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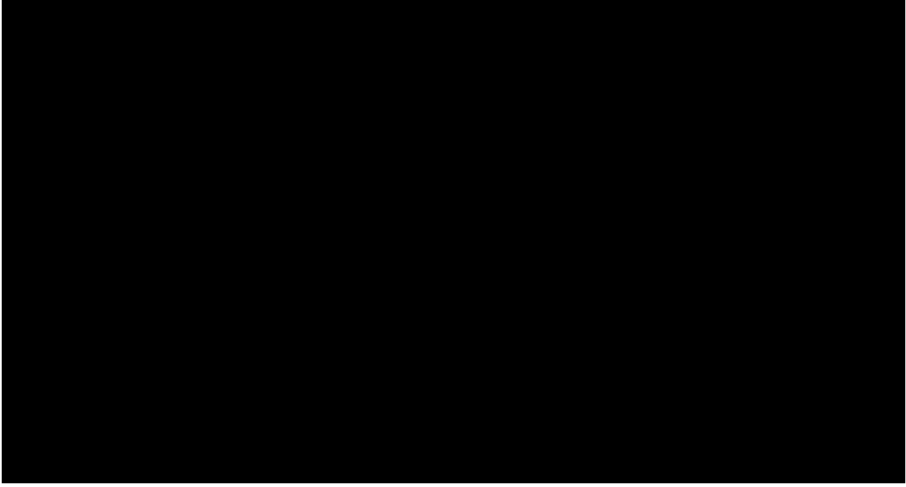


Figure S1. Siamese/Thai Buddhist Manuscript, the *Saccasaṃkhepa-Ṭīkā* in Khmer script

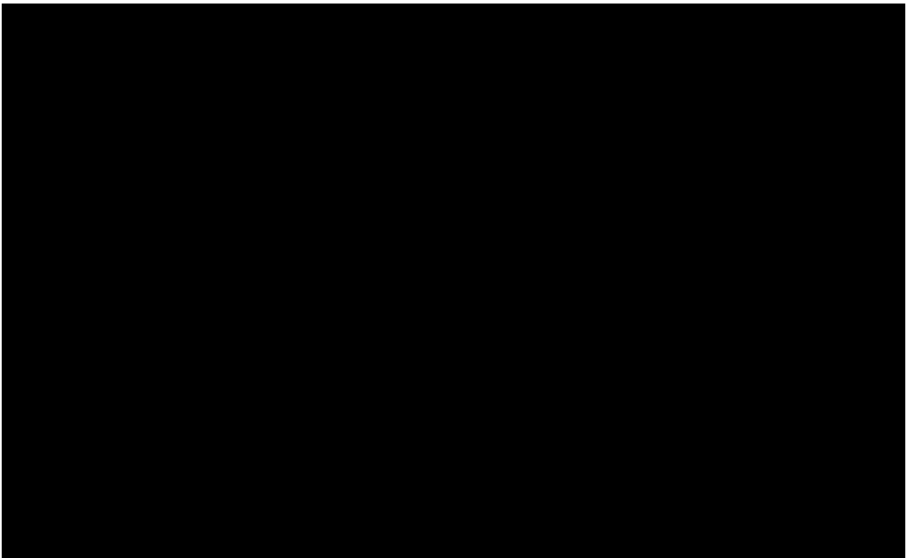


Figure S2. Siamese/Thai Buddhist Manuscript, the *Atthasālinī* in Khmer script.

The Siamese/Thai Buddhist Manuscript Collection at Otani University

SHIMIZU YŌHEI

IN JAPAN at present, collections of Buddhist manuscripts from Thailand can be found at Otani University, Taisho University, Ryukoku University, the National Museum of Ethnology, and the Tōyō Bunko, in addition to a number of research organs and temples. Among these, Otani University boasts one of the more significant collections of Thai Buddhist manuscripts both within and outside of Japan.

The manuscripts in the Otani collection are all written on palm-leaves¹ and can be divided into the following two groups, according to how they were obtained: (1) manuscripts whose details of procurement are known, i.e., those which were gifted by the Thai royal family, and (2) manuscripts for which the details of how they came into the possession of Otani University are unknown.

The circumstances which led to the considerable number of manuscripts at Otani University have been described in the catalog of palm-leaf manuscripts edited and published by Otani University Library (*Ōtani daigaku toshokan shozō baiyō shahon mokuroku* 大谷大学図書館所蔵貝葉写本目録, hereafter *Otani Catalog*),² and further details can be found in an article by Nagasaki Hōjun.³ Based on these sources, in this paper I would like to reintroduce the palm-leaf manuscripts in the Otani collection, adding new information that has recently come to light.

¹ Palm leaf manuscripts are produced by writing on the treated leaves of the palm tree using a sharp stylus made of metal or other material.

² Ōtani Daigaku Toshokan 1995. Permission to reproduce the two illustrations S1 and S2 is gratefully acknowledged.

³ Nagasaki 1997.

1. Manuscripts Gifted by the Thai Royal Family

This group of palm-leaf manuscripts consists of fifty-nine packages in Khmer script,⁴ four packages in Burmese script,⁵ and one package in Mon script. It comprises the main body of the Otani palm-leaf collection and is usually what is referred to when speaking of the manuscripts in the possession of the Otani University Library.

1.1. Origins of the Collection

In January of 1898, the British colonial landowner and amateur archaeologist William Claxton Peppé (1852–n.d.) unearthed a reliquary allegedly containing the ashes of the Buddha in the village Piprahwa located in the Basti district close to India's border with Nepal. India at the time was a British colony, and the relics were subsequently given by the British government to the royal family in Siam (present-day Thailand), as it was an independent Buddhist country. In February 1899, the Siamese royal family sent emissaries to receive the relics in India, which were subsequently enshrined in a pagoda on the Phukao Thong at Wat Saket in May of that year. In January of 1900, they held a ceremony at Wat Phra Chetuphon (Wat Pho) to present portions of these relics to Burma (present-day Myanmar) and Ceylon (present-day Sri Lanka), which were British colonies with large Buddhist populations. Parts of the relics were later allocated to Russia, the royal family of which had connections with that in Siam, and also to Japan, thanks to the efforts of Inagaki Manjirō 稲垣満次郎 (1861–1908), Japan's first deputy Minister Resident to the Kingdom of Siam.

In April of 1900, a Buddhist ecumenical council convened in Japan and formed a “Delegation for Receiving the Relics of the Buddha” (*Shakuson goigyō hōgei shisetsudan* 釈尊御遺形奉迎使節団). The delegation was led by Ōtani Kōen 大谷光演 (1875–1943), the eldest son and heir to the abbot of the Shinshū Ōtani-ha (the Ōtani denomination of Shin Buddhism), Maeda Jōsetsu 前田誠節 (1845–1920), Fujishima Ryōon 藤島了穩 (1852–1918), and Hioki Mokusen 日置黙仙 (1847–1920), and also included fourteen eminent

⁴ In Thailand, the old Khmer script which is used for Buddhist manuscripts is commonly called the “Khom” script. In central Thailand, Buddhist manuscripts were traditionally written in the Khmer script.

⁵ A survey I conducted in August 2009 revealed that there is an additional package of manuscripts in the Burmese script. However, as the size of the folios and the style of writing clearly differ from that of the other four packages, it is doubtful whether this additional package should be grouped with the others. For this reason, it will be left out of the discussion in this paper.

scholars such as Nanjō Bun'yū 南条文雄 (1849–1927). In May of the same year, the eighteen-member delegation was dispatched to Siam.

After various setbacks, the relics received at that time, along with a statue of the Buddha given to the delegation by Rama V (King Chulalongkorn; 1853–1910) for Buddhists in Japan, were placed in Kakuōzan Nittaiji 覚王山日泰寺 (formerly known as Nissenji 日暹寺),⁶ a temple constructed in 1904 for the purpose of storing the relics. The Otani palm-leaf manuscript collection is generally thought to have been given to the delegation leader Ōtani Kōen by Rama V when the relics were received.

This assumption goes back to an article titled “Shinshū Daigaku Toshokan genkyō” 真宗大学図書館現況 (hereafter, Current State of the Shinshū University⁷ Library) that appeared in the denomination’s monthly magazine *Shūhō* 宗報 in 1911 which states, “The palm-leaf scriptures from Siam were donated by the previous king of Siam [Rama V] to the current *hossu* 法主 [abbot, in other words, Ōtani Kōen] and total sixty⁸ packages. . . .”⁹ Although the month and year when the texts were received is not stated, this is the first record claiming that the donor of the manuscripts was the Siamese king.

However, we must exercise caution here. While we find statements about the donation of a Buddha statue in documents detailing the reception of the relics,¹⁰ there is no mention of a gift of palm-leaf manuscripts. Therefore, while it can be assumed, based on the statement quoted in the above paragraph, that the manuscripts were given by the Siamese royal family to Ōtani Kōen, it cannot be concluded that they were received at the same time as the relics.

In addition, in the documents about the reception of the relics, we find the statement, “*Tipiṭaka* manuscripts were later donated by the queen of Siam.”¹¹ According to Komuro Shigehiro, the queen of Siam had a high-ranking monk copy an abbreviated version of the Siamese *tipiṭaka* on palm-leaves as a gift for the Buddhists in Japan.¹² This collection is described

⁶ This is one of the only nonsectarian temples in Japan. When it was established, it was decided that a new head priest would be selected from a different Buddhist denomination (at present, a total of nineteen denominations participate) every three years.

⁷ Translator’s note: Shinshū University was later renamed Otani University.

⁸ While the number here is given as sixty, there are actually sixty-four packages in the Otani collection. However, as the criteria by which the packages were counted are unclear, there is no good reason to think that these are different collections of manuscripts.

⁹ Shinshū Ōtani-ha Honganji Jimusho Bunshoka 1911, pp. 17–18.

¹⁰ See Shinshū Ōtani-ha Honganji Jimusho Bunshoka 1900; Ashina 1902; Komuro 1903; Nanjō 1979.

¹¹ Ashina 1902, p. 44.

¹² Komuro 1903, pp. 71–74.

as consisting of seven manuscripts together in a single container (with a pearl-decorated and gold-embroidered silk cover and a sword-shaped ivory tag engraved with the titles) placed in an outer teakwood box. It is also recorded that after these manuscripts were received by Inagaki Manjirō, they reached their temporary holding-place Myōhōin 妙法院 in Kyoto on 30 October 1900.

While we find such descriptions in the literature of the time about certain palm-leaf manuscripts donated by the queen of Siam, we should not conflate these manuscripts with those in the Otani collection. The Otani manuscripts are not decorated in this way and are comprised of many more packages, so they are clearly different from those described above.

The palm-leaf manuscripts donated by the queen of Siam appear to now be held at Nittaiji along with the Buddha statue mentioned above. This is suggested by a letter¹³ addressed to Inagaki from the Siam Minister of Education Chaophraya Phatsakorawong (1849–1920),¹⁴ where we find the statement that the “abridged *tipiṭaka suttas*” from the queen “add to the splendor of the golden Buddha statue bestowed by the king.” Nagasaki¹⁵ has also made the same suggestion about these manuscripts, and at Nittaiji there are palm-leaf manuscripts which appear to match the description of those donated by the queen.¹⁶ Furthermore, I have visited Nittaiji five times since 2010 to conduct surveys of the palm-leaf manuscripts there, and found that on the wooden planks which protect the folios there is either the emblem of Rama V or the emblems depicting national achievements (armorials) that were used from the period of Rama III (1787–1851) to Rama V. These facts make it highly likely that the manuscripts at Nittaiji are those that were donated by the queen.

Thus the palm-leaf manuscripts at Otani are not those which were sent by the queen after the relics were received. Considering the fact that among the

¹³ This letter is reproduced in Komuro 1903, pp. 73–74.

¹⁴ Chaophraya Phatsakorawong was a government official from the noble Bunnag family. He served both Rama IV and Rama V, acting as a close adviser to the latter. In 1887 he became Minister of Customs, and in 1888 visited Japan as Thailand’s Ambassador Extraordinary and Plenipotentiary for the signing of the Thai-Japan Treaty of Amity that opened diplomatic relations between the two countries. He visited Higashi Honganji during this time and during his trip back was on the same boat as Ikuta (Oda) Tokunō 生田 (織田) 得能 (1860–1911; Shinshū Ōtani-ha) and Yoshitsura Hōgen 善連法彦 (1864–1893; Shinshū Bukkōji-ha), who were visiting Thailand to observe the Buddhism there. Phatsakorawong later held successive posts as the Minister of Agriculture and the Minister of Education.

¹⁵ Nagasaki 1997.

¹⁶ Detailed information about the palm leaf manuscripts at Nittaiji can be found in Kashiwara 2000 and Tanabe 2012.

documents about the reception of the relics there are no descriptions of manuscripts which match those at Otani, it is most likely that Rama V donated the manuscripts in the Otani collection personally to Ōtani Kōen at another time. Furthermore, the time frame when these manuscripts were received by the library at Shinshū University must have been some time after the reception of the relics, around the time of the publication of the article “Current State of the Shinshū University Library” in issue 113 of *Shūhō* between the latter half of 1910 and early 1911.¹⁷

Addendum: There is another piece of information which has recently come to light that deserves special attention. Approximately ten years before the relics were received, the Shinshū Ōtani-ha priest Ikuta (Oda) Tokunō, who is famous for the Buddhist dictionary which he authored, wrote in his autobiography that upon returning to Japan after residing in Siam as a student from 1888 to 1890, “In addition to more than sixty packages of palm-leaf manuscripts and a number of Buddha statues and pagodas, I received various ceremonial objects.”¹⁸ Elsewhere he also stated that these sixty packages were “kept at our head temple.”¹⁹ There is also a record of these gifts in volume 61 of *Honzan hōkoku* 本山報告 in a column titled “Zōhin narabi ni kichō” 贈品並びに帰朝 (Donations and Returns from Abroad).²⁰ The same volume also includes an article that quotes a letter addressed by Chaophraya Phatsakorawong²¹ to the head of Higashi Honganji Ōtani Kōei 大谷光瑩 (1852–1923), in which Phatsakorawong writes that he entrusted manuscripts to Ikuta Tokunō when he returned to Japan while accompanying the younger brother of Rama V Prince Phanurangri on his visit to the country. He states, “I donate to your honor [Ōtani Kōei] these palm-leaf manuscripts on which the *abhidhamma*, the third basket of the *tipitaka*, and its commentaries are written.” No details are known about the palm-leaf manuscripts described here, and many questions arise, such as: Are they still held somewhere in obscurity? Do they have some relation to the manuscripts in the Otani collection? There is a need to reconsider the origins of the palm-leaf manuscripts held at Otani University while taking into account this new information.

¹⁷ See Nagasaki 1997, p. 129.

¹⁸ See the section “Ikuta Tokunō jiden” 生田得能自伝 on p. 13 of Oda 1891.

¹⁹ Oda 1891, p. 58.

²⁰ Shinshū Ōtaniha Honganji Jimusho Bunshoka 1890, p. 11.

²¹ At this time Phatsakorawong was serving as both the Minister of Agriculture and the Minister of Customs.

1.2. Physical Description of the Manuscripts

The Otani collection of palm-leaf manuscripts gifted by the Siamese royal family consists of fifty-nine packages in Khmer script, four in Burmese script, and one in Mon script. For the most part, the manuscripts are written in Pali, although there are a few written in a mixture of both Pali and Thai.

While each package had been stored wrapped in fine Indian or Siamese calico cloth, at present the manuscripts and cloths are stored separately.²² The manuscripts are in excellent condition, a testament to years of careful storage.

The folios themselves measure 5.1–5.5 cm x 53–60 cm. While the surrounding edges of some are coated with only gold paint or gold paint containing a vermilion strip in the center, others have edges painted with various designs.

Palm-leaf folios are often kept between wooden planks, and the Otani manuscripts are no exception. Most of the planks are undecorated, but ten have attractive paintings such as gold patterns of flowers and birds on a black lacquer background with a pair of squirrel-like animals in the center. On one board, what appear to be peonies and pomegranates are depicted in gold on a black lacquer background. Apart from these eleven finely-decorated planks, others are simply painted with vermilion or gold.

1.3. Manuscript Content

(1) The fifty-nine packages in Khmer script consist primarily of commentaries on the Pali *tipiṭaka* (i.e., the *vināya*, *sutta*, and *abhidhamma*), in particular commentaries on the *abhidhamma* literature. (The list of texts below is not exhaustive.)

The *vinaya* literature includes the following: *Pārājikakaṇḍa*, *Bhikkhunī-vibhaṅga*, and *Mahāvagga*, along with *Samantapāsādikā*, *Khuddasikkhā*, *Uttaravinicchaya*, and *Pālimuttakavinayavinicchayaṅgaha* with its *nissaya*.²³

The *sutta* literature²⁴ includes the following: Parts of the *Majjhima-nikāya* (5 chapters, 38 *suttas*), *Sumaṅgalavilāsini* (*Dīghanikāya-aṭṭhakathā*), and

²² I conducted a survey of the cloths in September 2012 and found that, while there should be a total of sixty-four cloths, one is in fact missing.

²³ The *nissaya* texts consist of glosses or commentary in Burmese or Thai which follow passages from the original Pali text.

²⁴ Note that we find no literature from the *Dīgha-nikāya*, *Samyutta-nikāya*, or *Aṅguttara-nikāya*.

Papañcasūdanī (*Majjhimanikāya-aṭṭhakathā*). For the *Khuddaka-nikāya*, we find the *Dhammapada-aṭṭhakathā*, *Paramatthajotikā* (*Suttanipāta-aṭṭhakathā*), *Paramatthadīpanī* (*Petavatthu-aṭṭhakathā*), *Visuddhajanavilāsini* (*Apadāna-aṭṭhakathā*), various types of commentaries on the *Jātaka* (the *Jātakaṭṭhavaṇṇanā*, or “*Jātaka*” as it is commonly known), *Līnatthapakāsini* (*Jātaka-aṭṭhakathā-ṭīkā*), and a *nissaya* on the *Vessantarajātaka*.

The *abhidhamma* literature includes the following: Along with the seven main *abhidhamma* texts (*Dhammasaṅgaṇi*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka*, and *Paṭṭhāna*), there is the *Atthasālīnī* (*Dhammasaṅgaṇi-aṭṭhakathā*), *Abhidhamma-anuṭṭikā* (*Anuṭṭikā-[dhamma]saṅgaṇī*), *Gaṇḍīsaṅgiṇīdīpanī*, *Dīpanī-saṅgiṇī*, *Sammohavinodanī* (*Vibhaṅga-aṭṭhakathā*), *Dhātukathā-aṭṭhakathā*, *Dhātukathā-ṭīkā-vaṇṇanā*, *Puggalapaññatti-aṭṭhakathā*, *Kathāvatthu-aṭṭhakathā*, *Yamaka-aṭṭhakathā*, and *Paṭṭhāna-aṭṭhakathā*, as well as the *Paccayadīpanī-paṭṭhāna*, *Abhidhammatthasaṅgaha*, *Samkhepavaṇṇanā*, *Abhidhammatthasaṅgaha-ṭīkā*, *Anuṭṭikāsaṅgaha* (*Paramatthamañjūsā-anuṭṭikā-abhidhammatthasaṅgaha*), *Yojanāṭīkā-abhidhammatthasaṅgaha*, *Yojanā-abhidhammatthasaṅgaha*, and *Abhidhammatthasaṅgaha-vaṇṇanā*, in addition to the *Paramatthavinicchaya*, *Paramatthavinicchaya-porāṇaṭīkā*, *Abhidhammāvīkāsanī*, *Saccasaṃkhepa-ṭīkā*, and *Mohavicchedanī*.

Other texts in this collection include: Quasi-*tipiṭaka* texts such as the *Nettipakaraṇa*, *Visuddhimagga*, and *Paramatthamañjūsā* (*Visuddhimaggamahāṭīkā*), distinctive texts such as the *Sārasaṅgaha*, *Paññāsajātaka*, *Candaghāṭajātaka*, *Maṅgaladīpanī*, *Mahābuddhaguṇanvāta-aṭṭhakathā*, *Paramatthasāraṅkathā*, *Paṭipattisaṅgaha*, *Ānisaṅgaha*, and *Trailokyavinicchayaniriyakathā*, along with the *Dīpavaṃsa*, *Mahāvaṃsa*, *Rasavāhiṇī-ṭīkā*, *Jinakālamālīnī*, *Amatarasadhārā* (a commentary on the *Anāgatavaṃsa*), *Dasabodhisattauddesa*, and *Jayamaṅgalagāthā*. Also included are grammatical texts such as the *Mahānirutti-ṭīkā*, *Mahānirutti*, *Kaccāyanapakaraṇa*, *Kaccāyanarūpadīpanī*, *Yojanā-ākhyāta*, *Uṇḍirrapadīpaniyā-yojanā*, *Yojanā-uṇḍaddhi-kaccāyyaṇa*, and *Mūlapakaraṇa-nissayanāma*.

It should be noted that the texts listed above are not all complete; many of them are fragments.

In this collection, much of the commentarial literature (sub-commentaries and sub-sub-commentaries), overviews of *abhidhamma* thought, and texts that appear to have been written in Southeast Asia have yet to be romanized.

Existing only in manuscript form, this literature is an unexplored area of Pali Buddhist studies. For this and other reasons, the Khmer script manuscripts in this collection provide an invaluable source of documents for future research.

(2) The four packages of manuscripts in Burmese script consist of the following: Parts of the *Pārājikakaṇḍa* (a *vinaya* text), parts of the *Samantapāsādikā*, and nine types of *jātaka* tales (*Muggapakkhajātaka/Mūgapakkhajātaka*, *Mahājanakajātaka*, *Suvaṇṇasāmajātaka/Sāmajātaka*, *Nemijātaka/Nimijātaka*, *Candakumārājātaka/Khaṇḍahārajātaka*, *Bhūridattajātaka*, *Nāradaajātaka/Mahānāradakassapajātaka*, *Vidhura[paṇḍita]jātaka*, and *Mahosadhajātaka/Mahāummaggajātaka*).

Compared to Khmer script manuscripts which tend to be common in central Thailand, Burmese script manuscripts are somewhat larger in general, with each folio containing around ten lines of text. This is due to the fact that the leaves used for these manuscripts are from a different kind of palm tree. However, the Burmese script manuscripts in the Otani collection are the same size as the Khmer script manuscripts. Furthermore, each folio also has five lines of text, like the Khmer script manuscripts. In general, palm-leaf manuscripts in the Khmer script consist of approximately twenty-four folios bound with a string into a bundle (*phūk*), and several bundles make up one package. Manuscripts in the Burmese script, on the other hand, are not bound with a string but by passing a thin piece of bamboo or wood through two holes in each folio to form a bundle. The Burmese script manuscripts in the Otani collection, however, are bound in the same way as the Khmer script manuscripts. It is thus likely that the Burmese script manuscripts were not copied in Burma but, for some reason that is still unclear, in central Thailand.

(3) The single package of manuscripts in Mon script consists of the *Pālimuttakavinayavinicchayasāṅgaha-nissaya*, of which the first part is missing. The size of the folios is the same as that of the Khmer script manuscripts in the Otani collection, and each folio has six lines of text.

1.4. *The Date of Copying*

Some of the Otani palm-leaf manuscripts are marked with the date they were copied. The oldest is year 2189 of the Buddhist calendar (1646 CE), which is found on the title tag of *phūk* 2 (XXXVII-2) of

the *Dhammasaṅgaṇī*. Others include 2348 (1805 CE) on the *Atthasālinī phūk* 1–16 and 18–20 (IV-1–16, 18–20) and 2372 (1829 CE) on the *Vessantarajātaka-nissaya phūk* 3 (XLVII-8).

1.5. Palm-Leaf Manuscripts Closely Related to the Otani Collection

Shōji Fumio has recently pointed out that palm-leaf manuscripts closely related to those at Otani are held at the Tōyō Bunko.²⁵ According to his paper, there is a collection of eighteen bundles of unfiled palm-leaf Pali manuscripts in Khmer script stored in a wooden box. This collection was previously held by Kawaguchi Ekai 河口慧海 (1866–1945). On the underside of the box’s lid the following is written: “In Meiji 32 [1899], when Ōtani [Kōen], the *hossu* of Higashi Honganji, travelled to Siam to receive the Buddhist relics, he came into the possession of ‘Siamese *suttas*’ which he later sent to Ōkuma Shigenobu 大隈重信. Ōkuma then gave these to Kawaguchi Ekai.” The eighteen bundles contain texts listed as follows: (1) *Mahāvessantara-jātaka dasabhara phūk* 1, (2) *Mahāvessantara-jātaka jūjakka phūk* 5, (3) *Saṅgiṇi-pakaraṇa mātikā niṭṭhitā phūk* 1, (4) *Ghānavibhaṅgo niṭṭhito phūk* 2, (5) *Puggalapaṇatti mātikā niṭṭhitā phūk* 4, (6) *Kathāvatthu phūk* 3, (7) *Kathāvatthu-pakāraṇa mātikā niṭṭhitā phūk* 5, (8) *Mūlayamaka niṭṭhitā phūk* 6, (9) *Mahāpathāna-pakaraṇa mātikā niṭṭhitā phūk* 7, (10) *Abhidhammattha-saṅgaha phūk* 1, (11) *Abhidhammattha-saṅgaha phūk* 2, (12) *Dhātu-kṛita-paripūṇa*, (13) *Dhātu-kṛita-paripūṇa*, (14) *Dhātu-unṇāta-paripūṇa*, (15) *Dhātu-unṇādi-paripūṇa*, (16) *Dhātu-unāta-paripūralai*, (17) *Dhātu-unāṭṭhi-paripūraṇa*, and (18) *Dhātu-unṇādi-paripūṇa*.

While the statement on the lid of the box incorrectly gives “Meiji 32” as the year when the Buddhist relics were received, if we trust it otherwise, it would mean that the palm-leaf manuscripts kept at the Tōyō Bunko were originally part of the Otani collection. This suggests that after the palm-leaf manuscripts were brought back to Japan, they were not stored until the present day as one group but rather divided up by Ōtani Kōen.

It has been pointed out that the Pali palm-leaf manuscripts in Khmer script kept at Taisho University²⁶ are also closely related to the manuscripts at Otani.²⁷ Furthermore, judging from the statement in the 7 November

²⁵ Shōji 2013.

²⁶ There are twenty-one texts in this collection, including the *Visuddhimagga*, *Kathāvatthu*, and eleven types of *jātaka*; cf. Taishō Daigaku Shuppankai 2003, pp. 38–42.

²⁷ Yoshimoto Shingyō does so in his report on his July 2004 survey of the *jātaka* literature in the Khmer script palm leaf collection at Taisho University.

1943 (Shōwa 18) *Daizōe tenkan mokuroku* 大藏會展觀目錄 that there are “two palm-leaf manuscripts in Cambodian script kept at the Ryukoku University library (from Ōtani Kōen),”²⁸ it is likely that these manuscripts are related to those at Otani University.

In this way, as the original group of manuscripts (probably) were divided up after reaching Japan, other manuscripts closely related to those in the Otani collection may still be located in some unknown place. There is a need to engage in further surveys and gather more information on the topic.²⁹

2. Manuscripts whose Details of Procurement are Unknown

This group consists of palm-leaf manuscripts in Lanna script³⁰ and a small number of manuscripts in Khmer script³¹ (in addition to one folio in Burmese script).³²

Almost all of the manuscripts in this group are written in Lanna script and contain a mixture of the Pali and Lanna (Northern Thai) languages. These manuscripts, which are in somewhat poor condition, were placed in fifty-seven large document envelopes in no particular order and kept in the library storeroom. Their wooden planks have been lost, and the story behind their procurement is completely unknown. In the *Otani Catalog*, these manuscripts are grouped into fifty-eight separate items.³³ The following words written in pencil are on one of the folios: “B. Hkum Kang. M. Chung Lawng West Salween Apr. 10th 1907.” From this we know that these manuscripts were procured by a figure from an English-speaking country on 10 April 1907 on the west side of the Salween River, which is located on the border of Thailand and Myanmar. This group of manuscripts thus must have reached Otani University some time after 1907. The same handwriting is

²⁸ Daizōe 1981, p. 468.

²⁹ While not related to the Otani collection, there is a collection of palm leaf manuscripts in Khmer script given in 1898 by the king of Siam to Ōmune Kyokujō 概旭乘 (1873–1937), a Jōdoshū priest who was residing as a student in Siam. Unfortunately, overall information regarding palm leaf manuscripts in Khmer script in Japan (number, holding locations, etc.) is not well known.

³⁰ Lanna is a language and script used in a large region around the city of Chiang Mai in northern Thailand. The Lanna Buddhist cultural sphere extends from northern Thailand to Myanmar and from northern Laos to Xishuangbanna, China.

³¹ The Khmer script collection contains the following texts: *Saccakasutta-vaṇṇanā* (27 folios), *Nandopanandasūtra phūk* 7 (30 folios), *Gaṅgeyya-jātaka* (1 folio), *Atthasālinī* (1 folio), *Vibhaṅga phūk* 2 (25 folios), *Paṭṭhāna* (1 folio), *Kaccāyana* (4 folios), *Nissaggiya* (40 folios), and *Bodhipakkhiyadhamma phūk* 6 (22 folios).

³² This folio is from the *Samantapāsādikā*.

³³ Ōtani Daigaku Toshokan 1995, pp. 770–73.

also found on two other manuscripts; on one of these it is written that the manuscript was collected from a Burmese temple east of the Salween River.

Fourteen manuscripts include the date they were copied, the oldest being 1750 (*Dāthāvamsa* [LXV-53]). Eight manuscripts were copied in 1887, and three of these state that they were copied from the Burmese Pagan edition of the Buddhist canon. Names of temples and villages are found on several colophons, but the only temple that can presently be identified is “Rong Kwang Temple,” which the colophon of an 1897 manuscript gives as the temple of its monk copyist. We now know that it is located in Phrae to the southeast of Chiang Mai.³⁴

Details about the contents of these manuscripts can be found in the *Otani Catalog* and articles by Nagasaki and Kashiwahara.³⁵ This group contains little *abhidhamma* or commentarial literature; *jātaka* literature is represented most predominantly. The *vinaya* literature includes texts such as the *Kammavācā* and *Yāvajīvaka-pakiṇṇakā*; the *sutta* collection has the *Nibbānasutta*, *Pabbajitvānisamsa*, *Bojjhaṅga-bhāvanā* 2, *Pathamasambodhi* 3, *Mahāvagga-nidānakathā*, *Sabbadasavala-gāthā*, eight manuscripts titled *Vessantarajātaka*, the *Dutiya-māleyya-vatthu*, *Pathama-māle*, three *Culladhammapāla* manuscripts (4, 11, 12), *Jambūpati-sutta* 5, *Tepiṭaka-jātaka*, *Saṅkhavaddhanakumāra-cakkavatira-jātaka*, *Puṇṇaka-setthi* (*Mahāsetthi*) 2, *Sunandarāja-jātaka*, *Sumanasetthi* 3, and *Cakkavāla* 8. The *abhidhamma* literature includes the following: *Abhidhammapiṭaka*, *Abhidhamma*, *Gurudhamma*, *Dāthāvamsa* 3, *Dharmadāṃnādhāta*, and *Bodhipakkhiyadhamma*. Few of these manuscripts are complete; many are fragmentary.

At present, there is virtually no research on manuscripts in Lanna script. New research on the manuscripts in this group would therefore open a new chapter in research on Lanna Buddhism.

3. *Unique and Interesting Manuscripts in the Otani Collection*

Details about each of the manuscripts in the Otani collection can be found in the *Otani Catalog*. Here I would like to list some of the most interesting items in the collection.

(1) *Paññāsa-jātaka*

- 10 *phūk*, 263 folios, Khmer script, Pali language
- Call numbers: XXVI-1, 2, 3, 4, 5, 6, 7, 8, 9, 10 (*phūk* 8–10, 12–17); XXVI-1 is a separate text titled *Sisora-jātaka*.

³⁴ See the explanation in Ōtani Daigaku Toshokan 1995 and Nagasaki 1997.

³⁵ Ōtani Daigaku Toshokan 1995; Nagasaki 1997; Kashiwahara 1989.

• Unlike the collection of five-hundred *jātaka* tales published by the Pali Text Society that originate in India, the *Paññāsa-jātaka* is a collection of approximately fifty tales from Southeast Asia that were adapted as Buddhist stories. Interestingly, this group also includes episodes which originate in India and were lost from the Pali canon, as well as episodes about when Buddha images began to be created. In addition, there are stories with parallels to those about Sessen Dōji 雪山童子 and Sudarśana which are familiar from the *Seshinmongezu* 施身聞偈図 (Illustration of the Buddha's Previous Incarnation) on the Tamamushi Shrine 玉虫厨子 at Hōryūji 法隆寺. Also, there are stories which, while common to both the southern and northern traditions of Buddhism, were left out of the Pali *tipiṭaka* and the northern *āgama* literature, but are found in the *Paññāsa-jātaka*. For example, this collection includes stories about Prince Sudhana (known in Tibet as “Nor-Zan”), King Surūpa, and also the well-known story about the Buddha offering his body to tigers. These manuscripts offer a wealth of data for research in various fields.³⁶

The *Paññāsa-jātaka* in the Otani University Library is not the Burmese version published by the Pali Text Society³⁷ but rather parts of the version that independently circulated in Thailand. The Otani manuscript contains most of the middle section (stories 12–18 and 22–39 are found in nearly exact order; 18 and 22 are incomplete), as well as the *Sisora-jātaka* (story 45, which exists as a separate bundle),³⁸ but the majority of the latter half (stories 40–50) is missing. A complete romanized edition of the Thai *Paññāsa-jātaka* does not yet exist.³⁹

(2) *Mahābuddhagūṇa-aṭṭhakathā*

- 2 *phūk*, 73 folios, Khmer script, Pali language
- Call numbers: XXXIX-5, 6 (*phūk* 1, 2)
- This is a commentary on a group of manuscripts titled *Mahābuddhagūṇa*. *Mahābuddhagūṇa*, or “the great virtues of the Buddha,” concerns the names of the Buddha. The different names for the Buddha in the southern tradition, referred to as the nine virtues of the Buddha,⁴⁰ are identical to the ten names of the Buddha in the northern tradition except for the name “*tathāgata*.” This

³⁶ Cf. Unebe 2008.

³⁷ Jaini 1981.

³⁸ Tanabe 1981.

³⁹ A collated text produced by fifteen researchers on the basis of the Otani palm leaf manuscripts was published as Yoshimoto 2004.

⁴⁰ It is called “*nava arahādī buduguṇa*” (the nine virtues of the Buddha such as *arahaṃ*) in Sri Lanka. Sumangala 1985, p. 88.

group of literature starts with the phrase *iti pi so bhagavā*, or “the Blessed One is [called] thus: . . .” and explains each of the nine names of the Buddha, which are as follows: *arahaṃ* (the worthy one), *sammāsambuddho* (the fully awakened one), *vijjācaranasampanno* (accomplished in knowledge and conduct), *sugato* (faring well), *lokavidū* (knowing the world), *anuttaro purisadammasārathi* (unsurpassed trainer of unruly human bulls), *satthā devamanussānaṃ* (teacher of gods and men), *buddho* (the awakened one), and *bhagavā* (the venerable one).

Peter Skilling and Santi Pakdeekham have pointed out that there is another collection of palm-leaf manuscripts with the title *Mahābuddhaguṇa[anvāta]-aṭṭhakathā*.⁴¹ However, the work mentioned in their article is a single *phūk* in the Thai National Museum and therefore differs from that in the Otani collection. The text at Otani University consists of two *phūk*, and a text with two *phūk* has not yet been found in Thailand. A complete romanized edition of this two *phūk Mahābuddhaguṇa[nvāta]-aṭṭhakathā* does not yet exist.⁴²

(3) *Līnatthapakāsini* (*Jātakaṭṭhakathā ṭīkā*)

- 13 *phūk*, 458 folios, Khmer script, Pali language
- Call numbers: LIV-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13 (*phūk* 1–13)
- This is a sub-commentary presumably written in Thailand on the *Jātakaṭṭhakathā*. According to Skilling and Pakdeekham,⁴³ this text is comprised of the following three parts: (1) *Ekanipāta* to the *Asītinipāta* (13 *phūk*), (2) *Dasajāti* (13 *phūk*), and (3) *Mahājāti* (6 *phūk*). Thus it appears that the manuscripts at Otani represent only a part of the larger text. A romanized edition of the *Līnatthapakāsini* does not yet exist.

(4) *Rasavāhini ṭīkā* (*Ṭīkā-madhurasavāhini*)

- 4 *phūk*, 140 folios, Khmer script, Pali language
- Call numbers: XXXIX-1, 2, 3, 4 (*phūk* 1–4)
- The *Rasavāhini ṭīkā*, also known as the *Sāratthadīpikā*, is thought to have been authored by a person named Siddhattha from either Burma or Thailand. Dates of authorship are unknown. It is a sub-commentary on the *Rasavāhini*, a collection of moral stories for Buddhist followers written by the Sri Lankan Vedeha in the thirteenth century. The first part consists of forty stories

⁴¹ Skilling and Pakdeekham 2002, p. 39. Nagasaki (1976, p. 68) also points out this fact, although no bibliographical details are provided.

⁴² However, a romanized version of this text based on the Otani palm leaf manuscripts was published as Shimizu and Funahashi 2014.

⁴³ Skilling and Pakdeekham 2002, p. 152.

from India and the second part contains sixty-three stories from Sri Lanka. These stories were not created by Vedeha but are based on old tales and are closely connected to the narrative tales found in Pali *aṭṭhakathā* literature and Sri Lankan historical literature. In Burma it is known as the *Madhura-rasavāhiṇī*.⁴⁴ The *Rasavāhiṇī ṭīkā* manuscripts in the Otani collection comprise only a part of the entire text. A complete romanized edition of these manuscripts does not yet exist.

(5) *Paṭipattisaṅgaha*

- 6 *phūk*, 168 folios, Khmer script, Pali language
- Call numbers: XLVIII-2, 3, 4, 5, 6, 7 (*phūk* 2–7)
- This text summarizes teachings for laypeople in five chapters. It is quoted in the *Upāsakajanālaṅkāra*.⁴⁵ The author is unknown. A. P. Buddhadatta gives the seventh century as its date, while H. Saddhatissa gives the tenth century.⁴⁶ As the same text in the Thai National Museum consists of seven *phūk*, it appears that the bundle corresponding to *phūk* 1 is missing from the Otani collection. A romanized edition of the *Paṭipattisaṅgaha* does not yet exist.

(6) *Amata[rasa]dhārā*

- 3 *phūk*, 102 folios, Khmer script, Pali language
- Call numbers: LVII-8, 9, 10 (*phūk* 1–3)
- This is a commentary on the *Anāgatavaṃsa*, a collection of stories about the appearance of the ten future buddhas beginning with Maitreya. The text in the Otani collection has the title *Pāḷi Anāgatavaṃsa*; however, at the end of the text we find the title *Amatarasadhārā*. Thus it appears that this text is the *Amatadhārā-aṭṭhakathā-anāgatavaṃsa* composed in Thailand in three *phūk*. While a Thai script edition and translation of this text exist, a romanized version is not yet available.

(7) *Amata[rasa]dhārā*

- 7 *phūk*, 216 folios, Khmer script, Pali language
- Call numbers: LVII-1, 2, 3, 4, 5, 6, 7 (*phūk* 1–7)

⁴⁴ Kitsudō 1997, pp. 22–23.

⁴⁵ For detailed research on this literature, including a Japanese translation of the text, see Naniwa 1987.

⁴⁶ Kitsudō 1997, p. 32. Skilling and Pakdeekham (2002, p. 100) describe the contents of this text as a “compendium of points of practice and *suttas*, starting with going for refuge, composed in verse.”

• Although this is a commentary on the *Anāgatavaṃsa* like (6) above, its contents are different. The text in the Otani collection has the title *Amata[rasa] dhārāṭṭikā-anāgatavaṃsa*. This manuscript appears to be the *Samantabhaddakā-aṭṭhakathā-anāgatavaṃsa*, which in Thailand is composed in seven *phūk*. A complete romanized edition of it does not yet exist.⁴⁷

(8a) *Jayamaṅgalagāthā*

- 8 *phūk*, 207 folios, Khmer script, Pali language
- Call numbers: XLIII-3, 5, 6, 7, 8, 9a, 9b, 12 (*phūk* 1–4, 6, 8, 9, unknown)
- Also known as the *Ṭikā-bāhum*, this text contains verses by the “eight victors.” The commonly known version consists of eight *phūk*. There are two different types of manuscripts of this text in the Otani collection (see 8b below). This text was popular in Thailand, and there are many translations into the vernacular.

(8b) *Jayamaṅgalagāthā*

- 6 *phūk*, 175 folios, Khmer script, Pali language
- Call numbers: LVIII-1, 2, 3, 4, 5, 7 (*phūk* 1–3, 5, 6, 8)
- This is a different collection of the texts in (8a) above.

(9a) *Sārasaṅgaha*

- 10 *phūk*, 301 folios, Khmer script, Pali language
- Call numbers: LII-2, 3, 4, 5, 6, 7, 8, 9, 10, 11 (*phūk* 2–8, 10–12)
- This text was written by Siddhattha (n.d.), a disciple of Buddhappiya (n.d.), in Sri Lanka in the thirteenth century. It is composed of passages from the *nikāyas*, *abhidhamma*, commentaries, and sub-commentaries. The text summarizes Buddhist teachings in forty chapters and is a compendium of the *suttas*.

The Otani collection contains most of the *Sārasaṅgaha* in the two manuscripts of that text that it holds (see 9b below). A romanized critical edition was published by the Pali Text Society;⁴⁸ however, the manuscripts at Otani were not consulted at that time.

According to the Thai tradition, the *Sārasaṅgaha* was either composed or edited by Nandācariya (n.d.) in Chiang Mai. In accordance with the Thai tradition, the colophon in the manuscript at Otani has “*sārasaṅgahā nandācariyena racitā samattā niṭṭhitā*.” By comparing the Otani manuscript,

⁴⁷ See Filliozat 1993 for a detailed description of the contents.

⁴⁸ Sasaki 1992.

which originates from the Thai (Khmer script) tradition and differs from the Sri Lankan and Burmese tradition, with the Pali Text Society edition, which is based on Sinhalese manuscripts,⁴⁹ it would be possible to clarify the characteristics and differences of the different versions. I have introduced this text here for that reason.

(9b) *Sārasaṅgaha*

- 8 *phūk*, 218 folios, Khmer script, Pali language
- Call numbers: XVI-1, 2, 3, 4, 5, 6, 7, 8 (*phūk* 1, 2, 10–15)
- This is a different collection of the texts in (9a) above.

(10) *Paramatthamañjūsā (Visuddhimagga-mahāṭīkā)*

- 24 *phūk*, 814 folios, Khmer script, Pali language
- Call numbers: XLVI-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 (*phūk* 1–11)
- Call numbers: XXXV-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13 (*phūk* 14–25; however, XXXV-6 [*phūk* 19] and XXXV-7 [*phūk* 19] are identical in content; XXXV-8 [*phūk* 20] is a continuation of XXXV-6)
- The text in the Otani collection contains two packages of manuscripts. It is a sub-commentary on the *Visuddhimagga* and is important simply for that fact, as the *Visuddhimagga* is one of the most important texts for research into the Pali *abhidhamma* tradition. While the manuscripts comprise only around one-third of the complete *Paramatthamañjūsā*, in terms of content, the two packages (XLVI 1–11 and XXXV 1–13) form a continuous text. By combining the two groups, we have nearly the whole of the second half of the *Paramatthamañjūsā* in complete form.⁵⁰ While a romanized edition based on Burmese manuscripts exists, there is no romanized edition based on the Thai manuscripts. Thus, by comparing this manuscript with those of other traditions, it would be possible to clarify the characteristics of the Thai edition and its differences from them. For this reason, I have introduced this text here.⁵¹

(11) *Saccasaṃkhepa-ṭīkā*

- 9 *phūk*, 295 folios, Khmer script, Pali language

⁴⁹ The editor of the Pali Text Society edition also referred to one manuscript in Khmer script in the British Library.

⁵⁰ In Thailand, the complete version of this text is usually written in two parts, one containing nineteen *phūk* and the other twenty-five *phūk*.

⁵¹ Note that XLVI-*phūk* 1 begins in the middle of the commentary on the first part of the *Rūpakkhando* (Vism. 444), chapter XIV (*Khandha-niddeso*) of the *Visuddhimagga*; see Yoshimoto 1997, pp. 145–46.

- Call numbers: I-1, 2 (*phūk* 1–2)
- Call numbers: XV-1, 2, 3, 4, 5, 6, 7 (*phūk* 3–9)
- This is a commentary on the *Saccasaṅkhepa*, a text composed by Vācissara (n.d.) in Sri Lanka in the twelfth century. The *Saccasaṅkhepa* is a compendium on the *abhidhamma* written in the sixth or seventh century in Sri Lanka. A romanized edition of the *Saccasaṅkhepa-ṭīkā* does not yet exist.

While I only mentioned one such text here (11 above), there are many texts in the Otani collection that are summaries or commentaries on the *abhidhamma* literature and do not yet exist in romanized form. In addition, texts that were not mentioned here and exist only in palm-leaf form, such as parts of the *Paramatthasāra-kathā*,⁵² are also found in the Otani collection. It should be clear from this overview that the manuscripts in the Otani collection offer an invaluable source of materials for further research.

(Translated by Adam Catt)

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⁵² Skilling and Pakdeekham (2002, p. 215) give the title of this text as *Paramatthasāra* and describes the contents as being a “selection of essential ultimate dhammas, presented under ten categories starting with kamma.”

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