

THE SACRED MONUMENTS: AN EXAMINATION OF THE REPOSITORY COMPLEX OF *TIPITAKA* INSCRIPTIONS IN YENANCHAUNG*

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Abstract

This paper examines Tradition of *Twin-yoe Twin-za* and a Sacred Monument (Repository of *Tipitaka* Inscriptions) in Yenanchaung. It aims at having a notion that *Dhamma Zedi* (Repository of *Tipitaka* Inscriptions by Lord Buddha) which is included in four kinds of *Zedi* of Theravada Buddhism must be revered deeply in the hearts of all the Buddhists. It aims at bringing out a spirit of protection for *Dhamma Zedi* threatened by the lack of maintenance, and at taking a notice of such sacred monument in Yenanchaung. Based on primary sources and secondary documents, the descriptive method is used for scenes of the monumental buildings, and the analytical method is used for assessing the data collected and visual sources. This paper provides three new interpretations: (1) recognition of struggle for consolidation of Theravada Buddhism in the colonial period (1886-1947) influenced by other religions; (2) recognition of attribute made by an ordinary family who was capable of building such *Dhamma Zedi*; and (3) recognition of significant structure of the Repository Complex and workmanship on stone slabs. By searching for further Repositories established in Myanmar, the noble practice for strengthening Theravada Buddhism by means of building *Dhamma Zedis* has to be honoured. It is expected that all the Buddhists will take a great value for having such practice and will keep a special care for preserving such sacred monuments (*Dhamma Zedis*).

Keywords: *Dhamma Zedi* (Sacred Monument, Repository), Theravada Buddhism, *Tipitaka* Inscriptions, *Twin-yoe Twin-za*, Yenanchaung.

Introduction

Yenanchaung had a long tradition of Culture of Stone Ages that existed in the central part of Myanmar. In fact, it includes in a circle of the *Anyathian* Culture that had been recognized as the Culture of Stone Age in Central and Upper Myanmar.

In A.D. 906 of Bagan period, *Salay Ngakhway* (906-915) executed King *Tannak* (878-906) and seized the throne. *Tannak*'s Queen and relatives fled to *Kamma* that is recognized as the name "Rising up of Good Fortune". The twelve families of Queen's relatives could do their settlement at "*Seiktha Kunnhtauk*". The twelve men among the families wandered around "*Seiktha Kunnhtauk*" and they saw *Pyarr-gyi Taung* (Hillock). Then, they proceeded to the northeast direction and found *Nanttha Myaysi* (Earth-Oil) coming out from the ground. They fixed marks on the place and took possession of land from *Myo-thugyi* (Administrator of Town). They earned from the sale of *Nanttha Myaysi* products. The story exposed an original name of Yenanchaung. It is learnt that in the reign of King *Salay Ngakhway*, the Town has been known as "*Seiktha-Kunnhtauk*" that means the "good harbor (*Seiktha*) for short time of stay (*Kunnhtauk*)". Since those times, only Queen and twelve of her relatives have been given the formal right to earn from the *Nanttha Myaysi* demarcating four divisions of the land.

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In the reign of King *Anawrahta* (1044-1077), the King ordered the people living in those divisions of land to submit an official list of their family members. The list forms a group of thirty-eight who contains twenty-four *Twin-yoes* and fourteen *Twin-zas*. *Twin-yoe* means a person who is recognized by the King for the production of Earth-Oil. *Twin-yoes* have the traditional right of possession of oil-production and they are administrators. *Twin-za* means a Head who is administered by *Twin-yoe*. *Twin-zas* became *Twin-za-yoes* (the hereditary owners of the oil wells) when they succeeded the right of possession of oil-production. *Twin-thugyi* means a Chief who manages the cases happened among the *Twinza-yoes*. He was also known as *Twingyi-min*. Twenty-four *Twin-yoes* was consisted of Twelve *Twin-thugyis*, seven junior *Twin-thugyis*, and five descendants.

King *Anawrahta* renamed “*Seiktha Kunnhtauk*” as “*Yenanttha*” (meaning water of aromatic oil). In the reign of King *Alaungsithu* (1113-1162), “*Yenanttha*” has been known as “*Yenan Chaung*”. In the name of “*Yenan Chaung*”, it is recognized that Earth-Oil comes out from the place and its surroundings; and that much of Earth-Oil flows like stream. According to a Bell Inscription of 1869, it is learnt that the Town was called “*Kyaukdagarr*”, meaning hard texture of soil that produces the Earth-Oil in the reign of King *Alaungsithu*.

According to a *Sittan* (Revenue Inquest) of King *Badon* (1782-1819), it is learnt that *Yenanchaung Twingyi-min U Kauk Ra* with the title of *Naymyothammantaraja*, and *Twin-yoe Twin-za* families – Sixty-four families of *Twin-yoe Twin-za* (*Twin-yoe* – twenty-four and *Twin-za* – forty) were included in a list of *Sîrisangā Taik* (Royal Building for Record).

In the reign of King *Tharrawady* (1837-1846), *Yenanchaung Twin-za-yoe U So* served as Clerk of *Byèdaik* (Royal Privy Council), Clerk of *Hluttaw* (Royal Council of Ministers) and *Thandawsint* (Royal Herald). In the reign of King *Bagan* (1846-1853), *U So* had to serve as Minister of Riverine Regions, Minister for Nine Districts and *Yamèthin Commander* (Colonel). In the time of King *Mindon* (1853-1878), *U So* was recognized as Minister of Riverine Regions, Minister for Nine Districts and *Yamèthin Commander*, and he was allowed to enjoy the position of *Yenanchaung Myo-za Wungyi* (Minister) with the title of *Thadomingyi Maha Minhla Minkhaungkyaw*.

Giving the reason on the oil-productions, *Mindon* took *Ma Ma Khin* (Court Maid), daughter of *U So* and placed her at the position of small queen (*Kyaymyin Taik Princess*) with the title of *Susîri Pabhā*. *Mindon* gave *U So* the position of Commander-Minister. In the time of King *Thibaw* (1878-1885), *U So* had also been *Yenanchaung Myo-za Wungyi* (Minister). Most of pagodas, monasteries, religious buildings in *Yenanchaung* are the buildings donated by the members of *Twin-yoe Twin-za Community*. Of those buildings, Repository of *Tipiṭaka* Inscriptions has also been such kind of Sacred Monument.

Materials and Methods

The data used in this Paper are mainly collected from the primary and secondary sources maintained in National Library, Library of Historical Research Department, Universities' Central Library and Library of History Department (University of Yangon). A thorough examination on the Sacred Monument (Repository of *Tipiṭaka* Inscriptions – *Dhamma Zedî*) is made for portraying the purposes of the paper. The descriptive method is applied for gaining clearer scene of significant structures. The analytical method is used for estimation of times relating to the *Dhamma Zedî* (Repository of *Tipiṭaka* Inscriptions). The comparative study is also used for

calculating number of slabs and times of establishment with other *Dhamma Zedīs*. With the aim for gaining fuller realization of the Paper's purposes, explanatory notes are appended to those descriptions, analysis and comparison.

Findings

This Paper provides such new interpretation – “recognition of efforts at strengthening Theravada Buddhism during the colonial period (1886-1947)”. It exposes three points (1) recognition of attribute made by an ordinary family who was capable of building such *Dhamma Zedī* (Repository Complex of *Tipiṭaka* Inscriptions in Yenanchaung), having no administrative power and authority; (2) recognition of such *Tipiṭaka* Inscriptions in line with version of the Fifth Buddhist Synod (Council); and (3) recognition of significant structure of the Repository Complex and workmanship on stone slabs. Furthermore, it gives a panoramic illustration of structures in such Repository Complex (Sacred Buddhist Monument).

Discussion

The Repository Complex of *Tipiṭaka* Inscriptions is located on the Hill of *Radanāgīri*, *Ponna-gone* area, North *Myoma Daing-nel*¹, Yenanchaung Township. The Repository Complex² has an area of 1.689 acres and consists of five buildings: two buildings for *Suctam Piṭakat*; one building for *Vinaya Piṭakat* and two buildings for *Abhidhammā Piṭakat*, and other religious buildings.

Donors

The Repository Complex has been donated by *Twin-za-gyi U Thar Kan* and his *Paramīphak*³ *Daw Khin Thin*. *U Thar Kan* is the eldest son of *Twin-za-yoe U Kunn* who had six children. As an eldest son, *U Thar Kan* received an inheritance of *Twin-yoe* from his father. *Daw Khin Thin* is a daughter of Governor of Four Towns⁴ and the name of her childhood is *Ma Khin Lay*. She is the second wife of *U Thar Kan*.

Three Piṭakats

It is learnt that *Piṭakat* means *Priyatti* – keeping a great study on noble and good *Dhamma* (Buddha's Teachings and Admonitions). Three *Piṭakats* or *Tipiṭaka* are vital for Theravada Buddhism. For the pious Buddhists, it is believed that *Suctam* means sermons for secular and religious interests, sermons for all beings in accordance with their inherent perceptions; that *Vinaya* means rules and commandments taking measures on physically and verbally; and that *Abhidhammā* means the extreme natural *Dhamma* and the *Dhamma* higher than the common sermons.

Origins of the Repository

According to an appeal of *Twin-za-gyi Catu Maung Maung* and the donors, *Seinpanpin Sayadaw U Zagaya* arrived at Yenanchaung. *Sayadaw* received *Mahā Vipulārāma Taik*

¹ Probably, *Daing-nel* (ဒိုင်နဲလ်) means *Taing-nel* (တိုင်နဲလ်). It is an area demarcated in accordance with administrative limitation of territory. Now, it exists as “Quarter” (ရပ်ကွက်). See Figure - 1.

² See Figure - 2.

³ *Paramīphet* means life-partner, sharing the good deeds and enjoying the good lives.

⁴ Four Towns – Yenanchaung, Wakmasut, Kyaukye' and Pakhan-nge

(Monastery), water-wells and other religious monuments. When *Twin-za-gyi U Thar Kan* and his Paramiphet *Daw Khin Thin* made a supplication “Which kind of donation should we do?” to *Seinpanpin Sayadaw*. *Sayadaw* replied that “Now, *Tipiṭaka* Inscriptions encounters the Texts differed from the ratified Texts of the Fifth Buddhist Synod; aiming to embed the genuine texts, you have to build a Repository and donate the slabs of the genuine *Tipiṭaka* Texts in Yenanchaung.” Both *U Thar Kan* and *Daw Khin Thin* accepted it.

The Fifth Buddhist Synod

King *Mindon* (1853-1878) held the Fifth Buddhist Synod in his Capital of Yadanabon. From 15 April 1871 to 12 September 1872, 400 Buddhist monks read *Tipiṭaka* Texts in both daytime and nighttime. It lasted for five months and three days. With the work of inscribing *Tipiṭaka* Texts on slabs, the Fifth Buddhist Synod can be held successfully.¹

Seinpanpin Sayadaw Ashin Zāgaya

The Repository Complex that stored *Dhamma Zedīs* has been built under the guidance of *Seinpanpin Sayadaw Ashin Zāgaya* who presided over Yenanchaung *Mahā Vipulārāma Taik* (*Seinpanpin* Monastery), *Mahā Visutārāma Taik* (*Kyauksa-ron* Monastery), *Twingone Hill* Monastery, *Salin Seinpanpin* Monastery and some Monasteries in Magway.

The would-be *Seinpanpin Sayadaw Ashin Zāgaya* was born on 29 November 1840 in *Kamma* village, Yenanchaung. *Shin Zāgaya* passed five *Vinaya Piṭakats* (*Pāli*) in the First Examination of *Sudhammā* Sect and received a position of qualified monk on *Vibana*: Texts. In 1860, King *Mindon* and his Chief Queen assumed the promoters of *Shin Zāgaya* into holy monkhood. In 1867, Magway *Mingyi* (Minister) and the donors offered Magway *Myoma Nyaungpin Kyaung* (*Seinpanpin Taik*) to *Sayadaw Ashin Zāgaya*. *Ashin Zāgaya* was capable of writing many treatises relating to Theravada Buddhism. *Sayadawgyi*’s “*Pali Visaudhanī*” is a treatise offered to State Sixth Buddhist Synod in 1954. *Sayadawgyi* passed away on 8 December 1916.²

Work of Inscribing Inscriptions

For inscribing the *Tipiṭaka* Texts in line with the Fifth Buddhist Synods, *Sayadaw Ashin Zāgaya* ordered many slabs of alabaster from Mandalay and took the experts who were skillful in sculpting and inscribing stones. Before inscribing the letters on slabs, *Sayadaw* forced the work of editing and clarifying *Tipiṭaka* Texts in accordance with alphabets of *Magadha* and *Sanskrit* Grammars, and the work of checking the Texts with *Pali Aṭhakathā* (Explanatory Treatise) and *Dīghā* (Elaborate Treatise).

In inscribing Texts on slabs, firstly, drafts are written by lead-pencil and in ink. The drafts are repeatedly examined and revised by *Sayadaw U Pannya Sīla* (*Seinpanpin Taik*), *Sayadaw U Panṇa Vamsa* (*Sasana Dagon*), *Sayadaw U Kalyāṇa* (*Mahā Visutārāma Kyauksa-ron Taik*), *Sayadaw U Aubhāsa* (*Twingone Hill Monastery*) and *Sayadaw U Sondara* (*Salin Seinpanpin*

¹ Ludu Daw Ah Mar, *Kaba Ah-gyi-zone Sar-ok (The World’s Biggest Book)*, Mandalay, Ludu Press, 1990, Fourth Edition, p.34 (Hereafter cited as Ludu Daw Ah Mar, 1990.)

² Committee, *Seinpanpin Sayadawphayagyi Htayyutpatti Sardan (A Paper on Biography of Abbot Seinpanpin Sayadawphayagyi)*, 1931, Yenanchaung, Baho Mandaing Press, p.6-10 (Hereafter cited as Committee, 1931.)

Taik). After making the drafts to be correct, *Sayadaw U Zāgara* allows to inscribe the draft Texts (in Pali) on slabs of alabaster.¹

Men of Inscribing Inscriptions

Sayadaw U Zāgara attempted at selecting experts in this work. The experts who constructed Repository Complex, pagodas, religious monuments and spiritual houses were *U Kaing* and associates (carpentry), *U Ba Aye*, *U Shwe Hla* and associates (blacksmith), *U Than*, *U Thar Htoo* and associates (masonry and stucco work), *U Maung Ka Lay* and associates (stone sculpture), and *U Chin Bon*, *U Maung Gyi* and associates (stone inscription). They cooperated with the native experts for this work.

Duration and Cost

From the time of starting to finishing point, those works lasted for seventeen years (? 1908-1925). The time of durability is 115 years from 1908 to 2023. *Twin-za-gyi U Thar Kan*, *Paramîphak Daw Khin Thin*, their son *U Thant Sin* and his wife *Daw Ma Ma Gyi*, and the family donated such *Zedīs* at a cost of five *tinns*² of silver coin.³

Religious Buildings and Statues

In the vicinity of Repository Complex, pagodas, Buddha images, gatehouses, rest houses and spirit-houses were also built as the supplementary buildings. It can be clearly seen that worship of Theravada Buddhism flourished in Yenanchaung together with belief in traditional *Nats* (*Devas* - Guards and Spirits).

Position of the Repository Complex

As the Repository Complex of *Tipiṭaka* Inscriptions, there are five repositories in order of ground level, higher level and highest level. The ground level is planned with two repositories of *Suctan Piṭakat* in the positions of left and right. The right repository⁴ (east side) has sixty-four slabs of *Piṭakat* inscriptions, measuring sixty-five feet in length, thirty-five feet in width and twenty-five feet in height. The left repository⁵ (west side) has sixty slabs of *Piṭakat* inscriptions, measuring sixty-five feet in length, thirty-five feet in width and twenty-five in height. The higher level is planned with two repositories of *Abhidhammā Piṭakat* in the positions of left and right. The right repository⁶ (east side) has 112 slabs of *Piṭakat* Inscriptions, measuring sixty-five feet in length, sixty feet in width and twenty-five feet in height. The left repository⁷ (west side) has 101 slabs, measuring sixty-five feet in length, sixty feet in width and twenty-five in height. In the

¹ Sein Hlyan, *Pitakatdaw ah-sone Kyauk-sa-yon Dhamma Zedi-myar Thamaing (History of Repository Complex of Pitakats called Dhamma Zedis)*, Hand-written Manuscript, Yenanchaung, U Sein Hlyan's Collection, 2000, p.7-8 (Hereafter cited as Sein Hlyan, 2000.)

² (a) Five *tinns* of silver coin can be converted into 4,000 *kyatthas*. At the time of 1875, 25 *kyats* of silver coin are equivalent to one *kyat* of gold coin. Therefore, Five *tinns* of silver coin (4,000 *kyatthas*) are equivalent to 160 *kyatthas* of gold coin. According to the present value of gold, it can be estimated that the cost of the Repository is ? 480,000,000 *kyats*.

³ Sein Hlyan, 2000, 9-10

⁴ Appendix - 1 A

⁵ Appendix - 1 B

⁶ Appendix - 2 A, 2 B

⁷ Appendix - 2 C

highest level, it is placed a repository of *Vinaya Piṭakat*¹ that has 114 slabs, measuring seventy-five feet in length, sixty feet in width and twenty-five feet in height. For the repository of *Vinaya Piṭakat*, total height from its basement to its small shrine is thirty-five feet.

In measuring the slabs of *Piṭakat* Inscriptions², the highest slab is five feet and seven inches in height, four feet in width for the upper part of it, and three feet and two inches for the lower part of it. The slab has about 100 lines of inscriptions in each side. The lowest slab is four feet and eight inches in height, three feet and seven inches in width for the upper part of it, and three feet for the lower part of it. The slab has about eighty lines of letters³ in each side. As the total number of slabs, there are 451 slabs: 124 slabs in the repositories of *Suctam Piṭakat*; 203 slabs in the repositories of *Abhidhammā Piṭakat* and 114 slabs in the repository of *Vinaya Piṭakat*.⁴

Inscriptions by U Thar Kan and Daw Khin Thin

An ordinary family named *Twin-za-gyi U Thar Kan* and his *Paramîphak Daw Khin Thin* followed the order of donating *Tipiṭaka* Inscriptions from *Seinpanpin Sayadaw U Zāgara*, and donated a Repository Complex of *Tipiṭaka* Inscriptions in Yenanchaung. The total number of slabs is 451. According to discovery of inscribing inscriptions, it is regarded that the period of inscribing inscriptions is about thirteen years⁵. Although the great work is carried out by the ordinary donor (common family), it is accomplished due to the guidance of a well-educated *Sayadawgyi* and the supervision of the learned *Sayadaws* in editing *Piṭakats*. The family built and donated pagodas, Buddha images, gatehouses and spirit-altars. It must be esteemed that the family endeavoured to preserve Theravada Buddhism by building *Dhamma Zedī* with the investment of their own properties.

Estimating Times on Yenanchaung Repository

Yenanchaung Repository of *Tipiṭaka* Inscriptions by *Twin-za-gyi U Thar Kan* and *Daw Khin Thin* started its foundation of building on 28 September 1914. The construction was started in February 1915.⁶ There is also a version that the construction of Repository had been begun since 1908.⁷

According to the description contained in first slab of *Bhikkhunī Pātimouk* Pali stone inscription (in repository of *Vinaya Piṭakat*), it is noticed that work of inscribing letters was finished on 7 December 1912. Based on this fact, it can be concluded that if the work of inscribing slabs is after finishing the work of constructing Repository, the time of starting construction is impossible in 1914 and the time of constructing Repository should be earlier than the time of inscribing slabs. Thus, it is possible that the time of constructing Repository was between 1908 and 1912.

¹ Appendix - 3, Figure - 3

² See Figure - 4.

³ See Figure - 4.

⁴ Sein Hlyan, 2001, *Kyauk-sa-yon hnit Kyauk-sa-chat-myar-ti-nay-ya-pya-pon (Drawing of Location of Repository Complex and Slabs of Inscriptions)*, Hand-written Manuscript, Yenanchaung, U Sein Hlyan's Collection, 2001, p.7-9 (Hereafter cited as Sein Hlyan, 2001.)

⁵ 1912-1925 (Year of the earliest inscribed slab – Year of the latest inscribed slab)

⁶ Team of Recording History, 1969, *Yenanchaung Myo-nel phyit-sin hmat-tam (Record on Historical Events of Yenanchaung)* Yenanchaung, Kawi Mahein Press, 1969, p.25 (Hereafter cited as Team, 1969.)

⁷ Sein Hlyan, 2000, 8

Moreover, there is also a description that construction of the building was finished in 1920. According to the description contained in *Dasanguttara Pāli* stone inscription (in the right repository of *Suctam*), it is noticed that work of inscribing letters was finished on 1925. Based on this fact, it can be concluded that if the work of constructing Repository is after finishing the work of inscribing slabs, the time of finishing the work of constructing Repository must be later than 1925. Generally, if it is from 1908 (start) to 1925 (finish), it may be assumed that the duration of those works is about seventeen years.

There is also another perception in this case. It is probable that the scribes inscribe letters on slabs while constructing these buildings; and that the experts construct these buildings while inscribing letters on slabs. It is concluded that by adjusting between the amount of letters in each slab, the width of space taken to each slab, and the width of the whole area for constructing the Complex, the two works¹ are carried out at the same time.

Interpretations relating to the Practice

In Theravada Buddhism, all of the good Buddhists must do in preserving three practices: *Dāna*; *Sīla* and *Bhāvanā*². Most of the people do the first one, *Dāna*, at any time and at any circumstances for being simple in doing this. Regarding the materials of *Dāna*, there are three kinds of materials of *Dāna*³ in Buddhism. After completing their religious donations and contributions, donors usually left some landmark by inscribing letters of accounts that they want to record and want their generations to know.

Now, only paper materials about the Repository Complex can be examined for its event, combining with visual documents of the buildings. According to the List of Slabs of *Tipiṭaka* Inscriptions throughout Myanmar⁴, it is noticeable that Yenanchaung Repository was built in 1912 and it has been the third earliest Repository.

Conclusion

Dhamma Zedīs (Repository Complex of *Tipiṭaka* Inscriptions in Yenanchaung is not concerned with an individual or an organization holding political power and authority. An ordinary family who has personal wealth donated it with the intention of flourishing the long-lasting Theravada Buddhism in Myanmar. According to guidance and supervision of the learned *Sayadaws*, the genuine and complete *Tipiṭaka* Texts could be inscribed on the stones in accordance with the original teachings of Buddha. The letters on the Inscriptions are so neat and pleasant due to the excellent skills and the good will of the experts.

Significantly, the construction of *Dhamma Zedīs* was carried out during the period of British occupation (1886-1942). It can be regarded that the construction of *Dhamma Zedīs* could defend such threat; and that the work was leading to the cause for preserving “Myanmar Race, Culture, Language and Belief”. It is concluded that the construction of Repository Complex of *Tipiṭaka* Inscriptions was capable of exposing a religious unity of the Myanmar and a cohesive

¹ “Work of constructing the buildings” and “Work of inscribing letters on stone slabs”

² Charity, Moral Conduct, Concentration by Meditation

(Two processes: *Samatha* - concentration, calmness and tranquility; and *Vipacsanā* - realization of impermanence, suffering and no soul, no-self, non-ego)

³ *Dāna-dāsa* (material of charity that is more inferior than material of own use)

Dāna-sahāya (material of charity that is similar to material of own use)

Dāna-sāmi (material of charity that is more superior than material of own use)

⁴ Appendix - 4

protection of the Myanmar *Vamsānu Rakkhita* Ethic (the Ethic on mindset of defense, maintenance and love for the Original Race) during the colonial period (1886-1947). It has to be admirable that the donors' fervour forced themselves to contribute properties to Theravada Buddhism; and that their *Dhamma Zedīs* have the significant structures at those times. Repository of *Tipiṭaka* Inscriptions has been a sacred and notable monument in Yenanchaung. It can be concluded that the Repository represented as a noble image of the *Twin-yoe Twin-za* community.

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Interviewees and Dates

- Rev. Baddanta Sobhana, *Abhidhaja Mahā Ratha Guru, Agga Mahā Pandita, Mahā Nāyaka-Sayadaw* of Shwetaung Taik Pali University, Yenanchaung (2 September 2023, Saturday)
- Rev. Baddanta Revata, *Agga Mahā Ganda Vacaka, Dhammacariya*, Lecturer on *Dhamma*, Shwetaung Taik Pali University, Yenanchaung (9 September 2023, Saturday)

Field Work

- Field Work (First Time) - 10 September 2023, Sunday
- Field Work (Second Time) - 25 November 2023, Saturday

Appendix I



Figure - 1, Repository Complex (Yenanchaung)

- w Repository of *Vinaya Pīṭakat* {the Highest Level}
 ww Repository of *Abhidhammā Pīṭakat* {the Higher Level}
 www Repository of *Suctan Pīṭakat* {the Ground Level}



Figure - 2, Repository Complex (Yenanchaung)



Figure - 3, Repository of *Vinaya Pīṭakat*



Figure - 4, Stone Slabs in Repository

Appendix - 1 A

Suctan Piṭakat Pali (the Right Repository) {the Ground Level}

	7	8	9	10	11	12	13	14	H1	2
	2	3	4	5	G1	2	3	4	5	6
6	E1	2	3	4	5	6	7	8	9	F1
3	4	5	6	7	8	D1	2	3	4	5
6	7	8	9	10	11	12	13	14	C1	2
A1	2	3	4	5	6	B1	2	3	4	5

- A. *Catukaṅguttara* Pali 1 ---- 6
 B. *Paṇcakaṅguttara* Pali 1 ---- 14
 C. *Chatṭhakaṅguttara* Pali 1 ---- 8
 D. *Sattakaṅguttara* Pali 1 ---- 6
 E. *Atthakaṅguttara* Pali 1 ---- 9
 F. *Navakaṅguttara* Pali 1 ---- 5
 G. *Dasakaṅguttara* Pali 1 ---- 14
 H. *Aekādasakaṅguttara* Pali 1 ---- 2

Length - 65 feet × Width - 35 feet **64 Slabs**

Appendix - 1 B

Suctan Piṭakat Pali (the Left Repository) {the Ground Level}

7	6	5	4	3	2	G1	11	10	9
8	7	6	5	4	3	2	F1	2	E1
2	D1	12	11	10	9	8	7	6	5
4	3	2	C1	14	13	12	11	10	9
8	7	6	5	4	3	2	B1	12	11
10	9	8	7	6	5	4	3	2	A1

- A. *Sucsîlakkhan* Pali 1 ---- 12
 B. *Sucmahāwā* Pali 1 ---- 14
 C. *Sucpātheya* Pali 1 ---- 12
 D. *Aekaṅguttara* Pali 1 ---- 2
 E. *Dukaṅguttara* Pali 1 ---- 2
 F. *Tikaṅguttara* Pali 1 ---- 11
 G. *Catukaṅguttara* Pali 1 ---- 7

Length - 65 feet × Width - 35 feet **60 Slabs**

Appendix - 2 A + B

Abhidhammā Piṭakat Pali (the Right Repository) {the Higher Level}

K1	L1	M1	N1	2	O1	P1	Q1	R1	S1	T1	U1
9	E1	2	3	4	5	6	F1	G1	H1	I1	J1
	25	26	27	D1	2	3	4	5	6	7	8
	14	15	16	17	18	19	20	21	22	23	24
	3	4	5	6	7	8	9	10	11	12	13
	31	32	33	34	35	36	37	38	39	C1	2
	20	21	22	23	24	25	26	27	28	29	30
	9	10	11	12	13	14	15	16	17	18	19
	12	13	14	B1	2	3	4	5	6	7	8
	A1	2	3	4	5	6	7	8	9	10	11

A.	Aimdiya Yamiuk	Pali	1 ---- 14
B.	Tika Pahtan:	Pali	1 ---- 39
C.	Duka Pahtan:	Pali	1 ---- 27
D.	Duka Tika Pahtan:	Pali	1 ---- 9
E.	Tika Duka Pahtan:	Pali	1 ---- 6
F.	Tika Tika Pahtan:	Pali	1
G.	Duka Duka Pahtan:	Pali	1
H.	Paṇcanniya Duka Pahtan:	Pali	1
I.	Paṇcanniya Tika Duka Pahtan:	Pali	1
J.	Paṇcanniya Tika Tika Pahtan:	Pali	1
K.	Paṇcanniya Duka Duka Pahtan:	Pali	1

Abhidhammā Piṭakat Pali (the Right Repository) {the Higher Level}

K1	L1	M1	N1	2	O1	P1	Q1	R1	S1	T1	U1
9	E1	2	3	4	5	6	F1	G1	H1	I1	J1
	25	26	27	D1	2	3	4	5	6	7	8
	14	15	16	17	18	19	20	21	22	23	24
	3	4	5	6	7	8	9	10	11	12	13
	31	32	33	34	35	36	37	38	39	C1	2
	20	21	22	23	24	25	26	27	28	29	30
	9	10	11	12	13	14	15	16	17	18	19
	12	13	14	B1	2	3	4	5	6	7	8
	A1	2	3	4	5	6	7	8	9	10	11

L.	Anulomapaṇcaniyatika Pahtan:	Pali	1
M.	Anulomapaṇcaniyadukatika Pahtan:	Pali	1
N.	Anulomapaṇcaniyatikaduka Pahtan:	Pali	1 ---- 2
O.	Anulomapaṇcaniyatikatika Pahtan:	Pali	1
P.	Anulomapaṇcaniyadukaduka Pahtan:	Pali	1
Q.	Paṇcaniyānulomatika Pahtan:	Pali	1
R.	Paṇcaniyānulomadukatika Pahtan:	Pali	1
S.	Paṇcaniyānulomatikaduka Pahtan:	Pali	1
T.	Paṇcaniyānulomatikatika Pahtan:	Pali	1
U.	Paṇcaniyānulomadukaduka Pahtan:	Pali	1

Length-65 feet × Width - 60 feet

112 Slabs

Appendix - 2 C
Abhidhammā Piṭakat Pali (the Left Repository) {the Higher Level}

4	3	2	M1	L1	13	12	11	10	9	8
7	6	5	4	3	2	K1	3	2	J1	
3	2	I1	7	6	5	4	3	2	H1	
2	G1	F1	22	21	20	19	18	17	16	
15	14	13	12	11	10	9	8	7	6	
5	4	3	2	E1	4	3	2	D1	5	
4	3	2	C1	23	22	21	20	19	18	
17	16	15	14	13	12	11	10	9	8	
7	6	5	4	3	2	B1	13	12	11	
10	9	8	7	6	5	4	3	2	A1	

A.	<i>Dhammasaṅghanî</i>	<i>Pali</i>	1 ---- 13
B.	<i>Wiban:</i>	<i>Pali</i>	1 ---- 23
C.	<i>Dhātukathā</i>	<i>Pali</i>	1 ---- 5
D.	<i>Pucgalapañat</i>	<i>Pali</i>	1 ---- 4
E.	<i>Kathāwucchu</i>	<i>Pali</i>	1 ---- 22
F.	<i>Mūlayamiuk</i>	<i>Pali</i>	1
G.	<i>Khaṭṭayamiuk</i>	<i>Pali</i>	1 ---- 2
H.	<i>Āyatanayamiuk</i>	<i>Pali</i>	1 ---- 7
I.	<i>Saccāyamiuk</i>	<i>Pali</i>	1 ---- 3
J.	<i>Saṅkhārayamiuk</i>	<i>Pali</i>	1 ---- 3
K.	<i>Anucsayayamiuk</i>	<i>Pali</i>	1 ---- 13
L.	<i>Cittayamiuk</i>	<i>Pali</i>	1
M.	<i>Dhammayamiuk</i>	<i>Pali</i>	1 ---- 4
Length-65 feet × Width - 60 feet			101 Slabs

Appendix - 3
Vinaya Piṭakat Pali {the Highest Level}

18	17	16	15	14	13	12	11	10	9	8	7
6	5	4	3	2	H1	26	25	24	23	22	21
20	19	18	17	16	15	14	13	12	11	10	9
8	7	6	5	4	3	2	G1	27	26	25	24
23	22	21	20	19	18	17	16	15	14	13	12
11	10	9	8	7	6	5	4	3	2	F1	9
8	7	6	5	4	3	2	E1	13	12	11	10
9	8	7	6	5	4	3	2	D1	19	18	17
16	15	14	13	12	11	10	9	8	7	6	5
			4	3	2	C1	B1	A1			

A.	<i>Bhikkhupātimok</i>	<i>Pali</i>	1
B.	<i>Bhikkhunipātimok</i>	<i>Pali</i>	1
C.	<i>Pārājikam</i>	<i>Pali</i>	1 ---- 19
D.	<i>Bhikkhupācit</i>	<i>Pali</i>	1 ---- 13
E.	<i>Bhikkhunipācit</i>	<i>Pali</i>	1 ---- 9
F.	<i>Mahāwā</i>	<i>Pali</i>	1 ---- 27
G.	<i>Cūlawā</i>	<i>Pali</i>	1 ---- 26
H.	<i>Pariwā</i>	<i>Pali</i>	1 ---- 18
Length-75 feet × Width - 60 feet			114 Slabs

Appendix - 4

List of Slabs of Tipiṭaka Inscriptions in Myanmar

No	Place Stored Inscriptions	Year	<i>Pāli</i>			<i>Aṭṭhakathā</i>			<i>Dīgā</i>			Total
			S	V	A	S	V	A	S	V	A	
1	Kuthodaw Pagoda (Mandalay)	1860	410	111	208							729
2	Kyaikkasan Pagoda (Yangon)	1897		95								95
3	Kyauksarom (Yenanchaung)	1912	124	114	213							451
4	Sandarmuni Pagoda (Mandalay)	1913				1,148	225	136	59	170	34	1,772
5	Htiṭhonesint Pagoda (Meikhtila)	1915				377	114	106				597
6	Pyilonechantha Pagoda (Danubyu)	1917	41	128	230							399
7	Shwesaran Pagoda (Thaton)	1921	407	123	55							585
8	Lokamaraung Pagoda (Aphyauk)	1924	403	112	205							720
9	Shwebontha Pagoda (Minkin)	1925		171								171
10	Min Village, Kangyikone Monastery (Thonekhwa)	1925		154								154
11	Nyaungyan Village, Shwemuthaw Pagoda (Thazi)	1927	192	141	183							516
12	Koetaungpyit Pagoda (Thetaw)	1933	186	116	208							510
13	Phayasu Village, Ywa-U Monastery (Wantwin)	1939		110								110
14	Kanbe, Pyinsanikaya Monastery (Yangon)	1977	68	235	702							1,005
15	Maha Buddhawin 720 Momeik Hill, Mingun Range	1980	990	90								1,080
16	Shwethalyaung Pagoda (Bago)	Unk.			58							58
Total			2821	1700	2062	1525	339	242	59	170	34	8,952

S = *Suctan*V = *Vinaya*A = *Abhidhammā*

Unk. = Unknown