**Mangala Sutta**

read by Sa Myat Chowlik

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| Text number | SDM03-ksu\_20010407\_SaMyat\_Mangala-01 |
| Name | Mangala Sutta |
| Provenance | In the possession of Sa Myat Chowlik |
| Place | Pawaimukh Village, Margherita, Tinsukia District, Assam |
| Author | unknown. This is a translation into Tai of a Pali Text |
| Date | unknown |
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| Photographs | The manuscript was photographed and the sections included in this analysis are 1r through to 3r |
| Translation | This translation was prepared in April 2002 after extensive consultations with Chaichuen Khamdaengyodthai of Chiang Mai. This analysis uses Phake phonemics. |
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TEXT

pinqngqmJwqnnqmounqsugqRfavJgqcoMpunqfIkunqxYotqtnq / kUlJpqfasiNqynq cuMAigq / kiNqcWyUwgqsawoavI / tgqkakunqfnqAikqkunqmItowqxonq / xnq etaxunqhugqsaevcJwqAanavapigq / mIkUcogqsigqlunqwgqhogqeylugq / lnq lkqkiwqsigqyEgJnqxM / tMknqxpqnJwqninqngqxW / hugqhgqcnqelkoYnqtI pamnqcWtigqkIsinqcEsaemmounq / etatgqkuMkJmqkonqgJnqfJkqkupqxM / xutq AWAokqvukqnMwgqtikq / yiwqhFtgqcogqsigqectawonq / tigqkUfoMtukqfnq emnI / mJwqnnqcowqsama / tukqxYamigqknqpogqkUcogq / ciwqpinqngqcEAgq / mkqnUpJnqwJnqhnqeRk^gqkgqsigqmugq / punqtEsJwqgJnqxa / howqfalupqxMhJwqAJmq hJmq / sowqlugqhogqhuwqepkpqtuwq / cItgqkWcJwqnMsigqekYahuNqxM / xJwqkgq Aikqkonqmugq / kogqsigqgowqsigqsogqsugqhugqkUlF / tinqkonqypqhjsonqluMpowq / fugqkUhogqnUnI / kZkDlogqpiwqqhJgq / gowqhJgqtogqsiNqluMkUtIpiwqsigqkojhJgqhuwq piwqxMljyotq / mpDkJmqgWyotqpinqsj / ltqmowqepmowqnjnIAM / pYikqwasuwqxoM yogqsiNqpImowqsigqetkoj /puwqAnqnIgMyowqtgqlugqkafE / cWcgqlUkpqfa

munqyERfa / AJmqhJmqwogqxJnqngqcogqsigq / munqxMsowqfigqnJXRtaXxoYtqtnq / cF fIcFkunqstoaq / towqwjwogqpukqvayonqnI / punqtEmUnaka / ljvogqvoMRfacuM

pJgq / xunqsgqcnq[pMma / mawjsapiNUq[mtqcoaxahugq / sipqkowqlkqtuwqmigq / ljvogqkUwnqxigqmowqlJwq / munqxMpnqnIlunqxmqehamItqa / kiNqcowqsugqtgq mJnqlnqstoaxahugq / AJgDhnqcogqetannqnJgq / fIsgqkunqmJgqAikqstq migqxJnqwj / puwqAnqsMsiNqtigqxJnqela / sIfJmqhnqcogqetakojgiwq / tgqka fImunqlnqkupqkunq / honqhiwqfkqcogqsigqvtqmoj / sigqyinqsigqgiwqmowqfE towq / kojkasapiNUqkiNqcowqsowqnimq / nafaxonqsUtigqpinqsM / mJwqtMsU xJnqsjxahugq / yMnnqxunqhugqwoagqtogqxMsakuwq / cowqygqmaxowqhnqcogqeta sigqmugq / lokqhgqwogqpJgqckqxnqfj / hicqpJgqfInjmowqhugqhgqnjcJwq / pYatgq tnqxJwqsogqsgqwgqngqtj / tigqmaxupqwjwogqfuMepanJwqsgq / kojlowqtigqxnqkM / fogqkuwqyotqmoanqxMkiNqcowq / gowqsigqwogqRfasutqet / cowqfUmunqhuMmunqsnq fasiNqexyonqAigqkowqS /   
TRANSLATION

Mangala Sutta

At that time the excellent and meritorious Lord Buddha, who exceeds all Gods and men, preached thus: All the world joyfully took refuge in the Buddha. The Lord was staying in Sāvatthi. All the people, rich and poor, arrived in abundance.

At that time there was in Sāvatthi a famous and rich man called Anāthapiṇḍika. His wealth was so great that it overflowed from his great granary. He had massive amounts of precious stones, huge diamonds, silver and gold. He had so much wealth that when placed on the ground it was as much as the amount of rice. His wealth was as great as the layers of the four islands.

He prepared to decorate and open out the glorious temple. Carrying lumps of white silver and gold, taking the precious items from out of chests. And thus he prepared to build the jewelled temple of Jetavana. It was made beautiful by being joined and decorated with crystal.

At that time the honourable carpenter organised and supervised all the work. His mind’s aim was fast.

Looking at the globose form of the temple protected by a roof of precious stones. The floor was covered in silver The golden walls were intensely bright. The posts were joined to the purlins at the head of the pillars. Nine exquisite rows coloured in diamond and gold.

As for the beams and the rafters, the echo and shadows of the brilliant diamonds was on every post and rafter. The wind blew the Bodhi leaf fans on the rafters. The added rooves on every room appeared beautiful, like the circles of coloured glare around a flame. Its bright reflection was seen everywhere.

A diamond coloured flame, exceedingly bright, with a head of many golden peaks, flickered intensely in the shadows.

Do not speak lightly about this, it was so amazing. If its praises were spoken, they would not end for many years. It became as beautiful and it was intended.

The respected Anāthapiṇḍika then offered to the glorious Lord Buddha. The glorious lord went and sat in the splendid temple. The glorious golden one stayed and preached the Dharma. With Gods, and people and animals. Came to worship the glorious Buddha and beg for good results.

From under the ground, a group of Nagas came to listen to the joyous Dharma and have faith in it. Lord Brahma came from the Brahma world to pay respect to the noble omniscience on the Buddhist holy day. 190 million kinds of insects came at the height of day without resting. The glorious golden one gave words overflowing with blessings and kindness to the ten thousand million creatures who had come on this Buddhist holy day. The great and noisy crowd came up into the temple. The devas, Brahma, the people of the country, the animals and insects all went up to pray.

When the creatures of the three ages were sleeping, when midnight struck, stepping up the four levels of the great temple, in dread. All the ten thousand million spirits and people cut short their sleep and went up into the temple.

In the cool and quiet dread of night, nobody came. Only the omniscient Lord was quietly resting. At the abundant season of midnight. At that time the glorious Lord Sakka arrived and stepped up into the great diamond rooved temple. The great emperor Sakka who possesses the wheel, axe and fire, threw off his divine form. And his flaming personage became an ordinary person. And he came to sit near to the fabulously powerful presence.

Thus decorated, he came and knelt before the emperor whose abode was above Brahma. Lord Sakka, who was slowly speaking with decorative words, paid respect to the highest glorious golden Lord, the diamond emperor Lord Buddha who is the beginning and the end.

‘Oh respected glorious lord who flies through the air, I beg you, listen oh Lord.’

ANALYSIS:

Notes on this analysis and translation:

This analysis uses a phonemicisation of the Tai text based on Phake, following Banchob (1987). This has been adopted for two reasons, firstly because there is no Khamyang dictionary and secondly because Sa Myat Chowlik speaks a variety which is mixed between Khamyang and Phake.

The analysis is based on the interpretation of the meaning by Chaichuen Khamdaengyodtai, a Shan speaker. The actual translations were prepared by Stephen Morey. Both text and explanations by Sa Cham have been translated.

Where a word is not present in Banchob’s Phake dictionary (1987) and is in the Shan mid tone, it could correspond to the 3rd or 5th tones of Phake, except for words with initial /th/ or vowel initials which always correspond to the 3rd tone. If no tone can be assigned, it will be shown as kum³/⁵, as in example (11). In some cases of Burmese loan words, no tone assignment has been possible, as in example (9).

i) namo tassa bhagavato arahato sammasambuddhasati jayatu sabba mangala

1) pinq ngq mJwq nnq mounq sugq Rfa vJgq coM

pen² naŋ¹ mü⁵ nan⁴ mon² suŋ¹ phrā² thüŋ⁶ cɔm²

be like time that merit high Buddha reach top

punq fI kunq xYotq tnq /

pon⁴ phī⁶ kon² khyɔt⁴ tān³

exceed spirit person preach speak

‘At that time the excellent and meritorious Lord Buddha, who exceeds all Gods and men, preached thus:’

Notes: mounqsugqRfavJgqcoM *mon² suŋ¹ phrā² thüŋ⁶ cɔm²* refers to Lord Buddha

2) kU lJpqfa siNq ynq cuM Aigq /

kū⁵ lüp¹ phā⁴ sɛn⁶ yan¹ com² iŋ²

all world\* many put joy recline, take refure

‘All the world, joyfully, and took refuge (in the Buddha).’

Notes: When reading this word, Sa Myat states *lüm¹ phā⁴* is read

3) kiNqcW yU wgq sawoavI /

kɛn¹ cau³ yū¹ wāŋ⁵ saa¹ waa¹ thii¹

Lord stay inside Sāvatthi

‘The Lord was staying in Sāvatthi.’

4) tgqka kunq fnq Aikq kunq mI towq xonq /

taŋ¹ kā⁵ kon² phān⁶ ik¹ kon² mī² tau³ khɔn³

all person poor with person rich come abdundant

‘All the people, rich and poor, arrived in abundance.’

5) xnqeta xunq hugq saev cJwq Aanavapigq /

khan⁶ tɔ⁵ khun⁶ hoŋ⁶ sa¹ the² cü⁵ aa¹ na¹ tha¹ piŋ¹

at that time\* prince famous rich man name Anāthapiṇḍika

‘At that time there was (in Sāvatthi) a famous and rich man called Anāthapiṇḍika.

Notes: \* Given as ‘permission’, from Shan ၶၼ်တေႃႈ ‘on condition, gives permission’. However Banchob gives *khan⁶ tɔ⁵ mə⁵ nan⁴* ‘at that time’.

6) mI kU cogq sigq lunq wgq hogq ey lugq /

mī² kū⁵ cauŋ² siŋ³ lon⁴ wāŋ⁵ hɔŋ³ ye² loŋ⁶

have all kind\* all/end overflow inside room granary/bank big

‘(His wealth) was so great that it overflowed from his great granary.’

Notes: Chaichuen translated tgqsigqtgqlugq *tüŋ¹ siŋ³ tüŋ¹ loŋ⁶* as ‘all in all’.

7) lnq lkq kiwq sigq yE gJnq xM /

lān⁴ lāk¹ kɛu³ saiŋ⁶ yaü¹ ŋən² kham²

million 10 million\* precious stone diamond big\*\* silver gold

‘He had massive amounts of precious stones, huge diamonds, silver and gold.’

Notes \* Shan လၢၵ်ႇ ‘ten millions’. This word is not in general use among the Tai in Assam, owing to the confusion with the Indian word *lakh* ‘One hundred thousand’.

\*\* Sa Myat reads this as *saü¹*.

8) tM knq xpq nJwq ninq ngq xW /

tam² kün² khap⁴ nə⁶ nin² nüŋ¹ khau³

put down recip place side by side above ground same rice

‘He had so much (wealth) that when placed on the ground it was as much as the amount of rice.”

Note that on the video recording, Sa Myat reads this line incorrectly.

9) hugqhgq cnq el koYnq tIpa

hoŋ⁶ hāŋ² can⁴ lɛ kon tī¹ pā¹

famous layer four\* island\* island\*\*

‘As great as the layers of the four islands.’

Notes: \* Burmese words

\*\* Pali word

It is not clear what this sentence refers to.

10) mnq cW tigq kI sinq cE sa em mounq /

mün² cau³ taiŋ¹ kī⁵ sen³ caü² sā¹ mɛ² mon²

3sg resp decorate\* to open thread heart\*\* good repair glorious

‘He (prepared) to decorate and open out the glorious (temple).’

Notes: \* This was given by Chaichuen as ‘decorate’, which he spelled as တႅင်ႇ in Shan. This meaning is not found in Sao Tern Moeng (1995), although this meaning is found in Standard Thai for the cognate word.

\*\* Chaichuen stated that the compound sinqcE *sen³ caü²* means ‘cord of life’, which meaning is also found in Shan.

Sa Myat reads this line differently from the written text, reading *sɛn³ caü² sā¹* as *cɛ¹ ta¹ nā¹*.

11) eta tgq kuMkJmq konq gJnq fJkq kupq xM /

tɔ⁴ tüŋ¹ kum³/⁵ kəm³/⁵ kɔn³ ŋən² phək¹ kop¹ kham²

carry with lump lump silver white with gold

‘Carrying lumps of white silver and gold.’

Explanation

SM

11.1) AnD … woa sgq …

an² an² ... wā⁵ saŋ⁶ ...

clf … say what …

‘This, … what does it mean?’

Sa Myat

11.2) Anq en Aanacapigq saev eA

an² nɛ⁴ ā¹ nā¹ thā¹ piŋ¹ sa¹ the² ɛ¹

clf def Anathapindika rich man prt

ta pukq ekYagq ectawunq en /

ta¹ puk¹ kyauŋ² cɛ¹ ta¹ won¹ nɛ³

will build temple Jetavana def

‘That rich man Anathapindika will build the Jetavana monastery.’

SM

11.3) ta pukq ekYagq ectawunq /

ta¹ puk¹ kyauŋ² cɛ¹ ta¹ won¹

will build temple Jetavana

‘Will build the Jetavana monastery.

Sa Myat

11.4) ta pukq ekYagq ectawunq /

ta¹ puk¹ kyauŋ² cɛ¹ ta¹ won¹

will build temple Jetavana

‘Will build the Jetavana monastery.

11.5) gJnq xM ey ygq saen

ŋən² kham² ye² yaŋ² sa¹ nɛ⁴

silver gold granary have prt

‘There were banks of silver and gold.’

11.6) ey fnq en AW sJwq ninq

ye² phan² nɛ⁴ au² sü⁴ nin²

granary type def take buy ground

‘He took the money from these granaries to buy the ground.’

Note: This line is difficult to hear. These were the words that Deben Chowlik felt he could hear at this point.

11.7) AW gJnq en ta pukq ekYagq ectawunq woa sI

au² ŋən² nɛ³ ta¹ puk¹ kyauŋ² cɛ¹ ta¹ won¹ wā⁵ sī⁶

take silver def will build temple Jetavana say prt

‘It says taking silver he will build the Jetavana monastery.’

11.8) gJnq AJNq xM AJNq

ŋən² əi² kham² əi²

silver excl gold excl

‘Silver and gold.’

11.9) saev lugq Aanavapigq saev

sa¹ the² loŋ⁶ ā¹ nā¹ tha¹ piŋ¹ sa¹ the²

rich man big Anathapindika rich man

‘That rich man, Anathapindika.’

SM

11.) Aanavapigq saev AJwq

ā¹ nā¹ tha¹ piŋ¹ sa¹ the² ə²

Anathapindaka rich man YES

‘Yes, that rich man, Anathapindika

1r

Link to [Photograph of p1r the Manuscript](https://latrobeuni-my.sharepoint.com/personal/smorey_ltu_edu_au/Documents/Assam/Tai%20Languages/Khamyang/photos/khamyang/books/Mangala%20Sutta/1r.jpg)

12) xutq AW Aokq vukq nM wgq tikq /

khut¹ au² auk¹ thok¹ nam² wāŋ⁵ taik⁴

dig take out take out follow inside box

‘Taking (the precious items) from out of chests.’

13) yiwq hF tgq cogq sigq ectawonq /

yeu⁶ hɛm² taŋ³ cɔŋ² saiŋ⁶ cɛ¹ ta¹ wɔn¹

otherwise^ prepare build temple\* diamond Jetavana

‘And thus he prepared to build the jewelled temple of Jetavana.’

^ = cf Shan ယဵဝ်လၵ်း ‘perhaps’.

Notes: \* Chaichuen stated that this was an alternative spelling for ekYagq *kyauŋ²*.

14) tigq kU foM tukq fnq em nI /

taiŋ¹ kū⁵ phɔm⁴ tok¹ phān¹ mɛ² nī²

decorate every join together fall\* glass repair good

‘It was made beautiful by being joined and decorated with crystal.’

Notes: \* Chaichuen stated the compound tukqtigq *tok¹ taiŋ¹* should be rendered as ‘decorate’.

15) mJwq nnq cowq sama /

mə⁵ nan⁴ cau³ sa¹ mā²

time that resp craftsman

16) tukq xYa migq knq pogq kU cogq /

tok¹ khyā² maiŋ¹ kün² pauŋ² kū⁵ cauŋ²

fall put down\* divide recip supervise every type

15-16) ‘At that time the honourable carpenter organised and supervised all the work.

Notes: Chaichuen stated that tukqxYa *tok¹ khyā²* means that the work was divided - some people working in one place, some working somewhere else - that the cWsama *cau³ sa¹ mā²* organised and supervised everybody.

Explanation

16.1) sama Anq woa en mIstiri

sa¹ mā² an² wā⁵ nɛ³ mistri

craftsman clf say def craftsman\*

‘*sa¹ mā²* means a craftsman.’

Notes: \* Assamese word

16.2) lkq sama na lkq sama

lak¹ sa¹ mā² nā² lak¹ sa¹ mā²

maker craftsman prt maker craftsman

‘A craftsman, a maker.’

SM

16.3) lkq sama sgq

lak¹ sa¹ mā² saŋ⁶

maker craftsman what

‘What is *lak¹ sa¹ mā²*?’

Deben

16.4) ... maker

Sa Myat

16.5) hogq xa ma sI ha hiitq ekYagq

hauŋ⁴ khā⁶ mā² sī⁶ haɯ³ het¹ kyauŋ²

call search come prt give\* make temple

‘After calling for him, get him to make the temple.’

Note \* Pronounced in the Khamyang style [haaə³]

17) ciwq pinq ngq cE Agq /

ceu² pen² nüŋ¹ caü² āŋ³

fast be like mind aim

‘As quickly as the mind.’

18) mkq nU pJnqwJnq hnq eRk^gq kgq sigq mugq /

mak⁴ nū² pün² wün³/⁵ hān⁴ kyauŋ² kaŋ³ saiŋ⁶ muŋ²

look look globose form\* step\*\* temple protect diamond\*\*\* roof

‘Looking at the globose form of the temple protected by a roof of precious stones.’

Note \* Refers to the temple

\*\* This word was read by Sa Myat as Anq - but it is actually hnq . This is the Burmese style <h> - and it is mixed up in this MS with the Tai style; Chaichuen reports that in Shan MSS in Germany this type of mixing is very common.

\*\*\* Chaichuen pointed out that sYigq should not always be translated as diamond - here it refers to a roof of precious stones.

19) punqtE sJwq gJnq xa /

pun⁴ taü³ sə¹ ŋən² khā¹

floor\* to spread silver be

‘The floor was covered in silver’

Notes: \* literally ‘exceed/pass-under’

20) howq fa lupq xM hJwq AJmqhJmq /

hāu² phā⁶ lop⁴ kham² hə⁵ ɯm hɯm

railing wall\* covering\*\* gold bright intens\*\*\*

‘The golden walls were intensely bright.’

Notes: \* This type of wall is created by first building the sW *sau⁶* ‘post’, then between the posts are placed horizontal beams, which are called hWfa *hāu² phā⁶*.

\*\* This could be either လုပ်ႈ ‘smooth down’ or လူပ်း ‘sheet used as a covering’- Chaichuen prefers the second reading.

\*\*\* This is given as AJmqhJmq here and below, and must mean very bright. However in Sao Tern Moeng’s Shan Dictionary ဢိူမ်ႇႁိူမ်ႈ is given as meaning “fading light”. When the word reoccurs in (35), it clearly means ‘very bright’. Chaichuen also said it might be kJmqhJmq.

Explanation

20.1) eA fa en xW AW xM lupq ... AW gJnq

ɛ¹ phā⁶ nɛ⁴ khau⁶ au² kham² lop⁴ ... au² ŋən²

prt wall def 3pl take gold cover ... take silver

‘They cover the wall with gold, ... and with silver.’

Note: Sa Myat tends to tail off his sentences with very unclear enunciation of the words. The analysis here is based on what Deben Chowlike felt he heard.

21) sowq lugq hogq huwq ep kpq tuwq /

sau⁶ loŋ⁶ hauŋ² ho⁶ pɛ² kap¹ tɔ¹

post big support\* head purlin\*\* join join

‘The posts were joined to the purlins at the head of the pillars.’

Notes: \* Chaichuen explained that when a house is put up it will be set up in two rows of posts. This sentence refers to the capital of the pillar. The hogqhuwqep hauŋ² ho⁶ pɛ² is the place where the pɛ² joins the sau⁶.

21.1) sW lupq AW Aokq xM nj sW AW xM nj

sau⁶ lop⁴ au² auk¹ kham² nai³ sau⁶ au² kham² nai³

post cover take come out gold get post take gold get

‘They covered the post with gold.’

22) cI tgq kW cJwq nM sigq ekYa huNq xM /

cī¹ tüŋ¹ kau³ cü⁵ nam⁴ saiŋ⁶ kyɔ¹ hoi¹ kham²

place in a row\* with nine name (water) diamond famous clf gold

‘Nine exquisite rows coloured in diamond and gold.’

Notes: \* Chaichuen translated this as ‘decorate’.

nMsigq *nam⁴ saiŋ⁶* means ‘colour of diamond, hue’

22.1) ngq nj AW xoM AW gJnq lj ekYagq ectawunq

naŋ¹ nai⁴ au² kham² au² ŋən² lai³ kyauŋ² cɛ¹ ta¹ won¹

like this take gold take silver get\* temple Jetavana

‘Like this, they took gold and silver and got the Jetavana temple.’

Notes \* Khamyang pronunciation for Phake *nai³*.

SM

22.2) AJwD ekYagq ectawunq nj AW xM AW gJnq

ə⁵ ə⁵ kyauŋ² cɛ¹ ta¹ won¹ nai⁴ au² kham² au² ŋən¹

YES temple Jetavana this take gold take silver

‘Yes, they used gold and silver on the Jetavana temple.’

Sa Myat

22.3) AW xM AW gJnq

au² kham² au² ŋən²

take gold take silver

‘They used gold and silver.’

23) xJwq kgq Aikq konq mugq /

khü¹ kāŋ² ik¹ kɔn² muŋ²

beam middle\* with rafter roof

‘As for the beams and the rafters.’

Notes: \* This refers to the beams which cross the middle of the building.

24) kogq sigq gowq sigq sogq sugqhugq kU lF /

kauŋ³ saiŋ⁶ ŋau² saiŋ⁶ sauŋ¹ suŋ² huŋ² kū⁵ lɛm³

echo diamond shadow diamond bright intens every clf\*

‘The echo and shadows of the brilliant diamonds was on every post and rafter.’

Notes: \* Classifier of the posts and rafters.

24.1.) sW xalE pukq tgqlugq eka

sau⁶ kha¹ laü⁶ puk¹ taŋ¹ loŋ⁶ kɔ⁴

pillar how much build all link

‘How many pillars were set up?

24.2) AW xM AW gJnq nj lF nI lugq

au² kham² au² ŋən² nai³ lɛm³ nī⁵ loŋ⁶

take gold take silver get clf good big

‘Taking the gold and silver (to cover them), they got very fine (posts).’

25) tinq konq ypq hj sonq luM powq /

tin² kɔn² yap hai² sɔn² lom² pau¹

foot rafter\* fan\*\* Bodhi tree insert wind blow

‘The wind blew the Bodhi leaf fans on the rafters.’

Notes: \* tinqkonq *tin² kɔn²* refers to the edge of the roof

\*\* Burmese word ‘fan’ refers to the custom of hanging Bodhi leaves from the rafters.

26) fugq kU hogq nU nI /

phuŋ¹ kū⁵ hauŋ³ nū² nī²

added roof every room look good

‘The added rooves on every room appeared beautiful’

27) kZkD logq piwqq hJgq /

kwak⁴ kwak⁴ lauŋ¹ peu² hüŋ²

having circles around it\* colour flame glare

‘Like the circles of coloured glare around a flame.’

28) gowq hJgq togq siNq luM kU tI

ŋau² hüŋ² tauŋ¹ sɛn⁶ lom² kū⁵ tī⁵

shadow bright bright\* many air every place

‘Its bright reflection was seen everywhere.’

Notes \* This word appears to be not found in Shan. Chaichuen stated that it could have been ထွင်ႇ ‘shine’

29) piwq sigq koj hJgq huwq piwq xM lj yotq /

peu² saiŋ⁶ kɔi² hüŋ² ho⁶ peu² kham² lāi⁶ yɔt⁴

flame diamond exceed bright head flame gold many peak

‘A diamond coloured flame, exceedingly bright, with a head of many golden peaks’

2v

Link to [Photograph of p2v of the Manuscript](https://latrobeuni-my.sharepoint.com/personal/smorey_ltu_edu_au/Documents/Assam/Tai%20Languages/Khamyang/photos/khamyang/books/Mangala%20Sutta/2v.jpg)

30) mpD kJmq gW yotq pinq sj /

māp³/⁵ māp³/⁵ kɯm ŋau² yɔt⁴ pen² sāi⁶

flicker intens\* shadow peak be line

‘Flickered instensely in the shadows

Notes: Compare No. (20) above.

31) ltq mowq ep mowq nj nI AM /

lāt⁴ māu¹ pe¹ māū¹ nai³ nī² ām²

speak light not\* light get ADJEC surprise

‘Do not speak lightly about this, it was so amazing.’

Notes \* Modern Phake *pi¹* ‘don’t’. Chaichuen stated that this is the old spelling from Tai Mau.

31.1) huNqta hW en nU ekYagq ....

hoi¹ tā⁵ hau² nɛ⁴ nū² kyauŋ²

eye 1pl def see temple

‘They saw the temple with their eyes ...’

31.2) siNq lugq saen ...

sɛn³ loŋ⁶ sa¹ nɛ⁴

beautiful very prt

‘It was so beautiful.’

SM

31.3) siNq lugq

sɛn³ loŋ⁶

beautiful very

‘Very beautiful.’

32) pYikq wa suwq xoM yogq siNq pI mowq sigq et koj /

paik⁴ wā⁵ so khām² yauŋ³ sɛn⁶ pī² mau¹ siŋ³ tɛ kɔi⁴

if that speak\* word praise many year neg end prt prt

‘If its praises were spoken, they would not end for many years.’

Notes \* Burmese word

33) puwq Anq nI gM yowq tgqlugq kafE /

pɔ¹ an² nī² ŋām² yau³ tüŋ¹ loŋ⁶ kā⁵ phaü¹

if clf good beautiful finished all become as aim

‘It became as beautiful and it was intended.’

Notes: Chaichuen stated that *kā⁵* was the same as in ၵႃႈၼင်ႇ in Shan and *phaü¹* as in ၽႂ်ႇဢၢင်ႈ.

34) cW cgq lU kpq fa munq yE Rfa /

cau³ cüŋ¹ lū¹ kāp⁴ phā⁴ mon² yaü¹ phrā²

resp\* then donate offer king glory big Buddha

‘The respected Anāthapiṇḍika then offered to the glorious Lord Buddha.’

Notes \* refers to Anāthapiṇḍika.

famunqyERfa refers to the Buddha.

34.1) tgqlugq yW eya

taŋ¹ loŋ⁶ yau⁴ yɔ⁴

all finished prt

‘It was all finished.’

34.2) yW es lU hgq Rfa hE ka ...

yau⁴ se⁶ lū¹ haŋ² phrā² haɯ³ kā¹

finished prt donate to Buddha give go

‘When it was finished, he donated it to the Lord Buddha.’

34.3) hgq Rfa saen ...

haŋ² phrā² sa¹ nɛ⁴

to Buddha prt

‘To Buddha.’

35) AJmqhJmq wogq xJnq ngq cogq sigq /

üm hüm wauŋ⁴ khün³ naŋ⁵ cauŋ² saiŋ⁶

bright light emperor\* go up sit temple diamond

‘The glorious lord went and sat in the splendid temple.’

Notes: \* The phrase AJmqhJmqwogq refers to the Buddha.

35.1) mJwq nnq RfapinqcW ka ngq cokq

mə⁵ nan⁴ phrā² pen² cau³ kā¹ naŋ² cɔk⁴

time that Lord go sit corner

ekYagq ectaqwunq

kyauŋ² cɛ¹ ta¹ won¹

temple Jetavana

‘At that time, the Lord went to sit in a corner of the Jetavana monastery.’

36) munq xM sowq figq nJX RtaX xoYtq tnq /

mon² kham² sau² phaiŋ⁶ noi³ trā² khyɔt⁴ tān³

glory gold\* stay alongside with Dharma preach speak

‘The glorious golden one stayed and preached the Dharma.’

Notes: The phrase munqxM refers to the Buddha.

36.1) RfapinqcW ekYagq siNq ectawun ngq es

phraa² pen² cau³ kyauŋ² sɛn³ cɛ¹ ta¹ won¹ naŋ⁵ se⁶

Lord temple beautiful Jetavana sit prt

mJwq nnq eha Rta xYotq Rta

mə⁵ nan⁴ hɔ² trā² khyɔt⁴ trā²

time that preach Dhamma preach Dhamma

‘When the Lord was sitting in the beautiful Jetavana temple, he preached the Dhamma.’

SM

36.2) ta eha Rta

ta¹ khyɔt⁴ trā²

will preach Dhamma

‘Will preach Dhamma.’

Sa Myat

36.3) cF mJwq eha Rta

cem² mə⁵ hɔ² trā²

since time preach Dhamma

‘At that time he preached Dhamma.’

SM

36.4) eha Rta mgqkala sutq

hɔ² traa² maŋ¹ ka¹ lā¹ sut⁴

will preach Mangala Sutta

‘He will preach the Mangala Sutta’

Sa Myat

36.5) mgqkala

maŋ¹ ka¹ lā¹

Mangala

‘Mangala ...

SM

36.6) eha Rta mgqkala ... AJwq

hɔ² trā² maŋ¹ ka¹ lā¹ ... ə⁵

preach Dhamma Mangala ... YES

‘Preach the Mangala Sutta.’

37) cF fI cF kunq stoaq /

cem² phī⁶ cem² kon² sat¹ ta¹ wā¹

with\* spirit with person animal

‘With Gods, and people and animals.’

Notes: \* Translated by Chaichuen as ‘together with’. In Sao Tern Moeng (1995) it is given as ၸဵမ် ‘from the beginning’.

38) towq wj wogq pukqva yonq nI /

tau³ wai³ wauŋ⁴ puk⁴ tā⁴ yɔn² nī²

come worship emperor\* Buddha beg good

‘Come to worship the glorious Buddha and beg for good results.’

Notes \* Chaichuen feels that the translation ‘emperor’ is more appropriate. There are two different words, Shan ဝွင်ႉ and ဝူင်ႉ ‘excellent’. The first is used in connection with ehaxM and the second with ehasigq. A group of muangs together makes a ehaxM and a group of ehaxM makes a ehasigq.

Explanation

38.1) fI kunq tgqlugq eka ta pj xYotq

phī⁶ kon² taŋ¹ loŋ⁶ kɔ⁴ ta¹ pai² khyɔt

spirit person all link will go preach

‘All the spirits and persons will go to hear the preaching.’

39) punqtE mU naka /

pan taü³ mū¹ na¹ kā¹

under the earth group Naga

40) lj vogq voM Rfa cuM pJgq /

lai¹ thauŋ¹ thɔm¹ trā² com² püŋ⁵

flow come listen Dharma joy have faith in

* 1. ‘From under the ground, a group of Nagas came to listen to the joyous Dharma

and have faith in it.’

Explanation

40.1) mJwq nnq Anq AU tE nM cW naka woa en

mə⁵ nan⁴ an² ū¹ taü³ nam⁴ cau³ na¹ kā¹ wā⁵ nɛ⁴

time that clf live under water resp Naga say def

Aokq ma mJnq eka ma voM Rta

auk¹ mā² mün² kɔ⁴ mā² thɔm¹ trā²

come out come 3sg link come listen Dharma

‘At that time, those who live under the water and are called Nagas came out and he also listened to the Dharma.’

41) xunqsgq cnq [pMma /

khun⁶ sāŋ⁶ can⁴ pram¹ mā¹

Brahma level Brahma

42) ma wj sapiNUq [mtq coa xa hugq /

mā² wai³ sa¹ piŋ¹ ñū⁴ myat⁴ cwā¹ khā² hoŋ⁶

come pray omniscience\* noble ADV\*\* time\*\*\* famous

* 1. ‘Lord Brahma came from the Brahma world to pay respect to the noble

omniscience on the Buddhist holy day.’

Notes: \* This refers to the Lord Buddha, Shan သပိင်ႇၺူႉတႃႉ

\*\* coa is an adverbialiser in Burmese, as in:

[mtq *myat⁴* is a verb ‘be noble’

[mtqcoa *myat⁴ cwā¹* is a adverb ‘nobly’ (Shan မျၢတ်ႈ )

\*\*\* The compound xahugq *khā² hoŋ⁶* means ‘good day’ and refers to the 8th and 14th or 15th days of the moons waxing and waning cycles (*wan phra* in Thailand).

42.1) xunqsgq Anq nj Anq AU knq nJwq ...

khun⁶ sāŋ⁶ an² nai⁴ an² ū¹ kan⁵ nə⁶

Brahma clf this clf stay direction up ...

mJnq eka ma saen

mün² kɔ⁴ mā² sa¹ nɛ⁴

3sg link come prt

‘Lord Brahma who lives above, he also came.’

SM

42.2) xunqsgq eka ma

khun⁶ sāŋ⁶ kɔ⁴ mā²

Brahma link come

‘Brahma also came.’

Sa Myat

42.3) xunqsgq eka ma

khun⁶ sāŋ⁶ kɔ⁴ mā²

Brahma link come

‘Brahma also came.’

SM

42.3) fI eka ma kunq eka ma xunqsgq eka ma

phī⁶ kɔ⁴ mā² kon² kɔ⁴ mā² khun⁶ sāŋ⁶ kɔ⁴ mā²

spirit link come person link come Brahma link come

‘Spirits came, people came and Lord Brahma also came.’

43) sipq kowq lkq tuwq migq /

sip¹ kau³ lāk¹ to² mɛŋ²

ten nine ten million clf insect

Explanation

43.1) mugqmigq Anq minq nj xW kW ... sipqkW lkq

moŋ³ mɛŋ² an² men² nai⁴ khau⁶ kau³ ... kau³ sip¹ lāk¹

insect clf fly this 3pl nine ... 19 ten million

‘Of the insects that fly, nineteen million ...’

43.2) tgqlugq eka ma xoM Rta

taŋ¹ loŋ⁶ kɔ⁴ mā² thɔm¹ trā²

all link come listen Dhamma

‘All came to listen to the Dhamma.’

SM

43.3) AJwq

ə⁵

YES

‘Yes’

SM

43.4) Ek minute

‘One minute”

44) lj vogq kU wnq xigq mowq lJwq /

lai⁶ thauŋ⁶ kū⁵ wan² khaiŋ⁶ mau¹ lü³

flow come every day hard\* neg rest

43-44) ‘190 million (kinds) of insects came at the height of day without resting.’

Notes: \* wnqxigq *wan² khaiŋ⁶* refers to midday when the sun’s rays are fierce.

44.1) kU wnq ma suU kunq en lj higq

kū⁵ wan² mā² sū¹ kon² nɛ⁴ lāi⁶ hiŋ²

every day come towards person def many body

‘Every day many people were coming.’

SM

44.2) AJwq va conq nJgq conq nJgq conq nJgq va kW ...

ə⁵ thā³ cɔn⁶ nüŋ⁵ cɔn⁶ nüŋ⁵ cɔn⁶ nüŋ⁵ thā³ kau²

YES wait little one little one little one wait 1sg

‘Yes, just wait a moment, I ...’

45) munq xM pnq nI lunq xmq eha mItqa /

mon² kham² pan² nī² lon⁴ khām² hɔ² mit¹ tā¹

glory gold give good overflow word bless loving kindness

46) kiNqcowq sugq tgq mJnq lnq stoa xa hugq /

kɛn¹ cau³ soŋ⁶ tüŋ¹ mün¹ lān⁴ sa¹ ta¹ wā¹ khā² hoŋ⁶

Lord liking\* with 10000 million animal time good

* 1. ‘The glorious golden one gave words overflowing with blessings and kindness to

the ten thousand million creatures (who had come) on this Buddhist holy day.’

Notes: munqxM *mon² kham²* refers to the Buddha.

45.1) RfapinqcW l... eha Rta mitqta karuna Anq ...

phrā² pen² cau³ l... hɔ² trā² met¹ tā¹ ka¹ ru¹ nā¹ an²

Lord ... preach Dhamma Metta Karuna clf ...

‘The Lord preached the Dhamma, with kindness and compassion ...

SM

45.2) mitqta karunq ... ta lW ...

met¹ tā¹ ka¹ ru¹ nā¹ ... ta¹ lau⁵

Metta Karuna ... will tell ...

‘With kindness and compassion, he will tell ...’

Sa Myat then completes the reading of line (46)

45.3) mJnq lJgq lnq tgqlugq eka nJwmJwqstwa

mün¹ lüŋ⁵ lān⁴ taŋ¹ loŋ⁶ kɔ⁴ nə⁶ mə⁵ sa¹ ta¹ wā¹

10,000 one million all link all the animals

ma voM ngqeka

mā² thɔm¹ naŋ¹ kau¹

come listen again

‘And all the millions of animals came and listened.’

2r

Link to [Photograph of p2r of the Manuscript](https://latrobeuni-my.sharepoint.com/personal/smorey_ltu_edu_au/Documents/Assam/Tai%20Languages/Khamyang/photos/khamyang/books/Mangala%20Sutta/2r.jpg)

47) AJgD hnq cogq eta nnqnJgq /

üŋ³/⁵ üŋ³/⁵ hān⁴ cauŋ² tɔ¹ nan² nüŋ²

onom\* step up temple big\*\* noisy

‘The great and noisy crowd came up into the temple.’

Notes: \* refers to sound of the people and creatures who have come to listen to Lord Buddha. Shan ဢိုင်ႈဢိုင်ႈ

\*\* Shan တေႃႇ - also used to refer to a big hornet.

48) fI sgq kunq mJgq Aikq stq migq xJnq wj /

phī⁶ sāŋ⁶ kon² məŋ² ik¹ sat¹ maiŋ² khün³ wai³

spirit Brahma people country and animal insect go up pray

‘The devas, Brahma, the people of the country, the animals and insects all went up to pray.’

Explanation

48.1) fI AJNq sgq AJNq mugqmigq tgqlugq eka ma

phī⁶ əi² sāŋ⁶ əi² moŋ³ maiŋ² taŋ¹ loŋ⁶ kɔ⁴ mā²

spirit excl Brahma excl insect all link come

voM eAa

thɔm¹ ɔ¹

listen prt

‘The spirits, Brahma and all the insects came to listen.’

SM

48.2) fI AJNq ...

phī⁶ əi²

spirit excl

‘The spirits ...’

49) puwqAnq sM siNq tigq xJnq ela /

pə⁵ an² sām⁶ sen³ teŋ⁵ khün² lɔ¹

when three ages middle night strike against

‘When the creatures of the three ages were (sleeping), when midnight struck,’

Notes: sMsiNq refers to the three ages of humans. The second word is probably Shan သဵၼ်ႈ ‘strand, string’.

49.1) kgqlE xunq eha Rta saen

kāŋ² laü⁶ khun⁶ hɔ² trā² sa¹ nɛ⁴

morning 3sg preach Dhamma prt

epa tigqxJnq kJwq tgqmutq cgq tgqlugq voM esa

pɔ² theŋ⁵ khün² kə⁴ taŋ¹ mot¹ caŋ¹ taŋ¹ loŋ⁶ thɔm¹ sɔ⁴

until middle of night link all thus all listen prt

‘He preached Dhamma from the morning until midnight for all to hear.’

50) sI fJmq hnq cogq eta koj giwq /

sī¹ phüm¹ hān⁴ cauŋ² tɔ¹ kɔi²

four abode\* step up temple big exceed \*\*

‘Stepping up the four levels of the great temple, in dread.’

Notes: \* This refers to the levels of the temple.

\*\* Meaning uncertain. Maybe ‘dread’ At this time, at midnight, there are no people and this causes dread.

50.1) tigqxJnq woa nJgq nj sipqsogq nalI ...

theŋ⁵ khün² barawadʒi wā⁵ nüŋ¹ nai⁴ sip¹ sɔŋ⁶ nā¹ lī² ...

midnight midnight\* say like this twelve o’clock ...

‘At midnight, this is how we say twelve o’clock ...’

Notes: \* Assamese word

At this point there are some inaudible words.

SM

50.2) sipqsogq nalI ,,,

sip¹ sɔŋ⁶ nā¹ lī² ...

twelve o’clock ...

‘At twelve o’clock’

Sa Myat

50.3) sipqsogq nalI kgqxJnq vJgq nnq ya ...

sip¹ sɔŋ⁶ nā¹ lī² kāŋ² khün² thüŋ⁶ nan⁴ yā⁴

twelve o’clock night reach that prt ...

‘Until twelve at night ...’

50.4) tgqlugq ka fapinqcW nj ka kJtq ka

taŋ¹ loŋ⁶ kā¹ phrā² pen² cau³ nai⁴ kā¹ kət¹ kā¹

all go Lord this go remain go

‘They all went and the Lord alone remained.’

51) tgqka fI munq lnq kupq kunq /

tüŋ¹ kā⁵ phī⁶ mün¹ lān⁴ kop¹ kon²

all spirit 10000 million with person

52) honq hiwq fkq cogq sigq vtq moj /

hɔn heu² phāk⁴ cauŋ² saiŋ⁶ that¹ mɔi⁵

cut\* slender separate temple diamond stop sleep

51-52) ‘All the ten thousand million spirits and people cut short their sleep and went up

into the temple.

Notes: \* tone uncertain

These two sentences, taken together, seem to mean that the many devas and people stop sleeping, interrupt their sleep (honqhiwqfkq) and go to the temple. However this appears to be at odds with the meaning in (53).

51.1) fI kunq tgqlugq eka ka ka kinq ka ekYagq

phī⁶ kon² taŋ¹ loŋ⁶ kɔ⁴ kā¹ kā¹ kin² kā¹ kyɔŋ²

spirit person all link go go recip go temple

RfapinqcW ygq

phrā² pen² cau³ yaŋ²

Lord have

‘All the spirits and people had gone from the temple, leaving only the Buddha.’

53) sigq yinq sigq giwq mowq fE towq /

seŋ⁶ yen² seŋ⁶ ŋiu mau¹ phaü⁶ tau³

sound cool sound dread\* neg who come

‘In the cool and quiet dread of night, nobody came.’

54) kojka sapiNUq kiNqcowq sowq nimq /

kɔi² kā⁵ sa¹ piŋ¹ ñū⁴ kɛn¹ cau³ sau² nim⁶

only omniscience Lord rest quiet

‘Only the omniscient Lord was quietly resting.’

53.1) RfapinqcW nj mnq pacW nj sW saen

phrā² pen² cau³ nāi² man² pa¹ cau³ nāi² sau² sa¹ nɛ⁴

Lord only 3sg Self only rest prt

AU sW tI ekYagq ectawunq

ū¹ sau² tī⁵ kyauŋ² cɛ¹ ta¹ won¹

stay rest at temple Jetavana

‘It was only the Lord who was resting at the Jetavana monastery.’

55) nafa xonq sU tigq pinq sM /

nā³ phā⁴ khɔn³ sū¹ teŋ⁵ pen² sam⁴

season abundant to midnight be again / and then

‘At the abundant season of midnight.’

56) mJwq tM sU xJnq sj xahugq /

mə² tam³ sū¹ khün⁶ sāi⁶ khā hoŋ

return there to return line \*

‘Returning there.’

Notes: \* Meaning unknown, it may refer to the following morning

57) yM nnq xunq hugq woagq togq xM sakuwq /

yām² nan⁴ khun⁶ hoŋ⁶ woŋ⁴ tauŋ² kham² sak¹ ko¹

time that prince famous king gold gold Sakka

Explanation

55.1) mJwq nnq RfapinqcW nj sW manj ...

mə⁵ nan⁴ phrā² pen² cau³ nāi² sau² sa¹ nɛ⁴

time that Lord only rest prt

cW sikYa ma

cau³ sik¹ kyā² mā²

resp Sakka come

‘Then, as the lord was resting alone, Lord Sakka came.’

55.2) kgqxJnq cW sikYa ma ...

kāŋ² khün² cau² sik¹ kyā² mā²

night resp Sakka come

‘At night, Lord Sakka came.’

SM

55.3.) kgqxJnq

kāŋ² khün²

night

‘At night ...’

Sa Myat

55.4) kgqxJnq fE ... fI ... fE eka ma ygq

kāŋ² khün² phaü⁶ ... phī⁶ ... phaü⁶ kɔ⁴ ma¹ yaŋ²

night who ... spirit ... who link neg have

cW sikYa lugq ma

cau³ sik¹ kyā² loŋ² mā²

resp Sakka come down come

‘At night, when there was nobody there, Lord Sakka came down.’

58) cowq ygq ma xowq hnq cogq eta sigq mugq /

cau³ yaŋ² mā² khau³ hān⁴ cauŋ² tɔ¹ saiŋ⁶ muŋ²

resp have come enter step up temple big diamond roof

* 1. ‘At that time the glorious Lord Sakka arrived and stepped up into the great

diamond rooved temple.’

Explanation

57.1) ma es hgq RfapinqcW ma xupq ma wj

mā² se⁶ haŋ² phrā² pen² cau³ mā² khup³ mā² wāi³

come prt to Lord come kneel come anjali

cW sikYa

cau³ sik¹ kyā²

resp Sakka

‘When he had come, he knelt before the Lord, that Sakka.’

SM

57.2) cW sikYa ...

cau³ sik¹ kyā²

resp Sakka

‘Lord Sakka

59) lokq hgq wogq pJgq ckq xnq fj /

lauk⁴ hāŋ⁵ wauŋ⁴ pəŋ¹ cāk⁴ khān⁶ phai²

detach body emperor possess wheel axe fire

‘The great emperor (Sakka) who possesses the wheel, axe and fire, threw off his divine form.’

Note: The wheel, axe and fire are the symbols of Indra / Sikkya . The axe-fire refers to Indra’s thunderbolt.

Explanation

59.1) hgq sikYa ma ygq hgq kunq hitq sI lokq ...

hāŋ⁵ sik¹ kyā² ma¹ yaŋ² hāŋ⁵ kon² het¹ sī⁶ lauk⁴

body Sikkya neg have body person do prt detach ...

tgq RfapinqcW

taŋ¹ phrā² pen² cau³

all lord

‘He wasn’t in the form of Sakka, he was in the form of a person ... before the Lord.’

60) hicq pJgq fI nj mowq hugqhgq nj cJwq /

het¹ pəŋ² phī⁶ nai⁴ mau¹ hoŋ⁶ hāŋ² nai³ cü⁵

do flame spirit this neg famous get name\*

‘And his flaming personage becomes an ordinary person.’

Notes: \* In this context *cü⁵* means ‘famous’.

Explanation

60.1) fI fnq en nj naka cW sikYa ma cE

phī⁶ phan² nɛ⁴ nai³ na ka cau³ sik¹ kyā² ma¹ caü⁵

spirit type def this ? resp Sakka neg be

‘He wasn’t a type of spirit, he wasn’t Lord Sakka ...’

60.2) fI tgq fnq nakJnq sI ma ngq

phī⁶ tāŋ¹ phan² na¹ kün² sī⁶ mā² naŋ²

ghost other type like this prt come sit

tgq cW sikqYa

taŋ¹ cau³ sik¹ kyā²

with resp Sakka

‘In the guise of another type of spirit he came and sit with Lord Sakka.’

Notes: This section was very unclear.

61) pYa tgq tnqxJwq sogq sgqwgq ngq tj /

pyā² tüŋ¹ tan² khə² sauŋ¹ sāŋ⁶ wāŋ² naŋ⁵ tāi³

show with power bright intens sit close

‘Came to sit near to the fabulously powerful presence.’

Explanation

61.1) cW sikYa eka tnqxJwq mJnq ygq AW hJwq

cau³ sik¹ kyā² kɔ⁴ tan² khə² mün² yaŋ² au² hə⁵

resp Sikkya link power 3sg have take flame

xW woa fj hJwq ...

khau⁶ wā⁵ phai² hə⁵

3pl say fire light

‘Lord Sakka has power, and brought the flame, as we say ...’

SM

61.2) AW hJwq na

au² hə⁵ nā⁶

take light qn

‘Took the light.’

Sa Myat

61.) Aalogq cW sikYa

a¹ lauŋ² cau³ sik¹ kyā²

Bodhisattva resp Sakka

‘The Lord Sakka ...

62) tigq ma xupq wj wogq fuM epa nJwq sgq /

taiŋ¹ mā² khup⁴ wai³ wauŋ⁴ nə⁶ sāŋ⁶

decorate come kneel pray emperor\* abode\*\* above\*\* above Brahma

‘Thus decorated, he came and knelt before the emperor whose abode was above Brahma.’

Notes: \* Refers to the Lord Buddha

\*\* Chaichuen thinks that these are Burmese words. fuM may be the same as fJmq in (50) above, although on reconsideration Chaichuen thought that it may be ‘power’ (Shan fugq:)

3v

Link to [Photograph of p3v of the Manuscript](https://latrobeuni-my.sharepoint.com/personal/smorey_ltu_edu_au/Documents/Assam/Tai%20Languages/Khamyang/photos/khamyang/books/Mangala%20Sutta/3v.jpg)

63) koj lowq tigq xnq kM /

kɔi³/⁵ lau⁵ taiŋ¹ khān⁶ kam²

slowly speak decorate answer word

‘(Lord Sakka), who was slowly speaking with decorative words,’

Explanation

63.1) xupq sI wj sI xoM en woa

khup⁴ sī⁶ wāi³ sī⁶ khām² nɛ⁴ wā⁵

kneel prt anjali prt word def say

‘After kneeling and paying respect with his hands, he spoke thus.’

END of recording SDM03-ksu\_20010407\_SaMyat\_Mangala-01 and beginning of SDM03-ksu\_20010407\_SaMyat\_Mangala-02

64) fogq kuwq yotq moanq xM kiNqcowq /

phauŋ² ko² yɔt⁴ mon² kham² kɛn¹ cau³

respect fear highest glory gold Lord

65) gowq sigq wogq Rfa sutq et /

ŋau² saiŋ⁶ wauŋ⁴ phrā² sut¹ tɛ¹

shadow diamond emperor Buddha end begin

64-65) ‘He paid respect to the highest glorious golden Lord, the diamond emperor Lord Buddha who is the beginning and the end.’

Noters: Chaichuen stated that sutqet refers to the cycle of death and rebirth.

66) cowq fU munq huM munq snq fa siNq ex yonq

cau³ phū³ mon² hom¹ mon² sān¹ phā⁴ sɛn⁶ khɛ¹ yɔn²

resp person glory cover glory fly sky many China\* beg

Aigq kowq S /

iŋ² kau² əi²

trust 1sg excl

‘“Oh respected glorious lord who flies through the air, I beg you, listen oh Lord.”’

Notes \* Chaichuen pointed out that this needs to rhyme with et *tɛ¹* at the end of the previous line and thus means ‘Chinese’

This sentence is Sakka speaking.