

The Nan Local Wisdom: The Unseen Manuscripts

ภูมิปัญญาครน่าน : เอกสารโบราณอันซีนเมืองน่าน

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Abstract

The Text entitled The Nan Local Wisdom: The Unseen Manuscripts is selected local knowledge which recorded in Palm Leaves and Traditional handmade Sar Paper those found at three Temples of Nan Province; i.e. Wat Don Keaw, Muang District, Wat Na Luang Nai and Wat Sri Chiang Barn, Wiang Sa District. Theses texts were especially regarded as the wise Compositional Works of Nan Scholars. They have neither been transliterated nor published. With

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this reason supporting, they have to be truly named “the Nan Unseen Issues”. They are as follows;

1) Anisong Kor Phrathat (Don Kaew) ; The good result on Building Cetiya written by Ven. Suriya, the Departed Abbot of Wat Don Kaew. It recorded in detail about how to construct Cetiya since the time he got the Buddha Relics until setting the plan and style of Cetiya, selection of the skillful craftsman, the materials, the construction and its jubilation.

2) The Tam Nan Tham Kum (Guhaghataka); the Legend of Kum Caves was rewritten by Saen Thananjaya. It was the record of the invasion of Buddhism to Lan Na Yonok Chiang Saen by the Buddha. It told that when the Buddha with his attendant, Ananda came to Dhaja Pabbata; the peak of Flag in the North area near the border of Myanmar, and sit on the Rock. The Buddha forecasted the stories those will be occurred in the future that; the right here sitting place shall be the Buddha’s Relic Located thereby it shall prolong 5,000 years of Buddhism. After the passing away of the Buddha, Ven. Phramaha Kassapa, the Great Elder, brought Buddha’s Relics to that Peak of Mountain. At that time, the Ruller named Ajuttaraj, the Loajok’s Grandson, having known the purpose of the Elder, then, got together with his people embedded the Buddha’s Relic on the stone plate and built Cetiya on the top. He assigned the Lua Leader to take care that Sacred Area, and left 500 families to guard and support the Cetiya. Surrounding that hill peak, there were 12 Holy Wells, a lot of caves, such as Kum Cave whereby kept 4 pots, the Fish Cave and Plew Plong Fa Cave, etc. People, since those

days, worshiped Buddha Relic and handed down the tradition of Buddha Relic worship upto now.

3) The Nan book of Elephant Characteristics and Elephant blessing ceremony Verses. This book was the personal Treasure of Her Highness Thip, the Last Nan Ruller His Highness Mahaphomsu rathada's Wife. It informed the good and bad Characters of Elephants. There is the Local ancient knowledge about medical treatment of the ill elephants. Additionally there are 7 versions.

4) The Mangala Dhamma Poem ; Phrajayanandamuni(Wong Kittivangso), the Nan former Monk Provincial Governor. It is the teaching poem based on 38 prosperities which used the Nan Local old style language.

These 4 books are the prominent works selected from the 2,014 research project entitled : The investigation, Collection and Management the Information System of Nan Province Palm Leaf Manuscript's Copy in Chao Ananta Worariddhidej Period. They are more valuable to transliterate into modern Thai Language and published for the advantage of Society.

Keywords: *Nan, Local Wisdom, Unseen Manuscripts*

บทคัดย่อ

ภูมิปัญญาครน่าน : เอกสารโบราณอันซีนเมืองน่าน เล่มนี้ เป็นการคัดสรรความรู้ที่จารลงในใบลานและเขียนพับสา ค้นพบในพื้นที่วัดดอนแก้ว อำเภอเมือง วัดนาเหลืองใน และ วัดศรีเชียงบาล อำเภอเวียงสา เป็นผลงานนิพนธ์ด้วยภูมิปัญญาเฉพาะของปราชญ์เมืองน่าน ซึ่งยังไม่เคยทำการปริวรรต ตีพิมพ์และนำเสนอสู่สาธารณะมาก่อน ถือว่าเป็น Unseen Issues เมืองน่านอย่างแท้จริง ได้แก่เรื่อง (1) อานิสงส์ก่อพระธาตุ(ดอนแก้ว) นิพนธ์โดย ครูบาสุริยะ อดิตเจ้าอาวาสวัดดอนแก้ว ที่บันทึกรายละเอียดการสร้างพระธาตุดอนแก้ว นับตั้งแต่การได้พระสารีริกธาตุมา จนถึงการกำหนดรูปแบบพระเจดีย์ การเลือกนายช่าง การใช้สอยวัสดุ จนเสร็จสิ้นการก่อสร้าง แล้ว ทำการเฉลิมฉลอง (2) ตำนานถ้ำกุ่ม (คูหาฆฎกะ) โดย แสนธัญไชย เป็นตำนานเกี่ยวกับพุทธศาสนาที่เข้ามาในดินแดนโยนกเชียงแสนของพระสัมมาสัมพุทธเจ้า ที่ ธขัปปพุทธะ (ดอยทุ่ง หรือ ดอยตุง) พระองค์เสด็จมา และทำนายเหตุการณ์ในอนาคตว่า ที่นี่ยะเป็นที่ประดิษฐานพระบรมสารีริกธาตุของพระองค์ จะทำให้อายุพระพุทธศาสนาสืบได้ถึง 5,000 พระวัสสา เมื่อพระพุทธเจ้าปรินิพพานไป พระมหากัสสปะ ได้นำพระบรมสารีริกธาตุมาที่ดอยดังกล่าว ครั้งนั้น เจ้าอชุตราช หลานของปู่เจ้าลาวจก ทราบความประสงค์ของพระเถระ จึงได้พากันมาบรรจุพระธาตุที่แท่นหินนั้น มอบหมายให้พวกถั่วดูแลรักษาสถานที่ศักดิ์สิทธิ์ และเวนหน้าที่ให้ ถั่ว 500 ครอบครัว ปรนนิบัติดูแลพระธาตุ รอบบริเวณดอยนั้น มีบ่อน้ำทิพย์ 12 บ่อ มีถ้ำต่างๆ มากมาย มีถ้ำที่เก็บไห 4 ใบ ที่เรียกว่า ถ้ำกุ่ม และถ้ำอื่นๆ มี ถ้ำปลา ถ้ำเปลวปล่องฟ้า เป็นต้น ประชาชนในครั้งนั้นก็ได้บูชาพระธาตุและสืบทอดเป็นประเพณี (3) ตำราลักษณะช้างและคำสู่ขวัญช้าง ฉบับพระนครน่าน สมบัติส่วนตัวของแม่เจ้าทิพย์ ขายาของเจ้ามหาพรหมสุรธาดาฯ เจ้าผู้ครองนครน่านองค์สุดท้าย เป็นเรื่องบอกลักษณะดีและร้ายของช้าง มีภูมิปัญญาโบราณพิจารณาอาการเจ็บป่วยของช้างรวมทั้งวิธีปรุงยารักษาอาการป่วย ตามด้วยคำสู่ขวัญช้าง มี 7 ส่วน (4) มงคลธรรมคำกลอน ฉบับพระขยานันทมุนี(วงศ์) เป็นวรรณกรรม

คำสอนตามหลักมงคล 38 ประการ ถ้อยคำสำนวนเป็นคำเก่าเอกลักษณ์ภาษาท้องถิ่นของนครน่าน เรื่องทั้ง 4 นี้ เป็นจุดเด่นจากงานสำรวจรวบรวมและจัดทำระบบสารสนเทศ สำเนาภาพถ่ายพระธรรมคัมภีร์ใบลาน พระนครน่าน สมัยเจ้าอนันตวรฤทธิเดชฯ ซึ่งคณะนักวิจัยได้ลงมือไปสำรวจจนรู้จักพระธรรมคัมภีร์ใบลานจัดลงทะเบียนอย่างเป็นระบบ แล้วนำมาเสนอเป็นภูมิปัญญาocrน่านที่ยังไม่เคยมีการตีพิมพ์เผยแพร่มาก่อน

คำสำคัญ : น่าน , ภูมิปัญญา, เอกสารโบราณ

1. Introduction

This book is the selection of the 2014 research project entitled : The investigation, Collection and Management the Information System of Nan Province Palm Leaf Manuscript's Copy in Chao Ananta Worariddhidej Period. Its purposes are as the followings; 1) to survey collect reserve and photo copy of Nan Manuscripts as kept in CMU Data base of ancient text list 2) to survey the important Manuscripts written of Palm leaves of Nan those missed from prior survey in the areas of Muang and Wiang Sa Districts amount 3 Monasteries and 3) to develop Data Base management system and store the Digitized photo copies of Nan Manuscripts for public usage.

The Result of research, the research group had accomplished the reservation and digitized photograph the Manuscripts of Palm Leaves from 3 monasteries; Wat Don Kaew, Wat Na Luang Nai and War Sri Chiang Ban. The Manuscripts are totally 2,338 in lists. The original Manuscripts with the lists of exploration are systematic kept

in the Monasteries. But the photo copies of Manuscripts are IT systemized in CMU for the academic utilization in public. In the case of Wat Phra That Chae Haeng, the research group gave merely the hands in guidance the systematic exploration and reservation, because it runs the similar project.

The intention of every exploration and systematic reservation aims to publicize the local wisdom from the places we work that the Lanna ancestors owns the manifested extinguish wisdom which was recorded in local old language that rare people can reach after. It appeared that some stories were tell-tale, thereby, it multiplies the toughness for study. With the valuable helps of many Lanna Local Scholars, the task had well done. Particularly the field exploration in Nan, the research group has to select the local history such as the record on establishment Don Kaew Cetiya about the past 100 years; the local wisdom about elephant added with the Elephant blessing ceremony Verses those belonged to Her Highness, Thip, the Last Nan Ruller His Highness Mahaphomsura thada's wife. It was recorded in Nan annals that in Nan there were a plenty of wild elephants, they catch of elephants, traded them and some were sent to the Bangkok King as their Present; last, the Poem of Buddhist Teaching, Mangala, written by the former Nan Monk Provincial Governor, Phrajayanandamuni (Wong), around 80 years ago. These texts are rare books which have never been printed. To print out these unseen books shall more or less stimulate the sense of appreciation and preservation the ancestor's heritage to the readers. The followings are the step by step how

Nan is the resource of Manu Scripters and Ancestor's wisdom until the research group found them.

2. The Reservation of Nan Manuscripts from the past-present day

In the former, the teachings of the Buddha and the concerned stories of Buddhism were usually written on the palm leaves which were abundant in the South & South East Asia Countries by Buddhist Monks and Scholars. The significance of Palm Leave Manuscripts has historically gone coupled with the acceptance of Buddhism in these Countries, there by, the Thai ancestors called Palm Leave Manuscript as “the Palm Leaves Text”. The Buddhists has handed down the the tradition of writing or donating the Palm Leaves Texts to monasteries since the past time, which based on the faith that by so – performance, it shall bring about the innumerable virtue to the donors. In addition, it shall prolong the continuity of Buddhism in the future up to 5,000 years. The Buddhist monks, traditionally & culturally, preaches Dhamma to the lays by reading these donated texts over the years. As it is found in Lanan the monthly traditions called “the 12 months-Tradition” those related to Buddhism since a long day.

Specifically mentioned, it is found the Tang Tham Luang Rite or the Great Sermon entitled Mahavessantara Jataka Sermon in the second month of the twelve-month traditions of Lanna. In addition,

the Mahavessantara Jataka Sermon was found 416 copies with 237 phraseologies across the Northern region. Around the eleventh month or September, the Buddhist Rain Retreat takes place, it the time of listening to sermon throughout three months from September to November. During the Rain Retreat, the elder lay Buddhist devotees will spend a night on Buddhist Holy Day at the temple in order to listen to sermons from the Buddhist monks. Therefore, the temples need to have a set of scripture in long series or a single scripture (Tham Tone) for delivery to people. The temples in northern region are considered as the library that conserves all Lanna indigenous wisdom from past to present.

Regarding to Nakorn Nan or Nan City, it used to be an independent state and it equally old as the Sukhothai Kingdom. In addition, Buddhism was supported by many Rullers of Nan.

Chao Mahayot, a son of Prince Atthavarapanyo, the 9th lord of Nan. In 2316 B.E., was a sponsor of Venerable **Kruba Kanjana Mahathera** in gathering the Tipitaka at Wat Chang Kham.

As it was recorded that ‘ Venerable Kruba Kanjana Aranyavasi Mahathera an abbot of Wat Soong Men had traveled to Nantha Buri City in order to sort out the Tipitaka and other Buddhist scriptures at Wat Chang Kam under the patronage of King Phramahayasa, the Nan Ruler together with viceroys on the journey to reproduction the Tipitaka from Luang Phrabang. At that time, the Tipitakas were reproduced for 142 bundles that equal as 1,103 binds and having cerebrated in the year 2380 B.E.’

Chao Anantaworarithhidej, a son of lord Choa Fa Atthavara-

panyo, his titled name was Chao Anantaworaritthidej Kulachetmahan Jayananthaburommaharajawongsarhipbodi, the Lord of Nan. He supported Buddhism in Nan City by building and renovating the religious places. In addition, since B.E. 2398-2429, he was a patron of Tipitaka inscription, reproduction and transliterate into the palm leaves for seven times. The 558 Buddhist Scriptures or 2,493 bundles were collected and dedicated to Buddhism. The collected Buddhist Scriptures were contributed to many cities, i.e. Lampang, Lamphun, Chiang Mai, Muang, Chiang Rai and Luang Prabang.

As it was recorded that ‘...Chao Anantaworaritthidej supported Buddhism and built Hor Kham - gilded house, Khum Kaeo Residence and appointed commissioners positions of Nan City... He also built the Buddhist temples, Pali Tipitaka and Buddhist literary works for supporting Buddhism until B.E. 2400...’

The 200 years passed by, the Buddhist Scriptures have been preserved at the temples in Nan Province. However, the scripture that has ever been repeated during the time of Chao Anantaworaritthidej, is almost 150 years old. It is considered as the ancient rare document and some of them are still popular. The scriptures have been reproduced for many times in Lanna Scripts; generally known as ‘Tua Muang’. At present, the literacy of Lanna Scripts is hard to find the skillful readers. Moreover, the centralized state policy requires the citizens to learn the standard Thai language. Therefore, the local language and indigenous wisdom are not interested by people. The ancient documents are ignored and virtually disappeared from the pages of history.

At present, there are institutions and local scholars have realized the wisdom of ancestors. They formed the restoration groups to reserve, survey, collect and make photocopy. The survey has been made across the northern area, but it was conducted in limited area. The data were collected very small amount, by comparing with the enormous volume of the Buddhist scriptures that kept in various temples. Specifically mentioned in the Nan Province, many restoration groups have been surveyed and conserved as follows:

Firstly, the Staff of Lecturers from the Social Research Institute(SRI), Chiang Mai University led by Associate Prof. Sommai Premchitra and Prof. Dr. Hans Penth begun to explore in Nan Province during the years B.E. 2523 – 2537. The exploration has been conducted throughout 44 temples in 9 districts. The lists of Buddhist scriptures were categorized for 321 items. The data were reserved at the Lanna Studies Section in Chiang Mai University.

Later, the survey team led by Associate Prof. Dr. M.L. Phansun Ladawan, the Center for the Promotion of Arts and Culture(CPAC), Chiang Mai University has surveyed and covered the 10 temples and one Museum, in the arears of 5 districts during the years B.E. 2530-2532. It was found 466 lists of Buddhist Manuscripts and all data were reserved in the Central Library of Chiang Mai University.

Lastly , in B.E. 2557, the survey team of Social Research Institute, Chiang Mai University led by Lect. Dr. Phist Kotsupho, Deputy Director of the Institute for Social Research has surveyed and

developed the information system by making photocopy the Buddhist Scriptures that found in the period of Chao Anantaworarithhidej in Nan Province. The Buddhist Manuscripts of three temples in two districts (Wat Don Kaew in Muang district, Wat Na Leuang Nai and Wat Sri Chiang Ban in Wieng Sa district) have been precisely registered and categorized. It was found 2,338 Manuscripts' name list. The survey has conducted in parallel with Wat Phra boromma That Chae Haeng Worawihar in Phu Phiang district, Nan Province.

During B.E. 2556-2558, the survey team of “Nakorn Nan Sangha College”; Mahachulalongkornrajavidyalaya University, led by Venerable Dr. Phra Jayanandamuni (Thammawat Na Nan) the lord abbot of Wat Phraboromma That Chae Haeng Worawihar and the Ecclesiastical District Officer of Phu Phiang District has arranged the project of transliterating the Buddhist palm manuscripts that found in Chao Anantaworarithhidej period in order to inherit and propagate Nan Buddhist manuscripts. In addition, 60 Buddhist manuscripts were selected and presented to HRH the Princess Sirinthorn on the cerebation of her 60th years of age on 2nd April 2558. As an ecclesiastical policy of Phu Phieng district, the survey will be conducted all areas of Phu Phieng district. In the future, Venerable Dr. Phra Jayanandamuni aims to survey and conserve the Buddhist manuscripts over the Nan Province.

About 2-3 years earlier, the scholars supported by Kasikorn Thai Bank Foundation had surveyed the Buddhist Manuscripts of some temples in Nan Province. However, it was not found the report

in detail. However, it is considered as a good premonition on conserving the indigenous wisdom to the young generation.

3. The Nan Unseen Manuscripts

The research team has surveyed and managed the information system by making photocopy of the Buddhist Manuscripts that written on palm leaves in the reign of Chao Anan taworariththidej. The researcher has selected the outstanding Buddhist Manuscripts that have neither been transliterated nor published, get it done and titled as “the Nan Unseen Manuscripts”. For the sake of interested parties to access the contents easily, those manuscripts have already been transliterated, transferred scripts, abstract prepared, edited and enclosed with the original photo documents. The Nan Unseen Manuscripts consists of 4 issues as follows:

3.1 Phra That Don Kaew

The History of its Construction – the history was written by a former lord abbot of Wat Phra That Don Kaew named Venerable Kruba Suriya in 2448 B.E. It is considered as the historical data description of Pagoda construction. Readers will see every process of its building as a clear image in real time. Here is its summary.

Venerable Kruba Suriya, an engraver stated by referring the fruition of constructing the Cetiya of Venerable Sudhapindiya Thera in the past. It resulted of that meritorious deed brought him to reborn in a blissful planet. In the last life, he was born at time of

the Buddha, ordained as a monk and achieved an Enlightenment. Therefore, Venerable Kruba Suriya has persuaded to conduct the great meritorious deed as Venerable Suddhapinathiya Thera. In addition, the manuscript also described about the situation of the First Buddhist Council and the Sudhapindiya Sutta.

Sudhapindiya was born at the time of Siddhathattha Buddha; never have an opportunity to make merit. When Siddhathattha Buddha passed a way, people helped to construct the Cetiya to enshrine the Buddha's relics. He bought a brick to construct that Cetiya and venerated with flowers and incense. With the great meritorious deeds, He reborn again a blissful planets for 94 aeon or Kappa. At the time of the Buddha, he become a monk and achieved Enlightenment.

The chronology of Phrathat Don Kaew construction from B.E. 2434, at the of 62, Venerable Kruba Suriya while practicing Dhutanga in the cave named Pha Tum, he found a Buddhist monk named "Jayabhikkhu" brought the Buddha's relics. He asked for the Buddha's relics from Jayabhikkhu and gave a sculptured wood of Buddha image in return. After that he kept the relics at the top of Buddha image and brought with him all the time.

In B.E. 2444, Venerable Kruba Suriya had permitted the Buddhist people to pay respect and cerebrate to the Buddha's relics.

After that, the Indasa Bikkhu, as the president, has ordered the craftsmen to craft an urn with sandalwood for containing the Buddha's relics and two silver urns were crafted by the silversmith.

After that four Burmese masons were employed by Venerable Kruba Suriya to construct the Cetiya for enshrine the Buddha's relics.

When the most auspicious moment taken place, the Buddhist people and the Burmese craftsmen have begun the construction and enshrine the Buddha's relics.

Until the eight lunar months, the Jetiya was completely created; people have invited many Buddhist monks to recite the Paritta Mangala Gatha or the verses of protection to celebrate the Buddha's relics that enshrined in the urn which stacked of eight layers thick i.e. innermost layer - Golden Urn, Sapphire Urn, Sandal wood Urn, Silver Urn, Emerald Urn, Urn with golden cover, Big Silver Urn and the outermost layer was a Glass Urn. After that the urn was paraded and placed in middle of Viharn. The Buddhist people came to temple in order to pay homage and cerebrate for the whole night.

During the time of cerebration, there were ten lay Buddhist Devotees wore white robe and undertaken the eight precepts, they made meditation and looked after the Buddha's relics. Those lay devotees were: 1) Luang Prom Agsorn as the president, 2) Luang Ruengrit, 3) Luang Thammadun, 4) Seantha (Seanattha), 6) Thao Promsarn, 7) Seantos, 8) Sean Prommajak, 9) Nan Khattiya and 10) Loong Maimano.

In the eight lunar months, Venerable Kruba Suriya has given the foreign white cloths the four Burmese masons to dress in their old tradition. When the lay Buddhist devotees together with the

Burmese masons were ready, they paraded with respectful clockwise with the urn of Buddha's relics around the Vihar for three times and installed it on the cerebation hall.

On the auspicious time, group of fifteen lay Buddhist devotees led by Upaska Chaiwutthi hold the urn of Buddha's relics and established in the tunnel of the Cetiya. The musical fanfare was played during that time. While a monk named 'Yavijaya Thera' stood at the edge of the tunnel and received the urn from Upaska Chaiwutthi and established it in the tunnel that built by the silver and golden bricks. After that Venerable Kruba Suriya respected the Buddha's relics by the water in three water bowls.

The lay devotees named Luang Kam Boon Rueng brought a big jar and covered the urn of Buddha's relics and brought all offerings things placed into tunnel. Chaiwutthi Upasaka brought a jar and put the Buddha images into the second hole. Kos Keaw Krabat Phya Poo put the Arahatta's relics together with treasures which were given the pious people into the third hole. The silver urn with flower pattern contained the relics and treasures of Don Kaew Villagers have kept into the fourth hole. All holes were plastered off by the Burmese masons. The Cetiya construction has run without the day off. The eight lunar months, Venerable Kruba Suriya has brought a white cup and contained a Buddha image in meditative posture, Keaw Maha Nin Buddha image, or Kaew Buddha Image, Phra Ong Dam Buddha Image, the golden stone and seven Buddha amulets. All items were established in the middle of a big

water bowl inside the small tunnel. Until the Monday of the 9th lunar month, the Cetiya was completely constructed.

Phra That Don Kaew is about 5.5 meters in high; the wide base is about 5.5 meters and its surrounding wall about 8 meters. The construction cost was appeared in the transliterated document. The Cetiya was cerebrated on Sunday of the 6th lunar month in 2444 B.E. by Phra Chao Suriyaphong Phalidet, the Lord of Nan, together with his Courtiers and many Buddhist people. Suriya Bhikkhu or Kruba Suriya has written the Anisangsa (good result) of Cetiya construction for the prosperity of Buddhism in the future.

3.2 The Legend of Koom Cave (Guhaghataka)

The legend was engraved by Sean Thananchai in 2419 B.E. described about the coming of Buddhism in Yo Nok Chieng Sean or Doi Tung. The Buddha has predicted that this place will be established His Relics in the future and that shall prolong Buddhism to complete 5,000 years. The ruler named Poo Lao Jok, lord of ethnic Lua. He had three sons ; the elder named Lawa Kum Pho or Lawa the Potter, the second named Lawa Tasalakha or Lao Laan and the youngest named Lawa Gantho or Lao Hom. They ruled over the cities around the areas. Later, when the Buddha passed away, Venerable Kassapa, the Elder, brought the Buddha's Relics to that mountain. At that time, the ruler named Ajutta Raj, a nephew of Poo Lao Jok, had learnt the aim of the Elder Monk. They have established the Cetiya or Phra That to keep Buddha's Relics in side,

on that pedestal stone and Venerable Kassapa, the Elder, created the flag or Tung by his super natural power for the veneration. Therefore, that mountain was named ‘Doi Tung’ (it is another legendary of Doi Tung). The King Ajutta Raj had ordered the head of Lua to look after that sacred place and assigned 500 Lua families to take care the Buddha’s relics. There were, in near by areas, 12 Nectar Wells and many Caves, i.e. Tham Koom, Tham Pla and Tham Pleaw Plong Fa, etc. At that time, people had respected the Buddha’s Relics and handed down their tradition to the present day.

Later on, the Head of Lua and his wife had gone and took rebirth again as Bhumma Devatas (the Divine Beings) guarded that mountain. When the time passed by, it said that, the Lord of Cheing Sean had done immoral actions. The two Bhumma Devatas intent to protect and prolong Buddhism as long as 5,000 years; thus, they reborn again in the human world as the ruler named ‘Lawa Cakka Raj’. He had three sons, the elder named Lao Chang Korm, the second named Lao Phaen Pheaw and the youngest named Lao Klao Kaeo Maa Muang. Further more, the three sons of Lawa Cakka Raj had succeeded to their throne in Hiranyanakorn. The Hiran yanakorn had continously many rulers such as Phya Ajuttaraj ruled over Chieng Sean. Later on, Phya Lao Kieang, the 31st ruler succeeded to the throne for three years and established a new city named “Wieng Hiranya” or “Wieng Nguen”. The name lists of Wieng Nguen rulers were as Phya Mang Rai, Phya Tilok, Phra Muang Keaw, etc.

The veneration of Phra That Tham Koom and Doi Tung results the prosperity and it makes the seasonal rain and caused people living their lives happily. All rulers have held this scared tradition until the reign of Phra Muang Ket klaow, the Ruler Chiang Mai.

In the reign of Phya Yod Muang, the Land was drought and people had greatly sufferings. To resolve their sufferings, the Ruller had ordered people loading water of Wieng Jedrin in the Silver Jar together with the worship fowers to go to Doi Tung and bathed the Buddha's Relics for 10 days. During this time, the king was faithfuly praying for rain over the Chiang Mai city. With the power of Relics, it was the plenty of rain falling on the full moon of six lunar month. This caused the King and people being very happy and joyfully.

The legend of Tham Koom, had retrogressed from the time of the Kakusandha Buddha, as it mentioned that, the Kakusandha Buddha had departed from the Isipatana for alms in Mithila city and reached this region. He has a meal at that cave. The four celestial beings had offered four jars of water. After finished his meal, he had drunk water and cleaned the alms bowl and lastly, returned to the Isipatana. The jars have installed in the cave since those times. The time pased by those 4 Jars were found by a bushman. He thought that "thise jars would be the jars of whiskey", and then, took them home. With power of the four celestial beings, the four jars had returned to place on the same spot in the cave. Later on, the Ruler of Chiang Mai came to pay respect and crafted the Buddha image at that cave. The rulers allowed the local people

to look after the Buddha's relics. In addition, the rulers also cursed the relics destroyers or employed the local people in other functions to get the bad luck. The Buddha's Relics worshiping, then, became a tradition of the Lanna people. The original copy of Tham Koom's Legend was also found at Wat Don Kaew.

3.3 The Text on the Characteristics of Elephants and its Blessing Verses

The original text was the private property of Mea Chao Thip, the consort of Chao Maha Phromsurathada, the last lord of Nan. In 2530 B.E., Chao Mae Ladda Na Nan, a daughter Chao Maha Phromsurathada, offered this text to Venerable Phrakru Inthasarawisuth (Kurba Insom), the former abbot of Wat Naluang Nai. In addition, the other text is also called the same name describing about the characteristics of elephants and how to treat the sick elephants. These two texts are preserved at Wat Na Luang Nai, Wieng Sa district. They describe the content of good and bad characteristics of elephant, and the prominent characteristic which should be the royal vehicle. On the other hand, the text contains the words of console, teachings of a royal elephant. This is considered as the Nan Unseen Manuscript that never been published to the public. We heartfully thanked to Venerable Phramaha Piya Dhiranguro, the abbot of Wat Na Luang Nai for his allowance to photocopy this text and distribute to the public.

The followings are the sample of "Gajasastra" : the sciences of elephants. The Gajasastra is related to the Creator God named

Vishnu or Narayana who came to the earth and had no land to put his feet. All place was only the ocean. He, then, sat on Phraya Ananta Nagaraj - the king of serpents. Lord Vishanu created a lotus springing up from his navel (umbilicus). He divided the lotus petals and stamens into four parts giving the Four Great God or Maha Deva, i.e. Brahma, Shiva, Vishnu and Agni to transform the lotus petals and stamens to be an elephant. That is the reason behind the families of the 4 sacred elephants

The Phrom Phong is referred to the white elephant that created by Brahma God. Those elephants are usually having a soft leather, big face, low haunch, soft fur, and big head, discoloration skin, hair behind the ears and mouth, big breasts and yellow ivory. They are subdivided in to 10 groups. The most outstanding elephant is called the *Chaddanta* – silvery white body and silvery ivories. The *Ubosotha* – the long life elephant must have golden fur and ivories. It can be found in the Buddhist Jataka that the Buddha ever born as the elephant named *Phraya Chaddanta*.

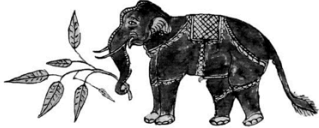


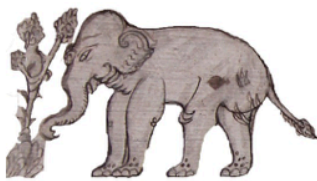
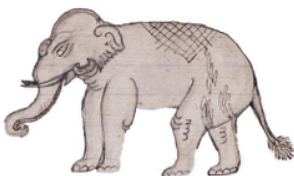
The Issavora Phong – the white elephant created by the Shiva. Its characteristics are divided into eight categories, i.e. completely black body, big ivories are equal on both sides, large feet, big head, wrinkled neck while swaggering, big breasted and figurehead. They are subdivided into 8 groups. The most outstanding elephan is called “Aorm Cakkawan” or the Universe Encircle – the elephant must have the beautiful right ivory than the left ivory. Those ivories are embraced around the trunk. The other outstanding elephan is called *Kandahattha*, its left ivory must

longer than the right one. It is said that this elephant will bring about the happiness, asset and power to the owner.

The Vishanu Phong – the elephant created by the Lord Vishanu. Its characteristic is such as, the thick skin, short hair and thick, copper-red body, large chin, long tail, long trunk, large face, smoky eyes, and the elephant back is flat. It clasifies into 6 groups. The outstanding elephant is called *Sangkhadanta* – having plump and slender ivories like a conch shell and able to trumpet in two voices – tiger’s voice in the daybreak and rooster crows in the twilight. The other outstanding elephant is called *Dammahassadin* having the copper red body, this elephant will bring the victory, fruit, cereal and plenty of rain.

The Agani Phong – the white elephant created by God Agni or the God of fire. The elephant has the elegant gestures; both ivories are long and its end closely curved. Its body color looks like dried banana leaves. The *Agani Phong* is clasified into 42 groups, i.e. any elephant that has a strange body with inappropriate looks is usually fixed into this family. If those elephants enrolled as the important elephants, they would have a normal skin, slender shape. Its ivories are short and plump. According to the Elephant’s Characteristics, it is called ‘Chang Neam’. And in the Royal Chronicle, this kind of elephant is called ‘Mani Cakkra’. The white elephant in the Agni family is divided into two kinds as – Chang Puek and Chang Neim.

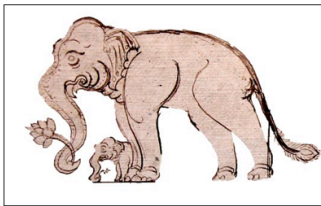
The Gajasastra of Nan: The Knowledge about elephants

	<p>The text about the characteristics and medicine of the elephants.</p>
	<p>On Wednesday of the sixth lunar moths B.E. 2438, the Gajasastra and the treatment of elephant were written. This text describes the auspicious and inauspicious elephant. The lord or the Minister should skillfully learn and complete this text.</p>
	<p>This elephant is called Kan Kuay, its tail like a bush of lotus.</p>
	<p>This elephant has a small trunk, its tail like a bush of lotus and its eyes like a pine apple and timorous.</p>
	<p>This elephant's tail looks like a climbing perch and needs an experienced mahout to train.</p>

A person should buy or purchase the elephant that has a tail like a bush of lotus, its ears like a lotus leaves
An auspicious elephant must have the right ivory point up and the left point down and swing its tail.

Here are the characteristics of a long life elephant. If there is out spring coiled body hairs on its head and around its neck from body side upto its shoulder, it is the mark of the long life. If there is not, it is the opposite thing, that would be the cause of a short life. In the moment of a deing elephant, its tail shall be weak, its muscles shall be paralyzed. The sound of eating food can't be heard properly.

The outward expression of the sick elephant and how to cure it.



The elephant that is sick because of Enterocolitis. The veterinarian should compound Herbal medicine with 3 things such as the tamarind leaves, Rainbow pink leaves, and half pickled fish, then, pestle them, make the Herbal bolus size. Cure it.

The Verse of Blessing for Elephant

Siri Subhavaramangala (an) pasiddhi dhanam

Bhagayam Jayyatu Bhavam Jayya Mangalam

This is an auspicious day and also the great blessing day.

It falls on the right time of luckiness;

As I bless to all auspicious elephant; They shall...

live of long lives as long as two hundred years.

All of the elephants were born as the living being (satta);

The Uposatha was as the first elephant down to the Kang Kai Family;

With the favorable three flowers native from the seven ponds;

It came down to the human world for the happiness;
With the mighty that victory over all enemy;
I offer you with the path and the treasure from afar;
Together with the priceless jewels that no one can buy.
I attempt all of them for the sake of the commiseration with the
auspicious elephants....

3.4 The poem of the Highest Blessing – Phrajayananthamuni (Wong Kittiwangso)’s Version

in B.E. 2470

It is a palm manuscript written by Venerable Phrajayananthamuni (Wong) a former of the Nan Ecclesiastical Provincial Governor and the ex-abbot Wat Chang Kham Woravihar. It consists of 468 verses. The year of poem composition was unknown. Abhichai was the name of engraver who copied the poem into the palm leaves in B.E. 2470. The style of poem is based on the Pali stanzas of Mangala Sutta or the 38 of highest blessing. The poem consists of 10 stanzas which started from the first Pali stanza-not to associate with fools and explained of each by various illustrations.

The poem also explained the doctrines of the Loka-dhamma: the worldly conditions that one should be the unshakeable when face up to the worldly conditions. In addition, the essence of poem involved with the ancient vernacular language that is considered as the Nan identity. Due to using some words of Pali, the verses of poem is hard to comprehend. For example, the word ‘payojana’, it can be found as ‘payo’, therefore, it needs to rightly

interpret the context. Moreover, the engraver did not pay more attention on the spelling, orthography and tone marks. It mostly found the missed writing and the wrong words. Thus it needs the glossaries shown at the end of the text in order to help the readers in easily understanding. It can be said that Venerable Phrajayanantamuni (Wong) was the persistent on using the art in Dhamma composition to reach the heart of Buddhist people. The poem of the Highest Blessing is considered as the Unseen of Nan Manuscripts and worthy for preservation and dissemination to the public.

The example of the poem on verses : Asevanà ca bālanam paṇḍitananca sevana .

The poem verse no. 16

I shall point out the benefit based on the Buddha's Activities;
It is the Buddha's admonitions – I beg you bear in mind.
The Buddhist doctrines composed in verses of Saw.

The poem verse no. 17

For the sake of easy understanding of Dhamma – I composed these verses;
A long with the teaching of Mangala Sutta that was said by the Buddha;
Do not to associate with fools; to dissociate from the wicked.

The poem verse no. 18

As the fragrance associate with pickled fish; so it obtains bad smell.

This is the Buddha's admonition for all genders.

Although, being as a good man; if associate with the fools.

The poem verse no. 19

The Buddha said that he will adsorb and become a fool man.

If one associate with the fools; he will ruin at the present life.

The poem verse no. 20

The fools will never gain the prosperity;

Therefore, one should run away from the foolish man.

4. Summary

The four issues of Nan's Indigenous Wisdom that has mentioned above, they should continue to be inherited and transliterated to modern language. It would be the great benefit for scholars who lack of method of reading and writing of vernacular ancient language. In addition, the young generations would learn their local history and apply some indigenous wisdom for their lives. As the exploration has been made for 4 issues in the limited of time; if it is exploring all over Nan Province, it would definitely be found a ton of unseen documents.

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