**Bibliographic Data**

<table>
<thead>
<tr>
<th><strong>Author</strong></th>
<th>Yi Yi, Dr. Ri Ri, Dok ta</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Article Title</strong></td>
<td>Life at the Burmese Court under the Konbaung Kings</td>
</tr>
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<td><strong>Title (Book/Serial)</strong></td>
<td>စိန်လောင်းကောင်းမှု မျိုးလေးရှင်မျိုးလေးကြွက်စာ လောင်စာ စီးရင်းအသုံးတွေ့ထိုးပြှင်းထန်စာအုပ်</td>
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</tr>
<tr>
<td><strong>Annotation</strong></td>
<td>About ceremonies of Myanmar court in Konbaung period (AD 1752 - 1885)</td>
</tr>
<tr>
<td><strong>Pagination</strong></td>
<td>100 - 147</td>
</tr>
<tr>
<td><strong>Subject Terms</strong></td>
<td>1. Royal court ceremonies</td>
</tr>
<tr>
<td></td>
<td>2. Courts - Myanmar</td>
</tr>
<tr>
<td></td>
<td>3. Indian and Chinese influences</td>
</tr>
<tr>
<td><strong>Key Words</strong></td>
<td>1. Myanmar Court</td>
</tr>
<tr>
<td></td>
<td>2. Betel feeding ceremony, first</td>
</tr>
<tr>
<td></td>
<td>3. Naming Ceremony</td>
</tr>
<tr>
<td></td>
<td>4. Earboring</td>
</tr>
<tr>
<td></td>
<td>5. Hairdressing</td>
</tr>
<tr>
<td></td>
<td>6. Headdress</td>
</tr>
<tr>
<td></td>
<td>7. Marriage Ceremonies</td>
</tr>
<tr>
<td></td>
<td>8. Crown Prince, Installation</td>
</tr>
<tr>
<td></td>
<td>9. Coronation - Abhiseka Rajabhisik Ceremony</td>
</tr>
<tr>
<td></td>
<td>10. Royal Palace</td>
</tr>
</tbody>
</table>
LIFE AT THE BURMESE COURT
UNDER THE KONBAUNG KINGS

by

YI YI

THE first thing that I would like to say is that this paper is only an introduction to
the subject of Burmese Court Life which is a very wide one and therefore by no means
an exhaustive study. In the time available I shall be able to deal with only a few topics
in this vast subject. I shall not be dealing with the day to day life at the Court with
its intrigues and under currents but with the ceremoniul side of life there. Some of
the ceremonies I shall describe occurred frequently e.g. the naming of the infant and
marriage but others like the abhiseka and the investiture of the Crown Prince were
no common functions. In fact the last occurred but seldom as every king did not
have an Heir Apparent.

The Burmese Court had to rely mainly on Indian ideas for its ceremonies, titles
and concepts because Hinayana Buddhism which has no caste and no rituals whatever
was quite incapable of providing the imposing ceremonies necessary to the pomp and
splendour of a royal court. I use the word 'Indian' because the ideas borrowed were
neither purely Hindu nor Buddhist but a mixture of true Hindu rituals together with
Hindu influenced Buddhist ideas, Hindu ceremonies modified to suit Buddhist needs
and purely Buddhist theories.

The Konbaung kings claimed their descent from Mahāsākāra through Ukkāgaraj,
and the Sakyans. Therefore it is not surprising that many of the rituals, ceremonies
and concepts at the Burmese Court of Mindon and Thibaw were based on Indian
ones. To give a few examples the coronation ceremony called bhūsa (abhiseka): the
institution of four major queens, four ministers of state and four captains of the
guard. This was because Saka the Lord of Tavatihsa was supposed to have four
queens, four counsellors and four generals, one for each quarter of the Universe. The
titles of the Court too were mostly Pali sometimes tinged with Sanskrit – Atuladewi,
Rājāsthitaram, Sīhasura, etc.

The Court

Now, let us look at the composition of the Burmese Court. At the apex of the
social pyramid was the king who was regarded as the centre of the empire. The
explanation of this theoretically is the king sits on the Lion Throne which is directly

1. Read at the Ramakrishna Mission Society on 10 August 1960 with Professor G. H. Luč
   in the Chair.

2. Ph D (London), Compiler, Burma Historical Commission
under the central spire of the Palace which in its turn is located at the centre of the kingdom or Universe. This is derived from the Hindu cosmology. The central spire of the Palace is Meru and the king seated on the Lion Throne below is the counterpart of Sakra or Indra. At his coronation he undertakes to rule his subjects justly and benevolently and is threatened with a fearful curse if he failed to do so. This is in imitation of Sakra who rules justly - in fact there is a Sakra figure in the torana of the Lion Throne with a glass rod balanced on its forehead. This is a reminder to the king to dispense justice impartially like the Lord of Tavatimsa Mindon’s regnal title was Siripawawijayanantayaspaditamahādhammarājaśāhitāja (ရာသီဝါဝဪဝှမ်းရေးသားကောင်းစုသောအောင်မှုဖြစ်သည်) meaning Prosperous and Most Excellent Great Just King of Kings, Infinitely Victorious, Famous and Wise, and Thibaw’s was Siripawawijaya lokādhipatispaditamahādhammarājādhiśāhitāja (ရာသီဝါဝဪဝှမ်းရေးသားကောင်းစုသောအောင်မှုဖြစ်သည်) meaning Prosperous and Most Excellent Great Just King of Kings, Descendant of the Sun and Master of the Universe. (See P11) The regnal titles of most if not all Burmese kings began with Sri or Sīri.

After the sovereign came the princes of the blood of whom Uparāja (ပေါ်ရှေး) or Crown Prince was pre-eminent. The title of Prince Kanaung-Mindon’s Heir Apparent was Siripawawijayasudhammarāja (ရာသီဝါဝဪဝှမ်းရေးသားစိုးရေးရှေး) meaning Prosperous and Most Exalted, Great Lord of Sudhamma Palace. After him came the mahā sā: kri: (မဟာစိုးကျင့်) great princes, who were the King’s brothers and sons of senior queens. Then the mahā sā: lat (မဟာစိုးလက်) second grade princes born of lesser queens. Then mina: sa (မင်လေ) - King’s son i.e. princes born of concubines. Besides these there were personages who were raised to the rank of prince though they were not of the blood royal. They too were of three grades: mahā sā: kri: - great princes, mahā sā: lat - second grade princes and mina: ma: hū: ma: hā: sa: (မင်လောမင်လော) — prince commander of the horse. There were eighteen in each class.¹

The titles of the princes were divided into three grades which were again subdivided into four. They will be given in descending order.

Dhammarāja (ဒီဝါဝှမ်းရေးရှေး)
1. Of ten syllables e.g. Šīhasūramahādhammarāja (စိုးရေးသားကောင်းစုသောစွာမှုဖြစ်သည်)
2. Of nine syllables e.g. Susirimalahādhammarāja (ဆိုးရေးသားကောင်းစုသောစွာမှုဖြစ်သည်)
3. Of eight syllables e.g. Mahāśiridhammarāja (မဟာရေးသားစွာမှုဖြစ်သည်)
4. Of six syllables e.g. Mahādhammarāja (မဟာဝါဝှမ်းရေးရှေး)

Satu: (စတု)
1. Of eight syllables e.g. Satu: ma: rai ma: .setData(0x7d853432, 0x7d853432) la: sa: ma: i: (စတုရာရှင်စတုလောက်မင်း)

¹ မြို့ငယ်စိုးညီစွာမှုဖြစ်သည်
2. Of six syllables e.g. Satui: mañ:rai sīha (crasta tiɪ c高新区)
3. Of five syllables e.g. Satui: mañ:liha ñay (crasta tiɪ c高新区)
4. Of three syllables e.g. Satui: kyoau (crasta tiɪ c高新区)

III.

Mañ:rai (crasta tiɪ c高新区)
1. Of seven syllables e.g. Mañ:rai Sīri rājakyoau (crasta tiɪ c高新区)
2. Of six syllables e.g. Mañ:rai mañ: lha rājā (crasta tiɪ c高新区)
3. Of five syllables e.g. Mañ:rai sīha kyoau (crasta tiɪ c高新区)
4. Of four syllables e.g. Mañ:rai rājā (crasta tiɪ c高新区)

Among the amat (crasta tiɪ c高新区) i.e. officials, there were nine ranks which in descending scale were:

1. Caśvāri (crasta tiɪ c高新区) commander - in - chief
2. Nerāvat ne (crasta tiɪ c高新区) literally meaning those without place i.e. high dignitaries above rank. These were usually Sawbwas and Myozas.
3. Coabhwa: kri: nokne (crasta tiɪ c高新区) those behind the Sawbwas
4. Tōukhywan (crasta tiɪ c高新区)
5. Tōau (crasta tiɪ c高新区)
6. Dū (crasta tiɪ c高新区)
7. Caṇāri (crasta tiɪ c高新区)
8. Atwa: bhavo (crasta tiɪ c高新区)
9. Aprān bhavo (crasta tiɪ c高新区)

The titles given to the amat were of eleven classes. From the highest to the lowest they were titles beginning with:

1. Satui: e.g. Satui: Mañ: kri: mahāmañ: khoñ (crasta tiɪ c高新区)
2. Mañ: kri: e.g. Mañ: kri: sīrimahā ujanā (crasta tiɪ c高新区)
3. Mahā e.g. Mahādhammasāh: krahā (crasta tiɪ c高新区)
4. With 3 mañ: e.g. Mañ: kri: mañ: lha mañ: khoñ kyoau (crasta tiɪ c高新区)
5. With 2 mañ: e.g. Mañ: lha mañ: thān kyoau (crasta tiɪ c高新区)

1. Sanskrit amāya
2. अम्रतेय पुरुष स्रवस्ति सांवद्र श्रवेष्ठा संन्यासार्याः संब्रह्मण्याः श्रस्वतेयाः
   अस्तित्वादिः से has a slightly different list
6. With 1 man: e.g. Mah: tha birisakhayin သုံးဖြဲ မြင် အသံ
8. Nemyui: နမူရာသူငယ်: e.g. Nemyui: siriraj kyoauthan သုံးဖြဲ မြင် အသံ
9. Noaurathah ကြည်စားလိုလျင် e.g. Noaurathah siriraj သုံးဖြဲ မြင် အသံ
10. Rhweton ကြည်စားလိုလျင် e.g. Rhweton man: မြင် ကြည်စားလိုလျင် အသံ
11. Ordinary title e.g. Gajabala ကြည်စားလိုလျင် Jeyya kyoauthin သုံးဖြဲ မြင် အသံ: Nantakoautobhaya နိမိတ်သားစောင့် အသံ etc.¹

Pagan Wundauk U Tin gives a different order to the first seven.²

They were:

1. Sudhamma ပျောက် ဗုဒ္ဓဘာသာ e.g. Satui: sudhamma maha saktoehrhaht သားပြေ မြင် အသံ ကြည်စားလိုလျင်
2. Saktoehrhaht ကြည်စားလိုလျင် e.g. Mah: kri: maha saktoehrhaht သားပြေ မြင် အသံ ကြည်စားလိုလျင်
3. Titles beginning with Satui: သားပြေ e.g. Satui: man: kri: maha man: than caun သားပြေ မြင် အသံ ကြည်စားလိုလျင် (See Pl. III)
4. Mah: kri: သားပြေ ဗုဒ္ဓဘာသာ e.g. Mah: kri: maha man: than caun သားပြေ မြင် အသံ ကြည်စားလိုလျင်
5. Mah: သားပြေ e.g. Mahamah: tha caun သားပြေ
6. Mah: သားပြေ e.g. Mah: tha caun သားပြေ
7. Nemyui: Mah: နမူရာသူငယ်: e.g. Nemyui: man: than caun သားပြေ မြင် အသံ ကြည်စားလိုလျင်

We will now speak of the ladies of the Court. First of all were the senior queens of whom the South Queen or Chief Queen မြင်တိုင် သားပြေ အိမ် အရှင် was the highest in rank. Next in order was the North Queen မြင်တိုင်: After her was the Middle Queen မြင်တိုင် နှစ်သက်လာ သားပြေ and then the West Queen မြင်တိုင်: This was a late innovation dating from Singu's reign (1776-82).³ These four senior queens were also known as Nami ra mihruda: မြင်တိုင် သားပြေ သားပြေ: Queens who received palaces of their own. Next in precedence were the Ton choin tooau and Mrokon tooau mihruda: မြင်တိုင် သားပြေ သားပြေ: Queens of the South and North

¹ ကြည်စားလိုလျင် သားပြေ မြင် အသံ ကြည်စားလိုလျင်
² ကြည်စားလိုလျင် သားပြေ မြင် အသံ ကြည်စားလိုလျင်
³ The title of Singu's West Queen was Sin, cendin ratmadan သားပြေ မြင်တိုင် သားပြေ (မြင်တိုင် သားပြေ သားပြေ သားပြေ အရှင် အိမ်)
Apartments. These ranks were created by Tharrawaddy (1837–46). Next in importance were the Toh rhwe re: chon mibhurā: စိုင်မိမာရေးသား - Queens of the South and North Apartments with Gold Lining. These were additions made in the reign of Bodawpaya. From the above list it is evident that prior to the days of the Konbaung kings a sovereign had at most three senior queens only. The innovation of the fourth senior queen and the four lesser queens dated only from the last quarter of the 18th century. Below these queens were the junior queens who were known by their principalities e.g. Han: sata mibhurā: ဆားရာမိမာရေး and others more rightly called concubines. They were ma: မာ and kuyluptou: ကျော်လိပ်သား and were usually daughters of amat or sawbwas. U Maung Maung Tin gives two sets of titles for the queens and concubines.¹

I.
1. Devi ဒေဝ e.g. Siripawaramahārajindamangala ratarādevi စိုင်ရာမိမာရေးသား
2. Maha မိမာ e.g. Sirimratewāmahe စိုင်ရေးမိမာရေးသား
3. Siri စိုင် e.g. Siri su mrau cuведения စိုင်းရေးသား
4. Su ဆား e.g. Suksesā ဆားသား
5. Man: မာ e.g. Man: kesā မာသား

II.
1. Devi ဒေဝ
2. Wati ဝတိ
3. Ruja ရေား
4. Pabhā ပေါ်
5. Kesā ကျော်
6. Candā ကား
7. Māla မာလာ
8. Mutā မား

¹ His Tônchon toau mibhurā: title was Siri suconda malla devi စိုင်းရာမိမာရေးသား Lady of Padaung tuuk ပန်းသား in Tharrawaddy district. She was King Mindon’s mother. His Mrochon toau mibhurā: စိုင်းရာမိမာရေးသား was the Lady of Hnaya and her title was Siri Sunanda malla devi စိုင်းရာမိမာရေးသား (မာလာသား)

² The title of Bodawpaya’s Tônchwe re: chon mibhurā: was Siri mala mangala devi စိုင်းရာမိမာရေးသား Lady of Danubu and Sali. His Mrochwe re: chon mibhurā: was Sirimahāsudhammadiva စိုင်းရာမိမာရေးသား Lady of Yindaik, Hlaing-tei, Amyin and Kama. She was Banyidaw’s wetnurse. (မာလာသား)

³ မိမာရေးသား - မာလာသား - မာလာသား - မာလာသား - မာလာသား - မာလာသား
With regard to the princesses they received titles similar to that of the queens. For example the titles of some of Mindon’s daughters were Siri mraata wān rātānā devī, Sirisuwanawatī vīkārā devī, Susiri candā waitā vīkārā devī, Susiriketawatī vīkārā devī, etc. They were however, generally known by the principalities given to them e.g. the Lady of Myadaung, the Lady of Hlaing, the Lady of Salin, etc.

The wives of some high officials too had ranks of their own. At the top were the Ame:toau kha:tao katoa kri:; then katoa Note that all officials’ wives were not known as katoa. Only those that were given the title were called so. The rest of the wives were just called mayā. After the katoa were the Rhe, sway, pwa:ta tak ne rā, then the pok sway, pwa:ta, then the pway tak ne rā, then lak cho:tau sim:sam kānā.  

The Feeding of the First Betel’ (betel,Trib.)

This ceremony was carried out about seventy five days after the birth of a prince or princess. The first requisite was to appoint a wan — official, for it. He was usually the wan of the mother. The crux of the ceremony was to feed the infant betel with camphor and other ingredients, believing that this would increase its health, prosperity, beauty, etc. This was however preceded by a whole set of rituals which were as follows:

The first step and the most important one was for the Court astrologers to fix the most auspicious hour for the ceremony. Then the appointed wan was ordered to procure betel leaves, areca seeds, eucalyptus and tobacco and put them in gold cups. Camphor, cloves, nutmegs, cardamoms in small quantities were wrapped in paper and all the above mentioned ingredients were put in one or more glass—mosiaced gold caskets.

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1 The material for this ceremony is the printed record of that of the Princess of Meiktila, born of Bodawpaya and the Queen of Meiktila (1856-1911); (on 9 waxing of Tazaung-mon 10 28 1794) who died in child bed. The Meiktila princess was fed the first betel on the 13th day after birth i.e. on the 2nd waxing of Pyatho 11.28 1794. (Ibid. p. 79.)
Offerings to the Lord Buddha were then prepared seven trays of cooked rice, sweetmeats, cakes and dainties put in leaf platters, seven vases filled with eugenia shoots, one paritta vessel filled with eugenia, kusa grass and iron wood (mesua ferrea) shoots. The guardians of Religion, spirits of the sky, earth and trees received offerings of ten salvers of cooked rice, sweetmeats and cakes: the mentors three trays of cocoanut, sugarcane, bananas, tobacco and betel cones; the parents and grandparents four trays of betel and tobacco cones, tea and candles. All the above gifts were arranged properly in the infant's chamber.

Offerings of another sort too were made which may not be classed with those above. They were made to the Pitarā nat headed by Nandi who was supposed to reside in the figure of a brahman. One had to go through the motions of feeding it cooked rice by hand. It is significant to note that the left hand was used. After all these offerings at the auspicious moment the infant was fed the first betel.

Naming Ceremony

This was carried out one hundred days after birth. As usual the most auspicious moment has to be chosen. The offerings prepared for

The Three Gems were 3 trays of sanput

3 vases of flowers

3 pennants

Each of the eleven devā viz. Sakrā:

Brahma

Caturlokapāla

1. The times when offerings were made to the Pitarānat are described as

2. The material for this ceremony is from the published record of that of the Meiktila princess already mentioned before held on 6 waning of Tapodwe s 1156 (9 Feb. 1795)

Ibid pp 79–91
Sun စီး နွေး
Moon ရွှေ ရုပ်
Earth spirit ကျွန်း ရုပ်
Tree spirit ပင်လယ် ရုပ်
Sky spirit ကျေးဇူး ရုပ်

received one tray of coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, parched rice and candles, josssticks and flowers. For the nine deva, viz.

Mahāpinnai မဟာပြင်
Kalānat ကလာနေ့
Fire spirit ဆိုး ရုပ်
Ogres? ဝါက်
Rakhuik ရာခိုး ရုပ်
Waruna ဝါရှိ ရုပ်
Samitra ဗီးဒ်
Paramēśvara ပရမိမွေး ရုပ်
Anandara အန်န်း ရုပ်

there were one tray of coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, parched rice and candles, josssticks and flowers.

For the eight nat viz. guardians of the city, the Palace, central spire, parents, grand parents and personal guardian spirit offerings of tobacco, betel, tea, parched rice and candles. For the pitarā nat headed by Nandi coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, one tray. Then 2 pots of Ganges water, 1 basket of paddy, 1 basket of rice, 1 porcelain cup of yoghurt? မွန်စ်ဟိူး, five ticals of oil in a cup, a bunch of lotuses with straight stems တော်ကြက် စောင်း, ဗိုလ်ကြက် on a salver. မွေး, (See Pl. Ill) sandal wood water in a cup, josssticks, bamboo mats, rush mats, 2 white cloths ရောင်း, silk puchui: ရောင်း, 2 bolts of cloth. A miniature cot 1 cubit in length and breadth and half a cubit high was made for the brahman statue which housed the Nandi nat sami. Another small cot similar to the one mentioned was constructed to serve as a stand for the kubbhi ကို ပို့ offerings

1 Mr D. Guha to whom I am deeply grateful for his immense help with the Indian words and ideas thinks that this may be a name for Vishnu.

2 မင်း သီး သန့် စွာများ မျိုး သီး သန့် စွာများ မျိုး
Rice cooked with oil and milk ကျောက်ခြင်း
Chicken curry နာချက်စိမ်းခြင်း
Sweetmeats and cakes အပြင်လက်လွန်
Cooked new rice အသေးစေခန်း
Cooked rice and grass seeds? ကောက်ဆီခြင်း
Butter rice ကြက်စေ့ခြင်း

were prepared. The Brahman figure was made of kusa grass to the height of a cubit, sitting cross-legged with the left hand resting on the left knee, the right upraised. It was dressed in white with a headress of nine spikes and a Brahmanical cord of nine threads. Then it was placed facing east on the little cot on which were spread first a rush mat and then a white cloth. Then an officer went through the motions of feeding it. Toys too were placed in front of it i.e. seven children figures, seven pots, seven bowls, seven cups, seven baskets, seven receptacles, seven salvers, seven caskets, and seven salvers. A brass tray for the kubbi offering was also placed on the cot.

Food comprising of meat, sweets, cakes, pickles, parched rice, cocoanuts, sugar cane, bananas, tobacco and betel had to be prepared for the monks, officials, dancers and musicians.

For some infants the name was inscribed on gold plate, for others it was done on toddy shoots. If it was the latter the toddy palm necessary had to grow far from glebe land in a royal estate. The shoots when plucked were carried down carefully so that they may not touch earth. On the night before the naming ceremony there was a pwe to put the people in a happy frame of mind.

When the great day dawned there was a lot of activity in the Palace. The Mra nan: wan arranged the seating. The Treasurer with his assistant dressed in their court robes with ear tubes, salve and head gear had to take the parched rice in a nine-gem studded gold bowl placed on a gold stand to the Byedaik. The offerings to the Three Gems and the nat were arrayed in the Left Ante-chamber of the Palace. After the saîghá were offered chwam: the whole court from the king downwards listened to the sermon.

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1. In the sketch of the Nandi which is reproduced from both hands are placed on the knees. The text we are using is from Bodawpaya's time and the illustration is from the last days of the dynasty. During the intervening years the style may have changed.

2. စောပိုမာမှာလည်း အိုးစင်း ကျောင်း-ခြင်း
The real ceremony of ḥanakarana was held in the Chief Queen’s apartment. The Chief Queen with the infant in her arms was seated on a divan. To the right and somewhat in front of her behind the east railings was the brahman figure of the Nandi. To the right of the Queen were seated the retinue of the North Queen according to their rank from east to west. The princes, the amat of the five ranks, servers of water and betel, spreaders of the royal umbrella, the band of forty and fifty guards with dabs and personal attendants were in attendance in their respective positions. The royal gifts for the infant—gold and silver bullion, rubies and precious stones and textiles—were placed in front of her on a don: pon, i.e. silver on high legs. (See PI. IV)

An awar: wan gave to the infant offerings prepared for the Three Gems. Then offerings were made to the eleven devā headed by Sakra and Brahma, then the nine devā headed by Mahāpimnā, the guardians of the capital, the Palace, the central spire and last of all to the Nandi. Then the prayer to the devā given below was read out twice.

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2. နိုးပါးတွေ ဆွေးနွဲ စောင့် ၿူး ၿူး ၿူး
The gist of the above is as follows.

We have offered to you, oh deva,1 various offerings. Please protect the king and his offspring at all times. Give them prosperity, glory and virtue. Please make the bad omens good and the good omens better and give them long life. May they ever be in a position to do service to the Religion and the state.

After the prayer the wiseman prepares the *kubbi*: rice in a brass tray with his left hand and goes through the motion of feeding it to the *Nandi*. Then offerings were made to the mother, father, grandmother, grandfather, guardian angel, guardians of the capital, palace and central spire in the order mentioned. At the auspicious moment - calculated according to the *Saradwe: kyam*: နောက်သကြားတွင် the name of the infant which was inscribed on either gold or palm leaf was read out thrice by a *sam toau cha*: စီသာဝိ့ကြီး. It read for instance:

The Lady of Meiktila, daughter of the most glorious just king, Lord of life, the possessor of many white elephants, is now 100 days old and the day and time being propitious she is named *Rhee Im Rañ*.

Then another *sam toau cha*: စီသာဝိ့ကြီး, read out a long list of presents to the little prince or princess from the king, Chief Queen, queens, officials, etc. I will give below a full list of the gifts received by *Rhee Im Rañ* so that we may have an idea of the lavishness of the Burmese Court in the giving of presents:

From the king 100 ticals of gold သံကြက်ကို 100 ticals of silver စိမ်းကြက်ကို 329 rubies (loose) အညှပ်ပေါက် ၁ ruby ring ကြက်ကို 2 diamonds ကြက်ကို နောင် နောင် 3 necklaces of large pearls ကြက်ကို နောင် 46 necklaces of small pearls ကြက်ကို နောင် 2 gold cups with a double row of rubies အညှပ်များ ကြက်ကို နောင် 10 bolts of cloth? with floral motif ကြက်ကို နောင် 10 bolts of cotton cloth ကြက်ကို နောင် 10 bolts of handkerchiefs? ကြက်ကို နောင် 10 bolts of red silk shawl ကြက်ကို နောင် 10 bolts of cotton shawl ကြက်ကို နောင် 10 bolts of chintz ကြက်ကို နောင်

1. *မြန်မာ* စာနံ့ပေါက်ကြက်ကို ကြက်ကို
From the Chief Queen:
1. emerald ring
2. pearl necklaces of forty pearls
3. zodiac decorated gold bowl weight 12 ticals
4. 4 mū: 1 pai silver bullion weight 4938 ticals 2 māt

From the Henzada Princess:
1. pair of gold anklets weight 24 ticals 6 mū: 1 pai 1 rwe.
From the Yaw Princess:
1. gold bowl weight 14 ticals 7 mū: 1 pai 1 rwe.
From the Shwegu Princess:
1. gold tray weight 19 ticals 7 mū: 1 rwe.
From the North Queen:
1. gold bullion weight 24 ticals 6 mū: 1 pai 1 rwe.
    silver bullion 493 ticals 7 mū: 1 pai
From the 3 Queens:
3 pairs of gold bangles weight 29 ticals 6 mū: 1 rwe.
From the Yindaw Princess:
1. silver bullion weight 493 ticals 8 mū: 1 pai
From the Tōn rhwe re:
1. chōn toua gold bullion weight 24 ticals 6 mū: 1 pai 1 rwe.
1. pair of gold bangles weight 9 ticals 8 mū: 1 pai
From the Lady of Talopmyo:
1. gem studded pendant
From the Lord of Sagù:
1. gold bowl weight 24 ticals, 6 mū: 1 pai 1 rwe.

1. Born in s. 1105 (AD. 1741) of the daughter of Maharajatja and
   Awabilma. Named May Lwan: May received permission to
   Married to Bodawpaya. s. 1122 (AD.
   1760) Title: Siripawaramahānīdīnīgala ratana déwi. Her
   title was Siriratahant of Phopwattav Village and Shin
   Khaya village in 1745. Her name was May Lwan: Su received permission to
   Siriratahant name. Her title was Siriratahant and her daughter's name was
   Siriratahant. Her title was"Siriratahant déwi. Her daughter's name was
   Siriratahant déwi. Her title was "Siriratahant déwi.
2. Daughter of the Middle Queen. Born in s. 1761. Title: Sirimahatjetanapahadewi
3. Born in 1779 of the Queen of the South Apartment. Her title was Siriratahant déwi.
4. Eldest sister of Rhwe Im Rha born in 1782. Her title was Uppalawati déwi. She was married to
   Rha, born in 1782. Her title was Uppalawati déwi.
5. Born of Maung Myat Tun kru: kru: of Thapwattaw village and Shin
   Khaya village in 1745. Her name was May Lwan: Su received permission to
   Siriratahant name. Her title was Siriratahant and her daughter's name was
   Siriratahant déwi. Her daughter's name was Siriratahant déwi.
6. There is no princess of that name among Bodawpaya's daughters. He however had a
   Queen of that name—Yindaw Queen born of Aungwia and concubine Rujamahe
   déwi. Her title was Siriratahant déwi.
7. The Henzada princess is said to be the Lady of Talopmyo.
8. Son of Bodawpaya by the North Queen born in 1765. He was also the Prince of
   Prome, titled Maung Siriratpahatjatja déwi.
9. Son of Bodawpaya's concubine Shinwint born in 1767. He was named Maung
   Shwe U and his title—Sutiri mahā dharmaya déwi. His name was Siriratahant déwi.
   He was also known as the Taungoo Prince.
From the 'eater' of Tarummayo 1 gold bowl weight 7 ticals 3 mū: 1 pai 1 rwe:
1 pair of gold bangles weight 9 ticals 8 mū: 1 pai
From the 'eater' of Sawhlyaw 1 pair of bangles weight 9 ticals 8 mū: 1 pai
From the 'eater' of Zaywan 1 pair of bracelets weight 9 ticals 8 mū: 1 pai
From the 'eater' of Thayin Thanywa village silver bullion weight 197 ticals 2 mū: 1 pai
From aunt 1 gold bowl weight 24 ticals 1 mū: 1 pai 1 rwe:
From younger sister 1 parapuik khok ywe mū: 1 pai 1 rwe:
From the Heir Apparent 4 ruby pendant with 15 stones, 1 gold bowl weight 19 ticals 7 mū: 1 rwe:
From the Saging Prince 1 pair of ruby studded anklets weight 59 ticals 2 mū: 1 pai
From the Taungoo Prince 1 pair of gold bracelets weight 19 ticals 3 mū: 1 pair of anklets weight 12 ticals
From the Pagan Prince 1 gold bowl weight 8 ticals 1 mū
From the Malwa Prince 95 ticals of silver
From Wankri: Mut: krī: māhā mān: khōn 1 pair of anklets weight 17 ticals 1 mū: 1 rwe
From Wankri: Nemyu: sangkha 1 pair of anklets weight 19 ticals 7 mū: 1 rwe:
silver bullion weight 246 ticals 6 mū: 1 rwe, 1 gāgarā kākā fortegō gown,
1 cotton jacket embroidered 15 1500 rwe.
From the Kyiwin Mahātaraphya: katou 1 gūt 1 mū: 1 mū 20 ticals

1. The Queen of Tarummayaw, title—Sīri mrat ewā mahe daughter of the Sawbwa of Mogaung.
2. Bodawaya's concubine daughter of Moneit Sawbwa, title—Sīrimwannamahp
3. Bodawaya had a concubine called Zaywan Queen. Her title was Sīri rawāmahe and she was also the 'eater' of Htantay village. She died in 1806. Her daughter Sīri saumā wati was also known as Zaywan Princess.
4. Daughter of Sawhmawyaza. Her title was Sīri dhammawati
5. Son of the North Queen born in 1762. His title was Sīrimahāthammanabhiyaya, later became Heir Apparent in 1808 and succeeded Bodawaya as King Bagyidaw.
6. Bodawaya's grandson. Son of the Heir Apparent by his first Queen the Taungdwinga Princess. He later became Heir Apparent in 1808 and succeeded Bodawaya as King Bagyidaw.
7. He was also known as the Lord of Kama.
8. Sihatramahāthammanabhiyaya born of Bodawaya and Toinon tōa miubhārā in 1778. He was also the Lord of Myingun, Hlaing, Pindal.
9. Man rai mān 1 mū
From the *awm* *wan* ၁န်တံခါး *Maw*: *kri*: *maha* *saktoaurhan* ကြက်သစ်ကိုထားေန် 1 pair of bracelets 24 ticals 6 mū: 1 rwe:

From the *awm* *wan* *Maw*: *kri*: *nanda* *kyoauthan* ကြက်သစ်ကိုထားေန် 1 pair of anklets 10 ticals 6 mū: 1 rwe:

From his wife 1 gold bowl weight 16 ticals

From *Atwan*: *wan* *Nemyui*: *sirikyousu* ကြက်သစ်ကိုထားေန် တံခါး အောင်းအား 1 pair of gold anklets weight 10 ticals 1 pai 1 rwe: a pair of bracelets 10 ticals 1 pai, silver bullion 493 ticals 8 mū: 1 pai

From *Anokkhahtuikwan* မုန္တလိုင်စီး နိုင်ငံ ခေါ် Mahon: *lha* *kyoautsaw* ကြက်သစ်ကိုထားေန် 1 pair of bracelets 10 ticals and 2 Yaw screens ကြက်သစ်ကိုထားေန်

From the 'eater' of Kyapiin silver 100 ticals

From the Lord of Summyo *Nemyui*: *Noaurath* *kyoauthan* ကြက်သစ်ကိုထားေန် silver bullion weight 107 ticals

From the Lord of Myanaung *Maw*: *kri*: *san* *khaya* ကြက်သစ်ကိုထားေန် 10 ticals of gold

From the *Lakwai* *taw* *wan*: *mū*: ကြက်သစ်ကိုထားေန် 16 ticals 10 ticals of silver 30 တံခါး weight 14 ticals 3 mū:

From the *Rhe*, *wan*: *tawmut*: ကြက်သစ်ကိုထားေန် *Nemyui*: *sithanoaurath* ကြက်သစ်ကိုထားေန် 1 pair of gold bracelets 19 ticals 2 mū: 1 rwe; 246 ticals 9 mū: 1 rwe: of silver

From the *Chawwan* ကြက်သစ် *Nemyui*: *caus* ကြက်သစ်ကိုထားေန် 1 pair of gold bracelets weight 12 ticals 3 mū: 1 bolt of chintz

From the *Twa*: *san*: *tukwan* ကြက်သစ်ကိုထားေန် *Mahakocu* ကြက်သစ်ကိုထားေန် 150 ticals of silver

From the Lord of Kyaukpaung *Nemyui*: noaurath caus ကြက်သစ်ကိုထားေန် 1 viss of silver

From the *Rhweikwan* ကြက်သစ်ကိုထားေန် *Kyoauthanrajasu* ကြက်သစ်ကိုထားေန် 1 pair of gold bracelets weight 9 ticals 9 mū:

From the Lord of Maingkhaing *Nemyui*: *kyaurothancsu* ကြက်သစ်ကိုထားေန် 50 ticals of silver

From the *Tapkhothan* *wan* ကြက်သစ်ကိုထားေန် *Nemyui*: *siha* *kyoausu* ကြက်သစ် 100 ticals of silver

From the *Ki*: *wan* *Nemyui*: *nanda* *kyoausu* ကြက်သစ်ကိုထားေန် 100 ticals of silver

From the *Mra*: *mre* *wan* *Upakon*: ကြက်သစ်ကိုထားေန် 1 silver bowl weight 100 ticals

From the Lord of Wuntho *Maw*: *lha* *kyoausu* ကြက်သစ်ကိုထားေန် a pair of gold bracelets weight 19 ticals 2 mat

From the Lord of Taingdan *Nemyui*: *sirileya* *saikho* ကြက်သစ်ကိုထားေန် 100 ticals of silver
From the chef Jeyasālkhayā 250 ticals of silver
From the chef Kheve tonrajākyoau 100 ticals of silver
From the Wanhok Nemyui: kyoausu a pair of gold bracelets 8 ticals 8 mū: a gem studded pendant weight 12 ticals 3 mū: a gold bowl weight 9 ticals 8 mū: 1 pai
From the Ywan: cuwan Nemyui: jeyakyoauthan 148 ticals of silver
From the Mre nan: wan Nemyui: jeya kyoau cuā a pair of gold bracelets 10 ticals 1 mū:
From the Rhan mibhurā wan Cānsūnanda kyoauthan 150 ticals of silver
From the Wathok Kyoauthan nanda cānsū 247 ticals of silver
From the Bhangā wan Sīrinandamit cānsū 100 ticals of silver
From the Tarupwan Rhweto cānsū pure silver 1 viss
From the Okmā: wan Nemyui: rhweto cānsū 99 ticals of silver
From the Mrui, wan Rhwetojeyya sū 2 viss of silver
From Prān man: wan Raikyoeaũkā 49 ticals of silver
From Prānma: arwan: wan Sūrakyoaukho 49 ticals 2 māt of silver
From the Tāpdui: wan Nemyui: sīhakyoau cuā 50 ticals of silver
From the Amrok wan Rhwetośričaũsū 50 ticals of silver
From the Mrētuin: amat Pyāmākiyewoau 72 ticals of silver
From the Tarā: mrui, cā: Rān̄wan nan: 100 ticals of silver
From the Lord of Yinkhai Cānsū Sāhkrañi one viss of silver
From the Nan: kām kywe: wan Balajeyya kyoau 50 ticals of silver
From the Nā: khani Jeyanoaurathā 75 ticals of silver
From the Samtoochan, Sīrijeaykoausu 1 viss of silver
From the Samtoochan, Jeyakyoauthan 1 viss of silver
From the Sam toō chān, Lak wai siri kyoausu 1 viss of silver
From the Sam toō chān, Kyōauthansiri 1 viss of silver
From the Sam toō chān, Sinkha Jeyya kyoau 1 viss of silver
From the Sam toō chān, Sīrinanda kyoau 1 viss of silver
From the Salinjay Ywaza Sīrinandamit 1 viss of silver
From the Lord of Thawati Cānsūnaurathā 25 ticals of silver
From the Lord of Hthlaing Inda pyaikhyi 25 ticals of silver
From the Lord of Ngalengauk Rhwetônyaykyaouthan 25 ticals of silver
From the Lord of Gaunggwe Rhwetônyaykhyi 15 ticals of silver
From the Nàrîtayamhà Khyanandamit 50 ticals of silver
From the Wat mehwan Jeyurâjajaâkhran 40 ticals of silver
From the Lord of Thapye Nga Bho Tòo 47 ticals of silver
From the Cârë: kî: Lakvû wënaau 98 ticals 7 mû: 1 pai 1 rwe
of silver
From the Rhwe tuik cui: Rhjavësau 25 ticals of silver
From Cânsûrho 50 ticals of silver
From Rhwetôuk krau Sirinadacûna 25 ticals of silver
From Rhwe tuik krau Nga Hla 25 ticals of silver
From the Sagaing Prince's wàncûre: Nga Santha one viss of silver
From the Aysaun mibhûru wan Cârë: Welu sàra 50 ticals of silver
From the Prince of Prume's sancheun: Siri câisû 50 ticals of silver
From the Pagan Prince's awoû wan Nga Shwe Yi 49 ticals 5 mat of silver
From the Mraû: Cârë: kî: Welu sû 1 viss of silver
Making a total of 174 ticals 1 mû: 1 rwe.

**WEIGHT**

<table>
<thead>
<tr>
<th>Item</th>
<th>Ticals</th>
<th>Mûs</th>
<th>Ruës</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 gold bowls</td>
<td>31</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>1 gold tray</td>
<td>19</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>3 gold pendants</td>
<td>12</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>1 ruby necklace, 15 stones</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 thwe thit</td>
<td>14</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>10 pairs: gold bracelets</td>
<td>214</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>8 pairs: gold anklets</td>
<td>178</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>gold</td>
<td>9</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>silver</td>
<td>17</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1 silver bowl</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 cîn jwan: rui: kwat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 pearl necklaces</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 pearl necklaces (small)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66 bolts of cloth</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 There were more than 10 bracelets.

2 There were more than 100 necklaces.
Then the anat were fed in order of precedence. The dancers and musicians had to eat in a pavilion. The offerings to the Buddha were sent to the pagodas and that to the Nandi as well as the brahman figure were given to the sacrificial brahmanas. The dancers and musicians were paid off. Thus ended the nāmakaraṇa-naming ceremony.

Earboring, Hairdressing, Headdress-wearing, Shawl wearing and Marriage Ceremonies

These ceremonies were carried out one after the other when the princes and princesses were about to marry. The elaborateness of the ceremonies depended on the rank of the persons concerned. If it were a prince and princess of high rank it was more elaborate than those of lesser ones. On 12 February 1854 Mindon wanted to know how these ceremonies should be carried out for his children so certain officers were ordered to submit a report on the matter. These people after studying the records of Bodawpaya's and Bagyidaw's reigns sent in the required information. It is their report which will be our main source for the preliminary preparations.

We will now deal with ceremonies leading up to the marriage of a prince and princess. As we have seen in the feeding of the first betel and the naming ceremony there were a lot of preliminaries leading up to the main ceremonies themselves. First of all the most propitious moment has to be chosen and the astrological directive written down. This was the work of a brahman pandit and an amin, i.e. the clerk. A paritta vessel with flowers, 2 trays of offerings for the nat, 2 trays of cooked rice and cakes, 2 white jackets, 2 red jackets, 2 rush mats, 2 bamboo mats, 2 astrologers, and eleven trays of offerings.

The jewelry prepared for the princess were:

1 open work gold headdress with 2 rows of rubies at top and bottom, ornamented

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1 The nth waning of Tapodwe takarac 1216
2 The vessel comes from the Rhve tuk and the flowers from Pan khyi wau
3 From the Kyauk tuk clerk to the Officer of the Granaries
4 From the Akhyi tuk tailors
5 From the kte tuk
6 From the Lakon yu tuk the store house of presents received
7 From the chief of the brahmanas and the clerk of the group
8 From the Rhve tuk treasury
with twelve gem studded flowers, twelve banyan leaf like decorations and a 'pony tail' with 2 rows of rubies at the end. 1 gold ruby studded hairpin တူးခြင်း
1 gold ruby studded hair ornament တူးခြင်း
1 garland? အောက်ချမ်းချောင်း တောင်းချောင်းနှစ်ဖက်
1 headcover? အောက်ချမ်းချောင်း အောက်ချမ်းချောင်း ပြထားခြင်း လောင်းတင် တောင်းချောင်းနှစ်ဖက်
1 garland? အောက်ချမ်းချောင်း အောက်ချမ်းချောင်း ပြထားခြင်း လောင်းတင် တောင်းချောင်းနှစ်ဖက်
1 hairpin? အောက်ချမ်း အောက်ချမ်း ပြထားခြင်း လောင်းတင် တောင်းချောင်းနှစ်ဖက်
1 pair of gold pins for ear boring အောက်ချောင်း အောက်ချောင်း တောင်းချောင်းနှစ်ဖက်
2 cheek ornaments decorated with 9 rubies each အောက်ချမ်းချောင်း အောက်ချမ်းချောင်း တောင်းချောင်းနှစ်ဖက်
2 ear ornaments အောက်ချမ်းချောင်း နှစ်ဖက်
1 forehead ornament တောင်းချောင်း နှစ်ဖက်
1 chin ornament တောင်းချောင်း နှစ်ဖက်
1 gold bowl with a single row of rubies for the earmarking chalk တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 gold stand for the above တောင်းချောင်း နှစ်ဖက်
1 gold bowl with a single row of rubies for oil တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 gold cup for salt တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 sandalwood casket for beeswax တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 ivory casket for beeswax တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 gold stand တောင်းချောင်း နှစ်ဖက်
1 ball of beeswax တောင်းချောင်း နှစ်ဖက်
1 pair of bracelets with three rows of rubies တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 pair of cuffs? with 2 rows of rubies တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
3 diamond rings တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
3 emerald rings တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
10 ruby rings တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
2 rings with the nine gems တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
5 pendants studded with diamonds, emeralds and rubies တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
1 pair of ruby bracelets? တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
6 collars? of diamonds, emeralds and rubies တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
3 headdresses studded with rubies တောင်းချောင်း တောင်းချောင်း နှစ်ဖက်
The number of special headresses made for the princess were seven in number:

1. mritphru chaum thum
2. mrit cui chaum thum
3. mrit bwa chaum thum
4. culam

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1. yakani wani chaum
2. lum tan chaum
3. mrit rac chaum

---

All the above articles came from the Treasury.
The wardrobe or trousseau prepared for the princess were as follows:

1. gold embroidered tight sleeved jacket with gold lace at the shoulders, edges and seams

2. long jacket of Matarabad cloth decorated with lace and sequins with gold lace at the seams, shoulders and edges

1. long yellow gown sequinned with gold lace at the shoulders and sleeves edges

2. long gowns like the above

1. yellow sequinned thamein with gold lace seams

2. multicoloured satin thamein with gold borders

1. pink acheik thamein with gold embroidery

1. thamein of foreign brocade

1. satin brocade thamein

1. gold shawl with green, blue, yellow and red sequins

1. multicoloured velvet shawl

1. multicoloured gold work satin shawl

1. Chinese? brocade shawl

1. pink acheik sequinned shawl

1. lace net gold embroidered shawl

1. towel?

The jewellery, headresses, ornaments and wardrobe prepared for the prince was less elaborate than that for his princess. They were:

1. gold circlet?

1. headdress described as

The articles of raiment came from the

Akyampo tank
rubyl udded hairpins

2

garlands?

1
open work gold forehead band with a row of rubies at top and bottom

4
variegated headress described as

2
gold pins for ear boring studded with the 9 gems

1
Matara bad gold embroidered sequin jacket with gold lace at the seams and edges

cotton jacket with a motif of gold flowers and gold lace at the shoulders and cuffs

gaungbaung with gold stars

gaungbaung embroidered with gold thread

2
Shan net gaungbaung embroidered – one is more elaborate than the other

1
pasoe with gold background and multicoloured foreground with gold border

1
multicoloured pasoe embroidered in gold and silver with gold border

1
pink acheik pasoe

1
foreign gold brocade pasoe

1
white satin pasoe with gold border

1. All the above articles came from the Treasury

2. The wardrobe came from the Akhmuitik tailors.
The preparations in general for the wedding meal were:
1 pair of gold and silver trays
1 pair of gold and silver bowls
1 pair of gold and silver rice pots with covers
1 pair of gold and silver curry pots with covers
1 pair of gold and silver spoons
1 pair of gold and silver ladles
1 ruby bordered drinking cup with stand
1 plain gold bowl with stand for handwashing
1 large silver basin
1 gold bowl with stand for abhiseka flowers
1 small gold bowl for scent
1 small gold bowl for soap powder
3 pairs of gold and silver
3 gold salvers with stands
1 pair of broiled gold and silver chicken
1 pair of gold and silver crayfish
1 pair of gold and silver fish
1 pair of gold and silver fire places

The preparations for the wedding rice were:
1 prain of krwaykri: thrice milled rice
1 prain of krway pum: thrice milled rice
1 prain of kopihein: thrice milled rice
1 covered pot with the capacity of cooking a prain of rice
1 chyi: sti: (rhamnus fig) ladle
1 bundle of the above firewood
1 iron fire place

1. All the above articles came from the Treasury.
2. The three varieties of were came from the kyitaw officer of the granaries.
3. From the Ehsetalik Treasury.
4. From the Arthe, ruhi: Eastern Office.
5. From the pumbeil: iron and steel, the officer and clerk of the blacksmiths.
1 brazier? ဖြစ်စေမည်
1 canopy with lotus motif နေရာဆောင်ရွက်ရှိသူ
1 new gilt cooking pot with cover စိုက်နှီးရံ ထိုင်းနေရာနှင့်
1 pair of ladies with shellacked handles မြင်နိုင်သော ကြက်ကလေး
1 new glazed earthenware basin ကြက်ကလေးကျောင်း
1 new rice washing basket ကြက်ကလေးကျောင်း
1 couple from the officials astrologically suitable ကြက်ကလေးကျောင်း ကျောင်းတို့ မြောက်သော ကြက်ကလေးကျောင်း
occasion: ကြက်ကလေးကျောင်းကျောင်း
Preparations for the wedding soup were:

Gourd နေရာတွင် ပျောက်ဆုံး ၎င်း pumpkin အမျိုးသား cucumber, brinjal
brinjal
Vegetable shoots အမျိုးသား
dry fish ၎င်း ကြက်ကလေး ကြက်ကလေး 20 ticals
oil 20 ticals
salt 10 ticals
garlic 5 ticals
onions 5 ticals
chillies 5 ticals
ginger 5 ticals
tumeric 1 tical
1 new curry pot with cover ဖြစ်စေ
1 chi: sa: ladle
1 bundle of chi: sa: fire wood
1 iron fire place
1 brazier? ဖြစ်စေမည်?
1 canopy with lotus motif

1. From the Treasury
2. From the tailors
3. From the Treasury
4. From the Arhe, rumi: အမျိုးသား
5. Wana ura အမျိုးသား public service?
6. All the above ingredients were from the pway Car. clerk to the royal kitchen?
7. From the Treasury
8. From the Arhe, rumi: အမျိုးသား
9. From the officer and clerk to the blacksmith ပျောက်ဆုံး ပျောက်ဆုံး
10. From the tailors
1. new water pot with cover and gilded
2. water ladle with shellacked handle
3. new basin
4. couple, married from a tender age, replete with children, grandchildren from the official class to cook the soup.

Preparation of the wedding meal:
7. fried white cakes
6. fried red cakes
7. round cakes
8. steamed cakes
7. fish fried whole
7. lobsters fried whole
7. eggs
7. pods of garlic
7. pepper corns
1. double cloth three and a half cubits square with cotton on one side and gold on the other to pack the wedding rice
1. piece of string 2 1/2 yards in length
1. table about 1 cubit square with bat wing decorations and ornamental posts

Varieties of cooked rice prepared in glass mosaic salvers and covers

- butter rice
- lobster fat rice
- milk rice
- cocoanut oil rice
- glutinous rice

1. The above articles came from the officer and clerk of the granaries
2. The tailors supplied this.
3. From the clerk of the Seraglio
4. To be ordered.

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gold coloured rice နေဝင်ခြင်း
ကုန်ထောင်ခြင်း:

1 tray of assorted Burmese cakes ထောင်ကြက်များ
1 dish of assorted Indian cakes ဂေါလ်ပါကြက်များ
1 dish of mixed preserves ငန်ပါကြက်များ
1 dish of pickles မားကြက်များ
1 tray of 7 provisions ဗျာကြက်များ

We will leave out the head washing သိန်းကရေးလုံချင်း which preceded all the
carving, headdressing, marriage ceremonies, etc. and its preparations as we have
neither the time nor the space here for it.¹

According to Maung Than a special house has to be built for the marriage cere-
mony in the compound of the princess's ကျင်း. The description of the house and its
arrangement is as follows:

On the couch အိမ်ကြက် was spread the princess's mattress measuring 6 x 3½ 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 ချောပိုးကြက် and two pillows? ထောင်
with pillow cases? စိုက်ပျိုး?

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? ပါးခြင်း, in the south-east an elephant goad, bows and arrow, in the

¹ The varieties of rice and the above were from the pastry clerk မှာခြင်းနိုးပါနှင့်
and clerk to the kitchen ကန်ပါလိုက် ထောင်ကြက်များ ငါးရိုးဗျား
2. For details ဗျာကြက်များ ကြက်များ ထောင်ကြက်များ ငါးရိုးဗျား
south the Mahāpinnai မဟိမောင်းဗုဒ္ဓ icon, grindingstone with pestle မီးဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ ဗုဒ္ဓ, in the south-west 2 elephant tusks, in the west a maid carrying gold and silver nuggets in madder dyed sacks မီးဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ, 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 on a stand.

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

On the wedding day the prince left his ဝှန's house on an elephant before the first pakuir ပဲပီး was struck. His retinue was as follows: two men carrying sun: ဗိုလ်း canes, then offerings to the Three Gems and nattha သားသင့် vessels carried by the
personal attendants. Then eighteen brahmans in two rows. Behind them two rows of pages carrying fans ကြားတွေ့တွေ့များနေသောရောင်ငြင်း。 Then the kyiin: ကြားတွေ့နေသောရောင်ငြင်း 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 ကြားတွေ့တွေ့များနေသောရောင်ငြင်း acting as door keepers shut the door and asked the prince why he was ascending the stairs. His chief steward ကြားတွေ့တွေ့များနေသောရောင်ငြင်း 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 thanemain.

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 bodhiyãmule  ကြားတွေ့တွေ့များနေသောရောင်ငြင်း 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 ကြားတွေ့တွေ့များနေသောရောင်ငြင်း. Then the hair was knotted. Next was the ceremony of headdress 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 mrt phru and the words said were may she be as radiant as a nat— ကြားတွေ့တွေ့များနေသောရောင်ငြင်း

2. Then the mrt cui, with the invocation: may she be as good as a nat— ကြားတွေ့တွေ့များနေသောရောင်ငြင်း

3. Then the mrt fuit with the invocation she shall sit on the throne— ကြားတွေ့တွေ့များနေသောရောင်ငြင်း

¹ Maung Than: op. cit. P. 115
4. Then the cult: with the words: may she receive great wealth—

５。Then the yak: with the words: that she may reign like a nat—

6. Then the lum: tar: with the invocation: may she reign in the palace—

7. Finally the mr: rac with the words: may she reign in a new palace

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.

The marriage ceremony now began. An at:wan and his wife or sometimes two officers, sometimes two ladies, brought a bolt of muslin and wound it round the prince and princess reciting the while that they may like the banker's daughter Visakha: be rich in children, slaves and retinue. The prince's right hand was placed over that of the princess's; water from the prince's bowl was poured into that of the princess. Then the prince's zodiac decorated silver bowl 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.

1. A prince appears to have had his ears bored and hair dressed into a knot at a rather tender age and not just before marriage as in the case of a princess. The ceremony was carried out in the Byedaik. In the course of it he had to eat a meal where he was fed seven mouthfuls of rice with seven invocations similar to that of the wedding ceremony. He was also given estates and insignias of rank and retinue. For details see National Library 1951 (10)

2. On 6 waning of Tapodwa 1171 (25 Jan. 1810) Bodawpaya passed an order read by nakh:ani: Bhoja kyoosathan: 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 pure haj:darapay the groom's right hand should be placed under that of the bride because he was the suppliant. 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. အင်း၊ ကြက်ကလေး၊ မီးကျမ်း၊ မီးသောင်၊ ကြက်ကပြေး၊ ကြက်ကန့်၊ ကြက်ကပ်၊ ကြက်ကလေး၊ ကြက်ကန့်၊ ကြက်ကန့်၊ ကြက်ကန့်၊ ကြက်ကန့်၊ ကြက်ကန့်

From them a leaf platter ကြက်ကလေး was taken and some placed in it and put on the လွတ်အိုး: ကြက်ကလေး ကူည့်ပါသည်။ 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 အင်းနှင့် ကြက်ကလေး

2. Rice that will help to make your glory great ကြက်ကလေး ကြက်ကန့်

3. This rice will free you from the 96 ills ကြက်ကလေး ကြက်ကန့်

4. This rice will increase your prosperity and posterity ကြက်ကလေး ကြက်ကန့်

5. This rice will give you a plentiful progeny ကြက်ကလေး ကြက်ကန့်

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

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

Then the prince was given seven mouthfuls of soup. The princess was then given seven mouthfuls of rice with the above invocations and then the soup. After this the prince and princess ate from a platter plate the marriage repast. When they finished the prince’s hand was placed on top of the princess’s and they were then washed together as before the meal. All the 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 sanitoau chari တစ်နားေရာ့ 读 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 மေတ် by the attendants தေနားစောန်း့့် မော် and handed over to the sanitoauchai၊ တစ်ျားေရာ့ 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.1

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 Byedaik. Early that day the seating plan was arranged. A bamboo mat was placed for the prince in the front part of the Byedaik. At a little distance from him, on the east, were the four wankaici: ဝန်ကြွင် ministers in a row. Behind them were the cowaubhwa: ကျော်ျာ့် nok ne နောင်ျာ့် ျာ့် the high officials and wantok ဝန်ျာ့် The lesser officers too were seated in their respective positions on a slightly lower platform. One pro, kri: ကျော်ျာ့် ျာ့် and a camron mhu: ကျော်ျာ့် ျာ့် were given the duty of seeing that everybody sat in their proper places.

The Crown Prince came from his residence in his palanquin ပဲနား့် with his retinue. He entered by the Rwe: ရော်ျာ့် Gate စော်ျာ့် and descended from his palanquin at the stand စော်ျာ့် In front of the litter were the four red kyuin, with gold tops and red handles များော်ျာ့့့့့််််် များော်ျာ့် မော် He then walked to the Byedaik and sat in his appointed place. His two personal attendants were seated a short distance from him. Behind them were the Prince's wan ဝန့်် and atwain: ဝန့််

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1. dp ော်ျာ့့်် ျာ့် ျာ့် ျာ့် op. cit. pp. 115–17.
In front of the Prince were spread his insignias of rank – betel container 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 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 samioauchan 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: mahäsihasû will read out your investiture order and then give it to you.

So saying he handed the order written on parapuik between lacquered boards to the wan kri: who came forward to receive it. This was done only after shikoing the Prince. The samioauchan 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: sihasûra, 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. 
2. 
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 wanakri: handed over the parapuik to the Crown Prince who took and put it in his betel container ပသားပြေစီးးဗား  Note the use of the betel container as a document case.

The appointed wanthok now read the deed of gifts.


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

Now the nā kham pro. kā: ညီညီ ညီညီ officer of ceremonies? left his place and went to the front near the Prince. After shikoing he read out the appointment order of the two Imhre. wan စီးဗားဗား The men appointed Lakyi ဝိဇ္ဇာ and Siryigana စီးဗားဗား too had to come forward and listen. The mission 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: canškyoau than; canškyoau and Rhweton norautha; canškyoau 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. ပျဉ်းသူးများခိုင်ခြင်းရှိသော ဆောင်းချက်များ
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: mhu: ñaːŋtʃæːn captains, anok wan ñoːkoː, officer in charge of the ladies, the ná kham, ñaːŋtʃæːn káːr: mæː, Burmes sam kham wáːn Shan sam kham, Ywan sam kham awán: sam chan, ñoːkoː anok wan káːr: mæː, mîː, officer in charge of the elephants, chan cà khyi mæː, káːr: officer to the above, wón mhu: mæː, officer in charge of the palanquin bearers, cà: toauká, mæː, officer in charge of the granary, khyi káːr: mæː, káːr: officer to the above, the tooupre: mhu: mæː, officer of the vanguard, lâk chon yú mhu:

1. မြန်မာစာမျက်နှာမှာ မိုးချိ ပြုသည်။
In addition to the above the King gave the Crown Prince the following retinue:

30 servers of water and betel ဗောက်ကျွန်း
20 guards? with dahs တော်ကြီး
8 gentlemen of the Partinachakeon ပူတာနားခံဦးကြီး chamber where paritta was recited
34 gentlemen of the Airy Chamber အလောင်းခံဦးကြီး
59 gentlemen of the antechamber အပြောင်ခံဦးကြီး
35 personal attendants စိန်ဆိုင်ကြီး
25 water servers မီးဆိုင်ကြီး
30 medicine servers ဆီယီဆိုင်ကြီး
23 elephant men ခြင်္သေ့ကြီး

Except for the elephant men the remainder were sons of amat.\(^1\) 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.

\(^1\) မြန်မာ့စာပေနှစ်ထောင်စုပြောင်မှုများ စာအုပ်ကြီး
After all these appointment orders were read the king left the Byedaik. A few moments after his departure the Prince's servers 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 wankri then the wanthok 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 procession was an imposing one but we are unfortunately pressed for time and cannot give a description of it.\footnote{For details see \cite{1}} When the Uparaja 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. \textit{ဗိုလ်ဥပျိုက်ပိုင်} At the auspicious moment he went up and took possession of his palace. This is completed by a marriage ceremony with the princess who would be the Heir Apparent's Queen.

With regard to Kanaung's installation as Crown Prince during Mindon's reign I have not come across documents relating to it. The \textit{Koobaung} (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 Siripawaramahāsudhammarāja. He was also given the insignias of rank, elephants, horses, slaves and the towns to Tapuyin, Taungdwingyi Pyinsala Ngamyo and Sale. The following officers too were appointed for him. Crown Prince's wan: \textit{ဝန်ဝန်းကျင်} crowned Prince's atwan: \textit{အာဝန်းကျင်} captains of the guard officer of the Scraglio chief clerk secretary 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 Sirisumrai cwiratanādevi the Princess of Hlaing, the daughter of Tharawaddy's West Queen.\footnote{For an example of the king's orders to the Hluttaw on the investiture of the Heir Apparent see Taw Sein Ko \textit{Selections from the Records of the Hluttaw} pp 1-2. 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 rañabhisikā coronaion. We shall be using the abridged report of Mindon’s coronation in the (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 fullmoon of Kason. Others say that the abhiseka was celebrated in Kason because it had to be done at the conjunction of the moon with Visakha.

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 pavillons. The timber, bamboo, and anes required had to be provided by the aśā. Then the site of the pavilions had to be ploughed up thrice. Once by bankers’ sons āthep: wearing yellow clothes, secondly by rich men’s sons kway sa: dressed in red with silver farrows and lastly by farmers’ sons kri: wearing green clothes with iron farrows. The ceremonial ploughing had to be done with bulls and not by oxe as usual. After the earth had been turned up it had

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

a) muddābhisikā annointing of the head
b) maheśābhisikā the coronation of the Chief Queen
c) upaṣābhisikā the installation of the Crown Prince
d) jeyyabhiseka in order to win victories
e) managā bhiseka held to celebrate the possession of white elephants
f) sīrīyabhiseka to renew one’s glory
g) vīryabhiseka consecration to gain long life
h) maha bhiseka celebrated to increase prosperity
i) sakābhisikā held to ensure peace in the Empire

Of these the rañabhisikā which may be synonymous with muddābhisikā was to be held 5 years after accession. managābhiseka 7 years after accession, jeyyabhiseka 9 years after accession. sakābhisikā 12 years after accession, while sīrīyabhiseka and vīryabhiseka were to be celebrated from time to time.

1. See also (pp. 19-28)

2. (pp. 19-28)
to be sprinkled thoroughly with milk, then cow dung, then with grain—barley, sesame, cotton, millet, peas and paddy. Then the area was enclosed by a fence called *doi khram*.

Various offerings had to be made to the gods. The sacrificial brahmins had to place *Candi* *Parameśvara* and Vishnu on carts or chariots and perhaps parade them. Mantras from the *Rājamattam* work had to be recited. Then one chapter of *sāṅghā* and twelve brahmins recited *sutta* and *paritta* e.g. that beginning with *bhūmicāla* called the eight victories, the *mangala sutta paritta*, *ratana sutta paritta*, etc. The *kammawāt* or ordination service too was recited. Finally the sacrificial brahmins recited the *Shyindabhumicāla* verse full of propitiatory 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 of buildings. Four hereditary brahman astrologers and 108 brahmins versed in the astrological arts wearing white apparel waited for the propitious moment for staking the site. The actual staking was done by sailors: wearing brown raiment with gold stakes, *paritta* reciting brahmins dressed in red with silver stakes and peasants: in green apparel with iron stakes. At the auspicious conjunction of the planets seven guns were fired seven times, and gongs, cymbals: drums and conches were sounded simultaneously. All the staking was done simultaneously.

The three pavilions were:

1. *Sīhāsana* Lion Seat, which was draped in white and attended by *paritta* reciting brahmins
2. *Gajāsana* Elephant Seat decorated in red with sailors in attendance
3. *Morāsana* Peacock Seat decked in brown looked after by *asun*

These pavilions were built and covered by the *asun* 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 hereditary consecration brahmins 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 with iron pots in all their finery together with eight consecration brahmins. *sāsanāpuṇiṇī* four *cakravatī* eight *amat*, eight bankers, eight rich men, eight farmers and eight heads of *soṇ*. *kāyakāṇyas* associations accompanied by music went to the river. The water had to be taken from midstream thus the princesses embarked on a *nhakehān* *Roc*? boat, the brahman daughters in a *rīvīno* the
golden boat, the amat daughters in a lwan: kraî boat, the bankers’ daughters in a bû: mai, boat, the richmen’s daughters in a crocodile boat, the consecration brahmans in an ā: tak and the heads of associations in a sare glory? boat. When these boats left the shore seven muskets were fired thrice, the sacrificial brahmans blew their conches and the harpist brahmans played on their instruments.

Some men of ferocious aspect were dressed up as bhilû: guardians 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 bhilû: question: “Will he work for the weal of the Religion, the Saṅghâ and People and act according to the law?” to which the purohita answered: “The King wishing to act thus wants the water”. Then the bhilû: exclaimed: “Very well! Very well! May the King live a hundred years and look after the interests of the Religion, Saṅghâ and People. May his children, grandchildren and great-grandchildren prosper.”

When the bhilû: granted permission to draw water, offerings had to be made of gold and silver flowers, gold and silver parched rich 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 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 ciriâ: sprinkled it with water. The paritta was recited by the appointed brahmans. In the Sihäsana was kept the water drawn by the princesses and brahman daughters. In the Gaajasana that of the amat daughters, in the Morâsana 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, coconuts, banana palms. In the pavilions themselves all kinds of fruit and flowers were hung: Coconuts, sugarcane, henna, chapswā pānî, screwpine, eugenia, thim and a species of coffeewort Nauclea cordifolia, kukkui a species of acacia Albizzia, Leafk. lakpānî bombax malabaricum, too were planted so that they may not droop. The streets inside and outside the capital too were lined with banana, sugarcane, coconuts 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. 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 consecrated brahmans headed by two cakravartin on each side, the Sasanapuruṣaṣṭhitaḥ the Chief Purohita carrying a nine gem studded conch in a gold flower basket in joined hands, then one hundred brahmin astrologers headed by four hariśāhuṇaṇaḥ 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 Sasanapuruṣa Vinayadhan.
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 cūrṇī amatāṃ ṛṣeṇaṃ 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

Buddhaṃ ca dhammaṃ ca saṅghaṃ ca saranām gato upāsakattani deseti
sakyaṁ puttassa sasana saṅgāṅa mupeñhi

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 glomorea) 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 Mahāsmata 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. Oh King!

1. နိုင်ငံတော်ရုပ်ပွားရေးစည်းမျဉ်းစာမေးခွန် အောင်မူသည် မှ 2. 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. [Footnote 1]
2. [Footnote 2]
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1. နောင်မှားသောက်မှုနှင့်ပတ်သက်သော မိန်းကလေးများ အောက်ခံ ဖြစ်ကြောင်း ရှိလေ့မရှိ

2. နောင်မှားသောက်မှုနှင့်ပတ်သက်သော မိန်းကလေးများ အောက်ခံ ဖြစ်ကြောင်း ရှိလေ့မရှိ
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 တိဗက် ပြဲစ္စည်း.

Then the King and his pageant returned to the Palace in the order already mentioned. As for the three ceremonial pavillons, 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: သော့ချင်းစားမွတ် gate. In the first tazaung was hung a white cloth on which were painted 500 arahant figures. In this the texts of the First Pitaka were recited by fifty sangha on the first day. In the second hung with the figures of 700 arahants were recited the texts of the Second Pitaka by seventy sangha 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 sangha recited the texts of the Third Pitaka.

In the inner city in the first tazaung of the Pitakatuik ပြားတု့်စက် Library eight Asita Mahasawaka, အစိုးသေးဆရာ Arhant figures were drawn on white cloth and strung up. Here eight rohan recited the Pitaka all night and were offered chwani: ခ်ိန် in the morning. In the Rhe, ဝန်: ရာဇာ office in the east quarter, a picture of the Brahmaloka ဖျင်စာအန် ပျားရာzheimer paying homage to the Buddha on a white cloth in accordance with the verse brahma gañā maheśino ဖျင်စာအန် ပျားရာzheimer. In the Lakyu ဝန်: လက်ရာ 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 devagāṇa maheśino ဖျင်စာအန် ပျားရာzheimer. In the office of the western quarter was hung a picture of the garuda ကုဒ် doing obeisance to the Buddha according to the verse suhāya gañā maheśino ဖျင်စာအန် ပျားရာzheimer and in the office of the left or north quarter was hung the picture of the nagi doing homage to the Buddha in accordance with the verse naga gañā maheśino ဖျင်စာအန် ပျားရာzheimer. 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 Tippaka all night and were offered chwani: ခ်ိန် 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 appointed for this purpose sprinkled the consecrated water and
sand. The same sort of ceremony was carried out in the Main Palace fatal the Mrenan: Jetavan choi saro the Byedaik. Tonramut Mrocamut Mroakwatai sabbani nan: theatre royal. Hluttaw. Clock Tower, eight towers of the wooden stockade surrounding the Palace, the east and west ram: 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 kori pancei ceree paddy, a basket of the same rice, a brazier? ceree on two red painted stands. At the south east corner were a crossbow ceree a common bow and a quiver of arrows: In the south were a grinding stone, a pestle, three gudgeons cirrhinomorriga stuck together in wood, a wooden icon of Sya Siwali holding an aims bowl. In the north western corner were a pair of elephant tusks and a red carpet? ceree 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 kranhan rwi Kranhan pillar of the Nan machor Cereal—Main Palace, were arranged a themen with a border white shawl, a sui rai ceree: 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 PI 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 kori pancei ceree rice. a curry of white pumpkin ceree: fish fried whole ceree: canap ceree pickle? a gold platter ceree: a gold bowl ceree: a silver spoon, a gilt silver ceree: a silver plated cover, a bamboo mat, a rush mat with decorated borders. At the urau ceree post was kept the offering of rice ceree for the urau nan. In the Mrenan: were offerings to the Mahagni of varieties of rice. On the east platform of the main palace the chief architect and the wise men 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 mah: tak.
The king's staircase, to the Nan ma 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 cocoonut, two bunches of bananas,
two live banana and sugar cane plants, 3 stairs of the Mrenan, the
stairs to the throne, two stairs of the East Canu ဗား၊ ကျွန်း၊ the Byedaik, the north
west stairs of the Mrak Daway မိုရာက်မွန် Tohcama တီပီးမွန် Morkamui
မိုရာက်မွန် and the two stairs of the Anokpwaitak အနုပ်ဝါက်.

At the auspicious moment the King dressed in white wearing the head-
dress called hoý: krí: nwa, sway ကြားနှင်းပြင်း 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 pradakşina—wise round
the Palace and came to the Mrenan chon: than မရာနန်ချ်ဦးဦး covered stairway.
At the foot of it was the chief architect who invoked beneficentous on the
King. At the top were eight Brahmins who did the same as the King
ascended. When the King reached the chamber of the Mrenan the propitious verses စော်သရာက်
were intoned. As soon as the King arrived, offerings to the samadēvā 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 beneficences 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 bramhans made offerings. The eight consecration
bramhans with consecrated flowers, water and concox 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 ဗိုလ်ဦးဦးဦး and sat on the couch in the
Kyaksare nuk ကြီးဦးဦးဦး

There a banquet of 170 pots of rice and 170 of curry were laid out.
Articles of daily use were spreadout—a gold tray ကြီးဦးဦးဦး of 250 ticals
weight (See Pl. VIII), a gold and silver broiled chicken စော်သာဦးဦးဦး of 22 ticals
each, a gold and silver gudgeon ကြားနှင်း of 10 ticals each, gold and silver
cakes, gold and silver banded snake head ကွဲဦးဦးဦး of 8 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, geese, 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 saṅghā received munificent alms for seven whole days. Arrangements too were made for donations to the many pagodas and the saṅghā 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 nāmakarāṇa 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 headdressing 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 samādevā, 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 Nādi natsamā in the Feeding of the First Betel and the Nāmakaraṇa Ceremony. The Nādi, we have seen was head of the Pitāra nat i.e. a hundred pi. The Siamese believed in a species of spirits known as phi, so one wonders whether the Pitāra nat was not an import of our intercourse with Siam. The offerings to Mahāpinnai, the Kāla nat and the Fire Spirit were by no means Buddhist. Nor is the bhut cā cā: pwall 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, Paramēśvara 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 Burmese 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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