດວ່າ ການເຜົາສົບຜູ້ອື່ນຈະໄດ້ຮັບອານິສົງ ๔ ກັບ.

The manuscript includes two texts: *Sap Phahung* and *Anisong Phi Tai*.
Sap Phahung is derived from the *Jayamaṅgala Aṭṭhagathā* or *Buddhajayamaṅgalagathā* (Eight Verses of the Buddha's Auspicious Victories). The text is in Lao and used for peaching.
Anisong Phi Tai (Rewards derived from cremating a corpse) deals with a story of ten cow-keeping boys who cremated the corpse of a bird together.

[269] 1275 Phalguna 12 = Sunday, 8 March 1914.

By the merit of the cremation, they all were born in heaven. The Buddha said that the merit derived from cremation would support the doers for five *kappa* (eons).

Colophon: (๑) ลานที่ ๓๔ หน้า ๔: *สองซิบ* นี้ได้ปั่นแปงบางบ่อน เพาะบ่ถืกต้องตามอิพัดนิทานของสองซิบ บัดนี้ ผู้เทดกำลิงใจดี จานสุก สังคะโลก ผู้ฃวนจ้างๆ เดือน ๗ ลิง ๔ ค่ำ วันสุก เวลา ๑๑โมง ๑๗๒๔.

(๔) ลานที่ ๓๕ หน้า ๑: พุดทะสังกาดล่วงแล้อ ๔๕๐๕ ปีธอายยี่ เดือน [๗] ลิง ๔ ค่ำ วันสุก เวลา ๑๐ โมงเช้า ธิดจะนาแล้อ หมายมิ สาทุพี่พัดทะมาน (อุ่น) พัดทะมุนิ วัดใหม่ ทลวง พะบาง พ้อมด้อยธ้อยโท ทิดทุมแพง นางคำสุย และลูกเต้าฆู่ถิน มิใจใสสัดทาได้พ้อมกันส้าง *อามิสิงถินตาย* ผูกนี้ ไว้กับสาสะขาพะโถดิมเจ้า ตาบต่ำเท้า ๕ พันวัดสา. ขอเดฃะบุนอันนี้ จิ่งฃ่วยถินยินดานให้ข้าพะเจ้าทังหลาย ได้บันลุอะมันตะทำมะดวงปะเสิดในปัดจุบันฃาดนี้ ถับฃันทัง ๕ แล้อ ขอให้ได้เข้าสู่มิธะพาน กำข้าเทิ้น. อีทัง เม ทำมะทานัง อะสะอักฃะยาอะทัง นิบพานัง โหตุ. สองซิบ ผูกนี้ ได้ปั่นแปงบางบ่อน เพาะบ่ถืกต้องตามอิพัดนิทาน. สะนั้น, จิ่งได้ปั่นแปงให้ผู้เทดและผู้ฟังกำเข้าใจง่าย จานสุก สังคะโลก ผู้ฃวนจ้างๆ.

(1) Folio 34 on the verso side: This *Sòng Sop* was slightly adjusted because it was not correct in accordance with the rhyme of the novel. Now it is easier for the readers. Chan (ex-monk) Suk from Ban Sangkhalok was the scribe. The second waning-moon day of the ninth lunar month, a Friday, at 11:00, AD 1962.

(2) Folio 35 on the recto side: In Buddhist Era (BE) 2505, a *hwai nyi* year, on the second waning-moon day of the [ninth] lunar month, a Friday,[270] the writing was accomplished at 10:00. Sathu Phò Phatthaman (Un) Phatthamuni from Vat Mai, Luang Prabang, Hòi Tho (captain) Thit Humphaeng, Nang Khamphui, and their children jointly sponsored this manuscript [entitled] *Anisong Khon Tai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support and destine all of us to attain the supermundane state in this life, extinguish defilements, and enter the crystal city or Nibbāna. *Idaṃ me dhammadānaṃ āsavakkhayāvahaṃ nibbānaṃ hotu* (May this Dhamma gift be a condition for us to obtain the extinction of defilements and reach Nibbāna). This *Sòng Sop* was slightly adjusted because it was not correct in accordance with the rhyme of the novel. So, it was altered to make the preachers and the readers understand the text easily. Chan (ex-monk) Suk from Ban Sangkhalok was the scribe. Chan (ex-monk) Suk from Ban Sangkhalok village was the scribe.

Date: CS 1962 (14 Aug 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk from Sangkhalok village

270 1324 Sravana 17 = Friday, 17 August 1962.

Sponsor(s): Sathuphò Phatthaman (Un) Phatthamuni from Vat Mai, Luang Prabang, Hòi Tho (captain) Thit Humphaeng, Nang Khamphui, and their children.

Titles: *ສັບພາຫຸງ*

Sap Phahung

Vocabularies of Bāhuṃ

EAP1398_VMS_1_1174

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືອານິສົງ ມີ ໕ ເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ສອງພະເຈຕິຍະຊາຍ, ສອງທຸງ ສອງທິບ, ອຸນຫັດສະວິໄຊ, ແລະປັນຍາປາຣະມີ. ສອງພະເຈຕິຍະຊາຍ ເວົ້າເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຮັດເຈດີຊາຍບູຊາພະຣັດຕະນະໄຕ. ສອງທຸງ ເວົ້າເຖິງ ອານິສົງທີ່ໄດ້ຈາກການເຮັດທຸງເພື່ອບູຊາພະຣັດຕະນະໄຕ. ສອງທິບ ເວົ້າເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການບໍລິຈາກທິບຫຼືຕູ້ໃສ່ຄຳພີ. ອຸນຫັດສະວິໄຊ ເວົ້າເຖິງ ອານຸພາບຂອງຄາຖາອຸນຫັດສະວິຊາ ແລະອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງໜັງສືອຸນຫັດສະວິໄຊ, ການທ່ອງຈຳ່ມສາທິຍາຍ ແລະການບູຊາຄາຖາອຸນຫັດສະວິຊາ. ປັນຍາປາຣະມີ ເວົ້າເຖິງ ອານຸພາບ ປາຣະມີ ໓໐ ທັດ ແລະອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງໜັງສືປັນຍາປາຣະມີ, ການທ່ອງຈຳ່ມສາທິຍາຍ ແລະການບູຊາໜັງສືປັນຍາປາຣະມີ.

This *anisong* manuscript includes five texts: *Sòng Phachetinya Sai, Sòng Thung*, *Sòng Hip*, *Unhatsavisai*, and *Panya Parami*. *Sòng Phachetinya Sai* deals with rewards derived from building sand stupas to worship the Triple Gems. *Sòng Thung* deals with rewards derived from making religious flags (banners) to worship the Triple Gems. *Sòng Hip* deals with rewards derived from donating book chests or book cabinets. *Unhatsavisai* deals with the power of the *Unhatsavisai* spell and rewards derived from copying, chanting, and venerating the *Unhatsavisai* text. *Panya Parami* deals with the power of the Thirty Perfections and rewards derived from copying, chanting, and venerating the *Panya Parami* text.

Colophon: (๑) ลานທີ ๓๘ ໜ້າ ๘: ธิดจะมาแล้วเดือน ๗ ขึ้น ๑๑ ค่ำ อังจัน บ่าย ๕ โมงคืน จามสุภ ผู้ขุมจ้างๆ.

(๘) ลานທີ ๓๗ ໜ້າ ๑: *ปันยาปาธะมี* ลืมเดัดพะสังคะธาด พุดทะชิโนธิด ทำมะยามะ อัดใ ໝ่ ส้างไว้ในพะพุดทะสาสะໜา เมื่ออันพุด ขึ้น ๔ ค่ำ เดือน ๑๐ ปีธ้องเป้า ล่องแล้อ ๘๕๐๔ พุดทะสังกาด เพื่อสืบพะสาสะໜาต่ำไปพายหน้า นิบพานัง ปาธะมัง สุภะขัง.

(ᦅ) ᦜᦱᦙᦲᦒᦲ ᦅᦆ ᦲᦓᦱ ᧑: *สอๅพะเจติยะซาย* สิมเด๊ดพะสังคะธาด พุดทะซิโนธิด ทำมะยาบะอัดใหฆ่ ส้างไอ้ในพะพุดทะสาสะหฯา เมื่อฉันพุด ฃึ้น ๔ ถ่ำ เดือน ๑๐ ปีธ้องเป้า ล่อๅแล้อ ๘๕๐๔ พุดทะสังฆาด เพื่อสืบพะสาสะหฯาต่ำไปพายหน้า. นิบพานัง ปาธะมัง สุภาฃัง จานสุภ ผู้ ฃุม.

(1) Folio 36 on the verso side: The writing was accomplished on the eleventh waxing-moon day of the ninth lunar month,[271] A Monday, at 17:00. Chan (ex-monk) Suk was the scribe.

(2) Folio 37 on the recto side: *Pannya Parami*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[272] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(3) Folio 38 on the recto side: *Sòng Phachetiyasai*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[273] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Chan (ex-monk) Suk was the scribe.

Date: BE 2504, a *huang pao* year (15 July 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai.
Titles: *สอๅพะเจติยะซาย*
Sòng Phachetiya Sai
Rewards derived from the Construction of Sand Stupas

EAP1398_VMS_1_1175

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

271 1323 Sravana 11 = Tuesday, 22 August 1961.
272 1323 Bhadrapada 4 = Wednesday, 13 September 1961.
273 1323 Bhadrapada 4 = Wednesday, 13 September 1961.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຜ້າກະຖິນ. ເນື້ອເລື່ອງກ່າວເຖິງຄົນໃຊ້ຂອງສິຣິທຳ ມະຫາເສດຖີແຫ່ງເມືອງພາຣານະສີ ຊື່ວ່າ ຕິນນະປາລະ ທີ່ເຫັນທ່ານເສດຖີແລະຄົນອື່ນເອົາ ຜ້າກະຖິນໄປຖວາຍແກ່ພະພິກຂຸ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງເອົາຜ້ານຸ່ງຜືນດຽວທີ່ຕົນມີໄປຊັກ ແລະ ຍ້ອມດ້ວຍນ້ຳຝາດ ແລ້ວຮີບນຳຜ້ານັ້ນໄປມອບໃຫ້ທ່ານເສດຖີ ສ່ວນທ່ານເສດຖີກໍອານຸໂມທະນາ ດ້ວຍ ແລະນຳຜ້າຜືນນັ້ນເປັນສ່ວນໜຶ່ງຂອງບໍລິວານກະຖິນແລະນຳໄປຖວາຍແກ່ພະສົງ. ສ່ວນຕົນ ເອງກໍເອົາໃບໄມ້ມານຸ່ງປ້ອງກັນຄວາມອາຍເທົ່ານັ້ນ. ນອກຈາກນີ້ ຍັງມີເລື່ອງອື່ນທີ່ຢູ່ນຳກັນ ປະກອບ ດ້ວຍ ສອງຜ້າອາບນ້ຳຝົນ, ສອງບັງສຸກຸນຫຼືຜ້າປ່າ, ສອງຖວາຍຈີວອນ ແລະສອງບວດ.

The text is on rewards derived from donation of monk robes in the *Kathin* festival. The story is about a servant named Tinnapala of Siritham, the wealthy man from Paranasi. Tinnapala saw his master and others donate monk robes for the *Kathin* occasion and got faithful. He washed his only cloth, dyed it with tannin, and dedicated it by joining the wealthy man's donation. The wealthy man accepted his offer and rejoiced with him. He combined the cloth with other dedicational items in his donation. Tinnapala wore leaves to avoid embarrassment. The manuscript also includes other texts: *Sòng Pha Ap Nam Fon*, *Sòng Bangsukun Lü Pha Pa*, *Sòng Thawai Chivòn*, and *Sòng Buat*.

Colophon: (๑) ลานທີ ๘๕ ໜ້າ ๑: *ສອງບວດ* ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດ ທຳມະຍານະ ວັດໃໝ່ ສ້າງໄວ້ໃນພະພຸດທະສາສະໜາ ເມື່ອວັນພຸດ ຂຶ້ນ ๔ ຄ่ຳ ເດືອນ ๑๐ ປີຮ້ວງເປົ້າ ລ່ວງແລ້ວ ๘๕๐๔ ພຸດ ທະສັງກາດ ເພື່ອສືບພະສາສະໜາ ຕໍ່ໄປພາຍໜ້າ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(๘) ลานທີ ๘๗ ໜ້າ ๑: *ສອງກະຖິນນະທານ* ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດ ທຳມະຍານະ ວັດໃໝ່ ສ້າງໄວ້ໃນພະສາສະໜາ ເມື່ອວັນພຸດ ຂຶ້ນ ๔ ຄ่ຳ ເດືອນ ๑๐ ປີຮ້ວງເປົ້າ ລ່ວງແລ້ວ ๘๕๐๔ ເພື່ອສືບອາຍຸພະສາສະໜາ ຕໍ່ໄປພາຍໜ້າ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ຈານສຸກ ຜູ້ຂຽນ.

(1) Folio 25 on the recto side: *Sòng Buat*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[274] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(2) Folio 26 on the recto side: *Sòng Kathinnathan*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[275] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Chan (ex-monk) Suk was the scribe.

Date: BE 2504, a *huang pao* year (15 July 1961)

Script(s): Tham Lao

274 1323 Bhadrapada 4 = Wednesday, 13 September 1961.

275 1323 Bhadrapada 4 = Wednesday, 13 September 1961.

Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai.
Titles: *ສອງກະຖິນນະທານ*
Sòng Kathinnathan
Rewards derived from Offering the Kathina Robes to the Sangha

EAP1398_VMS_1_1176

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືອານິສົງ ມີ ຜ ເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງພະພຸດທະຮູບ, ສອງສາລາ, ສອງຂົວ, ສອງວິດ , ສອງກໍແທນພະສີມະຫາໂພ, ແລະສອງສ້າງໜັງສືປິຕະກະ. ສອງພະພຸດທະຮູບ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງພະພຸດທະຮູບ. ສອງສາລາ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງສາລາໃຫ້ແກ່ວັດຫຼືໃຫ້ເປັນຂອງສາທາລະນະ. ສອງຂົວ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຂົວໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງຍ່າງໄປບິນທະບາດ. ສອງວິດ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກສ້າງຫ້ອງນ້ຳໃຫ້ວັດ. ສອງກໍແທ່ນພະສີມະຫາໂພ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກສ້າງແທ່ນອ້ອມຕົ້ນສີມະຫາໂພ ຫຼື ຕົ້ນໂພ. ສອງສ້າງໜັງສືປິຕະກະ ກ່າວເຖິງອານິສົງທີ່ໄດ້ຮັບຈາກສ້າງໜັງສືປິຕະກະ.

Anisong manuscript containing six texts: *Sòng Pha Phutthahup*, *Sòng Sala*, *Sòng Khua*, *Sòng Vit*, *Sòng Kò Thaen Pha Si Maha Pho*, and *Sòng Sang Nangsü Pitaka*. *Sòng Pha Phutthahup* deals with rewards derived from creating Buddha images. *Sòng Sala* deals with rewards derived from building a pavilion for a temple or for the public. *Sòng Khua* deals with rewards derived from building bridges comforting monks to walk for alms-food collecting. *Sòng Vit* deals with rewards derived from building toilets for a monastery. *Sòng Kò Thaen Pha Si Maha Pho* deals with rewards derived from building a platform around a Bodhi Tree. *Sòng Sang Nangsü Pitaka* deals with rewards derived from copying the Buddhist Canon (*Tipiṭaka*).

Colophon: (๑) ลานທີ ๘ๅ ໜ້າ ๑: *ສອງປິດຕະກະ* ສິມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດ ທຳມະຍານະ ວັດໃໝ່ ສ້າງໄວ້ໃນພະສາສະໜາ ເມື່ອວັນພຸດ ຂຶ້ນ ๔ ຄ่ຳ ເດືອນ ๑๐ ປີຮ້ວງເປົ້າ ສວດລ່ວງແລ້ວ ๔๕๐๔ ເພື່ອສືບອາຍຸພະສາສະໜາ ຕໍ່ໄປພາຍໜ້າ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(๘) ลานที่ ๔๒ ໜ້າ ๑: *ສອງພຸດທະຮູບ* ສິມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດ ທຳມະຍານະ ວັດໃໝ່ ສ້າງໄວ້ໃນພະສາສະໜາ ເມື່ອວັນພຸດ ຂຶ້ນ ๔ ຄ่ຳ ເດືອນ ๑๐ ປີຮ້ວງເປົ້າ ສວດລ່ວງແລ້ວ ๘

ພັນ ໕ ຮ້ອຍ ๔ (พ.ส. ๒๕๐๔) พุดทะสังฆาด เพื่อสืบอายุพะสาสะหฯา ต่ำไปพายหน้า นิบพานัง ปาธะมัง สุภาชัง จานสุภ ผู้ซุบ.

(1) Folio 27 on the recto side: *Sòng Pitaka*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[276] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(2) Folio 28 on the recto side: *Sòng Phutthahup*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[277] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Chan (ex-monk) Suk was the scribe.

Date: BE 2504, a *huang pao* year (15 Jul 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai.
Titles: *ສອງພຸດທະຮູບ*
Sòng Phutthahup
Rewards derived from the Donation of Buddha Images

EAP1398_VMS_1_1177

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.2 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ໜັງສືອານິສົງ ມີ ๕ ເລື່ອງຢູ່ນຳກັນ ປะກອบด้วย ສອງສັງຄะหาน, ສອງເຂົ້າปะดับดิน, ສອງເຂົ້າจี่, ສອງເຂົ້າสะฬาหา, ชับไฉน้อย. ສອງสังคะหาน ก่าวเถิงอานิสิงที่ได้รับจากการถวายทานใช้เป็นสังคะหาน โดยที่บ่เจาะจิ่งพะพิกาขุอิงใดอิงหนึ่ง. ສອງเข้าปะดับดิน หมายเถิง บุนที่ได้รับจากการถวายเข้าปะดับดิน หรือการเธ็ดบุนให้ทานแก่พะพิกาขุสิงในเดือนเก้าดับ แล้ว

276 1323 Bhadrapada 4 = Wednesday, 13 September 1961.
277 1323 Bhadrapada 4 = Wednesday, 13 September 1961.

ອຸທິດສ່ວນບຸນກຸສົນໄປໃຫ້ຍາດພີ່ນ້ອງຜູ້ທີ່ຕາຍໄປເປັນເຜດ ກໍຈະໄດ້ພົ້ນຈາກທຸກນັ້ນ. ສອງເຂົ້າຈີ່ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າຈີ່ (ເຂົ້າໜຽວຈີ່ໄຟ) ແກ່ພະພິກຂຸສົງ. ເຂົ້າສະຫຼາກ ໝາຍເຖິງ ອາຫານຫຼືຂອງທານທີ່ນຳໄປຖວາຍແກ່ພະພິກຂຸສົງ ໂດຍໃຫ້ເຈົ້າຂອງທານນັ້ນຈັບສະຫຼາກ ເມື່ອຈັບສະຫຼາກໄດ້ຊື່ພະພິກຂຸອົງໃດ ກໍນ້ອມເອົາຂອງທານໄປຖວາຍແກ່ພະສົງອົງນັ້ນ. ບົດເທສະໜາ ວ່າ ດ້ວຍອານິສົງຈາກການຟັງແລະການສາທະຍາຍຈຸນລະໄຊຍະມັງຄະລະຄາຖາ ຫຼືໄຊນ້ອຍ.

Anisong manuscript containing five texts: *Sòng Sangkhathan*, *Sòng Khao Padap Din, Sòng Khao Chi*, *Sòng Khao Salak*, and *Sap Sai Nòi*. *Sòng Sangkhathan* deals with rewards derived from alms-donation to unspecified monks. *Sòng Khao Padap Din* deals with rewards derived from placing food wrapped in banana leaves on the ground or from offering alms to monks for merit-making on the dark-moon day of the ninth lunar month and transferring the merit to the dead relatives who were reborn as hungry ghosts; so that they can be released from the state of hungry ghosts. *Sòng Khao Chi* deals with rewards derived from donation of *khao chi* (grilled sticky rice) to monks. *Sòng Khao Salak* deals with rewards derived from offering alms to monks by means of having the alms noted with names of monks to be announced, letting the donors bring the alms to the monks mentioned in the note. *Sap Sai Nòi* deals with rewards derived from listening to and preaching *Sai Nòi* or *Sap Sai* or *Cula Jayamaṅgala*.

Colophon: (๑) ลานที่ ๘๗ ໜ້າ ๑: ຊັບໄຊນ້ອຍ ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດ ທຳມະຍານະ ວັດໃໝ່ ສ້າງໄວ້ໃນພະສາສະໜາ ເມື່ອວັນພຸດ ຂຶ້ນ ๔ ຄ่ຳ ເດືອນ ๑๐ ປີຮ້ອງເປົ້າ ล่วงแล้ว ๒๕๐๔ ພຸດທະສັງການ ເພື່ອສືບອາຍຸພະສາສະໜາ ຕໍ່ໄປພາຍໜ້າ ນິບພານັງ ปาระมัง สุขัง. จานสุก ผู้ขน ถวายพะอีง.

(๘) ลานที่ ๙๐ ໜ້າ ๑: สองสังฆทาน สมเด็ดพะสังฆะราด พุดทะชิโนรด ทำมะยานะ วัดใหม่ สร้างไว้ในพะสาสะหนา เมื่อวันพุด ขึ้น ๔ ค่ำ เดือน ๑๐ ปีร้องเป้า ล่วงแล้ว ๒๕๐๔ พุดทะสังฆาด เพื่อสืบอายุพะสาสะหนา ต่ำไปพายหน้า นิบพานัง ปาระมัง สุขัง. จานสุก ผู้ขน.

Colophons: (1) Folio 29 on the recto side: *Sap Sai Nòi*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[278] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Chan Suk was the scribe.
(2) Folio 30 on the recto side: *Sòng Sangkhathan*. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai sponsored this manuscript to support the Teachings of the Buddha on Wednesday, on the fourth waxing-moon day of the tenth lunar month, a *huang pao* year, BE 2504.[279] [The production of this manuscript was] to support the Teachings of the Buddha to last long in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Chan (ex-monk) Suk was the scribe.

Date: BE 2504, a *huang pao* year (15 July 1961)

278 1323 Bhadrapada 4 = Wednesday, 13 September 1961.
279 1323 Bhadrapada 4 = Wednesday, 13 September 1961.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai.
Titles: *ສອງສັງຄະທານ*
Sòng Sangkhathan
Rewards derived from the Donation of Offerings to the Sangha

EAP1398_VMS_1_1178

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືນິຍາຍ ມີ ๔ ເລື່ອງ ປະກອບດ້ວຍ ນິຍາຍງົວນ້ອຍ, ນິຍາຍນົກຍູງຄຳ, ນິຍາຍກວາງຄຳ ແລະ ນິຍາຍໄກ່ແມ່ກາ.

This manuscript includes four folktales: *Ninyai Ngua Nòi* (Tale of a baby cow), *Ninyai Nok Nyung Kham* (Tale of a golden peacock), *Ninyai Kwang Kham* (Tale of a golden deer), and *Ninyai Kai Mae Ka* (Tale of a hen).

Colophon: (๑) ลานที ๘๗ ໜ້າ ๘: ธิดจะนาแล้วเดือน ๗ ที ๘ ขึ้น ๗ ค่ำ วันทิด เอลา ๗ โมงเช้า ปีอะทิกะมาด ปีธ้วงเป้า จานสุภ ผู้ຂຽนจ้าๆ.

(๘) ลานที ๗๐ ໜ້າ ๑: พุดทะสังกาดล่วงแล้ว ๘๕๐๔ ปีธ้วงเป้า เดือน ๗ ที ๘ ขึ้น ๗ ค่ำ วันทิด ปีอะทิบพะมาด ธิดจะนาแล้ว ๗ โมงเช้า ໝายมิ อิงสิมเด้ดพะสังคะธาด พุดทะชิโนธิด สะกินมะหาสังคะปาโมกขะ ทำมะยานะ มะหาเถธะ วัดใหม่ อิงเป้นพะปิดตาส้าง *นิยายไก่แม่กา กวางคำ นิกยุงคำ นิกน้อย* ธอมอยู่ผูกดวง ฮังกาดวง ไว้สืบพะพุดทะสาสะหา พะอิงสิมเด้ดยังปาดถะหา ขໍให้เอิ้นจากอุปะสักและกานขัดข้อง ขึ้นชื่อ่าขินใจเหมือน ดั่งในชาดนี้ ขໍย่าได้มิ ขໍให้พะอิงสิมเด้ดจิ่งสำเร็ดยังพะอิง ๑ อันจะมาพายข้างหน้า ถ้าอ่า กานจำเป้นหากบ่ได้สำเร็ดแล้ว ขໍย่าได้ถาดแต้วจากสะหวัน ขໍให้สะหวันเป้นที่อยู่ทุกชาด กໍข้าเทิ้น นิบพานัง ปาธะมัง สุกขัง ขะน้อย จานสุภ ผู้ຂຽนจ้าๆ ขໍให้จำเอิาไตปิดิกได้ง่าย ย่าลืมหลัง กໍข้าเทิ้น.

Colophons: (1) Folio 29 on the verso side: The writing was accomplished on the third waxing-moon day of the second eighth lunar month, a Sunday, at 9:00, a *huang pao* year.[280] Chan (ex-monk) Suk was the scribe.
(2) Folio 30 on the recto side: In Buddhist Era (BE) 2504, a *huang pao* year, on the third waxing-moon day of the second eighth lunar month, a Sunday[281] the writing was accomplished at 9:00. Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Sakonmaha Sangkhapamokkha Thammanyana Maha Thera from Vat Mai sponsored these manuscripts: Ninyai Kai Maeka, Kwang Kham, Nok Nyung Kham, and Nok Nòi, that bound in this fascicle to support the Teachings of the Buddha. The supreme patriarch wishes to be free from any obstacles and difficulties as it has been in his present life. May the supreme patriarch become a Buddha in the future or be always reborn in heaven if this wish will not have been successfully fulfilled yet. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). I, Chan (ex-monk) Suk, was the scribe. May I be able to easily memorize the *Tipiṭaka* and never forget it.

Date: BE 2504, a *huang pao* year (15 July 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana from Vat Mai.
Titles: *ນິຍາຍງົວນ້ອຍ*
Ninyai Ngua Nòi
Tale of A Baby Cow

EAP1398_VMS_1_1179

Long palm-leaf
One phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ເນື້ອໃນກ່າວເຖິງ ພະໂພທິສັດເຈົ້າເກີດມາເປັນຊາຍທຸກຄະຕະ ຊື່ວ່າ ວິຣິຍະບັນດິດ ມີພັນລະຍາ ຊື່ວ່າ ນາງສຸຊາດາ ແລະມີລູກຊາຍຜູ້ໜຶ່ງ ຊື່ວ່າ ເຣວັດຕະກຸມມານ. ໃນວັນໜຶ່ງ ວິຣິຍະບັນດິດ ໄດ້ເອົາລູກແລະພັນລະຍາໄປຂາຍໃຫ້ກັບຕະກູນຜູ້ຮັ່ງມີ ເພື່ອແລກເອົາເງິນໄປຊື້ແຜ່ນຄຳມາປິດພະພຸດທະຮູບ ຕາມຄວາມປາດຖະໜາຂອງຕົນ.

280 1323 Toutyashada 3 = Saturday, 15 July 1961.
281 Ibid.

The manuscript is on a previous birth of the Bodhisatta as a poor man named Viriyabandit. His wife was Susada and his son was Revattakumman. One day, Viriyabandit sold his son and his wife to a wealthy family in exchange for money to buy a gold flake to cover a Buddha image as wished.

Colophon: ลานที ๘๗ ໜ້າ ๑: จุนละสังฆาดธาฉะได้ ๑๘๘๘ ติอ ปี(ภีดสัน) เดือน ๑๘ ออกใหฺ่ ๕ ถ่ำ วัน ฬ. น้อางสิมเด้ดพะเป้นเจ้า ภิมพะธาฉะอังหัถำผ่ายหลัง มิพะธาฉะสัดหาส้าๆ *อิธิยะบัน [ดิด]* ผูกดาว ไอ้กับสาสะหฺา ขัใหัได้ดั่งถำมักถำปาดถะหฺา ตาบต่เท้ำ ๕ พันอัดสา ภำข้า เหิ้น. นิบพานะ ปัดจะโย โหตุ โน.

Folio 29 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[282] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Viriyabandit* to support the Teachings of the Buddha. May my wishes be fulfilled for 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (19 Dec 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *อิธิยะบันดิด (ผูกดาว)*
Viriyabandit (*Phuk diao*)
Viriya Pundita (Single fascicle)

EAP1398_VMS_1_1180

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ในกาละอันล่วงพื้นไปแล้ว ยังมิพะยาติบหนึ่ง พะนามว่า พะยาพาธานะสี สะเหวียธาฉะสิมบัดในเมืองพาธานะสี มิพะอักถะมะเหสี พะนามว่า พะนางเตปะทุมมา ผู้มิผิวพันวันนะอันผ่องใสและมิสีลาจาลิยะวัดอันงิดงาม และมิพะโอลิด ๒ พะอิง มินามว่า เจ้าบิอธิม, เจ้าบิอธยว และเจ้าบิอธอง. พะธาฉะกุมมานแต่ละพะอิงมิฐูบโสมอันงิดงามเหมือนดั่งดอกบิวคำ. เจ้าบิอธองถินสุดท้องเป้นพะโพทิสัด.

282 1222 Karttika 5 = Friday, 19 October 1860.

In the past, there was a king named Phaya Paranasi who ruled the kingdom of Paranasi (Benares). The king had a queen named Tepatumma, who had fair complexion and decent behaviors, and three sons named Prince Buarom, Prince Buariao, and Prince Buaròng. Each of his princes was as gorgeous as a golden lotus. Prince Buaròng was the Bodhisatta.

Colophon: ลาบที ๘๗ ໜ้า ๑: จุบละสังฆาด ๑๘๘๘ ติอ ปีกิดสับ เดือบ ๑๘ ออกใหม่ ๕ ถ่ำ อับ ๗ บ้อๆ สิมเดัดพะเปับเจ๊า กิมพะธาฉะอัง ทัดำฝ่ายหลัง มิพะธาฉะสัดทาส้าๆ *เตปะทุมมา* ไอ้กับสาสะໜา ขัใหัได้ดั่งคำมักคำปาดถะໜา ตาบต่เท๊า ๕ พับอัดสา กัข้าเหื๊บ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[283] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Tepathumma* to support the Teachings of the Buddha. May my wishes be fulfilled for 5000 years.

Date: CS 1222, a *kot san* year (19 Dec 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): A younger brother of the king who lives in the back golden palace.

Titles: *เตปะทุมมา (ผูกาติ๊บ)*

Tepathumma (*Phuk ton*)

Tepadummā (Fascicle 1)

EAP1398_VMS_1_1181

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.2 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: เมื่อโอลิดทัง ๗ จะเลิมไอ๊ขึ้นมา กำพาทันไปห่งอหุ๊มตามสะถานที่ต่างๆ. อันหนึ่ง, มิอำมาดกุ่มหนึ่งได้ไปภาบหูบทับพะยาพาธานะสี โดยม่าอหาโอลิดทัง ๗ พี่น้องว่า ในแต่ละมื้ เอิา แต่ห่งอหุ๊ม บ่ใส่ใจในเลื่องภานปีกถองบ้านเมิอๆ. เมื่อพะยาพาธานะสีได้ยินเซ่นนั้น กำเกิดถอามบ่พ้อพะไท จิ่งสั่งให้เสบาอำมาดนำโอลิดทัง ๗ พะอิงไปลิงโทด. ในขะนะนั้น มิอำมาดเถ๊าถืมหนึ่งได้ผ่านมาเห็น จิ่งธีบเข๊าช่วยเหลิอ แลพาโอลิดทัง ๗ ไปหาพะนาๆ

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ເຕປະທຸມມາຜູ້ເປັນພະມານດາ. ເມື່ອໂອລົດທັງ ສ ຫາຍເຈັບດີແລ້ວກໍຄິດຢາກຈະໜີ ຈຶ່ງໄດ້ກາບທູນລາພະມານດາແລະເດີນທາງອອກຈາກເມືອງພາຣານະສີ.

When the three brother princes grew up, they visited different places together. One day, a group of courtiers reported the king and accused the three princes that they always travelled around and ignored city business. T1344he king was upset and had the court officials punish them. Meanwhile, an old court official came by and saw what happened. He saved them and brought them to their mother, Queen Tepathumma. Later, the three princes recovered and wanted to escape. They said goodbye to their mother and left the city.

Colophon: ลานที ๓๔ ໜ້າ ๑: ຈຸນລະສັ້ງກາດ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ອອກໃໝ่ ๕ ຄ่ຳ ວັນ ๗ ນ้ອງ ສົມເດັດພະເປັນເຈົ้າ ກົມພະຣາຊະວັງ ຫໍຄຳຝ่າຍຫລັງ ມີພະຣາຊະສັດທາส้ าง *เตปะทุมมา* ไว้ภับ สาสะໜา ขໍให้ได้ดั่งคำมักคำปาดถะໜา ตาบต่ำเท้ำ ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ โน.

Folio 34 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[284] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Tepathumma* to support the Teachings of the Buddha. May my wishes be fulfilled for 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (19 Dec 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *เตปะทุมมา (ผูก ๘)*
Tepathumma (*Phuk* 2)
Tepadummā (Fascicle 2)

EAP1398_VMS_1_1182

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

284 1222 Karttika 5 = Friday, 19 October 1860.

Description: ເຈົ້າຊາຍທັງ ສ ພີ່ນ້ອງ ເດີນທາງເຂົ້າໄປໃນປ່າຫິມມະພານ ໄດ້ພົບກັບນາງຍັກຕົນໜຶ່ງ ເມື່ອນາງຍັກເຫັນເຈົ້າບົວຣອງພະໂພທິສັດ ກໍເກີດຄວາມເອັນດູສົງສານ ແລະຮັກຄືກັບເປັນລູກຂອງຕົນ. ນາງຍັກຈຶ່ງເອົາທັງ ສ ອ້າຍນ້ອງໄປລ້ຽງ. ແຕ່ເນື່ອງດ້ວຍນາງເປັນຍັກ ຈຶ່ງຕ້ອງອອກໄປຫາເນື້ອຄົນແລະສັດປ່າ. ວັນໜຶ່ງ ເຈົ້າບົວຣອງຈັບໄດ້ວ່າແມ່ລ້ຽງນັ້ນເປັນຍັກ ຈຶ່ງພາກັນລັກໜີໄປຢູ່ທີ່ອື່ນ. ເມື່ອນາງຍັກກັບມາບໍ່ເຫັນລູກທັງ ສ ຈຶ່ງອອກໄປຕິດຕາມ ເມື່ອພົບກໍ່ອ້ອນວອນໃຫ້ກັບມາຢູ່ກັບນາງເໝືອນເດີມ. ແຕ່ເຈົ້າບົວຣອງໄດ້ບອກກັບນາງວ່າ ເຮົາເປັນມະນຸດ ແຕ່ນາງເປັນຍັກ ຄົງຢູ່ຮ່ວມກັນບໍ່ໄດ້ ນາງຈຶ່ງສອນມົນທິບແລະມອບຂອງວິເສດໃຫ້ກັບເຈົ້າທັງ ສ ເຈົ້າພີ່ນ້ອງນັ້ນ.

The three brother princes arrived at the Himavanta forest and met a female ogre. When she saw Prince Buaròng, the Bodhisatta, she had compassion for him and loved him as if he was her son. The ogre adopted the three brothers to her place. However, because she was an ogre, she had to go out and ate humans and animals. One day, Prince Buaròng knew the truth that their foster mother was an ogre. They therefore escaped to another place. When the ogre get back home and did not find the princes, she went out to look for them. When she found them, she begged them to come back and stay with her. Prince Buaròng told her that they were human but she was an ogre, they could not therefore live together. Finally, the ogre taught them a magic spell and gave them magical objects.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ອອກໃໝ่ ๕ ค่ำ ວັນ ฬ ນ้ອງ ສິມເດັດພະເປັນເຈົ້າ ກົມພະຣາຊະວັງ ຫໍຄຳຝ่າຍຫລັງ ມີພະຣາຊະສັດທາສ้າງ *ເຕປະທຸມມາ* ไว้ภัย สาสะໜา ขໍให้ได้ดั่งคำมักคำปาดถะໜา ตาบต่ำเท้ำ ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ โม.

Folio 29 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[285] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Tepathumma* to support the Teachings of the Buddha. May my wishes be fulfilled for 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (19 Dec 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ເຕປະທຸມມາ (ผูก ฬ)*
Tepathumma (*Phuk* 3)
Tepadummā (Fascicle 3)

EAP1398_VMS_1_1183

Long palm-leaf

285 1222 Karttika 5 = Friday, 19 October 1860.

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ເລື່ອງອະດີດຕະຊາດຂອງພະໂພທິສັດເຈົ້າ ປາງເມື່ອສະເຫວີຍພະຊາດເປັນເຈົ້າ ສີຫະນາທະກຸມມານ ທີ່ເກີດຈາກນາງສູນຍາພາຄີ. ນາງສູນຍາພາຄີ ເປັນລູກກຳພ້າ ໄດ້ອາໄສຢູ່ກັບ ທ່ານຄາມໂພຊະກະ ດ້ວຍການເຮັດນາຊ່ວຍທ່ານ. ວັນໜຶ່ງ, ເທວະບຸດຕົນໜຶ່ງໄດ້ແປງຮ່າງເປັນຊ້າງ ມາຢຽບເຂົ້ານາ ນາງຈຶ່ງຕິດຕາມຊ້າງນັ້ນໄປແຕ່ບໍ່ພົບ ແລະໄດ້ກິນນ້ຳໃນຮອຍຕີນຊ້າງນັ້ນ. ຕໍ່ມາ, ນາງກໍຕັ້ງຄັບແລະເກີດລູກເປັນຜູ້ຊາຍ ໃສ່ຊື່ໃຫ້ວ່າ ຫັດຖິບຸດກຸມມານ. ເມື່ອກຸມມານນ້ອຍມີອາຍຸໄດ້ ๗ ປີ ທັງ ๘ ແມ່ລູກກໍໄດ້ເຂົ້າໄປໃນປ່າ ແລະໄດ້ພົບກັບຍັກຕົນໜຶ່ງ. ຍັກຕົນນັ້ນໄດ້ແລ່ນເຂົ້າມາຫາ ຫວັງຈະກິນທັງ ๘ ແມ່ລູກເປັນອາຫານ ແຕ່ຖືກກຸມມານນ້ອຍໂພທິສັດປາບດ້ວຍສີຫະນາທະຄື ເປ່ງສຽງຮ້ອງ ຈົນຍັກນັ້ນເກີດຄວາມຢ້ານແລະຖອຍໜີໄປທີ່ອື່ນ. ດັ່ງນັ້ນ, ແມ່ຈຶ່ງປ່ຽນຊື່ລູກໃໝ່ວ່າ ສີຫະນາທະກຸມມານ.

The text is on a previous birth of the Buddha as Sihanatha, the son of Sunnyaphakhi. Sunnyaphakhi was an orphan girl and lived with Khamposaka by helping him do farming. One day, a deity turned himself into an elephant and trampled her rice field. She followed the elephant but could not find it. She drank water from the elephant's footprint. Later, she became pregnant and gave birth to a son named Hatthibut. When the son turned seven, he and his mother, Sunnyaphakhi, went to a forest and met a giant. The giant ran towards them and wanted to eat them both. The son, who was the Bodhisatta, defeated him with his thundering voice. The giant got frightened and ran away. Therefore, the mother renamed her son into Sihanatha Kumman.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ອອກໃໝ່ ๕ ຄ่ຳ ວັນ ๗ ນ້ອງ ສົມເດັດພະເປັນເຈົ້າ ກົມພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ ມີພະຣາຊະສັດທາສ້າງ.

Folio 25 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[286] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored [this manuscript].

Date: CS 1222, a *kot san* year (19 Dec 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.

286 1222 Karttika 5 = Friday, 19 October 1860.

Titles: *ສີຫານາທະກຸມມານ (ຜູກຕົ້ນ)*
Sihanatha Kumman (*Phuk ton*)
Sīhanāda Kumāra (Fascicle 1)

EAP1398_VMS_1_1184

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເມື່ອສີຫະນາທະກຸມມານຮູ້ຈາກແມ່ວ່າ ພໍ່ຂອງຕົນເປັນຊ້າງ ຈຶ່ງໄດ້ອອກຕາມຫາ. ໃນລະຫວ່າງທາງ ໄດ້ພົບກັບມານົບ ๔ ຄົນ ຊື່ວ່າ ພະລັງກະກຸມມານແລະເຕຊະກຸມມານ ແລ້ວໄດ້ຕໍ່ສູ້ກັນ. ເມື່ອມານົບ ທັງສອງນັ້ນແພ້ ຈຶ່ງຂໍເປັນລູກນ້ອງ. ຈາກນັ້ນ, ທັງ ๓ ຈຶ່ງເດີນທາງໄປເຖິງເຊດຖະປຸຣະນະຄອນ. ໃນ ເມືອງນີ້ມີຍັກຕົນໜຶ່ງ ມັກມາຂ້າມະນຸດກິນເປັນອາຫານ. ເຈົ້າສີຫະນາທະກຸມມານ ຈຶ່ງໃຫ້ພະລັງກະ ກຸມມານຕີກອງ ๓ ເທື່ອ ເມື່ອຍັກໄດ້ຍິນສຽງກອງດັງ ກໍຮີບແລ່ນມາ. ເຈົ້າສີຫະນາທະກຸມມານ ຈຶ່ງໃຫ້ ໄມ້ກັນເທົ້າແກ່ພະລັງກະກຸມມານ ເພື່ອໃຫ້ຂ້າຍັກນັ້ນຕາຍ.

Having learnt from his mother that his father was an elephant, Sihanatha set out to find him. On the way, he met two young men named Phalangka and Tesa and fought against them. The two young men were defeated and offered themselves to be his followers. Then, all the three travelled to Setthapura city where a giant often killed people for food. Sihanatha had Phalangka beat a drum three times. The giant heard the noise and rushed toward them. Sihanatha let Phalangka use his magic stick to kill the giant.

Colophon: ลานที ๔๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๘๘ ຕີວ ປີກົດສັນ ເດືອນ ๑๘ ອອກໃໝ่ ๕ ค่ำ ວັນ ๗ ນ้ອງ ສົມເດັດພະເປັນເຈົ້າ ກົມພະຣາຊະວັງຫໍຄຳຝ่າຍຫລັງ ມີພະຣາຊະສັດທາส้ำๆ *ສີຫະນາທະກຸມມານ* ຜູກ ๘ ไว้ກັບສາສະໜາ ขໍให้ได้ดังคำมักคำปาดถะໜา ตาบต่ำเท้า ๕ พันอัดสา ก้ำข้าเหิ้น นิบ พานะ ปัดจะโย โหตุ โน.

Folio 27 on the recto side: In Chunlasangkatrasa (CS) 1222, a [*kot san*] year, on the fifth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),[287] [the writing was finished.] The younger brother of the king who lives in the back golden palace had the religious faith and sponsored this manuscript [entitled] *Sihanatha Kumman*, second fascicle, to support the Teachings of the Buddha. May my wishes be fulfilled for 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (19 Dec 1860)
Script(s): Tham Lao

287 1222 Karttika 5 = Friday, 19 October 1860.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The younger brother of the king who lives in the back golden palace.
Titles: *ສີຫານາທະກຸມມານ (ຜູກ ๘)*
Sihanatha Kummana (*Phuk* 2)
Sīhanāda Kumāra (Fascicle2)

EAP1398_VMS_1_1185

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.7 cm, depth 2.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 53. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືເທສະໜາ ມີ ๔ ເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ປັນຍາປາຣະມີ, ອຸນຫັດສະວິໄຊ, ມັງຄະລະສູດ, ແລະອາກາຣະວັດຕະສູດ. ປັນຍາປາຣະມີ ໝາຍເຖິງ ພະປັນຍາປາຣະມີ ๓๐ ທັດ ເປັນຍອດແຫ່ງທຳ ອັນພະພຸດທະເຈົ້າທຸກພະອົງໄດ້ຊົງພ່ຳເພັ່ງມາຢ່າງເຕັມປ່ຽມ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະອໍຣະຫັນຕະສຳ ມາສຳພຸດທະເຈົ້າ ເຊື່ອວ່າ ປັນຍາປາຣະມີຄາຖາ ສາມາດປ້ອງກັນແລະກຳຈັດເສຍເຊິ່ງສັບພະ ອັນຕະລາຍທັ້ງຫຼາຍ. ອຸນຫັດສະວິໄຊ ກ່າວເຖິງ ອານຸພາບຂອງຄາຖາອຸນຫັດສະວິຊາ ແລະອານິສົງທີ່ ໄດ້ຮັບຈາກການສ້າງໜັງສືອຸນຫັດສະວິໄຊ, ການທ່ອງຈົ່ມສາທິຍາຍ ແລະການບູຊາຄາຖາອຸນຫັດສະ ວິຊາ. ມັງຄະລະສູດ ເວົ້າເຖິງ ສິ່ງທີ່ເປັນມຸງຄຸນມີ ๓๘ ປະການ. ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນ ໃຫຍ່ຍິ່ງຫາສູດອື່ນມາປຽບບ່ໄດ້ ດ້ວຍມີທັ້ງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ຄາຖາອາ ກາຣະວັດຕະສູດ ມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ ເນື່ອງນິດ ບາບກຳທັ້ງປວງຈະບ່ໄດ້ໜຍັ່ງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣາວັດຕະສູດນີ້.

The manuscript contains four liturgical texts: *Panyaparami*, *Unhatsavisai*, *Mangkhalasut*, and *Akaravattasut*. *Panyaparami* means the Thirty Perfections of wisdom. It is the peak of the Dhamma that all Buddhas had completely accumulated before they attained Enlightenment. *Panyaparami Khatha* is believed to be able to get rid of all kinds of danger. *Unhatsavisai* deals with the power of *Unhatsavisai* spell and the benefits derived from copying, chanting, and venerating the *Unhatsavisai* text. *Mangkhalasut* deals with 38 blessings. *Akaravattasut* is the greatest sutta that is incomparable to other suttas more powerful than other suttas in protecting practitioners whobecause it includes *Suttanta Piṭaka*, *Vinaya Piṭaka*, and *Abhidhamma Piṭaka*. *Akaravattasut* is regularly keep these verses in mind. With the power of *Akaravattasut*, all kinds of sin will not be able to enter the practitioners' bodies.

Colophon: ลานที ๕๘ ໜ້າ ๑: ພะพุดทะสังฆาด ๘๔๑๗ ติอ ปีก่าเป้า เดือน ๗ แรม ๗ ค่ำ วัน อังคาน ยาม กองแลง ໝายมิ อิงสิมเด้ดพะสังคะธาด ทำมะยานะมะหาเถธะ วัดสุวันนะพูมมาธาม วัดใหม่ ทลวงพะบาง ได้มิใจใสสัดทาส้างพังสิพะทำมะ *อาฆาธะวัดตะสูด* ผูกนี้ ไว้บูชา สิบพะพุดทะสาสะหนาพะโลตะมะเจ้า ตาบต่ำเท้า ๕ พันพะวัดสา ขໍให้ผู้ข้าได้ดั่งคำมักและคอามปาดถะหนาทุกปะการนั้นแด่ ก้ข้าเทิ้น นิบพานะ ปัดจะโย โหนตุ อะนาคะเต ภาเล. (อาจานพัน ผิมพิบูน เทบพะอักสอน ได้ธิดจะนาฆุนถอาย ถืกต้องตามมูนเดิมแล้อ ขໍ โมทะนานำ สาทุ สาทุ).

Folio 52 on the recto side: In Buddhist Era (BE) 2516, a *ka pao* year, on the third waning-moon day of the seventh lunar month, a Tuesday,[288] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphummaram or Vat Mai, Luang Prabang, had the religious faith and sponsored this manuscript entitled *Akaravattasut* to prolong the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Nibbāna paccayo hontu anāgate kāle* (May this be a condition to reach Nibbāna in the future). (Achan Phan Phonphibun-Thepphaaksòn wrote [this manuscript], according to the original version, for [the Supreme Patriarch]. May I also gain the merit, amen, amen!).

Date: BE 2516, a *ka pao* year (18 June 1973)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan Phonphibun-Thepphaaksòn.

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphummaram or Vat Mai, Luang Prabang.

Titles: *ปันยาปาธะมิ*

Pannyaparami
Perfection of Wisdom

EAP1398_VMS_2_0001

Long palm-leaf

One volume: *folded manuscript*

Material: Light brown mulberry paper, black ink. **Size:** Height 23.5 cm, width 20.9 cm, depth 2 cm.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 70. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 8-10 lines per side, recto and verso. **Physical condition**: Good.

Description: ตำลาสาดตะสิบสิบปะคุนและตำลาทำนายทายทัก. เนื้อในทังໝดข้วนด้อยสໍสีดำ มิทัง ໝด ๑๑๘ บิด. เนื้อในก่าอเถิงสาดตะสิบสิบปะคุน ได้แก่ ถาถาอาถิม เช่น ถาถาป้องกัน

288 1335 Jyestha 18 = Monday, 18 June 1973.

ອັນຕະລາຍຈາກອາວຸດແລະສັດຕູ, ຍັນກັນຜີ. ນອກຈາກນັ້ນ, ຍັງກ່າວເຖິງ ການທຳນາຍທາຍທັກໃນ ເລື່ອງຕ່າງໆ. ຕຳລາເບິ່ງຂອງຫາຍ ວ່າຈັກໄດ້ຄືນຫຼືບໍ່ໄດ້ຄືນ ເຊັ່ນ ເຂົ້າຂອງພາຍໃນເຮືອນຫາຍ, ງົວ ຫາຍ, ຄວາຍເສຍ. ຕຳລາເບິ່ງລັກສະນະຄູ່ຄອງ ເບິ່ງຜູ້ຍິງທີ່ຈະເອົາມາເປັນເມຍ ເຊັ່ນ ຈະເປັນຄົນມີ ນິດໄສແນວໃດ.

Treatise of magic spells and prophecy. The manuscript was written in black pencils and includes 112 chapters. The content deals with magic spells for invulnerability: protective spells against weapons and enemies; magic diagrams warding off evil spirits. In addition, prophecy for various situations is included, such as, predicting whether lost items (objects, cows, buffalos) could be found; predicting characters and habits of women expected to get married..

Colophon: None.
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຫຣາສາດ*]
[*Horasat*]
[Astrology]

EAP1398_VMS_2_0002

Long palm-leaf
One volume: *folded manuscript*
Material: Light brown mulberry paper, black ink. **Size:** Height 36 cm, width 27.5 cm, depth 1.4 cm.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Thirteen.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 8-10 lines per side, recto and verso. **Physical condition**: Damaged and fragile.

Description: ເນື້ອຄວາມທັງໝົດຂຽນດ້ວຍສໍສີດຳ ກ່າວເຖິງຍົດຄາຖາປ້ອງກັນໄພ ແຕ່ສ່ວນຫລາຍເປັນຄາຖາຍັນ ກັນຜີ ເຊັ່ນ ຍັນບັງຕາສັດຕູ, ຍັນລົງຕະກຸດ, ຍັນບັງສັບພະໄພ, ຍັນສູດປັດເປົ່າໃຫ້ຜູ້ຍິງອອກລູກງ່າຍ, ຍັນລົງໃສ່ນາແມງບົ້ງບໍ່ກັດເຂົ້າ, ແລະຍັນຂຽນໄວ້ໃນເຮືອນ ເພື່ອໃຫ້ເປັນມຸງຄຸນແລະມີໂຊກລາບ.

The manuscript was written in black pencils and deals with protective spells. Most of the text is on anti-ghost spells: spells for blinding enemies, spells for consecrating amulets, spells for keeping ones away from danger, spells for comforting a birth-giving, spells for protecting rice fields against caterpillars, and spells for house protection and fortume.

Colophon: ໜ້າ ๗๑: ສັງກາດ ๑๔๗๗ ປີຮັບເໝົ້າ ເດືອນ ๕ ຂຶ້ນ ๑๔ ກ່ຳ (ດ່ຳ) ວັນ ๘ ຍາມແຖໃກ້ທ່ຽງກາງຄືນ. ລູກ ມື ເຈົ້າແອນ້ອຍເກີດມາໃຫຍ່ສູງ.

Image No. 61: In Sangkat (CS) 1277, a *hap mao* year, on the fourteenth waxing-moon day of the fifth lunar month, the second day of the week

(Monday), [the writing was accomplished] at the time of the fore-midnight horn (21:00–22:30). The child of the day, the baby was born and grows well.

Date: CS 1277, a *hap mao* year (29 Mar 1915)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຫຣາສາດແລະໄສຍະສາດ*]
[*Hosasat lae Sainyasat*]
[Astrology and Magic]

EAP1398_VMS_2_0003

Long palm-leaf
One volume: *folded manuscript*
Material: Light brown mulberry paper, black ink. **Size:** Height 41.1 cm, width 38.5 cm, depth 1 cm.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 12-20 lines per side, recto and verso. **Physical condition**: Good.

Description: ນີ້ອໃນກ່າວເຖິງເລື່ອງອຸບາດ ຫຼືນິມິດທີ່ບໍ່ດີຕ່າງໆ ເຊັ່ນ ຟ້າຜ່າເຮືອນ; ຟ້າຜ່າໄຮ່ແລະນາ; ຮຸ້ງກິນນ້ຳໃນເຮືອນ, ໄຮ່, ນາແລະສວນຂອງຕົນ, ນອນຝັນເຫັນຊ້າງ, ຝັນເຫັນເສືອແລະເຫັນຄົນໄລ່ຂ້າຟັນກັນ, ຢູ່ໆ ຫາກຕົກໃຈ, ນັກບວດຜິດກັນ, ເສນາທ້າວພະຍາຜິດກັນ, ຊ້າງອອກລູກເປັນງົວຫຼືເປັນຄວາຍ, ມ້າ ອອກລູກເປັນລີງຫຼືເປັນເສືອ; ໄກ່ປ່າ, ຟານ, ກວາງ ແລ່ນເຂົ້າບ້ານ; ຕໍ່,ແຕນ, ເຜິ້ງ, ມົ້ມ ເຮັດຮັງໃນ ເຮືອນເປັນຕົ້ນ ສິ່ງທັງຫລາຍເຫລົ່ານີ້ເປັນນິມິດເຄື່ອງໝາຍອັນບໍ່ດີ ຊື່ວ່າ ເປັນອຸບບາດ ເປັນລາງ ສັງຫອນ ຕ້ອງໄດ້ເຮັດພິທີສູດແກ້ເຄາະ.

The manuscript deals with bad visions called “ubat” (wickedness): a thunderbolt striking a house; a thunderbolt striking a farm and a rice field; a rainbow occurring in a house, a farm, a rice field, and a garden of a family; a dream about an elephant, a tiger, and humans fighting against one another; a sudden startling; monks having conflicts; court officials having conflicts; an elephant giving birth to a cow or a buffalo; a horse giving birth to a monkey or a tiger; a wild chicken, a barking deer, or a deer running to a village; hornbucks, hornets, bees, or small bees making a nest in a house; etc. These are regarded as bad omens or *ubat* that must be eliminated through a ritual.

Colophon: None
Date: Mid 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: [*ໂຫຣาสาด*]
[*Horasat*]
[Astrology]

EAP1398_VMS_2_0004

Long palm-leaf
One volume: *Leporello manuscript*
Material: Light brown mulberry paper, black ink. **Size:** Height 13.5 cm, width 38.5 cm, depth 4 cm.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 49. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 7 -8 lines per side, recto and verso. **Physical condition**: Good.
Description: ໂຫຣาสาด ว่าด้วยถวามเชื่อเลื่อๆ อันดิ, อันธ้าย, และเลิกๆามยามดิ สำลับกามปุกย้าอแปงเธือม, จัดๆานแต่งดอๆ, สักาเอิ้าไธ่, และดำนๆ. ดูเลิกไปหาๆเธือ เพื่อไปถ้าขาย ถ้าไปอันดิ กานถ้าขายกำจะดิ, และดูโฉก เช่น โฉกปิ, โฉกเดือน, โฉกอัน ดั่งนี้เป้นติ้น.
Astrology about the beliefs of good days, bad days, and auspicious time for house construction, organization of wedding ceremonies, planting rice, and farming. Calculation of auspicious time for trading by cruise is mentioned. Calculation for lucky years, lucky months, and lucky days is also mentioned.
Colophon: None
Date: Mid 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ໂຫຣาสาด*]
[*Horasat*]
[Astrology]

EAP1398_VMS_2_0005

Long palm-leaf
One volume: *folded manuscript*
Material: Light brown mulberry paper, black ink. **Size:** Height 21.5 cm, width 34.1 cm, depth 0.4 cm.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 28-30 lines per side, recto and verso. **Physical condition**: Damaged and fragile.

Description: ປຶ້ມບັນທຶກປະຈຳວັນ ຂອງຄະນະເລຂາກົມທຳມະການ ຫຼວງພະບາງ ທີ່ບັນທຶກກ່ຽວກັບເອກະສານ ຂາເຂົ້າ-ຂາອອກ ຕັ້ງແຕ່ ເດືອນ ມັງກອນ ປີ 1936 ຈົນຮອດ ເດືອນ ທັນວາ 1938. ກົມທຳມະການ ຮັບຜິດຊອບວຽກງານດ້ານສາສະໜາ.

The diary of the Secretariat of the Luang Prabang Department of Religious Affairs, recording the in-out documents from January 1936 to December 1938. The Department of Religious Affairs was in charge of religious tasks.

Colophon: None
Date: 1930s
Script(s): Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ປຶ້ມບັນທຶກປະຈຳວັນ*]
[*Püm Banthük Pachamvan*]
[Diary]

EAP1398_VMS_2_0006

Long palm-leaf
One volume: *folded manuscript*
Material: Light brown mulberry paper, black ink. **Size:** Height 19.3 cm, width 25 cm, depth 3 cm.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 15-16 lines per side, recto and verso. **Physical condition**: The first and last parts are missing.

Description: ປຶ້ມຮຽນຂຽນດ້ວຍອັກສອນກຳປູເຈຍຂອງພະນັກສຶກສາລີງລາວຈາກຫຼວງພະບາງ ທີ່ໄດ້ໄປສຶກສາໃນ ກຸງພະນົມເປັນໃນຊຸມປີ ຄ.ສ. 1930 ໂດຍການສະໜັບສະໜຸນຂອງສຳນັກຝຣັ່ງເສດແຫ່ງປາຍ ບູລະພາທິດ ຫຼື EFEO.

A notebook written in Cambodian script of a Lao monk student from Luang Prabang who studied in Phnom Penh in the 1930s, supported by Ecole francaise d'Extreme-Orient or EFEO.

Colophon: None
Date: 1930s
Script(s): Cambodia
Language(s): Cambodia, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ປຶ້ມຮຽນ*]
[*Püm Hian*]
[School Notebook]

EAP1398_VMS_2_0007

Long palm-leaf

One volume: *folded manuscript*

Material: Light brown mulberry paper, black ink. **Size:** Height 25.5 cm, width 20.1 cm, depth 6 cm.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The volume sewed by a threat at its top. **Total number of folios**: 48. **Edges of the palm leaves:** angled. **Pagination of the folios**: none. **Lines**: 14 -15 lines per side, recto and verso. **Physical condition**: Damaged and fragile.

Description: ໜັງສືສູດມົນ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເລີ່ມດ້ວຍບົດທຳມະຈັກກັບປະວັດຕະນະສູດ ໂດຍ ພະສົງສາມະເນນແລະຊາວພຸດໃຊ້ໃນພິທີສູດມົນ.

Prayers. The manuscript is in Pali, starting with *Dhammacakkappavattana-sutta* that is regularly used by monks, novices, and Buddhists.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ສູດມົນ*]
[*Sutmon*]
[Prayers]

Appendix: Corpus of manuscripts from Vat Mai Suvannaphumaram: scribes and sponsors

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Sao (Ms) Kaeophila and all her children, grandchildren, relatives ສາວແກ້ວພິລາ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາ		EAP1398_VMS_1_0001	26/11/1891
---	Sao (Ms) Kaeophila and all her children, grandchildren, relatives ສາວແກ້ວພິລາ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາ		EAP1398_VMS_1_0002	15/12/1873
---	Akkhavòrarasakhuchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0003	3/6/1820
---	Sathu Phiu ສາທຸຜີວ Thit (ex-monk) Khamphan or Phia Pasumsaiya, his wife named Nang (Mrs) Phia Paen, his children and grandchildren ທິດຄຳພັນ (ເພຍປະຊຸມໄຊຍາ) ນາງເພຍແປ້ນ ລູກຫຼານສູ່ຄົນ	Ban Sanok ບ້ານສະນົກ	EAP1398_VMS_1_0004	10/12/1900
---	Phikkhu Inthapannya ພິກຂຸອິນທະປັນຍາ	Vat Nòng Sakaeo, Ban Pakham ວັດໜອງສະແກ້ວ ບ້ານປ່າຂາມ	EAP1398_VMS_1_0005	5/8/1915
---	---		EAP1398_VMS_1_0006	Late 1890s
---	---		EAP1398_VMS_1_0007	Late 19th century
---	---		EAP1398_VMS_1_0008	Late 19th century
---	---		EAP1398_VMS_1_0009	Late 19th century
---	---		EAP1398_VMS_1_0010	Late 19th century
---	---		EAP1398_VMS_1_0011	Late 19th century
---	---		EAP1398_VMS_1_0012	Late 19th century
---	---		EAP1398_VMS_1_0013	Late 19th century

---	---		EAP1398_VMS_1_0014	Late 19th century
---	---		EAP1398_VMS_1_0015	Late 19th century
---	---		EAP1398_VMS_1_0016	Mid-20th century
---	---		EAP1398_VMS_1_0017	Mid-20th century
---	---		EAP1398_VMS_1_0018	Mid-20th century
---	---		EAP1398_VMS_1_0019	Mid-20th century
---	---		EAP1398_VMS_1_0020	Mid-20th century
---	---		EAP1398_VMS_1_0021	Mid-20th century
---	---		EAP1398_VMS_1_0022	Mid-20th century
---	---		EAP1398_VMS_1_0023	Mid-20th century
---	---		EAP1398_VMS_1_0024	Mid-20th century
---	---		EAP1398_VMS_1_0025	28/10/1924
---	Maha Somdet Uparāt Vangna (The great viceroy of the Front Palace), together with his wife, children and grandchildren ມະຫາສົມເດັດອຸປະຣາດວັງໜ້າ ສະຫະພະຣາຊະກັນລະຍາ ຣາຊະບຸດຕະນັດຕາ		EAP1398_VMS_1_0026	7/4/1822
---	---		EAP1398_VMS_1_0027	Late 19th century
Chao Somdet Sathamma Rattanapannyo ເຈົ້າສົມເດັດສະທຳມະ ຣັດຕະນະປັນໂຍ	---		EAP1398_VMS_1_0028	1778
Chao Somdet Sathamma Rattanapannyo ເຈົ້າສົມເດັດສະທຳມະ ຣັດຕະນະປັນໂຍ	---		EAP1398_VMS_1_0029	1778
Chao Somdet Sathamma Rattanapannyo ເຈົ້າສົມເດັດສະທຳມະ	---		EAP1398_VMS_1_0030	1778

ธัดตะนะปันโย				
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0031	1778
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0032	19/9/1778
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0033	Late 19th century
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0034	Late 19th century
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0035	Late 19th century
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0036	Late 19th century
Chao Somdet Sathamma Rattanapannyo เจ้าสมเด็ดสะทำมะธัดตะนะปันโย	---		EAP1398_VMS_1_0037	3/6/1820
---	---		EAP1398_VMS_1_0038	3/6/1820
---	---		EAP1398_VMS_1_0039	22/6/1856
---	---		EAP1398_VMS_1_0040	Late 19th century
---	Maha Somdet Uparāt Vangna (The great viceroy of the Front Palace), together with his wife, children and grandchildren		EAP1398_VMS_1_0041	1/6/1822

	ມະຫາສົມເດັດອຸບປະຣາດວັ ໜ້າ ສະຫະພະຣາຊະກັນລະຍາ ຣາຊະບຸດຕະນັດຕາ			
---	---		EAP1398_VMS_1_0042	Late 19th century
---	---		EAP1398_VMS_1_0043	Late 19th century
---	---		EAP1398_VMS_1_0044	Late 19th century
---	---		EAP1398_VMS_1_0045	Late 19th century
---	---		EAP1398_VMS_1_0046	Late 19th century
Somdet Tan (Supreme Patriach Tan) ສົມເດັດຕັນ	---		EAP1398_VMS_1_0047	27/6/1868
Rāsakhūchao (Great Abbot) ຣາຊະຄູເຈົ້າ	Rāsakhūchao (Great Abbot) ຣາຊະຄູເຈົ້າ	Vat Visun ວັດວິຊຸນ	EAP1398_VMS_1_0048	7/7/1807
Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phonkaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0049	3/6/1820
Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phonkaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0050	3/6/1820
Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phonkaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0051	3/6/1820
Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phonkaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0052	3/6/1820
Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Akkhavòrarāsakhūchao (Great Abbot) ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phonkaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0053	3/6/1820
---	Rasakhuchao (Great Abbot), Sao Khamtan and Sao Phan ຣາຊະຄູເຈົ້າ, ສາວຄຳຕັນ, ສາວ ພັນ	Vat Kwan Kuaeng ວັດກວານແກວ໋ງ	EAP1398_VMS_1_0054	4/8/1782
Maha Somdet Sangharasa Phutthavongsa	Maha Somdet Sangharasa Phutthavongsa		EAP1398_VMS_1_0055	1695

ມະຫາສີມເດັດ ສັງຄະ ຣາຊາພຸດທະວົງສາ	ມະຫາສີມເດັດ ສັງຄະຣາຊາພຸດ ທະວົງສາ			
---	---		EAP1398_VMS_1_0056	Mid-20th century
---	---		EAP1398_VMS_1_0057	Mid-20th century
---	---		EAP1398_VMS_1_0058	Mid-20th century
---	---		EAP1398_VMS_1_0059	Mid-20th century
Somdet Sangkharasa Satthammakanlanlaya Khasavannathipattirama ສີມເດັດສັງຄະຣາຊາ ສັດທຳມະ ກັນລະຍາຄະຊາວັນນາທິປັດ ຕິຣາມາ	Somdet Sangkharasa Satthammakanlanlaya Khasavannathipattirama ສີມເດັດສັງຄະຣາຊາ ສັດທຳມະ ກັນລະຍາຄະຊາວັນນາທິປັດ ຕິຣາມາ		EAP1398_VMS_1_0060	1674
---	---		EAP1398_VMS_1_0061	Late 19th century
---	Governor Müang Khunkan and his wife, Sao Di, together with all their children, grandchildren, and relatives ຂ້າຫຼວງ ເມືອງຂຸນກັນ ກັບຊາວ (ສາວ)ດີ ກັບບຸດຕະນັດຕາ ພັນທຸ ວົງສາ		EAP1398_VMS_1_0062	27/12/1865
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0063	8/11/1797
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0064	8/11/1797
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0065	1797

Uppalapannyo ອຸບປະລະປັນໂຍ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Arammahapho ວັດອາຣາມມະຫາໂພ Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0066	1797
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0067	1797
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0068	8/11/1797
Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Maha Aramathipatti ມະຫາ ອາຣາມາທິປັດຕິ	Vat Ton Luang Hua Sao, Northern Thailand ວັດຕົ້ນຫລວງຫົວຊາວ ລ້ານນາ	EAP1398_VMS_1_0069	Mid-20th century
---	---		EAP1398_VMS_1_0070	Early 20th century
---	---		EAP1398_VMS_1_0071	Early 20th century
---	---		EAP1398_VMS_1_0072	Early 20th century
---	---		EAP1398_VMS_1_0073	Early 20th century
---	Queen Thòngsi ສາທຸທອງສີ		EAP1398_VMS_1_0074	Early 20th century
---	Queen Thòngsi of the front palace ສາທຸທອງສີ ວັງໜ້າ		EAP1398_VMS_1_0075	Early 20th century
---	---		EAP1398_VMS_1_0076	Early 20th century
---	---		EAP1398_VMS_1_0077	Early 20th century
---	---		EAP1398_VMS_1_0078	Early 20th century

---	---		EAP1398_VMS_1_0079	Early 20th century
---	---		EAP1398_VMS_1_0080	Early 20th century
---	---		EAP1398_VMS_1_0081	Early 20th century
---	---		EAP1398_VMS_1_0082	Early 20th century
---	---		EAP1398_VMS_1_0083	Early 20th century
---	---		EAP1398_VMS_1_0084	Early 20th century
---	---		EAP1398_VMS_1_0085	Early 20th century
---	---		EAP1398_VMS_1_0086	Early 20th century
---	---		EAP1398_VMS_1_0087	Early 20th century
---	---		EAP1398_VMS_1_0088	Early 20th century
---	Great King, Royal son, and his wife, together with all their children, grandchildren, and relatives ພະເຈົ້າມະຫາຊີວິດ, ຣາຊະບຸດ ແລະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ		EAP1398_VMS_1_0089	23/12/1915 or 4/12/1914
Somdet Uppalapannyā, the Most Venerable ສົມເດັດອຸບປະລະ ປັນຍາ	Somdet Uppalapannyā and his parents ສົມເດັດອຸບປະລະປັນຍາ ບິດຕາ ມາດາ		EAP1398_VMS_1_0090	---
---	Nang Phia Kaeorasa ນາງເພັຍແກ້ວຣາຊະ	Vat Visun ວັດວິຊຸນ	EAP1398_VMS_1_0091	1/1/1854
---	---		EAP1398_VMS_1_0092	Mid-20th century
---	---		EAP1398_VMS_1_0093	Mid-20th century
---	Somdet Kunlapannyā ສົມເດັດ ກຸນລະປັນຍາ	Vat Lòng Khun ວັດລ້ອງຄຸນ	EAP1398_VMS_1_0094	13/4/1925
---	Somdet Kunlapannyā ສົມເດັດ ກຸນລະປັນຍາ	Vat Lòng Khun ວັດລ້ອງຄຸນ	EAP1398_VMS_1_0095	13/4/1925
---	---		EAP1398_VMS_1_0096	Mid-20th century
---	---		EAP1398_VMS_1_0097	Mid-20th century
---	Phia Phon Asa or Xiang (ex-novice) Tha.		EAP1398_VMS_1_0098	27/9/1933

	ເພັຍພິນອາສາ ຊ່ຽງທາ Royal Princess Khamsuk, who is the grandchildren of the king of Lan Xang kingdom ທາຊະທິດາເຈົ້ານາງ ຄຳສຸກ ຫລານສົມເດັດພະເປັນເຈົ້າລ້ານຊ້າງ ຣິ່ມຂາວ ເສດຖະຂັດຕະ ຍະເຈົ້າ			
---	Chao Somdet Bupphapannya ເຈົ້າສົມເດັດ ບຸບຜາປັນຍາ		EAP1398_VMS_1_0099	20/5/1801
---	Suvannamaiti, his wife, his children, grandchildren, and relatives ສຸວັນນະໄມຕີກັບທ້າວພະລິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ		EAP1398_VMS_1_0100	15/7/1842
Thit Nya ທິດຍາ	Sathu Phò Phatthaman ສາທຸ ພໍ່ພັດທະມານ	Ban Chan Tai ບ້ານຈານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0101	21/7/1963
Thit Nya ທິດຍາ	Sathu Phò Phatthaman ສາທຸ ພໍ່ພັດທະມານ	Ban Chan Tai ບ້ານຈານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0102	31/7/1963
Thit Nya ທິດຍາ	Thit Nya ທິດຍາ	Ban Chan Tai ບ້ານຈານໃຕ້	EAP1398_VMS_1_0103	10/8/1963
Thit Nya ທິດຍາ	Sathu Phò Phatthaman ສາທຸ ພໍ່ພັດທະມານ	Ban Chan Tai ບ້ານຈານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0104	23/8/1963
Thit Nya ທິດຍາ	Sathu Phò Phatthaman ສາທຸ ພໍ່ພັດທະມານ	Ban Chan Tai ບ້ານຈານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0105	25/8/1963
---	A younger brother of the king of the front palace, together with his wife, children, and relatives ນ້ອງພະເຈົ້າອ້ງໜ້າ ສະໜະພັນ ລະຍາບຸດຕະນັດຕາພັນທຸວົງສາ		EAP1398_VMS_1_0106	3/12/1805
---	A younger brother of the king of the front palace		EAP1398_VMS_1_0107	4/12/1805

	together with his wife, children, and relatives ນ້ອງພະເຈົ້າວັງໜ້າ ສະຫະພັນ ລະຍາບຸດຕະນັດຕາພັນທຸວົງສາ			
---	A younger brother of the king of the front palace ນ້ອງສົມເດັດພະເປັນເຈົ້າວັງໜ້າ		EAP1398_VMS_1_0108	8/12/1805
---	A younger brother of the king of the front palace ນ້ອງສົມເດັດພະເປັນເຈົ້າວັງໜ້າ		EAP1398_VMS_1_0109	-/1/1805
---	The king of the front palace ພະຣາຊະສັດທາວັງໜ້າ		EAP1398_VMS_1_0110	23/12/1805
---	A younger brother of the king of the front palace ນ້ອງສົມເດັດພະເປັນເຈົ້າວັງໜ້າ		EAP1398_VMS_1_0111	3/1/1805
---	The king of the front palace ພະຣາຊະສັດທາວັງໜ້າ		EAP1398_VMS_1_0112	-/2/1806
---	---		EAP1398_VMS_1_0113	-/1/1805
---	The king of the front palace ພະຣາຊະສັດທາວັງໜ້າ		EAP1398_VMS_1_0114	4/2/1805
---	The king of the front palace ພະຣາຊະສັດທາວັງໜ້າ		EAP1398_VMS_1_0115	6/2/1805
---	Maha Akkhavòrarasakhuchao (Great Abbot) ມະຫາອັກຄະວໍຣະຣາຊະຄູເຈົ້າ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0116	25/10/1838
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0117	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0118	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ		EAP1398_VMS_1_0119	25/9/1811

	ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ			
---	---		EAP1398_VMS_1_0120	1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0121	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0122	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0123	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0124	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0125	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0126	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ		EAP1398_VMS_1_0127	25/9/1811

	ສຸວັນນະພູມິນທາ			
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0128	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0129	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0130	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0131	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0132	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0133	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0134	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha		EAP1398_VMS_1_0135	25/9/1811

	ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ			
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0136	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0137	25/9/1811
---	King of Sisattanakharahutta Nusuvannaphumintha ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີ ສັດຕະນາຄາຣະຫຸດຕະນຸ ສຸວັນນະພູມິນທາ		EAP1398_VMS_1_0138	25/9/1811
---	King of Sisattanakha Rasakanittha ບຸຣິມມະສິມເດັດບໍຣິມບຸບພິ ສີ ສັດຕະນາຄາຣາຊະກະນິດຖາ		EAP1398_VMS_1_0139	4/10/1810
---	King of Sisattanakha Rasakanittha ບຸຣິມມະສິມເດັດບໍຣິມບຸບພິ ສີ ສັດຕະນາຄາຣາຊະກະນິດຖາ		EAP1398_VMS_1_0140	4/10/1810
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0141	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0142	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0143	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0144	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0145	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0146	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0147	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0148	10/3/1806

---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0149	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0150	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0151	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0152	10/3/1806
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0153	4/8/1761
---	The king who is the father of the king ສົມເດັດພະເປັນເຈົ້າອົງເປັນພຸດທະປິຕາ		EAP1398_VMS_1_0154	5/3/1805
---	---		EAP1398_VMS_1_0155	Mid-20th century
---	The king ພະຣາຊະສັດທາຫຼວງ		EAP1398_VMS_1_0156	5/3/1805
---	The king of Sisattanakhanahutta, his younger sister, and his son ບູຣົມມະສົມເດັດບູຣົມມະບຸພິດ ສີສັດຕະນາຄານາຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ		EAP1398_VMS_1_0157	23/7/1810
---	The king of Sisattanakhanahutta, his younger sister, and his son ບູຣົມມະສົມເດັດບູຣົມມະບຸພິດ ສີສັດຕະນາຄານາຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ		EAP1398_VMS_1_0158	23/7/1810
---	---		EAP1398_VMS_1_0159	---
---	The king of Sisattanakhanahutta, his younger sister, and his son ບູຣົມມະສົມເດັດບູຣົມມະບຸພິດ ສີສັດຕະນາຄານາຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ		EAP1398_VMS_1_0160	23/7/1810
---	The king of Sisattanakhanahutta, his younger sister, and his son ບູຣົມມະສົມເດັດບູຣົມມະບຸພິດ		EAP1398_VMS_1_0161	23/7/1810

	ສີສັດຕະນາຄາຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ			
---	---		EAP1398_VMS_1_0162	1810
---	---		EAP1398_VMS_1_0163	1810
---	---		EAP1398_VMS_1_0164	1810
---	The king of Sisattanakhanahutta, his younger sister, and his son ບູຣິມມະສິມເດັດບູຣິມມະບຸພິດ ສີສັດຕະນາຄາຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ		EAP1398_VMS_1_0165	23/7/1810
---	---		EAP1398_VMS_1_0166	1810
---	---		EAP1398_VMS_1_0167	---
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0168	---
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0169	12/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0170	12/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0171	12/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0172	12/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າອົ່ງຫລວງ		EAP1398_VMS_1_0173	12/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0174	31/3/1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0175	1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0176	1806
---	The royal ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0177	1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0178	1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0179	1806
---	The king ສິມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0180	1806
---	The king		EAP1398_VMS_1	1806

	ສົມເດັດພະເປັນເຈົ້າ		_0181	
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0182	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0183	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0184	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0185	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0186	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0187	1806
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0188	31/3/1806
Chan (ex-monk) Suk ຈານສຸກ	The Supreme Patriarch Buddhasinorot Sakonmaha Sangkha Pamokkha savanna Dhammayana Maha Thera ສົມເດັດພະສັງຄະຣາດພຸດທະສິໂນຣິດສະກົນມະຫາສັງຄະປາໂມກຂະທຳມະຍານະມະຫາເຖຣະ		EAP1398_VMS_1_0189	4/9/1961
---	The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives ສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ຕົນເປັນກະນິດຖາພະບຸຣິມມະເສດຖາອະທິປະຕິພະມະຫາທຳມິກະຣາຊະທິຣາດເຈົ້າອັນສະນິດອິດຈະພິນິໄສໃນວໍຣະວົງຂົງສີສັດຕະນາກຄະນະຫຸດ ອຸດຕະມະບຸຣິຣົມພົມມະຈັກກະພັດຕິ ມະຫານັກ ຄະຣາດທານີທີ່ນີ້ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາ		EAP1398_VMS_1_0190	24/7/1878

	ຊະກັນຍາ ຣາໂອຣິດສາ ຣາຊະ ບຸດຕາ ນັດຕາ ຂັດຕິຍະຣາ ວົງສາ			
---	---		EAP1398_VMS_1_0191	1878
---	---		EAP1398_VMS_1_0192	1878
---	The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives ສົມເດັດພະເປັນ ເຈົ້າຍໍາຊະ ໝ່ອມຫໍຄໍາຝ່າຍໜ້າ ຕົນເປັນ ກະນິດຖາພະບຸຣິມມະເສດຖາ ອາທິປະຕິພະມະຫາທໍາມິກະ ຣາ ຊະທິຣາດ ອົງສະນິດອິດສະພິນິ ໄສໃນວໍຣະວົງຂົງສີສັດຕະນາກ ຄະນາທຸດ ອຸດຕະມະບຸຣີຣົມພົມ ມະຈັກກະພັດຕິ ມະຫານັກ ຄະຣາຊະທານີທີ່ນີ້ເປັນເຄົ້າ ກັບ ທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະ ໂອຣິດສາ ຣາຊະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ		EAP1398_VMS_1_0193	9/8/1878
---	---		EAP1398_VMS_1_0194	1878
---	---		EAP1398_VMS_1_0195	1878
---	---		EAP1398_VMS_1_0196	1878
---	The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, children, grandchildren, and all relatives ສົມເດັດພະເຈົ້າຫໍຄໍາ ຝ່າຍໜ້າ		EAP1398_VMS_1_0197	17/8/1878

	ຕົນເປັນກະນິກຖາພະບຸຣິມເສດ ຖາອາທິປະຕິ ພະມະຫາທຳມິ ກະຣາຊາທິຣາຊາທິຣາດ ເຈົ້າອົງ ສະນິດອິຈະພິນີໄສໃນວໍຣະ ວົງຂົງສີສັດຕະນາກນະພຸດອຸຕະ ມະບຸຣີຣິມພົມມະຈັກກະພະຕິ ມະຫານັກຄະຣາດທານີທີ່ນີ້ເປັນ ເຄົ້າກັບທ້າງເຈົ້າຣາຊະກັນຍາ ຣາ ໂອຣິດສາ ຣາຊະນັດຕາຂັດຕິຍະ ຣາຊະ ວົງສາ			
---	---		EAP1398_VMS_1_0198	1878
---	---		EAP1398_VMS_1_0199	1878
---	His Majesty the king of Lan Xang, his mother, brothers, sisters, wife, children, grandchildren, and all relatives ສິມເດັດມະຫາພູມິປາລະມະຫາ ນະຄອນ ຣາຊະທານີສີສັດຕະ ນະຄະນະພຸດອຸດຕະມະຣາຊະ ທານີສຸວັນນະຈັນທະມະຫາບຸນ ຍະ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດຖາ ພະຣາຊະ ກະນິດຖາ ພະຣາຊະກັນຍາ ພະຣາຊະບຸດຕາທິຕະ ນັດຕາຍະ ຣາຊະວົງສາ		EAP1398_VMS_1_0200	5/9/1855
---	His Majesty the king of Lan Xang, his mother, brothers, sisters, wife, children, grandchildren, and all relatives ສິມເດັດມະຫາພູມິປາລະມະຫາ ນະຄອນ ຣາຊະທານີສີສັດຕະ ນະຄະນະພຸດອຸດຕະມະຣາຊະ ທານີສຸວັນນະຈັນທະມະຫາບຸນ ຍະ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດຖາ ພະຣາຊະ ກະນິດຖາ ພະຣາຊະກັນຍາ ພະຣາຊະບຸດຕາທິຕະ ນັດຕາຍະ ຣາຊະວົງສາ		EAP1398_VMS_1_0201	5/9/1855
---	---		EAP1398_VMS_1_0202	5/9/1855

---	His Majesty the king of Lan Xang, his mother, brothers, sisters, wife, children, grandchildren, and all relatives ສົມເດັດມະຫາພູມິປາລະມະຫາ ນະຄອນ ຣາຊະທານີສີສັດຕະ ນະຄະນະທຸດອຸດຕະມະຣາຊະ ທານີສຸວັນນະຈັນທະມະຫາບຸນ ຍະ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດຖາ ພະຣາຊະ ກະນິດຖາ ພະຣາຊະກັນຍາ ພະຣາຊະບຸດຕາທິຕະ ນັດຕາຍະ ຣາຊະວົງສາ		EAP1398_VMS_1_0203	5/9/1855
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0204	16/11/1814
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0205	16/11/1814
---	The king ສົມເດັດພະເປັນເຈົ້າ		EAP1398_VMS_1_0206	16/11/1814
---	The Supreme Patriach Bunthan, together with his disciples and lay Buddhists ສົມເດັດພະສັງຄະຣາດ ບຸນທັນ ພ້ອມສິດໂຍມ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0207	4/9/1945
---	The Supreme Patriach Thammanyano, together with his disciples and lay Buddhists ສົມເດັດພະສັງຄະຣາດທຳມະຍາ ໂນ ພ້ອມດ້ວຍສິດໂຍມ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0208	4/9/1945
Achan Phan ອາຈານພັນ	The Supreme Patriach Bunthan, together with his disciples and lay Buddhists ສົມເດັດພະສັງຄະຣາດ ບຸນທັນ ພ້ອມດ້ວຍສິດໂຍມ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0209	3/9/1945
Achan Phan ອາຈານພັນ	The Supreme Patriach Bunthan, together with his disciples and lay Buddhists ສົມເດັດພະສັງຄະຣາດ ບຸນທັນ ພ້ອມດ້ວຍສິດໂຍມ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0210	3/9/1945
---	---		EAP1398_VMS_1_0211	3/9/1945

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---	The Supreme Patriach Bunthan, together with his disciples and lay Buddhists ສົມເດັດພະສັງຄະຣາດ ບຸນທັນ ພ້ອມດ້ວຍສິດໂຍມ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0213	3/9/1945
---	---		EAP1398_VMS_1_0214	1919
---	---		EAP1398_VMS_1_0215	1919
---	---		EAP1398_VMS_1_0216	1919
Thit (ex-monk) Phomma ທິດພົມມາ	Chao (Princess) Kham Kham from the royal palace ເຈົ້າຄຳຂໍາ ໃນພະຣາຊະວັງ ຫລວງ		EAP1398_VMS_1_0217	1919
---	The mother of Chao Uparat (Viceroy) named Patthumma ພະຊົນນີເຈົ້າອຸປະລາດອົງ ພະນາມຊື່ວ່າປັດທຸມມາ		EAP1398_VMS_1_0218	28/5/1909
---	Sathu Nyai Mada (the mother of the king) ສາທຸໃຫຍ່ມາດາ		EAP1398_VMS_1_0219	23/12/1878
---	---		EAP1398_VMS_1_0220	1947
---	---		EAP1398_VMS_1_0221	1947
---	Thammanyano, the Supreme Patriarch ທຳມະຍາໂນ ພະສັງຄະຣາດ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0222	20/4/1947
---	Supreme Patriarch Thammanyana Maha Thera Bunthan ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ບຸນທັນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0223	26/8/1974
---	Maharasabupphit (the king) of the front palace ມະຫາຣາຊະບຸບພິດ ຕັ້ງຫໍຄຳ ຝ່າຍໜ້າ		EAP1398_VMS_1_0224	16/1/1875
	Maharasabupphit (the king) of the front palace ມະຫາຣາຊະບຸບພິດຕະຫໍຄຳ ຝ່າຍໜ້າ	The village of Vat Mai ບ້ານວັດໃໝ່	EAP1398_VMS_1_0225	16/1/1875
---	Huachao Maha		EAP1398_VMS_1	16/7/1798

	Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya ຫົວເຈົ້າມະຫາສັງຄະຣາດສີສຸ ມັງຄະລະຊຸຍະວະນະປັນຍາ		_0226	
---	Huachao Maha Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya ຫົວເຈົ້າມະຫາສັງຄະຣາດສີສຸ ມັງຄະລະຊຸຍະວະນະປັນຍາ		EAP1398_VMS_1_0227	21/7/1798
---	Somdet Satthathammachanthathikhun ສົມເດັດສັດທະທຳມະຈັນທາທິຄຸນ		EAP1398_VMS_1_0228	1690
---	---		EAP1398_VMS_1_0229	1945
---	Chao Somdet (Patriarch) Patsa and Thit (ex-monk) Hen ເຈົ້າສົມເດັດປັດສາ ແລທິດເຫັນ		EAP1398_VMS_1_0230	1741
---	Hua Chao Khamkhai ເຈົ້າຫົວຄຳໄຂ		EAP1398_VMS_1_0231	16/3/1847
---	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera, together with his disciples, lay Buddhists, monks, and novices ສົມເດັດພະສັງຄະຣາດທຳມະຍານະເຖຣະ ໄດ້ພ້ອມສິດໂຍມ ພິກຂຸສາມະເນນ		EAP1398_VMS_1_0232	23/1/1968
---	Sathu Nyai Khamtun and the queen on the left side of King Sisavang Vong ສາທຸໃຫຍ່ ຄຳຕຸ່ນ ອັກຄະມາເທສີຊ້າຍພະບາດສົມເດັດມະຫາ ຊີວິດ ຊິງພະນາມສີສະຫວ່າງວົງ		EAP1398_VMS_1_0233	7/5/1928
---	Maha Somdet (Patriarch) Inthapannya, together with his parents and relatives ມະຫາສົມເດັດອິນທະປັນຍາ ປິດຕາມາດາພັນທຸວົງສາ		EAP1398_VMS_1_0234	5/12/1881

	ຍາຕິກາ			
Thit (ex-monk) Ònsi ທິດອ່ອນສີ	Chao (Princess) Rattanamanivan Khamsuk ເຈົ້າຣັດຕະນະມະນີ ວັນຄຳສຸກ Chao (Princess) Manikham ເຈົ້າມະນີຄຳ Thit Mi and his wife Sao Ònsi ທິດມີແລະສາວອ່ອນສີ ພັອເມຍ	Ban Vat Mai ບ້ານວັດໃໝ່	EAP1398_VMS_1_0235	3/1/1950
Xiang Kaeo Mungkhun ຊຽງແກ້ວ ມຸງຄຸນ	Maha Sangkharasa (Great abbot) ມະຫາສັງຄະຣາຊາ	Vat Chumkhòng ວັດຈູມຄ້ອງ	EAP1398_VMS_1_0236	1840
---	The king's mother ອົງພະຣາຊະມານດາ		EAP1398_VMS_1_0237	10/1/1931
---	Princess Dararatsami ເຈົ້າດາຣາຣັດສະໝີ		EAP1398_VMS_1_0238	First half of the 20th century
---	The king of Lan Xang, his wife, his children, his grandchildren, and his relatives ສົມເດັດພະເຈົ້າບໍຣົມມະ ຈັກກະພັດຕິ ສີສຸຣິຍະວົງ ອົງ ສະຖິດອິດສະຣະ ພິນິໄສ ໃນສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຣັດຕະນະບຸຣີຣົມ ພົມມະ ຈັກກະພັດຕິ ສີລ້ານຊ້າງ ຮິ່ມ ຂາວ ເປັນເຄົ້າ ກັບທັ້ງເຈົ້າຣາຊະ ກັນຍາ ຣາຊະໂອຣົດສາ ຣາຊະ ນັດດາ ຣາຊະວົງສາ		EAP1398_VMS_1_0239	26/3/1897
Thit (ex-monk) Òn ທິດອ່ອນ	The king of Lan Xang, his wife, his children, his grandchildren, and his relatives ສົມເດັດພະເຈົ້າບໍຣົມມະ ຈັກກະພັດຕິ ສີສຸຣິຍະວົງ ອົງ ສະຖິດອິດສະຣະ ພິນິໄສ ໃນສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຣັດຕະນະບຸຣີຣົມ ພົມມະ ຈັກກະພັດຕິ ສີລ້ານຊ້າງ ຮິ່ມ ຂາວ ເປັນເຄົ້າ ກັບທັ້ງເຈົ້າຣາຊະ	Ban Thaviang, Xiang Khuang Province ບ້ານທ່າວຽງ ຊຽງ ຂວາງ	EAP1398_VMS_1_0240	24/3/1897

	ກັນຍາ ຣາຊະໂອຣົດສາ ຣາຊະນັດດາ ຣາຊະວົງສາ			
---	---		EAP1398_VMS_1_0241	1897
---	The king of Lan Xang, his wife, his children, his grandchildren, and his relatives ສົມເດັດພະເຈົ້າບໍຣົມມະຈັກກະພັດຕິ ສີສຸຣິຍະວົງ ອົງ ສະຖິດອິດສະຣະ ພິນິໄສ ໃນສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຣັດຕະນະບຸຣີຣົມ ພົມມະຈັກກະພັດຕິ ສີລ້ານຊ້າງ ຮິ່ມ ຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະໂອຣົດສາ ຣາຊະນັດດາ ຣາຊະວົງສາ		EAP1398_VMS_1_0242	26/3/1897
---	---		EAP1398_VMS_1_0243	Mid-20th century
---	Chao Sangkharasa (Great abbot) Titsapannya ເຈົ້າສັງຄະຣາຊາຕິດຊະປັນຍາ		EAP1398_VMS_1_0244	17/2/1854
---	Chao Sangkharasa (Great abbot) Titsapannya ເຈົ້າສັງຄະຣາຊາຕິດຊະປັນຍາ		EAP1398_VMS_1_0245	17/2/1854
---	Chao Sangkharasa (Great abbot) Titsapannya ເຈົ້າສັງຄະຣາຊາຕິດຊະປັນຍາ		EAP1398_VMS_1_0246	17/2/1854
---	Chao Sangkharasa (Great abbot) Titsapannya ເຈົ້າສັງຄະຣາຊາຕິດຊະປັນຍາ		EAP1398_VMS_1_0247	17/2/1854
---	---		EAP1398_VMS_1_0248	24/10/1953
---	Supreme Patriarch Thammanyana Maha Thera ສົມເດັດພະສັງຄາຣາດ ທຳມະຍານະມະຫາເຖຣະ		EAP1398_VMS_1_0249	1965
---	Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha, the Supreme Patriarch of Laos		EAP1398_VMS_1_0250	1968

	ສົມເດັດພະພຸດທະສິໂນຣົດ ສະກົນມະຫາສັງຄະ ປາໂມກຂະ ສົມເດັດພະສັງຄາຣາດ ແຫ່ງ ພະຣາຊະອານະຈັກລາວ			
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຜິນພິບູນ-ເທບພະອັກສອນ	Chua (novice) Phò Phui ຈົວພໍ່ຜຸຍ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0251	16/2/1978
Chao Mòm (Monk) Kannya ເຈົ້າຫມ່ອມກັນຍາ	Saen Khammungkhun, his wife, and his children ແສນຄຳມຸງຄຸນ ພັ້ວເມຍ ລູກເຕົ້າ		EAP1398_VMS_1_0252	16/3/1840
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຜິນພິບູນ-ເທບພະອັກສອນ	Somdet Pha Sangkhrat (Supreme Patriarch) Thammanyana Maha Thera Bunthan ສົມເດັດພະສັງຄະຣາດ ທຳມະ ຍານະ ມະຫາເຖຣະ ບຸນທັນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0253	14 Mar 1973
---	Thit (ex-monk) Thi, his wife, their parents, and their relatives ທິດທິ ພັ້ວເມຍແລະພໍ່ແມ່ພີ່ນ້ອງ ຊູ່ຄົນ		EAP1398_VMS_1_0254	18/2/1853
Chan Vanni Inthavat ຈານວັນນີ ອິນທະວັດ	Sathu Nyai Somdet Pha Sangkharat (Supreme Patriach) Maha Thera ສາທຸໃຫຍ່ ສົມເດັດພະສັງຄະ ຣາດມະຫາເຖຣະ		EAP1398_VMS_1_0255	12/8/1973
Mòm (Monk) Vanna ຫມ່ອມວັນນາ	Phikkhu (monk) Tissapannya ພິກຂຸ ດິດສະປັນຍາ		EAP1398_VMS_1_0256	18/10/1911
Thit (ex-monk) Nya ທິດຍາ	Sathu Phò Phia Phatthman and Thit Nya ສາທຸພໍ່ເພັຍພັດທະມານ ທິດຍາ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ Ban Chan Tai ບ້ານຈ່ານໃຕ້	EAP1398_VMS_1_0257	21/11/1962
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi ສົມເດັດພະສັງຄະຣາດ ພະວັນດີ	Vat Pha Khom ວັດຜາໂຄມ	EAP1398_VMS_1_0258	13/2/1962
---	Sathu Phò Thao Unhüan and his children ສາທຸພໍ່ເຖົ້າອຸ່ນເຮືອນ ລູກເຕົ້າຊູ່ ຄົນ		EAP1398_VMS_1_0259	26/6/1880

---	Thao (Mr.) Phan and his wife Sao Pheng ທ້າວພັນ ສາວເພັ້ງ		EAP1398_VMS_1_0260	23/10/1926
---	Pha Phutthaman (Un) Phattharamuni ພະພຸດທະມານ (ອຸ່ນ) ພະພັດທະຣະມຸນີ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0261	24/9/1962
---	Thirachitto Bhikkhu (Phui Siliphatthana) ຖິຣະຈິດໂຕ ພິກຂຸ (ຜຸຍ ສີລິພັດທະນາ)	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0262	1951
---	Phò Khamming (father Khamming) and his wife ພໍ່ຄຳມີ່ໆ ພີ່ອເມຍ		EAP1398_VMS_1_0263	20/11/1851
Monk Thirachitta Thera ຖິຣະຈິດຕະເຖຣະ	Sathu (Monk) Kaen Kulapannyo ສາທຸແກ່ນ ກຸລະປັນໂນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0264	16/10/1961
---	Mòm (Monk) Phò Phui Manithòn ໜ່ອມພໍ່ຜຸຍ ມະນີທອນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0265	18/6/1981
---	Monk Phothipannya ໂພທິປັນຍາ		EAP1398_VMS_1_0266	16/6/1938
Chao Somdet Butdi ເຈົ້າສົມເດັດບຸດດີ	Chao Somdet Bunthan ເຈົ້າສົມເດັດບຸນທັນ		EAP1398_VMS_1_0267	29/8/1871
Thit (ex-monk) Nya ທິດຍາ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch), the chief Monk, Thammanyana Maha Thera Bunthan ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ບຸນທັນ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0268	1969
---	Sathu Nying (Princess) Kham-on, together with all her children and relatives ສາທຸຍິງຄຳອົ້ນ ບຸດຕິບຸດຕາ ຍາດຕິກາ ພັນທຸວົງສາ ພີ່ນ້ອງ	Ban Münna ບ້ານໝື່ນນາ	EAP1398_VMS_1_0269	21/8/1942
Phikkhu (monk) Thammathinno	Sathu Nying (Princess) Kham-on, together with	Ban Münna ບ້ານໝື່ນນາ	EAP1398_VMS_1_0270	1942

(Thòng) ພະທຳມະທິນໂນ (ທອງ)	all her children and relatives ສາທຸຍິງຄຳອິ້ນ ບຸດຕີບຸດຕາ ຍາດຕິກາ ພັນທຸວົງສາ ພີ່ນ້ອງ			
Phikkhu (monk) Thammathinno ພະທຳມະທິນໂນ	Xiang (ex-novice) Phaeng ຊຽງເພຍ		EAP1398_VMS_1_0271	1st half of the 20th century
---	Chao (Prince) Khamphui ເຈົ້າຄຳຜຸຍ		EAP1398_VMS_1_0272	20/2/1852
---	Chao Maha Somdet Saiyasa ເຈົ້າມະຫາສົມເດັດໄຊຍະສາ		EAP1398_VMS_1_0273	1910–1937
---	Pha Thirachitto (Phui Bupphavichit) ພະຖິຣະຈິດໂຕ (ຜຸຍ ບຸບພະ ວິຈິດ)	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0274	13/12/1948
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi ສົມເດັດພະສັງຄະຣາດ ພະວັນດີ		EAP1398_VMS_1_0275	16/2/1962
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi ສົມເດັດພະສັງຄາຣາດ ພ້ອມກັບ ດ້ວຍພະວັນດີ	Vat Phakhom ວັດຜາໂຄມ	EAP1398_VMS_1_0276	1962
---	Chao Mòm Phò (Monk) Man ເຈົ້າຫມ່ອມພໍ່ໝັ້ນ	Vat Sop ວັດສົບ	EAP1398_VMS_1_0277	14/10/1928
---	Mòm (Monk) Sing, Thit (ex-monk) Thòng, Sathu (Monk) Pheng ໝ່ອມສິງ ທິດທອງ ສາທຸເພັ້ງ	Vat Sop Chaek ວັດສົບແຈກBan Sop Chaek ບ້ານສົບແຈກ Vat Khok Samòi ວັດຄົກສະມ້ອຍ	EAP1398_VMS_1_0278	22/8/1922
Phikkhu (Monk) Munlapannya ພິກຂຸ ມູນລະປັນຍາ	Chao (Prince) Chanthavat ເຈົ້າຈັນທະວັດ		EAP1398_VMS_1_0279	29/8/1929
---	---		EAP1398_VMS_1_0280	19th century
---	---		EAP1398_VMS_1_0281	19th century
---	Phò Khamtan and his wife, together with their children and grandchildren		EAP1398_VMS_1_0282	21/5/1836

	ພໍ່ຄຳຕັນ ຜິວເມຍ ກັບທັງບຸດຕະ ນັດຕາ			
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi ສົມເດັດພະສັງຄາຣາດ ພະວັນດີ	Vat Phakhom ວັດຜາໂຄມ	EAP1398_VMS_1_0283	20 Feb 1962
Chan (ex-monk) Vandi Inthavat ຈານວັນດີ ອິນທະວັດ	Somdet Pha Sangkharat Maha Thera (Supreme Patriarch) ສົມເດັດສັງຄະຣາດມະຫາເຖຣະ	Ban Khomsela ບ້ານໂຄມເສລາ	EAP1398_VMS_1_0284	24/8/1970
---	Pha (Monk) Phutthaman (Un) Phattharamuni ພະພຸດທະມານ (ອຸ່ນ) ພັດ ທະຣະມຸນີ Nang Phaya Kaenchan ນາງພະຍາແກ່ນຈັນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0285	20/9/1962
---	Chao (Princess) Khamkham from the royal palace ເຈົ້າຄຳຂໍາ ໃນພະຣາຊະວັງ ຫລວງ		EAP1398_VMS_1_0286	15/11/1920
---	Mae-òk Khao (a nun) Kuna ແມ່ອອກຂາວກຸນາ		EAP1398_VMS_1_0287	1659
Chua (Novice) Thòng ອ້າຍຈົວທອງ	Chua (Novice) Thòng, along with his sisters, brothers, children, and relatives ຈົວທອງ ເອື້ອຍນ້ອງ ບຸດຕະ ພັນທຸວົງສາພີ່ນ້ອງ	Ban Vanmamai ບ້ານວັນມາໃໝ່	EAP1398_VMS_1_0288	27/3/1846
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi ສົມເດັດພະສັງຄາຣາດ ພະວັນດີ	Vat Phakhom ວັດຜາໂຄມ	EAP1398_VMS_1_0289	21/2/1962
Chan (ex-monk) Vandi Inthavat ຈານວັນດີ ອິນທະວັດ	Somdet Pha Sangkharat Maha Thera Thammayana (Supreme Patriarch) ສົມເດັດສັງຄະຣາດມະຫາເຖຣະ ທຳມະຍານະ	Ban Khomsela ບ້ານໂຄມເສລາ	EAP1398_VMS_1_0290	7/8/1973
---	Chao (Princess) Khamkham from the royal palace, along with her relatives ເຈົ້າຄຳຂໍາ ໃນພະຣາຊະວັງ ຫລວງ ພ້ອມດ້ວຍຍາດຕິພັນທຸ		EAP1398_VMS_1_0291	15/11/1920

	ວິງສາ			
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---	Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera (Supreme Patriarch) ສົມເດັດພະພຸດທະຊິໂນຣະ ສະສະກະລະ ມະຫາສັງຄະປາ ໂມກຂະ ທຳມະຍານະ ມະຫາ ເຖຣະ		EAP1398_VMS_1_0293	1971
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຕິນພິບູນ-ເທບພະອັກສອນ	Sathu Nyai Somdet Pha Sangkharat Thammanyana Maha Thera (Supreme Patriarch) ສົມເດັດພະສັງຄາຣາດ ທຳມະ ຍານະ ມະຫາເຖຣະ		EAP1398_VMS_1_0294	13/11/1971
---	Somdet Pha Sangkharat Thammayano (Supreme Patriarch) ສົມເດັດພະສັງຄະຣາດ ທຳມະ ຍາໂນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0295	30/11/1964
Phikkhu (Monk) Phan Phonphiboun-Theppha-aksòn ພິກຂຸພັນ ຕິນພິບຸນ-ເທບ ອັກສອນ	Sathu Nyai Somdi ສາທຸໃຫຍ່ສົມດີ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0296	Mid-20th century
Chao Mòm Phò (Monk) Sombun ເຈົ້າຫມ່ອມພໍ່ສົມບຸນ	Sathu Nyai (great monk) Khamphui ສາທຸໃຫຍ່ ຄຳຜຸຍ	[Vat] Hua Xiang [ວັດ] ຫົວຊ່ຽງ Vat That ວັດທາດ	EAP1398_VMS_1_0297	22/2/1980
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Phutthavakhano Vandi ສົມເດັດພະສັງຄາຣາດແລະພະ ພຸດທະອະຄະໂນ ວັນດີ		EAP1398_VMS_1_0298	23/12/1962
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi ສົມເດັດພະສັງຄາຣາດ ພະວັນດີ	Vat Phakhom ວັດຜາໂຄມ	EAP1398_VMS_1_0299	6/3/1962
---	Müang Khum and his wife		EAP1398_VMS_1_0300	1820

	ເມືອງຄຸມ ຜືอเมย			
---	Chao (Princess) Khamkham from the royal palace ເຈົ້າຄຳຂໍາ ໃນພະຣາຊະວັງ ຫລວງ		EAP1398_VMS_1_0301	1920
---	---		EAP1398_VMS_1_0302	21/10/1962
Thit (ex-monk) Nya ທິດຍາ	Sathu Phò (Monk) Phatthaman Phattamuni Un, his patronage named Thit (ex-monk) Nya ສາທຸ ພໍ່ພັດທະມານ ພັດທະມຸນີ ອຸ່ນ, ພໍ່ຍິກ ທິດຍາ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ Ban Chantai ບ້ານຈ່ານໃຕ້	EAP1398_VMS_1_0303	10/10/1962
---	Chao (princess) Khamsi Kumari along with her mother, her children, her grandchildren and all relatives ເຈົ້າຄຳສີ ກຸມາຣີ ສະຫາພະຣາ ຊະມາຕາ ຣາຊະບຸດຕະ ຣາຊະ ນັດຕາ ພັນທະວົງສາ		EAP1398_VMS_1_0304	11/12/1873
---	Pha Thiracitto (Monk Phui) ພະຖິຣະຈິດໂຕ (ຜຸຍ)	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0305	18/9/1955
Phothipannya ໂພທິປັນຍາ	---		EAP1398_VMS_1_0306	Mid-20th century
---	Mae Chua (mother of novice) Khampha ແມ່ຈົວຄຳພາ		EAP1398_VMS_1_0307	18/3/1890
---	Chao Komsiphai and his wife, together with their children, grandchildren, and relatives ເຈົ້າກົມສີພາຍ ແລະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ		EAP1398_VMS_1_0308	2/2/1850
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຜົນພິບູນ-ເທບພະອັກສອນ	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດທຳມະ ຍານມະຫາເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0309	3/6/1973

Thit Nya ທິດຍາ	Sathuphia (Monk) Phattaman and his sponsor father [named] Thit Nya ສາທຸ ເພັຍ ພັດທະມານ ທິດຍາ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ Ban Chan Tai ບ້ານຈານໃຕ້	EAP1398_VMS_1_0310	21/11/1962
Huachao Sa Thammapannya ຫົວເຈົ້າຊາທຳມະປັນຍາ	Huachao Sa Thammapannya ຫົວເຈົ້າຊາທຳມະປັນຍາ		EAP1398_VMS_1_0311	28/9/1807
Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນຜິນພິບູນ ເທບພະອັກສອນ	Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນຜິນພິບູນເທບພະ ອັກສອນ		EAP1398_VMS_1_0312	11/1/1977
---	Sao Sichan and her husband ສາວສີຈັນ ຜົວເມຍ		EAP1398_VMS_1_0313	24/8/1891
---	Phaya Khwan Dampha, his wife, his children, his grandchildren, and his relatives. ພະຍາກວານດ້ຳພ້ຳ ຜົວເມຍ ເປັນເຄົ້ຳ ເປັນເຈົ້ຳມຸນລະສັດທຳ ກັບທັ້ງບຸດຕຳນັດຕຳພັນທຸວົງສຳ Maha Rasakhuchao Thammapannya ມະຫາຣາຊະຄູເຈົ້າທຳ ປັນຍາ	Ban Huaxiang ບ້ານຫົວຊ່ຽງ	EAP1398_VMS_1_0314	29/2/1883
Sathu (Monk) Phomma ສາທຸພົມມາ	Chao (Princess) Khamkham from the royal palace ເຈົ້າຄຳຂຳ ໃນພະຣາຊະວັງ ຫລວງ	[Vat] Dòn Lòm]ວັດ[ດອນລອມ	EAP1398_VMS_1_0315	8/12/1948
Sathu Phò (Monk) Man Munīvaṃso ທຸພໍ່ໝັ້ນ ມຸນີວົງໂສ	Thit (ex-monk) Nya ທິດຍາ His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano ສົມເດັດພະສັງຄະຣາດ ທຳມະ ປັນຍາໂນ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Siphutthabat ວັດສີພຸດທະບາດ	EAP1398_VMS_1_0316	24/5/1971
Achan Phan Phonphibun Thepphaaksòn	His Holiness Somdet Pha Sangkharat (Supreme Patriarch)	Vat Mai Suvannaphumaram	EAP1398_VMS_1_0317	31/5/1973

ອາຈານພັນ ຜິນພິບູນ ເທບພະອັກສອນ	Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ	ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ		
Thit (ex-monk) Nya ທິດຍາ	Sathu Phò (Monk) Phattaman ສາທຸພໍ່ພັດທະມານ		EAP1398_VMS_1_0318	1/9/1963
---	Samian (Clerk) Phummi the oldest brother, along with Sao Onsi and Sao Pan, Ba Khamsuk who is their nephew and also the villagers of Ban Hualat ສະໝຽນພູມມີ ຜູ້ເປັນອ້າຍ ສາວ ອ່ອນສີໜຶ່ງ ສາວປານໜຶ່ງ ນ້ ພີ່ນ້ອງ ບາຄຳສຸກ ຜູ້ເປັນຫຼານ ລວມຄົນຢູ່ບ້ານຫົວລາດ		EAP1398_VMS_1_0319	30/7/1930
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຜິນພິບູນ ເທບພະອັກສອນ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0320	13/3/1974
Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນຜິນພິບູນ ເທບພະອັກສອນ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera Bunthan ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ບຸນທັນ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0321	13/3/1974
Achan Phan Phonphibun-Thepphaaksòn ອາຈານພັນຜິນພິບູນ ເທບພະອັກສອນ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ	EAP1398_VMS_1_0322	22/3/1974
---	Chao Si Phanthavong and Chaonying Buapha ເຈົ້າສີພັນທະວົງແລະເຈົ້ານິງບົວ ພາ	Ban Pa Kham ບ້ານປ່າຂາມ	EAP1398_VMS_1_0323	26/10/1963
Rattanapannyasa ຣັດຕະນະປັນຍະສະ	---		EAP1398_VMS_1_0324	1st half of the 20th century
---	---		EAP1398_VMS_1_0325	Late 19th century

His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະເຖຣະ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0326	1/10/1968
---	Chao Somdet Buddi, his siblings, and laypeople ເຈົ້າສົມເດັດບຸດດີ ກັບທັ້ງພີ່ນ້ອງ ແລະອຸປາສົກອຸປາສິກາ		EAP1398_VMS_1_0327	5/1/1793
Sathu Phò (Monk) Pan ສາທຸພໍ່ປານ	Pha (Monk) Fan ພະຝັ່ນ	[Vat] Hat Khip [ວັດ]ຫາດຄິບ	EAP1398_VMS_1_0328	First half of the 20th century
---	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0329	24/5/1973
---	Chao Pathumma, the royal daughter, along with her sisters, bondmen and bondwomen ເຈົ້າປະທຸມມາ ຣາຊະທິຕາ ສະຫະພະຄົນິຍາ ທາສາ ທາສີ		EAP1398_VMS_1_0330	12/12/1817
Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນ ພົນພິບູນ ເທບພະອັກສອນ	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera Bunthan ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0331	3/10/1974
---	Sathu Phò Khamphong ທຸພໍ່ຄຳຜົງ		EAP1398_VMS_1_0332	21/12/1884
---	Chao (Princess) Khamkham from the royal palace ເຈົ້າຄຳຂໍາ ໃນພະຣາຊະວັງ ຫລວງ		EAP1398_VMS_1_0333	15/11/1920
---	Phò Khamtan and his wife, together with their children and		EAP1398_VMS_1_0334	21/5/1836

	grandchildren ພໍ່ຄຳຕັນ ຜົວເມຍ ກັບທັງບຸດຕະ ນັດຕາ			
---	Phò Khamtan and his wife, together with their children and grandchildren ພໍ່ຄຳຕັນ ຜົວເມຍ ກັບທັງບຸດຕະ ນັດຕາ		EAP1398_VMS_1_0335	21/5/1836
---	---		EAP1398_VMS_1_0336	Early 19th century
Chao Mòm (Monk) Pheng ເຈົ້າມ່ອມເພັ້ງ	Chao Phommanòi ເຈົ້າພົມມານ້ອຍ		EAP1398_VMS_1_0337	Late 18th century
Phothipannya Phikkhu (Monk) ໂພທິປັນຍາ ພິກຂຸ	---		EAP1398_VMS_1_0338	First half of the 20th century
---	---		EAP1398_VMS_1_0339	19th century
Thit (ex-monk) Nya ທິດຍາ	Sathu Phò (Monk) Phatthaman Phatthamuni Un, Thit (ex-monk) Nya, his wife named Sao Phali, and their children ສາທຸພໍ່ ພັດທະມານ ພັດທະມຸນີ ອຸ່ນ ທິດຍາ ສາວຜາລີ ພ້ອມ ດ້ວຍລູກ	Vat Mai Suvannaphumaram ວັດໃໝ່ສຸວັນນະພູມ ມາຣາມ Ban Chan Tai ບ້ານຈານໃຕ້	EAP1398_VMS_1_0340	28/9/1960
---	Phò Khamming and his wife ພໍ່ຄຳມິ່ງ ຜົວເມຍ		EAP1398_VMS_1_0341	20/11/1851
---	His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera ສົມເດັດພະສັງຄະຣາດ ທຳມະ ຍານະເຖຣະ		EAP1398_VMS_1_0342	1957
---	Chaohua Somdet Ban-om ເຈົ້າຫົວສົມເດັດບານອົມ		EAP1398_VMS_1_0343	1783
---	---		EAP1398_VMS_1_0344	3/7/1873
---	---		EAP1398_VMS_1_0345	29/12/1877
---	---		EAP1398_VMS_1_0346	19th century
Maha	Phia Hòm Sombat and	Vat Tham Sivilai	EAP1398_VMS_1	1/7/1904

Rasakhuchao Phothipannya ມະຫາຣາຊະຄູເຈົ້າໂພທິ ປັນຍາ	his wife ເພັຍຫອມສົມບັດ ພິອເມຍ	ວັດຖໍ້າ ສີວິໄລ	_0347	
---	Maha Somdet Sangkhasa Phothipannya ມະຫາສົມເດັດສັງຄະຊາໂພທິ ປັນຍາ	Vat Long Khun ວັດລອງຄຸນ	EAP1398_VMS_1_0348	2/7/1905
Maha Rasakhuchao Phothipannya ມະຫາຣາຊາຄຸເຈົ້າໂພທິ ປັນຍາ	Phia Hòm Sombat ເພັຍຫອມສົມບັດ	Vat Tham ວັດຖໍ້າ	EAP1398_VMS_1_0349	9/3/1904
---	---		EAP1398_VMS_1_0350	Mid-20th century
---	---		EAP1398_VMS_1_0351	20th century
---	---		EAP1398_VMS_1_0352	19th century
---	---		EAP1398_VMS_1_0353	19th century
---	---		EAP1398_VMS_1_0354	19th century
---	---		EAP1398_VMS_1_0355	19th century
---	---		EAP1398_VMS_1_0356	19th century
---	---		EAP1398_VMS_1_0357	19th century
---	---		EAP1398_VMS_1_0358	19th century
---	---		EAP1398_VMS_1_0359	19th century
Chao Khanan (ex-monk) Thammapannya ເຈົ້າຂະໜານທໍາມະ ປັນຍາ	Khwan Saen Saisomkhan Chanthaphanit, his wife, his children, his relatives, and his bondpeople ກວານແສນໄຊສົມຄານ ຈັນທະ ພານິດ ຊະທະພະຣິຍາ ບຸດຕະ ນັດຕາ ພັນທຸວົງສາ ທາສີ ທາສາ		EAP1398_VMS_1_0360	---
---	Pha Khanan Bupphapannya ພະຂະໜານ ບຸບຜາປັນຍາ		EAP1398_VMS_1_0361	31/10/1859
---	---		EAP1398_VMS_1_0362	1859
---	---		EAP1398_VMS_1_0363	1859

---	---		EAP1398_VMS_1_0364	1859
---	Pha Khanan Bupphapannya ຂະໜານ ບຸບຜາປັນຍາ		EAP1398_VMS_1_0365	31/10/1859
---	---		EAP1398_VMS_1_0366	1859
---	---		EAP1398_VMS_1_0367	1859
---	---		EAP1398_VMS_1_0368	1859
---	---		EAP1398_VMS_1_0369	1859
---	Pha Khanan Bupphapannya ພະຂະໜານ ບຸບຜາປັນຍາ		EAP1398_VMS_1_0370	31/10/1859
---	Atnya Huakhu Xiang Lek ອາດຍາຫົວຄູຊ່ຽງເຫລັກ		EAP1398_VMS_1_0371	1862
---	Atnya Huakhu Xiang Lek ອາດຍາຫົວຄູຊ່ຽງເຫລັກ		EAP1398_VMS_1_0372	1862
---	Atnya Huakhu Xiang Lek ອາດຍາຫົວຄູຊ່ຽງເຫລັກ		EAP1398_VMS_1_0373	1862
---	Phanya Luang Müang Saen, countiers, and high ranking people ພະຍາຫລວງເມືອງແສນ ປະຖະມະອັກຄະມະຫາເສນາທິບໍດີ ເຈົ້າຜູ້ໃຫຍ່		EAP1398_VMS_1_0374	30/10/1845
---	---		EAP1398_VMS_1_0375	19th century
---	Akkhavora Rasakhuchao Sisutthapannya ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ສີສຸດ ທະປັນຍາ		EAP1398_VMS_1_0376	10/2/1848
Chao Sangkhasa Phothipannya ເຈົ້າສັງຄະຣາຊາໂພທິ ປັນຍາ	Chao Sangkhasa Phothipannya ເຈົ້າສັງຄະຣາຊາໂພທິປັນຍາ		EAP1398_VMS_1_0377	10/2/1826
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີ ໃນກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0378	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະ		EAP1398_VMS_1_0379	18/12/1815

	ເທວີໃນ ກຸງຈັນທະບຸຣີ			
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0380	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0381	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0382	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0383	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0384	18/12/1815
---	---		EAP1398_VMS_1_0385	18/12/1815
---	Chao Nang Rasakumali, the queen of the Chanthabuli kingdom ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີໃນ ກຸງຈັນທະບຸຣີ		EAP1398_VMS_1_0386	18/12/1815
---	Chao Sa Ariyavongsa ເຈົ້າຊາອະຣິຍາວົງສາ		EAP1398_VMS_1_0387	21/10/1804
---	---		EAP1398_VMS_1_0388	1800s
---	---		EAP1398_VMS_1_0389	1816
---	Chaohua Nuay Som ເຈົ້າຫົວໜ່ວຍສົມ		EAP1398_VMS_1_0390	6/4/1816
---	---		EAP1398_VMS_1_0391	Mid-20th century
---	---		EAP1398_VMS_1_0392	Mid-20th century
Khruba Maha Thera Kanchana Arannyavasi	Khruba Maha Thera Kanchana Arannyavasi	Phrae Province, Northern Thailand	EAP1398_VMS_1_0393	1836

ກັນຈະນະ ອະຣັນຍະ ວາສີ	ກັນຈະນະ ອະຣັນຍະວາສີ	ເມືອງແພຣ		
Phra Maha Rasakhu Phommapannya ພະມະຫາລາຊະຄູພົມມະປັນຍາ	Phra Maha Rasakhu Phommapannya ພະມະຫາລາຊະຄູພົມມະປັນຍາ		EAP1398_VMS_1_0394	1859
---	---		EAP1398_VMS_1_0395	13/2/1806
---	Maha Khanan Sivisutthapannya; Nangkhao (Nun) Chanhòm ມະຫາ ຂະໜານ ສີວິສຸດທະ ປັນຍາ ນາງຂາວ ຈັນຫອມ		EAP1398_VMS_1_0396	22/8/1833
---	Lung (Uncle) Nak ລຸງນັກ		EAP1398_VMS_1_0397	Early 19th century
---	Sao Sòi ສາວຊ̀ອຍ		EAP1398_VMS_1_0398	16/5/1811
---	Maha Somdet Rasakhu Phothipannya and Chua (Novice) Tü ມະຫາສົມເດັດຣາຊະຄູ ໂພທິ ປັນຍາ, ຈົວຕື		EAP1398_VMS_1_0399	24/4/1871
---	Maha Somdet Rasakhu Phothipannya and Chua (Novice) Tü ມະຫາສົມເດັດຣາຊະຄູ ໂພທິ ປັນຍາ, ຈົວຕື		EAP1398_VMS_1_0400	24/4/1871
---	Chao Khanan Tissapannya ເຈົ້າຂະໜານ ຕິດສະປັນຍາ		EAP1398_VMS_1_0401	24/7/1820
---	---		EAP1398_VMS_1_0402	Early 19th century
---	---		EAP1398_VMS_1_0403	Early 19th century
---	---		EAP1398_VMS_1_0404	Early 19th century
---	---		EAP1398_VMS_1_0405	Early 19th century
---	---		EAP1398_VMS_1_0406	Late 19th century
---	---		EAP1398_VMS_1_0407	Early 19th century
---	---		EAP1398_VMS_1_0408	26 Oct 1794
---	Mae-òk (laywoman) Si		EAP1398_VMS_1	29 Aug 1819

	Mahanam ແມ່ອອກສີມະຫານາມ		_0409	
---	Mòm (Monk) Bupphapannya, laymen, laywomen, and his older brother ໝ່ອມບຸບຜາປັນຍາ ພໍ່ອຶກ ແມ່ອອກ ພີ່ອ້າຍ	---	EAP1398_VMS_1_0410	22 Aug 1799
---	Mòm (monk) Khamtan, his wife, their children, and their grandchildren ໝ່ອມຄຳຕັນ ຜົວເມຍ ບຸດຕະ ນັດຕາ	Ban Vat Nòng ບ້ານວັດໜອງ	EAP1398_VMS_1_0411	27 Apr 1889
---	Thit (ex-monk) Pheng and Sao Thòngsi, husband and wife ທິດເພັ່ງ ສາວທອງສີ ຜົວເມຍ	Ban Hualat ບ້ານຫົວລາດ	EAP1398_VMS_1_0412	13 Jan 1901
---	Thit (ex-monk) Mi and Sao Peng, husband and wife ທິດມີແລະສາວເປັ້ງ ຜົວເມຍ	---	EAP1398_VMS_1_0413	26 Aug 1902
---	Sao Khamphiu ສາວຄຳຜິວ	---	EAP1398_VMS_1_0414	28 Oct 1863
---	Atnyakhu (Venerable abbot) ອາດຍາຄູ Mae (mother) Kannya ແມ່ກັນຍາ	Vat Nak ວັດນາກ	EAP1398_VMS_1_0415	15 Sep 1824
---	Ai (elder brother) Ngao and his family ອ້າຍເງົ້າ ກັບທັ້ງພໍ່ແມ່ພີ່ນ້ອງ	---	EAP1398_VMS_1_0416	18 May 1857
---	Chan Peng and Sao Pheng, husband and wife ຈານເປັ້ງ ສາວເພັ່ງ ຜົວເມຍ	Ban Hualat ບ້ານຫົວລາດ	EAP1398_VMS_1_0417	25 Dec 1930
---	Sathu (monk) Hüan, together with his family and relatives ສາທຸເຮືອນ ເປັນເຄົ້າ ກັບເຊື້ອ ຊາດຍາດຕີພີ່ນ້ອງເຜົ່າພົ້ງວົ້ງສາ ຊູ່ຄົນ	---	EAP1398_VMS_1_0418	3 Sep 1903
Pharasa Somdet Maha Inthapannya ພະຣາຊະສົມເດັດມະຫາ ອິນທະປັນຍາເຈົ້າ	Pharasa Somdet Maha Inthapannya ພະຣາຊະສົມເດັດມະຫາ ອິນທະ ປັນຍາເຈົ້າ	---	EAP1398_VMS_1_0419	5 Jul 1831
---	Xiang (ex-novice) Sa	---	EAP1398_VMS_1	31 May 1835

	ຊ່ຽງສາ		_0420	
---	Phò Chua (father of Novice) Phomma and his wife ພໍ່ຈົວພົມມາ ພ້ອເມຍ	---	EAP1398_VMS_1_0421	15 Apr 1854
---	Xiang (ex-novice) Un, his wife, their children, and their relatives ຊ່ຽງອຸ່ນ ສະຫະພະຣິຍາ ບຸດຕະ ນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0422	26 Dec 1816
---	Kuan Hüachaokhò and his wife ກວານເຮືອເຈົ້າຂໍ ພ້ອເມຍ	---	EAP1398_VMS_1_0423	1807
---	Phanya Luang Müang Khua, his wife, his children, and his relatives ພະຍາຫລວງເມືອງຂວາ ກັບທັງ ພະຣິຍາ ບຸດຕະ ນັດຕາ ພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0424	30 Sep 1814
---	Phanya Luang Müang Khua, his wife, his children, and his relatives ພະຍາຫລວງເມືອງຂວາ ກັບທັງ ພະຣິຍາ ບຸດຕະ ນັດຕາພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0425	30 Sep 1814
---	Phanya Luang Müang Khua, his wife, his children, and his relatives ພະຍາຫລວງເມືອງຂວາ ກັບທັງ ພະຣິຍາ ບຸດຕະ ນັດຕາພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0426	30 Sep 1814
---	Phanya Luang Müang Khua, his wife, his children, and his relatives ພະຍາຫລວງເມືອງຂວາ ກັບທັງ ພະຣິຍາ ບຸດຕະ ນັດຕາພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0427	30 Sep 1814
---	---	---	EAP1398_VMS_1_0428	Mid 19th century
---	Phanya Luang Müang Khua and his wife named Chao Nang Khamvaen	---	EAP1398_VMS_1_0429	28 Jan 1841

	ພະຍາຫລວງເມືອງຂວາ ສະຫະ ພະຣິຍາແລະເຈົ້ານາງຄຳແວ່ນ			
---	Phanya Luang Müang Khua and his wife named Chao Nang Khamvaen ພະຍາຫລວງເມືອງຂວາ ສະຫະ ພະຣິຍາແລະເຈົ້ານາງຄຳແວ່ນ	---	EAP1398_VMS_1_0430	28 Jan 1841
---	---	---	EAP1398_VMS_1_0431	Mid 19th century
---	The king, his concubines, his sons, and his daughters ພະຣາຊະສັດທາຫລວງກັບນາງ ສະໜົມບຸຣິມມະ ກັນຍາກຸມາຣະ ກຸມາຣີ	---	EAP1398_VMS_1_0432	9 Jun 1814
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0433	Early 19th century
---	The king ສັດທາຫລວງ	---	EAP1398_VMS_1_0434	Early 19th century
---	The king ສັດທາຫລວງ	---	EAP1398_VMS_1_0435	Early 19th century
---	The king ສັດທາຫລວງ	---	EAP1398_VMS_1_0436	Early 19th century
---	---	---	EAP1398_VMS_1_0437	Early 19th century
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0438	Early 19th century
---	His majesty the king of Sisattanakhanahut Uttamabuli kingdom ສົມເດັດບໍຣິມມະບຸຣຸບພິດຕະຣາດ ກະສັດ ຊິງມະຄອນສີສັດຕະ ນາກຄະນະຫຸດ ອຸດຕະມະບຸລິ	---	EAP1398_VMS_1_0439	23 Nov 1813
Chao Khanan Chakkapannya ເຈົ້າຂະໜານຈັກກະ ປັນຍາ	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0440	28 Dec 1817
Chao Khanan Pannya ເຈົ້າຂະໜານປັນຍາ	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0441	28 Dec 1817
Chao Khanan Pannya ເຈົ້າຂະໜານປັນຍາ	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0442	28 Dec 1817
Chao Khanan Chakkapannya	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0443	28 Dec 1817

ເຈົ້າຂະໜານຈັກກະປັນຍາ				
Chao Khanan Chakkapannya ເຈົ້າຂະໜານຈັກກະປັນຍາ	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0444	28 Dec 1817
---	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0445	28 Dec 1817
---	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0446	28 Dec 1817
---	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0447	28 Dec 1817
Chao Khanan Chakkapannya ເຈົ້າຂະໜານຈັກກະປັນຍາ	Mòm Chao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0448	28 Dec 1817
---	Mòmchao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0449	28 Dec 1817
---	Mòmchao Nyai ໝ່ອມເຈົ້າໃຫຍ່	---	EAP1398_VMS_1_0450	28 Dec 1817
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0451	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0452	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0453	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0454	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0455	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0456	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0457	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0458	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0459	18 Mar 1781
---	The king ພະຣາຊະສັດທາ	---	EAP1398_VMS_1_0460	18 Mar 1781

---	---	---	EAP1398_VMS_1_0461	Late 18th century
---	Novice Khao Dòn ຈ້ອຂາວດອນ	---	EAP1398_VMS_1_0462	May 1615
---	Saen Vixai, his wife, his children, and his grandchildren ແສນວິໄຊ ກັບທັງພະຣິຍາບຸດຕາ ນັດຕາ	---	EAP1398_VMS_1_0463	Jun 1689
---	Saen Luk, his wife, his children, and his grandchildren ແສນລູກ ສະຫະພະຣິຍາບຸດຕາ ນັດຕາ	---	EAP1398_VMS_1_0464	1701
---	---	---	EAP1398_VMS_1_0465	Late 17th century
---	Saen Luk, his wife, his children, and his grandchildren ແສນລູກ ສະຫະພະຣິຍາບຸດຕາ ນັດຕາ	---	EAP1398_VMS_1_0466	Late 17th century
---	Novice Nankhao Saenpannya Thippharat and Pha Maha Somdet Thammasotichao ຈ້ອນາມຂາວ ແສນປັນຍາທິບ ພະຣາດ ພະມະຫາສົມເດັດທຳ ມະໂຊຕິເຈົ້າ	---	EAP1398_VMS_1_0467	1624
---	---	---	EAP1398_VMS_1_0468	Early 17th century
---	Novice Nankhao Saenpannya Thippharat and Pha Maha Somdet Thammasotichao ຈ້ອນາມຂາວແສນປັນຍາທິບ ພະຣາດ ພະມະຫາສົມເດັດທຳ ມະໂຊຕິເຈົ້າ	---	EAP1398_VMS_1_0469	1624
---	Xiang (ex-novice) Khammun, his mother, and his relatives ຊ່ຽງຄຳມຸນກັບທັງມາຕາ ຍາດຕິ ພີ່ນ້ອງ		EAP1398_VMS_1_0470	Apr 1756
---	Maha aramathipati named Pha Phuttha, Mai Thipphala, and Mrs. Khamnòi ມະຫາ ອາຣາມາທິປະຕິ ເຈົ້າຕົນ	Vat Kantòng, Xiang Saen ວັດກັນຕອງ ຊ່ຽງແສນ	EAP1398_VMS_1_0471	20 Nov 1794

	ຊື່ວ່າ ພະພຸດທາ ໄທມ່ທິບພະລະ ແລະນາງຄຳ			
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0472	1684
---	---	---	EAP1398_VMS_1_0473	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0474	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0475	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0476	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0477	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0478	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0479	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0480	1684
---	Pao and I Bun, husband and wife ປ້າວ ອີ່ບຸນ ຜົວເມຍ	---	EAP1398_VMS_1_0481	1684
---	---	---	EAP1398_VMS_1_0482	1684
---	A younger brother of the king of the golden palace in the back side, who is the younger sister of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti, the great kingdom, his wife, his sons, his grandchildren, and all his relatives ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ ຕົນເປັນກະນິດຖາພະ ບໍຣົມເສດຖາອາທິປະຕິພະ	---	EAP1398_VMS_1_0483	26 July 1860

	ມະຫາທຳມິກະຣາຊາທິຣາດເຈົ້າ ອົງສະນິດສະທິດ ອິດສະຣະພິນິ ໄສໃນຣະວົງຂົງສີສັດຕະນະຄະ ນະທຸດ ອຸດຕະມະບູຣິຣົມພົມມະ ຈັກກະພັດຕິ ມະຫາ ນະຄອນຣາ ຊະທານີ ທີ່ນີ່ເປັນເຄົ້າ ກັບທັງ ເຈົ້າຣາຊະ[ກັນ]ຍາ ຣາຊະໂອຣົດ ສາ ຣາຊະນັດຕາ ຂັດຕິຍະຣາ ຊະວົງສາ			
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0484	26 Jul 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0485	26 Jul 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0486	26 Jul 1860
---	---	---	EAP1398_VMS_1_0487	1860
---	---	---	EAP1398_VMS_1_0488	1860
---	---	---	EAP1398_VMS_1_0489	1860
---	---	---	EAP1398_VMS_1_0490	1860
---	---	---	EAP1398_VMS_1_0491	1860
---	---	---	EAP1398_VMS_1_0492	1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຝ່າຍ ຫລັງ	---	EAP1398_VMS_1_0493	26 Jul 1860
---	---	---	EAP1398_VMS_1_0494	1860
---	---	---	EAP1398_VMS_1_0495	1860
---	---	---	EAP1398_VMS_1_0496	1847

---	---	---	EAP1398_VMS_1_0497	1847
---	Chao Phannya Luang Müang Saen, his wife, and his children ເຈົ້າພະຍາຫລວງເມືອງແສນ ສະໜະພະຣິຍາ ບຸດຕາ	---	EAP1398_VMS_1_0498	13 Oct 1847
---	---	---	EAP1398_VMS_1_0499	1847
---	---	---	EAP1398_VMS_1_0500	1847
---	Nai Khoei Thammasòn and Nai Kaeo, tegether with parents, siblings. and children ນາຍເຂີຍທຳມະສອນແລະນາຍ ແກ້ວ ພໍ່ແມ່ພີ່ນ້ອງ ລູກເຕົ້າ	---	EAP1398_VMS_1_0501	1457
---	Sao But ສາວບຸດ	---	EAP1398_VMS_1_0502	Late 17th century
---	Sao But ສາວບຸດ	---	EAP1398_VMS_1_0503	1669
---	Akkhavora Rasakhu Chao and His Majesty the King of Chanthabuli kingdom ອັກຄະວໍຣະຣາຊະຄູ ສົມເດັດບໍຣົມມະບາດບໍຣົມບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0504	3 Jun 1820
---	---	---	EAP1398_VMS_1_0505	1820
---	---	---	EAP1398_VMS_1_0506	1820
---	---	---	EAP1398_VMS_1_0507	1820
---	A younger brother of the king of Lan Xang Hom Khao kingdom, the viceroy, the great king, the queen, the princes and princesses, and all relatives ນ້ອງສົມເດັດບໍຣົມມະບໍພິດພະ ເປັນເຈົ້າ ລ້ານຊ້າງຮົ່ມຂາວບໍຣົມ ມະເສດຖາຂັດຕິຍະອຸບປະຣາ ຊະວົງສາ ພະມະຫາ[ຣາ] ຊາທິຣາດເຈົ້າ ແລະມີພະຣາຊະ ມາຕາແລະຣາຊາກັນຍາ ຣາຊະ	---	EAP1398_VMS_1_0508	13 Aug 1836

	ບຸດຕາ ຣາຊະບຸດຕິ ສະຫະຣາ ຊະວົງສາ			
---	A younger brother of the king of Lan Xang Hom Khao kingdom, the viceroy, the great king, the queen, the princes and princesses, and all relatives ນ້ອງສົມເດັດບໍຣົມມະບໍພິດພະ ເປັນເຈົ້າ ລ້ານຊ້າງຮົ່ມຂາວບໍຣົມ ມະເສດຖາຂັດຕິຍະອຸບປະຣາ ຊະວົງສາ ພະມະຫາ[ຣາ] ຊາທິຣາດເຈົ້າ ແລະມີພະຣາຊະ ມາຕາແລະຣາຊາກັນຍາ ຣາຊະ ບຸດຕາ ຣາຊະບຸດຕິ ສະຫະຣາ ຊະວົງສາ	---	EAP1398_VMS_1_0509	13 Aug 1836
---	---	---	EAP1398_VMS_1_0510	1836
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0511	21 Oct 1853
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍ ຫລັງ	---	EAP1398_VMS_1_0512	29 Aug 1860
Phakhanan Kunlabuttapannya ພະຂະໜານ ກຸນລະບຸດຕະປັນຍາ	Sathu Suk ສາທຸສຸກ	---	EAP1398_VMS_1_0513	1908
---	Achan Tai, his wife, their children, and their grandchildren ອາຈານໄຕກັບທັ້ງພະຣິຍາ ບຸດຕະນັດຕາ	---	EAP1398_VMS_1_0514	1812
---	Achan Tai, his wife, their children, and their grandchildren ອາຈານໄຕກັບທັ້ງພະຣິຍາ ບຸດຕານັດຕາ	---	EAP1398_VMS_1_0515	1812
---	Achan Tai, his wife, their children, and their grandchildren	---	EAP1398_VMS_1_0516	1812

	ອາຈານໄຕກັບທັງພະຣິຍາ ບຸດຕາມັດຕາ			
---	Achan Phila, his wife, their children, and their grandchildren ອາຈານພິລາກັບທັງພະຣິຍາ ບຸດຕະນັດຕາ	---	EAP1398_VMS_1_0517	1812
---	---	---	EAP1398_VMS_1_0518	1670
---	Chao Khòi Yüan and Chao Pha ເຈົ້າຂ້ອຍເຍືອນ ເຈົ້າຜາ	---	EAP1398_VMS_1_0519	1670
---	Chao Pha and Chao Khòi Yüan ເຈົ້າຜາ ເຈົ້າຂ້ອຍເຍືອນ	---	EAP1398_VMS_1_0520	1670
---	Chao Khòi Yüan and Chao Pha ເຈົ້າຂ້ອຍເຍືອນ ເຈົ້າຜາ	---	EAP1398_VMS_1_0521	1670
---	Chao Khòi Yüan and Chao Pha ເຈົ້າຂ້ອຍເຍືອນ ເຈົ້າຜາ	---	EAP1398_VMS_1_0522	1670
---	Chao Khòi Yüan and Chao Pha ເຈົ້າຂ້ອຍເຍືອນ ເຈົ້າຜາ	---	EAP1398_VMS_1_0523	1670
---	Chao Khòi Yüan and Chao Pha ເຈົ້າຂ້ອຍເຍືອນ ເຈົ້າຜາ	---	EAP1398_VMS_1_0524	1670
---	---	---	EAP1398_VMS_1_0525	1670
---	---	---	EAP1398_VMS_1_0526	1670
---	---	---	EAP1398_VMS_1_0527	1670
---	---	---	EAP1398_VMS_1_0528	1670
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນ ມາຕາແລະເຈົ້າປະທຸມມາວະ	---	EAP1398_VMS_1_0529	13 Jan 1804

	ດິຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ			
---	---	---	EAP1398_VMS_1_0530	1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດິຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0531	13 Jan 1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດິຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0532	13 Jan 1804
---	---	---	EAP1398_VMS_1_0533	1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດິຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0534	13 Jan 1804
---	---	---	EAP1398_VMS_1_0535	1804
---	---	---	EAP1398_VMS_1_0536	1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດິຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0537	13 Jan 1804
---	---	---	EAP1398_VMS_1_0538	1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter	---	EAP1398_VMS_1_0539	13 Jan 1804

	ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ			
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0540	13 Jan 1804
---	---	---	EAP1398_VMS_1_0541	1804
---	Son Chao Pathummavadi who is the mother and Chao Pathummavadi who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0542	13 Jan 1804
---	---	---	EAP1398_VMS_1_0543	1804
---	---	---	EAP1398_VMS_1_0544	1804
---	---	---	EAP1398_VMS_1_0545	1804
---	Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter ໂຊນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາແລະເຈົ້າປະທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ	---	EAP1398_VMS_1_0546	13 Jan 1804
---	Sathu Mòm Hong Nüa (Princess of the nornthern house) ສາທຸໝ່ອມໂຮງເໜືອ	---	EAP1398_VMS_1_0547	16 Apr 1859
---	---	---	EAP1398_VMS_1_0548	1859
---	---	---	EAP1398_VMS_1_0549	1859
---	---	---	EAP1398_VMS_1_0550	1859
---	---	---	EAP1398_VMS_1_0551	1859
---	---	---	EAP1398_VMS_1	1859

			_0552	
---	---	---	EAP1398_VMS_1 _0553	1859
---	---	---	EAP1398_VMS_1 _0554	1859
---	---	---	EAP1398_VMS_1 _0555	1859
---	---	---	EAP1398_VMS_1 _0556	1859
---	---	---	EAP1398_VMS_1 _0557	1859
---	---	---	EAP1398_VMS_1 _0558	1859
---	---	---	EAP1398_VMS_1 _0559	1859
---	---	---	EAP1398_VMS_1 _0560	1859
---	---	---	EAP1398_VMS_1 _0561	1859
---	---	---	EAP1398_VMS_1 _0562	1859
---	Sathu (monk) Saiya ສາທຸໄຊຍະ	---	EAP1398_VMS_1 _0563	1859
---	---	---	EAP1398_VMS_1 _0564	1859
---	---	---	EAP1398_VMS_1 _0565	1859
---	*Ong pen chao kom chamnuat* (Prince who is head of the police department), together with his children, his grandchildren, and his relatives ອົງເປັນເຈົ້າກົມຈຳໜວດ ເປັນ ເຄົ້າເໜົ້າມູນລະສັດທາ ກັບທັ້ງ ບຸດຕິບຸດຕານັດຕາຍາຕິກາພັນທຸ ວົງສາ	---	EAP1398_VMS_1 _0566	3 Nov 1859
---	Thit (ex-monk) Pan and Mae Phila ທິດປານແລະແມ่ພິລາ	---	EAP1398_VMS_1 _0567	9 Nov 1842
---	---	---	EAP1398_VMS_1 _0568	1842
---	Phanya Luang Müang Saen ພະຍາຫລວງເມືອງແສນ	---	EAP1398_VMS_1 _0569	19 Apr 1841
---	Phanya Luang Müang Saen ພະຍາຫລວງເມືອງແສນ	---	EAP1398_VMS_1 _0570	1841
---	Phanya Uparat, his wife,	---	EAP1398_VMS_1	19 Apr 1841

	their children, their relatives, and their slaves ພະຍາອຸປາຣາດແລະສະຫະ ພະຣິຍາ ບຸດຕະນັດຕາພັນທຸວົງ ສາຫາ ສີທາສາ		_0571	
---	Phanya Luang Müang Saen ພະຍາຫລວງເມືອງແສນ	---	EAP1398_VMS_1_0572	1841
---	Phanya Luang Müang Saen ພະຍາຫລວງເມືອງແສນ	---	EAP1398_VMS_1_0573	1841
---	Phanya Uparat, his wife, their children, and their relatives ພະຍາອຸປາຣາດແລະສະຫະ ພະຣິຍາ ບຸດຕະ ນັດຕາ ສຸຫະ ຊາຍາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0574	19 Apr 1841
---	---	---	EAP1398_VMS_1_0575	1847–1852
---	---	---	EAP1398_VMS_1_0576	1847
Phothipannya ໂພທິປັນຍາ	Maha Somdet Akkhavòra Rasakhru Luang ມະຫາສົມເດັດອັກຄະວໍຣະຣາ ຊະຄູຫລວງ	Vat Saiyasilaramma ວັດ ໄຊຍະສີລະຣາມ ມາ	EAP1398_VMS_1_0577	1847
---	---	---	EAP1398_VMS_1_0578	1847
---	---	---	EAP1398_VMS_1_0579	1847
---	---	---	EAP1398_VMS_1_0580	1847
---	---	---	EAP1398_VMS_1_0581	1847
---	King Mangthaturat of Lan Xang ສົມເດັດພະເຈົ້າຣີ່ມຂາວບຸຣົມ ມະບໍພິດມັງທາຕຸຣາດທານີສີ ສັດຕະນາກະນະຫຸດອຸດຕະມະ ຣາຊະທານີ	---	EAP1398_VMS_1_0582	1817
---	Mae Mòm Khai ແມ່ໝ່ອມໄຂ	---	EAP1398_VMS_1_0583	1817
---	---	---	EAP1398_VMS_1_0584	1817
---	Nang Phia Xiang Nüa, her children, and her relatives	---	EAP1398_VMS_1_0585	11 Jan 1909

	ນາງເພັຍຊຽງເໜືອແລະບຸດຕາ ນັດຕາຊູຫະຊາຍາຕິກາ ພັນທຸ ວິງສາ			
---	Phò Phummi, husband and wife ພໍ່ພູມມິ ຜົວເມຍ	---	EAP1398_VMS_1_0586	17 Apr 1904
---	Nang Phia Phaeng ນາງເພັຍແພງ	Ban Hua Xing ບ້ານຫົວຊຽງ	EAP1398_VMS_1_0587	10 Mar 1911
---	---	---	EAP1398_VMS_1_0588	1910s
---	---	---	EAP1398_VMS_1_0589	1910s
---	---	---	EAP1398_VMS_1_0590	1910s
---	---	---	EAP1398_VMS_1_0591	1910s
---	---	---	EAP1398_VMS_1_0592	1910s
Thit (ex-monk) Man ທິດໝັ້ນ	Pa Bua and her children ປ້າບົວແລະລູກເຕົ້າ	Vat Nòng ວັດໜອງ	EAP1398_VMS_1_0593	8 Jan 1906
---	---	---	EAP1398_VMS_1_0594	1900s
---	---	---	EAP1398_VMS_1_0595	1900s
---	---	---	EAP1398_VMS_1_0596	1900s
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະ ບາດສົມເດັດບໍຣົມມະນາດບໍຣົມ ມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນ ກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0597	3 Jun 1820
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະ ບາດສົມເດັດບໍຣົມມະນາດບໍຣົມ ມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນ ກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0598	3 Jun 1820
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0599	3 Jun 1820

	ບາດສົມເດັດບໍຣົມມະນາດບໍຣົມມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີ			
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະບາດສົມເດັດບໍຣົມມະນາດບໍຣົມມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0600	3 Jun 1820
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະບາດສົມເດັດບໍຣົມມະນາດບໍຣົມມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0601	3 Jun 1820
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະບາດສົມເດັດບໍຣົມມະນາດບໍຣົມມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0602	3 Jun 1820
---	Akkhavòra rasakhu chao (Great Abbot) and His Majesty King of the kingdom of Chanthaburi ອັກຄະວໍຣະຣາຊະຄູເຈົ້າ ພະບາດສົມເດັດບໍຣົມມະນາດບໍຣົມມະບໍພິດ ເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີ	Vat Phon Kaeo ວັດໂພນແກ້ວ	EAP1398_VMS_1_0603	3 Jun 1820
---	---	---	EAP1398_VMS_1_0604	1856
---	---	---	EAP1398_VMS_1_0605	1856
---	---	---	EAP1398_VMS_1_0606	1856
---	---	---	EAP1398_VMS_1_0607	1856
---	---	---	EAP1398_VMS_1_0608	1856
---	---	---	EAP1398_VMS_1	1856

			_0609	
---	---	---	EAP1398_VMS_1_0610	1856
---	---	---	EAP1398_VMS_1_0611	1856
---	---	---	EAP1398_VMS_1_0612	1856
---	---	---	EAP1398_VMS_1_0613	1856
---	His Majesty King of Lan Xang, his mother, his brothers, his sisters, his wife, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິບາລະ ມະຫານະຄະຣະຊະທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄະຊະຣະຊະທານີ ສຸວັນນະ ຈັນທະ ມະຫາບຸນຍາ ມະຫາ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະກັນຍາ ພະຣາຊະບຸດຕະ ທິ ຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0614	3 Oct 1856
---	---	---	EAP1398_VMS_1_0615	1856
---	---	---	EAP1398_VMS_1_0616	1856
---	The king ປລາສົມເດັດພະເປັນເຈົ້າ	---	EAP1398_VMS_1_0617	15 Jun 1873
---	Ai (brother) Sòi ອ້າຍຊອຍ	Ban Nyom ບ້ານຍົມ	EAP1398_VMS_1_0618	14 Oct 1791
---	Somdet Sangkharasa Rattanapannya ສົມເດັດສັງຄາຊາຣັດຕະນະ ປັນຍາ	Vat Sisavanthevalok ວັດສີສະຫວັນເທວະ ໂລກ	EAP1398_VMS_1_0619	2 July 1933
---	Phothipannya ໂພທິປັນຍາ	Vat Phan Luang ວັດພັນຫລວງ	EAP1398_VMS_1_0620	21 Oct 1915
---	Maha Sangkharasa Butsadi ມະຫາສັງຄະຣາຊາບຸດສະດີ	---	EAP1398_VMS_1_0621	1786
---	Chao Sangkharasa ເຈົ້າສັງຄະຣາຊາ	---	EAP1398_VMS_1_0622	2 Apr 1847
---	Pha Maha Thammarattanapannya ພະມະຫາທຳມະຣັດຕະນະ ປັນຍາ	---	EAP1398_VMS_1_0623	1664/65

---	Chao (princess) Kham Kham ເຈົ້າຄຳຂໍາ	The royal palace ພະຣາດຊະວັງຫລວງ	EAP1398_VMS_1_0624	14 Nov 1919
---	King Sisavangvongsa of the kingdom of Luang Prabang ສົມເດັດພະເຈົ້າສີສະຫວ່າງ ວົງສາ ກຸງພະນະຄອນຫລວງພະບາງ	---	EAP1398_VMS_1_0625	4 Aug 1932
Khanan Kunlabutta ຂະໜານ ກຸລະບຸດຕະ	Ai Da and Sao Phan, their friends, their children, and all their relatives ອ້າຍດາ ສາວພັນ ສະຫະບຸດຕະ ນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0626	1750
---	Phò Khamtü, Mae Khamtü, and their children ພໍ່ຄຳຕື ແມ່ຄຳຕື ແລະລູກເຕົ້າ	---	EAP1398_VMS_1_0627	8 Oct 1857
---	A prince who is the chief of the Royal Police Department and all members of the royal family ອົງເປັນເຈົ້ากົมจำหฉด ຂັດຕິຍະสุธิยะพะธาชะวົงสา	---	EAP1398_VMS_1_0628	3 Nov 1859
---	Hua Chao Kaeo ຫົວເຈົ້າแก้ว	---	EAP1398_VMS_1_0629	28 Feb 1845
---	Hua Chao Kaeo ຫົວເຈົ້າแก้ว	---	EAP1398_VMS_1_0630	28 Feb 1845
---	Hua Chao Kaeo ຫົວເຈົ້າแก้ว	---	EAP1398_VMS_1_0631	28 Feb 1845
---	Hua Chao Kaeo ຫົວເຈົ້າแก้ว	---	EAP1398_VMS_1_0632	1 Mar 1845
---	Hua Chao Kaeo ຫົວເຈົ້າแก้ว	---	EAP1398_VMS_1_0633	1 Mar 1845
---	---	---	EAP1398_VMS_1_0634	Early 19th century
---	---	---	EAP1398_VMS_1_0635	Early 19th century
---	---	---	EAP1398_VMS_1_0636	Early 19th century
---	---	---	EAP1398_VMS_1_0637	Early 19th century
---	---	---	EAP1398_VMS_1_0638	Early 19th century
---	---	---	EAP1398_VMS_1_0639	Early 19th century

---	---	---	EAP1398_VMS_1_0640	Early 19th century
---	---	---	EAP1398_VMS_1_0641	Early 19th century
---	---	---	EAP1398_VMS_1_0642	Early 19th century
---	---	---	EAP1398_VMS_1_0643	Early 19th century
---	---	---	EAP1398_VMS_1_0644	Early 19th century
---	Mòm Phò Ònsi ໝ່ອມພໍ່ອ່ອນສີ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0645	1944
---	---	---	EAP1398_VMS_1_0646	Early 20th century
---	---	---	EAP1398_VMS_1_0647	Early 20th century
---	Mae-òk Peng, her children, and her siblings ແມ່ອອກເປັ້ງ ແລະລູກເຕົ້າ ພີ່ນ້ອງ	Northern side of Vat Mai ເທິງວັດໃໝ່	EAP1398_VMS_1_0648	7 July 1931
---	Mae-òk Peng, her children, and her siblings ແມ່ອອກເປັ້ງ ແລະລູກເຕົ້າ ພີ່ນ້ອງ	Northern side of Vat Mai ບ້ານຢູ່ເທິງວັດໃໝ່	EAP1398_VMS_1_0649	7 July 1931
---	---	---	EAP1398_VMS_1_0650	1931
---	Mae-òk Peng, her children, and her siblings ແມ່ອອກເປັ້ງ ແລະລູກເຕົ້າ ພີ່ນ້ອງ	Northern side of Vat Mai ບ້ານຢູ່ເທິງວັດໃໝ່	EAP1398_VMS_1_0651	7 July 1931
---	Pa (aunt) Peng ປ້ໍາເປັ້ງ	Northern side of Vat Mai ເທິງວັດໃໝ່	EAP1398_VMS_1_0652	30 Sep 1931
---	Pa (aunt) Peng ປ້ໍາເປັ້ງ	Northern side of Vat Mai ເທິງວັດໃໝ່	EAP1398_VMS_1_0653	30 Sep 1931
---	Mae-òk Peng and her children ແມ່ອອກເປັ້ງ ແລະລູກເຕົ້າ	Northern side of Vat Mai ເທິງວັດໃໝ່	EAP1398_VMS_1_0654	7 July 1931
---	Nan (ex-monk) Suttha, his relatives, his children, his grandchildren, his parents, and his siblings ໜານສຸດທະ ພັນທຸວົງສາ ບຸດຕະ ນັດຕາ ພໍ່ແມ່ພີ່ນ້ອງ	---	EAP1398_VMS_1_0655	14 Apr 1858

---	Nan (ex-monk) Suttha, his relatives, his children, his grandchildren, his parents, and his siblings ໜານສຸດທະ ພັນທຸວົງສາ ບຸດຕະ ນັດຕາ ພໍ່ແມ່ພີ່ນ້ອງ	---	EAP1398_VMS_1_0656	14 Apr 1858
---	Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi ສົມເດັດພະສັງຄະຣາດ ພະວັນດີ	Vat Phakhom ວັດຜາໂຄມ	EAP1398_VMS_1_0657	25 Feb 1962
---	Phanya Mün Na, his wife, and his relatives ພະຍາໝື່ນໜ້າ ພະຣິຍາ ພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0658	28 May 1901
Sathu (monk) Khamman ສາທຸຄຳໝັ້ນ	Chan (ex-monk) Ma, his wife, and their children ຈານມາ ພ້ອມດ້ວຍພະຣິຍາ ແລະລູກເຕົ້າ	Vat Ban Na Fai ວັດບ້ານນາຝາຍ Ban Khò Lae ບ້ານຄໍ້ແລ	EAP1398_VMS_1_0659	Early 20th century
---	---	---	EAP1398_VMS_1_0660	Early 20th century
---	---	---	EAP1398_VMS_1_0661	Early 20th century
---	---	---	EAP1398_VMS_1_0662	Mid-20th century
---	---	---	EAP1398_VMS_1_0663	Mid-20th century
---	---	---	EAP1398_VMS_1_0664	Mid-20th century
---	---	---	EAP1398_VMS_1_0665	Mid-20th century
---	Sao Chansuk, the daughter of Saen Mai Duangta ສາວຈັນສຸກ ລູກແສນໃໝ່ດວງ ຕາ	Ban Chae Kamphaeng ບ້ານແຈ ກຳແພງ	EAP1398_VMS_1_0666	27 Mar 1946
---	---	---	EAP1398_VMS_1_0667	Mid-20th century
Sathu (monk) Khamman ສາທຸຄຳໝັ້ນ	Male and female patrons ພໍ່ແລະແມ່ຍິກ	Ban Khò Lae ບ້ານຄໍ້ແລ	EAP1398_VMS_1_0668	Mid-20th century
Chao Mòm (monk) Phao ເຈົ້າໝ່ອມເພົ້າ	Chò Mò Phò, his parents, and his siblings ຈໍມໍພໍ ພໍ່ແມ່ ນ້ອງ ເອື້ອຍ	Ban Khoknya ບ້ານຄົກຍາ	EAP1398_VMS_1_0669	26 Aug 1950
Achan Phan ອາຈານພັນ	---	---	EAP1398_VMS_1_0670	Early 20th century
---	---	---	EAP1398_VMS_1_0671	Early 20th century

---	---	---	EAP1398_VMS_1_0672	Early 20th century
---	---	---	EAP1398_VMS_1_0673	Early 20th century
---	---	---	EAP1398_VMS_1_0674	Early 20th century
---	---	---	EAP1398_VMS_1_0675	Early 20th century
Somdet Buppha Pannya ສົມເດັດບຸບຜາ ປັນຍາ	---	---	EAP1398_VMS_1_0676	Early 20th century
---	Chao Phanya Luang Müang Khua, his wife, and his relatives; Hua Chao Lek and Mae-òk Müang Khua ເຈົ້າພະຍາຫລວງເມືອງຂວາ ກັບ ທ້າວພະຣິຍາ ພັນທຸວົງສາ ຫົວເຈົ້າເຫລັກ ແມ່ອອກເມືອງ ຂວາ	---	EAP1398_VMS_1_0677	8 Nov 1886
---	---	---	EAP1398_VMS_1_0678	1886
---	Hua Chao (Abbot) Kham Lek from Vat Pa Hat Siao, his mother named Pa Phumma, his younger sister named Sao Sui from Ban Khumdin, his aunts, his uncles, and his nephew ຫົວເຈົ້າຄຳເຫລັກ ວັດປ່າຫາດ ສ້ຽວ ແມ່ອອກຜູ້ຊື່ວ່າປ້າພູມ ມາ ນ້ອງຍິງຜູ້ຊື່ວ່າສາວຊ້ຽ ບ້ານຂຸມດິນ ນ້ຳຍິງແລະນ້ຳ ຊາຍ ຫລານຈົວ	Vat Pa Hat Siao ວັດປ່າ ຫາດສ້ຽວ Ban Khumdin ບ້ານຂຸມດິນ	EAP1398_VMS_1_0679	1886
---	---	---	EAP1398_VMS_1_0680	1886
---	---	---	EAP1398_VMS_1_0681	Mid-20th century
---	---	---	EAP1398_VMS_1_0682	Mid-20th century
Achan Khai ອາຈານໄຂ	Maha Somdet Rattanapannya ມະຫາສົມເດັດຣັດຕະນະປັນຍາ	Vat Long Khun ວັດລ້ອງຄູນ	EAP1398_VMS_1_0683	Mid-20th century
---	Sathu (Princess) Lek and her husband, Thit (ex-monk) Ngao ສາທຸເຫລັກແລະທິດເທ້ງ ຜີ ເມຍ	---	EAP1398_VMS_1_0684	Mid-20th century
---	Hua Chao Kham Lek	Long Khun	EAP1398_VMS_1	Mid-20th

	ຫ້ວເຈົ້າຄຳເຫລັກ	ລອງຄຸນ	_0685	century
---	---	---	EAP1398_VMS_1_0686	Mid-20th century
---	---	---	EAP1398_VMS_1_0687	Mid-20th century
---	---	---	EAP1398_VMS_1_0688	Mid-20th century
---	---	---	EAP1398_VMS_1_0689	Mid-20th century
---	---	---	EAP1398_VMS_1_0690	Mid-20th century
---	---	---	EAP1398_VMS_1_0691	Mid-20th century
---	---	---	EAP1398_VMS_1_0692	Mid-20th century
---	---	---	EAP1398_VMS_1_0693	Mid-20th century
Chao Mòm Kaensi ເຈົ້າໝ່ອມແກ່ນສີ	---	---	EAP1398_VMS_1_0694	Mid-20th century
---	---	---	EAP1398_VMS_1_0695	Mid-20th century
---	---	---	EAP1398_VMS_1_0696	Mid-20th century
---	---	---	EAP1398_VMS_1_0697	Mid-20th century
---	---	---	EAP1398_VMS_1_0698	Mid-20th century
---	---	---	EAP1398_VMS_1_0699	Mid-20th century
---	---	---	EAP1398_VMS_1_0700	Mid-20th century
---	---	---	EAP1398_VMS_1_0701	Mid-20th century
---	---	---	EAP1398_VMS_1_0702	Mid-20th century
---	---	---	EAP1398_VMS_1_0703	Mid-20th century
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ	---	EAP1398_VMS_1_0704	5 Sep 1855

	ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ			
---	---	---	EAP1398_VMS_1_0705	1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານິ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0706	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານິ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0707	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ	---	EAP1398_VMS_1_0708	5 Sep 1855

	ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ			
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສິມເດັດມະຫາພູມມິປາລະ ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0709	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສິມເດັດມະຫາພູມມິປາລະ ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0710	5 Sep 1855
---	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana and his disciplesດັດ ພະສັງຄະ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0711	10 Sep 1961

	ธาดท่ามะยาบะ ພ້ອມດ້ວຍ ສິດໂຍມ			
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫາບະຄະຣະ ທາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະທາຊະທານິ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະທາຊະມາຕາ ພະທາຊະເສດ ຖາ ພະທາຊະກະນິດຖາ ພະທາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະທາຊະວົງສາ	---	EAP1398_VMS_1_0712	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫາບະຄະຣະ ທາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະທາຊະທານິ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະທາຊະມາຕາ ພະທາຊະເສດ ຖາ ພະທາຊະກະນິດຖາ ພະທາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະທາຊະວົງສາ	---	EAP1398_VMS_1_0713	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫາບະຄະຣະ ທາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະທາຊະທານິ ສຸວັນນະ	---	EAP1398_VMS_1_0714	5 Sep 1855

	ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ			
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0715	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0716	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ	---	EAP1398_VMS_1_0717	5 Sep 1855

	ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ			
---	Lamphu, husband and wife, and their children ລາມພູ ຜົວເມຍແລະລູກເຕົ້າ	---	EAP1398_VMS_1_0718	11 Mar 1850
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມີປາລະ ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0719	5 Sep 1855
---	His Majesty the king of Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມີປາລະ ມະຫາບະຄະຣະ ຣາຊາທານີ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານີ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ	---	EAP1398_VMS_1_0720	5 Sep 1855
---	His Majesty the king of	---	EAP1398_VMS_1	5 Sep 1855

	Lan Xang, his mother, his brothers, his younger sisters, his children, his grandchildren, and all his relatives ສົມເດັດມະຫາພູມມິປາລະ ມະຫານະຄະຣະ ຣາຊາທານິ ສີ ສັດຕະນາຄະນະຫຸດ ອຸດຕະມະ ຄັດຊະຣາຊະທານິ ສຸວັນນະ ຈັນທາ ມະຫາປັນຍາ ສະຫະ ພະຣາຊະມາຕາ ພະຣາຊະເສດ ຖາ ພະຣາຊະກະນິດຖາ ພະຣາ ຊະບຸດຕະ ທິຕະ ນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ		_0721	
---	Chao Hua Tasaeng (the head of the sub-district) ເຈົ້າຫົວຕາແສງ	Ban Pak Lüng ບ້ານປາກຫລຶງ	EAP1398_VMS_1_0722	5 Dec 1878
---	---	---	EAP1398_VMS_1_0723	1878
---	---	---	EAP1398_VMS_1_0724	1878
---	---	---	EAP1398_VMS_1_0725	1878
---	Somdet Phommapannya ສົມເດັດພົມມະປັນຍາ	---	EAP1398_VMS_1_0726	23 Jun 1900
---	Somdet Phommapannya ສົມເດັດພົມມະປັນຍາ	---	EAP1398_VMS_1_0727	23 Jun 1900
---	Somdet Phommapannya ສົມເດັດພົມມະປັນຍາ	---	EAP1398_VMS_1_0728	23 Jun 1900
---	Somdet Phommapannya ສົມເດັດພົມມະປັນຍາ	---	EAP1398_VMS_1_0729	23 Jun 1900
---	Somdet Budda ສົມເດັດບຸດດາ	---	EAP1398_VMS_1_0730	22 Dec 1826
---	---	---	EAP1398_VMS_1_0731	1826
---	---	---	EAP1398_VMS_1_0732	1826
Pha Khanan Chanthapannya ພະຂະໜານ ຈັນທະ ປັນຍາ	---	Ban Aen ບ້ານແອນ	EAP1398_VMS_1_0733	1925–1930
Pha Khanan Chanthapannya ພະຂະໜານ ຈັນທະ ປັນຍາ	---	Ban Aen ບ້ານແອນ	EAP1398_VMS_1_0734	1925–1930

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---	Thu (Princess) Khamtun, the wife of King Sisavang the king of Lan Xang Luang Prabang, and her son named Khambo ທຸຄຳຕຸ່ນ ທາມ(ຫຼານ)ສົມເດັດ ພະເຈົ້າມະຫາຊີວິດ ລ້ານຊ້າງ ຫລວງພະບາງ ບຸດຊື່ ຄຳໂບ	---	EAP1398_VMS_1_0736	12 Sep 1925
---	Phanya Luang Viang Kae, his wife, and children ພະຍາຫລວງວຽງແກ ພະຣິຍາ ລູກເຕົ້າ	---	EAP1398_VMS_1_0737	17 Nov 1829
Khanan Khun ຂະໜານຄຸນ	Khanan Khun and Khuba Nyotkaeo ຂະໜານຄຸນ ຄູບາຍອດແກ້ວ	---	EAP1398_VMS_1_0738	Mid-20th century
---	Chao Phanya Lung Luang Phanthanalukthao, his children, his grandchildren, and his daughters named Sao Khamsuk and Sao Khamphiao ເຈົ້າພະຍາຫລວງ ຫລວງ ພັນທະນະລູກທ້າວ ກັບທັງ ບຸດຕານັດຕາ ລູກສາວຄຳສຸກ ສາວຄຳຜິວ	---	EAP1398_VMS_1_0739	8 Jan 1885
---	Phikkhu Khamphilapannya ເຈົ້າພິກຂຸຄຳພິຣະປັນຍາ	Vat That ວັດທາດ	EAP1398_VMS_1_0740	20 Sep 1899
---	Chao Phanya Luang Müang Khua and his wife ເຈົ້າພະຍາຫລວງເມືອງຂວາ ກັບ	---	EAP1398_VMS_1_0741	9 Dec 1862

	ທ້າພະຣິຍາ			
---	Bhikkhu Vanna Vaḍḍhano and Somdet Pha Sangkharat (Supreme Patriarch) ພິກຂຸວັນນະ ວັດທະໂນ ພ້ອມ ກັບດ້ວຍສົມເດັດພະສັງຄະຣາດ	---	EAP1398_VMS_1_0742	2 Oct 1962
---	Sao Pheng ສາວເພັ້ງ	Ban Pa Kham ບ້ານປ່າຂາມ	EAP1398_VMS_1_0743	1941
---	---	---	EAP1398_VMS_1_0744	19 July 1865
---	---	---	EAP1398_VMS_1_0745	1865
---	---	---	EAP1398_VMS_1_0746	1865
---	---	---	EAP1398_VMS_1_0747	19 July 1865
---	---	---	EAP1398_VMS_1_0748	Sep 1796
---	---	---	EAP1398_VMS_1_0749	Sep 1796
---	---	---	EAP1398_VMS_1_0750	Sep 1796
---	---	---	EAP1398_VMS_1_0751	Sep 1796
---	---	---	EAP1398_VMS_1_0752	Sep 1796
---	---	---	EAP1398_VMS_1_0753	Sep 1796
---	---	---	EAP1398_VMS_1_0754	6 Nov 1794
---	---	---	EAP1398_VMS_1_0755	6 Nov 1794
---	---	---	EAP1398_VMS_1_0756	6 Nov 1794
---	---	---	EAP1398_VMS_1_0757	6 Nov 1794
---	---	---	EAP1398_VMS_1_0758	1794
---	---	---	EAP1398_VMS_1_0759	Mid-20th century
---	---	---	EAP1398_VMS_1_0760	1944
---	---	---	EAP1398_VMS_1_0761	1944
---	---	---	EAP1398_VMS_1_0762	1944
---	---	---	EAP1398_VMS_1_0763	21 Jan 1944
---	---	---	EAP1398_VMS_1_0764	1944

---	---	---	EAP1398_VMS_1_0765	1944
---	---	---	EAP1398_VMS_1_0766	1944
---	---	---	EAP1398_VMS_1_0767	1944
---	---	---	EAP1398_VMS_1_0768	1944
---	---	---	EAP1398_VMS_1_0769	1944
---	---	---	EAP1398_VMS_1_0770	1944
---	---	---	EAP1398_VMS_1_0771	1944
---	---	---	EAP1398_VMS_1_0772	1944
---	---	---	EAP1398_VMS_1_0773	21 Oct 1844
---	---	---	EAP1398_VMS_1_0774	2 Oct 1953
---	---	---	EAP1398_VMS_1_0775	24 Dec 1858
---	---	---	EAP1398_VMS_1_0776	24 Dec 1858
---	---	---	EAP1398_VMS_1_0777	24 Dec 1858
---	---	---	EAP1398_VMS_1_0778	24 Dec 1858
---	---	---	EAP1398_VMS_1_0779	24 Dec 1858
---	---	---	EAP1398_VMS_1_0780	1953
---	---	---	EAP1398_VMS_1_0781	24 Dec 1858
---	---	---	EAP1398_VMS_1_0782	24 Dec 1858
---	---	---	EAP1398_VMS_1_0783	24 Dec 1858
---	---	---	EAP1398_VMS_1_0784	20 Oct 1864
---	---	---	EAP1398_VMS_1_0785	6 Nov 1880
---	---	---	EAP1398_VMS_1_0786	1970
---	---	---	EAP1398_VMS_1_0787	1859
---	---	---	EAP1398_VMS_1_0788	10 Jun 1865
---	---	---	EAP1398_VMS_1_0789	Late 19th century
---	---	---	EAP1398_VMS_1_0790	2 Nov 1963

---	---	---	EAP1398_VMS_1_0791	31 Oct 1855
---	---	---	EAP1398_VMS_1_0792	31 Oct 1855
---	---	---	EAP1398_VMS_1_0793	31 Oct 1855
---	---	---	EAP1398_VMS_1_0794	1953
---	---	---	EAP1398_VMS_1_0795	1953
---	---	---	EAP1398_VMS_1_0796	1953
---	---	---	EAP1398_VMS_1_0797	12 Aug 1953
---	---	---	EAP1398_VMS_1_0798	1953
---	---	---	EAP1398_VMS_1_0799	1953
---	---	---	EAP1398_VMS_1_0800	1953
---	---	---	EAP1398_VMS_1_0801	1953
---	---	---	EAP1398_VMS_1_0802	1953
---	---	---	EAP1398_VMS_1_0803	1953
---	Chao Somdet Buppha Pannya ເຈົ້າສົມເດັດບຸບຜາປັນຍາ	---	EAP1398_VMS_1_0804	1 Sep 1834
---	---	---	EAP1398_VMS_1_0805	1834
---	Chao Somdet Buppha Pannya ເຈົ້າສົມເດັດບຸບຜາປັນຍາ	---	EAP1398_VMS_1_0806	1 Sep 1834
---	---	---	EAP1398_VMS_1_0807	1841
---	Phò Ngao, his wife, and his relatives ພໍ່ເຫງົ້າ ຜົວເມຍ ກັບທັ້ງພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0808	1 Jun 1841
---	---	---	EAP1398_VMS_1_0809	1841
---	---	---	EAP1398_VMS_1_0810	1841
---	---	---	EAP1398_VMS_1_0811	1860
---	---	---	EAP1398_VMS_1_0812	1860
---	---	---	EAP1398_VMS_1_0813	1860
---	---	---	EAP1398_VMS_1	1860

			_0814	
---	---	---	EAP1398_VMS_1_0815	1860
---	---	---	EAP1398_VMS_1_0816	1860
---	---	---	EAP1398_VMS_1_0817	1860
---	---	---	EAP1398_VMS_1_0818	1860
---	---	---	EAP1398_VMS_1_0819	1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0820	23 Aug 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0821	23 Aug 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0822	23 Aug 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0823	23 Aug 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0824	23 Aug 1860
---	A younger brother of the king of the golden palace in the back side ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0825	23 Aug 1860
Thit Nya ທິດຍາ	Father Monk Venerable Bunthan ພະປິດຕາ ມະຫາເຖຣະເຈົ້າ ບຸນ ທັນ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Suvannaphummaram ວັດສຸວັນນະພູມ ມາລາມ	EAP1398_VMS_1_0826	23 Feb 1966

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---	Pha Khanan Mathinya Pannya ພະຂະໜານມາທິຍະປັນຍາ	---	EAP1398_VMS_1_0828	21 Aug 1872
---	---	---	EAP1398_VMS_1_0829	Late 19th century
---	---	---	EAP1398_VMS_1_0830	Late 19th century
---	---	---	EAP1398_VMS_1_0831	Late 19th century
---	Thit (ex-monk) Thòng, his wife named Sao Kham, and their children ທິດທອງ ເມຍຊື່ ສາວຂໍາ ແລະ ລູກເຕົ້າ	---	EAP1398_VMS_1_0832	16 Sep 1938
Phia Ariyalatsi ເພັຍອາຣິຍະລັດສີ	Sao Bua ສາວບົວ	---	EAP1398_VMS_1_0833	23 Apr 1917
---	Sammakannya ສໍາມະກັນຍາ	---	EAP1398_VMS_1_0834	1724
---	Mae-òk Thao I Un, her children, and her grandchildren ແມ່ອອກເຖົ້າອີ່ອຸ່ນ ກັບລູກເຕົ້າ ຫລານເຫລັ່ນ	---	EAP1398_VMS_1_0835	22 May 1852
---	---	---	EAP1398_VMS_1_0836	1850s
---	Sao Unhüan ສາວອຸ່ນເຮືອນ Pha Khanan Phothipannya ພະຂະໜານໂພທິປັນຍາ	Ban Dòn ບ້ານດອນ	EAP1398_VMS_1_0837	6 Jun 1955
---	---	---	EAP1398_VMS_1_0838	1950s
---	Sao Kaeo and her husband ສາວແກ້ວ ຜົວເມຍ	---	EAP1398_VMS_1_0839	18 May 1852
---	Sao Chanpheng ສາວຈັນເພັ້ງ	---	EAP1398_VMS_1_0840	24 Oct 1893
---	---	---	EAP1398_VMS_1_0841	1730s
---	---	---	EAP1398_VMS_1_0842	1730s
---	---	---	EAP1398_VMS_1_0843	1730s
---	---	---	EAP1398_VMS_1_0844	1730s
---	---	---	EAP1398_VMS_1_0845	1730s

---	---	---	EAP1398_VMS_1_0846	1730s
---	---	---	EAP1398_VMS_1_0847	1730s
---	---	---	EAP1398_VMS_1_0848	1730s
---	---	---	EAP1398_VMS_1_0849	1730s
---	---	---	EAP1398_VMS_1_0850	1730s
Jinasarapannyo Ramathipatti ຊິນະສາຣະປັນໂຍ ຣາ ມາທິ ປັດຕິ	---	Ban Düan Dòn Mun ບ້ານເດືອນດອນມຸນ	EAP1398_VMS_1_0851	1735
Xiang (ex-novice) Phomma ຊຽງພົມມາ	Xiang (ex-novice) Nyu and his wife ຊຽງຍຸ ພ້ອເມຍ	Ban Khokva ບ້ານຄົກວ່າ	EAP1398_VMS_1_0852	31 Jul 1924
---	Phò Khamsao and Mae Khamsao (father and mother of Khamsao), together with their children ພໍ່ຄຳຊາວ ແມ່ຄຳຊາວ ລູກເຕົ້າ	---	EAP1398_VMS_1_0853	17 Oct 1910
---	---	---	EAP1398_VMS_1_0854	Early 20th century
---	Somdet Rasakhru Sisumangkhalapannya ສົມເດັດຣາຊະຄູສີສຸມັ່ງຄະລະ ປັນຍາ	Vat Savankhathevalokวัดสะหวันคะเทอะโลก	EAP1398_VMS_1_0855	17 Jun 1868
Somdet Sitthipannya ສົມເດັດສິດທິປັນຍາ	Somdet Rattanapannya his parents, his relatives, and his siblings ສົມເດັດຣັດຕະນະປັນຍາ ກັບທັ້ງ ມານດາ ປິດຕາ ຍາຕິວົງສາໝູ່ ພີ່ນ້ອງ	---	EAP1398_VMS_1_0856	13 Nov 1904
---	Hua Phò Nai Hòi (lieutenant) ຫົວພໍ່ນາຍຮ້ອຍ	---	EAP1398_VMS_1_0857	1739
---	---	---	EAP1398_VMS_1_0858	Early 20th century
---	Chao Mòm Kam ເຈົ້າໝ່ອມກຳ	Ban Xiang Xang ບ້ານສຽງຊ້ຽງ	EAP1398_VMS_1_0859	1927
---	---	---	EAP1398_VMS_1_0860	Early 20th century
---	Somdet Phabòrom Phommachakkaphatti Sisuriyavong (the king) who lives in the capital of the Lan Xang kingdom	---	EAP1398_VMS_1_0861	18 Mar 1913

	called Sisavang Vong, the ruler of Luang Prabang, together with his mother, his queen, his children, and his relatives ອິງສົມເດັດພະບໍຣົມພົມມະຈັກກະພັດຕິສີສຸຣິຍະວົງ ອິງ ສະຖິດອິດສະລະພິນິໄສໃນສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະ ບຸຣີລົມພົມມະສະຖານບັກຄະຣະ ຣາຊະທານີສີລ້ານຊ້າງຮົ່ມຂາວ ຊົ່ງພະນາມະພິໄທ ສີສະຫວ່າງ ວົງ ອິງເປັນເຈົ້ານະຄອນຫລວງ ພະບາງ ທັ້ງພະຣາຊະມານດາ ພະຣາຊະກັນຍາ ພະຣາຊະ ບຸດຕາ ພະຣາຊະສຸວົງສາ			
---	Somdet Phachao Bòrommachakkaphatti Sisuriyavong (The king) who lives in the Kingdom of Lan Xang, the initiator, together with his wife, his sons, his grandchildren, and his relatives ສົມເດັດພະເຈົ້າບໍຣົມມະຈັກກະພັດຕິ ສີສຸຣິຍະວົງ ອິງ ສະຖິດອິດສະພິນິໄສ ໃນສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະ ຣັດຕະນະບຸຣີຣົມ ພົມມະຈັກກະພັດຕິ ສີລ້ານຊ້າງຮົ່ມຂາວ ເປັນເຄົ້າ ກັບທັ້ງເຈົ້າຣາຊະ ກັນລະຍາ ຣາຊະໂອຣົດສະ ຣາ ຊະນັດດາຊະວົງສາ	---	EAP1398_VMS_1_0862	30 Mar 1897
---	Somdet Pha Samana Maha Sangkharat (Supreme Patriarch) and Pha Vandi ສົມເດັດພະສໍາມະນະມະຫາ ສັງຄະຣາດ ພ້ອມກັບດ້ວຍພະ ວັນດີ	[Vat] Phakhomsela ຜາໂຄມເສລາ	EAP1398_VMS_1_0863	2 Aug 1962
---	Sangkharasa Sisuriyachao ສັງຄະຣາຊະສີສຸຣິຍະເຈົ້າ	Ban Som ບ້ານຊົ່ມ	EAP1398_VMS_1_0864	9 Sep 1927

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---	Lattanapannya ລັດຕະນະປັນຍາ	---	EAP1398_VMS_1_0866	1 Jun 1934
---	Chao Khanan Khamphilapannya ເຈົ້າຂະໜານຄຳພິລະປັນຍາ	---	EAP1398_VMS_1_0867	17 Feb 1841
---	Somdet Buttabunma ສົມເດັດບຸດຕາບຸນມາ	---	EAP1398_VMS_1_0868	3 May 1857
---	Nang Phia Xiang Tai ນາງເພັຍຊຽງໃຕ້	---	EAP1398_VMS_1_0869	10 Dec 1852
---	Nang Phia Xiang Tai ນາງເພັຍຊຽງໃຕ້	---	EAP1398_VMS_1_0870	10 Dec 1852
---	His Majesty King Sisavang Vong, the king of Sisattanakhanahut Uttamaburi Lan Xang Hom Khao, his wife, his mother, his sons, and his daughters ອົງສົມເດັດພະເປັນເຈົ້າບໍຣົມເສດຖາ ມະຫາພັດຕິຍະ ພະ ຣາຊະວົງສາ ມະຫາຈັກກະພັດຕິ ພູມິນທະລິນທອນ ບໍ່ອນຣັດຕະນະທຳມິກະ ຣາຊາທິຣາດເຈົ້າ ສີສັດຕະນາຄະນາຫຸດ ອຸດຕະມະ ບຸຣີລ້ານຊ້າງຣົ່ມຂາວ ມະຫານັກ ຄະລະຣາຊະທານີ ສີສະຫວ່າງ ວົງ ກັບທັງອັກຄະມະເຫສີ ພະຣາ ຊະສິນລະນີ ຣາຊະບຸດຕະ ຣາ ຊະບຸດຕີ	---	EAP1398_VMS_1_0871	6 May 1912
---	Somdet Bòrommasetthabutti who lived in the front golden palace, his wife, his younger sister, his children, his grandchildren, his friends, and his relatives ອົງສົມເດັດບໍຣົມ ມະເສດຖາ ບຸດຕີຝ່າຍໜ້າ ກັບທັງພະຣາຊະ ກັນຍາ ຣາຊະກະນິດຖາ ຣາ ຊະບຸດຕະບັດຕາ ສຸທະຊາຍະຕິ ກາ ກັບທັງພັນທຸວົງສາ	---	EAP1398_VMS_1_0872	13 Oct 1847
---	Maha Somdet Rasakhru	---	EAP1398_VMS_1	21 Jul 1854

	Kaeo ມະຫາສົມເດັດຣາຊະຄູແກ້ວ		_0873	
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---	Mahā Ārāmādhipati ມະຫາອາຣາມາທິປັດຕິ	Vat Long Khun ວັດລ້ອງຄູນ	EAP1398_VMS_1_0875	5 Jan 1896
---	---	---	EAP1398_VMS_1_0876	1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0877	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0878	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0879	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0880	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0881	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0882	14 Apr 1844
---	The king ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VMS_1_0883	14 Apr 1844
---	---	---	EAP1398_VMS_1_0884	1844
---	Phünbat Thang Thai (the queen of the back palace) ພື້ນບາດທັ້ງທ້າຍ	---	EAP1398_VMS_1_0885	9 Feb 1824
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຜັ້ນ	---	EAP1398_VMS_1_0886	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຜັ້ນ	---	EAP1398_VMS_1_0887	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ	---	EAP1398_VMS_1_0888	7 Dec 1929

	ອັກຄະມະເຫສີຄຳຝັ້ນ			
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0889	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0890	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0891	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0892	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0893	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0894	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0895	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan	---	EAP1398_VMS_1_0896	7 Dec 1929

	ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ			
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0897	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0898	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0899	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0900	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0901	7 Dec 1929
---	The great king named Sisavangvong and his queen Khamfan ອົງສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສະຫວ່າງວົງ ພ້ອມດ້ວຍອົງ ອັກຄະມະເຫສີຄຳຝັ້ນ	---	EAP1398_VMS_1_0902	7 Dec 1929
Thit Nya	Somdet Pha Maha Sangkharat Phutthasinorotsaphon Maha Sangkha Pamokkha Dhammanyana Maha Thera (Supreme	Vat Mai ວັດໃໝ່ Ban Chan Tai ບ້ານຈ່ານໃຕ້	EAP1398_VMS_1_0903	30 Jan 1964

	Patriarch) ອົງສົມເດັດພະມະຫາສັງຄະຣາດ ພຸດທະຊິໂນຣົດສະພົນ ມະຫາ ສັງຄະປາໂມກຄະທຳມະຍານະ ມະຫາເຖຣະ Thit Nya and his wife Sao Phali from Chan Tai village ທິດຍາ ສາວຜາລີ ບ້ານຈ່ານໃຕ້			
---	Maha Akkhavorakhu Phutthavongsa ມະຫາອັກຄະວໍຣະຄູພຸດທະ ວົງສາ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0904	1738
---	---	---	EAP1398_VMS_1_0905	1738
---	Maha Akkhavorakhu Phutthavongsa ມະຫາອັກຄະວໍຣະຄູພຸດທະ ວົງສາ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0906	1738
---	---	---	EAP1398_VMS_1_0907	1738
---	Maha Akkhavorakhu Phutthavongsa ມະຫາອັກຄະວໍຣະຄູພຸດທະ ວົງສາ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0908	1738
---	Maha Akkhavorakhu Phutthavongsa ມະຫາອັກຄະວໍຣະຄູພຸດທະ ວົງສາ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0909	1738
---	Maha Akkhavorakhu Phutthavongsa ມະຫາອັກຄະວໍຣະຄູພຸດທະ ວົງສາ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0910	1738
---	Maha Akkhavorakhu Phutthavongsa Phonsainyalamathipatdi ມະຫາອັກຄະວໍຣະ ຄູພຸດທະ ວົງສາໂພນໄຊຍະລາມາທິປັດດີ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0911	1738
---	Maha Akkhavorakhu Phutthavongsa Phonsainyalamathibodi ມະຫາອັກຄະວໍຣະ ຄູພຸດທະ ວົງສາໂພນໄຊຍະລາມາທິບໍດີ	Vat Phonsainyalama ວັດໂພນໄຊຍະລາມາ	EAP1398_VMS_1_0912	1738
---	Maha Phutthavongsa Pannya and his relatives ມະຫາພຸດທະວົງສາປັນຍາ	---	EAP1398_VMS_1_0913	1738

	ພັນທຸວົງສາ			
---	Maha Phutthavongsa Pannya and his relatives ມະຫາພຸດທະວົງສາປັນຍາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0914	1738
---	Maha Phutthavongsa Pannya and his relatives ມະຫາພຸດທະວົງສາປັນຍາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0915	1738
---	---	---	EAP1398_VMS_1_0916	1965
---	---	---	EAP1398_VMS_1_0917	1965
---	---	---	EAP1398_VMS_1_0918	27 May 1965
---	---	---	EAP1398_VMS_1_0919	1875
---	The king who lives in the front golden palace, his parents, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ	---	EAP1398_VMS_1_0920	23 Sep 1875
---	The king who lives in the front golden palace, his parents, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ	---	EAP1398_VMS_1_0921	23 Sep 1875
---	---	---	EAP1398_VMS_1_0922	1875
---	The king who lives in the front golden palace, his parents. and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ	---	EAP1398_VMS_1_0923	23 Sep 1875
---	The king who lives in the front golden palace, his parents, and his relatives	---	EAP1398_VMS_1_0924	23 Oct 1875

	ອົ່ງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ			
---	The king who lives in the front golden palace, his parents, and his relatives ອົ່ງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ	---	EAP1398_VMS_1_0925	23 Sep 1875
---	The king who lives in the front golden palace, his parents, and his relatives ອົ່ງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ	---	EAP1398_VMS_1_0926	23 Sep 1875
---	The king who lives in the front golden palace, his parents, and his relatives ອົ່ງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ	---	EAP1398_VMS_1_0927	23 Sep 1875
---	A younger brother of the king who lives in the back side of the golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_0928	23 Aug 1860
---	Pha Virapannyo (Phan) ພະວິຣະປັນໂຍ (ພັນ) ພິກຂຸ	Vat Saen ວັດແສນ	EAP1398_VMS_1_0929	4 Dec 1945
---	Nang Phia Kuan, her children, and her grandchildren ນາງເພັຍກວານ ເດັກນ້ອຍລູກຫລານ	---	EAP1398_VMS_1_0930	14 Apr 1858
---	Sao Keola, her husband, and their children ສາວແກ້ວລາ ຜົວເມຍແລະລູກເຕົ້າ	---	EAP1398_VMS_1_0931	27 Dec 1904

---	Saen Mai Ngao and Sao Lek ແສນໃໝ່ເຫງົ້າແລະສາວເຫລັ້ກ	---	EAP1398_VMS_1_0932	1929
---	Thao Khamdi, his wife, and their children ທ້າວຄຳດີ ພີ່ເມຍ ລູກເຕົ້າ	---	EAP1398_VMS_1_0933	5 Jul 1864
---	The king who lives in the back golden palace, his mother, his wives, his children, and his relatives ອົງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ ມີໃຈໃສສັດທາກັບທັງ ພະ ມານດາ ແລະສະຫະພະຣິ ຍາ ບຸດຕານັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0934	8 Oct 1860
---	The king who lives in the back golden palace, his mother, his wives, his children, and his relatives ອົງສົມເດັດພະເປັນເຈົ້າຊີວິດ ຝ່າຍຫລັງ ແລະພະມານດາ ກັບ ທັງສະຫະພະຣິຍາ ບຸດຕານັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0935	8 Oct 1860
Thit (ex-monk) Nya ທິດຍາ	Maha Sangkharat (Supreme Patriarch) ພະມະຫາສັງຄະຣາດ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0936	1964
---	The king who lives in the back golden palace, his mother, his wives, his children, and his relatives ອົງສົມເດັດພະເປັນເຈົ້າຊີວິດ ຝ່າຍຫລັງ ກັບທັງພະມານດາ ສະຫະພະຣິຍາ ບຸດຕານັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0937	8 Oct 1860
---	The king who lives in the back golden palace ພະຣາຊະສັດທາອົງສົມເດັດພະ ເປັນເຈົ້າຊີວິດຝ່າຍຫລັງ	---	EAP1398_VMS_1_0938	8 Oct 1860
---	Viceroy ອົງສົມເດັດພະເປັນເຈົ້າຊີວິດ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_0939	8 Oct 1860
---	The king who lives in	---	EAP1398_VMS_1	23 Apr 1875

	the front golden palace (viceroy), his mother, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະມານດາ ພະຣາຊະພັນທຸ ວົງສາ		_0940	
---	---	---	EAP1398_VMS_1_0941	1875
---	The king who lives in the front golden palace (viceroy), his mother, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະມານດາ ພະຣາຊະພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0942	23 Apr 1875
---	The king who lives in the front golden palace, his father, his mother, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະບິດດາ ພະຣະຊະມານດາ ພະຣາຊະພັນທຸວົງສາ	---	EAP1398_VMS_1_0943	23 Apr 1875
---	The king who lives in the front golden palace, his mother, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະມານດາ ພະຣາຊະພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0944	23 Apr 1875
---	The king who lives in the front golden palace (viceroy), his mother, and his relatives ອົງສົມເດັດບໍຣົມມະບຸບພິດເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະຣາຊະມານດາ ພະຣາຊະພັນທຸ ວົງສາ	---	EAP1398_VMS_1_0945	23 Apr 1875
---	Maha Somdet Sangkhasa named Phothipannya, the ecclesiastical head of the sub-district of Vat Tham	---	EAP1398_VMS_1_0946	5 Sep 1919

	Sakkadin(rin)thakhuha ມະຫາສິມເດັດສັງຄະຊາ ເຈົ້າຄາ ຊາຄະນະວັດຖໍ້ໆ ສັມກາະດິນ (ຣິນ)ທະຄູທາ ຊື່ວ່າ ໂພທິປັນຍາ			
Phanya Münna ພະຍາໝື່ນໜ້າ	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano ສິມເດັດພະສັງຄະຣາດທຳມາຍາໂນ	Vat Mai Suvannaphummaram ວັດໃໝ່ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0947	16 May 1954
---	Chao Hua Phia Kaeo Kongphan and his wife ເຈົ້າຫົວເພັຍແກ້ວກົງພານ ຜົວເມຍ	---	EAP1398_VMS_1_0948	5 Jan 1868
Thit (ex-monk) Onsi ທິດອ່ອນສີ	Sathu Nyai Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano ສາທຸໃຫຍ່ສິມເດັດພະສັງຄະຣາດ ທຳມະຍາໂນ	Ban Vat Mai ບ້ານວັດໃໝ່ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0949	6 Sep 1952
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0950	23 Apr 1875
---	Buphipattarat, the younger brother of the king who lives in the front golden palace, his children, and his relatives ນ້ອງສິມເດັດພະເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0951	23 Apr 1875
---	---	---	EAP1398_VMS_1_0952	1875
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0953	23 Apr 1875
---	Buphipattarat, the king who lives in the front	---	EAP1398_VMS_1_0954	23 Apr 1875

	golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄໍາຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ			
Bhikkhu Marappharo ເຈົ້າພິກຂຸມະຣັບພະໂຣ	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano ສົມເດັດພະສັງຄະຣາດ ທໍາມະຍາໂນ	Vat Suvannaphummaram ວັດສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_0955	16 Sep 1962
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄໍາຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0956	23 Apr 1875
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄໍາຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0957	23 Apr 1875
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄໍາຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0958	23 Apr 1875
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄໍາຝ່າຍໜ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0959	23 Apr 1875
---	Buphipattarat, the king who lives in the front golden palace, his children, and his	---	EAP1398_VMS_1_0960	23 Apr 1875

	relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັ້ງບຸດຕະນັດຕາ ພັນທຸວົງສາ			
---	Buphipattarat, the king who lives in the front golden palace, his children, and his relatives ບຸຜິດປັດຕາຣາດ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັ້ງບຸດຕະນັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_0961	23 Apr 1875
Chan (ex-monk) Suk ຈານສຸກ	Somdet Maha Sangkharat (Supreme Patriarch) Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera ອົງສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣົດສະພົນ ມະຫາສັງຄະ ປາໂมกขะ ທຳมะยานะ มะหาเถระ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0962	11 July 1961
---	Maha Thera Thammanyano (Bunthan) มะหาเถระทำมะยาโน (บุนทัน)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0963	22 Feb 1944
---	Maha Thera Thammanyano มะหาเถระทำมะยาโน	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0964	22 Feb 1944
---	Maha Thera Thammanyano (Bunthan) มะหาเถระทำมะยาโน (บุนทัน)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0965	22 Feb 1944
---	Maha Thera Thammanyano (Bunthan) มะหาเถระทำมะยาโน (บุนทัน)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0966	22 Feb 1944
---	Maha Thera Thammanyano (Bunthan) มะหาเถระทำมะยาโน (บุน	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0967	22 Feb 1944

	ທັນ)			
---	Maha Thera Thammanyano (Bunthan) ມະຫາເຖຣະທຳມະຍາໂນ (ບຸນ ທັນ)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0968	22 Feb 1944
---	Maha Thera Thammanyano (Bunthan) ມະຫາເຖຣະທຳມະຍາໂນ (ບຸນ ທັນ)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0969	22 Feb 1944
---	---	---	EAP1398_VMS_1_0970	22 Feb 1944
---	Maha Thera Thammanyano (Bunthan) ມະຫາເຖຣະທຳມະຍາໂນ (ບຸນ ທັນ)	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_0971	1944
---	---	---	EAP1398_VMS_1_0972	1944
---	---	---	EAP1398_VMS_1_0973	1944
Bhikkhu Thammapannya ເຈົ້າພິກຂຸທຳມະປັນຍາ	Nang Saen Chakai, her siblings, and her children ນາງແສນຈະກາຍ ພີ່ນ້ອງ ລູກເຕົ້າ	---	EAP1398_VMS_1_0974	20 Apr 1890
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0975	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0976	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0977	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0978	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0979	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_0980	Mid-20th century
---	The king who lives in the front golden palace	---	EAP1398_VMS_1_0981	Mid-20th century

	ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ			
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0982	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0983	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0984	Mid-20th century
---	---	---	EAP1398_VMS_1_0985	Mid-20th century
---	---	---	EAP1398_VMS_1_0986	Mid-20th century
---	---	---	EAP1398_VMS_1_0987	Mid-20th century
---	---	---	EAP1398_VMS_1_0988	Mid-20th century
Chan Phan Phonphibun Theppha-aksòn ຈານພັນ ຜົນພິບູນ ເທບ ອັກສອນ	---	---	EAP1398_VMS_1_0989	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0990	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0991	Mid-20th century
---	---	---	EAP1398_VMS_1_0992	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0993	Mid-20th century
---	---	---	EAP1398_VMS_1_0994	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0995	Mid-20th century
---	---	---	EAP1398_VMS_1_0996	Mid-20th century
---	---	---	EAP1398_VMS_1_0997	Mid-20th century
---	---	---	EAP1398_VMS_1_0998	Mid-20th century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້ໆ	---	EAP1398_VMS_1_0999	Mid-20th century
---	The king who lives in	---	EAP1398_VMS_1	Mid-20th

	the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ		_1000	century
---	The king who lives in the front golden palace ສົມເດັດຫໍຄຳຝ່າຍໜ້າ	---	EAP1398_VMS_1_1001	Mid-20th century
---	Sathu Phiu ສາທຸຜິວ	Ban Pa Kham ບ້ານປ່າຂາມ	EAP1398_VMS_1_1002	Mid-20th century
Thit (ex-monk) Tha ທິດທາ	Thit (ex-monk) Tha and Sao Hüan ທິດທາ ສາວເຮືອນ	Ban Pongvan ບ້ານປົ່ງຫວານ	EAP1398_VMS_1_1003	28 Feb 1929
---	---	---	EAP1398_VMS_1_1004	Mid-20th century
---	---	---	EAP1398_VMS_1_1005	1945
---	---	---	EAP1398_VMS_1_1006	1945
Chan (ex-monk) Mang ຈານມັງ	Chan (ex-monk) Mang, his children, and his grandchildren ຈານມັງ ບຸດຕະນັດຕາ	Ban Pa Phai ບ້ານປ່າໄຜ່	EAP1398_VMS_1_1007	4 July 1945
---	---	---	EAP1398_VMS_1_1008	1931
---	---	---	EAP1398_VMS_1_1009	1 May 1931
---	Chao (Princess) In, the mother of Prince Saiyavongsa ເຈົ້າອິນ ມານດາເຈົ້າໄຊຍະວົງສາ	---	EAP1398_VMS_1_1010	31 May 1931
---	Somdet Rasakhru Inthapannya ສົມເດັດຣາຊະຄູອິນທະປັນຍາ	Vat Nongsakeo ວັດໜອງສະແກ້ວ	EAP1398_VMS_1_1011	14 Nov 1920
---	Somdet Rasakhru Inthapannya ສົມເດັດຣາຊະຄູອິນທະປັນຍາ	Vat Nongsakeo ວັດໜອງສະແກ້ວ	EAP1398_VMS_1_1012	14 Nov 1920
---	Somdet Rasakhru Inthapannya ສົມເດັດຣາຊະຄູອິນທະປັນຍາ	Vat Nongsakeo ວັດໜອງສະແກ້ວ	EAP1398_VMS_1_1013	14 Nov 1920
---	Somdet Rasakhru Inthapannya ສົມເດັດຣາຊະຄູອິນທະປັນຍາ	Vat Nongsakeo ວັດໜອງສະແກ້ວ	EAP1398_VMS_1_1014	14 Nov 1920
---	---	---	EAP1398_VMS_1_1015	1971
---	---	---	EAP1398_VMS_1_1016	1971
---	---	---	EAP1398_VMS_1_1017	1971
Thit (ex-monk) Nya	Sathu Nyai Somdet (Supreme Patriarch)	Ban Chan Tai	EAP1398_VMS_1_1018	1 Apr 1971

ທິດຍາ	Bunthan Thera ສາທຸໃຫຍ່ອິ່ງສິມເດັດບຸນ ທັນເຖຣະ	ບ້ານຈານໃຕ້ Vat Mai Suvannaphumaram ວັດໃໝ່ ສຸວັນນະພູມາ ຣາມ		
Chan (ex-monk) Suk Müngluang ຈານສຸກເມືອງຫລວງ	Mòm Pa (princess aunt) Kham Uan ໝ່ອມປ້າຄຳອ້ວນ	---	EAP1398_VMS_1_1019	14 Jan 1971
Chan (ex-monk) Suk Müngluang ຈານສຸກ ເມືອງຫລວງ	Mòm Pa (Princess Aunt) Kham Uan ໝ່ອມປ້າຄຳອ້ວນ	---	EAP1398_VMS_1_1020	14 Jan 1971
Chan (ex-monk) Suk ຈານສຸກ	Mòm Pa (Princess Aunt) Kham Uan ໝ່ອມປ້າຄຳອ້ວນ	---	EAP1398_VMS_1_1021	14 Jan 1971
---	Hua Chao (Abbot) Kuang ຫົວເຈົ້າກວ່ວງ	---	EAP1398_VMS_1_1022	Early 20th century
---	The king who lives in the front golden palace, his parents, and his relatives ອິ່ງສິມເດັດບໍຣິມບຸບພິດຕະເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທັ້ງພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ	---	EAP1398_VMS_1_1023	30 Jun 1876
---	The king who lives in the front golden palace, his parents, and his relatives ອິ່ງສິມເດັດບໍຣິມບຸບພິດຕະເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທັ້ງພະ ຣາ ຊະມານດາ ພະຣາຊະພັນທຸ ວົ່ງສາ	---	EAP1398_VMS_1_1024	30 Jun 1876
---	The king who lives in the front golden palace, his parents, and his relatives ອິ່ງສິມເດັດບໍຣິມບຸບພິດຕະເປັນ ເຈົ້າໜໍ່ຄຳຝ່າຍໜ້າ ກັບທັ້ງພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົ່ງສາ	---	EAP1398_VMS_1_1025	30 Jun 1876
---	The king who lives in the front golden palace, his parents, and his relatives ອິ່ງສິມເດັດບໍຣິມບຸບພິດຕະເປັນ	---	EAP1398_VMS_1_1026	30 Jun 1876

	ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງພະ ຣາ ຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ			
---	The king who lives in the front golden palace, his parents, and his relatives ອົງສົມເດັດບໍຣົມບຸບພິດຕະເປັນ ເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທັງພະ ຣາຊະບິດຕາ ພະຣາຊະມານດາ ພະຣາຊະພັນທຸວົງສາ Saen Kham Munti and his wife ແສນຄຳມຸນຕີ ພີ່ເມຍ	Chomkhong ຈຸມຄ້ອງ	EAP1398_VMS_1_1027	30 Jun 1876
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1028	19 Dec 1860
---	Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera ສົມເດັດພະສັງຄະຣາດ ທຳ ມາຍານະມະຫາເຖຣະ	Vat Mai Suvannaphumaram, Luang Prabang ວັດໃໝ່ ສຸວັນນະ ພູ ມາຣາມເມືອງຫລວງ ພະບາງ	EAP1398_VMS_1_1029	27 Aug 1975
---	The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives ພະຣາຊະສັດທາອົງສົມເດັດພະ ເປັນເຈົ້າຊີວິດຝ່າຍ[ຫຼັງ] ແລະພະ ມານດາ ແລະສະຫາພະຣິຍາ ບຸດຕານັດຕາ ພັນທຸວົງສາ	---	EAP1398_VMS_1_1030	8 Nov 1860
---	The king who lives in the back golden palace ສົມເດັດພະເປັນເຈົ້າຊີວິດຝ່າຍ ຫລັງ	---	EAP1398_VMS_1_1031	8 Nov 1860
---	The king who lives in the [back] golden palace, his mother, his wives, his children, and his grandchildren ສົມເດັດພະເປັນເຈົ້າຊີວິດຝ່າຍ ຫລັງ ແລະພະມານດາ ສະຫາ	---	EAP1398_VMS_1_1032	8 Nov 1860

	ພະຣິຍາ ບຸດຕານັດຕາ			
---	The king who lives in the [back] golden palace, his mother, his wives, his children, and his relatives ສົມເດັດພະເປັນເຈົ້າຊີວິດຝ່າຍຫລັງ ແລະພະມານດາສະຫາ ພະຣິຍາບຸດຕານັດຕາ ພັນທຸ ວົງສາ	---	EAP1398_VMS_1_1033	8 Nov 1860
---	The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren ສົມເດັດເປັນເຈົ້າລ້ານຊ້າງຮົ່ມ ຂາວ ເມືອງຫລວງພະບາງ ຣາ ຊະທານີ ກັບທັງແກ້ວກິ່ງພະຣິຍາ ບຸດຕະນັດຕາ	---	EAP1398_VMS_1_1034	15 Oct 1837
---	The king of Lan Xang Hom Khao kingdom, Luang Prabang, his queen, his children, and his grandchildren ສົມເດັດເປັນເຈົ້າລ້ານຊ້າງຮົ່ມ ຂາວ ເມືອງຫລວງພະບາງ ຣາ ຊະທານີ ກັບທັງແກ້ວກິ່ງພະຣິຍາ ບຸດຕະນັດຕາ	---	EAP1398_VMS_1_1035	15 Oct 1837
Khanan (ex-monk) Suttha Phommapannya ຂະໜານ ສຸດທະ ພົມ ປັນຍາ	Sangkharasa Phothipannya ສັງຄະຣາຊາໂພທິປັນຍາ	---	EAP1398_VMS_1_1036	10 Jun 1847
Thit (ex-monk) Nya ທິດຍາ	Sathu Phò Phia Phatthaman and Thit (ex-monk) Nya ສາທຸພໍ່ ເພັຍ ພັດທະມານ ທິດຍາ	Vat Mai ວັດໃໝ່ Ban Chan Tai ບ້ານຈ່ານໃຕ້	EAP1398_VMS_1_1037	31 Jan 1962
Thit (ex-monk) Nya ທິດຍາ	Thit Nya, Sathu Phò Phia Phatthaman, his wife, and his children ທິດຍາ ສາທຸພໍ່ເພັຍພັດທະມານ ແລະ ລູກເມຍ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1038	31 Jan 1962
Thit (ex-monk) Nya	Thit (ex-monk) Nya, his children, his wife, and	Ban Chan Tai	EAP1398_VMS_1_1039	31 Jan 1962

ທິດຍາ	Sathu Phò Phatthaman ທິດຍາ ພ້ອມກັບດ້ວຍລູກເມຍ ສາທຸພໍ່ພັດທະມານ	ບ້ານຈ່ານໃຕ້ Vat Mai ວັດໃໝ່		
Thit Nya ທິດຍາ	Thit (ex-monk) Nya and Sao Phali, along with their children, and Sathu Phò Phia Phatthaman ທິດຍາ ສາວຜາລີ ພ້ອມກັບດ້ວຍ ລູກເຕົ້າແລະສາທຸພໍ່ ເພັຍ ພັດທະມານ	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1040	31 Jan 1962
Thit Nya ທິດຍາ	Thit (ex-monk) Nya, Sao Phali from Ban Chan Tai, their son named Mr. Thongvan, and Sathu Phò Phia Phatthaman from Vat Mai ທິດຍາ ສາວຜາລີ ບ້ານຈ່ານໃຕ້ ຫລວງພະບາງ ພ້ອມກັບດ້ວຍ ລູກຊາຍ ທ້າວທອງວັນ ສາທຸພໍ່ ເພັຍ ພັດທະມານ ວັດໃໝ່	Ban Chan Tai ບ້ານຈ່ານໃຕ້ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1041	31 Jan 1962
Pha Lak Phumi ພະຫຼັກ ພູມີ	Nya I Kaeo Duangsi ຍ່າອີແກ້ວດວງສີ	---	EAP1398_VMS_1_1042	24 Feb 1850
---	---	---	EAP1398_VMS_1_1043	19th century
---	Ai Thit (ex-monk) Kam and his wife ອ້າຍທິດກໍ່າ ເມືອເມຍ	---	EAP1398_VMS_1_1044	19th century
---	Thu Sa Sanitvong ທຸສາສະນິດວົງ	---	EAP1398_VMS_1_1045	19th century
Chan (ex-monk) Suk ຈານສຸກ	Sathu Phò Phia Phatthaman (Un) Phatthamuni, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children ສາທຸພໍ່ເພັຍ ພັດທະມານ (ອຸ່ນ) ພັດທະມຸນີ ພ້ອມດ້ວຍ ຮ້ອຍໂທ ທິດທຸມແພງ ນາງຄໍາຜູ ແລະ ລູກເຕົ້າ	Sangkhalok ສັງຄະໂລກ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1046	14 Jun 1962
Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນ ພົນພິບຸນ ເທບພະອັກສອນ	Sathu Nyai Somdi ສາທຸໃຫຍ່ສົມດີ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1047	May 1959

---	Pha Somdet Chan ພະສົມເດັດຈັນ	---	EAP1398_VMS_1_1048	29 Jan 1914
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1049	23 Oct 1860
---	The younger brother of the king, who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1050	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1051	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1052	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1053	23 Oct 1860
---	---	---	EAP1398_VMS_1_1054	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1055	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1056	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ	---	EAP1398_VMS_1_1057	23 Oct 1860
---	The younger brother of the king who lives in the back golden palace	---	EAP1398_VMS_1_1058	23 Oct 1860

	ນ້ອງສົມເດັດພະເປັນເຈົ້າຫໍຄຳ ຝ່າຍຫລັງ			
Sathu Phò Man ສາ[ທຸ]ພໍ່ໝັ້ນ	---	Vat Saen ວັດແສນ	EAP1398_VMS_1_1059	14 Feb 1937
---	Chao Mòm (monk) Kam ເຈົ້າໝ່ອມກໍ່ຳ	---	EAP1398_VMS_1_1060	Mid-20th century
Sathu (monk) Phumma ສາທຸ ພຸມມາ	---	Ban Dòn Lòm ບ້ານດອນລອມ	EAP1398_VMS_1_1061	15 Dec 1944
---	Khanan (ex-monk) Phommapannya ຂະໜານ ພົມມະປັນຍາ	---	EAP1398_VMS_1_1062	13 Aug 1834
---	Hua Chao (Abbot) Phom ຫົວເຈົ້າພົມ	---	EAP1398_VMS_1_1063	23 Aug 1833
---	Somdet Phasangkharat (Supreme Patriarch) Thammanyano ສົມເດັດພະສັງຄະຣາດ ທຳມະຍາໂນ	Vat Mai Suvannaphummaram ວັດໃໝ່ ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_1064	20 Sep 1954
---	Somdet Phasangkharat Maharasakhru (Supreme Patriarch) Thammanyano ສົມເດັດພະສັງຄະຣາດ ມະຫາ ຣາຊະຄູທຳມະຍາໂນ	Vat Mai Suvannaphummaram ວັດໃໝ່ ສຸວັນນະພູມມາຣາມ	EAP1398_VMS_1_1065	16 Nov 1954
Chan (ex-monk) Suk ຈານສຸກ	Sathu Phò Phatthaman (Un) Phatthamuni, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children ສາທຸພໍ່ ພັດທະມານ (ອຸ່ນ) ພັດທະມຸນີ ພ້ອມກັນດ້ວຍຣ້ອຍໂທ ທິດທຸມແພງ ນາງຄຳຜູ ລູກເຕົ້າ	Sangkhalok ສັງຄະໂລກ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1066	22 May 1961
Chan (ex-monk) Suk ຈານສຸກ	Sathu Phò Phatthaman (Un) Phatthamuni, Lieutenant Thit Humphaeng, Nang Khamphu, and all his children ສາທຸພໍ່ ພັດທະມານ (ອຸ່ນ) ພັດທະມຸນີ ພ້ອມກັນດ້ວຍຣ້ອຍໂທ ທິດທຸມແພງ ນາງຄຳຜູ ລູກເຕົ້າ	Sangkhalok ສັງຄະໂລກ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1067	22 May 1961
Hua Bupphapannya ຫົວບຸບຜະປັນຍາ	---	---	EAP1398_VMS_1_1068	19th century

Achan Phan Phonphibun Thepphaaksòn ອາຈານພັນ ພົນພິບຸນ ເທບພະອັກສອນ	Sathu Somdi ສາທຸ ສົມດີ	Vat Suvannaphummaram or Vat Mai ວັດສຸວັນນະພູມາຣາມ ວັດໃໝ່	EAP1398_VMS_1_1069	13 Nov 1973
Bhikkhu Phothipannya ພິກຂຸ ໂພທິປັນຍາ	---	Vat Phu Xang ວັດພູຊ້າງ	EAP1398_VMS_1_1070	24 Jan 1909
---	---	---	EAP1398_VMS_1_1071	1955
Phanya Münna ພະຍາໝື່ນ	Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano ອົງສົມເດັດພະມະຫາສັງຄະຣາດ ພະມະຫາຣາຊະຄູ ທຳມະຍາໂນ	Ban Xiang Muan ບ້ານຊ່ຽງມ່ວນ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1072	1955
Phanya Münna ພະຍາໝື່ນ	Somdet Phamaha Sangkharat Pha Maharasakhru (Supreme Patriarch) Thammanyano ອົງສົມເດັດພະມະຫາສັງຄະຣາດ ພະມະຫາຣາຊະຄູ ທຳມະຍາໂນ	Ban Xiang Muan ບ້ານຊ່ຽງມ່ວນ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1073	1 Apr 1955
---	The king of the front golden palace, his mother, and all his relatives ສົມເດັດບໍຣົມມະບຸບພິດ ເປັນເຈົ້າຫໍຄຳຝ່າຍໜ້າ ກັບທ້າວພະ ຣາຊະມານດາ ພະຣາຊະພັນທຸ ວົງສາ	---	EAP1398_VMS_1_1074	23 Oct 1875
Pha Phothipannya ພະໂພທິປັນຍາ	---	---	EAP1398_VMS_1_1075	19th century
---	---	---	EAP1398_VMS_1_1076	19th century
---	---	---	EAP1398_VMS_1_1077	19th century
---	King Sisavang, his mother, his wife, his sons, and his relatives ອົງສົມເດັດພະເປັນເຈົ້າສີສະຫວ່າງ ພະຣາຊະມານດາ ພະຣາຊະກັນຍາ ພະຣາຊະບຸດຕາ ພະຣາຊະນັດຕາ ພະຣາຊະວົງສາ	---	EAP1398_VMS_1_1078	30 Oct 1913
---	---	---	EAP1398_VMS_1	19th century

			_1079	
---	Sathu (Princess) Phaeng and his children ສາທຸແພງ ລູກເຕົ້າ	---	EAP1398_VMS_1_1080	17 Oct 1917
---	Sathu (Princess) Thongsi, along with her children and relatives ສາທຸທອງສີ ລູກຫລານວົງສາ	Behind Vat Mai ກອຍວັດໃໝ່	EAP1398_VMS_1_1081	23 May 1917
---	---	---	EAP1398_VMS_1_1082	19th century
---	---	---	EAP1398_VMS_1_1083	19th century
---	Sao Sai and her husband ສາວໃສ ຜົວເມຍ	---	EAP1398_VMS_1_1084	8 May 1875
Chao Maha Somdet Uparavanna ເຈົ້າມະຫາສົມເດັດອຸປະ ຣະວັນນາ	Hua Chao Somdet ຫົວເຈົ້າສົມເດັດ	---	EAP1398_VMS_1_1085	19th century
---	---	---	EAP1398_VMS_1_1086	19th century
---	---	---	EAP1398_VMS_1_1087	19th century
---	---	---	EAP1398_VMS_1_1088	19th century
---	---	---	EAP1398_VMS_1_1089	19th century
---	---	---	EAP1398_VMS_1_1090	19th century
---	---	---	EAP1398_VMS_1_1091	19th century
---	---	---	EAP1398_VMS_1_1092	19th century
---	---	---	EAP1398_VMS_1_1093	19th century
---	---	---	EAP1398_VMS_1_1094	19th century
---	The mother of Thit (ex-monk) But ແມ່ທິດບຸດ	---	EAP1398_VMS_1_1095	9 Sep 1872
---	---	---	EAP1398_VMS_1_1096	19th century
---	---	---	EAP1398_VMS_1_1097	19th century
---	---	---	EAP1398_VMS_1_1098	20th century
---	Achan Phan Phonphibun Theppha-akson, his wife Sao Phiu Phonphibun, and their children	---	EAP1398_VMS_1_1099	9 Apr 1973

	ອາຈານພັນ ຜິນພິບຸນ ເທບພະ ອັກສອນ ແລະສາວຜິວ ຜິນພິບຸນ ຜິວເມຍ ແລະລູກເຕົ້າ			
Khanan (ex-monk) Mi Ratthapannya ຂະໜານມີ ຣັດທະ ປັນຍາ	Chao Pha ເຈົ້າພາ	---	EAP1398_VMS_1_1100	23 Jul 1889
---	Chao Mòm Phò ເຈົ້າໝ່ອມພໍ່	---	EAP1398_VMS_1_1101	26 May 1895
---	---	---	EAP1398_VMS_1_1102	19th century
---	Hua Khu Chomkhong ຫົວຄູຈຸມຄ້ອງ	---	EAP1398_VMS_1_1103	5 May 1938
---	---	---	EAP1398_VMS_1_1104	19th century
---	---	---	EAP1398_VMS_1_1105	19th century
---	---	---	EAP1398_VMS_1_1106	19th century
---	---	---	EAP1398_VMS_1_1107	Early 20th century
---	---	---	EAP1398_VMS_1_1108	Early 20th century
---	---	---	EAP1398_VMS_1_1109	Early 20th century
Chan (ex-monk) Sali ຈານຊາລີ	---	---	EAP1398_VMS_1_1110	24 Mar 1934
---	---	---	EAP1398_VMS_1_1111	Early 20th century
---	---	---	EAP1398_VMS_1_1112	Early 20th century
Mòm (monk) Man ໝ່ອມໝັ້ນ	---	Vat Nòng ວັດໜອງ	EAP1398_VMS_1_1113	29 Sep 1908
---	---	---	EAP1398_VMS_1_1114	Mid-20th century
---	---	---	EAP1398_VMS_1_1115	Mid-20th century
---	---	---	EAP1398_VMS_1_1116	19th century
---	---	---	EAP1398_VMS_1_1117	19th century
---	---	---	EAP1398_VMS_1_1118	Mid-20th century
---	---	---	EAP1398_VMS_1_1119	Mid-20th century
---	---	---	EAP1398_VMS_1_1120	Mid-20th century
---	---	---	EAP1398_VMS_1	19th century

			_1121	
---	---	---	EAP1398_VMS_1 _1122	19th century
---	---	---	EAP1398_VMS_1 _1123	Mid-20th century
---	---	---	EAP1398_VMS_1 _1124	19th century
---	---	---	EAP1398_VMS_1 _1125	Mid-20th century
---	---	---	EAP1398_VMS_1 _1126	Mid-20th century
---	---	---	EAP1398_VMS_1 _1127	Mid-20th century
---	---	---	EAP1398_VMS_1 _1128	19th century
---	---	---	EAP1398_VMS_1 _1129	19th century
---	---	---	EAP1398_VMS_1 _1130	19th century
---	---	---	EAP1398_VMS_1 _1131	19th century
---	---	---	EAP1398_VMS_1 _1132	20th century
---	Sathu Nyai (great abbot) ສາທຸໃຫຍ່	Vat Pak Khan ວັດປາກຄານ	EAP1398_VMS_1 _1133	20 May 1938
---	---	---	EAP1398_VMS_1 _1134	Mid-20th century
---	---	---	EAP1398_VMS_1 _1135	Mid-20th century
---	---	---	EAP1398_VMS_1 _1136	20th century
Somdet Phothipannya ສົມເດັດໂພທິປັນຍາ	Maha Somdet Buppha Pannya ມະຫາ ສົມເດັດບຸບຜາປັນຍາ	Vat Long Khun ວັດລ້ອງຄູນ	EAP1398_VMS_1 _1137	20th century
---	---	---	EAP1398_VMS_1 _1138	20th century
---	---	---	EAP1398_VMS_1 _1139	Mid-20th century
---	---	---	EAP1398_VMS_1 _1140	20th century
---	---	---	EAP1398_VMS_1 _1141	Mid-20th century
---	---	---	EAP1398_VMS_1 _1142	20th century
---	---	---	EAP1398_VMS_1 _1143	Mid-20th century
---	---	---	EAP1398_VMS_1 _1144	Mid-20th century
---	---	---	EAP1398_VMS_1 _1145	20th century
---	---	---	EAP1398_VMS_1	Mid-20th

			_1146	century
---	---	---	EAP1398_VMS_1 _1147	19th century
---	---	---	EAP1398_VMS_1 _1148	19th century
---	---	---	EAP1398_VMS_1 _1149	19th century
---	---	---	EAP1398_VMS_1 _1150	Mid-20th century
---	---	---	EAP1398_VMS_1 _1151	19th century
---	---	---	EAP1398_VMS_1 _1152	Mid-20th century
---	---	---	EAP1398_VMS_1 _1153	Mid-20th century
---	---	---	EAP1398_VMS_1 _1154	19th century
---	---	---	EAP1398_VMS_1 _1155	Mid-20th century
---	---	---	EAP1398_VMS_1 _1156	20th century
---	---	---	EAP1398_VMS_1 _1157	19th century
---	Mae Tan, her husband, and their children ແມ່ຕັນ ຜົວເມຍ ລູກເຕົ້າຢູ່ຄົນ	---	EAP1398_VMS_1 _1158	29 Aug 1883
---	---	---	EAP1398_VMS_1 _1159	Mid-20th century
---	---	---	EAP1398_VMS_1 _1160	19th century
---	---	---	EAP1398_VMS_1 _1161	Mid-20th century
---	---	---	EAP1398_VMS_1 _1162	Mid-20th century
---	---	---	EAP1398_VMS_1 _1163	Mid-20th century
---	---	---	EAP1398_VMS_1 _1164	Mid-20th century
---	---	---	EAP1398_VMS_1 _1165	Mid-20th century
---	---	---	EAP1398_VMS_1 _1166	19th century
Chao Mòm (monk) Lak ເຈົ້າໝ່ອມຫລັກ	---	---	EAP1398_VMS_1 _1167	10 Jan 1874
---	---	---	EAP1398_VMS_1 _1168	Mid-20th century
Thit (ex-monk) Man ທິດໝັ້ນ	---	---	EAP1398_VMS_1 _1169	27 July 1926
Pha (Monk) Vandi	Sathu Somdet Pha	[Vat]	EAP1398_VMS_1	19th century

ພະອັນດີ	Sangkharat (Suprem Patriarch) ສາທຸສົມເດັດພະສັງຄະຣາດ	Phakhomsela ຜາໂຄມເສລາ Vat Mai ວັດໃໝ່	_1170	
---	---	---	EAP1398_VMS_1_1171	21 Feb 1931
---	The King of Lan Xang (in Luang Prabang), his mother, his queen, his princes, and his relatives ອົງສົມເດັດພະບໍຣົມພິມ ຈັກກະພັດຕິສີສຸຣິຍະວົງ ອົງ ສະຖິດອິດສະລະພິນິໄສໃນສີ ສັດຕະນະຄະນາຫຸດ ອຸດຕະມະ ບຸຣີຣົມ ພົມມະສະຖານນັກ ຄະຣະຣາຊະທານີ ສີລ້ານຊ້າງ ຣຶ່ມຂາວ ຊົງພະນາມສີສະຫວ່າງ ວົງ ອົງເປັນເຈົ້ານະຄອນຫລວງ ພະບາງ ທັ້ງພະຣາຊະມານດາ ພະຣາຊະກັນຍາ ພະຣາຊະ ບຸດຕາ ພະຣາຊະວົງສາ	---	EAP1398_VMS_1_1172	18 Mar 1913
Chan (ex-monk) Suk ຈານສຸກ	Sathuphò Phatthaman (Un) Phatthamuni, Hòi Tho (captain) Thit Humphaeng, Nang Khamphui, and their children ສາທຸພໍ່ພັດທະມານ (ອຸ່ນ) ພັດ ທະມຸນີ ພ້ອມດ້ວຍຮ້ອຍໂທ ທິດ ທຸມແພງ ນາງຄຳຫຸຍແລະ ລູກເຕົ້າຊູ່ຄົນ	Sangkhalok ສັງຄະໂລກ Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1173	14 Aug 1962
Chan (ex-monk) Suk ຈານສຸກ	Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິ ໂນຣົດ ທຳມະຍານະ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1174	15 July 1961
Chan (ex-monk) Suk ຈານສຸກ	Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິ ໂນຣົດ ທຳມະຍານະ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1175	15 July 1961
Chan (ex-monk) Suk ຈານສຸກ	Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1176	15 July 1961

	Thammanyana ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິ ໂນຣິດ ທຳມະຍານະ			
Chan (ex-monk) Suk ຈານສຸກ	Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິ ໂນຣິດ ທຳມະຍານະ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1177	15 July 1961
Chan (ex-monk) Suk ຈານສຸກ	Somdet Pha Sangkharat (Supreme Patriarch) Phutthasinorot Thammanyana ສົມເດັດພະສັງຄະຣາດ ພຸດທະຊິ ໂນຣິດ ທຳມະຍານະ	Vat Mai ວັດໃໝ່	EAP1398_VMS_1_1178	15 July 1961
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1179	19 Dec 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1180	19 Dec 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1181	19 Dec 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1182	19 Dec 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1183	19 Dec 1860
---	The younger brother of the king who lives in the back golden palace ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມ ພະຣາຊະວັງຫໍຄຳຝ່າຍຫລັງ	---	EAP1398_VMS_1_1184	19 Dec 1860
Achan Phan Phonphibun-	Somdet Pha Sangkharat (Supreme Patriarch)	Vat Mai Suvannaphumma	EAP1398_VMS_1_1185	18 Jun 1973

Thepphaaksòn ອາຈານພັນ ພິນພິບູນ ເທບພະອັກສອນ	Thammanyana Maha Thera ອົງສົມເດັດພະສັງຄະຣາດ ທຳ ມະຍານະມະຫາເຖຣະ	ram or Vat Mai ວັດສຸວັນນະພູມ ມາຣາມ ວັດໃໝ່		

1. Vat Pasaman - 1359/60 *
2. Vat Kaeo Fa - 1376/77 *
3. Vat Pha Phutthabat Tha Pha Hak or Phutthabat Tai – c. 1400
4. Vat That Lung *
5. Vat Suan Thaen - 1419/20 *
6. Vat Aham Mungkhun - 1497/98 *
7. Vat Si Phum *
8. Vat Si Koet - 1854/55 *
9. Vat Si Than - 1856/57 *
10. Vat That Luang - 1818
11. Vat Hai Sok - 1795/96 *
12. Vat Mae Ka - 1438/39 *
13. Vat Sadet *
14. Vat Setthi Luang *
15. Vat Setthi Nòi *
16. Vat Xiang Kang BòlomVihan – 1408/09
17. Vat Manolom - 1491/92
18. Vat Lasakhü *
19. Vat Si Non *
20. Vat That Luang Lasa Maha Vihan - 1548
21. Vat Hò Siang - 1706
22. Vat Phon Kaeo *
23. Vat Nòi Ban Lak - 1527/28 *
24. Vat Phon Sai Sana Songkham - 1791/92
25. Vat Si Suvannaphummaham or Vat Mai - 1796/97
26. Vat Nòi Kang Müang *
27. Vat Chum Khòng Sulinthaham - 1843/44
28. Vat Xiang Muan Vajiramangalārāma - 1853/54
29. Vat Pa Phai - 1815/16
30. Vat Kok Pho Thaen *
31. Vat Nòng Si Khun Müang - 1739/40
32. Vat Saen Sukharam (Sukhārāma) 1718/19
33. Vat That Nòi or Pha Maha That Lasabut Vòravihan *
34. Vat Pha Chao *
35. Vat Sop Sikkharam- 1480/81
36. Vat Nak - 1768/69 *
37. Vat Si Mungkhun -1763/64
38. Vat Si Bun Hüang - 1758/59
39. Vat Xiang Thòng Vòravihan - 1560/61
40. Vat Pak Khan - 1737/38
41. Vat Suvannakhili - 1773 - Buddhist Archive of Photography
42. Vat Xiang Ngam or Vat Pa Fang - 1799/1800
43. Vat Pa Khae - 1853/54
44. Vat Sao Liao *
45. Vat Chòm Si *
46. Vat Pathiap *
47. Vat Pa Huak - 1861/62
48. Vat Thai Phu *
49. Vat Hò Khuang *
50. Vat That Noeng *
51. Vat Kham Liam *
52. Vat Pa Maeo *
53. Vat Tham Phu Si or Vat Tham Thao
54. Vat Aphai (Abhaya) - 1529/30
55. Vat Mün Sang - 1808/09 *
56. Vat Aham - 1823/24
57. Vat Visunhalat - 1513
58. That Mak Mo - 1515
59. Vat Mün Na Somphu Aham - 1553/54
60. Vat Pak Huai Mao *
61. Vat Uposot Luang - 1527/28 *
62. Vat That Fun *
63. Vat Uposot Nòi - 1536/37 *
64. Vat Kha Nyang *
65. Vat Buam Pham *
66. Vat Pa Nya Thüp
67. Vat Tao Hai
68. Vat Müang Nga *
69. Vat Phon Sang *
70. Vat Phan Luang *
71. Vat Phan Luang
72. Vat Phon Phaniat *
73. Vat Pa Kha
74. Vat Phon Sa-at
75. Vat Phu Dòk Mai
76. Vat Xiang Lek
77. Vat Xiang Maen
78. Vat Chòm Phet
79. Vat Lòng Khun
80. Vat Tham Sakkalin
81. Vat Hat Siao
82. Phu Phasat
83. Vat Khok Pap

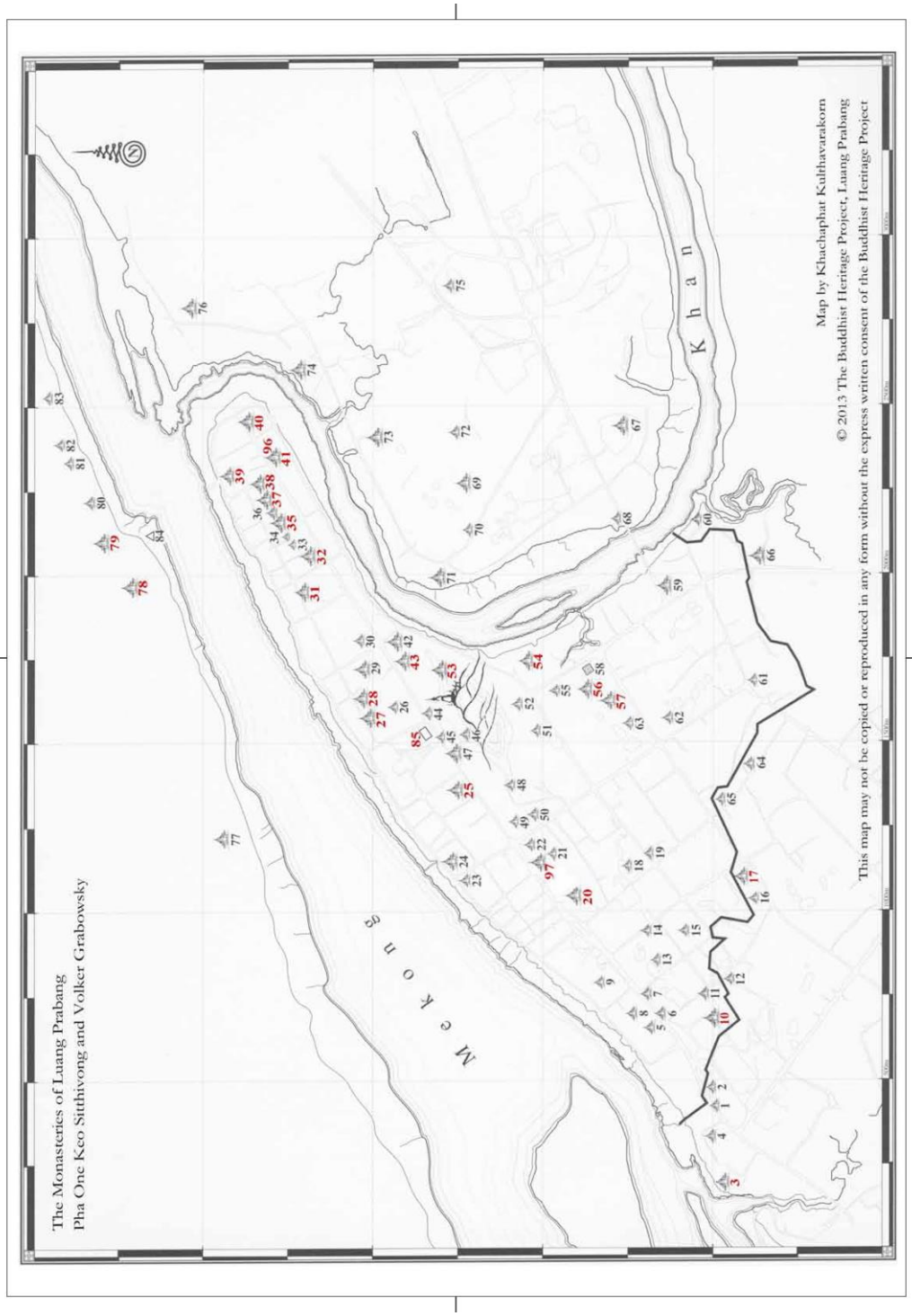
Other Buddhist Places or Monasteries Outside This Map

84. Dòn Sai Mungkhun - Sand bank for ceremonial stupas
85. Hò Pha Bang - Shrine of the Pha Bang
86. Vat Khom Khuang
87. Vat Ban Xiang Ngoen
88. Vat Pa Phon Phao and Santi Chedi
89. Vat Ban Phik Nòi
90. Vat Sakaem
91. Vat Phu Khwai
92. Vat Ban Na Sang Voei
93. Vat Ban Pha Nom
94. Vat Savankhalok
95. Vat Mai Pa Pha O - The Buddhist Academy
96. Buddhist Heritage Project and Buddhist Archives of Luang Prabang
98. Tham Ting - Sacred Grotto of Pak U
99. Vat Dòn Khun

Christian Year of Founding (A.D.) Listed When Known

* = Abandoned Monastery

Map of monasteries in Luang Prabang town



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From August 2021 to August 2023, a team of researchers of the Buddhist Archives of Luang Prabang conducted a manuscript project entitled "Hidden and Endangered Manuscript Collections connected to the Supreme Patriarch and Members of the Royal Family of Laos" which was supported by the Endangered Archives Programme of the British Library. The team digitized and documented selected and unique manuscripts which were sponsored by the Supreme Patriarch, members of the royal family and high-ranking monks and officials. The project resulted in a total of 3,927 codological units with 97,281 digital images. These manuscripts came from the collections of eight historical monasteries in Luang Prabang municipality. The monasteries were built and sponsored by kings. The objective of this catalogue is to document these unique corpuses of manuscripts.

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