Bibliographic Data

<table>
<thead>
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<tbody>
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<td>An analysis of the early Konbaung administration, in three section: Section 1 deals with the officer-in-charge of provincial administrative units according to different localities, the hereditary nature of these posts, and matters pertaining to their succession and abdication. Section 2 describes the customary provincial administration - land tenure, forms of taxation, industries and other activities according to localities. Section 3 describes directives issued by the central government regarding appointments, transfers and dismissal of those in charge of districts and administrative units, taxation, maintenance of law and order, bribery and corruption, rehabilitation officers and reconstruction of rural areas, as well as other miscellaneous matters.</td>
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င်္ကာနိုင်ငံုး ဒီဇိုနက်ကို အတွက် ဖော်ပြထားသော ကျန်းမာရေး ရေးသား စာလည်ကို အတိုက်အတွက် ဖြစ်စောင်းချက် ပြုပြီး မိမိတို့ အတွက် စာလုံးပေးထားပါသည်။

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* Currency.
** in kind.
...
gold coloured rice ကြက်စနစ်:

1 tray of assorted Burmese cakes စနစ်ပျစ် ကြက်စနစ်:
1 dish of assorted Indian cakes ကြက်စနစ်:
1 dish of mixed preserves ကြက်စနစ်:
1 dish of pickles ကြက်စနစ်:
1 tray of 7 provisions ကြက်စနစ်:

We will leave out the head washing စနစ်ကြက်စနစ် ကeremony which preceded all the carving, headdressing, marriage ceremonies, etc. and its preparations as we have neither the time nor the space here for it. ကြက်စနစ်:

According to Maung Than a special house has to be built for the marriage ceremony in the compound of the princess’s ကြက်စနစ်: က. The description of the house and its arrangement is as follows:

On the couch ကြက်စနစ်: was spread the princess’s mattress measuring 6 x 3 ½ feet on top of which was placed the prince’s mattress. Between them was placed a viss of the best silver. On top was spread a bedsheet ကြက်စနစ်: and two pillows? ကြက်စနစ်: with pillow cases? ကြက်စနစ်:

Around the wedding hall were planted banana and sugarcane while bunches of bananas, coconuts, betel nuts hung from the roof. Under the hall white sand was strewn and a cow and calf of the same colour tied. Articles of daily use were arrayed at the cardinal points. In the east placed on stands were a basket of white rice and a brazier? ကြက်စနစ်: in the south-east an elephant goad, bows and arrow, in the

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1. The varieties of rice and the above were from the pastry clerk? ကြက်စနစ်: and clerk to the kitchen ကြက်စနစ်: ကြက်စနစ်:

south the Mahápinnai မယ္ေပာင္း icon, grindingstone with pestle မွားဒံုက္ၾက္ မွားဒံု စံု, in the south-west 2 elephant tusks, in the west a maid carrying gold and silver nuggets in madder dyed sacks ဆိုက္ဆံု စံု, in the north west varieties of cooked rice and in the north seven water pots with flowers. In the centre of the hall were the Pitaka ပွိ့က္ on a stand.

Rice and brazier

Elephant goad and tusks

Mahápinnai

Food in covered trays

Umbrella, bow and quiver of arrows on a red stand

(a) Makula crown (b) Ear tubes (c) Calway (d) Fly-whisk (e) Bhawai, phrai scarf (f) Shoes (g) Uggat headress

Pitaka

Two cakro tai ကက္ျခုိက္ were built in the compounds of the prince and princess's wan. Here both the prince and princess had to wash their hair which was called san: kram khoau ကရားခုိက္.

On the wedding day the prince left his wan's house on an elephant before the first pahuir ပီးျဖ ြုပ္ was struck. His retinue was as follows: two men carrying sun: ဆော့ canes, then offerings to the Three Gems and pañca ပီးျဖ vessels carried by the
personal attendants. Then eighteen brahmans in two rows. Behind them two rows of
tables carrying fans ကြွန်းပြိန့်မျိုးမျိုး Then the kyin: ကြွန်းမ်း a kind of miniature sun-
shade. The number of these and their quality depended on the rank of the prince.
Then the prince’s personal sword behind which was the prince himself on his elephant.
Behind him were his attendants bearing his insignias of rank. Then came a number
of the sons of various officials, after which were the prince’s mounts in full harness.
When the prince and his entourage reached the compound of the princess’s ဝန် they
waited in the parlour of that official until the propitious moment.

A little while before the wedding ceremony the princess in all her finery escorted
by six bridesmaids, relatives and elders left the ဝန်’s house and ascended the wedding
hall. Soon the prince too went there and ascended by the east staircase. As soon as
he was seen ascending the steps the attendants ကောက်ချက်ချက် acting as door keepers
shut the door and asked the prince why he was ascending the stairs. His chief steward
ကျွန်းမ်း answered for him that as the time being auspicious he had come to take
possession of the marriage chambers. Then the door keepers said to the prince
“Please ascend and take possession of the building. May you live long and your glory
be great and your stay here be quiet and prosperous” and opened the door. The
prince then climbed the stairs and sat on the couch to the right of the bride. ¹ The
princess having changed was now wearing her white thamein.

The marriage ceremony began with the astrologers announcing that the propitious
time was at hand. Then offerings were made to the Three Gems, guardians of the
Religion, the parents and grandparents, the guardians of the capital, the palace and
central spire. Then the verse beginning with jayanto bodhiyāmule ကြွန်းမ်း နှစ်
was recited.

The first business was ear-boring: two princesses who had been given the job
pierced the ears of the bride. Then came the hairdressing. The princess’s hair was
combed with ivory, sandalwood, male and female combs ကြွန်းမ်းမျိုး Then the hair
was knotted. Next was the ceremony of head-dress wearing. The princess had to put
on seven head-dresses in turn and each time an invocation was made:

1. She had to wear the ruby studded mrit phū and the words said were may
she be as radiant as a nat— အောင်မူသောက်စုံပြောင်းလဲမည်

2. Then the mrit cu, with the invocation: may she be as good as a nat— အောင်မူသော
စုံကျော်တောင်းလေ့ရှိမည်

3. Then the mrit bu, with the invocation she shall sit on the throne— အောင်မူသော
စုံကျော်တောင်းများလေ့ရှိမည်

¹ Maung Than: op. cit., p. 115
4. Then the culañi with the words: may she receive great wealth—အိမ်းဖားလင်င်နန်ဟိုး ကျင်းလျက်စိုးမားပါ။

5. Then the yakñi with the words: that she may reign like a nat—အိမ်းဖားလင်င်နန်ဟိုး ကမ်းကားမားပါ။

6. Then the lumi: taw with the invocation: may she reign in the palace—အိမ်းဖား လပ်ကျင်းစိုးမားပါ။

7. Finally the mrit rac with the words: may she reign in a new palace အိမ်းဖားလင်င်နန်ဟိုး လပ်ကျင်းစိုးမားပါ။

After this a white curtain was drawn round the couch and the princess changed from the white thamein to one of ornate gold decorated profusely. She also draped over her shoulders a stole gorgeously wrought with pearls, beads and gold tassels. The curtain was then removed and she sat on the left of the prince. ¹

The marriage ceremony now began. An atwañi: wun and his wife or sometimes two officers, sometimes two ladies, brought a bolt of muslin အထွန်း and wound it round the prince and princess reciting the while that they may like the banker's daughter Visakha မြင်စိုးလူ be rich in children, slaves and retainers. The prince's right hand was placed over that of the princess's,² water from the prince's bowl was poured into that of the princess. Then the prince's zodiac decorated silver bowl ညွတ်ငွေ့ကောင်းကျစ်း အိမ်းဖား was placed on top of the same of the princess's and the water from the princess's gold bowl was poured over the two hands into the silver bowls.

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1. ပြူတာစိုးလူကလေးများ မောင်မြင်ကို အိမ်းဖားစိုးမားစိုးမားနေသည်

2. On 6 waning of Tapodwa 1171 (25 Jan. 1810) Bodawpaya passed an order read by na-khanti cannonminnai. ဖော်ဗုဒ္ဓိ ကော်မူးဖွဲ့ အိမ်းဖားစိုးမားစိုးမားနေသည် The gist of the order was hitherto in marriage ceremonies the right hand of the bride was placed underneath that of the groom. According to the parājai, ဖော်ဗုဒ္ဓိ ကော်မူးဖွဲ့ အိမ်းဖားစိုးမားစိုးမားနေသည် the groom's right hand should be placed under that of the bride because he was the supplicant ဖော်ဗုဒ္ဓိ ကော်မူးဖွဲ့ အိမ်းဖားစိုးမားစိုးမားနေသည် So far I have not come across such an instance.
While the hand washing was done an officer invoked that the prince and princess’s lives may be as cool i.e. as placid as this water and that they may be free from all dangers and live to be over a hundred years.

An officer and wife then brought in the food prepared for the marriage repast in trays. These usually contained varieties of meat and fish dishes e.g. 

From them a leaf platter was taken and some placed in it and put on the bhutta: ca: pwa i.e. offerings to the devils. Then rice from the prince’s plate was put into that of the princess’s plate. Fourteen balls of rice were made in each of which was placed a pod of garlic and a pepper corn. The prince and princess were fed seven each. With each mouthful one of the seven following invocations were made one after the other

1. Rice that will enable you to live over a hundred years

2. Rice that will help to make your glory great

3. This rice will free you from the 96 ills

4. This rice will increase your prosperity and posterity

5. This rice will give you a plentiful progeny

6. This rice will enable you to be of service to your parents

7. This rice will help you to serve your subjects and increase their welfare

Then the prince was given seven mouthfuls of soup. The princess was then given seven mouthfuls of rice with the above invocations and then soup. After this the prince and princess ate from a panna plate the marriage repast. When they finished the prince’s hand was placed on top of the princess’s and were then washed together as before the meal. All while an officer invoked.
May the prince and princess be as placid as this water. May they live over a century and their glory be great. May the wealth of their descendants and subjects be ever waxing and they be able to serve them.

After this the wash stands, basins and bowls were removed. Then a sanhau chaw read out the long lists of presents from the king, queens, officials, etc. Then the brahmans recited mantras and offered the flowers which were placed in gold bowls on gold salvers by the attendants and handed over to the sanhau chaw, who offered it respectfully to the prince and princess. Then the queens with their retinue, the princesses, and officials left in order of precedence. Thus the wedding was brought to a close.

The Installation of the Crown Prince

The next ceremony of importance was the investiture of the Crown Prince. We have an account of the ceremony from Bodawpaya’s time, in 1783, when he made Bagyidaw’s father Crown Prince.

As usual the first requisite was the offerings to the Three Gems, guardian spirits, etc. The ceremony of installation was carried out at the Byedak. Early that day the seating plan was arranged. A bamboo mat was placed for the prince in the front part of the Byedak. At a little distance from him, on the east, were the four wakrī ministers in a row. Behind them were the caubhwa: kri: nok ne the high officials and wantok the prince-commanders of the horse. The high officials and were given the duty of seeing that everybody sat in their proper places.

The Crown Prince came from his residence in his palanquin with his retinue. He entered by the Rwe: tawin Gate and descended from his palanquin at the stand. In front of the litter were the four red kyain with gold tops and red handles. He then walked to the Byedak and sat in his appointed place. His two personal attendants were seated a short distance from him. Behind them were the Prince’s wan and awan: wan

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1. *op. cit. pp. 115-17*
In front of the Prince were spread his insignias of rank - betel container ကြက်ဦးမျိုး, teapot ကြက်ဦးမျိုး, etc.

When the auspicious moment drew nigh the king left his apartment and walked along the path covered with mats surrounded by his courtiers. He entered the Byedaik by the great north entrance ကြက်ဦးမျိုး, and took his place on the divan. It is as well to state here that the Byedaik was of two levels and the king was stationed on the higher level which was separated from the rest by a railing of turned wood. As soon as the king was seated the appointed samitouchan, ကြက်ဦးမျိုး came down the north stairs, kneeled and shikoed the Crown Prince and said:

The most glorious King, the Lord of life orders that you shall be appointed Crown Prince and that Wankri: Satui: mahāśaśāśu will read out your investiture order and then give it to you.

So saying he handed the order written on parapuik ကြက်ဦးမျိုး between lacquered boards to the wan kri: who came forward to receive it. This was done only after shikoing the Prince. The samitouchan, ကြက်ဦးမျိုး after shikoing the deed of gifts on a parapuik between lacquered boards said to the Prince.

The most glorious king, Lord of life orders that you be made Crown Prince. The deed of gifts is to be read by wanthok Nemyui: sīhasūra, who on finishing will hand it to your wan.

Thus saying he handed it over to the wanthok who came forward to take it making an obeisance to the Prince and sat behind the wankri:

The wankri; then read out the investiture order. An extract will be given below:

My son also is fit to share the great prosperity with me. In the future that sons may in succession (and) grandsons in succession be born of the king on the throne and for ever work for the weal of the Religion and the subjects

1. ကြက်ဦးမျိုးနှင့် ကြက်ဦးမျိုး
2. ကြက်ဦးမျိုးနှင့် ကြက်ဦးမျိုး
and be an object of reverence to the people (I hereby) in accordance with my
temporal and spiritual duties at this auspicious moment, with the insignias
of rank, riches, horses, elephants and retinue make you Crown Prince.

After reading it the wanarı: handed over the parapuki to the Crown Prince who took
and put it in his betel container ၏ိဳးထားစေယူမှု့ Note the use of the betel container
as a document case.

The appointed wanthok now read the deed of gifts.

The most glorious king, Lord of life at this propitious moment appoints
the Crown Prince. Ten young male elephants, ten female elephants, ten
horses. ၵန်, atwah: ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန် ၵန်
nǎ: kham ကြည်ကြည်: k'i: ငါးကြည်: sam ခန္ဓာကိုး: sam kham ကြည်:
edepth elephantry ၏သင်္ကေတ: pages ကနောင် серверes of water and betel ကြည်:
men-in-waiting ၏သင်္ကေတ: pages ကနောင် attendants ကြည်: cavalry
နောင် special force? ကြည်: Ywan soldiers ကြည်: artillery ကြည်:
fusiliers ၏သင်္ကေတ: bodyguard ကြည်: guards? ကြည်: lancers with shields?
မိန့်ဗောက် ကြည်: ကြည်: ကြည်: ကြည်: ကြည်: ကြည်: ကြည်: ကြည်: ကြည်:
cannon, guns. vanguard ကြည်: အနုပညာ ၏သင်္ကေတ: artisans
အနုပညာ အနုပညာ ကြည်: ကြည်: gold and silver bullion? ကြည်: နောင် ကြည်: ကြည်:
bolts of fabric and textiles, slaves and household servants, and the officers were given as gifts.

Having read out the above the wanthok after an obesiance handed over the parapuki
to the Crown Prince's wan.

Now the nǎ kham pro. k'i: မိန့်ဗောက်: officer of ceremonies? left
his place and went to the front near the Prince. After shikiing he read
out the appointment order of the two Imhe. wan ထားစေယူမှု့ The men appointed
Lak'y waenau ကြည်: ကြည်: and စော်ဖုံဝါး ကြည်: ကြည်: too had to come
forward and listen. The missive said they were thus raised because they were well
versed in both ecclesiastical and secular matters. In the course of their duties they were to act justly and honestly. They were to have jurisdiction over everything pertaining to the Crown Prince from his elephantry, cavalry, revenues, granaries to bodyguards, personal attendants, pages, slaves etc. If the Prince had any business with the Hluttaw they were to act for him. The text of the appointment order in full was:

The appointment order of the Crown Prince's atwan: wan Nemyu: ကြောင်းညား, and Rhawton nooauotha ရှိုးသော်ဗ္ိုးဗ္ိုး was read next. Their duties were to look after the Prince's public and private affairs and especially supervise the people in daily attendance on him. If any among the Prince's following was deserving of merit they were to tell him of it that he may reward them according to their deserts. What was needful for the Crown Prince to know must be reported to him. If people wished to have business with the Crown Prince it was through them, so also if the Crown Prince had business with the palace it was through his atwan: wan to the king's atwan: wan that it should be done. Their most important duty was to supervise the night watches and gentlemen of the bed chamber. The appointment order in full was:

1. ကြောင်းညား
Then the other appointments were read one after the other. It is a long and tedious list but it is necessary because it shows that the Crown Prince was given a kingly estate and retinue which differed from the sovereign only in size. They were the wan: ocs: captains; anok wan: dawndaw: officer in charge of the ladies, the nā khan: dawndaw: clerk kyi: ocs: Burmese sam kham: ywān: Shan sam kham: Ywan sam kham: atwan: sam chan: dawndaw: anok wan: care: chūy: chūy: officer in charge of the elephants, chan: kha: kyi: kwa: clerk to the above, wonhū: ocs: officer in charge of the palanquin bearers, cā: toaukā: officer in charge of the granary, kyi: care: kwa: clerk to the above, the toaupre: mā: kwa: officer of the vanguard, lāk: chon: yū: mā

1. နောက်တစ်ဆယ်ကြက်ကလေး ဒေါက်တာချင်
In addition to the above the King gave the Crown Prince the following retinue:

30 servers of water and betel
20 guards? with dahs
8 gentlemen of the Parinächakhon chamber where paritta was recited
34 gentlemen of the Airy Chamber
59 gentlemen of the antechamber
35 personal attendants
25 water servers
30 medicine servers
23 elephant men

Except for the elephant men the remainder were sons of amat. From the above it will be evident that a prince on being created the Crown Prince became in fact the Second King with all the splendour and staff requisite to the position.

1.
After all these appointment orders were read the king left the Byedaik. A few moments after his departure the Prince’s servants of water and betel came and took away his betel container in which, as we have seen, the Crown Prince’s investiture order had been placed. Then two gentlemen-in-waiting approached and helped the Prince to rise and leave. After him left the wannri: then the wannhok then the rest in order of precedence.

The Crown Prince on leaving the Byedaik got into his palanquin and with his full suite and others made a royal progress to the Palace of the Heir Apparent. The processional pageant was an imposing one but we are unfortunately pressed for time and cannot give a description of it. 1 When the Upara reached his new palace he may not go in at once but must wait in his palanquin at the palanquin rest a little east of the east staircase of the antechamber. The phrase describing this wait in Burmese is excellent and worth quoting.

With regard to Kanaung’s installation as Crown Prince during Mindon’s reign I have not come across documents relating to it. The Konbaungzet (p.1346) has a paragraph on the event. It said: In 1853 the Heir Apparent’s palace with its quarters was completed. On Monday 11 July 1853 according to the usages of former times, when king’s sons or brother’s were made Crown Prince, Kanaung was made Heir Apparent with the title of Siripawaramahasudhammaraja. He was also given the insignias of rank, elephants, horses, slaves and the towns to Taungdwingyi Pyinsala Ngamyo and Sale. The following officers too were appointed for him. Crown Prince’s wan, Crown Prince’s awan: captains of the guard officer of the Scaglio chief clerk: secretaries: The Prince and his affianced bride left the Palace in their respective palanquins for the Crown Prince’s palace and at the auspicious moment took possession of it. Then at the auspicious moment the Prince was wedded to his half sister Sirisumrat the Princess of Hlaing, the daughter of Tharawaddy’s West Queen. 2

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1 For details see
2 For an example of the king’s orders to the Hlutaw on the investiture of the Heir Apparent see Taw Sein Ko Selections from the Records of the Hlutaw pp 121. Royal Order of King Mindon appointing Prince Thibaw to be Einshenun
Coronation—Abhiseka

We now come to the most important court ceremony of all—the rajabhikṣik in the coronation (pp. 19–28) as our source as the other reports are too long for this purpose. On 14 May 1857, Mindon had an abhiseka ceremony. It was Thursday the 7 Waning of Kason and we find that Kason happens to be the usual time for such a ceremony. According to some authorities the abhiseka was held in Kason because the Buddha was born and attained Buddhahood on the full moon of Kason. Others say that the abhiseka was celebrated in Kason because it had to be done at the conjunction of the moon with Visakhā.2

We have seen that every ceremony at court was preceded by preparations whose elaborateness depended on the importance of the ceremony. The coronation ceremony being the most important function the preliminaries naturally exceeded that of all the others.

The first requisite was to build three new pavilions. The timber, bamboo, and anes required had to be provided by the saṅγī. Then the site of the pavilions had to be ploughed up thrice. Once by bankers’ sons sūthe: sā:  ကြီးငါးခြင်း; worn bones; secondly by rich men’s sons su khway sa:  ဝါငါးခြင်း; dressed in red with silver farrows and lastly by farmers’ sons ton sū kri: sā:  ကြီးကြီးခြင်း; wearing green clothes with iron farrows. The ceremonial ploughing had to be done with bulls and not by oxen as usual. After the earth had been turned up it had

The Burmese had more than one kind of bhikṣik. For instance there were the

a) muddaṁbhikṣik မိုစာများနှင့် anointing of the head
b) mahesābhikṣa မဟာသမီး ဗုဒ္ဓသား: the coronation of the Chief Queen
c) upariyābhikṣa အပြာသမီး ဗုဒ္ဓသား: the installation of the Crown Prince
d) jeyyabhikṣa အုခါဗုဒ္ဓသား: in order to win victories
e) mangalā bhiseka မနေလခါဗုဒ္ဓသား: held to celebrate the possession of white elephants
f) sīryabhikṣa စုရိုဗုဒ္ဓသား: to renew one’s glory
g) nivudha bhiseka နွော်ဆိုဗုဒ္ဓသား: consecration to gain long life
h) mahā bhiseka မဟာဗုဒ္ဓသား: celebrated to increase prosperity
i) sakalabhiseka အားလိုက်ရစ်ဗုဒ္ဓသား: held to ensure peace in the Empire

Of these the rajabhiseka ယုံ၀ိုရိုစီး which may be synonymous with muddaṁbhikṣik was to be held 5 years after accession, mawabhiseka မျိုဗုဒ္ဓသား: 7 years after accession, jeyyabhiseka ဗုဒ္ဓသား: 9 years after accession, sakalabhiseka အားလိုက်ရစ်ဗုဒ္ဓသား: 12 years after accession, while sīryabhiseka and nivudha bhiseka were to be celebrated from time to time. ကိုယ်စားလှယ်များ: စီးချင်း
to be sprinkled thoroughly with milk, then cowdung, then with grain—barley, 
sesamum, cotton, millet, peas and paddy. Then the area was enclosed by a fence
called doi khratŋ. ༠༠༠

Various offerings had to be made to the gods. The sacrificial brahmans ༠༠༠
had to place Candi ༠༠ Paramesvara ༠༠ and Vishnu ༠༠ on
carts or chariots and perhaps parade them. Mantras from the Rājamātīram work
had to be recited. Then one chapter of saṅghā and twelve brahmans
recited suṣṭa and paritta e.g. that beginning with bhūmikāla རོ་མྱི་ལ། called the eight
victories, the māṅgala suṣṭa paritta རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། etc. The kammawär or ordination service too was recited. Finally the sacrificial
brahmans recited the Shyindabhūmikālā རོ་མྱི་ལ། verse full of propitiousness and
sounded the conch. The timber, bamboo and cane for building the pavilions were
sprinkled with consecrated water from the paritta vessels and the conch shells.

The initial ceremony was that of marking the site af buildings. Four hereditary
brahman astrologers and 108 brahmans versed in the astrological arts wearing white
apparel waited for the propitious moment for staking the site. ༠༠ The actual
staking was done by sailors རོ་མྱི་ལ། wearing brown raiment with gold stakes,
paritta reciting brahmans dressed in red with silver stakes and peasants laṣākriː-
in green apparel with iron stakes. At the auspicious conjunction of the
planets seven guns were fired seven times, and gongs, cymbals རོ་མྱི་ལ། drums and
conches were sounded simultaneously. All the staking was done simultaneously.

The three pavilions were:

1. Sihasana རོ་མྱི་ལ། Lion Seat, which was draped in white and attended by
paritta reciting brahmans
2. Gajasana རོ་མྱི་ལ། Elephant Seat decorated in red with sailors in
attendance
3. Morāsaṇa རོ་མྱི་ལ། Peacock Seat decked in brown looked after by asān

These pavilions were built and covered by the asān class.

The next stage was the carrying of water for the abhiseka When the time was
auspicious eight princesses of high lineage with gold pots, eight daughters of heredi-
tary consecration brahmans རོ་མྱི་ལ། with silver pots, eight amat daughters
of a long line of officers with earthen pots, eight daughters of hereditary bankers
with brass pots and eight daughters of hereditary rich men རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། རོ་མྱི་ལ། with iron
pots in all their finery together with eight consecration brahmans. sāsanāpāṇi
four cakravati རོ་མྱི་ལ། amat; eight bankers; eight rich men; eight
farmers and eight heads of ran. རོ་མྱི་ལ། associations accompanied by music went to
the river. The water had to be taken from midstream thus the princesses embarked
on a nhakehan རོ་མྱི་ལ། Roc' boat, the brahman daughters in a rive ũn the
golden boat, the *amat* daughters in a *lwan: kran* 金色 boat, the bankers' daughters in a *ba: mai* 洋的 boat, the richmen's daughters in a crocodile boat, the consecration brahmans in an *ā: tak* 郭的 glory? boat. When these boats left the shore seven muskets were fired thrice, the sacrificial brahmans blew their conches and the harpist brahman played on their instruments.

Some men of ferocious aspect were dressed up as *bhīlā* 屠夫 guards of the river. When the water carriers arrived they had to bark out thrice sharply: "Why do you all come?" The *purohita* replied: "According to tradition, as in the case of his forbears, the King intends to hold an *abhiseka* ceremony. Thus have we come to draw water." Then the *bhīlā* question: "Will he work for the weal of the Religion, the Saṅghā and People and act according to the law?" to which the *purohita* answered: "The King wishing to act thus wants the water." Then the *bhīlā* exclaimed: "Very well! Very well! May the King live a hundred years and look after the interests of the Religion, Saṅghā and People. May his children, grandchildren and great-grandchildren prosper."

When the *bhīlā* granted permission to draw water, offerings had to be made of gold and silver flowers, gold and silver parched rich *koṭṭetukāri* gold and silver nuggets, the nine gems, oil lights and chandeliers, betel and tea. When the auspicious conjunction was achieved seven muskets were fired seven times, the ten noises *vītakāsālī* were sounded, the *mantras* from the *vedas* were chanted and the water was drawn. Then the return journey; on the arrival ashore seven muskets were again fired thrice and the procession wended its way to the pavilions.

At the arrival of the water carriers at the pandals the royal path was strewn full of flowers and the *cirā*: 湿敷 sprinkled it with water. The *parīta* was recited by the appointed brahmans. In the *Sūhāsana* was kept the water drawn by the princesses and brahman daughters. In the *Gajasana* that of the *amat* daughters, in the *Mrīsāna* that of the bankers and rich men's daughters. This is carried out to the accompaniment of seven muskets fired thrice each.

The middle section of the route from the Palace to the pavilions was strewn with flowers and covered above with gold and silver cloth so that not a speck of sunlight fell on the King in his progress. On either side of the path were planted sugarcanes, coconut, banana palms. In the pavilions themselves all kinds of fruit and flowers were hung: Coconuts, sugarcane, henna, *chaspā: paṇi* 甘油, screwpine?, *eugenia*, thim *sē* a species of coffee, *Nauchea cordifolia*, *kukkūli* 甘油 a species of acacia *Albizia Lebbek*, *lakpāni* 木棉 *bombax malabaricum*, 100 were planted so that they may not droop. The streets inside and outside the capital too were lined with banana, sugarcane, coconut and screwpine trees with fruit. Pots full of water too were kept. Offerings of sweetmeats too had to be made to the eight great nats by the mediums 陀伽 net. This brings the preliminaries to an end.
At the auspicious conjunction of the planets the ten noises were sounded, fifteen muskets were fired seven times each and the King dressed like Brahma and the Queen like a Queen of the devaloka made a right royal progress to the pavilions. They were escorted by twelve regiments in the van and twelve in the rear in military uniform. Amat of the left and the right as well as the commanders of the guards accompanied them. The above marched on either side of the canopied way. On the covered path the King and Chief Queen, in their state palanquin studded with the nine precious stones were preceded by one hundred consecration brahmans headed by two cakravartin on each side, the Sasanapu the Chief Purohita carrying a nine gems studded conch in a gold flower basket in joined hands, then one hundred brahmin astrologers headed by four hurain in one hundred sacrificial brahmans, one hundred brahmin harpists, one hundred purita reciting brahmans, and one hundred flower offering brahmans. These five hundred brahmans blew on the conch They were followed by the water drawing eight princesses, eight daughters of brahmans, eight daughters of bankers and eight daughters of rich men. When the King reached the Pavilions the muskets were fired again Then the Sasanapu the
and twelve purohita brought the Tipitaka to the Sīhāsana pavilion and left in there, and proceeded to the Palace where one hundred and eight saṅghas were reciting the paritta. Then the praṇī cūpi kriṃ āmarīṃṃaṃ washed the Palace.

The King bathed his body in the Morāsana pavilion, proceeded to the Gajāsana and washed his head. Then he recited the verse

Buddhānca dharmānca saṅghānca saranam gato upāsakattami deseti /
 sakyaputtassa sasana sadāguna mupekhī

Having taken refuge in the Buddha, the Dhamma and the Saṅgha he pointed out the fact of his being a lay-disciple. Always trust in the virtue of the biddings of the Sakyaputta, i.e. the Buddha.

and proceeded to the Sīhāsana pavilion and sat in state on the gold covered figwood (ficus glamoreta) seat.

The eight princesses dressed gorgeously and bearing each a clockwise conch studded with the nine gems filled with the water of the five rivers in joint palms stood in front of the King and respectfully poured water on his head one after the other saying the while:

Oh King! please act always as the good and righteous kings from Mahāsannata at the beginning of the world onwards. Oh King! do not be harsh to your vassals, bestow rewards on all deserving people love compassionately everyone as though they are children of your bosom, guard the welfare of everyone, treasure their lives as though your own May you be free of the obstructions of greed and anger, and give light to the darkness of stupidity moha. Oh King! Oh King!!

1. This translation is by courtesy of Mr. Devaprasad Guha.
your actions must be only those that bring you credit, so must your words, your thoughts and zeal.

Then the eight brahmans of pure blood bearing in their joint hands clockwise conches filled with water from the five rivers poured the water of consecration most respectfully on the King’s head in turn saying the while:

Please make the Religion and its attributes shine forth. Oh King! love all beings as your own children, their weal and their lives must be as your own. Oh King! do not be harsh to your vassals. Be just, attend to the sayings of the wise, and look after your kith and kin. This you must always do.

It was now the turn of the eight bankers and richmen to pour respectfully on the King’s head the water of consecration from the five rivers. They said to him:

Oh King! look after everyone as though of yourself. Guard their welfare as though your own. Do not be harsh to your vassals. Be just in your taxation. Eschew the unjust and the foolish. Consult the wise men and take their advice.

1. မြင်သွင်းသောစာစီစာစုများဖြင့် စားသောက်ခြင်း ပွဲကျက်ခြင်း ထွက်ခြင်း ဇင်
2. မြင်သွင်းသောစာစီစာစုများဖြင့် စားသောက်ခြင်း ပွဲကျက်ခြင်း ထွက်ခြင်း ဇင်
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1. [Translation note 1]
2. [Translation note 2]
LIFE AT THE BURMESE COURT UNDER THE KONBAUNG KINGS

The King, as an act of merit on his coronation, set free all prisoners except the enemies of the Religion.

Then the King and his pageant returned to the Palace in the order already mentioned. As for the three ceremonial pavilions, they were dismantled and cast into the river. This in brief is the coronation abhiseka ceremony of King Mindon.

The Assumption of the Royal Residence

This is a ceremony closely connected with the abhiseka and usually celebrated shortly after. The preliminaries that preceded the ceremony were somewhat different from the others we have seen so far because it was mostly religious and almost entirely Buddhist. Three tazaungs of three tiers were built outside the Rwe: taungu gate. In the first tazaung was hung a white cloth on which were painted 500 arahant figures. In the texts of the First Pitaka were recited by fifty sanghā on the first day. In the second hung with the figures of 700 arahants were recited the texts of the Second Pitaka by seventy sanghā on the second day. In the third tazaung, were hung the pictures of 1000 arahants on white cloth. Here on the third day one hundred sanghā recited the texts of the Third Pitaka.

In the inner city in the first tazaung of the Pitakatuik Library eight Asītī Mahāsīvaka Arahant figures were drawn on white cloth and strung up. Here eight rohan recited the Pitaka all night and were offered chwani: in the morning. In the Rho: wan: office in the east quarter, a picture of the Brahmāloka paying homage to the Buddha on a white cloth in accordance with the verse brahma ganā mahesino In the Lakyu wan: office of the right i.e. south quarter was hung a picture of the devata paying homage to the Buddha in accordance with the verse devagana mahesino In the office of the western quarter was hung a picture of the garuda doing obeisance to the Buddha according to the verse svahana ganā mahesino and in the office of the left or north quarter was hung the picture of the nagā doing homage to the Buddha in accordance with the verse nagā ganā mahesino Moreover in each office were laid out two paritta vessels full of flowers, a basket of white sand blessed by the paritta, a pot containing one viss of oil and one hundred lamps with wicks. In each office eight rohan had to recite the Tipitaka all night and were offered chwani: in the morning. Then the paritta sermon was heard after which the oil lamps were lighted with the paritta oil. When the lamps went out, the two brahmans sprinkled the consecrated water and
sand. The same sort of ceremony was carried out in the Main Palace the Mrenan, Jetawan chon, Anokwataik Tonamut Mrokkamut Anokwataik sábha nan: theatre royal, Hluttaw, Clock Tower, eight towers of the wooden stockade surrounding the Palace, the east and west rami: office, the four main thoroughfares at the corners of the inner city
At the eight cardinal points of the Palace were placed the following: In the east were a basket of koñi pancon paddy, a basket of the same rice, a brazier on two red painted stands. At the south east corner were a crossbow and a quiver of arrows: In the south were a grinding stone, a pestle, three gudgeons cirrhinamorigala stuck together in wood, a wooden icon of Syañ Síwali holding an alms bowl. In the north western corner were a pair of elephant tusks and a red carpet?
To the west were a cat cage with a red cat and gold and silver nuggets in sacks. In the north west were a gold plated brass tray, a silver plated bowl, a silver plated brass spoon, a tray of rice and sweetmeats. To the south were a pot of clarified butter covered with green leaf, a pot of milk covered with the same, a conch shell filled with kusa grass and flowers. To the north east, were a pot full of water covered with green leaf, a white umbrella with gold top and red handle and pennants

At the foot of one kranban twni the kranban pillar of the Nan machɔn: Main Palace, were arranged a thamend with a border white shawl, a sui rani: full sleeved gown, a turban, a pair of bracelets and a ring. At the foot of the other were placed a pasoe with border, a tight sleeved jacket, a muslin gaungbaung, headdress and ear tubes. (See Pl VII) Underneath the Palace were kept a white mare with a white filly a red cow with a red female calf

In the middle of the Palace were arrayed one pran of cooked koñi panañ rice, a curry of white pumpkin fish fried whole ranap pickle: a gold platter silver platter: a gold bowl: a silver spoon, a gilt silver silver: a silver plated cover, a bamboo mat, a rush mat with decorated borders. At the uru post was kept the offering of rice for the uru nài. In the Mrenan: were offerings to the Mhañári of varieties of rice. On the east platform of the main palace the chief architect and the ushers made offerings of rice to the various guardians of the Palace chambers. Bordered rush mats which were covered with carpets and cotton cloth were spread out from the man: tak
LIFE AT THE BURMESE COURT UNDER THE KONBAUNG KINGS

King's staircase, to the Nandma Main Palace. On the right side of the stairs were attendants holding trays of offerings in readiness so that when the King ascended he may make offerings. At each of the following staircases were two bolts of muslin, two bunches of cocoanut, two bunches of bananas, two live banana and sugar cane plants; the 3 stairs of the Mrenan; the stairs to the throne; two stairs of the East Canu; the Byedaik, the north west stairs of the Mrokk Daway Tonicamui Morkcamui and the two stairs of the Anokpickal.

At the auspicious moment the King dressed in white wearing the head-dress called hoñ kriñ nwan, sway cotocotun and ear tubes holding in his right hand a bunch of gold flowers and the Chief Queen holding in her right hand a bunch of gold lotuses circumambulated pradaksina-wise round the Palace and came to the Mrenan chon tan cotocotun covered stairway. At the foot of it was the chief architect who invoked benedictious on the King. At the top were eight Brahmanas who did the same as the King ascended. When the King reached the chamber of the Mrenan the propituous verses bhagavat were intoned. As soon as the King arrived, offerings to the samadëvá in the form of gold and silver nuggets, rubies, pearls and coral were made. Five baskets of cooked rice too were showered simultaneously. As he climbed up the stairs to the throne the princess-poured benedictions on him. When he reached the top they struck a silver gong five times. In front of the Lion Throne were stretched paintings of the Palace, Huttaw and Library. As soon as the King ascended the throne the Brahmanas made offerings. The eight consecration Brahmanas with consecrated flowers, water and conch handed the flowers and water to the King whose attendants placed them on either side of the throne in gold salvers. From there the King proceeded to the Jetawan chon cotocotun and sat on the couch in the Kyakka ruik cotocotun.

There a banquet of 170 pots of rice and 170 of curry were laid out. Articles of daily use were spreadout—a gold tray cotocotun of 250 ticals weight (See Pl. VIII), a gold and silver broiled chicken cotocotun of 22 ticals each. a gold and silver gudgeon cotocotun of 10 ticals each, gold and silver cakes, gold and silver banded snake head cotocotun of eight ticals each, gold and silver crayfish of 7 ticals each, gold and silver ducks of 26 ticals each.
gold and silver tables, gold and silver mats, gold and silver water stands, gold and silver cots, gold and silver canopies screened off by gold and silver partitions. The delicacies were stuffed into the gold and silver chicken, gudguns, ducks, etc. and placed on the gold tray. Before the King and Queen dined offerings were made to the pagodas which agreed with their zodiacal signs and were under the same planetary influences as the Brahma, Sakra, guardians of the central spire the palace and the capital. Food was also scattered on the palace platform and antechambers. Twenty minutes later two cats were fed, then twenty minutes later two persons. Then twenty minutes later the King and Queen ate and after them the princes and amat.

The pagodas and Buddha images within and without the city and the saṅgha received munificent alms for seven whole days. Arrangements too were made for donations to the many pagodas and the saṅgha throughout the realm received the eight requisites. This ends the ceremony of the royal assumption.

There are many more ceremonies we could speak of e.g. the investiture of the titles of the amat, the assumption of the Hluttaw, the Byedaik etc. but we will not do so. In resumé, we have spoken first of the composition of the court: the King, his queens, the Crown Prince, the princes, princesses, the amat and their wives with their ranks and titles. Then we have spoken of the feeding of the first betel which was done on the seventy-fifth day after birth in which the highlight was to feed the infant betel mixed with camphor and other ingredients. The next ceremony was the nāmakaraṇa i.e. naming ceremony held on the hundredth day after birth. The name was inscribed either on gold or palm leaf. Next we dealt with the marriage ceremony of a prince and princess of the highest rank. The ceremony was preceded by earoring, shawl-wearing, hairdressing and headdressa wearing ceremonies. The gist of the functions was that the princess tried on one headdress after another while an attendant invoked that she may be as beautiful as a nat, that she may sit on a throne, that she may have a new palace, etc. The highlight of the wedding was the ceremonial binding, the handwashing and the eating of the feast. In the investiture of the Crown Prince the most significant facts were that the Heir Apparent was given a palace of his own and a domestic staff commiserate with his rank which is only a small degree less than that of the King. It is worth noting that the important positions in the Prince’s household were appointed by the King no doubt with a view to the security of his own position. We then dealt with the most important court ceremony of all the abhisēka which was usually held in Kason. The attainment of the Kingship owing to past merits and present glory is analogous to the Buddha attaining enlightenment. The abhisēka may be considered of three parts—the water fetching, the ceremonial bath and the anointment. The most important feature is the King’s oath which flavours very much of a contract theory.

Let us study the rites that accompanied the various ceremonies. Offerings to the Three Gems, the samādeva, the recitation of paritta which accompanied
every ceremony were naturally Buddhist. But there were others which were not quite so. For instance the offering to the Naññī natamī in the Feeding of the First Betel and the Nāmakarana Ceremony. The Naññī, we have seen was head of the Pñatarā nat i.e. a hundred pī. The Siamese believed in a species of spirits known as phi. so one wonders whether the Pñtarā nat was not an import of our intercourse with Siam. The offerings to Mahāpinna, the Kālā nat and the Fire Spirit were by no means Buddhist. Nor is the bhut cā cā: pwaí offerings to the devils which was done before the prince and princess ate the wedding repast.

Of the ceremonies dealt with, the most Indian influenced seems to me to be the abhiseka—the ceremonial ploughing, the offerings to Candi, Parameśvara and Vishnu, the idea of the water of the five rivers, etc. The assumption of the royal residence by the King and Queen, and the assumption of the wedding house by the prince too were indicative of Indian influence but to a lesser degree—the keeping of a white mare and white filly, a red cow and a red she calf under the Palace and a cow and calf of the same colour under the wedding house. The most Buddhist of the ceremonies were the assumption of the palace when the Tipiṭaka were recited, figures of arahants were hung up, and generous alms bestowed on the saṅghā and the pagodas in all the land. No doubt there were a lot of purely Burmese ideas in the ceremonies but I am unable to say which except for the worship of the Mahāgiri. All I can say is that the Court Burman was very catholic in his religious beliefs—he was as ready to invoke the aid of Hindu deities, propiate devils and spirits as to make offerings to the Three Gems. There may have been survivals of primitive beliefs too in the rites e.g. the placing of the following at some of the cardinal points at the assumption of the palace—the bows and arrows, grinding stone and pestle (firmness), gudgeons (fertility?), the cat (domesticity) etc. It is possible that the offerings made to the deceased royal grandparents and parents which seems to be a sort of ancestor worship was due to Chinese influence. It may therefore be possible to concluded that the ceremonies at the Burmese Court was a composition of native beliefs with a strong admixture of Indian ideas, and for good measure a few from her eastern neighbours thrown in

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