THE ROYAL ORDERS OF BURMA, A.D. 1598-1885

PART FIVE, A.D. 1788-1806

Edited with Introduction, Notes and

Summary in English of Each Order

by

THAN TUN, M.A., B.L., Ph.D. (London)

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THE CENTER FOR SOUTHEAST ASIAN STUDIES, KYOTO UNIVERSITY

1986

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Author(s)	THAN, TUN
Citation	THE ROYAL ORDERS OF BURMA, A.D. 1598-1885 (1986), 5: [4]-[4]
Issue Date	1986
URL	http://hdl.handle.net/2433/173878
Right	
Type	Departmental Bulletin Paper
Textversion	publisher

Kyoto University

ACKNOWLEDGEMENT

The editor owes much gratitude to

THE CENTRE FOR SOUTHEAST ASIAN STUDIES

KYOTO UNIVERSITY

for research facilities given to him

in editing these Royal Orders of Burma and

to have them published under its auspices.

He is also thankful to

THE TOYOTA FOUNDATION

for the financial aid to publish them.

KURENAI : Kyoto University Research Information Repository

Title	List of Colleagues who helped in collecting the Royal Orders
Author(s)	THAN, TUN
Citation	THE ROYAL ORDERS OF BURMA, A.D. 1598-1885 (1986), 5: [6]-[6]
Issue Date	1986
URL	http://hdl.handle.net/2433/173877
Right	
Type	Departmental Bulletin Paper
Textversion	publisher

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List of colleagues who helped in collecting the Royal Orders

Aung Kyaw (Chaung U)
Aung Myin
Chit So Myint
Htun Yee
Khin Htwe Yi
Khin Khin
Khin Khin Gyi
Khin Khin Sein
Khin Lay
Khin Maung Htay
Khin Myo Aye
Khin Nyun (Mrs Thein Than Tun)
Khin Yi (Mrs Than Tun)
Kyaw
Kyaw Win
Mya Mya
Myine Myine Myint
Myint Myint Htet
Myint Myint Than
Myo Myint
Ni Ni Myint
Ni Toot
Nyunt Nyunt Way
Ohn Kyi (Chaung U)
Ohn Myint
Oo
Paññâjota
Sai Kham Mong
San Myint (Candimàlâ)
San Nyein
San San Aye
Saw Lwin
Sein Myint
Than Than
Thant Zin (Mawlike)
Thaung Ko
Thein Hlaing
Thein Naing
Thein Than Tun
Thoung Thoung
Tin Maung Yin
Tin Tin Win
Toe Hla
Tun Nwe
Tun Thein
Win Maung
Yi Yi
Yi Yi Aung

KURENAI : Kyoto University Research Information Repository

Title	Introduction
Author(s)	THAN, TUN
Citation	THE ROYAL ORDERS OF BURMA, A.D. 1598-1885 (1986), 5: [7]-[13]
Issue Date	1986
URL	http://hdl.handle.net/2433/173876
Right	
Type	Departmental Bulletin Paper
Textversion	publisher

Kyoto University

INTRODUCTION

A BURMESE KING respected the customs of the people in as much as the same way as his subjects did (ROBs 19 June 1368, 5 December 1789 and 28 January 1795)- He might, however, connive a crime committed against his person or property (ROBs 5 April 1568, 28 January 1795, 18 March 1796, 18 April 1811 and 22 March 1812). It was probably because of the Buddhist influence. He wanted his ministers to bring to his notice whenever a culprit had been sentenced to death for having misappropriated his property (ROB 18 April 1811 and 22 March 1812) because the culprit had a chance of being pardoned. A criminal who was about to be executed could be saved by the consort of Crown Prince (ROBs 18 February 1788 and 15 March 1788) without giving any reasons. The King's attitude on the Dhammathat was quite precise. He said that in almost all the law suits, the Dhammathats shall be the guide for making decisions (ROBs 18 August 1783, 29 August 1783, 12 November 1783 and 5 December 1789) - There was, however, one exception. Some Royal Orders were to be taken into consideration before a final decision was made (ROB 18 August 1783) - The King also thought it best to keep the number of law suits in the minimum at any time at any law court (ROB 5 December 1789) because to sue a case for redress at a court was always very expensive and many disputes could be settled , as it was allowed by custom, through arbitration (ROB 23 May 1801) except murder (ROB 3 August 1795)* For a crime where capital punishment should be given, arbitration was not allowed and to withdraw a plaint of this serious nature made first at a coùrt m ôrder to settle.it through arbitration is punishable (ROB 23 July 1801). In criminal procedure, five important additions were made by the King, viz.

1 Cases that fell within the jurisciction of a lower court shall never be brought to Hluttaw (ROB 5 March 1805).
2 A city court's decision shall be taken as a precedent (ROB 5 December 1789) •
3 Judgements should be passed as quickly as possible (ROB 12 July 1806) and if a court was slow to pass a decision, the plaintiff had the right to

apply for a transfer of his case to Taya Yon - Law Court, in the city (ROB 16 July 1806).

U A judge shall name the punishment and it was Myo Wun - Town Officer, who shall execute the punishment (ROB 5 December 1789)-

5 Any cultivator who was summoned to appear in a law court in a town or the capital city either as a witness or as a defendant must be allowed to go back to his field for cultivation when the growing season began (ROB 12 May 1801); because a cultivator's work to produce rice which was the main stay of the nation should not be disturbed; in fact all agricultural productions should be increased as much as possible (ROB 16 May 1801).

Tha King maintained that the punishment should be in right proportion to the damage done by a criminal act though he agreed that punishment might vary in accordance with the status of a man who committed a crime or to whom the wrong had been done and in a case of murder, although a compensation was allowed by the customary law, he said that from now onward it was to be a death sentence (ROB 5 December 1789)- Anauk Thwa - Went the Way West, is the phrase for being taken to the cemetery for execution. Nga Myat Thu (Min Gyi Nanda Kyaw Htin) 'went the way west' (ROB 12 March 1788) though for what crime he was sentenced to death was not known. (Three days later he was pardoned : ROB 15 March 1788). Nga Myat Taw (Maha Thiri Zayya Thin Gyan) and Nga Kyaw Htway (Tipiṭakalankāra-siridhajamahâdhammarâjadhirâjaguru, Bagaya Saya) 'went the way west' (ROB 12 April 179^) because the minister took the Authorised Copies of Piṭaka from (the Royal Library) to the monastery of the Royal Preceptor without any permission and there the copies were destroyed in fire. On the other hand, hardened criminals like robbers and thieves, were given amnesty; only those who were captured would be executed while those who voluntarily surrendered would be pardoned and enlisted in the King's fighting forces (ROB 2U July 1806). Even though the thieves were persuaded in this way to mend their old ways, burglary was the curse even of the capital city (ROB 19 October 1806). The King was lenient on two other curses of mankind, viz. gambling and prostitution. He said that gambling was all right if there were no cheating (ROB 28 January

1795) and with license within a given quarter (called Zagyin Wa) prostitution was legal (ROB 27 July 1783 and 28 January 1795)* Sex perverts like lesbians and sodomites, however, must be punished (ROB 28 January 1795) though fellatio was not a crime when both parties agreed to it (ROB 2 October 1810).

In civil procedure the King wanted to use as much as possible the old records to verify statements regarding boundary demarcation or ownership of land. For instance, in a land dispute, the King wanted to use a relavent inscription on stone where the limits of a religious land (ROB *2h* March 1783) or the jurisdiction of an officer would be given (1 December 1783, Kon I 1967, 556). In the family registers of either Athi - Common Folks, or Asu Angan - Group or Division of Service Men, generations of them would be enumerated. 'Any discrepancies as to a mamber of one group living or working among another group or division of children in a mixed (i.e. intergroup) marriage, should not be tolerated (ROBs 25 December 1783 and 2 November 180U). He also wanted the register of the Royal Family updated (ROB 20 January 1788) and all previous Royal Orders copied (ROB 20 February 1788). Accounts on historical events were checked against old records (ROB 6 February 1800). An officer and several scribes were assigned to copy all pagoda and monastery inscriptions which were in bad condition in all parts of Burma and to made new stone inscriptions of them (Kon II 1967, 88). Because the King considered that if anyone wanted to study the way of life, history was one of the best works to be consulted (ROB 28 January 1785). For future reference, all important current events must also be written most scrupulously allowing no mistakes (ROB 8 July 1806). He wanted the Palace Inscription of Shwe Nan Kyawt Shin - Lord of the Magnificient Palace, (S 872, AD 1510, List 10501, PPA 1892, 363-372) copied for use in some of his various construction plans (ROB 27 August 1806). He wanted Pagan Tet Nwe-In Kyaung Inscription (Wednesday 31 October 1UU1, List 93*+ abed, ppa

1892, 78-90) copied in order to check the dates given in the treatises on the history of Buddhism in Burma submitted by the monks in connection with their line of teachers and how these teachers through many generations had determined the sabbath days of the Buddha's religion.

Inheritance among the Burmese is quite simple. When a man died, his wife became the sole owner of all property that the two had amassed together. When the parents died, their children inherited them. When the widower or widow died with no children, his or her parents or even grandparents might receive the inheritance. Although the general tendency is that an inheritance should go down as in a stream from a parent to children and it shall never ascend (as in a rising tide) from son or daughter to father, etc. But there are cases where it is possible for parents and grandparents to be reckoned as heirs to a property left by their dead son or daughter (See Manukye 18TU, X 192, 277)- When either ascending or descending becomes impossible, the property is escheated to the crown (Kaing Za 1900, 32; Kaung 1898, XXVI U13) • An ascetic or a monk in the true sense of the way he is expected to live could have neither any worthy possession nor a heir. Ne ertheless if one of them died leaving some heritable property, the King gets it (Manugye 187^, XI 2, 323). On the other hand when a master died with no heir except a slave, that slave gets his property and that inheritance includes his obligation to pay his dead master's debts; if the property that the slave gets is less than the debt, the slave shall serve the creditor until the time when the debt is considered as paid (Manukye 187^, III 65, 102). When a man died without any means to repay his debts, the creditor waits until someone turns up to bury the dead man. He shall ask the payment of his money from that man (Manukye I87U, III 70, 105). The underlying idea is that a man who looked after a dying man is taken to be that man's best friend and he is made his heir, i.e. to take the things he left

and to pay his debt. Alienation of a natural heir is possible when the son or or daughter, for instance, acted like an enemy to his or her parents (Manukye 187^, X 5, 312, 31M. Animosity does not include marrying against the advise of the parents but it does include the change of religion from that of his or her parents. King Badon (1782 - 1819) made it very clear in the following Order :

> We have one good example for cases of inheritance. A wealthy man had only one son who did not profess to believe in the true faith. When he was about to die, he left his property with a nephew who was of the true faith. When the son contended that he should have inherited the deceased father's estate, the judge decided in favour of the nephew in accordance with the will of the dead persons.Inheritance therefore does not go to a person who fails to live by the words of the parents. In^other words, the son must be worthy of inheritance. In the five duties that a son owes to the parents, one is to live to be worthy of inheritance. On the other hand, not all the estates of a deceased person could be divided equally and given to all heirs. For instance, the eldest son alone inherits the office of the father. King Susima of Banaras had a purohita who conducted the ritual at an elephant parade (Susima Jataka No. 163). He died leaving a very young son. On reasons that this young boy had not mastered the three vedas and hatthisutta - elephant-craft, the king asked another Brahmin to conduct the ritual on the appointed day. The son was a . Bodhisattva and he considered it very important that he alone, as his father's son, should have conducted the ceremony. He went to the Disapamokkhacariya at Takkasila which was 120 yojanas away. He did the journey in one day, learnt everything there was to learn in the night and got back to Banaras next day in time to claim his right to conduct the ceremony as one descended from sevén generations of masters of such ceremonies. In order to save a break in the precedence he was given permission. He did it so well that he received many rewards. Though he was a true descendant, it was essential that he had the knowledge of the craft. When so qualified he became worthy of inheritance. Although right descent was essential, there were cases where the heirs had no proper knowledge of the office devolved and co-bearers were appointed. This led to some complications later as to who should be confirmed in the office and whose descendant inherits the office. No such difficulties should be allowed to continue. At any administrative unit, there must be only one officer of true descent. Reason as to a single person alone could not do the duty will not be accepted. If the person of true descent could not carry out his official task, let his son succeed him. When the successor is too young, someone has to help him but only during the time when he is a minor. Selling of office with the right of inheritance is not legal (ROB 28 January 1795 $_5$ No. U9).

* The five duties of a son or daughter are :
1 Nursing the aged parents ,
2 Managing the family property after the parents had retired,
3 Being worthy of inheritance,
U Sharing the merit of good deeds done, and
5 Doing nothing to discredit the good name of the family.

Accordingly promogeniture is right only when the son is worthy to take his father's place (ROBs 29 September 1806 and 6 November I806). But except for provincial headman, no office in the administration is considered as hereditary.

On estates without heir, the King asserted that it was his and he passed Orders giving it away to anyone he chose. For instance when Mi Min U, widow of Yaza Kyaw Thu, passed away with no heirs, the King gave her property to Princess Thinza (ROB 21 February 1806). On the death of Mi Yun San (Gadu Gadaw), her estate went to (Chief) Queen by the King's Order. The Queen had also to take the responsibility to bury the dead lady (ROB 21 September I806). As a matter of fact, by taking the responsibility to bury the dead, a person is considered to be the heir of the deceased. In another case, five land owners in Yadana Theinga (Shwebo) died without heirs and all their lands were given by the King to Prince Sagaing (ROB 5 October 1806). These instances give us an additional information that when a property is left with no heir, the king would give it to anyone by passing an Order- This information is new in the sense that we find no mention of it in any of the published works on the Dhammathats of Burma.

The King wanted almost everything done properly and correctly. The following instances taken from his Orders would illustrate this attitude of the King well. In using the beasts of burden,he did not like small animals used to draw big loads (ROB 3 April 1785). Young men should not sing loud indecent songs along the main roads at night (ROB 3 April 17tt5) or they should not go about from place to place without having been properly dressed (ROB 3 April 1785). No one should use white dresses which is reserved for the royalty (ROBs 9 February 1806 and 19 February 1806) nor put on velvet footwear (ROB 3 April 1785). Women were not allowed to have their hair cut short (ROB 27 April 1806). When writing, letter of the alphabet written only in the circular form

(in contrast to square ones used in olden times) should be used (ROB 10 May-1806). Time announcement in Amarapura should be synchronized with that of Min Gun (ROBs 3 June 1806, U June 1806, 22 July 1806 and 30 September I806). All the King's sons shall keep the sabbath, i.e. they shall observe the Sila of Eight Features on the eighth, fifteenth, twenty third and thirtieth days of every month (ROB 8 June 1806). Ex-officers must stay only in the capital city; they were not allowed to go and live elsewhere (ROB 8 July 1806). For musical and theatrical entertainments in the palace, young men were selected.for training and while they were under training, they were exempted from doing any corvee (ROB 7 -June 1801). Hanthawaddy officers were once asked to send Mon artistes in singing, dancing and playing musical instruments (RÔB 13 May 1806). Palace music groups were reorganized (ROB 5 August 1806) and thirty, young women of.Lamaing -Royal Land Cultivators, were-trained for'the Queen's Music Troupe of Drums (ROB 21 October 1806).

Fire was a great hazard of old Burmese towns. Most of the buildings were of bamboo and thatch and bigger and finer ones including palace buildings were constructed entirely with wood. All. these were in constant fear of burning. A special officer called Mi Wun - Officer of Fire, was appointed (ROB 15 September 178*0 and fire fighting instructions were issued by the King quite often (P.OBs 27 January 1788, 3 February 1788, 8 February 1788 and 17 June 1795)- Fire ■ Victims' Relief Order was passed to feed the people who lost their homes in the fire and to help them to.rebuild them.(ROB 13 February'1788). The .barracks of the guards of the palace and eity and the customs house were built of bricks and tiles (R0Bs15 February 1788 and 25 August 1806). The roofs of palace buildings were changed to tiles (ROB 26 March 1788). Princes, ministers, officers, etc. had to come immediately to the palace at any fire alarm, because more often than not a fire was a ruse used by a would-be usurper to the throne and so an

absence at the palace at the time of fire automatically made the absentee a suspect and therefore he would be punished (ROB 10 April I806). In fact when all officers were at the palace, the fire fighting was left entirely in the hands of local people so that the fire always grew big and dangerous. In another instance, town officers were punished because the fire was not extinguished in time (.ROB 1 October 1806). It was no wonder that almost the whole of Amarapura including all the palace buildings were burnt in the great fire of 13 March 1810.

Akauk Asa - Exacting Dues and taking Share from the Produce, were usually made at Gado - Ferry, In Ai - Fishery, Kin - Toll Gate / Guard Station, Pwè - Brokerage / Trade Fair, Seik - Port, and Ti - Depot, and it was criminally liable either to increase or decrease the customary rates (ROBs 31 August 1783, 31 December 178U, 5 January 1788, 28 January 1795 No. 19, 15 July 1801 and 22 March 1806). Taxes collected from religious establishments were used for the maintenance of religious establishments (ROBs 5 January 1788 and 11 February 1788). Law court fees were Apaw Wun - Given by Plaintiff at the Beginning of a Suit, and Taya Kun Bo - Paid by Both Parties at the Termination of a Suit (ROBs *2b* February 1788, 28 January 1795, 15 July 1801 and *h* July 1806). Taxes can be paid either in cash or kind but when crops failed, paying tax in paddy bought for this purpose alone was not allowed (ROB 13 March 1788) and probably it means that tax was waived for that year. When paid in cash, a silver called Ywet Ni - Red Leaf, was the standard type used and using any inferior kind was punishable. At that time Arakan was already using coins, but the coins sent in payment of tax from Dhannawati (Mrok U), Dwarawati (Sandoway), Meghawati (Man Aung) and Rammawati (Ramree) were found to be of inferior silver. Responsible officers from these towns were brought to the capital city to observe the assaying of their coins and then they were asked to pay the

difference (F.OB 13 August 1806 and 20 October 1806). In addition to tax payment in cash and kind, we find that there was also Akhun Daw Thint Lu Ngè - Young Men sent in Payment of Tax (ROB 7 May 1801). A young man was sent in lieu of how much cash or trop and for what purpose he would be employed, were not known. In foreign trade, there was a customs house in Hanthawaddy called Day Wun Taik (ROB 31 July 1807) and in the capital a merchant was commissioned as Thin Ba.w Kon Pwê Za - Dealer in Goods brought in Ships (ROBs 11 August I806 and 25 August 1806). These people who had to deal with foreigners were allowed to use official robes and insignias of rank much higher thatn their original status in order to impress the foreigners that they were in contact with very high officers of the kingdom (ROBs 9 February 1806, 1 March 1Ü06 and 4 March 1806). Things imported were largely textile, glassware, diamonds and guns ^ROB 7 August 1806;. The import tax was ten per cent ad valorem (ROB 11 August 1(j06). Export of bronze and iron was prohibited (ROB 20 July 1801). Gold and silver were also not allowed to be taken to Thin Baw Pyay - Ship Cities (across the Ocean) (ROB 22 April I806). In one reference we find that the Thin Baw Pyay - Ship City, was in Bengal and therefore it was most probably Calcutta (ROB 28 June 1795)* 'Hie King noticed that foreigners were usually dishonest because they tried to evade tax (ROBs 7 August.I806, 11 August 1806 and 1U August 1806) and he also knew that tax evasion was possible only when his officers were corrupt (ROBs 11 June 1806, 12 July I806 and 11 August 1806). People from the west were Armenians, Europeans, Indians and Persians and some of them'were in the service of the Burmese king. Foreign names we noticed in the Royal Orders are :

Akbar (ROB 28 May 1801)
Ambagaha (Srilanka, ROB 1 May 1806)
Canning, John (British, ROB 26 December 1811)
Davies, Capt. (American, RC[13] 1H November 1806)
Hussaini, Abisha (ROBs ib March"1806 and 19 March I806)
Ibrahim (ROBs 1U August I806 and 18 August 1806)

Mackertich, T.M. / Hanthawaddy Akauk Wun - Customs Officer, Shwe Daung Thiri Nawyatha (ROB 1T March 1806)
Razel (ROB 22 June 1801)
Watt, Edgar (ROBs 10 August 1795 and *h* July 1801)

On trade with China we were told about disturbances to peaceful trade due to Tayok Tayet Yan Sit - Enmity between Chinese and ?Panthay (ROB 8 February 1788). When the Chinese traders came by the Taiping route, they were taxed at Bhamo and the Burmese who went to trade with them were taxed at Canpanago (ROB 18 February 1788). For all affairs with Chinese, including translating correspondence (ROBs 18 October 1805 and 19 December 1805) and controlling Chinese workers employed in lead or silver mines within the Burmese territory or Chinese carpenters in various construction projects of the city, there was a Tayok Wun - Officer of Chinese Affairs (ROBs 15 June 1795 and 15 June 1801). There were a few reports that Chinese traders were robbed in Hsenwi area (ROB 19 February 1806) and Hsipaw area (ROB 1 March 1806) and because of a long standing friendship between the two nations and because it was the law of the land that local chiefs were always held responsible to capture robbers, etc. in their areas and if they were unable to produce them, they had to pay a compensation on any damage done by the robbery. Chiefs of Hsenwi and Hsipaw were ordered to pay compensations to the Chinese traders. Some Chinese living beyond Burma even claimed that they were Hnit Hpet Kyun - Servants of Two Masters on Either Side of the Border (ROBs 24 July 1806 and 25 March 1807). There were, however, some people along the Burma-China border hostile to both nations. An envoy from Burma consisting Nay Myo Shwe Daung, Thiha Kyaw Gaung and Waylu Thaya were held up for sometime without any progress into China because of them (ROBs 3 January 1788 and *2k* January 1788). A return Chinese envoy came in 1795 and a special house was built for them across the Ta.ung Thaman lake (ROB 1U June 1795). An English envoy arrived almost at the same time (ROBs 26 June 1795 and 28 June 1795) and they were received on the same

day as the Chinese were received by the King on 30 August 1795 (ROB 19 August 1795) but the King admitted himself by stating that the Chinese were in a much more cordial relationship with Burma than the British (ROB 8 July 1795). Even then both envoys were, to the Burmese, tribute bearers from 'lesser kings' (ROBs 28 June 1795 and 3 July 1801). The King received a carriage of eight horses from Calcutta on 1 November 1796 (Kon II 1967, 10U). Four cannons each made like a crocodile, a lion, a serpant and a tiger (probably from an Indian Raja and now in the Tower of London Museum) were received on 12 March 1797 (Kon II 1967, 118). More gifts from the British in Bengal were received on 1*+ October 1802 (Kon II 1967, 128). From China the most treasured gifts, it seems, were tne three brides arriving at Amarapura on 18 October 1790 (Kon II 1967» 66). Among the return gifts to China there was a life crocodile (ROB *2b* July 1795) which caused some commotion in Amarapura when it escaped from the moat where it was confined temporarily (ROB 6 August 1795). Three images of the Buddha made of alabaster with the marks of His Burmanic Majesty on each pedestal were also sent to China (ROB 17 June 1795). In another instance Burma received (a replica of) the tooth relic of the Buddha from China (ROB *'d2* April 1805)•

There was ' in fact not much cordiality-in the relation, with th'e British and it further dwindled towards the end of King Badon's reign due to Manipura and Arakanese affairs (ROBs 23 April 1806, *2b* April I806 and -25 October I806).

War with Thailand was started in 1785 - Troops of invasion via Mergui marched on 3 August 1785» via Tavoy on 12 September 1785, via Chiengmai on 25 September 1785, via Martaban on 8 October 1785 (Kon II 1967» 23~*0 • The King left the capital to lead the invasion on 11 November 1785 but he came back without owning defeat, of course, on 6 February 1785 (Kon II 1967, 25 & 3*0. Another campaign against Thailsjid begun on 7 September 1786 and the troops retreated to Martaban soon (Kon II 1967, 37 & 39). More elaborate plans were

made for the 1788 invasion. Defenses at Madama (Martaban), Dawè (Tavoy), Taninthayi Tènasserim and Bait (Mergui) as well as at Yangon (Rangoon), Toungoo and Mong Nai were strengthened (ROBs 21 March 1788, 23 March 1788 and 1 April 1788) and war funds were raised (ROB *2h* March 1788). Gun powder was collected from all available sources in Burma before the Thai campaign was started (ROB 2 April 1788) using routes via Mong Nai as well as Madama (Martaban) (ROBs 3 April 1788, 6 April 1788 and 7 April 1788). Separate uniforms were made for each troop (ROB 13 March 1788). An oath of allegiance was administered to all men in the fighting forces (ROB 20 April 1788). All blacksmiths in the kingdom were gathered in the capital to produce guns (ROB 2 April 1788). Local guns were as good as the imported ones (ROBs 30 April 1806, 21 May I806 and 2 November 1806). This 1788 campaign, however, was a failure too. In 1792 Dawè (Tavoy) changed allegiance and went over to the Thai side. A contingent of troops were sent against Dawè (Tavoy) on U March 1792. Madama (Martaban) defenses were reinforced on 2-1 April 1792 and more troops were sent against Dawè (Tavoy) on 25 May 1792 (Kon II 1967, 71 & 73). The Crown Prince was made commander of troops marching to take back Dawè (Tavoy) on 28 May 1792. Dawè (Tavoy) fell after a night attack on 28 December 1792 I Kon II 1967, 73 & 82). Thais also withdrew from Bait (Mergui). (Kon II 1967, 82) and since then Tenasserim coast was Burmese (Wood 1926, *27h*). But the Burmese were not successful in the eastern front. Thado Thiri Maha Uzana, Commander of Forces in Chiengmai, was said to be extremely ineffecient (ROB 1+ January 1788). In 1796 Prince Kawila established himself ruler of Chiengmai (Wood 1926, *27k)* and the Burmese were finally expelled from Chiengsen which was their last stand in northern Thailand in 1802 (Wood 1926, *27k).*

There is an English account on a Burmese envoy sent to Vietnam (Cochin-China) in 1823 (Pearn I96U). In the Burmese account, the country from which

two representatives called Ka-tvay-lan (Cao-dahn-lan) and Du-hah-brai came, was mentioned as Yun Gyi - Big Yun, (Kon II 1967, 3^1, 3^6, 3^7) because Lao Shan tribes around Chiengmai were to the Bxirmese Yun (Kaung Han / ?Kengheng). In fact the envoys were not sent from their King Minh Mang (1820 - 18U1). They were sent by Chao Kun, Governor of South Vietnam with the hope of opening up trade relations with Burma, especially to procure esculent birds' nests of Tenasserim coast. They started from Saigon on 25 December 1820 (Kon II 1967, 31*6) and they reached Amarapura (Ava was capital again only on 3 March 182*0 on 2 January 1822. The King received them on 1U May 1822 and on their return on 18 September 1822, the Burmese envoys went with them with the hope that Burma and Vietnam could become allies against Thailand which was a common enemy. Nay Myo Dazaung was head of the envoy and he was accompanied by Thiri Seinda Nawyatha, Theidi Nawyatha, Seinda Thiri Harat, Thiwa Kyaw Thu Nawyatha (Chinese) and (William) Gibson (British) as interpreter- The mission left Rangoon in January 1823 and arrived at Sa.igon on 8 June 1823. They remained there (without being sent on to Huè the Capital) until 1U March 182U when they returned accompanied by a Vietnamese envoy. The letter from Burma was translated into French and Latin. We do not know why it was not translated into Chinese which both parties could do well. On Burma's overture to friendship, the Vietnamese asked two very sensible questions : why the Burmans had failed repeatedly to conquer the Thai, and how a friendship between two lands so far apart like Burma and Vietnam could bring about an advantageous traffic. The Burmese answer was simple. They held the northern part of the Mekong river and Vietnam its southern part. If they two could unite and eliminate the Thai who held the middle part, they would become very close and trade between them would become real and profitable. Then the possibility of war between Thai and British over the question of Kedah m Malay was discussed. The Vietnamese

wanted to know more about the military power of Burma. They said that they better send their own envoys to Burma to find that out by themselves. By the middle of February 182*+, the Burmese envoys were told that their proposal of a treaty of friendship was rejected. They left Saigon on 1U March 182*», accompanied by a Vietnamese envoy. On arrival at Singapore on 9 April 182*+, they knew that a war between Burma and British had already been started since 5 March 182U. The whole party was sent to Penang. Gibson as a British subject was sent from Penang to Rangoon where he was employed as an interpreter. A few months later he died of cholera at Prome. Taking a junk, the rest of the party went from Penang to Tavoy. A few days after their arrival, Tavoy was taken by the British (September 182U) and the Burmese envoys were taken as prisoners while Vietnamese envoys were sent back to their country. This attempt to have friendly relations between Burma and Vietnam in 1820s seemed to be the very first time but the chronicles (Kon II 1967, 3*+7) alluded to a former relation in the time of King Gia-Long 1802 - 1820 and the Royal Orders supply some details on this subject. Although the envoys of 1820s used the sea route via Melaka and Singapore to Saigon (Ho Chi Minh City), the envoys of 1800s went via east Shan route through Lu Hse Hnit- Panna - Lu Twelve Areas, and along the Mekong river. The capital of Vietnam was called Kyaw Pyi Gyi - Big Further City. When the envoys arrived at Amarapura, an Order was passed :

> Tributes from Kyaw Pyi Gyi - Big Further City, shall be brought to His Majesty (now at Min Gun) together with the envoys who had brought these (tributes) here (ROB 17 June 1801).

The King decided, it seems, to send a return envoy to Vietnam from Kenghung on the Mekong on the northeast of Kengtung.

> Nga Nyo Min and Nga Shin Galay came from Town Officer and Regimental Officer of Kyaing Thi - Chiengsen, bringing the report from
> Thu Yain Mani
> Pyan Chi Kyaw Zwa
> Letwè Yè Gaung
> Aka Yè Gaung and

> who were sent to Kyaw Pyi - Further City. Myo Za - Person holding a Town in fief, of Mong U which is one of the twelve places under Kenghung also sent his report with these messengers. Reply message to these reports, addressed to the Chief and Regimental Officers of Kenghung as written by ministers concerned are approved. Saw Yon shall remain in charge of Mong Nun because the mission to Kyaw Pyi - Further City, led by Thu Yain Mani, would not need his services (ROB 5 July 1801).

An officer either on duty at a sea port where foreign ships called or on being sent abroad as an envoy, was given a rank higheir than his real one.

> Min Hla Kyaw Zwa, Myo Wun - Town Officer, Hanthawaddy, shall receive the insignias as given to Min Hla Nawyatha, because he should have the appearance of a magnate while he is in charge of a big sea port where sailors from other islands came to receive His Majesty's generous help (ROB 9 February 1806).

Accordingly the Burmese envoys to Kyaw Pyi - Further City, would have higher ranks during their mission to Vietnam.

> For the sake of prestige, envoys to Kyaw Pyi - Further City, were given high titles and magnificent dress and retinue. Now that they came back, they shall surrender those titles and return all the dresses, mounts, etc. that they had used during the mission (ROB U March 1806).

By this Order we also know that on H March 1806 or thereabout the envoys returned from Vietnam, probably accompanied by a Vietnamese envoy who would be returning to their country by the middle of July 1806.

> Letter to the King and Ministers of Kyaw Pagan - Further Pagan, as written by Min Gyi Nawyatha, Commander, Mong Nai, is approved (ROB 15 July 1806).

Incidentally the capital city of Vietnam (Hue) was also known to the Burmese as Kyaw Pagan - Further Pagan. As a matter of fact Vietnam in some 1635 accounts is mentioned as Kyaw Kathè - Further Cathay, which was the easternmost limit of the areas under Buddhism (Zabudipa 1960, 8).

> Kyaw Kathè - Further Cathay, has in the east an ocean that surrounds Zabudipa Island, in the south a sea port for Lsnkādipa (^rï Lankā), in the west Gon (Kengtung) land, and in the north Lu Twelve Areas (Sisom Panna) and Mong Yon (?Kenghung) (Zabudipa 1960, 13-1M*

Vietnam which was called Kyaw Kathè - Further Cathay, in the 17th century became Kyaw Pyi - Further City, or Kyaw Pagan - Further Pagan, or Yun Gyi - Big Yun, later. Kathè is.Cathay herè; Kathè meaning Assam Manipur is described as:

> Kathè land, by the four points of compass, extends in the south to where it becomes adjacent to the land of Thaungthut (Hsawnghsup), in the west beyond the range of hills extending further west until a shallow sea (is reached), on the north to the villages of Waruchwè and Tha Hko, on the northeast to the land of Hmaing Way - Hovering Mist, and on the east the western (Bank) of the Chindwin (river) (Zabudipa i960, 15)-

In internal affairs, the King's hardest problem, it seems, was religion. He had had several doubts on traditional believes of Buddhism. For instance, he said that there was no scriptural support that the Buddha's Religion would last for 5,000 years (ROB 5 October I806). He wanted no schism among monks (ROBs 18 March 1788 and 15 July 1801). As a result some senior monks had to leave monkhood because they were found to be not agreeable to the rest of the community of monks (ROBs 15 March 1788, 28 June 1795, 6 July 1799, 20 July 1801, 22 July 1801 and 23 July 1801). Later he realized that it was best to tolerate in matters religion and therefore he allowed monks even to have the (once forbidden) ways of

> Mothi Hmanzi monks
> Nga Mya Ton Nwe monks and
> Pwè Gyaung monks (ROBs 8 November 1807 and 9 November 1807).

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Title	Summary of Each Order in English
Author(s)	THAN, TUN
Citation	THE ROYAL ORDERS OF BURMA, A.D. 1598-1885 (1986), 5: 1-328
Issue Date	1986
URL	http://hdl.handle.net/2433/173875
Right	
Type	Departmental Bulletin Paper
Textversion	publisher

Kyoto University

THE ROYAL ORDERS OF BURMA, AD 1598-1885; PART V, AD 1788-1806

SUMMARY

2 January 1788

Order:(1) Collect the 1787 revenue in paddy from places close to capital and easily accessable by river way; put the paddy in Royal Granaries.

(2) Finish repairs in Royal Granaries; use tiles for roofing these granaries.

(3) Nga Chit Kaung, Babè Wun - Officer of Blacksmiths, is pardoned; set him free.

(*k)* Former Arakanese armed men who were assigned to work at Shwemawdaw have the permission to go back to Yanbye (Ramree) in Arakan.

(5) Give the estimate of paddy to be collected in Mrok U, Yanbye and Man Aung; send the paddy to reach the capital not later than (6) February (1788).

This Order was passed on 2 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

3 January 17 88

Order:(1) For a change in the personnel of Buddhist Missions in Arakan, send the following monks to places mentioned against their names.

Shin Nandamâla (Mon Daw Taik)	Mrok U
Shin Inda (Taung Dwin Taik)	Mrok U
Shin Nàṇadhaja (Bagaya Taik)	Mrok U
Shin Varamedhâ (Bagaya Taik)	Mrok U
Shin Viriyârambha (Gado Taik)	Mrok U
Shin Indavacîrâ (Mali Taik)	Yanbye
Shin Vâyâma (Shwe Daung Taik)	Yanbye
Shin Jotayanta (Lawka Hman Gin Taik)	Yanbye
Shin Sâradasi (Mèhti Taik)	ïanbye
Shin Nandacàrî (Sindè Taik)	Yanbye

(2) Monks to Mrok U shall proceed to Sinbyugyun and monks to Yanbye

shall proceed to Malun; give to them (boats with sufficient oarsmen).

(3) At the ports of Sinbyugyun and Malun, officers or their representatives from MroK U and Yanbye shall meet the missionaries and conduct them to their respective destinations.

(U) The said officers shall also take the responsibility to send back the former missionaries from their towns to Sinbyugyun and Malun respectively after the termination of their service period in their towns.

(5') Made a survey before accessment and collection are made on 1787 revenue by the responsible officers ; they should be careful to use both the current as well as the local price of any paddy, maize, beans, etc.

(6) Land dedicated to Shwe Dwin Oung pagoda, located in Pyay (Prome), Toungoo and Amyint, have in them some river ports where ferry dues are exacted; the collection of these dues has been done by Myoza - Lord or Lady who holds the town in fief, and Myo Lat Wun - Officer of Towns of which each town has no Town Officer of its own; it is not correct; Gado Gè - Keeper of Ferries, shall do the exaction and he shall contribute without fail ten per cent of the money so collected toward religious funds (at Shwe Dwin Oung pagoda) to offer light and food at the pagoda.

This Order was passed on 3 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

3 January 1788

Order: Son of Lord Kaima, Envoy from China, was met and greeted by Let Yway Gyi (Myin) Hmu - Officer of Selected Horses, Nay Myo Shwe Daung, Thiha Kyaw Hkaung and Waylu Thaya (at the border); provide

horses in relay so that they should be here in the capital as quickly as possible.

This Order was passed on 3 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 January 1788

Clerks Junior and Senior attached to Wun Dauk - Assistant Minister, had sent messengers in November 1787 to find out the progress of the Chiengmai expedition but no news had arrived.

Order: Put the clerks in schackles until the messengers that they had sent; come back.

This Order was passed on 3 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See ROB 5 January 1788

1+ January 1788

Order:(1) Shwe Daung Hla Gyaw Thu, Minister of Interior, is appointed Akyee - Elder (Brother) of Prince Kama; Ministers of Interior shall choose a suitable person to take the vacancy in the Interior Service.

I 2) Thado Thiri Maha Uzana had been appointed minister with the belief that he would carry out the Taing Yay Pyi Hmu - Provincial Affairs and City Problems, with efficiency, but he failed hopelessly; he led an army on (11) October 1787 to Chiengmai but there was no success; this is ample proof of his inefficiency.

This Order was passed on U January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

5 January 1788

Revenues for the year 1787 would soon be collected either from towns and villages under nobles or ladies who hold them in fief or from those which are

not under any noble or lady who holds them in fief. Send this Order to all tax officers.

Order:(1) Make sure that the exactions are strictly in accordance with the rates asked in former tims.

(2) Send the revenue collected in kind to the granaries concerned.

(3) Dues collected from religious lands must be sent to their respective religious institutions.

(U) Send this Order to all tax officers.

This Order was passed on 5 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

5 January 1788

Order: Clerks of Assistant Minister are pardoned.

This Order was passed in the evening on 5 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See ROB 3 January 1788

8 January 1788

Order: Get everything ready to offer porridge to the Buddha and to keep a log fire burning in the shrine as the weather is getting a little more cold on (8) January 1788 and as it has been done every year about this time.

This Order was passed on 8 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

9 January 1788

Order: Thiri Yama Kyaw Htin, Htaung Kai - Leader of One Thousand (Boat Men), of Pyi Lon An Royal Boat, is given an old age pension.

This Order was passed on 9 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

12 January 1788

Order: Built the pavilion for dedication ceremony, as shown in the plan submitted.

This Order was passed on 12 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

13 January 1788

Order : Chief Queen has been given some Lamaing Asu Tha - members of Royal Land Cultivators; Mibaya Wun - Queen's Ministers, shall take charge of the paddy received from these Royal Land Cultivators.

This Order was passed on 13 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1U January 1788

Order: Made preparations for a Royal Visit to Sin Kyone - Elephant Inclosure on 1k January 1788.

This Order was passed on 1U January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

16 January 17 88

Order:(1) Made the Mahayan - Great Enclosure Wall, as it has been shown in the second plan that was submitted on the construction of a monastery in Son Da Taik by Crown Prince; the expenses for making the north side of this wall shall be paid by Lord Hinthada (Henzada), donor of north monastery and the expenses for the east side of this wall shall be paid by Athi Wun - Officer of Common Folks.

(2) Dues from Seik - port, Ti - market, Pwè - brokerage, in the east and north side of the city shall be collected as usual by the men of Zayya Thin Hkaya and Kyaw Htin Thin Hkaya.

(. 3) Kalè - Tamils of South India, are divided into two gruops, viz.

barbers and washers ; and they are quarrelling ; stop their fight and refund the fees, etc. that they had paid to law courts; Shwe Daik Wun - Officer of Royal Treasury, shall carry out this Order.

(U) Fix the Hman Gin - Mirror Top on the Turret, of the monastery built by Middle Queen, on 11 February 1788 as prescribed by astrologers.

This Order was passed on 16 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

16 January 1788

Order: Chiengmai Royal Elephant is reported by Sin Wun - Officer of Elephants, to have been in heavy must; Awk Ma - Wild Elephant Catching Group, shall have the elephant secured; Ya Yee Tha - members of Wild Elephant Taming Group employed at Sin Kyone - Elephant Inclosure, shall help the Awk Ma men in this task.

This Order was passed on 16 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 January 1788

Order:(1) Rama Krishna and his men shall not perform the rituals in connection with Hone Nat - Fire Spirit; Cakravati alone is authorised to perform them.

(2) Give the dues collected at Kyauktalon toll gate to Mi Lè Ywè and Mi Yin Nu, who made Baung Daw - Royal Turban.

This Order was passed on 18 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 January 1788

Order: Submit the List of Members of the Royal Family made in *116k* and 1765.

This Order was passed in the evening on 20 January 1788 and proclaimed by Kyawzwa Nawyatha, Liaison Officer.

21 January 1788

Order: (1) Myo Wun - City Officer, and Myo Sayay - City Constables, shall clear the site, etc. to build a monastery in the Sin Gyo Shwe Gu enclosure.

(2) Mogaung Sawbwa shall Taik Lan Theîn Yone - use force (wherever necessary) to keep them close together, Chins and Kachins in his territory and therefore he is given 5 jingles and 200 guns complete with ammunitions.

(3) Mogaung Sawbwa shall send as tribute Payin Migaung - amber that burns well in' fire producing the best essence';

(1+) Mogaung Sawbwa shall keep the road open from the amber mines to Mong Long after Taik Lan Hpan Zi That Hnyit - attacking, capturing, killing (wherever necessary), Chins and Kachins on that route.

(5) Princes and ministers shall use again ordinary dresses instead of robes from 21 January 1788.

This Order was passed in the morning on 21 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

21 January 1788

Order: When the King is having the Ceremony of Hair Washing, spread nets across the river, one in the upstream and another in the downstream; get three or four big nets for this purpose.

This Order was passed on 21 January 1788 and proclaimed by Nay Myo Yaza Kyaw Htin, Senior Clerk.

21 January 1788

Order: (1) Ex-Lord Pakhan shall go to the site for the Ceremony of Hair Washing before the King on 22 January 1788, i.e. the day of the ceremony.

(2) All Myin Hmu Mintha - Princes in charge of Horses, shall accompany the King as usual.

(3) Crown Prince and Prince Sagu shall guard the palace during the King's absence.

This Order was passed in the evening of 21 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

22 January 1788

Order: Prince Sagu and Prince Kama shall go with the vanguards.

This Order was passed on 22 January 1788 and proclaimed by Lord Myaung Hla, Senior Clerk.

22 January 1788

Order: Crown Prince shall keep watch in the Interior; Nay Myo Zayya Sithu, Ain Shay Atwin Wun - Minister of Interior serving Crown Prince, shall keep watch in the residence of Crown Prince.

This Order was passed on 22 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2k January 1788

Order:(1) Nay Myo Shwe Daung, Let Yway Gyi Hmu - Chief of Selected Horses, together with Thiha Kyaw Gaung and Waylu Thaya, who were sent as envoys to China, were recalled because of the report that they were not admitted (into the presence of Chinese Emperor); now Hsenwi Sawbwa reported that they were given admission; recall the officers sent to bring back the envoys by sending messengers who travelled non-stop.

(2) Pardon the following men and women and recall those who had already been sent to areas of deep forest.

a Those charged with stealing Prince Hlaing's gold

Nga Ifyat Kyaw
Nga Pain
Nga Pyo
Nga San
Nga Shun
Nga Shwè
Nga Shwe Lu
Nga Shwe Yi
Mi .Aung
Mi HI ay and
Mi Hmwe

b Man charged with saying something offensive

Nga Tha Ban

c Woman charged with stealing her husband's property

Mi Hla, wife of Babè Wun - Officer of Blacksmiths

d Men charged with rape and were sent to areas of deep forest

Nga Tha Myat and
Nga Kya Yo

e Man charged with a libel

Nga Pe

This Order was passed on *2k* January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2k January 1788

Nga Chit Tin was one of Nga Maung's men; he escaped and it has been reported that he is organizing people of Yawnghwe for a rebellion.

Order:(1) Chiefs of Yawnghwe, Lawksawk, Pwehla and Ywa Ngan shall capture Nga Chit Tin and send him here.

(*2)* If they fail to do so within a reasonable time, they shall be punished.

This Order was passed on *2k* January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

26 January 1788

Chaung Gauk village headman Nga Shwe Sa and his subordinates (ward leaders)

agree to pay what they had been asked but Nga Lun Byay and a few villagers put up a petition for an examption to pay it.

Order: Nga Lun Byay shall pay his due either old or new and Nga Shwe Sa shall remain headman in Chaung Gauk.

This Order was passed on 26 January 1788 and proclaimed by Nay Myo Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.

26 January 1788

Order:(1) Repair the Palace of Lamps Festival where the celebration marking , the completion of monasteries built by Chief Queen shall be made.

(2) Made the roads good for a Royal Visit to Sagaing Aung Myay Lawka to pour the water of libation marking the completion of monastery of two sisters.

(3) Do not have the pavilion built as fine as it has been shown in the plan submitted; it would be well if it is tolerably good.

This Order was passed in the evening on 26 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

27 January 1788

A Royal Visit to Aung Myay Lawka has been scheduled on *h* and 5 February 1788.

Order:(1) Princes, Queens, ministers, etc. shall not bring their fireworks.

V 2) Made preparations for the King's River Journey.

(3) Submit the list of armed men who would escort the journey.

This Order was passed in the evening of Kyaw Zwa Nawyatha, Liaison Offeicer.

27 January 1788

Order:(1) Add six Yun Zet Hpaung - Barges of Ornamental Graduation in a Double Roof, to the usual fleet in the King's River Journey to Sagaing Aung Myay Lawka.

(2) The period of strong wind has begun; prepare fire fighting devices

in all places inside and outside the palace enclosure as well as within and without the city; things that could catch fire easily in each building shall be replaced by new ones ; and garbages should be removed as quickly as possible.

This Order was passed on 27 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

29 January 1788

Order:(1) Read Kammavâca - A Religious Resolution, and recite Paritta, etc. m all wards of the city either within or without the city wall in the evening of 29 January 1788.

(2) Give food to eight monks in the morning of 30 January 1788 at every place where Paritta has been recited on 29 January 1788.

(3) Confiscate the property of ,

Nga Hon Wana Khan
Nga Khanti
Nga Kya
Nga Myat Hpyu (Shan Gyi)
Nga Myat Kyaw and
Nga Myat Tun.

(1+) Put the family members of the above mentioned men in the Htaung Sint - Work Force of making Paddy into Rice for Palace Kitchen.

This Order was passed on 20 January 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

29 January 1788

Order:(1) Attach Thiha Yè and Yan Naing Yè of Shwe Hlan - Golden Lancers, to Dawè Saung - Night watchmen (who are the King's Personal Guards of the Interior).

(2) Get tiles to roof Shwe Daik - Treasury Building.

[3) The Pageant for a Royal Visit to Aung Myay Lawka to make the dedication ceremony of four monasteries on U February is approved.

(1+) Send the men who are to participate in the Pageant across the river in the evening of 3 February 1788.

This Order was passed on 29 January 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

29 January 1788

Order: Proceed with the arrangements of dedication ceremony of four monasteries in Sagaing Aung Myay Lawka as planned by ministers.

This Order was passed in the evening on 29 January 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

30 January 1788

Order: A certain burial procedure is allowed to bury the wife of Akyee - Elder,attached to Prince Pathein (Bassein).

This Order was passed on 30 January 1788 and proclaimed by proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1 February 1788

Order:(1) Maung Bo Nyo shall hold Kale in fief and Maung Shwe Ok shall hold Kawlin in fief.

(2) Mingala Devi shall take the responsibility to move the lavatory of the Kyaung Daw Gyi - Big Royal Monastery, to a place on the north of west entrance to Mahamuni.

(3) As suggested by Mahadan Wun - Officer of Religious Affairs, invite 100 monks for receiving alms at Aung Myay Lawka on 5 February 1788; it shall be part of the monastery dedication ceremony.

This Order was passed on 1 February 17»8 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 February Î788

A Royal Visit is scheduled on 29 February 1788 to a dedication ceremony of a monastery built by Myin Wun - Officer of Horses.

Order:(1) Made final arrangements for the Royal Visit with Myin Wun - Officer of Horses.

(2) Give a share of dues, etc. collected in the west of city to Thukha Devi.

(3) Check the Yadana Theinga (Shwebo) area with the records of 1783 now kept in the Royal Archives.

(*h)* Yadana Theinga (Shwebo) area comprises of village tracts under forty six chiefs and criminal cases ranging from petty theft to conspiracy against the King shall be tried by Myo Wun - Town Officer, and Sitke - Regimental Officer.

(5) Made Hpaung Shin - Barge Landing Stage, Waw Shin - Palanquin Landing Stage, and Sin Shin - Landing Stage from an Elephant Howdah, on the way up to Badamya Zedi; put-Yay Gin - Guards on Boats, a little up and some distance down stream from (the Barge Landing Stage).

This Order was passed on 3 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 February 1788

Order: Open Mok U Gate and Lay Nyan Gate and get all men and women available to fetch water from the moat through these gates and extinguish the fire before dawn.

This Order was passed in the evening on 3 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 February 1788

The fire of U February 1788 had grown so fierce because Ayat Gaung - Ward Chiefs , at the place where the fire had started were slow to organize fire fighters while the fire was not so wild at its beginning.

Order:(1) Give these Ward Chiefs from where the fire had started lashes after

having declared by a beat of gong why they are so punished, in all crowded places within and without the city and let all other Ward Chiefs of the city witness the punishment.

(2) Made the following precautions against fire.

a Take away bamboo roofs from all houses in the city,

b The number of houses along either a main street or a small and short street, shall never be more than the number of houses allowed when the city was originally planned,

c An outhouse or an annex to be used as a shop shall not be built against a house.

d Myo Wun - City Officer, shall check that every house has a hook, a spike, a pole or a bamboo and a few pots with full water ready to be used in emergency.

(3) In ease a fire broke out next time, Myo Wun - City Officers, shall be punished.

(U) Shwe Daik Wun - Officer of Royal Treasury, shall interrogate the Chinese who came to Bawdwin area about the recent quarrel between Tayoke - Chinese, and Tayet - Turks (? Panthays) ; Hsenwi Sawbwa with Lord Kaing Ma and Myo Wun - Town Officer, of Bhamo and Kaungton, shall also do the same with the Chinese who come to their places.

This Order was passed on 8 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 February 1788

Order: Wun Dauk - Assistant Minister, Myo Wun - City Officer, and Sayay Gyi - Senior Clerk, shall supervise the lassoing in Sin Kyone - Elephant Inclosure, the elephant that the (Ava) Nine Awk Ma - Wild Elephant Catching Groups, had captured in Mo Nan Ai Gyi forest.

This Order was passed in the evening on 8 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 February 1788

Order: Put paddy sent from Salin in the Royal Granary.

This Order was passed in the evening on 8 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11 February 1788

Order:(1) Start all festivities at the monasteries from 11 February 1788.

(2) Invite 100 monks of the list prepared by Mahadan Wun - Officer of Religious Affairs,, to come and receive the Royal Gifts on 1U February 1788.

(3) Get the Pageant ready for the Royal Visit there on 1U February 1788 and submit the list of men to be present there.

(1+) Store the paddy receivëd as revenue of 1787 but sell the paddy received from Religious Lands and keep the proceeds in the maintenance fund of religious edifices.

This Order was passed on 11 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

11 February 1788

Order :(1) Thamanta Yandaza Kyaw Htin is appointed jointly as Kyaukse Wun - Officer in Kyaukse, with Thiri Ottama Zayya Thuya.

(2) Zayya Thuya Kyaw Htin is appointed Myo Wun - Town Officer, in Ava.

(3) In four Htaung - Lock-ups, of the four quarters of the city, Daywa Kyaw Htin, Letya Thuya, Yè Htut Kyaw Htin and Shwe Daung Kawi are appointed Sachi -?Clerks, in east, south, west and north respectively.

(M Summon Akauk Sayay - Customs Clerk, in Hsenwi and Nga Pin.

(5) Tat Hmu - Captain of the Troops!, and Sitkè - Regimental Officer, of Tha Dun Nan Myay, shall send a reconnoitre to know Kathè - Cassay, movements.

(6) Myin Wun - Officer of Horses, shall help Bawga Thiri to get hack his loans.

This Order was passed in the evening on 11 Febryary 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : Htaung literally means a thousand and the name actually means a troop of one thousand guards.statianed in each of..the four sectors of the capital city and each troop had a place to detain a guilty man until the time of his punishment; probably Akyin Htaung meaning a prison derives from this practice. Kathè is often used to mean a Manipuri.

13 February 1788

Order:(1) Get the Pageant ready for a Royal Visit on 13 February 1788 to the monastery built by Middle Queen.

This Order was passed on 13 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 February 1788

Order:(1) Start giving alms at the monastery of Middle Queen before the King's arrival.

(2) Pouring the water of libation shall wait until the King arrives.

(3) Victims of recent fire (13 February 1788) shall build bamboo huts for temporary residence only.

(*k)* Give two baskets of paddy from the Royal Granary to each household of the fire victims ; give pots for cooking and storing water to to them from the Palace Stores.

This Order was passed in the evening on 13 February 1788 and proclaimed by

Liaison Officer - cum - Chief of Black Beret Guards.

1U February 1788

Order : Start with the fireworks of Myauk Hpet Taik Wun Set Su - Group of Fireworks under the charge of North Division Officer; then the fireworks on the east; add finally those on the west.

This Order was passed on 1U February 1788 in the Lamps Observatory and proclaimed by Thiri Nanda Mait, Senior Clerk.

1U February 1788

Order:(1) Get the Pageant ready for a Royal Visit to Maha Muni on 15 February 1788.

(2) On the occasion of Mingala San Lut Royal Monastery Dedication, set free all criminals as it has been petitioned by the reverend'monks.

(3) Cancel the Order summoning Lord Thi Kyit.

This Order was passed in the evening on *lb* February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

15 February 1788

Order:(1) Queens, etc. shall retire first.

(2) Then disperse the people who came for the entertainment.

This Order was passed on 15 February 1788 in the Lamps Observatory and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 February 17 88

Order: Start the fireworks of Crown Prince; then the rest shall follow in the order given in the list.

This Order was passed on 15 February 1788 in the Lamps Observatory and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 February 1788

Order: All barracks in the city shall become brick buildings and apply

earth paste to all bamboo roofs, walls and floors.

This Order was passed on 15 February 1788 in the Lamps Observatory and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 February 1788

Order:(1) Let 300 men of Pyinsi who had been left out of the local register, serve Prince Sagaing as gunners; officers in the service of the prince shall appoint leaders of these gunners ; Nga Hlay shall not lead them.

(2) An Order had been passed giving the fishery dues to Myat Swa Devi, Lady Tha Gyin Than Ywa; yet men of the Royal Boats, Elephants and Lands as well as Kyaukse fishermen in twenty six villages of the (townships of) Kanni, Mingin, Nabet, Pagan, Sagu and Tagaung put up a petition to cancel the grant; the petition is refused.

This Order was passed on 15 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 February 1788

Shaung Htone Na Dwin - Hair Knotting and Ear Boring Ceremony, of young princes, viz. Lord Pathein (Bassein), Lord Hlaing, Lord Kawlin and Lord Kalè is scheduled on 21 February 1788.

Order:(1) Prepare Shaung Htone Na Dwin - Hair Knotting and Ear Boring Ceremony of young princes.

(2) Made a list of fields and gardens to be given to these princes as a Royal Gift on this occasion,

is

(3) Permission /-given to people of Yanbye (Ramree) to buy as usual bee wax, tree gum, ivory, timber planks, pitch and crude oil from Taung Zin Hku Nit Khayaing - Seven Districts along the Yakhine (Arakan) Range.

(i+) New marks and symbols to be used in coins and to be used as trade marks for textile shall be issued to Yanbye (Ramree) as they had been issued to Yakhine Myo (Mrok U).

(5) An Order was passed to the effect that paddy collected as revenue in Mrok U (Myo Haung), Yanbyé (Ramree), Thandwè (Sandoway) and Man Aung should be sent to the capital but Myo Wun - Town Officers, and Sitkè - Regimental Officers, of these towns petitioned that they would have the permission to use the paddy because (a) the land route to send them to the capital is difficult, (b) the sea route is now impossible and (c) the garrisons stationed in their towns are in need of provisions ; withdraw the former Order and keep the paddy in these four twons for garrison use.

(6) Consort of Crown Prince is given permission to take away (on reasons of compassion) any one of the criminals who has been taken to the cemetery for execution.

(7) Nga Ni, Nga Nu, Nga Ponna and those traders in cotton have to pay dues only at Sanpannago Toll Station and officers of Bhamo shall not ask any dues from these traders of the Burma side; Bhamo officers collect K 0.35 for each load of a pack animal brought to their toll gate by Chinese traders ; this arrangement that in an exchange of trade between Burmese and Chinese, the Burmese pay their dues at Sanpannago Toll while the Chinese pay at Bhamo Toll shall be observed as before and Bhamo officers shall not ask any dues from the Burmese traders.

(8j Nava Thaman Kyaw, Myo Wun - Town Officer, Yanbye (Ramree) is given some insignias of rank.

This Order was given on 18 February 1788 and proclaimed by Kyaw Zwa Nawyatha,

Liaison Officer.

Note : See ROB 15 March 1788 about setting free those who were condemned to death.

18 February 1788

Order: Find out where two monks called Shin Panfia and Shin Pu are living.

This Order was passed in the evening on 18 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

19 February 1788

The way Thit Say - Black Tree Gum, was applied as foundation to fix gold foils, etc. at the Royal Monastery was not done properly due to poor supervision.

Order:(1) Put under arrest (Nay Myo Kyaw Htin), Wun Dauk - Assistant Minister, who supervised the work.

(2) Beat the chiefs of Thit Say workers with Wa Lay Zeik Kwè - Bamboo Sp_Lit-in-Four.

(3) Apply Thit Say again to get a perfect gloss.

This Order was passed in the evening on 19 February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See ROB 27 February 1788 when Thit Say people were pardoned.

20 February 1788

Order:(1) Give certain insignias of rank to Min Yè Myat Saw.

(2) Give certain insignias of rank to Min Yè Myat Swa.

(3) Give certain insignias of rank to Maung Shwe Up, the King's son.

This Order was passed on 20 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 February 1788

Say a word of appreciation for having copied some historical records in the nature of Royal Orders in the twilight before sunset on 20 February 1788.

Note : This is one evidence we know about some Royal Orders being copied for a private collection of probably a Hluttaw officer. This particular copy is now Palm-leaf MSS Collection No. 19^» National Library, Rangoon.

21 February 1788

An elephant above 2 yards / 1.8288 metres high with each tusk about 10 inches / 30 cm showing, was captured in Maha Myine forest on the north and northwest of Pakokku by Mingala Wild Elephant Catching Group.

Order: Put the Maha Myine elephant in the Elephant Inclosure for the usual sport of Kyawt Hpan - Lassoing.

Note : In the last days of the Konbaung period we know that there were wild elephnat capturing groups, viz.

Ava Group (9 sub-groups)
Mingala Group (*k* sub-groups)
Pyi (Prome) Group (1+ sub-groups)
Salin Group (7 sub-groups) and
Yè Ba Daing Group (*k* sub-groups)

- altogether five groups with twenty eight sub-groups. About one hundred well trained.and very strong bulls or very attractive cows were used by these groups in their work. There was an Auk Ma Wun - Officer of Wild Elephant Catching Groups, assisted by Auk Ma Sayay - Clerks of Wild Elephant Catching Officer. The men engaged in these groups had practically no work to do except looking after the animals they used in their work, during the three rainy months that coincides with the period of Buddhist Lent. Another organization responsible to tame the elephants caught was called Danet Pala. This organization used a little over thirty elephants. Danet Pala Wun - Officer of Taming Elephants caught, was expected to work in close unison with the Auk Ma Wun. Since we find references to Mingala Auk Ma (ROB 21 February 1788) and Yè Ba Daing. Auk Ma (ROB 17 March 1788) , we might as well assume that the remaining groups, viz. Ava, Pyi and Salin were also in existence in the latter half of the 18th

century.

23 February 1788

Order:(1) Fifty men under Letwè Kyaw Htin were taken from Shwe Lay Asu - Golden Archers Group, during the time of Sin Byu Shin (King Myedu 1763 - 1768) and were put into a new organization of Thwe Thauk, to do the night guard duty in palace; Shwe Lay Asu officers shall not call upon these men for assignments elsewhere.

(2) Give some insignias of rank to Thiri Yanda Kyaw Htin, Ainda Pyan Chi, Pyan Chi Kyaw Gaung and Letwè Thiri Kyaw Htin.

This Order was passed on 23 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2b February 1788

Order:(1) Ava shall have control over an area extending up to

Myit Ngè in the east,
Tada U where its land meets with that of Pinya in the south,
Kyee Bin (Barringtonia racemosa) in the west and the Irrawaddy river in the north.

(2) In the above mentioned area, in villages that form part of a Taik - Village Administrative Unit, recruiting men for the fighting forces in these villages shall be done by Taik Wun - Officer of Village Tracts.

(3) In the above mentioned area, there are villages held in fief by some courtiers and these nobles or ladies shall enjoy part of the dues known as Apaw Wun - Fee given at a Court of Law by the Plaintiff when he opens the Case, Akauk Asa - Revenue and Dues, and Taya Kun Bo - Court Fees collected at the Termination of a Law Suit, collected in these villages which they hold in fief.

(*k)* In the above mentioned area, in the villages outside any Taik or

in villages which are not held in fief by any courtier, a public work shall be carried out by Myo Wun - Town Officer, of Ava and he shall also try all criminal cases of all these villages.

This Order was passed on *2k* February 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

27 February 1788

Order:(1) Made necessary arrangements to take possession of the horse carriages on 28 February 1788.

(2) Order (ROB 19 February 1788) to punish Nay Myo Kyaw Thu, Wun Dauk - Assistant Minister, and workers who put Thit Say - Black Tree Gum, at the Royal Monastery, for their poor work in fixing the gum, is withdrawn; set them free.

This Order was passed in the evening on 27 February 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

29 February 1788

Order: Put shackles on the feet of Byatta Thayay.

lhis Order was given on 29 February 1788 in the Royal Pavilion at Big Royal Monastery and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 2 March 1788.

2 March 1788

Order :(1) Free Byatta Thayay from detention.

(2) Send Nga Tha Pain, Bithuka -Architect, to lock-up.

Thid Order was passed on 2 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

2 March 1788

Kun Bon Forest Recluse MonK petitioned to mark the area around his place as a bird sanctuary and it had been granted. In spite of that, a report says that

'the killing of birds, beasts and fishes' goes on as before.

Order: Kun Bon Forest (the extent of which is to be defined again in all the four directions of compass) shall remain a place where no hunter or his like is allowed to enter to do any fishing, hunting, trapping, etc.

This Order was passed on 2 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See ROB 13 March 1788.

3 March 1788

Order: Put shackles on the feet of Nga Tha Pain, Architect, and send him to Myin Wun - Officer of Horses, now.

This Order was passed on 3 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

7 March 1788

Order: NânàbhivaAsadhammasenâpatimahâdhammarâjâdliirâjaguru is appointed Guardian of the Religion; he is authorised to use the office of Mahadan Wun - Officer of Religious Affairs, and summon any monk in the provinces to appear before him and local officers must help a monk so summoned to travel free of expenses to the capital.

This Order was put in a bag of red velvet with a brocade edge and the bag was carried on a silver tray to a gathering of monks at Thudama Zayat; Shwe Nagan Daw Gyi - King's Senior Liaison Officer, read it and gave it to Guardian of the Religion on 7 March 1788.

7 March 1788

Order: Bury the Pathein (Bassein) missionary monk with similar ceremonies used to bury a monk who had had a title given by the King.

This Order was given on 7 March 1788 and proclaimed by Liaison Officer - cum -

Chief of Black Beret Guards.

7 March 1788

Order: Maung Daung Sayadaw is appointed Guardian of Religion; the investiture ceremony is to be held as before in Thudama Zayat on 7 March 1788.

This Order was given on 7 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

8 March 1788

Order :(1) Move the Dakkhinasâkha image of the Buddha on 23 March 1788 to the pavilion on the east of palace and start a big festival.

(2) This year shall have four thirty day months in succession, viz. Kason, Nayon, Wazo I and Wazo II and monks shall begin the Buddhist Lent on 19 July 1788.

(3) Get this Order on the Buddhist Lent circulated in all provinces so that various Sawbwa - Shan Chiefs, Myo Za - Nobles and Ladies each holding a town in fief, Myo Wun - Town Officers, Sitke - Regimental Officers, Thagyi - Headmen, and Kalan - Chiefs of Administrative Units, might know.

This Order was passed on 8 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

9 March 1788

Order: Maha Thiha Thuya shall collect the paddy revenue in Rangoon, Dala and Syriam and store them in Rangoon.

This Order was passed on 9 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

12 March 1788

Order: Take Nga Myat Thu, former Min Gyi Nanda Kyaw Htin, to the west (for

execution) now.

This Order was passed on 12 March 1788 and proclaimed by Liaison Officer - cum ___ - Chief of Black Beret Guards.

Note : See ROB 15 March 1788.

13 March 1788

Order:(1) Each member of groups like Armed Men, Horsemen, etc. shall use his own particular uniform and carry out his own specific duty only, as various Orders to this effect had been passed before quite often.

(2) Only one kind of silver called Ywet Ni - Red Leaf, is allowed as currency in the Kingdom; punish anyone found using any other silver.

(3) (Define the extent of Kun Bon Bird Sanctuary) based on the statement made by Nga Kin, Thagyi - Headman, Kun Bon.

(*h)* According to Thiri Yanchi, Town Headman of Badaung, there were no Royal Lands in his area and he produced 1783 and 178U accounts in support of his statement; make a thorough check and report.

This Order was passed on 13 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 March 1788

Order: Paying revenue with bought paddy is not permissible.

This Order was passed in the evening on 13 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 March 1788

Order: Bury Nay Myo Kyaw Htin Tayahpya as a man of Taw Nayya - First Series of Honoured Seats in the Audience Hall.

This Order was passed on 15 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 March 1788

15 March 1788

Order: Consort of Crown Prince shall choose the criminals that she wants to save from being executed and she shall send A Yut Wun - Officer to keep. Lepers segregated,to get those men from the executioners at cemetery.

This Order was passed on 15 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See ROB 18 February 1788 for saving prisoners for execution.

15 March 1788

Order: Return the property, animate as well as inanimate, to Min Gyi Nanda Kyaw Htin; let him return to his former house and attend his former duties in the Interior taking his Aik Hie Aik Hpan - Turn of Sleeping in the palace.

This Order was passed on 15 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : ROB 12 March 1788 had sentenced him to death.

15 March 1788

Order: Prepare a Royal Visit to the Royal Monastery on 16 March 1788; submit the list of guards detailed for that occasion.

This Order was passed in the evening on 15 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

17 March 1788

Order:(1) As Taung Lay Lon monk is associating with monks of Taung Lay Lon Anauk Taik and Ohn In Taik who are considered by the rest of monks as being 'not agreeable to associate'; anyone who goes to see or support Taung Lay Lon monk as well as the monks of Taung Lay Lon Anauk Taik and Ohn In Taik shall be punished by cutting off his legs.

(2) Letwè Thiri is appointed clerk in Kyaukse together with three clerks who are already there.

This Order was passed on 17 March 1788 and proclaimed by Kyaw Zwa Nawyatha. Liaison Officer.

Note : See ROB 18 March 1788 which rescinds this Order on Tanung Lay Lon monk.

17 March 1788

Order: (1) On 18 March 1788 the elephant over 1+ Taung 2 maik / 6 ft 11.56 in / 22.12 metres high with each tusk showing over 1 Taung / 1 ft 5-927 in / U5.5 cm, caught in forest near Thayet by Yè Ba Daing Four Sub-Groups of Auk Ma - Wild Elephant Catching Group, shall be lassoed in Sin Kyon Daw - Royal Elephant Inclosure, by the King.

(2) The Royal Visit to monastery is postponed.

(3) Prepare another list of guards to be used when the Visit is made.

This Order was passed in the evening on 17.March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 March 1786

Order : (1) Order against Taung Lay Lon monk and monks of Taung Lay Lon Anauk Taik and Ohn In Taik is withdrawn provided they made themselves 'agreeable' among the community of monks.

(2) Every one of the nobles and ladies who hold a town or village in fief shall send only the revenue he or she received in paddy to the Royal Granaries ; he or she is allowed to keep other kind of crops received as revenue.

(3) Revenue .from gardens growing Kun - Piper Betle Vine, is fixed at ten per cent of the yearly produce.

(*k)* By the report of Maha Min Hla Min Gaung, Lord Wuntho, Wuntho Town Headman enlisting the help of Sawbwa and about fifty or sixty men

said that he would petition for exemption from taxation; in addition to this, he further succeeded to get the agreement with Nga Myat Hla and Nga Myat Htin who are Headmen on Indaw and Pinlè Eu respectively; they shall pay taxes like anybody else.

This Order was passed on 18 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 March 1788

Order:(1) Zaung Ka Law Reservoir has reached the highest level of water in it too quick with the result that the flow of water has also insreased in volume; put a pipe through the original sluice and made another sluice-gate.

(2) Hsenwi Sawbwa shall conduct the tribute bearers from Mong Hsi Sontu to the capital and Customs Clerk (who had brought them so far) shall go back to their original post.

This Order was passed on 20 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Laison Officer.

21 March 1788

Order:(1) Nay Myo Sithu shall make a stand at Mong Nai Mong Pang and enlisting the help of Cis-Salween Chiefs mostly to get provisions for garrisons, he shall control all ferries, toll gates and guard stations along the Salween River and in all the gateways to Trans-Salween places.

(2) Some of the troops that march with Athi Wun - Officer of Commonfolks, have their own officers and such units shall be stationed at some strategic places under their own officers and those units which have no officers of their own shall have officers appointed by Athi Wun and posted to guard duty at places chosen by him.

(3) Letya Thiha Thin Gyan, who marched by Yon Za Lin route shall make

a stand at Yun Za Lin.

(*b)* Nay Myo Gunna Kyaw Thu shall be given U,000 men to stand at Dawè (Tavoy) and Bait (Mergui).

(5) Maha Thiri Thiha Thu shall come back to the capital.

(6) Min Gyi Kyaw Htin shall be given 5,000 men to stand at Madama (Martaban).

(7) Min Hla Sithu is appointed Myo Wun - Town Officer, in Yangon (Rangoon).

(8) Maha Thiha Thuya shall send back all the officers with him to the capital.

(9) Recruit only in lower Burma, i.e. in places below Pyi (Prome) for 2.000 men m the defences of Dawè (Tavoy) and Bait (Mergui) and 5.000 men in the defences of Madama (Martaban); recruiting in places above Pyi (Prome) might be permissible only when the required number of men is not available in lower Burma.

This Order waa passed on 21 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

22 March 1788

Order: Nay Myo Kyaw Zwa and Nay Myo Kyaw Thu shall attend Hluttaw.

This Order was passed on 22 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

22 March 1788

Order: Invite monks to come and receive alms as per list submitted by Mahadan Wun - Officer of Religious Affairs, on the King's Birthday on 27 March 1788; Liaison Officer - cum - Chief of Black Beret Guards shall attend the ceremony as usual.

This Order was passed on 22 March 1788 and proclaimed by Liaison Officer -

cum - Chief of Black Beret Guards.

Note : King Badon was born on Monday 6th day of the waning moon in the month of Tagu in Sakkaraj 1106 (11 March 17^5) and died on 13th day of the waxing moon in the month of Nayun in Sakkaraj 1181 (^ June 1819) (Kon II 1967, p. 208); 6th day of the waning moon in the month of Tagu in Sakkaraj 11^9 (27 March 1768) was his fortythird birthday.

23 March 17 88

Order:(1) Maha Thiha Thuya snail take charge of Yangon (Rangoon) defense as it had been assigned formerly.

(2) Nay Myo Sithu shall proceed to Mong Nai Mong Pang to Asee Ahso - Shut and Stop (the Enemy Advance), as it had been ordered; put up a strong defense at Mong Nai Mong Pang with all available men of cis-Salween area, to guard a.11 routes from trans-Salween area; get all provisions stored at Mong Pang ; and he shall keep his men on alert for twentyfour hours.

This Order was passed on 23 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

23 March 1788

Order : Keep the paddy collected as revenue in kind from Toungoo area in Toungoo.

This Order was passed on 23 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : This is a exception because of the war with Thialand; usually all paddy collected as revenue in the Kingdom were sent to the capital.

2b March 1788

Order:(1) Give arms and ammunition necessary to Liaison Officer who came from the forces marching the Chiengmai route and send him back to Maha

Zayya Thuya who is leading the forces into trans-Salween areas.

(2) Stop exacting money toward war funds.

(3) Pay 12.8U viss of silver to men from Salin as wages for bringing the paddy (from Salin to the capital) out of the war funds.

(*h)* Bring here to the capital all Royal Land Cultivators of Sun Yè in the south and press them in the groups of gunners.

(5) In Dawè (Tavoy), Nay Myo Gunna Kyaw Thu is in charge of the defense with 2,000 men; he shall choose by himself officers, etc. to keep these men under control; former officers (who had been entrusted with Dawè defense) shall return to the capital.

(6) In Madama (Martaban), Min Gyi Kyaw Htin is in charge of the defense with 5,000 men; he shall choose by himself officers, etc. to keep these men under control; former officers (who had been entrusted with Madama defense) shall return to the capital.

(7) Thudamayaza, the King's son, is given the following as Royal Gift on the occasion of his ear boring ceremony.

Young Cow Elephants	6
Horse	1
Attendants	42
Shwe Hkè Boat and Cassay boatmen under Helmsman Nga Chan Tha	57
Cassay (servants) under Nga Pyu	26
Cassays including Nga Lo Hon of Mway Shin Group	1+7
(Cassays including a leader of) Mway Yan (Group)	20
Garden under Nga Kun, Maha Bodhi, Ava	1
Land in Amyint for Hlawga Boatmen	30 pè / 52.50 acres

(8) Thado Min Hpya is given the following as Royal Gift on the occasion of his ear boring ceremony.

Young Cow Elephants	3
Horse	1
Attendants	70
Garden on the south of Dabethswe under Sakka Yat Kyaw	1

Land in Amyint for Boatmen 30 pè / 52.50 acres

(9) Min Yè Myat Swa is given the following as Royal Gift on the occasion of his ear boring ceremony.

Young Cow Elephant	1
Horse	1
Attendants	50
Garden on the north of Sagaing under Nga Chan Tha	1
Land of Sit Tha - Hereditary Administrator, in Amyint	20 pè / 35 acres

(10) Min Yè Myat Saw is given the following as Royal Gift on the occasion of his ear boring ceremony.

Young Cow Elephant	1
Horse	1
Attendants	U0
Garden on the north of Sagaing under Nga Yan Aung	1
Land of Sit Tha - Hereditary Administrator, in Amyint	20 pè / 35 acres

(11) Hand over the gifts to Akyee - Elder, and Sayay - Clerk, attached to each prince and submit the lists of men transferred to the service of these princes.

This Order was passed on *2h* March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : Sit Tha now means soldier but under the Burmese kings it was Sit Thi together with Chay Thi - Foot Soldier, Myin Thi - Horse Soldier, Sin Thi - Elephant Soldier and Lay Thi - Bow and Arrow Soldier. Sit Tha, however, is different. Sit is the word for investigating and or interrogating and Tha is a child. When Kin Wun Min Gyi went to England, he said he was welcomed in Pagan by a Sit Tha who was in fact a heriditary headman.He was probably in charge of 'servants of the Religion' and he took the Envoy on a pilgrimage of Pagan pagodas.

(25) March 17 88

(25) March 1788

Order : Made no change in the list of men marching to Mong Nai Mong Pang under Wun Dauk - Assistant Minister; for additional men, if necessary, take them from towns or villages which could not fulfill their quota of armed men until 11 April 1788 when the year S 111+9 is over.

This Order was passed on (25) March-1788 and proclaimed by (Kyaw Zwa Nawyatha), Liaison Officer.

26 March 1788

Mogaung Sawbwa reported that many Chins, Kayins and Khanti Shans had been recruited from his area to serve in the fighting forces during 1785 and 1786 when 'the King needed most their services' but unfortunately many of them deserted and some officers like Kyi Wun - Officer of C-rana.ries. had been helping these absconders.

Order : (1) Check men under Kyi Wun - Officer of Granaries, and return the Mogaung men.

(2) Use tiles to roof the barracks of Letya Atwin Wun Gyin - Right or South Sector of the Interior Palace Yard, and Letwè Atwin Wun Gyin - Left or North Sector of the Interior Palace Yard.

(3) Transfer these men and their families of Madama (Martaban) to the the capitla.

Sanda Yuttwa, Headman, Win Yaw
Shin Pyan Gyi
Shin Pyan Nge
Banya Ainda Yaza
Nga Po
Nga Ya
Tala Thin
Kaman Theikdi, Headman, Zaya
Thayè Tamut
Nga Tun
Wakhayu and
Lamaing Za

(*h)* Fire the cannon once at the time when the Thingyan - Festival to mark the End of Year, begins on 9 April 1788; announce 10 April 1788 and 11 April 1788 as holidays and 12 April 1788 the New Year Day.

(5) An Ablution Ceremony in palace shall be held on 11 April 1788.

(6) Pay 12.8U viss of silver from the war funds to clerks of Kyi Wun - Officer of Granaries, for bringing paddy from Salin.

This Order was passed in the evening on 26 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 March 1788

Order:(1) Chiefs of Hinthada (Henzada), Shwe Daung, Thayawady, Danubyu, Kanaung, Dala (Old Site outside Twante) and Pantanaw are said to have refused to allow members of the Waw Daw Gyi - Big Royal Palanquin,residing in their areas; they shall not refuse them.

(2) Men of Shwe Ka village tract in Myauk Hpet Taik - North Division, who are equal in ability to Horsemen, shall form into a group under Min Gyi Maha Thet Taw Shay, Myauk Hpet Taik Wun - Officer of North Division; erase their names from the register of village tract and they shall be treated like men from Badon in the King's service except the members of Shwe Lay - Golden Bow and Arrow, Shwe Lhan - Golden Lance, Daing - Shieldmen, La Maing - Royal Land Cultivator, Win - Palace Guard, and Ko Yan - King's Own Guard; these men shall not be harassed by asking to settle debts or calling upon to do any kind of corvee.

(3) Inda Pyanchi is appointed Akyee - Elder, of Prince ...; Thiri (Nanda) (Nanda) is appointed Akyee - Elder, of Prince Hlaing.

(1+) Men of Sun Yè Mong Pang shall discontinue sending paddy to sister of

Prince ... and sister of Prince Singu; these men who have been excluded from the list of Shwe Daik Wun - Officer of Treasury, shall be included in the list of La Maing Wun - Officer of Royal Lands.

This Order was passed on 28 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 March 1788

Order: Give some more insignias of rank to Nanda Yaza Thin Gyan, Myo Wun - Town Officer, Than Dwè (Sandoway).

This Order was passed in the evening on 28 March 1788 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

31 March 1788

Order: Prepare a Royal Visit to the Big Royal Monastery in the morning of 31 March 1788.

This Order was passed on 31 March 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1 April 1788

Order :(1) Min Gyi Maha Min Gaung, Myin Wun - Officer of Horses, shall go to Rangoon and take charge of town defense there ; he shall have authority to organize troops in all places down stream, i.e. lower Burma, whenever he wants to send reinforcements in the defenses of Madama (Martaban) and Dawè (Tavoy).

(2) Min Hla Sithu, Taung Bet Taik Wun - Officer of South Division, shall go to Toungoo and take charge of town defense there; he shall have authority to organize troops in Toungoo, Yamethin, Yindaw, Meitthila , Nyaungyan, Taungdwin, Hlaingdet, Thagaya, etc. whenever he wants to send troops in support of the troops marching by Madama (Martaban), Dawè (Tavoy) and Yon Za Lin routes (into Thailand).

(3) Nay Myo Sithu, Wun Dauk - Assistant Minister,shall go to Mong Nai Mong Pang and made a strong stand there after enlisting men and material help from chiefs of cis-Salween area; he shall blockade all ways coming from trans-Salween and he shall have his men cultivate land while they are not engaged in fighting.

This Order was passed in the evening on 1 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2 April 1788

Order :(1) Get any man from any group who could make any part of a gun so that he shall work in the Interior making guns.

(2) Give sufficient supply of ammunitions to Myin Zu Gyi Wun - Officer of All Horses, Taung Bet Taik Wun - Officer of South Division, and Wun Dauk - Assistant Minister., who have been sent on an expedition (to Thailand).

(3) Get gunpowder from places where it is made; let the men in the profession to produce it as much as possible; pay for it.

(U) Lanbu Yandathu shall march with Myin Zu Gyi Wun - Officer of All Horses.

This Order was passed on 2 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 April 1788

Order :(1) Maha Zayya Thuya who marched the Chiengmai route shall make a stand at Kyaing Thi ...

(2) Troops stationed at Mong Nai Mong Pang shall send (any important report) by mounted couriers.

(3) In the capital, both within and without the city wall, people shall not (a) use small carts drawn by young cattle, (b) go about

without properly dressed, (c) sing songs of bad omen during the night, and (d) use velvet slippers; Myo Wun - Town Officer, and Htaung Hmu - Chief of One Thousand, must stop those people who committed the said four crimes mentioned above.

This Order was passed on 3 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

6 April 1788

Order :(1) Made defenses of Madama (Martaban) and Dawè (Tavoy) strong.

(2) Send immediately 5,000 viss of gunpowder and 5,000 viss of primimg powder together with other accessories of gun to wherever Myin Wun - Officer of Horses is now stopping.

(5) Myin Wun - Officer of Horses, shall send immediately the above mentioned ammunitions to Min Gyi Kyaw Htin in Madama (Martaban).

This Order was passed on 6 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

7 April 1788

Order:(1) Leave 2,000 men in the defenses of Dawè (Tavoy), 5,000 men in Madama (Martaban) and send back to the capital the rest of the armed men who have had titles or recognition for their bravery.

(2) The above Order is amendable in an emergpncy; then they go to add the strength of Bait (Mergui) and Dawè (Tavoy) under Maha Thiha Thu.

(3) Min Gyi Kyaw Htin in Madama (Martaban) shall keep Madama (Martaban) strong.

(*k)* Send back men from Dawè(Tavoy),and Madama (Martaban) immediately with these Orders.

This Order was passed on 7 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

8 April 1788

Order:(1) Ko fire crackers allowed within or without the wall of the city as well as around the palace, until the new year cannon is fired.

(2) Water festival is to he celebrated for four days beginning with 9 April 1788 but take care that no coloured and dirty water and pot black are üsecî in the game ; and local leaders shall take all precautions to keep people from getting drowned in the river- during this festival.

(3) Celebrations in front of Hluttaw shall begin only after the cannon fire.

(M ...

This Order was passed on 8 April 1788 and proclaimed by (Kya.w Zwa Nawyatha), Liaison Officer.

9 April 1788

Order :(1) 'It'is not a usual practice that a pavilion is built for the-.water festival in the palace precincts; pull down the one built to be used on 11 April 1788.

(2) Do not send any special parties to fetch water for this occasion.

(3) Water throwing shall be done around the palace on 10 April 1788.

(U) Get everything ready for the Royal Participation.

This Order was passed in the evening on 9 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11 April 1788

Order: Get a new roof, walls and doors of the maternity ward in the west palace.

This Order was passed on 11 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

12 April 1788

Order: Thado Thiri Maha Uzana shall attend Hluttaw as before and supervise the construction of the Big Royal Monastery in order to complete it as quickly as possible.

This Order was passed on 12 April 1788 and proclaimed by Nay tfyo Yaza Kyaw Htin, Senior Clerk.

(20 April 1788)

Order: Give some insignias of rank to Nga Lu Nyo, Chief of Gunners, Kaing village.

(This Order was passed on 20 April 1788).

20 April 1788

Ancient kings who were the predecessors of the present monarch tried their utmost best to support the Buddha's Religion. In order to do that they had to maintain peace through the use of various groups of men among whom armed men formed the most important part. For effenciency, these men must be well organized. Frequent checks were made so that no man would be working in a unit where he did not belong.Ther were such groups as :

Thwe Thauk Su - Blood Bond Group
Myin Zu - Horsemen Group
Daing - Shield Bearers
La Maing - Royal Land Cultivators
Win - Palace Guards
Ko Yan - King ' s Body Guards
Kaung Han - Burmese Descendants in Chiengmai
Thay Nat Su - Gunmen Group
Yun Zu - Shan Group
Shay Wun Gyin Thay Nat - Gunners of East Sector of the Interior Palace Yard
Nauk Wun Gyin Thay Nat - Gunners of West Sector of the Interior Palace Yard and
Myay Nan Thay Nat - Gunners of Earth Palace

In time of King Alaungmintaya {1752—1760) new ones formed were :

Shwe Lay - Golden Archers
(Shwe) HIan - (Golden) Lancers, in three brigades of Letwe - Left,

Letya - Right, and Yway - Selected, and
Nat Su - Group formed by Devas.

King Myedu (1763-1768) also had added new groups like :

Thwe Thauk Su - Blood Bond Group
Myin Zu - Horsemen Gruop
Thay Nat Su - Gunners Group,

though care was taken that new organizations should in no way disturb the existence of former ones. The new and old ones shall have parallel existence.

In the time of King Badon,

Lay Hse (Daw) - (Royal) Forty (Group)
Nga Hse (Daw) - (Royal) Fifty (Group)
Sa Daẇ Kun Yay Gine - Bearers of Royal Resceptacles for Betel and Water
Thay Nat Su - Gunners Group and
Myin Ẓu - Horsemen Group

had been added. The King as a matter of fact wanted to have the prosperity of both the kingdom and the Religion. Administering the oath of allegiance was also an established institution to keep the vassals, ministers, officers, etc. remain loyal to the King. Common folks of the following places were also given the oath.

Myauk Hpet Taik - North Division
Sin Gyay Taik - Elephant Foot Division
Twin Thin Taik - Inner Group Division
Mahadan Taik - Religious Merit Division
Nga Soe Taik - Five Sprouts Division
Myauk Hpet Taik - North Division
Yadana Theinga Myo
Nga Ya Nè Myo
Hkaw Than Di Myo
Siputtaya Myo
Tha But Taw Chauk Ywa and
Shwe Ka Ywa Zu - Cluster of Golden Shield Bearers ' Villages

Order:(1) Recruit common folkd as Thay Nat Thwe Thauk Su - Groups of Blood Bond Gunners in such troops as

Nat Shin Myin - Lord Deva Horse
Yè Baw Myin - Comrade Horse
Nan U Myin - Palace Front Extension Horse
Nan Dwin Myin - Palace Interior Horse

Shwe Pyi Gyi Myin - Great Golden City Horse and
Shwe Pyi Daw Myin - Royal Golden City Horse

(2) These recruits shall be exempted from all corvees.

(3) They shall not be bothered with demands to settle debts.

(1+) Their sons, on reaching majority shall join the gunners.

(5) Their leaders shall have some insignias of rank.

(6) They too are granted some special things for daily use.

This Order was given on 20 April 1788 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 April 1788

Order:(1) Villagers of Kaing who are common folks and who pay the customary taxes, shall do the corvee as assigned to them by (Nga Yaw, Headman of Kaing).

(2) Nga Yaw, Headman, Kaing, shall lead the villagers to prosperity and take orders from Myo Wun - Town Officer, Taloke ; he shall be fair in assigning corvee to villagers though it is important that all assignments are done well in time.

This Order was passed on 20 April 1788.

k February 1789

Order :(1) Brahmins of Arakan shall take their quarters with Durga Râmi and his fellow Shit Pa Ponna - Eight Member Brahmins ; if thé place is too small, thay have the permission to enlarge their estate by taking over the neighbouring land.

(2) Members of the Arakan Royal Family shall live on the south of Kyauk Taw Gyi palace.

(3) Give sufficient provisions from Royal Granaries to these Arakan Royal Family members, etc. who arrived here late.

(4) Myo Wun - Town Officer, Mrok U, shall send, without exception, all the members of the Arakan Royal Family and Arakan ministers ; he shall execute anyone of them who refuses to come here or who tries to go back during the trip here ; and he shall also send here all Brahmins, barbers and eunuchs of the Arakanese court.

This Order was passed on U February 1789 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

19 February 1789

Order: (1) Eight Member Brahmins shall form into the following two groups and shall attend the court alternately.

Group A Durga Râmi
Guvinda Râmi
Mâtoki
Muni Râmi
Nhanhâ Kücam
Siri Brahmâ
Ganga Râmi
Mokâlâ

Group B MahS Dïpi
Tanra Râmi
Attâ Râmi
Doya Râmi
Ragu Nat
Ràja Bala
Ramnâ Râmi
Guvinda Râmi

(2) All other learned men like Payeit Yut - Paritta Recitation (Experts), Min Sa Yay - Ink Written Manuscript''(Experts), Tayaw Hto - Harp Players, Ashay Myo Nat Pujo - East Town Spirit Mediums,, etc. brought here from Arakan shall serve the King in respective capacities in which they are good.

This Order was passed on 19 February 1789 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

5 June 1789

5 June 1789

Order : Give a separate place to each group of the following Brahmins from Arakan.

Shit Pa Ponna - Eight Member Group of Brahmins
Payeit Yut Ponna - Reciting Paritta Brahmins
In Yay Ponna - Brahmins expert in writing Magic Squares
Tayaw Hto (Ponna) - (Brahmins) expert in playing Violin and a
Saung Ti Ponna - Brahmins expert in playing Harp

But keep the places close together in the same quarter where other Brahmins live.

This Order was passed on 5 June 1789 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

8 June 1789

Order: Muni Râmi is appointed Chief of Brahmins in place of Durga Râmi.

This Order was passed on 8 June 1789 and proclaimed by Zayya Nawyatha, Liaison Officer.

17 July 1789

On 17 July 1789 the King sent Maha Dan Wun - Officer of Religious Affairs, and Thiri Kyaw Thu to the (Guardian of Religion).

Order:(1) Ask to submit a treatise on weight measure, capacity measure and length measure with reference to Pali religious texts.

(2) Ask whether monks should be allowed to carry paddy free of transit fees at ferries, etc. or not.

Note : See Ame:to' Fhre Kyam: 1961 pp.218-19 for answers to the above questions.

7 September 1789

Property of a deceased person is generally divided among heirs. But a hereditary office like that of a Thagyi - Headman, of a village or a village tract or a town is an exception.Only the eldest son should take his progenitor's office. Even then there were cases when a person who is supposed to take over the office

to
is not good enough /_ be a chief or too young to shoulder the responsibility. Then another person might be asked to take charge jointly with him or he should hand over the entire duty to a suitable person. In some cases the inability to take charge of an office would be only temporary. Those handing over or asking back the charge of an office often lead to law suits.

Order: (1) In any village or village tract or town, there shall be only one headman.

(2) When a handing over of the office becomes inevitable, give it only to one's own son.

(3) When a person has to take charge of an office when a heir is a minor , he shall have to give back his charge when that son has reached majority.

(1+) At the time when a stranger is in the office on behalf of a minor, he shall receive emolument from the heir.

(5) To surrender an office permanently shall never happen (except by Royal Order).

This Order was passed on 7 September 1789 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 October 1789

Order: Ask no transit fees for paddy brought to ferries by monks who are Sabhaga - agreeable in the community of monks.

This Order was passed on 19 October 1789 by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 17 July 1789.

5 December 1789

Order: (1) Cases brought to courts of law should be in the minimum.

(2) Punishments shall be given in accordance with the degree of crime.

(3) In cases of land dispute or inheritance, Damathat shall be the guide .

(*h)* In cases of theft, robbery, cheating and rape, punishments shall be given in accordance with the old customs.

(5) On adultery and assault local courts shall have the power to deal with them.

(6) Judges shall not accept cases only with the consideration to get court fees.

(7) Judges shall send those found guilty to Myo Wun - Town Officer, for punishment.

(8) Whenever a village is engaged in a sort of war with another, punish its chief by opening his chest and its villagers who were engaged in the fight by tattooing "Bad Man" across the forehead of each man. each man.

(9) Whenever a servant of the King (including armed men) is found in a quarrel, send him back to the capital for punishment.

(10) In cases where a titled man or woman is involved, punishment for the same crime should vary according to the status of the grieved party; for instance in adultery, if the woman is the wife of a minister of first rank, the punishment is death; if the woman is the wife of an officer, the punishment is slavery; if the woman is the wife of a minor officer, the punishment is being sent to a labour gang; if the crime was committed among commoners, a fine is imposed.

(11) In a case of murder, the culprit shall be executed.

(12) In a case of assault, the culprit shall be whipped.

(13) A rilling at any one of the courts of the capital shall be taken invariably as a precedent.

(1U) Circulate this Order in the provinces as well.

This Order was passed on 5 December 1789 and proclaimed by Liaison Officer -

cum - Chief of Caduceus Bearers.

12 April 1791

Order: **Former servants of Queen Dowager now living in Chaung Zon village,**

Than Bo'(iron Foundry) village tract, Twin.Thin Division, viz.

Nga Chit Hmat
Nga Kywe
Nga Chaw
Nga Chit Ya
Nga Myat Shwin
Nga Tha Htwe
Nga Nyo U
Nga Kway
Nga Myat Shwe
Nga Kya Nyo
Nga Chit San
Mi Ya
Nga Tha 0
Nga San
Nga San
Mi Tha Hlay
Nga No
Nga Kwin
Nga Hmaing
Nga Shwe U
Nga Shun
Nga Shwe
Nga Po Thu
Nga Tha Pe
Nga Myat Nu
Nga Wet
Nga Hmwe and
Nga Pan Hpyu

shall become servants of the present Chief Queen; they shall not be harassed by corvee, etc.

This Order was passed on 12 April 1791 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

2k February 1792

Order :(1) Maha Tayahpya, Kyi Wun - Officer of Granaries, shall take charge of men working on iron.

(2) He shall also trace all men working on iron from other groups and let them work on iron only.

This Order was passed on 2b February 1792 and proclaimed by (Kyaw Zwa) Nawyatha, Liaison Officer.

12 November 1792

Order: No man from all villages under Kyi Wun - Officer of Granaries, and Ngwe Hkun Wun - Officer of Silver Revenue, who are employed in gold extraction, shall be called upon to do any other public work; they shall devote as usual in getting gold and silver.

This Order was passed on 12 November 1792 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 December 1792

Order: Brahmins who had been already given Salway - Shoulder Threads, shall become colleagues of Shit Pa Ponna - Eight Member Group Brahmins, here.

This Order was passed on 19 December 1792-and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 July 1793

Order:(1) Gold, silver, iron, tree gum, amber and bird's feathers gathered by men under Kyi Wun - Officer of Granaries, are for palace requirements ; send them to their respective stores in the palace yard.

(2) Some of these workers on gold, etc. might be serving some influential person now; get them back to their own work under Kyi Wun - Officer of Granaries.

(3) Local chiefs shall not take advantage of the fact that these people are living in their places and therefore they have any obligation to do their work.

(1+) They shall be exempted from giving anything toward war funds.

(5) They shall supply all requirements of gold. etc. of palace in each year.

This Order was passed on 13 July 1793 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2k March 1793

Order: Bury Siri Maha Dhammabhi Jeya Sihasura's consort as Dowager Queen was buried.

This Order was passed on *2k* March 179^+ and proclaimed by Kyaw Zwa Nawyatha, Laision Officer, Crown Prince Office.

12 April I79U

Order: For allowing the Pitaka to be taken away from where it belongs and for taking it away from its place and having it lost in fire, the following two shall be sent to west (for execution).

a Nga Myat Taw who was formerly a minister called Maha Thiri Zayya Thin Gyan and
b Nga Kyaw Htwe who was formerly Tipitakalankârasiridhajamahâ-dhammarâjâdhirâjaguru of Bagaya monastery.

This Order was passed on 12 April 179*+ in Min Gun West Palace and proclaimed by Zayya Nawyatha, Liaison Officer.

2k April I79U

Order: Monthly provisions shall be given from the Royal Granaries to 1U0 Brahmins (male and female adults) who have the duty to perform the ritual of Candi under Maharajindadhâmmarajaguru.

This Order was passed on *2k* April 179^ and proclaimed by Zayya Nawyatha, Liaison Officer.

28 January 1795

The Burmese kings respected the customs that the people in general like to observe as they had observed from times immemorial. They also followed the

precedents as to how their- predecessors had solved some important problems or set an example in carrying out a particular work with precision and wisdom. The Buddhist Religion was the light with which they discerned good from bad. The Dhammathat explained the customs on marriage, divorce and inheritance and set rules- as to how crimes were punished.For precedents there were the Royal Orders passed occasionally on both administrative and social affairs. The whole administrative or political system of the Burmese kings, during the various dynasties from the 11th to 19th cebturies had never been reduced to writing like the constitution of a modern state, but there are the Royal Orders which would, when studied collectively, help one to understand the said systems considerably well. ROBs 19 June 1368 and 28 January 1795 seem to be the most important among them in this respect.

Order : (1) Various administrative affairs in an extensive territory known under such names as Taing - Division, Khayaing - District, and Naing Ngan - Country, shall be executed with no Agati - prejudices, of four kinds,

viz.
1 Chandagadi - wrong behaviour due to some sensual desire
2 Bhayàgati - wrong behaviour due to fear
3 Dosâgati - wrong behaviour due to anger and
1+ Mohâgati - wrong behaviour due to delusion.

(2) Never pass a judgement by the first words one hears about a case; take Rathalathi Jâtaka (No.332) as an illustration; listen to what both parties have to say; made thorough investigations and try to pass a fair judgement.

(3) Before a judgement is passed, consult books of law and customs and when a person is found guilty, he shall be punished according to the extent and frequency of his crime.

(U) Local chiefs such as Myo Za - One who holds a town in fief, Myo Wun - Town Officer, Myo Kaing - Town Chief, Ywa Kaing - Village Chief,

Thagyi- Headman, Kalan - Administrative Officer, shall work together in suppressing crime; when a thief is caught they shall not pass a judgement and execute a punishment by themselves; they shall hand over the culprit to Yon Daw - Royal Court.

(5) Forbid using false weights, baskets, etc. or enforce the use of standard weights, baskets, etc.

(6) Made and use exclusively the silver called Ywet Ni - Red Leaf.

(7) Two plots on a Pagadi Pè - Ordinary Land Measure (1.75 acres / 0.70875 hectre) and a Min Pè - Royal Land Measure (3-5 acres / 1.Î+175 hectres) (situated close to Shanzu Railway Station on its east in Mandalay) had been made; use these models as standard for all land measures.

(8) On a case where decision is difficult, use majority decision or 'forget it' with mutual consent ; on disputes of boundary, decide with reference to Lay Ze Nga Gu Sittan - 1783 Interrogations.

(9) Whenever old records are not precise in a boundary demarcation, made a thorough investigation and correct the mistake if there are any.

(10) People are grouped under such categories of Athi - Common Folks, who are natives in the locality they live, Ala - Common Folks born of a Union between a Native and a Stranger, Asu - Servants of the King (military), Angan - Servants of the King (other than military), and Kyaung Hpaya Athi - Servants of Religious Establishments, and no one shall stay in an alien gruop; follow Athi Register when the name of a person is found in several registers; Religious Servants would be found in other groups; send them back to where they belong.

(11) Men in the King's service are given Loke Myay - Land for Cultivation,

and Nay Myay - Land for Dwelling ; only an authorised person can use these lands and they shall be used for only the purpose for which they are given. All service men shall carry out the work assigned to them by their leaders called Su Htain - Group Leader, or Su Shin - Group Master. Either a Myo Za - Officer who holds the Town in fief, or a Ywa Za - Officer who holds the Village in fief, or a Thagyi - Headman, or a Myay Daing - Chief of Cultivable Land Tract, shall take Apaw Wun - Court Fee paid by Plaintiff, and try a case. Any dues collected other than Apho Akhun - Share from Tax.' and Apaw Wun - Court Fee paid by Plaintiff, shall be sent to central administration.

(2) Min - Prince, Mibaya -Consort of Prince, Thadaw - Son of Prince, Thamidaw - Daughter of Prince, are each given a suitable number of men to serve them; they shall keep not a single person who is not given to them.

(13) In Shan area there are Myo Za - Chief who holds a Town in fief, and Tat Paung Za - Chief of several Villages; they shall not deal direct with central administration; they are under Sawbwa - Vassal.

(1U) Ministers of Central Administration shall not deal direct with the subordinates of a Sawbwa; they shall send all their instructions to Sawbwa.

(15) Hybrids are never good; do not allow intergroup marriages.

(16) A man born of a slave mother or slave parents shall not become a monk; on the other hand a man born of a slave father would be allowed to become a monk, because lineage is always traced through mother; the principle Mi laik Hpa pa - Girls follow Mother and Boys Father, is not applied to children of marriage where one party is a pagoda slave; all children become pagoda slaves; the said principle is

applied, however, in a union between man and woman of equal status like the members of Thwe Thauk Su - Group of Blood Bond (Fighting Men), and Myin Zu - Group of Horsemen.

(17) Access revenue from Lè - Wet Cultivation Plot of Rice, Ya - Cultivation other than Rice, Kaing - Vegetable Garden subjected to Yearly Inundation, Kyun - Vegetable Garden subjected to Yearly Inundation on Riverine Island, In - Lake where Fishing is allowed, Ai - Lake, and Se Myaung - Dam and Canal, according to custom in proportion to the extent of Pè - Area of Cultivation (1 Pè = 1.75 acre); asking more (from cultivator) and giving less (to the King) is also a form of theft and therefore revenue sent to the Treasury should be exact or correct. In taking revenue either in cash or in kind, standard measures should be used in capacity measures like Tin - Basket (in weight 1 bkt. of paddy = *U6* lbs and 1 bkt. of rice = 75 lbs) or weight measure like Kyat - Tical (1/10th of a Viss). and Peiktha - Viss (1 viss = 3.65 lbs). On taxing fruits and leaves, take (one-tenth of the value of the annual produce) after the current price of each kind. In cases when crops failed or in places where crop is grown only for home consumption, no accessment should be made.

(18) There shall be no tax or fee at city gates, toll gates and ferries on property owned by ascetics.

(19) Keep all Kin - Toll Gates or Guard Houses, at usual places and close any new ones that had been established recently; fees collected at Myo Daga - City Gate, Kin - Toll Gate, Gado - Ferry, Seik - Port, Ti - Trade Fair, and Pwè - Brokerage, should remain the same as they were before.

(20) In a law suit the winner pays the court fee while the loser pays the fine ; the King or judge receives from "both parties ; therefore the King or judge should not take much from these parties; he should not take more than one-tenth of the worth of a case.

(21) Damathat - Customary Law, or Fhyat Hton - Precedent, might help in deciding a case, hut listen to what both parties have to say and base the decision on their talks.

(22) A man who promised to give one of the three things with him that he liked best to the man who saved him from drowning, had to give the bag of silver rather than a bundle of rice or a packet of food; so a case is decided by the words spoken by the man who figured the most important in a case.

(23) When a soldier becomes a monk to evade service to the King, it was decided that all other monks who helped him to become a monk also deserved punishment.

(2U) Know the extent of the crime and determine the degree of punishment accordingly.

(25) Giving a false statement should be punished according to the lie that a person had spoken.

(26) Those punished with death sentence shall be taken out of the city by the south gate.

(27) A mischivous person would bring about a fight between two parties causing injury or even death; find out the harm he did and punish him accordingly.

(28) Those who talk ill of an absent person or those who take bribes and pass wrong judgements are figuratively described as those who eat fresh from the back of others. Find the extent of their crime

and punish them accordingly.

(29) In theft there are twentyfive kinds; it includes exacting dues more than what is prescribed by law or custom to collect.

(30) In falsification or impersonation, find out the demage and punish according to the harm done.

(31) A mischievous representation is also punishable; for false accusations, a man was turned into a slave (See Kulâvaka Jàtaka No. 31).

(32) A mischievous representation is also punishable; for charging a man with treason without any proof, four men were exiled (See Mahiummagga Jâtaka No. 5^6).

(33) Calling abusive names without any cause is a crime.

(3*0 Saying something offensive to a worthy person is a crime.

(35) A man who caused fights among friends must be driven out of the community; for sarcasm the guilty man must beg for forgiveness after having given suitable, gifts to the person he had wronged.

(36) Ingratitude is punishable.

(37) Adultery is punishable.

(38) A king might connive a crime committed against his person or property.

(39) In crimes of sex, determine whether both man and woman are guilty and give adequate punishments to the guilty person.

(1+0) Exile those for incest between mother and son and between father and daughter and also those who are homosexual.

(1+1) Punish seduction of young woman or commtting adultery in consideration of the social status of the persons involved.

(1+2) Redicule the lesbians and sodomites.

(1+3) Do not allow oneself to become a philanderer.

(1+1+) A prostitute is wife to the men during the time she is paid for and it is adultery committed by both parties when she goes with another man before the time she agreed to spend with the first man is over.

(1+5) Prostitution is legal only when authorised. Issue license to a selected few in this profession.

(1+6) For a happy married life, both man and woman shall observe certain duties. If they fail in any one of the duties, they would quarrel. Find out who was responsible for this quarrel and punish him or her accordingly.

(1+7) The marriage tie is always very rigid. Anyhow when a divorce is requested, find out who is at fault. Grant the divorce but punish the guilty person.

(1+8) Strict adherence to an appointed time is essential. The person who is not punctual shall bear the consequences.

(1+9) A recalcitrant son shall lost his right of inheritance.

(50) Right of primogeniture is recognised. When a successor is a minor appoint someone who could act as a regent.

(51) There were cases where even animals tried to repay the gratitude they owed to their masters ; gambling is all right provided people do not cheat each other or when promises are kept.

(52) Even though there was not a spoken admission that the gratitude shall be repaid, payment should be made whenever possible and the payment should be adequate.

(53) In a partnership business, the profit is shared by the amount of work or money contributed by each partner.

(5*0 In a real estate business, after the price of a land has been named by the owner, he shall not refuse to sell it when the price is paid.

(55) Call a man wicked when he refuses to repay a debt if he could do so.

(56) Settlement of a debt is to be done slowly when the man who has to pay is very poor.

(57) There are several kinds of slaves, viz.

a a person born of a slave mother
b a person who was sold as a slave by his parents
c a prisoner of war and
d a person who seeks protection by being a slave or who lacks any other means of livelihood except by being a slave.

A prisoner of war is expected to escape if he can. So he is not a real slave.or he is slave only when he is held in bondage.Other slaves would seek a sanctuary in some monastery but a slave could not be ordained a monk unless his master released him from slavery.

(58) There are cases where men became slaves to escape execution.

(59) The descendants of slaves who were turned into slavery by a Royal Order could not be taken as slaves.

(60) Custody of a child is given to the person who would be best in looking after the welfare of the child.

(61) Take into consideration age, status, personal habits, etc. of a person and pay where honour is due.

(62) Forbid disputes and quarrels. If there is any, find out the degree of offence resulted from the words spoken or the weapons used and punish accordingly.

(63) Reward the ministers and service men in accordance with their ability. A member of one service group shall not work in another group. In case of disputes and quarrels, group leaders or local chiefs have every power to settle them. But send the difficult case

to Yon Daw and Hluttaw in the capital city.

(6U) Officers and messengers from city in rural areas are always considered nuisance by the people there. Send them only when there is a very important case to investigate.

(65) Officers shall work diligently to bring about the greatest benifit to the Religion , to the Emperor, to the Emperor's descendants for many generations to come and to the people in general.

(66) Kings hold themselves responsible to rule strictly in accordance with law.

(67) Forbid telling anything that is false.

(68) Kings should suppress their anger to the lowest possible degree.

(69) Forbid (indulging too much) in merriments.

(70) Managment of public affairs shall be entrusted in the hands of a person who is free from the above three weaknesses, viz. telling lies, not curbing anger to the minimum and enjoying merriments to the excess.

(71) Officer in charge of treasury is necessarily to be a man of good character.

(72) Punish those who neglect duty and reward the dutiful.

(73) The monthly and annual income should be recorded and expenses accounted for.

(71*) Among the fighting men, mark those who risked their lives to get victory for the King.

(75) Suppress burglary well.

(76) Reward should be determined by the service rendered.

(77) Approach wise men and take their advice to do only the useful.

(78) Know the ways of merit; do the right thing at the right moment;

and do not be lazy.

(79) Work to get yourself reincarnated in the Deva Loka in your next existence.

(80) Practice the ten virtues of a king.

(81) Learn the lessons on life as given in the Jâtaka stories and historical works.

(82) Check against doing anything impulsively or inadvertantly.

(83) Sawbwa - Ruler of a Shan State, is also considered a king and he shall also follow the ten virtues of a king.

(8U) Princes are often given provinces to rule and they must rule with justice and kindness. There shall be no severe punishments and oppressive taxations in the area they control. Their subjects shall never suffer without having ,any good reason or cause. Everything done by them must be in the interest of the people so that the land they rule would prosper. They must also take care that their servants would not ill treat the people.

(85) Men in military service shall fight for their lord, even at the risk of their lives.

(86) Men in the King's service must have three qualities, viz. good conduct, intelligence and incorruptibility. In addition to this, each service men must know what is required of him to do in his particular branch of service.

(87) Brahmins must follow their own principles, viz. to observe their own way of conduct, to have good knowledge of the Vedas, and to live well within the restrictions of his caste system.

(88) Men of trading professions shall keep good health, have good conduct, take good counsel of the wise, gather information, try to be just,

and have good industry. There shall be no laxity of discipline among the monks.

(89) Men shall have their own rules of conduct. Follow them to keep a healthy social life.

(90) Send this Order to all provincial chiefs.

(91) In all towns and villages there shall be only one Myay Daing Gyi - Officer in Charge of Land Tracts. Give Da Zeik Sa Gyun - One Line Order of Appointment written on a Long Palm Leaf with one pointed end, only to this officer. If an Order had been passed to appoint Myay Daing Nge - Junior Officer in Charge of Land Tracts, cancel it .Myay Daing Nge is appointed by Myay Daing Gyi and the position is not hereditary.

This Order was passed on 28 January 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

It was copied at 3.00 pm on Friday 12 September 1856.

Note : Jatakas quoted as precedents in the Order are :

Abbhantara Jâtaka	(No. 281)	referred to in Sectiohi'No. '85
Asampadâna jâtaka	(No. 131)	referred to in Section No. 36
Ubhatobattha Jâtaka	(No. 139)	referred to in Section No. 33
Kanha Jâtaka	(No. 29)	referred to in Section No. 51
Kanhadïpâyana Jâtaka	(No. 1+1+1+1)	referred to in Section No. U7
Kulâvaka Jâtaka	(No. 31)	referred to in Section No. 31
Gâmani-canda Jâtaka	(No. 257)	referred to in Section No. 21
Cullapaduma Jâtaka	(No. 193)	referred to in Section No. 38
Dubbhapuppha Jâtaka	(No. i+o)	referred to in Section No. 20
Nakkhatta Jâtaka	(No. *b9*)	referred to in Section No. U8
Nandivisâla Jâtaka	(No. 28)	referred to in Section No. 50
Pabbatüpattara Jâtaka	(No. 195)	referred to in Section No. 38
Bhojâjânïya Jâtaka	(No. 23)	referred to in Section No, 85
Mahâummagga Jâtaka	(No. *5b6*)	referred to in Section No. 21 & 22
Mahâhaftsa Jâtaka	(No. *53k*)	referred to in Section No. 80
Rathalatthi Jâtaka	(No. 332)	referred to in Section No. 2
Râjovâda Jâtaka	(No. 151)	referred to in Section No. 61
Sarabhaiiga Jâtaka	(No. 522)	referred to in Section No. 1+5
Supatta Jâtaka	(No. 292)	referred to in Section No. 85
Susîma Jâtaka	(No. 163)	referred to in Section No. 1+9
Dhammapada Story No.173, Verses 219 & 220 are referred to in S No. 1+7		

Section 81 of the Order urged all people to study Jatakas and ' learn the lessons on life'- In addition to those given above plus the last ten Jatakas, viz. Nos 538-5^7, we find that the following are also popular with the Burmese.

Aggika Jâtaka	No. 129
Andabhuta Jâtaka	No. 62
Ârâmadüsaka Jâtaka	No. 1+6
Ucchaṅga Jâtaka	No. 67
Kalâvimutthi Jâtaka	No. 176
Kurudhamma Jâtaka	No. 275
Katthahâri Jâtaka	No. 7
Kimsukopami Jâtaka	No. 21+8
Kumbha Jâtaka	No. 512
Küṭa-vâṇija Jâtaka	No. 218
Duddada Jâtaka	No. 180
Nalapâna Jâtaka	No. 20
Bilâra Jâtaka	No. 128
Makasa Jâtaka	No. *kk*
Mahâsupina Jâtaka	No. 77
Mudulakkhana Jâtaka	No. 66
Mora Jâtaka	No. 159
Macca Jâtaka	No. 75
Rohiṇï Jâtaka	No.. 1+5
Lohakumbhi Jâtaka	No. *3^*
Vaṭṭaka Jâtaka	No. 35
Sakuṇagghi Jâtaka	No. 168
Sanugga Jâtaka	No. 1+36
Sasa Jâtaka	No. 316
Suhanu Jâtaka	No. 158
Sûkara Jâtaka	No. 153
Somadatta Jâtaka	No. 211
Saṁkicca Jâtaka	No. 530

For a full English translation of this Order, see Than Tun ; "The Royal Order (Wednesday 28 January 1795) of King Badon", Journal of Asian & African Studies, Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, No. 26, 1983, pp. 153-201.

28 January 1795

Order:(1) Except the silver called Ywet Ni - Red Leaf, no other kind of silver below the standard are not allowed to be used as the medium of exchange.

(2) Using false weight or false basket or false money is considered theft. Use only the standard weight and standard basket as

prescribed in accordance with the old texts that bear reference to such things.

This Order was passed on 28 January 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Order:(1) Shin Kula is given permission to return to his native; he shall accompany the officers from Keng Hsi when thay leave the capital.

(2) Send back Aung Myay San Lut monk, Kyaw Aung San Hta monk and Hko Nan monk (to their respective monasteries).

(3) Two barges known by the name of Ziwazo - Grey-Rumped Swiftlet, which are now under construction with Sin Gyay Taik Wun - Officer of Sin Gyay Division, as supervisor, are given to Prince Talok and Princess Meitthila; when the barges are completed, hand over them to Akyee - Elder, of Prince Talok and Nay Mvo Kyaw Thu, Officer of Princess Meitthila respectively.

(*k.)* Recall Thiri Yè Gaung, Sitkè - Regimental Officer, Mogaung; he shall be given some suitable duty to do when he arrives here.

This Order was passed on 30 April 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

30 April 1795

Order: Report on the interrogations made by Yaza Kyaw Thu and Yaza Kyaw Htin who have been serving Prince Toungoo.

This Order was passed in the evening on 30 April 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

3 May 1795

Order:(1) Nga Tha, who has been given Ta Zeik Sa Gyun - Sealed Order of Appointment written on a Palm Leaf with one End tapering to a Point, shall take charge of In Daing village; put his name in the Archives.

(2) Delete the name of Htaw Wa headman from the Archives.

(3) The charge on Nat Htin Hla Thu, former Myo Wun - Town Officer, Man Aung, made by Keitti Yè, Sitkè - Regimental Officer, is false; Nat Htin Hla Thu shall go free. Punish Keitti Yè.

(1+) Made the Hlawga boat for Min Hla Shwe Daung, Prince Sagaing, at the dock where the Hlawga boat for Prince Nyaung Yan was made; made the two boats similar.

This Order was passed on 3 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

U May 1795

Order:(1) Send Thiri Yè Gaung, Sa Hka Commander, to Mogaung with the notification that people in Mogaung, for the time being, are exempted from all public works ; they shall not be harassed by any owners of debts, and that all officers in Mogaung shall remain.in their own respective stations as before.

(2) Send back those men sent by officers of Mogaung to report the situation there before Thiri Yè Gaung leaves the city.

This Order was passed on *h* May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

H May 1795

Order:(1) At funerals, ministers shall put on white turbans, ivory ea.r ornaments, etc. made by Thiri Yanda Mait.

(2) Assign Lamaing Tha - Cultivators in Royal Lands, under Nay Myo Gamani, Kyaw Zin Taik Wun - Officer of Kyaw Zin Taik, to clear the jungle from the cultivations started in 179^ on the east of Min Gun to Nakuta in Nanda Wun Gardens.

(3) Men under princes and ministers shall join the people in boats

trying to collect logs that had been washed by the torrents of rain and came floating down the river.

This Order was passed on 1+ May 1795 an<^ proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

5 May 1795

Order :(1) Try the case put up by Zala Thuya Nanda Kyaw Thu, Htaung Kè - Chief of One Thousand, that some of his men are with Letwè Win Hmu - Officer of North Palace Guards, in Taya Yon - Law Court.

(2) Submit a map giving the boundaries of Kalè township according to the 1783 Record.

This Order was passed on 5 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

6 May 1795

Order: Exempt the members of twentyfive households who are the relatives and servants of Mahmud Dali in Mrok U, from all public works, as petitioned.

This Order was passed on 6 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

7 May 1795

Order:(1) Bring Nga Tha E, Headman, Pintha, and his companions as prisoners here, as they had been found using gold set of harnesses without permission; some of his followers who used guns must also be brought here as prisoners.

(2) Scrape off one's skin of his leg up to his crotch as punishment for using a gold set of harness and cut off one's hand for using an unauthorised gun.

(3) The boundary dispute of Pintha - Pinchaing vs Khauk Sit - Saing Ya

shall be decided as it had been suggested by ministers by using the Archives ; there were stone pillars to mark the limits erected in the time of King Myedu (1763-1776); if 1783 Record or 178U Record disagrees with the limits marked by these pillars, correct the records•

(1+) From 360 guards posted in Keng Hsi, there remain only 280 and they are at that post for quite a long time ; restore the guards to their former strength of 360 and send adequate provisions to them.

This Order was passed on 7 May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

7 May 1795

Order: Land dispute of Thayè Za Nauk Asutha vs Pwè Daing Kyaw Asutha shall be decided with reference to records in the Archives.

This Order was passed on 7 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

7 May 1795

Order:(1) Repair the ceiling at the Lay Gyun City Gate and draw the magic squares on it as they had been drawn before.

(2) Revenue from Daing - Village Tracts, shall be collected by Athi Wun - Officer of Common Folks, and deposit it in the Treasury.

(3) Commodities of palace consumption shall be supplied by Athon Sayay - Clerks of the Expenditure Office, with money advanced by Atwin Wun - Minister of Interior.

(*b)* Athi Wun - Officer of Common Folks, shall attend Yon - Court, and do the night watch duty as before and he shall have to keep his people from wandering.

(5) Nga Myat is appointed Myo Thagyi - Town Headman, in Thandwè

(Sandoway).

(6) Yè Set Kyaw Thu is appointed Kin Tut Hmu - Commander of Guards, in Nat Kyun Aung Myay, in place of Gamani Kyaw Thu who is recalled to the capital.

This Order was passed on 7 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 May 1795

Order: Although members of some Buddhist Sects who are in the habit of using hats are not 'acceptable' in the community of monks, they shall be 'accepted' when they declare that they would discontinue using hats.

This Order was passed on 7 May 1795 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

8 May 1795

Order: Accomodate well the people who came from Mong Hsi and Song Tu with tributes and escorted by Bhamo Sawbwa.

This Order was passed on 8 May 1795 and proclaimed by Kyawzwa Nawyatha, Liaison Officer.

8 May 1795

Order: Decision made by Judge Letwè Bi Nan Thu in a dispute of Kaing - Yearly inundated Vegetable Gardens, on Ah Laung island between Mi Min Loak and Nga Tha Tun Aung, son of Nga Myat San, Mi Hla Pon and Mi Hla Nyo, is approved; it shall be the final decision.

This Order was passed on 8 May 1795 and proclaimed by Kyaw Zwa Nawyatha; it was also proclaimed in Taya Yon - Law Court, by Sithu Kyaw Hkaung.

9 May 1795

Order: Yè Gaung Thiri Kyaw is given certain insignias of rank; among the

things allowed, the Royal Stores shall issue betel and pickled tea receptacles, sword, hat, ear ornaments and ceremonial robes.

This Order was passed on 9 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

10 May 1795

Order: (1) According to calculations worked out by Baya Nanda Mait, Nayi Hmu - Time Keeper, construction of Hlawga boats for Tha Do Min Hla Shwe Daung, Prince Sagaing, and Tha Do Min Yè Shwe Daung shall begin at the auspicious time of 11.00 am on 3 June 1795 by a Sunday born in the prow, a Thursday born in the middle and a Wednesday born in the stern of the boats and they shall all start their work while they are facing northwest.

(2) At the recitation of Paritta at the commencement of boat construction use the flower of these trees or plants :

Ohn - Coconut
Gangaw - Cobra's Saffron (Mesua ferrea)
Myayza - Earliest known grass on earth
Chyaya - Amoora rohituka and
Thabyay - Java plum, Eugenia.

This Order was passed on 10 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 May 1795

Order: (1) Report on the murder of Nga Tha Hla of Ya Htaung village by Nga Shwe Yan and son-in-law.

(2) Prince Toungoo shall give his instructions to Nga Shwe Tun and Nga Wa, horsemen sent from Toungoo and let them go back.

This Order was passed on 11 May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 May 1795

13 May 1795

Order :(1) Give corn instead of rice from the Royal Granary to those who are receiving food rations.

(2) Nay Myo Yaza Kyaw Htin, Wun Dauk - Assistant Minister, shall repair the Laung boat in the north of Yon - Court.

This Order was passed on 13 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

13 May 1795

Order:(1) Send back the men from Madama (Martaban) who came to report that envoys from Thai and Pathet shall soon be coming , with instructions that the arrival of these envoys shall be reported at the capital as soon as they appeared.

(2) Send in the tributes from Song Tu.

This Order was passed on 13 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

1U May 1795

Order:(1) Ministers shall report what has happened to the material left over from making fireworks.

(2) Take off the iron fetters from the feet of Nga Shwe Yan and Nga Hlay Gyi, though they shall remain in custody.

(3) Allow only one line of Pyi Soe - Town Head, in Yadana Thein Hka (Shwebo), and made Nga Taw the Pyi Soe - Town Head, as the records in the Archives supported his claim to that position.

(*k)* Give the letter of appointment to Nga Taw.

This Order was passed on 1U May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 May 1795

15 May 1795

Order:(1) Constructions of the Royal Barge called Pyi Gyi Mun shall begin at the auspicious time of 8.1+5 am on 16 June 1795 by a Sunday born in the bottom part of the barge, a Thursday born in the stern and a Wednesday born in the forepart and they shall start their work while they are facing north.

(2) At the recitation of Paritta at the commencement of the barge making, use the following flowers of the trees or plants :

Ohn - Coconut
Gangaw - Cobra's Saffron (Mesua ferrea)
Myayza - Earliest known grass on earth
Chyaya - Amoora rohituka
Thabyay - Java Plum, Eugania
Dhan - Common Garden Balsam, Impatiena balsamina

(3) (The Royal Ceremony of Hair Washing is fixed) on 26 May 1795*

This Order was passed on 15 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

16 May 1795

Order:(1) According to Ra.iamattan. there shall be no cultivation on 18, 19 and 20 May 1795; in another words, cultivation shall begin after 20 May 1795-

(2) Naya Zayya Bo, who is also Myo Thagyi - Town Headman, is appointed Taik Soe - Chief of Village Tract,in lower Bodon -township; he shall answer the Sittan - Interrogation, on the village tract instead of Nga Hpyaw and Nga Paw.

(3) Establish no Yon - (Law) Court, in upper Badon township; establish it only in Badon town proper in a building of two tierred roof.

(U) Dismiss Bala Yè Htoot from being Thay Nat Ok - Master Keeper of Guns.

This Order was passed on 16 May 1795 and proclaimed by Liaison Officer - cum -

Chief of Caduceus Bearers.

17 May 1795

Order:(1) Send again a messenger on horse to Toungoo.

(2) Nga Nat Pay, Clerk in Shwe Gyin - Gold Extraction Group, shall be brought here immediately; for the time being put under custody Nga U until Nga Nat Pay arriyes here.

This Order was passed on 17 May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

17 May 1795

Order: Elephant with white eyes captured in Yatha Kyun forest near Mrok U and kept in Shwe Tin Gok - Golden Stable, is given to Prince Makkaya.

This Order was passed in the evening on 17 May 1795 and proclaimed by Pyan Chi Way Thaw, Sin Sachi - Elephant Clerk.

18 May 1795

Order:(1) Men given to either Crown Prince or any other member of the Royal Family both male or female, are exempted from any other public duties; Athi Wun - Officer of Common Folks, shall carry out this Order.

(2) Nga Ei is appointed Myo Thagyi - Town Headman, in Kyan Nhyap; Satta Linga Bo, who is a descendant of the line of headman there, is dismissed from office and arrest his men Nga Soe and Nga Nyo and hand them over to Nga Ei.

This Order was passed on 18 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

19 May 1795

Order: Princes, Ministers, Assistant Ministers, Ministers of Interior, are assigned the task of making an embankment 13.5 feet / U.11U8 metres high for each a section of 3*+ sections altogether along the line

due south from the brick embankment.

This Order was passed on 19 May 1795 and procalaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 May 1795

Order:(1) Bring the two elephants captured by (Awa) Ko Thin Awk Ma - Eleuhant Catching Wine Groups (of Ava), in the Aing Gyi Forest of Kawlin and Chaung Sauk Forest of In Dauk Tha, to Kyon Daw - Royal Elephant Inclosure, and learned men wise in seeing good qualities of elephants shall find out the type of these elephants.

(2) Tame these elephants and Awk Ma Wun- Officer of Taming Wild Elephants, and Sin Wun - Officer of Elephants, shall bring the In Dauk Tha elephant to Min Gun.

This Order was passed on 19 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

21 May 1795

Order: Bring the elephant captured in the Kyee Daung Forest of Toungoo Township, to Sin Kyon - Elephant Inclosure, and do the necessary by Awk Ma Wun - Officer of Taming Wild Elephants, and Sin Wun - Officer of Elephants.

This Order was passed in the evening of 21 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

22 May 1795

Order:(1) As Mrok U is a sea port where foreigners come for trade in various commodities including gold, silver and precious stones, there shall be various checking points either on land or in water and Yaza Dama Yat Kyaw is appointed Akauk Wun - Officer of Customs, in charge of these checking points.

(2) According to the petition made by Nga Myat Hpyu, Nga Pan, Nga Taik Kyaw, Nga Zan, Nga Hmat, the crew of Mon Daing Royal Boat, Nga Htaw U is appointed Pe Nin - Helmsman, of Mon Daing Royal Boat, in place of Nga San.

(3) Mon Daing Royal Boat crew is given a place for living in Maw township; they shall serve with diligence.

This Order was given on 22 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

23 May 1795

Order:(1) Send the statements made by Day Wa Kyaw, Horseman of Toungoo, to Hluttaw.

(2) Submit the copies of Hluttaw letters sent to Toungoo by six horsemen.

(3) Interrogate the two horsemen who had returned from Toungoo as to how they delivered the messages and how they were received in Toungoo office and submit their statements.

This Order was given on 23 May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

23 May 1795

Order: Officer of Prince Pagan shall hand over Nga Kyaw monk to Mahadan Wun - Officer of Religious Affairs, who shall interrogate Kyaw Aung San Hta monk and Nga Kyaw monk who are at present not in agreement with the community of monks,to find out how they managed to receive new members in their group; and report their statements.

This Order was given on 23 May 1795 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

26 May 1795

Order:(1) Myin Wun - Officer of Horses, is given charge of the crew of three

Hlawea boats called. Let Ywav Gvi, Myi Lon Za and Let Thit.

(2) Close the murder case where Mi Hmin was killed in robbery with murder while she and her husband Nga Hpyu were stopping in the Byu Chaung of Min Gun on a business trip from their native place of Kyaw village in Anauk Hpet Taik - West Division.

This Order was given on 26 May 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

27 May 1795

Order: Nawyatha Kyaw Htin is pardoned; release him from imprisonment and he shall attend his former official duties.

This Order is passed on 27 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

28 May 1795

Order: Check the statement of Myo Thagyi - Town Headman, Maingnyaung, against the records on Maingnyaung, Mawhton and Lawtha of 1783.

This Order was passed on 28 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

29 May 1795

Order:(1) Issue guns to men who are serving Thado Min Hla Shwe Daung, Prince Sagaing, the King's grandson, in addition to gunners given to him and strike off the name of their names from the register of common folks in their respective places of origin.

(2) Yè Gaung Thiri Kyaw Thu is appointed Taung Bet Myin Hmu - Commander of South Horses ; he shall take command of gunners in the service of Prince Sagaing, viz. Five Sections of Tha Gaung Byit Gunners and Badon Group of Gunners; and he shall attend daily the Yon - (Law) Court, as a colleague of Officer in charge of Prince Sagaing's

Office.

This Order was passed on 29 May 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

30 May 1795

Order :(1) Seize everything which were said to have been looted from the **people by the horse messengers sent to Toungoo; and hand over these things to Prince Toungoo.**

(2) Prince Toungoo shall also take 1,150 ticals of silver and 39 ticals of gold from Letwè Kyaw Gaung, Yaza Shwe Daung and Nga Myat Tun Aung.

This Order was passed on 30 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

30 May 1795

Order: Intercalary month to be used this year, as suggested in a petition by monks in general, is accepted; allow the monks to go back to their own places.

This Order was passed on 30 May 1795 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

30 May 1795

Order: Execute the three officers for whose negligence of duty that Kywè Da Gaung Naing escaped from imprisonment ; he was one of the four criminals, viz.

Kywè Da Gaung Naing
Nga Hkwet
Nga Pauk and
Nga Paw Lon

who had been repatriated by the British.

This Order was passed on 30 May 1795 and proclaimed by Thiha Nawyatha, Liaison Officer - cum - Chief of Caduceus Bearers.

30 May 1795

Order: Move the Sakyaw Ain - House with Foursided Roof, in south sector of palace to a place further south.

This Order was passed in the evening on 30 May 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 June 1795

Order:(1) Shwe Daung Paw, Asaung Myè - Bearer of Things used by the King, shall identify all Karamet - Bastard Sandalwood (Mansonia gagei drummond) that grow on the range west of Min Gun and these trees shall be protècted with fences around them.

(2) Thiri Nanda Kyaw Thu, Yay Wun - Port Officer, Yangon (Rangoon) shall report here as quickly as possible.

This Order was passed on 3 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 June 1795

Order:(1) Distribution of water from the Nanda Royal Lake, Shwe Laung Canal, Ne Gok Tho Canal, etc. under the charge of Myo Wun - Town Officer, Madaya, shall be done strictly so that officers, etc. would not have the water supply more than their quota.

(2) Myo Wun - Town Officer, Madaya, shall take the example in water distribution from the irrigation system in Koe Khayaing of Kyaukse.

This Order was passed on 3 June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

5 June 1795

Order : Bring the case on revenue dispute Nga Yan Gin vs Headman of Kani Township to the Court of Crown Prince.

This Order was passed on 5 June 1795 and proclaimed by Sithu Kyaw Gaung,

Liaison Officer of Taya Yon - Law Court.

5 June 1795

Order: Ministers themselves shall interrogate Nga Myat Than on mounting guards with display of arms around the city gate as well as around the Yon - (Law) Court, and report.

This Order was passed on 5 June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

6 June 1795

Order:(1) Execute Nga Myat Tha by cutting his body into four parts.

(2) Officers under Prince Toungoo shall bring here Pyan Chi Kyaw Gaung, Pe Nin - Helmsman, Hpo Hkaung Royal Boat, and his men Nga No, Nga Pan, etc. immediately.

(3) Put five set of shackles on each clerk of the Office of Crown Prince, for having failed to produce Nga Nat Pay until now.

(U) Postpone the execution of Nga Myat Tha until the arrival of Nga No, Nga Pan, etc.

(5) Put the members of three Cassay families sent from Nat Kyun Aung Myay, under Nandawun Gardener U Dain Shwe Daung and let them work in the garden; give food rations to them from the granaries in the Nandawun Garden.

This Order was passed on 6 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 (June 1795)

Order: Mahadan Wun - Officer or Religious Affairs, shall find out who have among all monks agreed to observe the Buddhist Lent according to the new calendar and report.

This Order was passed on 7 (June 1795) and proclaimed by Mahadan Wun - Officer

of Religious Affairs.

8 June 1795

Order: Officer of the Crown Prince Office is pardoned; set him free.

This Order was passed on 8 June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

9 June 1795

Order:(1) Nay Myo Kyaw Htin Thiha Thu, Officer of the Crown Prince Office, shall attend the Min Gun court at least two or three times in each month.

(2) In consideration of being related to Myin Wun - Officer of Horses, a certain rites are allowed in the burial of Mi Ywè's mother.

(3) Thiri Tilawka Daywi shall be buried as Thiri Thu Yadana Daywi was buried. ■

This Order was passed on 9 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 June 1795

Order: Thiri Shwe Daung and Nga Nat Pay, Clerks of the Crown Prince Office, are pardoned; cast off their fetters.

This Order was passed on 11 June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11 June 1795

Order:(1) Nga Nat Pay shall reamin in custody.

(2) Clerk of the Crown Prince Office and Thiri Shwe Daung are set free; they shall go back to the capital city.

This Order was passed on 11 JUne 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

12 June 1795

12 June 1795

Order:(1) Nga Myat Tha's statement gives only the account of his quarrel with Yaza Kyaw Htin; there is no mention of what and when Prince Toungoo had said certain words and who heard them and where they had reported them.

(2) Get all the information on Prince Toungoo's words and report.

This Order was passed on 12 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

13 June 1795

Order: The following horsemen who had been sent to Toungoo to fetch the Ministers of Interior serving Prince Toungoo were found to be guilty of taking bribes.

Letya Thiri Kyaw Gaung
Nga Ain
Nga Chin Hlaw
Nga Hmine
Nga Htwe
Nga Kyan
Nga La
Nga Myat Kaung
Nga Nwe
Nga Nyo
Nga Tha
Nga Tha Tun Nyo
Nga U
Nga Wa and
Tuyin Pyan Chi.

They deserve execution but as this was their first offence, they shall be punished only by whipping, after having declared the nature of their crime after beating a gong.

This Order was passed on 13 June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11+ June 1795

Order:(1) All provisions now dumped in Min Gun palace shall be conveyed in

ten big and strong boats to the capital city.

(2) Send in a written report suggesting where a building for envoys should be constructed in the capital.

This Order was passed on 1U June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1U June 1795

Order :(1) Postpone the making of a lion at the end of east promenade leading to the Kaung Hmu Daw Big Pagoda, until the monsoon is over.

(2) Suggestions in the report on building for envoys are accepted.

(3) When buildings are made on the south bank of Taung Thaman In, made them similar because the Chinese from Mong Soong and Song Ta and English from Calcutta are of equal status.

This Order was passed on 1U June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

15 June 1795

Order:(1) Work forces organized by the size of a town or a village shall be called upon in batches in proportion to work in demand at the (Min Gun pagoda consturction site); keep proper register of the reserve forces.

(2) Workers on stone embankment between two big lions shall not return to their homes until the work is completed; after the rains (about 13 September 1795) they shall return to resume the work.

(3) Thirty six Chinese carpenters shall be paid in silver as usual by the end of the year (on 11 April 1796).

This Order was passed on 15 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 June 1795

15 June 1795

The elephant captured by Pyi Lay Thin Awk Ma Daw - Royal Elephant Capturing Four Groups of Prome, in the Pintha Forest of Maing Kaing Township, looks good.

Order:(1) Send Awk Ma Wun - Officer of Elephant Catching Groups, Awk Ma Sayay - Clerk of Elephant Catching Groups, Sin Wun Dauk - Assistant Officer of Elephants, and Nga Hpu , Sin Lakkhana Phat - Man wise in finding good or poor qualities in an elephant, to bring that elephant here.

(2) Give it a rousing welcome after having decorated Sin Kyon - Elephant Inclosure.

(3) Ask monks to recite Paritta at Sin Kyon - Elephant Inclosure.

(1+) Ministers who guard the city (while the King is in Min Gun) shall organize these festivities.

(5) Get the two Royal Barges of Pyi Gyi Mun and Karaweit ready and send them across the river to west bank when the water rises higher, for constructing pavilions on them.

This Order was passed on 15 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearer.

16 June 1795

Order: Prince Prome, Prince Sagaing and Prince Toungoo shall return the boats called Yè Hlay which had been given to them to carry bricks, to their proper keepers.

This Order was given on 16 June 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

17 June 1795

Order :(1) Make special arrangements in the Sin Kyon - Elephant Inclosure, to receive Pintha Elephant.

(2) Interrogate men who were seized for bringing swords while there was a fire alarm on 16 June 1795-

(3) Put in the stocks who came with cutlasses only at the time of fire alarm.

(U) Issue notices that during fire alarm men should rally bringing with them such things for fire fighting like spikes, long bamboos with hooks attached at one end and pots of water.

(5) When houses are built for temporary residence of queens, princes, ministers and their men, one group in the north shall be built either along the west from Prince Toungoo's residence or along the north-south embankment and another group in the south along the south bank of the Thè Byu stream; no building is allowed between (Prince Toungoo's residence in the north and the Thè Byu stream in the south).

(6) Put the care of Min Gun palace in the hands of Gardener Kyaw Thu Kyaw and his men.

(7) Destroy all bamboo roofs, bamboo sunshades, etc. used in the Min Gun palace.

(8) List of things for fire fighting to be provided in each building (in Min Gun) including palace, Hluttaw and Yon Daw, is approved.

(9) The following princes and princesses are given to hold the places mentioned against their names in fief.

Prince Nyaung Yan	**Nyaung Yan Myo**
	Sagu Myo
Prince Maung Nay Tun	**Min Don Myo**
Princess Setkaba	**Setkaba Ywa**
	Magwe Myo
Min Shwe Lok	**Tagaung Myo**
Prince Mya Daung	**Mya Daung Myo**
	Han Lin Myo
Princess Kut Ywa	Kut Ywa
	Hingamaw Myo

Princess Kyan Hnyat	Kyan Hnyat Myo
Princess Shwe Gu	Shwe Gu Myo
Princess Min Gin	Min Gin Myo
Princess Meittila	Meittila Myo

Each one is given to hold in fief not only the town or village but all the village tracts in the township.

Thazimani shall continue to hold in fief Thè Gyi village as before.

Crown Prince shall discontinue to hold in fief Sittang, Shwegyin and Hkè Baung

(10) Envoys from China are given permission to return to China.

(11) For China make three alabaster images of the Buddha, each 1 taung - cubit (1.5 ft / 0.1+572 metre) high with an inscription on the pedestal giving the date plus the mark of His Birmanie Majecty.

(12) The position by Htaung Kè - Chief of One Thousand, Sa Kyee - Group Leader, Nge Tha - followers of Let Yway Gyi, Let Thit and Pyi Lon Ant (boats) that they are exempted from giving dues at Seik - Port, Ti - Seasonal Trade Fair and / or permanent Market, Pwè - Trade Depot or Brokerage, Kin - Toll Station or Guard House, Ga Do - Ferry, as they had had the exemption in former reigns, is refused; if there were any letter written to the effect that they had been so favoured, cancel that letter.

This Order was passed on 17 June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

17 June 1795

Order:(1) After having perused their statements, Nga Pan Bin, Nga Aung Ban, Nga Nyein, Nga Hko, Nga Tha, Nga Hla and Nga Tha Nyo, who were

charged for negligence of duty as night watchmen, are pardoned; release them and send them back to their former group leader.

(2) Send two .Royal Elephants called Yadana Kamok and Izzana Giri on a strong barge to the capital.

This Order was passed on 17 June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

18 June 1795

Order :(1) Divide Win Sin - Elephants of North Palace Guard, and Htan Sin - Elephant Carriers, in several groups and keep them in shifts in Tin Gok Daw - Royal Elephant Stable for emergency use.

(2) Bring in elephant fodder as usual for these elephants.

This Order was passed on 18 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 June 1795

Order:(1) Proclaim the Order of the Beginning of the Buddhist Lent on 20 June 1795.

(2) Elephant captured by Pyi Lay Thin Awk Ma - Elephant Catching Four Groups of Prome, in the Pintha Forest, is reported to be of exceptionally good qualities; Officers of Du Seat with Sin Wun - Officer of Elephants, etc. shall go to bring the elephant here; they shall organize a rousing welcome in each stopping place along the route.

This Order was passed on 19 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caducius Bearers.

19 June 1795

Order: Mi Moe, daughter of Zayya Yanta Mait, Anauk Wun - Officer of West Palace, and Mi U, daughter of Daywa Shwe Daung, were pardoned; but

they shall have to surrender their titles.

This Order was passed on 19 June 1795 and proclaimed by Tha Ya Nanda, Clerk of West Palace Office.

20 June 1795

Order:(1) Prince Prome shall try the case of revenue dispute between Maha Tha Man, Myo Thagyi - Town Headman, Salin and his son-in-law and other executive officers of the town.

(2) Prepare for a Royal Visit to Sin Kyon - Elephant Inclosure, in the morning on 21 June 1795*

(3) Bring the elephant to Sin Kyon - Elephant Inclosure, in time for the Royal Visit.

(U) Fix a cart wheel to the neck of Nga Mya Yi, sent by Myo Wun - Town Officer, Mrok U / Myo Haung (Dhanãwati).

(5) Princess Magwe is given the right to collect dues at Magwe Toll Station ; write an Order to this effect.

This Order was given on 20 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

20 June 1795

Order: Princesses of Thai called Ei Si, Ei Kyan, Ei Ban, together with Mi Min Thu with title Thiri Sanda and Cassay Princess Sanda Yaw Maw Ni, are pardoned.

This Order was passed on 20 June 1795 and proclaimed by Thiri Yanda Kyaw, Clerk of Anauk Wun - Officer of West Palace.

20 June 1795

Order : Elephant captured in the Pintha Forest by Pyi Lay Thin Awk Ma - Elephant Catching Four Groups of Prome, was wounded in the foot ; ministers shall report on any possibility of

keeping the elephant standing by use of some mechanical device and to do the ceremony of the King putting his right feet on the elephant head to enable him to assume the title of Sin Byu Shin - Lord of White Elephant.

This Order was passed on 20 June 1795 and proclaimed by Liaison Officer cum - Chief of Caduceus Bearers.

21 June 1795

Order:(1) Prepare the ceremony at Sin Kyon - Elephant Inclosure, for the King to take possession of the Pintha Elephant.

(2) Prepare the Royal Visit to Sin Kyon - Elephant Inclosure as it had been ordered.

This Order was given on 21 June 1795 at the Glass Palace.

21 June 1795

Order:(1) Put a bamboo mat wall around the elephant shed so that people could not see inside; put a fence around the mat wall with a gate only in the east and mount guards there; spread sand within the shed as well as within the fence.

(2) Minister , Minister of Interior, Assistant Minister , Town Officer, Senior Clerk, etc. shall take turn to nurse (the wounded elephant).

(3) Nursing (the wounded elephant) shall be supervised by Sin Wun - Officer of Elephants, so that the foot wound of the elephant would be cured as quickly as possible.

(1+) Give adequate rewards to those who had captured the elephant.

This Order was passed on 21 June 1795 at Sin Kyon Nan Daw - Palace in Elephant Inclosure.

21 June 1795

Order:(1) (There is a creeper called Hkwa Nwe which would cause a grievous

wound to an animal when this creeper gets between the toes or hoofs of an animal). Take Yadana Kamok White Elephant, Izzana Giri, Kalè Royal Elephant, Magwe Royal Elephant, U Paw Pyaung Mun, Yadana Pyaung Mun, Thauk Shu Yaung Royal Cow Elephant, Si Daw Shwe Zin, etc. to such grazing ground where there are no Hkwa Nwè. '

(1) Tend the foot wound of Shwe Sa, with mahout Nga Hpyo Nyo and owned by Prince Makkhaya, with experts in curing elephant diseases.

This Order was passed on 21 June 1795 at Sin Kyon Nan Daw - Elephant Inclosure Palace and proclaimed by Liaison Officer - cum -Chief of Caduceus Bearers.

21 June 1795

Order:(1) Prepare a Royal Visit to Sin Kyon - Elephant Inclosure, on 23 June 1795-

(2) Build a Royal Pavilion on the east of elephant shed.

This Order was passed on 21 June 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

21 June 1795

Order:(1) Pour three silver bottles of rose water on the (sick) Royal Elephant from head to tail; do likewise with three gold bottles of rose water; sprinkle two silver bottles of rose water and two more of it in gold bottles in the elephant shed.

(2) Light four gold candles and four silver candles in the elephant shed at night.

This Order was passed on 21 June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

22 June 1795

Order: Move the palace kitchen to a place further north and finish the constructions as quickly as possible.

This Order was passed on 22 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

22 June 1795

Order:(1) Prepare the Kowtow at the end of the Buddhist Lent on (28) September 1795 as before.

(2) Send notices on this to all those who are expected to attend the Kowtow, including the Crown Prince, Sawbwas of Shan States, other provincial chiefs together with princes, ministers and officers (of central administration).

This Order was passed on 22 June 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

2k June 1795

Order: Supply necessary wood and nails and employ carpenters with supervisors to repair all bad or weak parts in the roofs, gables, rafters, wooden walls, wooden floors, etc. in the appartments of the Golden Palace.

This Order was passed in the evening on *2k* June 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

2k June 1795

Order:(1) Interrogate again Nga Myat Tha and Nga Pan Sa.

(2) Set Nga No free.

This Order was passed on *2k* June 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

26 June 1795

Order: Htain Kaw (Gunawadi) and Mi Ywe (Nanda Thiri) living in Chief ■Queen's quarters, are pardoned; they shall stop using their, former titles (of Gunawadi and Nanda Thiri respectively).

This Order was passed on 26 JUne 1795 and proclaimed by Tha Ya Nanda, Clerk, West Palace Office.

26 June 1795

Order: (1) Myo Wun - Town Officer, Hanthawaddy, shall bring the envoys and tributes here without having any stop in the journey.

(2) Send a party to welcome them on their approach to the capital city.

(3) Postpone Nga Myat Tha's execution until the end of the Buddhist Lent.

(U) Interrogate again Nga Pan Sa.

This Order was passed on 26 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

26 June 1795

Order: Kyaw Aung San Tha monk shall say more clearly with reference to religious texts his attitude on Nissaya cariya aṅgà and Nissaya muccaka aṅgâ.

This Order was passed on 26 June 1795 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

(26 June 1795)

Order: Mahadan Wun - Officer of Religious Affairs, shall convene a meeting of all monks in Myay Nan - Earth Palace and read to them the report by Kyaw Aung San Tha monk and let the monks discuss on it ; ministers and officers shall join the discussion.

This Order was passed on (26 June 1795) and proclaimed by Mahadan Wun - Officer of Religious Affairs.

27 June 1795

Order: Use a strong barge with enough men to send Anyun Giri Royal Elephant across the river to a good grazing ground.

This Order was passed on 27 June 1795 and proclaimed by Liaison Officer - cum -

Chief of Caduceus Bearers.

27 June 1795

Frontier town of Madama (Martaban), Ye, Dawè' (Tavoy), Bait (Mergui), Mrok U (Myohaung), Than Dwè (Sandaway), Yan Byè (Ramree), Man Aung, Keng Hsi and Mogaung have in each town stationed a garrison and therefore the ministers consider it wise not to let Myo Wun - Town Officer, in each place to leave it, even to attend the annual Kowtow (on 28 September 1795)-

Order:(1) Each of the above mentioned towns shall send either its Sitkè - Regimental Officer, or any other suitable officer on behalf of Myo Wun - Town Officer, to attend the annual Kowtow.

(2) Other provincial chiefs like Sawbwa - Shan Chief, Myo Za - Noble who holds a Town in fief, and Myo Wun - Town Officer, shall attend the annual Kowtow.

This Order was passed in the evening on 27 June 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 June 1795

A new monk shall have to live with a teacher who could guide him in the ways of monk. He could not avoid it. When Kyaw Aung San Tha monk and his associates consider it unimportant, they cannot be considered as monks any more.

Order: Kyaw Aung San Tha monk and all his associates without exception shall leave monkhood.

This Order was passed in the evening on 28 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : There are five kinds of Acariya, viz.

(1) Pabbajjâcariya : Teacher of the Noviciate
(2) Upasampadâcariya : Teacher of Ordination
(3) Nissayâcariya : Teacher on a Monk's Way of Life
(*h)* Uddesâcariya : Teacher of Religious Texts and
(5) Ovâdâcariya : Teacher who would do the admonition (occasionally).

28 June 1795

Order: The suggestion made by the ministers that

Nav Mvo Yaza Thin Gyan, Pin Chine Myo Za - Noble who holds Pin Chine in fief
Nay Myo Nanda Mait, Myo Lat Wun - Officer of Several Towns where there are no Town Officers of Their Own
Nay Myo Nanda Kyaw Thu
Nay Myo Thiri Nawyatha, Win Kaung Han Wun - Officer of Burmese Descendants in Chiengmai who are now Palace Guards
Nay Myo Thu Ya , Let Taw Za - Noble who holds Let Taw in fief

Nanda Mait Kyaw Zwa, Wun Dauk - Assistant Minister
Thiri Yaza Thin Hkaya, Taya Thagyi - Judge and
Nanda Kyaw Thu, Sayay Gyi - Senior Clerk

would be sent as members of a reception party to welcome envoys and tribute bearers from Bengal, the Ship City, is approved.

This Order was passed on 28 June 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 June 1795

Order:(1) Supply things like wood, bamboo, cane, buffalo hide, red hemp, etc, to Thiri Nanda Mait, Shwe Da Hmu - Body Guard with Golden Sword, so that he could get the Min Gun workshop fuhctioning as quickly as possible.

(2) Made all drums for Min Gun, like Baho Si - Regular Time Annoucing Drum, Mingala Si - Auspicious Time Announcing Drum, Dhat Si - Drum made with Magic to welcome Friends or to drive away Enemies, etc. in the presence of the King.

This Order was passed on 28 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caducius Bearers.

Note : The Burmese believe that a man born on a certain day of the week is a natural friend or enemy to another person who was born on some particular day. In the like manner, a drum made of one kind of wood would drive away enemies when it is beaten at a certain gate of the city. etc. The following phrases

give the general sense of amity or enmity.

Mit bhak (Natural Friends)
On Pa (Sun + Thu) Ku La: (Mon + Early Wed) Chwe Sa: (Tue + Fri) To' Ran: (Sat + Late Wed); one should choose another for partnership, etc.

Ran bhak (Natural Enemies)
Uî:Nui (Sun vs Tue) Khe Mâ (Mon vs Thu) Su Tâ (Fri vs Sat) We RÎ (Early Wed vs Late Wed); one should avoid another if possible.

Im thon Mit bhak (Good Marriage Unions)
Uî: Sa (Sun + Fri) Cin Pan: (Tue + Thu) Dan: Lha (Sat + Early Wed) Kui Rhâ (Mon + Late Wed); (these unions would prosper).

Im thon Yan bhak (No Marriage recommended)
Dhammâ (Sat with Thu) Soka (Fri with Mon) An:wa (Sun with Early Wed) Râjâ (Late Wed with Tue); (they will live together in tears).

Dhat Mit bhak (Sense of Friendliness)
Anto (Sun & Sat) Gapbhe (Mon & Thu) Care (Tue & Late Wed) Wamse (Early Wed & Fri); one is happy to receive another.

Dhat Yan bhak (Sense of Antagonism) (?Namanta Bhak)
Ui : We (Sun vs Early Wed) Cam Ku: (Tue vs Mon) Re Bhu: (Late Wed vs Thu) To SÜ (Sat vs Fri); one is repulsive of another.

29 June 1795

Order:(1) Kyaw Htin Nanda Sithu, Wun (Dauk) - (Assistant) Minister, shall collect the loans when they are due on behalf of Prince Nyaung Yan, Princess tfya Daung, Princess Kut Ywa and Prince Mindon.

(2) He shall also collect Kyats 70 loan made by the mother of Prince Nyaung Yan.

This Order was passed on 29 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

29 June 1795

Order: Prepare a Royal Visit to Aung Pinlè Lake early on 30 June 1795.

This Order was passed on 29 June 1795 and proclaimed by Liaison Officer - cum - Chief of Caducius Bearers.

1 July 1795

Order: Get 100 (viss) / 360 lbs / 163.2932 kg of iron from Myedu and 100 baskets of charcoal to make silver and copper coins.

This Order was passed on 1 July 1795 and proclaimed by Liaison Officer - cum -

Chief of Black Beret Guards.

2 July 1795

Order: Execute in Sagaing the following thieves and robbers who were captured in Sagaing.

Nga HIay
Nga Kwet Gyi
Nga Mya Kun
Nga Myat Kya
Nga Myat Nyein
Nga Ni
Nga Shun and
Nga Shwe Hmun.

This Order was passed on 2 July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

2 July 1795

An Order was passed to enclose the model plots of one Bagadi Pè - Ordinary Land Measure (1.75 acres),and one Min Pè - King's Land Measure (3.5 acres), in brick walls ; it was reported that the wall around Pagadi Pè was finished.

Order: Finish the wall around Min Pè - King's Land Measure, immediately.

This Order was passed on 2 July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Notes : The model plots are near Bon Gyaw Monastic Establishment, east of Shanzu railway station near Mahamuni, Mandalay.

2 July 1795

Order:(1) When thieves and robbers had been captured in any of the provinces or in any place where service men are living, they shall be sent to Hluttaw together with the report on interrogations in connection with their crimes ; they shall not be sent to the Interior without these reports either.

(2) Nga Ok, thief captured in Mindon-Taingda, had escaped and it was reported that he is in Taingda as bad as before; Hluttaw shall get

him here as quickly as possible.

This Order was passed in the evening on 2 July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

3 July 1795

Nga Ok was arrested by the authorities of Taingda for his various crimes and when he was sent to the capital he should be held in the prison. But he was kept in Kaung Han lock-up and no special care was taken to prevent his escape.

Order: Assign special men and officers to recapture Nga Ok.

This Order was passed on 3 July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

h July 1795

Order: Yè Gaung Thiri Kyaw Thu, Taung Bet Myin Wun - Officer of South Horses, is given the house of Lord -Thet Pan.

This Order was passed on U July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

5 July 1795

Nga Aung Tun was appointed Headman in Hlaung town and orders appointing Nga Hko and Nga Taw Su in that position before had been withdrawn; and this change was duly registered in the Royal Archives.

Order: Suggestion that after the death of Nga Aung Tun, headmanship of Hlaing town should be given to his son Nga Myat Hpyu, is accepted.

This Order was passed on 5 July 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

5 July 1795

Order: Tattoo the words saying that he was a criminal across the forehead of Nga Mya Yi and fix a cartwheel on his neck before he is set free.

This Order was passéd on 5 July 1795 and proclaimed by Kyaw Zwa Nawyatha,

Liaison Officer.

6 July 1795

Order :(1) Myo Wun - Town Officer, Sitkè - Regimental Officer, Aya Shi - Officer, and Myo Thagyi - Town Headman, in Mrok U (Myo Haung), shall repay ten times the amount of money that they had exacted (without authority) from the people.

(2) Nat Kyaw Daywa Thu, Akhun Wun - Customs Officer, shall collect the dues that the above mentioned officers had failed to collect.

(3) Nat Kyaw Daywa Thu, Akhun Wun - Customs Officer, alone shall collect the dues; Myo Wun - Town Officer, Aya Shi - Officer, Sitkè - Regimental Officer, and Nagan - Liaison Officer, shall have no responsibility in this collection of dues.

(U) Interrogate Nga Thet Hnan and Nga Wa, sons of Myo Thagyi - Town Headman, Mrok U (Myo Haung), as a counter check against the statement by Nat Kyaw Daywa Thu.

This Order was passed on 6 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

8 July 1795

Order: Made the Royal Sampan watertight.

This Order was passed on 8 July 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

8 July 1795

Order: The Chinese being in a much more cordial relationship than with the British, the envoys from China shall be given a preferential treatment regarding accomodation, entertainment and food.

This Order was given in the evening on 8 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

9 July 1795

Order: Like Maha Min Hla Kyawzwa, Shwe Daung Kyaw Htin Thiha Thu, Athi Wun - Officer of Common Folks, shall attend Hluttaw and transact his official duties there.

This Order was passed on 9 July 1795 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

10 July 1795

On the report that there was a robbery with murder on the road between Hkway Hsaung and Thet Pan in South Division when Nga Kaung Son, who returned from some trading in southern provinces, was robbed by ten to twenty armed men and his son Nga Shwe Daing was shot dead, the ministers suggested that the two headmen of Hkway Hsaung and Thet Pan should be held responsible to capture the robbers.

Order: Headmen of Hkway Hsaung and Thet Pan shall pay Nga Kaung Son the value of property that was robbed and punish the two headmen according to law if they failed to hand over the robbers.

This Order was passed in the evening on 10 July 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

11 July 1795

Order: Min Gyi Min Gaung, Wun Gyi - Minister, shall made any alterations he wants in the house of Maha Zayya Thuya, former Athi Wun - Officer of Common Folks, so that it would become a brick house good for his rank.

This Order was passed in the evening on 11 July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

11 July 1795

Order:(1) Repair immediately the left and right sunshades on the approach to

Myay Nan - Earth Palace.

(2) The monastery built by Mi Mya Pauk in Tu Lut Bon San monastic eastblishment on behalf of the King, shall have a decorated gate and Hman Gin - Glass Finial, of the gate shall be brought to the palace for inspection before having it fixed.

This Order was passed on 11 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 July 1795

Order: Mi Mya Pauk is given permission to use a four sided roof of one third red and two third gold on her carriage.

This Order was passed on 11 July 1795 and proclaimed by Yanda Kyaw, Clerk, West Palace Office.

(11 July 1795)

Order: Maha Thiri Zayya Thin Hkaya and Min Hla Sithu shall come to the Interior as before.

This Order was passed in the evening on (11 July 1795) and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

12 July 1795

Order:(1) Nga Shwe U is a criminal; he must have several associates; find them.

(2) Nga Aung is not a criminal; set him free.

This Order was passed on 12 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

13 July 1795

Order:(1) Thado Thiri Maha Uzana, Wun Gyi - Minister, and Min Gyi Maha Min Gaung are appointed Sit Thagyi - Generals.

(2) Thado Thiri Maha Uzana is given the left seat for a general in the

Audience Hall and Min Gyi Maha Min Gaung a right seat.

This Order was passed on 13 July 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

13 July 1795

Order:(1) Add Nanda Kyaw in the Nga Zè Daw - Royal Fifty, a Thwe Thauk - Blood Bond Brotherhood (Regiment) under Kawda Yanda Thu.

(2) Members of the Royal Forty and Royal Fifty shall not be posted to rural areas; Min Gyi Maha Min Gaung, Wun Gyi - Minister, shall recall them all to the capital.

This Order was passed in the evening on 13 July 1795 and proclaimed by Liaison Officer -cum- Chief of Caduceus Bearers.

Note : Lay Zè Daw - Royal Forty ; with Thiri Daywa Bala as leader, twenty eight men of equal prowess were organized on 28 May 1781+ into a Thwe Thauk - Blood Bond Brotherhood, known by the name of Lay Zè Daw Thiri Daywa Bala Thwe Thauk - Royal Forty Thiri Daywa Blood Bond Brotherhood. The name was soon shortened to Lay Zè Daw - Royal Forty. A group member had to use a ceremonial dress consisting a Baung - Turban, Nadaung - Ear Ornaments, Wut Lon - Robe (Long Coat), Salwè - Shoulder Strings, and Yut Yo Shay - Long Handle Fan. Their duties were :

1 fetch water to be used in Thin Gyan Daw - Ceremony of .Royal Hair Washing,

2 participating in ceremonies when sacred objects like the relics of the Buddha or tribute from vassals are brought to the palace, or to welcome foreign envoys or bringing some remarkable animals like white elephants,

3 guarding the King with drawn swords while a Brahmin manicurist is at work on Royal Manicuring service, and

1+ carrying in ceremony to the dumping place the pieces of nails, etc. cut during the Royal Manicuring Service.

Nga Zè Daw - Royal Fifty *. on the same day (28 May 178^) when the Royal Forty was organized, Kawda Yanda Thu and twenty one men of equal prowess were made the Nga Zè Daw Kawda Yanda Thu Thwe Thauk - Royal Fifty Kawda Yanda Thu Blood Bond Brotherhood. The duty of this group was similar to that of the Royal Forty. (See Maung Tin : Shwe Nan Thon Wawhaya Abhidhan - Dictionary of Names and Words used in the Golden Palace, Rangoon, Government Publications, 1975, PP.32-3).

1U July 1795

Order:(1) Zayya Thin Hkaya, Za Daw Gè - Royal Chef, shall supervise the milking and making butter of the milk from 1UO Royal Milch Cows in charge of Banya Dayan, Athant Daw - (Master of) All Genuine Products, under Anauk Wun - Officer of West Palace; Zayya Thin Hkaya shall also supply these dairy products to the palace.

(2) Nga Hkway. Anauk Wun - Officer of West, in the service of Prince Toungoo, is appointed in place of Nga Myat Tha as Atwin Wun - Minister of Interior, to Prince Toungoo.

This Order was passed on "[h July 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

15 July 1795

Order: The funeral rite at the burial of Du status courtiers is allowed to bury Kyaw Htin Yaza Thu, Shwe Daik Wun - Officer of Golden Treasury.

This Order was passed on 15 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 July 1795

Order: Permission is granted to use a wood casket lined with velvet and decorated with gold moss to bury Kyaw Htin Yaza Thu, Shwe Daik Wun -

Officer of Golden Tresury.

This Order was passed on 15 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

16 July 1795

Order: Bring today into the Royal Presence the Kale Royal Elephant and Magwe Royal Rlephant ; use Aung Ban boat to carry the elephants.

This Order was passed in the evening on 16 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

16 July 1795

Order:(1) Repair the elephant stable located on the north of Earth Palace according to the specifications given in the Sin Gyan - Book on Elephants.

(2) Get the set of drums ready for the Kowtow at the beginning of Buddhist Lent.

(3) Dig up a site on the north of North Royal Lake to get earth for Earth Palace and press down the earth well where it is deposited.

(U) Prince Sagaing shall try the case Nga HKwe and Mi.Hmwe ys Nga Myat, Nga Ni and Nga.Hmwe.

This Order was passed on 16 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

2k July 1795

Order :(1) Nga Htwe shall be given an appointment as Headman of Nget Pyaw Ai village in Pyin Zi township as he is the eldest son of a former Headman called Nga Myat San and wife Mi Mè.

(2) Call Yangon Myo Taik Taw - Rangoon Town Royal Division, as Yadanàbon which was the name' given to it by King Alaungmintaya_ (1753. - 1760).

This Order was passed on *2k* July 1795 and proclaimed by Liaison Officer - cum -

Chief of Black Beret Guards.

Note : Alaungmintaya took Dagon on 16 April 1755 and renamed it Yankon (Rangoon) - No Enemies Left. Yangon Myo Taik Taw probably is the Rangoon township (See-ROB 9 August 1795 which mentions Yangon Taik Soe and Taik Sayay)

2k July 1795

Myo Thagyi - Town Headman, Gaung - Leader, and Akyee - Elder, of Mindon reported that as their place is in close proximity with the places of Chin Ayain - Wild Chins, and Mrok U (Myo Haung), Thandwè (Sandoway), Yan Bye (Ramree) and Man Aung, they should have guns for defense. The same Myo Thagyi - Town Headman, together with Thagyi Nge - (Village) Headmen, in Mindon township petitioned that an investigation should be made against the claim of some land in their area made by Myo Wun - Town Officer, and Sitkè - Regimental Officer, of Thandwè (Sandoaway).

Order: (1) From 90 guns seized in the Mindon township, leave U0 in the Taik Taw - Royal Arsenal, and send 50 to Mindon.

(2) Check the boundaries of Mindon township with the 1783 Record and if there is any encroachment by Thandwè authorities, warn them to stop it.

This Order was passed on *2k* July 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

2k July 1795

Order: (1) Keep well the little crocodile from Hanthawaddy measuring 2 Taung 2 Mite / *k* ft 2 in / 1.27 metre, as it has been marked for China.

(2) Other two crocodiles, each measuring 3 Taung / 5 ft / 1,52U metre in the moat.

This Order was passed on *2k* July 1795 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards. (See also ROBs 6 & 8 August 1795»)

25 July 1795

Order:(1) Prepare the Sayay Dan Alhu - Choose the Monk by drawing a Lot to offer Food, in the palace as it was done in 179^.

(2) Submit report in detail on this Sayay Dan Alhu that would be held both inside and outside the palace.

(3) Mahàrajindadhammarâjaguru's request to collect all the family members of forty one men to serve under him; is granted.

This Order was passed on 25 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caducèus Bearers.

25 July 1795

Order: (1) A2mit Sanda Thiri in the Roya] Forty Min Gyi Maha Min Gaung Thwe Thauk.

(2) Repair or replace everything old in the stable north of Earth Palace as it had been ordered in 179^+ but do not use the wood reserved for the use of a building for elephants of excellent quality, for these repairs.

(3) One report says that men and property of Nyaunglaybim, Ton Hkan, Swetalwe .,. and Yvenwe were seized by officers of Prince Toungoo; check whether the above mentioned places are within the jurisdiction of Toungoo.

(*k)* Prepare Taw - First Series of Seats in the Audience Hall, as other seats are prepared for Kowtows of New Year, Beginning of the Buddhist Lent and End of the Buddhist Lent.

This Order was passed on 26 July 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : New Year Kowtow is held on the fortieth day after new year ; Beginning of Lent Kowtow on first waning day of the moon in the fourth month called

Wazo; and End of Lent Kowtow is usually held for three days beginning with the first waning day of the moon in the seventh month called Thadingyut (Tin : Man Waw, 1975, p. 15).

26 July 1795

Order: Aung Myat Thu, Taing Thagyi - Headman of Village Tracts, Nyaung Bin, has been accused of seizing the property of Nawyatha Kyaw Htin; if it is false, Nawyatha Kyaw Htin shall pay Aung Myat Thu all the property that he said Aung Myat Thu had been taken from him.

This Order was passed on 26 July 1795 and proclaimed by Liaison Officer - cum - Chief of Caducius Bearers.

3 August 1795

Order:(1) When Thiha Nawyatha, Sin Hmu - Chief of Elephants, reported, there were over 100 armed men at Mong Sat; now there are only 76; let the Chiefs of Myay Lat - Cis-Salween Area, supply the missing men.

(2) Thiri Yaza Thin Gyan, Myo Wun - Town Officer, Mogaung, shall come to the capital with tributes.

(3) Thiri Yè Gaung and Nanda Theinga Kyaw Htin, Sitkè - Regimental Officers, shall take charge of Mogaung during the absence of Myo Wun - Town Officer.

(U) Thit Taw Wun - Officer of Forests, (Mogaung), shall submit the monthly account on timber, bamboo and cane received as dues, etc.

This Order was passed on 3 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 August 1795

Order: Nga Tha Wa, Village Headman, Hkun village in Taung Bet Myin Myay - Area given to Horsemen in South Division, was beaten to death by

Nga Myat Hpyu; now it has been reported that through some sort of understanding, the case was not brought to any criminal court; Myin Wun Gyi - Minister of Horses, shall report.

This Order was passed on 3 August 1795 and proclaimed by Waylu Thu, Senior Clerk of Horse Groups.

6 August 1795

Nga Muni and Nga Adu of Kalama island and Nga Ruma and Nga Tun Nyo of Kyauk Ni Maw island, who are employed in silver extraction in Ramree township petitioned that they would be allowed to supply their usual quota of silver to Akhun Wun - Officer of Revenues, Ramree. Akhun Wun - Officer of Revenues, Mrok U, had submitted a report on silver extraction and revenues collected thereof.

Order: Akhun Wun - Officer of Revenue, Ramree, shall report on silver extraction and revenues collected in his area like Mrok U officer had done.

This Order was passed on 6 August 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

6 August 1795

It was reported that a crocodile was seen in the In - Fishery, below Zaung Ka Law Lake, on the north of Taung Myint Big Bridge.

Order :(1) Spread a strong bamboo fence across the fishery at the Big Bridge and capture the crocodile today.

(2) Find out whether the (two) crocodiles in the moat are still there.

This Order was passed on 6 August 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

6 August 1795

Order:(1) As it has been petitioned by Myo Wun - Town Officer, and Sitkè - Regimental Officer, Ye, people who are originally of Yç and now

living in thirty two towns under Madama (Martaban) and Dawè (Tavoy), shall go back to live in Ye ; group leaders shall be appointed among these people repatriated.

(2) Give Kyats 15 to each guard in Ye so that they could buy new clothes for themselves.

This Order was given in the evening on 6 August 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 August 1795

Order :(1) Make a bronze Pâsâda to keep the Buddha image in the Zaydawun Zaung and send the old Pâsâda to Waw Taik Taw - Warehouse where Palanquins are kept.

(2) Find out all the members of Royal Forty and Royal Fifty founded in the time of King tfyedu (1763-76) and reorganize them.

(3) White wash the stucco roofs of all apartments in the palace.

(U) Repair the big lion on the east of Min Gun pagoda.

(5) Put the crocodile again in the moat.

This Order was passed on 8 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

9 August 1795

Order: Nga Nyo, son of Nga Aung, deceased, who was Headman of Mun Cho village in Ahmyint township according to the 1783 Record, is appointed Headman in his father's place.

This Order was passed on 9 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

9 August 1795

Order:(1) Myo Wun - Town Officer, of either Hanthawaddy or Yangon (Rangoon) or Madama (Martaban) or Bait (Mergui) or Dawè (Tavoy) or of any

other town has no authority to appoint his own Sitkè - Regimental Officer, Nagan - Liaison Officer, and Myo Sayay - Town Constable, to help him in the administration.

(2) In Yangon Taik (Taw) - Rangoon (Royal) Division, the authorised share out of taxes for officers shall be divided as prescribed by King Alaungmintaya (1753 - 1760) as follows :

Make three portions of the whole share and
Akauk Wun - Officer of Revenue takes 1 portion
Ya Byat - Assessor takes 1 portion
Taik Soe - Chief of Division takes 0.5 portion and
Taik Sayay - Constable of Division takes 0.5 portion.

Or in some cases, make five portions of the whole share and
Akauk Wun - Officer of Revenue takes 2 portions
Ya Byat - Assessor takes 1 portion
Taik Soe - Chief of Division takes 1 portion and
Taik Sayay - Constable of Division takes 1 portion.

(3) Pyan Chi Thiri is appointed Yangon Myo Yadanabon Taik Sàyây - Constable of Rangoon Town Yadanabon Division, in place of Yè Gaung Thu Yain.

(U) Yè Gaung Thu Yain shall return to the capital.

(5) Land dispute between Gangaw and Min Ywa in West Division is decided with reference to 1783 Record as follows :

land on the west of the Myittha stream is Min Ywa area,
land on the east of the Myittha srream is Gan Gaw area.

Control over men is also divided as in the land division.

Min Ywa Headman is given control over all Win Nay Kappa - Strangers who came to settle in a new place, in his area; he shall also collect Apaw Wun - Court Fee from Plaintiff, Akauk Asa - Tax and Dues, Akhun Atoke - Revenue and Fixed Amount, in his area; and he shall deal with any land dispute or other disputes like any other headman is supposed to do in the course of his administration.

This Order was passed on 9 August 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : An Athi is a free person - free in the sense that he belongs to no

service group like Sin Thi- Elephant Men, Myin Thi - Horse Men, Hlay Thi - Boat Men, etc. but he would be occasionally called upon to do some public work or to collect and supply certain commodities of palace consumption called Hse Hna Hmu Min Daing. On the other hand he is a permanent residence of a place where his ancestors had also lived before him for many generations. The name Athi is used in direct opposite of, Win Nay - Enter and Stay, meaning a stranger at any place who intends to remain long in that new place. When this stranger is married to a native woman, he becomes Kappa - Parasite, and the child of this union is Ala - Outcome. (Tin : Nan Waw 1975» p. 261+)

10 August 1795

Order:(1) In Madama (Martaban)

Nay Myo Yaza Thin Gyan is appointed Myo Wun - Town Officer,
Letya Kyaw Htin is appointed Sitkè - Regimental Officer, in place of Thiri Nanda Mait Kyaw Htin,
Yè Set Kyaw Hkaung is appointed Nagan - Liaison Officer, in place of Shwe Daung Thiri Kyaw Zwa, and
Zayya Kÿaw Htin is appointed Myo Sayay - Town Constable, in place of Thiri Way Thaw.

(2) Nga Shwe U Nge, Nga Myat Tha and Nga Kan are dismissed from their positions as Myo Sayay - Town Constables.

(3) Appoint the following Myo Za - Person who holds a Town in fief, of towns mentioned against their names.

Nat Tin Hla Thu	Ataran
Pyan Chi Yè Hkaung Kyaw	Win Yaw
Pyan Chi Yè (Hla) Kyaw	Wagaru
Taman Tha Ya	Zaya
Thi Ha Kyaw	Moulmein
Thu Yain Wayya Kyaw Htin	•••
Yè Hla Kyaw Gaung	Lamaing and
Yè Hpya Yè Hla Kyaw	Tin Laing;

Myo Wun - Town Officer, and Sitkè - Regimental Officer, shall have no control whatsoever on those towns now given in fief to various officers, etc.

(1+) Nga Nu is appointed Tat Hmu - Commander of Troops, over Madama (Martaban) Myo Saung Tat - Town Guards, now under Nat Yan Aung.

This Order was passed on 10 August 1795 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

10 August 1795

Order: Decide the case of Nga Toke, Headman, Hlaing Det vs Nga Tha Pon and Nga Shwe Lay, by water ordeal. Nga Tha Pon and Nga Shwe Lay had been sent (from the Yon Daw - Royal Court) to summon Nga Toke and Nga Toke put up a complaint that he had to pay Kyats 150 plus Kyats 50 plus two horses plus one blanket to Nga Tha and Nga Shwe Lay.

This Order was passed on 10 August 1795 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

Note : See ROB 12 August 1795 -

10 August 1795

Order: Edgar Watt shall trade with three cargo boats carrying also his family and slaves between the capital city (and Rangoon) free of tax; he is exempted from Kin Kyay Kin Ngwe - Toll Gate Dues and Money payable at Guard Station, Akauk Asa - Custom Duties and Exactions, Sit Wut Kyaw Wut - Charges for Checking and Interrogating, Pana Lak Hsaung - Gifts.

This Order was passed on 10 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

11 August 1795

Order:(1) Do not recruit work forces for such works as Kan Gywe - Building constructions, Htone Thoke - White Washing the Buildings or Monuments, Htin Hkoke - Firewood Gathering, that form part of the construction programmes of Min Gun, Pagan and Pindale.

(2) Prome and Toungoo people are included in this exemption.

(3) Repair the pipes and troughs to regulate water supply in the moat of the city and submit the estimate for these repairs.

This Order was passed on 11 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 August 1795

Order: Myauk Hpet Taik Wun - Officer of North Division, is pardoned; set him free and he shall resume his former office.

This Order was passed in the evening on 11 August 1795 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

11 August 1795

Order: Use the bricks broken in two or three pieces and which had been collected somewhere on the north of Myay Nan - Earth Palace, and Aung Myay Nan - Victory Site Palace, for constructions of barracks in the vicinity of Pwè Daw Ain - Royal Kitchen.

This Order was passed on 11 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : During the Mandalay period, Pwè Daw is invariably food for the Royal Table and there were five kinds of food to prepare, viz. Myanma Pwè Daw - Burmese food, Shwe Laung Pwè Daw - food prepared by Shwe Laung Boatmen,. Mon Daing Pwè Daw - food prepared by Mon Daing Boatmen,.Kala Pwè Daw - Indian food, and Taloke Pwè Daw - Chinese food. The Royal Kitchen was a big shed located near the Myauk Samote - North Gate, in the Aye Than Yat - Northeast Sector. At every meal time forty Pwè Daw Ok - Royal Food Containers, were sent to the Royal Table and about one hundred Pwè Daw Ok - Royal Food Containers, were sent one each to a persona grata. (Tin ; Nan Waw 1975, p.78) There were fifty cooks who had been trained by such institutes called Shwe Laung Hlay Daw -

Royal Boat of Shwe Laung, and Mon Daing Hlay Daw - Royal Boat of Mon Daing, and they had been trained to cook Nan Zin Chet Pyoke Myè - Usual Way to prepare Food in All Former Palaces. They were known as Pwè Daw Chet Ahmudan - Men assigned to cook the Royal Food, and each man got a monthly salary of Kyats 15 (in the time of King Thibaw, 1878-1885) (Tin : Nan Waw 19T5 » p.1^6).

11 August 1795

Order: Using timber collected in 179^ by a Royal Order, repair as quickly as possible the rear tethering post in the stable of Yadana Kamoke White Elephant.

This Order was passed in the evening on 11 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

12 August 1795

Order:(1) Decide by a water ordeal the Hlaing Det bribery case (See ROB 10 August 1795)-

(2) There shall be no summon without the sanction of a Wun - Officer.

(3) If anyone who has the audacity to ignore a summon by a Wun - Officer, execute him without a Royal Sanction.

(U) No one shall be held in a lock-up or a prison without the sanction of a Wun - Officer; a Wun Dauk - Assistant Officer , and his clerks do not have the authority to keep a person under custody.

This Order was passed on 12 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB 10 August 1795*

1U August 1795

Order :(1) Nawyatha Kyaw Gaung shall take charge of Lamaing Asutha - Members of Royal Land Cultivators, Aung Pinlè; Nay Myo Gamani, Kyaw Zin Wun - Officer of Kyaw Zin (Division), shall have no charge over

them.

(2) Nawyatha Kyaw Gaung shall huild his residence as well as his office in some suitable place in Aung Pinlè Nan Daw Kon - High Ground of Palace Site in Aung Pinlè.

This Order was passed on 1U August 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 19 August 1795 about Aung Pinlè Office of Nawyatha Kyaw Gaung.

15 August 1795

Order: Nga Shwe Tun and Nga Pe, now arrested by Sagaing authorities, are found guilty of several crimes; send their statements to Hluttaw; arrest all their accomplices; and execute them in Sagaing.

This Order was passed on 15 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

15 August 1795

Order: Thiri Zay Tayat Kyaw, Akhun Wun - Customs Officer, Hanthawaddy, is allowed certain insignias of rank.

This Order was passed on 15 August 1795 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 August 1795

Order:(1) Envoys from Calcutta who came with tributes shall be received by the King on 30 August 1795» do the necessary arrangements to bring them into the Royal Presence.

(2) Chinese Envoys shall also be received on the day when the Western Envoys are received.

This Order was passed on 19 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : The English Envoys led by Michael Symes left Calcutta for Burma on

21 February 1795- (See Chapter XV on this episode in Michael Symes : An Account of an Embassy to the Kingdom of Ava, sent by the Governor-General of India in the Year 1795, London, Bulmer & Co., 1800 (Reprint 1969) pp.3^3-368).

19 August 1795

Order : Nawyatha Kyaw Gaung has been empowered to take charge of Yon - Office, in Aung Pinlè and with the use of two sets of leg irons, he could establish his authority effectively on Lamaing Kyay Ywa Asutha - Villagers who are Members of Royal Land Cultivators, who have been ordered to move to Aung Pinlè; all of them without exception shall come under the control of Nawyatha Kyaw Gaung.

This Order was passed on 19 August 1795 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See ROB 1U August 1795 about the first mention of this office to control the Royal Land Cultivators in Aung Pinlè.

19 August 1795

Order:(1) Report why Poke Ta Gyaw, the youngér of the two brothers, was made heir to headmanship in five Karen areas, viz. Shwe Gyin, Hpyu Lan, Set Hteik, Mè Paing and Win Pyine, instead of the elder brother called Poke Ta.

(2) Ba Dain Gaung - Leader of Goldsmith Group, Nga Hla, Seik Tait Naw, Soka Nan, Sanda Yaw and Gike Ma are given to enjoy Asoot Achauk - Dues of Fresh Fish and Dues on Dried Fish, collected from Htone In under Nga Tha Dun U's charge in Thagyi Nga O's village tract of Pya Ywa Nyaung Bin Wun township, North Division, instead of the fishery in Prince Myo Thit's area.

(3) Twenty men in the group under Panna Canda Kyaw Gaung, viz.

Paññā Canda (Leader)
Ganga Zayun
Ganga Zayun Jr
Namuri
Nara
Nga Hkon Nge
Nga Hpyu
Nga Kaw Yaw
Nga Kora
Nga Kut Sa Yan
Nga Kyaw Yan
Nga Lat
Nga Myat Tun
Nga Ngan Pa
Nga Nyo
Nga San
Nga Sin An
Nga Tain Gwa
Nga Taw Ya and
Nga Tha Ya

are given to enjoy Asoot Achauk - Dues on Fresh Fish and Dues on Dried Fish produced in these fisheries, viz.

In Gyi
Mayin In and
Min Gan

in the village tracts of Thagyi Nga Chit Nyo, Nga Mya Taing and Nga Kya Yoe respectively, in Hla Dway area of North Division.

This Order was passed on 19 August 1795 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

(19 August 1795)

A member of Hsenwi Shield Group in East Palace Guards has been a hereditary chief in Yandabo. This Yandabo line of chiefs has no connection whatsoever with Hkandaw line of chiefs. Nevertheless, it was reported that Nga Kala (Chief of Yandabo) handed over his headmanship to Nga Tha Aye, son of Kyaw Htin Gamani, Chief of Hkandaw. That also contradicts with the over-all conception outlined in the ROB of (28 January 1795).

Order: Yandabo Line of Chiefs shall remain separarte from Hkandaw Line of

Chiefs.

This Order was passed on (19 August 1795) and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 March 1796

Kingship in this life is due to the accumulation of good deeds done in one's former lives. After ascending the throne, there was a coronation. As a matter of fact, coronation means a promise on the part of king to rule with benevolence and justice and placing a curse on him if he fails to do so. The present reigning king had had this coronation five times. He also observes all the kingly virtues. He takes it his responsibility to help all ordained Buddhist monks to live within the Vinaya discipline. In this aspect he would not mind to undergo some degree of physical discomfort to go about and persuade the monks to conform in the ways of Vinaya. For all these good gestures on his part, he was rewarded with a rare specimen of white elephant, a variety of powerful weapons and an opportunity to control over quite an extensive territory. When an empire grows wide teeming with dense population, bad men in considerable quantity would appear among them. This is not avoidable. Records dating back to the Buddha Gotama's life time or even beyond it, bear witness that there were criminals in Rajagaha, Savatthi, etc. Similarly in his territories there are bullies, fraudulent persons, liers, mischief makers, murderers, robbers, thieves, etc. To maintain the security of life and property of all his subject people, he has to suppress the crimes through adequate investigation and punishment. On the other hand, if the King's property is molested he could possibly condon the crime and let the thief goes free.

Order: Ministers, Ministers of Interior and Assistant Ministers shall petition the King when a person is found guilty for committing a crime against the King's property, so that the King would condon

his crime and. set him free.

This Order was passed on 18 March 1796 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : The same Order was passed on 5 April 1568.

7 August 1797

A universal monarch had seven treasures. One was a white elephant. The one that the King has now acquired is verily a counterpart of Cakkavatti's white elephant. It has been given a title Pundarika, written on a gold plate decorated with jewels. Many men have been posted as guards of the white elephant. The paraphernalia given to the white elephant is both numerous and valuable. All these things have been done with the belief that the presence of a white elephant in the country brings prosperity to it.

Order: People in the service of Pundarika the White Elephant shall carry out their duties with diligence.

This Order was passed on 7 August 1797 and proclaimed by Zayya Nawyatha, Liaison Officer.

8 August 1797

(Large riparian islands that appeared in the Irrawaddy River after each annual inundation often lead to serious quarrel between one village tract authority with another as these new lands are very good for cultivation called Kaing). The riparian lands that appear within the village tracts under Nga Win, Nga Kayin and Mi San Myit, become part of a fief held by Tha Gyin Than Ywa Za. Because of proximity, Nga Mya Gyi Za claimed these lands but a decision had already been made in favour of Tha Gyin Than Ywa Za. Ministers, however, made new investigations. It was well and good.

Order:(1) Decision to give the lands under dispute to Tha Gyin Than Ywa Za,

is confirmed.

(2) Revenue from these lands that had been collected by the men of Nga Mya Gyi Za shall be handed over to Tha Gyin Than Ywa Za.

This Order was passed on 8 August 1797 and proclaimed by Kyaw gwa Nawyatha, Liaison Officer.

Note : Za as a suffix to a place name simply means that a certain person is holding that particular land in fief; it does not say the sex of that person. Here Tha Gyin Than Ywa Za and Nga Mya Gyi Za were most probably maids of the court.

10 August 1797

Part of the land dedicated to Kaung Hmu Daw Sin Byu Det - King's Own Pagoda to mark the Site where the White Elephant landed from the Barge, has been proclaimed a bird sanctuary within the following limits.

In the east Nayung Bin Gyi - Big Banyan tree, at the foot of East Hill and the Shrine of Kyauk O Ma Gyi Spirit ;
in the southeast Nwala Okthapha Chayya - Big Strong Bull's Hoof-print;
in the south Kyun Bo Bin - Premna pyramidata Tree, Min Lan - King's Highway and Taung Balu - Ogre Hill ;
in the southwest Taung Zoon - Hill Spur ;
in the west Taung Yo - Hill Ridge, and Taung Hteik - Hill Top;
in the northwest Thè Boke Lan Gwa - Foul Sand Crossroad;
in the north Hpaya Lay Zu - Four Pagadas, Chin Taung Bya - Far End of Chin Hills, Ywa Anauk Hpaya - Pagoda on the West of. Village, Hintha Kyaung - Hintha Monastery; and Zigon Hpaya Zaung Dan Chin Thay U - Crest of Lion where the Covered Way leading to Zigon (Jeyabhumi) Pagoda begins ; and
in the northeast Ywa Taung Kyaung Myauk Lan - Road on the North of Village South Monastery.

Order:(1) Put up stone pillars to mark the boundaries of the above mentioned sanctuary area in the religious land of Kaung Hmu Daw Sin Byu Det - King's Own Pagoda to mark the Site where the White Elephant landed from the Barge.

(2) Select a good stone for the inscription of Kaung Hmu Daw Sin Byu Det - King's Own Pagoda to mark the Site where the White Elephant

landed from the Barge, written by Maha Sithu, Twin Thin Wun - Minister of Inner Group.

(3) Put the inscription stone in a separate cave (in the precincts of that pagoda).

This Order was passed in the evening on 10 August 1797 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 August 1797

Wun Gyi - Minister, Atwin Wun - Minister of Interior, Hmu Daw Mat Taw - King's Officers, and Hsaya Daw Thanga Daw - King's Preceptors together with all the Reverend Monks, shall meet together on a discussion of Thathana Yay - Religious Affairs, with reference to Taing Yay - Provincial Affairs, and Pyi Yay - Capital City Affairs, and the King had quite often told the Wun Gyi - Ministers, to state their opinion regarding these affairs. They kept silent.

Order: Thado Thiri Maha Uzana and Nay Myo Thin Hkaya shall cease attending Hluttaw.

This Order was passed on 11 August 1797 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

12 August 1797

Order : Thado Thiri Maha Uzana and Nay Myo Thin Hkaya shall vacate their houses and they shall surrender the insignias of rank that they had been using; keep the things that they had surrendered in Taik Taw - Royal Stores.

This Order was passed on 12 August 1797 and proclaimed by Zayya Nawyatha, Liaison Officer.

23 January 1798

Order: Following the custom of Sakyans of Devadaha, Koliya and Kapilavatthu, the King's son Thado Min Yè Kyaw Gaung, Prince Pakhan, shall be

married to (his half sister) the King's daughter Princess Shwegu on 31 January 1798; prepare the marriage ceremony similar to the marriage of Prince Pagan and Princess Min Shwe Nan.

This Order was passed in the evening on 23 January 1798 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

10 May 1799

Awk Ma Wun - Officer of Groups to capture Elephants, reported that an elephant 1+ Taung 1 Mite / 6.5 ft / 1.9812 metre high with 2 mite / 1 ft / 0.301+8 metre of tusk showing, captured in Sin Byu Taung ffiaw - White Elephant Hill Forest, of Toungoo Township, by Yè Ba Daing Lay Thin - Four Yè Ba Daing Groups, has arrived at the capital.

Order: Check as usual what good or exceptional qualities does this elephant possess.

This Order was passed on 10 May 1799 when the King was at Yay Kyi Nan Daw - Palace to enjoy Water Sceneries.

10 May 1799

Zayya Thin Gyan and colleagues reported that the elephant of height above 1+ Taung / 6 ft / 1 ,8288 metre with 2 mite / 1 ft/ 0.30U8 metre of tusk showing, caught by Yè Ba Daing Lay Thin - Four Yè Ba Daing Groups, in Sin Byu Taung Taw - White Elephant Hill Forest, had all the features of an elephant fit for training as a fighter.

Order: Lasso the elephant near Paung Laung river and have it tethered as usual.

This Order was passed on 10 May 1799 when the King was at Yay Kyi Nan Daw - Palace to enjoy Water Sceneries.

21 June 1799

The following statement was taken by Min Yaza Thiri, Amindawya - Advocate,

and Maung Pe, Sayay - Clerk. They had recorded it with the expressed consent of those Brahmins who were present when it was written. Their leaders were Mahârâjindamâhârâjaguru and Siri Kaccana. All their names are given below. Those Brahmins who could not come at the time of writing it would be notified of these deliberations and their names would be sent to be appended to this list here, if they give their consent to its contents.

Cakrâvatî
Donirâmi
Dümârâmi
Haram Candara
Kaccanarâmi
Kânurâmi
Lakkhaṇa
Lakkhaṇa Jr
Mahâg ararâjaguru
Mahâdevarâj aguru
Mahâdhammaguru
Mahârâjindaguru
Mahâsukkha
Mokāla
Munirâmi
Poraṇa
Poraṇa Jr
Râj akumâra
Rājakumâra
Râmagüpâla
Râmanârayaka
Rhünârâmi
Rüpakumâra
Rüpadümârâmi
Rûpicandara
Siriguru
Sishyürâmi
Somarâmi
Sucandara
Sudeva
Thâkâsam Jr

Bait Theik Taw Zet Ponna - Brahmins who conduct Ceremonies, viz. Siri Brahma and Mokâlâ together with barber Maha Doke, Cakravati ānd Yakhine Nga Nyo made an accusatiom without proof that Mahârâjindadhammarâjaguru, Bait Theik Taw Zet Ponna Gaung - Leader of Brahmins who conduct Ceremonies, is having an affair with Mi Myat Pon, Satta Thi Ma - Woman Hairdresser. These people are in fact

Brahmins who were made Servants of the Religion attached to Mahamuni image.

In Dhaññavati (Mrok U / Myo Haung), the Brahmins who served the Religion had no right to use Salwe - Shoulder Threads.

Order:(1) Take Salwe - Shoulder Thread, from those Brahmins who served the Religion and put them under Mahârâjindadhammarâjaguru and take their turbans, conch, etc. and keep them in Taik Taw - Royal Stores.

(2) No one who is not listed as Bait Theik Taw Zet - Those who conduct Ceremonies, shall not work for any ceremony.

(3) Brahmin slaves brought over from Dhanawati. (Mrok U / Myo Haung), viz.

Cakrâvatî
Dümârâmi
Dümârâmi
Güpakumâra
Güpirâmi
Gùvindàràmi (Brahmana)
Lakkhaṇa
Mâhâ Doke
Mahà Doke (Barber)
Mohâlâ
Nandarâmi
Râjakumāra (Crown Prince Service)
Râmâdeva
Siri Brahmâ
Sumra Duḡâ
ëantàrâmi
£>antarâmi

shall be handed over to Hpaya Kyun Thi Daw Akyee - Chief of Pagoda Slaves, and they shall live at the Great Image (Mahamuni).

(*k)* Flowers shall be offered at the Great Image (Mahamuni) in the same manner as thay had been offered in Arakan ; drums and clappers shall be played at the time when flower offering is made.

(5) Yakhine Nga Nyo shall become a member of the gang collecting elephant fodder

This Order was passed on 21 June 1799 while the King was at Yay Kyi Nan Daw -

Palace to enjoy Water Sceneries, and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

6 July 1799

The Religion of Buddha is in fact the teaching of Buddha, respected and kept alive through practice by the Order of Buddhist Monks. Through their instructions and example, people in general are able to live a Buddhist way of life. Therefore starting with the Buddha, there should be a good Âcariya Vaṁsa - Line of Teachers, who are Lajjipesala - Shameful, and well-behaved.

A forest recluse called Shin Indâsâra, however, had compiled a text of his own and made himself a Vidandavadi. - Sophist. He had in this way done something detrimental to the interest of Buddhism.

Order:(1) Collect all copies of Garudha.mma Gambhîra Hmat Su written by Indâsâra and burn them.

(2) Collect all copie.s of Culagandi which was used as a good reference work by Indâsâra (when he wrote his Garudhamma Gambhîra Hmat Su) and burn them.

(3) Indâsâra shall change from monkish robes he uses into a white dress and leave the monastery where he lives.

This Order was passed on 6 July 1799•

6 February 1800

Copying historical records on boundary demarcations of various (administrative units such as) Myo Kyay Ywa - Towns, Rural Areas and Villages, within the Kingdom was finished on 6 February 1800 at 6.00 pm.

Akkharam eka mekanca	(imagine) one word written is
Buddha rüpa samam sîyâ	One Buddha Image made;
Tasmâhi pandito po so	The Wise takes this cue and
Likkheyya pitakattayam	Copy the Pitaka, etc.

Note : Translation of Pali poem from U Pannâjota , Taunglaylon, Amarapura.

(6 February 1800)

Tagaung was called

> Thantha in the time of the Buddha Kakusandha,
> Yattha in the time of the Buddha Konâgamana,
> Thindwè in the time of the Buddha Kassapa and
> Tagaung in the time of the Buddha Gotama.

In 1+8U BC Thado Zabudipadaza built Tagaung.

Thayaykhittaya was called

> Wuttanapati in the time of the Buddha Kakusandha,
> Ponnawadi in the time of the Buddha Konâgamana,
> Ponna in the time of the Buddha Kassapa and
> Thayaykhittaya in the time of the Buddha Gotama.

In U8U BC two scions of Tagaung dynasty, viz. Mahathanbawa and Sulathambawa came and Mahathanbawa married a hermit's niece Badayi and ruled over a settlement at Thagya In where Pyu, Kanyan and Myanma lived in three groups. After his death his brother became king with the same Bedayi as his queen. In 1+1*3 BC their successor Duttabaung with the help of seven honourable men built a town circular in shape with a circumference of 1 Yuzana / 12 miles 6 furlongs 1+ chains / 20599-603 metres. The palace was located in the centre and the city wall had thirty two major gates and thirty two minor ones. A moat went around the wall. The palace, the wall and the moat were built simultaneously.

Arimaddana Pagan was called

> Pandupatthay in the time of the Buddha Kakusandha,
> Tamakaitti in the time of the Buddha Konâgamana,
> Tammadaytha in the time of the Buddha Kassapa and
> Tammadipa in the time of the Buddha Gotama.

In AD 208 Thamudayit put together nineteen villages to build a town at Yonhlut Kyun. It was on the east of Lokananda and later the town was known as Thiripaccaya. In AD 950, Pyu Min Hti renamed it Arimaddana and extended it so that the circumference of the town area measured 1006 Ta / 70U2 Taung / 10563 ft / 3219.6021+ metres. Pyin Bya, three years after he became king rebuilt it

and called it Pagan. In the time of Kun Htan Yaza the town was extended further northeast and southeast up to Thayapa gate.

Myingzaing was attacked by (Mongols) in 1302. In 1301+ Yaza Thin Gyan made himself king in this town.

Wizayapura Pinya was built to include 9 hills, 9 dales, 9 lakes and 5 big trees which were the abodes of five guardian spirits, on 30 January 1313 by Dazi Shin Thihathu. Seven places, viz. the palace, town, moat, Shwezigon, Gu Thit, Htauk Shay Kan and Kan Hla were built simultaneously. The circumference of the town measured 1U00 Ta / 9800 Taung / 11+700 ft / 1+1+80.56 metres.

Sagaing Zayyapura was built by Thin Hkaya Saw Yun, brother of Nga Zi Shin, on 29 January 1316. The circumference of the town measures 833 Ta / 5831 Taung / 1071+6.5 ft / 3275.5332 metres. There were seven gates both big and small, in the town wall.

Toungoo was founded by Tha Wun Gyi and Tha Wun Nge in 11+79. King Maha Thiri Zayya Thuya, twenty nineth in the line after them, built the town that measures east to west 700 Ta / 1+900 Taung / 7350 ft / 221+0.28 metres and north to south 500 Ta / 3500 Taung / 5250 ft / 1600.2 metres.

Yadanapur Inwa was called

Ayeyawadi Yatha Tammani in the time of King Paduma Canda Suriya
in the beginning of this world,
Puridanda in the time of King Warukka,
Thunaparanta in the time of the Buddha Kakusandha,
Kamawasaya in the time of the Buddha Konâgamana,
Okthaba in the time of the Buddha Kassapa and
Tammadipa in the time of the Buddha Gotama.

In May 1361+ Sagaing fell; in June 1361+ Pinya fell; in July 136U Uzana Pyaung was dethroned and Thado Min Hpya made himself king of Sagaing, Pinya and Inwa.

On 26 January 1365 , six lakes, viz. Wet Chi, Pulu, Kyee, Shwe, Kya and Net were filled up to build a town that measured 1300 Ta / 9100 Taung / 13650 ft /

U160.52 metres all around and called the town Inwa. It was destroyed by Shans in 1526. King Nyaungyan had it rebuilt on *k* July 1597 until it fell in the hands of Mons from Hanthawaddy on 11 March 1752. King Sin Byu Shin, son of King Alaungmintaya built again the town of Inwa after he was king for three years, on 20 March 1766 by extending the town area in three directions of east, south and west in order to have a wall with circumference 21+1+3 Ta / 17101 Taung / 25651.5 ft / 7818.5772 metres and fourteen gates.

Yadanatheinga Konbaung was built by King Alaungmintaya on 21 June 1753. The town, moat, shrine of guardian spirit, clock tower, royal lake, Shwe Chet Tho pagoda and palace were built simultaneously. The town measured east west 100 Ta / 700 Taung / 1050 ft / 320.01+ metres and north south 1000 Ta / 7000 Taung / 10500 ft / 3200.1+ metres. There were forty major gates and forty minor ones in the town wall. The moat waa 12 Taung / 18 ft / 5•U86U metres deep and 25 Ta / 175 Taung / 262.5 ft / 80.01 metres wide. The turrets on the town wall had each five series of roof.

Pagan was built on 7 October 1067 by King Thiri Yit.

Oktha Pegu was seized by Kyaw Htin Nawyatha after assassinating Samin Htaw Yama on 12 March 1552.After that he became king there and (he was known as Hanthawaddy Sin Byu Shin).

Note : Information in this account prior to the 11+th century is more or less useless. Facts and fiction are weaved together. Stories show a vague memory of the past while the dates clearly reveals the peoples' love of antiquity.

7 May 1801

Myo Ahmu Zaung - Town Executive Officers,Dhanawati (Mrok U / Myo Haung), petitioned to allow them to repay the debts that they had incurred on some administrative purpose, slowly.

Order:(1) Nga Than Dway, Myo Thagyi Haung - Former Town Headman, Dhanawati

(Mrok U / Myo Haung) and his son Thet Hnan Way, Myo Ahmu Zaung - Town Executive Officer, give permission to repay their debts as Mut Hso Ma Wun - a widow does her heavy work little by little, that is to say slowly by bits and pieces.

(2) Akhun Daw Thint Lu Nge - Workers sent according to a Quota as Part of the Revenue, from Dhanawatī (Mrok U / Myo Haung) should be more than 225 men that the town officers had actually sent but by a special request made by them, they are allowed to send the full quota only next year.

This Order was passed on 7 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha *Aye,* Sayay - Clerk, with this Order to the capital.

8 May 1801

Order :(1) Ba Zin Laung - Would-be Ordained Monks, and Shin Laung - Would-be Novices, shall appear as usual in the Grade III Religious Examination first.

(2) Mahadan Wun - Officer of Religious Affairs, shall report fully which teacher had how many of his students ready for the Religious Examinations.

(3) The curriculum for these Religious Examinations is prescribed as it has been prescribed during the ten kings of the Nyaung Yan Dynasty (1597 - 1752).

This Order was passed on 8 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

8 May 1801

Order: Send the four monkeys said to have been born of human mother in

Mong Sat to the capital.

This Order was passed on 8 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

10 May 1801

Mahadan Wun - Officer of Religious Affairs, reported that Gu Gyi Taik Saya - Teacher of Great Cave Monastic Establishment, has had two novices ready for the Religious Examinations for Ba Zin Laung - Would-be Ordained Monks.

Order:(1) Conduct the Oral Examination on Religion at the Thudama Zayat - Hall of Good Law.

(2) There shall be merry-making on this occasion of Religious Examinations.

(3) After the examinations, made a contest on recitation of the Vinaya and select one Winido (Vinaya Dhara) Saya - Expert on Disciplines, as it had been done in the time of the ten kings of the Nyaung Yan Dynasty (1597 - 1752).

This Order was passed on 10 May 1801 and proclaimed by Nga Myat Tha Aue, Wun Dauk Sayay - Assistant Minister's Clerk.

10 May 1801

Order: Withdraw the Order that had been passed as recommended by Hko Nan Saya - Teacher of Hko Nan Monastery, and Bay Din Thama - Experts in Astrology, to use the old calendar as before.

This Order was passed on 10 May 1801 in the Palace of Hpaung Daw Zeik - Royal Barge Landing Stage, on the east of Min Gun and procalimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : In ROB 17 May 1801 the old calendar was recognized again though ROB 19 May 1801 was passed to convene a meeting of calendar experts to deliberate on

this question of calendar reform.

10 May 1801

Keng Hung Chief Maha Gon died. Nay Myo Letya Kyaw Htin, Sitkè - Regimental Officer, Keng Hung, and Myo Za Do Baya Mu Mat Da Zu - All Ministers, etc. of Ta Hse Hnit Panna - Twelve Provinces, reported theat the Chief's eldest son Saw Ei Si had also died and the chieftainship therefore devolves upon Saw San, son of Saw Ei Si.

Order: Saw San is appointed Chief of Keng Hung.

This Order was passed in the evening on 10 May 1801 in the Palace at the Royal Barge Landing Stage on the east of Min Gun and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 May 1801

It has been reported that a cow elephant captured in Aye La forest of Toungoo area is of exceptional qualities.

Order: Crown Prince shall send men to get this cow elephant to the capital.

This Order was passed on 11 May 1801 in the Palace at the Royal Barge Landing Stage and Nay Myo Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

11 May 1801

Order :(1) Sin Hmu - Leader of Elephant Corps, Magwe, shall take charge in sending the Aye La forest cow elephant as quickly as possible to toe capital by using the boats and men sent from the capital by Crown Prince.

(2) Prince Magwe's officer Nay Myo Kyaw Htin shall also take part in sending this cow elephant to the capital; people all along the river shall help in hauling the barge of this cow elephant.

This Order was passed on 11 May 1801 and Nay Myo Thiri Sithu, Wun Dauk -

Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

12 May 1801

Order:(1) Dismiss Tuyin Thiri Thaya and U Dain Kyaw Htin from their offices of Sitkè - Regimental Officers, in Hsenwi.

(2) Ganda Pyitsi and Letwè Sanda Thu are appointed Sitkè - Regimental Officers, in Hsenwi.

(3) Tuyin Thiri Thaya and U Dain Kyaw Htin shall return to the capital.

This Order was passed on 12 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

12 May 1801

Order :(1) In Headman Nga Kywet vs Taxpayers of See Gyaint village, North Division and Headman Nga Pathi vs Taxpayers of Linga Daw village, (North Division), the Taxpayers of See Gyaint and Linga Daw have petitioned that the cases have taken too long to reach any decision ; decide the cases as quickly as possible and send the report on the decisions made therof.

(2) See Gyaint Taxpayers also reported that a theft case was dropped after having taken some bribes ; check it and report whether the allegation is true or false; if it were true, execute the guilty persons.

(3) Inform Crown Prince of these Orders and send the plaintiffs to Crown Prince Office.

(!+) From 12 May 1801 , it is going to be a rainy season and cultivators shall have to prepare growing the year's crop; all law suits that have been tried in Hluttaw, Yon Daw and also in the homes of

ministers shall he terminated so that people who are involved in the cases being tried in the capital would be free to go back to their fields.

This Order was given on 12 May 1801 and Shwe Daung Thein ga Thu, Asaung Daw Myè - Guard of Palace Apartment, was sent with this Order to Crown Prince.

1U May 1801

For town defense in Tennasserim, every fifty house group in a town has to send one armed man. Therefore 13ˆ men from Prome, 108 from Pagan Pindale and 59 from Pakhan have been asked. Wow Prince Prome, Prince Pagan and Prince Pakhan petitioned that the aforesaid towns had already sent armed men to serve in the campaign led by the King himself more than their quota and it was found that their statement was correct.

Order:(1) Stop asking armed men from Prome, Pagan, Pindale and Pakhan.

(2) Asking armed men from towns shall be made only by certain Sayaygyi - Senior Clerks, who have been specially assigned for that duty.

This Order was passed on 1U May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk,with this Order to the capital.

15 May 1801

Order:(1) Bury the mother of Mi Tha, Apyodaw - a selected young woman who would soon be made the King's concubine, as the mother of Thiri Nanda Kyaw, Than Daw Sint - Herald, was buried; Mi Tha shall attend the burial.

(2) Bury a former Muslim and a Buddhist convert, Shwe Daung Theikdi, Akhun Wun - Revenue Officer, Dhanawati (Mrok U / Myo Haung), with certain burial rites and ministers shall attend the funeral.

This Order was passed on 15 May 1801 and Letwè' Zayya Thu, Athon Sayay - Clerk of Public Works.

15 May 1801

Order: Prince Toungoo and two ministers shall take the responsibility of keeping the city safe while Crown Prince and two ministers come to (Min Gun) and report the King on what they had done so far to introduce the new calendar.

This Order was passed on 15 May 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 May 1801

In Yindaw township Nga Ywe,Akyee - Elder (of Prince Yindaw) exacted Kyats 1,000 from Headmen of Wayon, Kani, Sha Zaung Daw, Pin Myine, Kywe Dan, Wa Yin Doke, Taw Dwin and Hsa Daung. These Thagyi Nge - Lesser Headmen, were supported first by Yindaw Town Headman Nga Kyaw Hla. Then Nga Kyaw Zan Hla and Nga Ywe sided together and the dispute was decided in their favour.

Order: Ministers shall investigate this case and pass a decision.

This Order was passed on 15 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

Note : See also ROB 19 May 1801.

16 May 1801

Order:(1) Increase the area of cultivation this year as much as possible in all the provinces through out the Kingdom.

(2) Stop all trials of disputes in law courts as all agricultural men have been summoned to appear before judges either as being a party in a law suit or as witnesses, shall have to return to their fields; take up the trials only after the harvest.

This Order was passed on 16 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

17 May 1801

A petition was received from Nga Nyi, Htone Hmu - Leader of Chunam Makers, requesting to confirm his appointment in this present position as he inherited it from Baya Thuya, his father who died in 1798* Since then he had had actually-taken charge of chunam making groups consisting of Burmese as well as Cassays who were in these groups from the time of King Alaungmintaya.

Order:(1) Nga Nyi shall take charge of the Chunam Makers provided he could carry out his duties as a leader of them.

(2) Give land for building their homes in Taung Yin village to these Burmese and Cassay Chunam Makers so that they could live in the place where they work to get enough chunam for the Kaung Hmu Daw - King's Own Work of Merit, pagoda in Min Gun.

This Order was passed on 17 May 1801 and Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, was sent with this Order to the capital.

17 May 1801

Order : People in general could not understand the new calendar ; the old calendar shall be used again.

This Order was passed on 17 May 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : On the introduction of the new calendar, see ROB 10 May and 19 May 1801.

19 May 1801

Order:(1) Convene a meeting of all calendar experts in the King's presence and let them debate on the number of days in a year as to whether it is 365 or 366 or 368.

(2) Bring Hko Nan Saya, Saing Pyin (Saya), Nga Hpyaw, Gambi, Nga Win, Ketu, all astrologers in the capital and Officer of North Division, to Min Gun.

(3) Monks who know calendar making shall bring any man they know who could join in the discussions on calendar.

(*k)* All known calendar experts in the provinces shall also be brought to Min Gun.

This Order was passed on 19 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

Note ; See also ROB 10 May 1801 and 17 May 1801.

19 May 1801

Order:(1) Nay Myo Nanda Mait, Myo Lat Wun - Officer of Towns where there are no Town Officer in each of them, shall go himself (from Min Gun to the capital) to bury his daughter with some ceremonial rites.

(2) Mi Myat, wife of Nga Ywe, Akyee Haung - Former Elder, of Prince Yin Daw, petitioned that in the case Nga Ywe vs Lesser Headmen in Yin Daw Township, the decision made includes one payment to be given to Nga Ywe; Lesser Headmen of Yin Daw Township shall pay Mi Myat on behalf of Nga Ywe the money the amount of which was given in the decision of the case.

(3) In Tharrawaw Township, boatmen of Yay Thamin Hlay Daw - Royal Boat called Water Deer, under Nga Nat Pay, Pe Nin - Helmsman, were living and working in an area in the east by Gin In, south by Mi La Hkat Chaung, west by the Irrawaddy and north by Kyee Thay Tha Natˆ Wa In and for several generations extending back to Bo Ba - forefathers, when they were palanquin bearers before they became

boatmen, they had turned the land from jungle into various cultivation plots, viz. Lè - land for rice, Ya - land for crops other than rice, Kaing - land subjected to yearly inundation, Kyun - Riparian island like Kaing, and Thaung - Sandbank to grow vegetables, and on the other hand they had worked also in In - Fisheries, catching fish to make fish paste and dried fish. In spite of the fact that these Yay Tha Min Hlay Daw boatmen have been Let Ma Kwa - in possession of these lands without intermission, Myo Wun Thagyi - Town Officer and Headman, Hinthada (Henzada) had seized their land for others. Yay Tha Min Hlay Daw boatmen shall remain in possession of the said lands and Hinthada (Henzada) authorities shall relinquish their claim on them.

This Order was passed on 19 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay, Clerk, with this Order to the capital.

21 May 1801

Order: Bury Min Hla Yaza with certain rites fit for his rank.

This Order was passed on 21 Mav 1801 and Nay Myo Thiri_Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

22 May 1801

Order: Treatise on calendar reform with Tagu and Nayon each having more than 29 days, by the Royal Preceptor is rejected.

This Order was passed on 22 May 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

22 May 1801

Order:(1) Min Gyi Maha Thet Taw Shay shall resume his former office of Atwin

Wun - Minister of Interior, with the permission to use his former insignias of rank.

(2) Shwe Daung Thiha is appointed Letwè Gyi Thay Nat Ok - Head of Big Left Gunners.

(3) Shwe Daung Thu is appointed Pinya Thay Nat Ok - Head of Pinya Gunners.

(*k)* Pyan Chi Shwe Daung Kyaw is appointed Mye Nan Shay Wun Gyin Thay Nat Wun - Officer of Earth Palace East Environ Gunners.

This Order was passed on 22 May 1801 at the Royal Barge Landing Stage on the east of Min Gun and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

22 May 1801

Order:(1) Send the petition of Nga Talok. , brother-in-law of Nga Min Yin, Headman, Myitha village, North Division, Nga Ei and Nga Galiay, Taxpayers, to Hluttaw together with Nga Talok , Hit Thu - One who shouted requesting Redress.

(2) Report Hluttaw's decision.

(3) Send Nga Talok , etc. to their native places as quickly as possible because it is the growing season.

This Order was passed on 22 May 1801 and Nay MYo Thiri Sithu, Wan Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

22 May 1801

Order: Ma Naw Way Thi is appointed Than DaV Zint - Herald.

This Order was passed on 22 May 1801 at Byè Daik - Interior Court, of the Royal Barge Landing Stage Palace on the east of Min Gun and proclaimed by Kyaw Htin Thiri, Herald.

23 May 1801

Men to arrest thieves and robbers were specially sent to Hkauk Sin-village in the jurisdiction of Kyi Wun - Officer of Granaries. It was the duty of local chiefs to deal with the criminals of their area and it was an unnecessary expedition to assign men other than responsible persons to deal with such cases.

Order: Nay Myo Thiri Sithu, Wun' Dauk - Assistant Minister, shall interrogate both the men sent to arrest thieves, etc. in Hkauk Sin and Shwe Hkun Hmu - Chief of Gold Extracting Groups, and report.

This Order was passed on 23 May 1801 at the Royal Barge Landing Stage Palace on the east of Min Gun and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

23 May 1801

In Nga Kywet, Headman vs Nga Kyan Bay and his followers of See Gyaint village, North Division, the charge was over assessment of taxes by the headman and Crown Prince tried the case. It was reported that through arbitration, the tase was withdrawn. There was also another case where Nga Kyan Bay's followers of See Gyaint village were accused by Headman Nga Kywet as being thieves and robbers and the accused were summoned to appear in Shay Yon - East Court, of the capital. There was no proof as to their alleged crimes and through arbitration the case was also closed. Nevertheless it was found that messengers sent from Shay Yon - East Court, and from the office of Taik Wun Taik Sayay - Village Tracts Officer and Clerks, took bribes from the accused persons.

Order :(1) Withdrawl of the above two cases, one on over assessment of taxes and another of accusing innocent persons as being thieves and robbers, through arbitration is allowed.

(2) Punish each person by 100 lashes for taking bribes.

This Order was passed on 23 May 1801 at the Royal Barge Landing Stage Palace on the east of Min Gun and proclaimed by Letwè Nanda Kyaw Thu, Ain Shay Atwin Wun - Crown Prince's minister, and Nga Ka - Herald.

2b May 1801

Order: Mahadan Wun - Officer of Religious Affairs, shall send information to all senior monks that the first day of the Buddhist Lent is to be observed as given in the old calendar because it agrees with the Poranaka Therapana which had been in use for several generations of religious teachers to determine days of Uposatha - Sabbath, etc.

This Order was passed on *2b* May 1801 and proclaimed by Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister-

2b May 1801

Order:(1) Enlist Letwè Sanda Thu in Lé Hsè Daw Nay Myo Thuya Thwe Thauk - Royal Forty Blood Bond Brotherhood led by Nay Myo Letya; put in the register his age, the day he was born as well as age, sex and relationship to him of each member of his family.

(2) Ganda Pyitsi and Letwè Sanda Thu, Sitkè - Regimental Officers, Hsenwi, are given certain insignias of rank.

This Order was passed on *2b* May 1801 at the Royal Barge Landing Stage Palace on the east of Min Gun and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

25 May 1801

Order:(1) King's daughter Thiri Mala Nanda Daywi, Princess Min Gin, is given to hold in fief the towns of Min Gin ang Nyaung Ok together with village tracts (in Min Gin and Nyaung Ok townships); issue a written grant of it called Sa Gyun - Long Palm Leaf with one end tapering to a point.

(2) Nanda Mait Kyaw Zwa petitioned that a rice field where 80 baskets of seeds are annually used to grow the year's crop that he bought in Myaung U, Kyaw Zin Division, had been taken from him (through some mistake) and given to Chay Gyin Gyut Lu - Ex-convists (those from whose feet fetters were removed); if any part of Nanda Mait Kyaw Zwa's land had been taken, return it.

Nga Tha San petitioned that Myittha town in Pwfe Lon Gyaw village tract which is having its water supply from Pyaung Bya weir had been under the control of his ancestors, viz. Nga Ba, Nga Chit Pu, his grandfather Nga Kya U and his father Nga Lun Maung and after the death of Nga Lun Maung, he became Headman of Myittha from the time of King Dabayin (1760 - 1763) until now and when village heads were interrogated on their hereditary line of headship and on the extent of the land under their control, it was he who was interrogated both in 1783 and 1798 and when the King's daughter Princess Kyauk Maw was given in 1801 Myittha town together with all village tracts receiving water supply from Pyaung Bya weir in fief, he collected the dues from this fief on behalf of the princess and in view of all these facts, he requested that he be appointed Myo Thagyi - Town Headman, of Myittha.

(3) Nga Tha San is appointed Myo Thagyi - Town Headman, of Myittha.

Theinga Daw Headman was given money to make bricks in sixty two kilns.

(*k*) Villagers and Headman of Theinga Daw shall bring the bricks they made with careto reduce breakages to the minimum in transit; they shall leave the bricks at a suitable place on a higher level on the west of Thiha Daw pagoda.

This Order was passed on 25 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

26 May 1801

Of the original eight men who promised to follow Nga Sein who is now in Thailand, four men died and the remaining four are now in Hanthawaddy.

Order: Send word to Myo Wun - Town Officer, Hanthawaddy, to send them together with Amat Dain and Tat Sayay Tha Yay Agga to the capital.

This Order was passed on 26 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay -Clerk, with this Order to the capital.

27 May 1801

Nga Po Hla reported that he had to collect arms, including guns, in Bait (Mergui) because the messengers sent from Hluttaw to do this arms collecting in Bait (Mergui) were arrested and beaten by Nga Kya Yoe.

Order: Check Nga Po Hla's statement.

This Order was passed on 27 May 1801 at the Royal Barge Landing Stage Palace and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

27 May 1801

Order: Except for the sick, send all monks both seniors and juniors of the capital to Min Gun.

This Order was passed in the evening on 27 May 1801 and proclaimed by clerk of Wun Dauk Nay Myo Thiri Sithu and clerk of Kathaung Myaung Taik - Stores Of Religious Property.

28 May 1801

Order: Akbar Horsemen shall be given part of a forest around Tamok So lake under the charge of Manaw Thiha, Chief of Thiri Nanda Wun Gardens ; they shall clear the forest and cultivate it and the extent of the land shall be determined by their number.

This Order was given on 28 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

28 May 1801

Two pupils of Gu Gyi monk, who said that they were ready for the'Religious Examinations, now said that they were not ready yet.

Order:(1) They shall continue their studies and prepare for the next examination.

(2) Royal Preceptors shall submit a treatise on movements of sun, moon,other planets, etc. and on what points do the old calendar and the King's Own Calendar (new calendar) agree or disagree with Ra.jamattan.

This Order was passed on 28 May 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

28 May 1801

Order:(1) Two pupils of Gu Gyi monk who are not yet ready for the examinations shall try again.

(2) Weavers of Prince Makkaya and Princess Kyauk Maw shall try Pan Lak Cheit - Floral Arm-in-Arm Pattern, in weaving Pa Hso - Male Skirt, and Hta Main - Female Skirt, and as a trade mark they shall use one rose weaved in the bottom of Ameit - Separate Design on the Edge of the Finished Material.

(it) Awk Ma Wun - Officer of Elephant Catching Groups, reported that a marked elephant in Tharrawaddy forest had disappeared; wild elephant catching groups sent there shall be recalled and on their way back they shall bring Nat Lu Lin elephant now in Poppa.

(*h)* Nga Pay together with Nga Zabè are appointed Akauk Wun - Officers

of Revenue, in Dhanawaṭi (Mrok U / Myo Haung).

This Order was passed on 29 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

29 May 1801

Order: Monks now in Min Gun are unable to grasp the essence of Pon Daw - King's Own Calendar; ask Thathana Byu Sayadaw - Leader of the Religion, to come here and if he could understand Pon Daw - King's Own Calendar, he shall declare that it has been adopted for all matters of beginning the Buddhist Lent and carrying out the ablution called Uposatha for the Buddhist monks in Burma.

This Order was passed on 29 May 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

30 May 1801

Order:(1) Issue Sa Gyun - an Order written on Palm Leaf with one End tapering to a Point, giving King's daughter Princess Sagu to hold Sagu and village tracts in its township in fief.

(2) Nay Myo Thiri Sithu, Myay Taing Amat - Officer of Tracts for Living and Cultivation given to Service Men, shall find out suitable land both for building homes and growing their own food to boatmen, viz.

Pè Nin - Helmsman
U Nay - Bowman and
Tet Swè Tet Kaing - Oarsmen

of the following boat groups :

Min San
Mon Daing
Yan Gin
Yan Lin and
Yin Gyaw.

(3) Nay Myo Thiri Sithu, Myay Daing Amat - Officer of Tracts for Living and Cultivation given to Service Men, shall measure the land and fix the boundaries, etc. on a stretch of land between Wun Bè In and Myit Nge and give it to boatmen of Hswè Ma Naing and Htaung Kè - Chief of One Thousand, and Sa Gyee - Elder, of Yè Hlwan Gyaw, who form part of the East Palace Guards. These people cliam that they had lived' in the said stretch of land from the time of King Myedu (1763 - 1776) but recently officers of Ava township have been trying to eject them from it. Ava officers shall stop harassing them.

(1+) On the east of Yè Mun Htaung Boatmen village, a hexagonal plot of land on the south of Thiri Nanda Wun gardens between Myitnge river on the southwest and south and an irrigation canal on the east, comprising 585 Pè / 1 ,023-75 acres / Ml*.31162 hectares, out of which 21 (Min) Pè (or U2 Bagadi Pè) / 73*5 acres / 29.74545 hectares are reserved for Chief Queen's private garden, etc., and the remaining 5^3 Pè / 950.35 acres / 38U.56618 hectares are given to

Htaung Kè - Chief of One Thousand
Sa Gyee - Elder and
Nge Tha - Subordinates

of the boat groups, who also form part of the East Palace Guards, viz.

Kyaw Hkaung
Shwe Ta Nga and
Yè Mun Hkaung

and out of these land they shall use 100 Pè / 175 acres /70.8225 hectares as Nay Myay - Land for Living, and UU3 Pè / 775.25 acres / 313.71+368 hectares as Loke Myay - Land for Cultivation. Nay Myo Thiri Sithu, Myay Daing Amat, suggests that all members and their

chiefs shall walk the whole stretch of their land's boundary before accepting it. This suggestion is accepted.

This Order was given on 30 May 1801 at the Royal Barge Landing Stage Palace on the east of Min Gun and Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, was sent with this Order to the capital.

30 May 1801

Order:(1) Monks shall use the old calendar to observe sabbath, etc.; Mahadan Wun - Officer of Religious Affairs, shall eject all monks who refuse to conform.

(2) Those monks who want to observe sabbath, etc. by the new calendar shall come to Min Gun and they shall be allowed to do so only'after making it clear that they understand the new calendar well.

This Order as passed on 30 May 1801 and procalimed by Mahadan Wun - Officer of Religious Affairs.

30 May 1801

Order: Letter to be sent from Town Officers of Madama (Martaban), Dawè (Tavoy) and Taninthayi (Tennasserim) to Yodaya (Thailand) as composed by the ministers is approved.

This Order was passed on 30 May 1801 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

31 May 1801

Order: Mahadan Wun - Officer of Religious Affairs, shall send monks good in calendar making to Min Gun.

This Order was passed on 31 May 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

31 May 1801

Order: Recall officers who had been sent back from Min Gun to the capital;

they shall attend their duties here as before.

This Order was passed on 31 May 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order (to the capital).

31 May 1801

Order: According to the new calendar, the Buddhist Lent begins on 20 June 1801 (though it would be 25 June 1801 by the old one); an order had been passed to begin the Lent by the old calendar; effective measures shall be taken to stop those monks who want to use the new calendar in this respect.

This Order was passed on 31 May 1801 and Nga Chit San and Nga Hmun of Hpwa Bet Kyaw (Guards stationed within palace enclosure on the north of Bye Daik) were sent with this Order to Mahadan Wun - Officer of Religious Affairs.

1 June 1801

Order: Put the crew of Yin Gyaw Royal Boat under arrest.

This Order was passed on 1 June 1801 and proclaimed by Letwè Zayya Thu, Athon Sayay - Clerk of Public Works.

1 June 1801

Nga Pe accused Nga Tha Hlay of theft and robbery and Nga Hmine of stabbing a man with a dagger. After interrogation, it was found that Nga Tha Hlay is not a thief and Nga Hmine used only a split bamboo to injure another man and the cases had been withdrawn through arbitration.

Order:(1) Release Nga Tha Hlay and Nga Hmine from custody.

(2) Release Nga Sa, uncle of Nga San, from custody.

This Order was passed on 1 June 1801 and proclaimed by Clerk of Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister.

1 June 1801

1 June 1801

Order: Petition by Nga Aye of Myin Zu Gyi - All Horses, shall be considered immediately and report what has been done about it.

This Order was passed on 1 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Ya, Sayay - Clerk, with this Order to the capital.

1 June 1801

Order: Crown Prince is keeping guard at the capital; Prince Toungoo shall come to the King (in Min Gun).

This Order was passed on 1 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

2 June 1801

Order :(1) Convene a meeting on calendar reform.

(2) Shwebo Town Officer shall send the calendar expert Nyaung Bin Gyaung ex-monk and three or four of his colleagues to the King (in Min Gun).

This Order was passed in 2 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

3 June 1801

Order:(1) Ministers, Assistant Ministers and Town Officers who had already returned to the capital shall remain there.

(2) Only the guards of the Interior shall return to (Min Gun).

This Order was passed on 3 June 1801 at the Royal Barge Landing Stage Palace on the east of Min Gin and Letwè Zayyathu, Athon Sayay - Clerk of Public Works, was sent with this Order (to the capital).

(3) The recommendation made ny Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, that Zayya Thin Hkaya, Zadaw Gè - Royal Chef, alone shall take charges on ferries from the Island of Royal Residence on the east of Min Gun to various points across the river, is approved.

This Order was given to Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, to be taken to the capital on 3 Jụne 1801.

(*k)* Men of Hkauk Sin village working under Kyi Wun - Officer of Granaries, to extract gold, shall be given work assignments.

(5) Bring Nga Shwe Aung to Min Gun.

(6) Pass judgement only after hearing what Nga Shwe Aung has to say.

(7) Officer who collects Shwe Hkun Daw - Gold Revenue, shall pay ten times of the amount that he had collected.

This Order was passed on 3 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

5 June 1801

Monks were told to begin the Buddhist Lent by the old calendar.

Order: Punish those monks who disobey this Order, by driving them out of their own monasteries and taking them across the river from where they shall return to their respective native places.

This Order was passed on 5 June 1801 and proclaimed by Letwè Zayya Thu, Athon Sayay - Clerk of Public Works.

5 June 1801

Order: Send the monks who disobey the Order on the Beginning of Buddhist Lent to the areas of deep forest as it had always been done before.

This Order was passed on 5 June 1801 and given to Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, to be taken to the capital.

6 June 1801

Order: Monks who had been sent to the areas of deep forest as punishment for disobeying the Order on the Beginning of Buddhist Lent are pardoned; let them come to Min Gun for a week or so.

This Order was passed on 6 June 1801 and sent Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, with this Order to the capital.

6 June 1801

Order: Bring the two contestants for the headmanship of Kanaung, viz. Nga Po Hla and (Nga) Shwe Ban, former clerk in the service of Crown Prince, into the Royal Presence.

This Order was passed on 6 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

7 June 1801

Order: Bring the Athi Wun - Officer of Common Folks, into the Royal Presence.

This Order was passed on 7 JUne 1801 and proclaimed by Letwè Zayya Thu, Athon Sayay - Clerk of Public Works.

7 June 1801

Nga Min Yi, Headman of Myin Tha in West Division and Nga Aung Hmat Kyaw, son of Nga Shwe Htin accused each other as being responsible of disturbing peace in their own area (i.e. Myin Tha) and both were found to be correct. They deserved punishment by death.

Order :(1) For the sake of clemency, both Nga Min Yi and Nga Aung Hmat Kyaw are pardoned from death sentence ; they shall become members of Lamaing Zu - Cultivators of Royal Land, under Thiri Zayya, Lamaing Wun - Officer of Cultivators of Royal Land, Aung Pinlè; they shall

leave their native village and live in Aung Pinlè.

(2) Appoint a suitable man of Athi Kyait Su - Common Folks in a Community that sends Ten Armed Men in a Time of War, as Headman in Myin Tha village.

This Order was passed on 7 June 1801 and Nga Myat Tha Aye was sent with this Order to the capital.

7 June 1801

Order:(1) Only Shwe Pyi Soe - Officer of Capital City, shall take the responsibility to call upon common folks in his charge to contribute labour on some public works ; no leader of Blood Bond Brotherhood shall order directly these people to turn up for work.

(2) An express order is necessary to use these people under Shwe Pyi Soe - Officer of Capital City, to undertake some funeral service.

This Order was passed on 7 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

7 June 1801

Order: Three lists as to (1) those people who could go home for cultivation after having rendered their services in the city defenses, (2) those who would accompany the King to Min Gun, and (3) those who would still be employed in the city defenses, are approved.

This Order was passed on 7 June 1801 and Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, was sent with this Order to the capital.

(7 June 1801)

Order: Nga Myat Tha Dun, Tha Chin Thi - Singer, Pauk Ton village, Land of Horsemen, North (Division)
Nga Win. Lay village, Twin Thin Division
Nga San Paw, Tha Man Da Lin village, Koe Kha Yaing, South (Division)
Nga Pè, Nga Kin village, North Division

shall learn singing and serve in the Interior; they shall be free from all other public works and their names shall be taken out of the register of common folks taken in 1783 and 1798.

This Order was passed on (7 June 1801) and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

8 June 1801

Headmen (in the township of Kanaung) petitioned that Nga Po Hla shall be made Kanaung Headman and accordingly Nga Po Hla was appointed Kanaung Headman and he took the responsibility of procuring eighty guns. Later these headmen put up another petition that Nga Kya Yoe would serve better as Kanaung Headman.

So he was made Kanaung Headman. If the appointing authorities in the central administration wanted to test the ability of Nga Po Hla, they should keep him in the office on probation before an appointment order was issued.

Order :(1) Put the Ministers and Assitant Ministers who had changed Kanaung Headman from Nga Po Hla to Nga Kya Yoe, in the sun for seven days.

(2) Bring all junior headmen who petitioned to make the change from Nga Po Hla to Nga Kya Yoe, to the capital.

(3) Imprison Nga Chin.

This Order was passed on 8 June 1801 in the Royal Barge Landing Stage Palace on the east of Min Gun and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

(8 June 1801)

Order: Senior monks are allowed to return to their own monasteries.

This Order was passed on (8 June 1801) and proclaimed by Mahadan Wun - Officer of Religious Affairs.

8 June 1801

8 June 1801

Order :(1) Danu Thuya is appointed Sayay - Clerk, in Shwe Daik - Royal Treasury, as recommended by Shwe Daik Wun - Officer of Royal Treasury.

(2) Gardeners under U Dain Shwe Daung, U Yin Hmu - Chief Gardener, Nanda Wun gardens, shall extend their cultivation from Kauk Kyee Lè Daw - Big Paddy Royal Fields, in the north to Ashay Taw Lè Zu - Patch of Paddy Fields in the East Jungle, Taung Byon, but they should be careful not to transgress on other people's plot of cultivations when they made the extensions.

This Order was passed on 8 June 1801 in the Royal Barge Landing Stage Palace and Nay Myo Thiri Sithu, WunnDauk - Assistant Minister, sent Nga l^yat Tha Aye, Sayay - Clerk, with this Order to the capital.

9 June 1801

Order:(1) Execute those junior headmen who petitioned to have Nga Kya Yoe appointed Kanaung Headman.

(2) Bring Nga Thu here for asking the payment of loans from Nga Po Hla while he was trying to get guns (for the armed forces) as required for having been appointed Kanaung Headman.

(3) Punish Nga Thu by thrashing.

(U) Nga Chin, Pleader, caused much trouble in Nga Po Hla vs Nga Kya Yoe; send him to areas of deep forest.

(5) Nga Po Hla is appointed Kanaung Headman; execute any junior headman who refuses to take orders from Nga Po Hla.

(6) Withdraw the appointment order of Nga Kya Yoe as Kanaung Headmen.

This Order was passed on 9 June 1801 in the Royal Barge Landing Stage Palace and Nay MYo Thiri Sithu, Wun Dauk - Assitant Minister, sent Nga Jfyat Tha Aye , Sayay - Clerk, with this Order to the capital.

10 June 1801

Order ;(1) Monks, Brahmins and Ministers who are well versed in calendar making shall write a treatise on the number of days in each year, i.e. to explain whether there should be 35*+ days or 365 daya.

(2) Explain (also in that treatise) the facts that why 365 days become 366 in certain years.

(3) Those who still have a fancy to continue using the old calendar shall explain how they could ignore the fact that Tagu does not coincide with Missa as the very first month in each year-

This Order was passed on 10 June 1801 and Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, was sent with this Order to the capital.

10 June 1801

Order:(1) Ministers and Assistant Ministers who were put in the sun as punishment are pardoned.

(2) Nay Myo Kyaw Htin, Officer of Princess Magwe, shall go to fetch the Magwe elephant.

(3) Chinese envoys and Chief and Officers of Bhamo who brought the Chinese here, shall go to the capital and put up in the Pavilion of Envoys.

This Order was passed on 10 June 1801 and Letwè Zayya Thu, Athon Sayay - Clerk of Public Works, was sent with this Order to the capital.

11 (June 1801)

Order: Take Pinya from the charge of Thado Min Hla Kyaw Htin.

This Order was passed on 11 (June 1801) and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

(12 June 1801)

Order:(1) Put Nga Nyo Khè, son of Yan Nin Thu Yain Kyaw Htin, Chief' of Laing

Tha Horse, under custody.

(2) (Nga Nyo Hkè) shall be interrogated against the statement by Nga Nyein, Town Headman, Nga Tha Yauk.

This Order was given on (12 June 1801) and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

12 June 1801

Order :(1) New Year is based on Subhatta - Continued to be Good, and New Year shall always be determined by Subhatta.

(2) Submit all Thin Gyan Za - Forecast as to what Important Events good or bad shall happen in the Following Year.

(3) Bring here Tha Dun monk of Shwebo and his disciples who produced a Thin Gyan Za.

(*h)* Convene here a conference of all calendar experts.

(5) Get the elephant of Poppa captured; Nga Aw, Executive Officer, Magwe, shall take charge of the expedition to get that elephant.

(6) Set free Nga Nyo Hkè, son of Yan Nin Thu Yain Kyaw Htin.

(7) Nga Myo Hkè shall go in quest of Nga San Hla Baw and bring him here as a prisoner.

This Order was passed on 12 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

12 June 1801

Order: Put Nga Kyaung, Nga Tha Hlay and Nga Hpyu Htwa, captured by Officers of Prince Pagan, under custody and interrogate them.

This Order was passed on 12 June 1801 and proclaimed by Nga Myat Tha Aye,

Clerk of Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister.

1U June 1801

Order: Convene a meeting of calendar experts to talk on

(1) making Missa coincide with Tagu
(2) giving each year 365 days or 35I+ days
(3) when to begin the Buddhist Lent and on what days Sabbaths would be observed and
{h) whether it would be right to abandon the old calendar ot it is still usuable.

This Order was passed on 11+ June 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

15 June 1801

Order:(1) The Chinese, now residing according to Tayoke Wun - Officer of Chinese Affairs, at various places in Shan state and Myay Lat - West Slope of Shan Plateau, shall fell be organized into a work force in lead mines by Toyoke Wun - Officer of Chinese Affairs.

(2) The Chinese miners collectively are liable to pay yearly 1 ,000 viss (of silver) as tax.

(3) Withdraw Hluttaw's 1798 Order requiring Chinese miners to pay tax through local chiefs; Tayoke Wun - Officer of Chinese Affairs, shall exact the taxes.

(*h)* Miners other than Chinese in Baw Sein and Taw Nwe lead mines shall pay tax like the Chinese also.

(5) Tayoke Wun - Officer of Chinese Affairs, shall also collect the commercial tax from all merchants dealing with Chinese traders in the capital; no one shall be exempted from such a tax.

This Order was passed on 15 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

16 June 1801

16 June 1801

Order:(1) Mong Yu Myo Za - Lord who holds Mong Yu in fief, shall take orders from the present Hsenwi Sawbwa who succeeded his father in this position.

(2) Yan Naing Hpala Kyaw who went to summon Mong Yu Myo Zà by the orders of Hsenwi Sawbwa had not been tactful enough and he deserves punishment but as it was his first offence, set him free.

(3) Bring Mong Yu Myo Za to Hsenwi and hand him over into the hands of Hsenwi town regimental officers.

This Order was passed on 16 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

16 June 1801

Nga Hpyu Gyi and Nga Myat Tha, who are Master Blacksmiths and Interpreters serving in the Interior, together with men under their charge, petitioned that they are having some kind of trouble to cultivate in the land given to them to work and also to exact dues in the fisheries where they are supposed to collect because local officials are against them. The areas given to them are :

Pyidawtha village, In Pwè Zeik, Ma U Lay Ywa Tract
Hse village, Myin Yi, Mu Wa
Pu Da Fishery, Pyidawtha village
Shwe Daung Fishery, Hse village

Ywa Za - one who has a right to get a certain share on the dues exacted from a certain village shall have no right whatever from places outside that village. In Za - one who has a right to get a certain share on the dues exacted from a certain lake where fishing is allowed, shall act independently from a local authority.

Order: No one shall interfere with Nga Hpyu Gyi and party in the land

given to them and in the fisheries where they are In Za.

This Order was passed on ˆ June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

17 June 1801

Order: Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, shall try cases of revenue collecting and assaults, as it has been petitioned by Nay Myo Thin Hkaya, Chief of West Palace Guards and Lord of Madaya.

This Order was passed on 17 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

17 June 1801

Order: Bring the tribute together.with tribute bearers from Kyaw Pyi Gyi - Vietnam.

This Order was passed on 17 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

17 June 1801

Order: Mahadan Wun - Officer of Religious Affairs, shall ask all senior monks to submit each a treatise whether it would be correct to begin the Buddhist Lent when the sun is at Tropic of Cancer (Summer Solstice, 21 June) or at Tropic of Capricorn (Winter Solstice, 22 December).

This Order was passed on 17 June 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

17 June 1801

Order: Bring here Shin Vara, Calendar Expert, living in Than Baya village,

In Chaung, east of Na Byin village and south of Tha Zo village.

This Order was passed on 17 June 1801 and proclaimed by Letwè Zayya Thu, Athon Sayay - Clerk of Public Works.

18 June 1801

Nga No, Tabè Town Headman and Nga Baw, Tabè Village Tract Headman, Nga Maung, Sin Dè Village Tract Headman, Nga Hla, Pauk Taw Myay Ngu Village Headman and Village Tract Headman, together with senior and junior workers, petitioned that no part of land under their charge have ever been given in fief to Prince Sagaing; yet Pyan Chi Kyaw. Htin, Ywa Ok - Village Ruler, Tada U, came to ask dues from them (on behalf of Prince Sagaing).

Order:(1) Prince Sagaing's men shall not bother the chiefs of Sin Dè, Pauk Taw and Myay Ngu villages in Tabè township by asking dues from them.

(2) The following Royal Elephant Men shall be given insignias of rank similar to those of Atwin Thwe Thauk Lat - Middle Blood Bond Brotherhood of the Interior,

Dipa
Kaw Wi Ngan Pa
Nga Bu
Nga Htwa
Nga Kyaw
Nga Maung
Nga Maung
Nga Myat San
Nga Myat Tun
Nga Po
Nga No
Nga Pye
Nga San
Nga So
Nga Toe
Sandayaw

This Order was passed on 18 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

19 June 1801

19 June 1801

Order:(1) Mano Thiha, Chief Gardener, Thiri Nanda Wun gardeners, shall not take over the charge of paddy fields known as

Sagaing Min Wun Nay Myo Thuya Zayya Thu field
Da Baung Gan field
Hlwè Gan 'field
Sithu Kan field
Sin Ka Ton Taw field and
Tha Htay Gan field.

(2) According to Shwe Daung Kyaw Htin, Nay Myo Gamani who was sent to Chiengmai eleven years ago has been harassed by people who gave him money on loan which he used in keeping law and order in that area; he is still trying to have that duty accomplished and before he has had it done, money owners shall not bother him.

This Order was passed on 19 June 1801 and Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, sent Nga Myat Tha Aye, Sayay - Clerk, with this Order to the capital.

21 June 1801

Order:(1) A bull elephant caught in Nan Byan forest, In Dauk Tha township and a cow elephant born in captivity in the hands of Awk Ma - Elephant Catching Group, known as (Ava) Koe Thin - (Ava) Nine, are reported to be of exceptionally good qualities ; bring them to Kyon Daw - Elephant Inclosure, and Crown. Prince attended by Sin Wun - Officer of Elephants, and Awk Ma Wun - Officer of Catching Elephants, shall conduct the ceremony of lassoing them there.

(2) Take special care of them.

This Order was passed on 21 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

22 June 1801

Order:(1) One boat plying along the main riverway (i.e. the Irrawaddy)

doing the business of a foreigner called Razel shall be exempted from all dues that have been generally exacted at all toll gates.

(2) Razel petitioned that his property has been robbed within the townships of Kanaung, Danubyu and Hlaing; chiefs of the said three townships shall seize and send the robbers here; if they fail to do so, they shall pay the price of lost property.

This Order was passed on 22 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

(22 June 1801)

Order:(1) Mahadan Wun - Officer of Religious Affairs, shall notify the monks in the capital as well as those in the provinces that a Royal Order has already been passed allowing them to observe the sabbaths (including the beginning of Buddhist Lent) by the old calendar.

(2) Mahadan Wun - Officer of Religious Affairs, shall also find out what kind of instructions had been sent by the senior monks of the capital to all monks in the provinces as to which calendar that they are to use to observe the Buddhist sabbaths.

This Order was given to Mahadan Wun - Officer of Religious Affairs on (22 June 1801)

23 June 1801

Order: Bring here both contestants in the case of Nga La, Town Headman, Sin Yin, North Division and his son Nga Kalè vs Nga Aik and Nga Thiha together with Officer of North Division, immediately.

This Order was passed on 23 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

2k June 1801

Order:(1) For failure to send in their full quota of paddy for the year 1800,

put under custody Aung Pinlè Lamaimg Awun - Chief and men of Aung Pinlè Royal Land Cultivators.

(2) Bring Puppadanda to the Tazaung on the north of Min Gun Palace, as soon as it becomes subdued and quiet in the elephant inclosure in the capital.

(3) Bring all calendar experts of the country in a conference here to deliberate on the good or weak points of the old calendar; all expenses shall be paid.

(U) Among the monks of Tha Dun monastery, Shwebo, the one who put up at Myo Dwin monastery shall join the calendar conference and the one who put up at Myo Pyin monastery and who professed to be a mere attendant to Tha Dun monk shall be sent back to Shwebo with men and boat specially assigned to take him back there.

(5) Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, shall contact Nga Myat Lay to get the people mentioned as those who tried to evade taxation as mentioned in his petition by Nga Hkwe, Town Headman, Pauk Myine, and in case anyone of them are not available, arrest Nga Myat Lay himself who stood guarantor for them and hand over all these people to Nga Hkwe.

This Order was passed on *2k* June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

25 June 1801

Order:(1) Hluttaw shall do whatever necessary with the petition by Nga Sein, Horseman, Koe Thin - Nine Groups, of Hket Hkwin in North Division.

(2) Yè Gaung Thiri Kyaw Thu is appointe Akhun Wun - Revenue Officer, Dhañawati (Mrok U / Myo Haung).

(3) Nga Pye, son of Kan Thit Horseman, shall join the calendar

committee; if he is in prison set him free and bring him here to participate in the calendar conference here.

(U) Thathanabyu Sayadaw - Most Supreme Leader of Monks on Extension and Propagation of the Buddha's Religion, together with all monks residing within and without the capital city, shall meet regularly (everyday) at Thudama Zayat and the Most Supreme Leader and Nyaung Gan monk shall lead the discussion on calendar and they shall also select able assistants to teach calendar to the rest of the monks.

(5) Bring here Gaung Gwe ex-monk, a relative of Chief of One Thousand, West City Guards.

This Order was passed on 25 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

26 June 1801

Order:(1) The following senior monks shall submit treatises either separately or collectively, on how the days of the Buddhist sabbaths, etc. had been determined and observed, by using all relevent works either religious or non-religious, Buddhist or non-Buddhist or according to which religious preceptor and his successors.

Thathanabyu Sayadaw - The Most Supreme Leader of Monks on Extension and Propagation of the Buddha's Religion
Nyaung Gan Teacher
Shwe Yay Hsaung Kyaung Teacher
Nga Soe Wun Kyaung Teacher
Pyatthat Kyaung Teacher
Tha Yè Wun Kyaung Teacher
Salin Taik Teacher
Tha Yet Taw Taik Teacher
Aung Myay Bon Gyaw Taik Teacher
San Gyaung Taik Teacher
Wun Dauk Kyaung Teacher and
Neik Tha Yee (Nissaya) Teacher

(2) Mahadan Wun - Officer of Religious Affairs, shall bring here all local leaders of monks in the provinces and they shall not use the

excuse that they are not allowed to travel (or leave their respective monasteries) during the Buddhist Lent.

(3) Former Order that Hluttaw shall try the case (Nga Sein) Horseman, Koe Thin - Nine Groups, of Hket Hkwin in North Division vs Headman, Kan Daw Min Kyaung, Mahadan Taik, is withdrawn; Crown Prince shall try that case.

This Order was passed on 26 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

27 June 1801

Order : (1) When Awk Ma - Elephant Catching Group failed to capture the Tharrawady elephant, Prince Prome volunteered that he could get it if he were allowed to enlist the services of Danet Pala -Elephant Taming Group, Pyi (Prome); Prince Prome is allowed to use the group as he had requested.

(2) Nga Myat Hla, Akauk Wun - Revenue Officer, Rammawati (Yànbyè/Ramree), petitioned that Nga Aung San, Myo Thagyi - Town Headman, collected over 7,000 ticals of silver as revenue but in agreement with other town officers, he sent in only 2,250 ticals of silver and 75 men (for work gangs) and they all had shared the remainder of the collection; bring here Nga Aung San and one each of the following officers for interrogation.

Sitkè - Regimental Officer
Nagan - Liaison Officer and
Sayay - Town Constable

This Order was passed on 27 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

28 June 1801

28 June 1801

Order:(1) Bring here Officer of North Division together with his men whom he had sent to Chaung U to investigate a murder case, viz.

Nga Kaung
Nga Hmwe Thu
Nga Paw Sa and
Nga San Hla.

(2) Nga Thi Han, Headman, Chaung U, hindered the officers from carrying out their duty; he was also found to be abusing his office by oppressing the people under him; execute him.

(3) Ministers and Assistant Ministers who took a longer time than what was necessary to try this Chaung U case shall be put in the sun as punishment for three days.

This Order was passed on 28 June 1801 in the Royal Barge Landing Palace on the east of Min Gun and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : Ministers were pardoned; see ROB 30 June 1801.

29 June 1801

Order:(1) Maha Min Hla Min Gaung shall remain Officer of Kyaw Zin Taik.

(2) Execute Nga Shwe Pon.

(3) Send to areas of deep forest the men of North Division Officer, viz.

Nga Kaung
Nga Hmwe Thu
Nga Paw Sa and
Nga San Hla.

(*k)* Mahadan Wun - Officer of Religious Affairs, shall make a list of monks who keep sabbaths by the old calendar and another list of those using the new calendar.

(5) Minister of Crown Prince shall bring here immediately Indalanka, Muna Nyaung Gaing, Dabayin township; he shall send Nga Maung,

Horseman, Ok Shit Kon, with other suitable men to get the monk here as quicklu as possible.

(6) Nga Pe, Headman, U Hnauk, West Division, reported that he was attacked by a certain group of men in his home during one night; send here those men who had been arrested in connection with this case together with Nga Pe.

This Order was passed on 29 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : Nga Pe was sentenced to death; (see ROB 3 July 1801).

30 June 1801

Order: Bring here Town Headman of Pahtanago, Headman of Mi Gyaung Yè and Pahtanago Myo Za - Noble who holds Pahtanago in fief, for interrogation in connection with the case Nga Nyein vs Town Headman of Pahtanago.

This Order was passed on 30 June 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

30 June 1801

Order: Ministers and Assistant Ministers who had been put in the sun as a punishment are pardoned.

This Order was passed on 30 June 1801 and proclaimed by Liaison Officer ~ cum — Chief of Caduceus Bearers.

2 July 1801 >

Order: Myo Wun - Town Officer, Hanthawaddy, shall send 100 young tree of TTn~ingan — Hopea odorata, to be planted in the Royal Gardens.

This Order was passed on 2 July 1801 and proclaimed by Liaison Officer cum — Chief of Caduceus Bearers.

2 July 1801

2 July 1801

The whole of Yè Yi Hman Horse Group, originally of Myan Aung, has been assigned to serve Prince Prome; Prince Prome asked Myin Wun - Officer of Horse Groups, to check that everyone in the group without exception move to Prome and also to pay all debts incurred by them in the course of carrying out the Horse Group affairs there. But some of the horsemen continued to stay in Myan Aung.

Order:(1) Some of the members of Yè Yi Hman Horse Group, who continued to stay in Myan Aung are allowed to do so.

(2) Prince Prome shall submit the accounts of Yè Yi Hman Horse Group to enable Myin Wun - Officer of Horse Groups, to settle the debts.

(3) Submit the list of members in Yè Yi Hman Group who moved to Prome and who continued to stay in Myan Aung.

This Order was passed on 2 July 1801 at the Royal Barge Landing Stage Palace on the east of Min Gun and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 July 1801

Order:(1) Bhamo Sawbwa shall bring the tributes from China to the capital.

(2) Tribute bearers from China shall go back to Bhamo.

(3) Bring the white cow elephant captured by Prince Mong Mait on a barge made by people of Tagaung Mong Tai locality to Sin Byu Daw Tet Hpaya - Pagoda to mark the Site where the White Elephant had landed from the Barge; when it has arrived at the landing stage, wait for further orders.

This Order was passed on 31 July 1801 in the Royal Barge Landing Stage Palace on the east of Min Gun and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 July 1801

3 July 1801

In the case where Nga Nyo Thu, Ton Kan village, Sin Yin township, was alleged to have been beaten to death by Nga Pe, Headman, U Hnauk, West Division, it was found to be a later development of dispute to get control of seven households led by Nga Nyo Thu, Nga Nyo Pon and Nga Nyo Myo, between Ton Kan Headman and U Hnauk Headman. With over 100 men, Nga Pe, U Hnauk Headman, came to seize men and property of Nga Nyo Thu and seven families. Nga Nyo Thu was then beaten to death. It was a subsequent idea to have Nga Nyo Thu declared a robber. If he were a real bad man and wanted for some crime committed within U Hnauk Village Tract under Nga Pe, Nga Pe must have the permission from headmen of Sin Yin and Ton Kan villages before he takes any measure against a person living in another jurisdiction. The seizure of Nga Nyo and members of seven households in Ton Kan village by Nga Pe was not correct. In addition to that Nga Pe killed Nga Nyo Thu.

Order :(1) Execute Nga Pe.

(2) Find man to succeed Nga Pe.

(3) Send the following to Divisional Officers concerned for bearing false witness that Nga Nyo Thu was a criminal.

Mi Ait
Mi Myat La
Mi Mi Myat Lay
Nga Ai
Nga Ka
Nga Kwa
Nga Nay
Nga O
Nga U and
Nga Wa

This Order was passed on 3 July 1801 in the Royal Barge Landing Stage Palace on the east of Min Gun and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : Nga Pe's misdemeanour was brought to the King s notice only three days

ago (see ROB 29 June 1801).

3 July 1801

Order: Shwe Daung Pyan Chi, Officer of South Division, is given a Taw Nay Ya - First Series of Seats in the Audience Hall ; he shall use certain insignias of rank befitting his status; issue a written Order to this effect as.usual.

This Order was passed on 3 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

U July 1801

According to an intimation by Captain Edgar Watt, a fleet of his thirty big boats were coming up stream carrying paddy for the King and other commodities like rice, salt and fish paste for sale.

Order; On passing any check point along the river route, Edgar Watt is allowed to send a small boat to report while the big boats shall continue their course without stopping or any delay due to checking, etc.

This Order was passed on U July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

5 July 1801

Order:(1) Myo Wun - Town Officer, Yamethin, shall take charge in the erection of eight boundary pillars of stone made like lotus stems and buds, four stone inscription slabs and one stone name plaque and he shall also build small caves to shelter the inscriptions.

(2) Tribute bearers of China brought no letter from the Chinese King and so no reply is necessary. Treat them well and allow them to go back.

(3) Nga Nyo Min and Nga Shin Galay who came from officers of Kiang Hsi

with the report of Thuyain Mani Pyan Chi Kyaw Zwa, Letwè Yè Gaung, Aka Yè
/Gaung and Yan Chin Thu, members of Vietnam Mission and report of Mong U Myo Za - Noble who holds Mong U in fief, in Lu Hse Hnit Panna - Twelve Provinces of Lu, Keng Hung, shall go back carrying instructions based on the reports received.

(1+) Saw You shall remain in charge of Mong Nwan ; he shall not accompany the Vietnam mission.

This Order was passed on 5 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

6 July 1801

Order:(1) Formerly Shwe Daung (Kyaw) Htin held Awk Kin village, Kyaw Zin Taik, in fief; now Nga Hla, Main Ma Zo - Eunuch, shall hold this Awk Kin village in fief.

(2) Pyi Gyi Yan Hkwin Thu, Chief Gunner of Let Net Set Kya Cannon, shall hold Thein Ga Daw village, North Division in fief.

(3) Enlist Yè Gaung Thiri Kyaw in the Royal Forty of Nay Myo Letya Thuya Group; enter name, day, sex and age of the member of his family in the register; he is also given certain insignias of rank with head-gear and robe used by Du Nay Ya -Second Series of Seats in the Audience Hall.

This Order was passed on 6 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

T July 1801

Order:(1) Put stucco edges to the roof of palace on the east of Min Gun.

(2) Nga Hmine is appointed Akyee - Elder, of Thado Min Yè Shwe Daung, Prince Mong Meit, in place of Nga Khan Yaung.

(3) Give three violent lashes to each of Lamaing Awun - Chief and Men

of Royal Cultivators, and set them free.

(U) Set free the crew of Yin Gyaw Royal Boat and allow them to serve as before.

This Order was passed on 7 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

8 July 1801

Order : (1) Aung Pinlè Lamaing Tha - Cultivators of Aung Pinle Royal Lands, shall be set free; there are a total of 7,892 including adults and children of both sexes and leaving aside 200 selected persons, give two baskets of paddy from Royal Stores as a ration for two months to each of 7,692 persons.

(2) Thiri Zayya, Lamaing Wun - Officer of Royal Lands, reported that twenty men led by Nga No, husband of a midwife, who had been mentioned in 1798 as Pe Daung Lamaing - Cultivators of Royal Lands in Pe Daung, had had absconded their duties and even though they had been restored to their former work after having given them to live in Let Thit of Aung Pinlè, they fled from that place; roundup all of them and hand them over to Lamaing Wun - Officer of Royal Lands ; if it were true that the above mentioned people had fled from Aung Pinlè, Lamaing Wun - Officer of Royal Lands, shall execute them.

(3) Aung Pinlè Lamaing Wun - Officer of Aung Pinlè Royal Lands, reported that there were more than 200 men who were deserters from the armed forces and after having their shackles removed from their feet and using them in the fields as cultivators, some managed to run away by taking the Yegyi track and they are now in Taung Gan ; Town Headmen concerned shall get these men arrested and send them to

Aung Pinlè Lamaing Wun - Officer of Aung Pinlè Royal Lands.

This Order was passed on 8 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

9 July 1801

Order:(1) Enlist the following in Sin Gyay Bon Gunners of 1T81—8.

Sit Htwet Di Pa and his sons
Nga Kya Yo
Nga Tha 0 and
Nga Tha Aye with followers living in Hsauk village 56
Bga Tha Hlay with followers living in Yay Do village 8

Total 6k

(2) It is expected that all gunners moved to land given them as Nay Myay - Land for building homes, but Myauk Hpet Myin Wun Myin Sayay - Officers and Clerks of North Horse, reasoned that thirty men under Nga Shwe Sa, Nga Pu, Nga Hmyin and Nga Tha Htin are not in the Thaung Byi Sayin - Register of Ten Thousand, 1783, and therefore they could remain elsewhere; but Awk Ma Wun - Officer of Elephant Catching Groups, who is (at present also) Sin Gyay Bon Thay Nat Ok - Officer-in-Charge of Sin Gyay Bon Gunners, petitioned that there should be no exceptions after having passed the Royal Orders of 1787 and 1788; Officer of North Horses shall hand over the above mentioned men to (Awk Ma Wun - Officer of Elephant Catching Groups).

(3) Sin Wun - Officer of Elephants, reported that Myo Htin Lawa Sin Hmu - Chief of Myo Htin Lawa Elephants, with U Zi - Mahouts, and Nauk Pè - Mahout's Assistants, had been given from the time of King Myedu (1763 - 1776) a certain extent of land located in tracts within Yay Na Tha town and Tha Byay Hla village as Sin Za Gyet Myay - Land of Elephant Grazing, Lok Myay - Land to cultivate, Nay Myay - Land to build their homes, and these fields remain 'elephant land' until 1800 when Myay Daing Amat - Officer of Land Allocations,

seized these lands for

Ain Shay Kwe Linzin - Kwe and Linzin Service Men of Crown Prince
Nauk Taw Ba Myin - Horsemen in the service of the Prince who is now King and
Shay Win Daw Kyaw Shwe Lay Tha - Famous Golden Archers guarding East Palace ;

"elephant lands' mentioned above shall be restored to 'elephant men' concerned and Kwe, Lin Zin, Nauk Taw Ba and Shwe Lay men shall look for 'land to live and land to cultivate' elsewhere; former Order that authorized men other than 'elephant men' to these 'elephant lands' shall be withdrawn.

(U) Thathanabyu Sayadaw - Most- Supreme Leader of Monks on Extension and Propagation of the Buddha's Religion, shall lead the discussion on the subject of having either twenty four or twenty eight sabbaths in a year, after having regular meeting in Thudama Zayat.

This Order was passed on 9 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

10 July 1801

Order:(1) Yin Byan Gyi Royal Boat crew shall stand by at their own craft.

(2) The Royal Barge crew on the east bank of the river shall also stand by at their own craft.

This Order was passed on 10 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caducues Bearers.

11 July 1801

Order: Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, reported that Nga Myat Nay, Town Headman, Tagaung, does not live in Tagaung; he had his family in Choon Daung; Akyee - Elder, attached to Princess Tagaung confirmed this with an additional statement that Nga Myat Nay even neglected his official duties as Town Headman, as well as

a request that a competent men should be appointed in his place; if all the allegations were true, get another man as Tagaung Town Headman and Nga Myat Nay shall serve his subordinate as punishment.

This Order was passed on 11 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

12 July 1801

Order : (1.) Fix the finials well on Shwe Yin Hmyaw and Shwe Myin Din pagodas.

(2) Fix copper plates on the exterior surface of In Bin Shwe Gu (Artificial Cave Temple).

(3) The above two assignments shall be done under the supervision of an officer of Hluttaw.

This Order was passed on 12 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

12 July 1801

Order: Waive the former Order that monks of the city as well as the provinces shall be brought here to discuss new calendar; old calendar is all right.

This Order was passed on 12 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

13 July 1801

Order: Hluttaw shall try the case of Nga Htin, Nga Mya village and report.

This Order was passed on 13 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

13 July 1801

Order: Senior monks shall submit a treatise on determining sabbaths in a year with an intercalary month.

This Order was passed on 13 July 1801 and proclaimed by Mahadan Wun - Officer

of Religious Affairs.

13 July 1801

Order: Pass a judgement on Nga Htins case within three days.

This Order was passed on 13 July 1801 and proclaimed by Mahadan Wun - Officer of Religious Affairs.

1U July 1801

Order: Wun Dauk - Assistant Minister, who try the Nga Mya case of Nga Htin with son-in-law who is the headman of Nga Mya, shall bring here the original statements made by the parties concerned.

This Order was passed on 11+ July 1801 and proclaimed by Liaison - cum - Chief of Caduceus Bearers.

11+ July 1801

Nga Kyaw San Hla, Myo Thagyi - Town Officer, Yin Daw, reported that Thu Yain Mani and his brother Nga Myat Tun Wa were responsible for all the troubles in his township. There was an Order that they had been exiled from his area but disregarding this Order, they continued to live in it and through Nga Pyay, Akyee - Elder, of Prince (Yin Daw), they even had Nga Yon, Myay Daing - Chief of Land Tracts, Wa Yon, created Myo Ok - Officer-in-Charge of (Yin Daw) town; Nga Yon had his office at Wa Yon and from there he discharged his supposed duties of collecting revenue and trying and punishing petty crimes. In the course of carrying out his said duties, Nga Yon even went to the extreme of arresting and ill treating (without authority) Nga Pu and thirty men and thereby arousing much public contempt.

Order:(1) Thu Yain Mani and Nga Myat Tun Wa shall leave Yin Daw township immediately.

(2) Administrative affairs of Yin Daw shall be done in Yon - Court, of Yin Daw only; Wa Yon Daw Yon - Court in Wa Yon Daw shall cease

to exist.

(3) As Myo Thagyi - Town Headman, Yin Daw, is now in the capital, send no one to summon him from Yin Daw.

On interrogation Myo Wun - Town Officer, Mogaung, said that for the safety of tribute bearers from Vesali against Kachin Jinphaws on their return journey, a contingent of 3,000 armed men was sent as an escort. Pisanon Sawnwa accompanied them to Vesali and until his safe return, it would be inexpedient to recall the escorts.

(U) Myo Wun - Town Officer, Mogaung, shall be notified when the escort is to withdrawn.

(5) Kyi Wun - Officer of Granaries, is held responsible (for the good conduct of) Pyan Chi Kyaw Gaung and Nga Nyi who were (accused as bad characters) by Nga Hti Pan.

(6) As Nawyatha Kyaw Gaung has been appointed Myo Wun - Town Officer, he shall not get Pathanago in fief.

(7) Put under arrest Nga Pan Dok, Akyee - Elder, of Thado Min Hla Kyaw Htin, and Nga Shwe Yan.

(8) Nga Pan Dok shall be held responsible to produce Nga Pe , the principal culprit.

(9) Give five violent lashes to Nga Pan Dok.

(10) Free Nga Pan Dok and Nga Shwe Yan and hand them over to Atwin Wun - Minister of Interior.

(11) In the case of beating Nga 0, who is one of the followers of Prince Makkhaya, the principal culprits shall be punished as they deserve.

This Order was passed on 1ˆ July 1801 and procalimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

15 July 1801

Order:(1) Bring here immediately

Thein Hka Pyan Chi, Clerk, Granaries
Nga Ain
Nga Kwe
Nga No
Nga Shwe Kya and
Yè Gaung Daywa Kyaw.

(2) Atwin Wun - Ministers of Interior,shall check the report made by Nga Chit U, Headman, (Ma) U village, Tracts under Kyi Wun - Officer of Granaries, and his son Nga Htwa Hla.

(3) For no tangible reason Yan Hteik Thuya, Town Headman, Pahtanago, arrested Nga Ait, Headman, Migyaung Yè, and seized his property; then Nga Ait was beaten and some of his property was destroyed; Pahtanago Headman shall return all the property he had taken from Nga Ait and he shall also give some compensation to Nga Ait for ill-treating him; give also strong thrashes to Pahtanago Headman so that he would learn to behave in future.

(U) Bring here Nga Ya, Nga Tha Wa, Nga Tha Hmwe and Nga Aung Ban for making silver below the standard.

(5) The following shall continue to hold in fief the same places which they held before.

Ainda Pyan Chi
Daywa Gamani
Letwè Thiri Kyaw Htin
Min Yè Nanda Mait
Shwe Daung Thiri
Shwe Daung Wayya Kyaw Htin
Thein Hka Shwe Daung and
Thiri Sithu Nawyatha.

(6) Pe Hkwe Myo Za - (Brahmin) who holds Pe Hkwe in fief, is given in addition Nga Ta Yaw and Myin Mwe villages also to hold in fief.

(T) There shall be no In Za Myay Za - Person holding Fishery and Land

in fief, as well as Ywa Za - Person holding Village in fief, in the village tracts of) Nga Ta Yaw and Myin Mwe.

(8) U Daing Kyaw Gaung, U Zi — Mahout, of Shwe Nan Mingala Royal Elephant, made a complaint that the elephants have not enough ground to move around due to the fencing of various fields in Zi Gon on the south of the river; there shall be no fence within 10 Ta / 70 Taung / 105 ft / 32.00^ metres radius of the elephant stable in Zi Gon.

(9) In the case of Nga Mya Headman, the following monks shall be interrogated. Bring them here immediately.

Khin Gyi Aye
Khin Gyi Baw
Khin Gyi Htin
Khin Gyi Kala and
Pazin Nyo

(10) Nga 0, Prince Makkaya's men was assaulted by men of Thado Min Hla Kyaw Htin; each assailant shall be fined Ks 60 and given five lashes.

(11) Although certain villages in Hlaing Det like

Byin Hteik
In Ni
Kyauk Hmo
Lay Tha
Lon Pan
Paw Hkan and
Wa Ywet

has been part of the fief of Hlaing Det Myo Za, local chiefs claimed that they still had the right to collect dues from these villages regarding

Akauk Asa - Share from some products including meat from animals butchered,
Apaw Wun - Court Fee given by Plaintiff
Pwè - Brokerage and Trade Depot
Seik - port
Taya Kun Bo - Court Fee given after a decision has been passed
Ti - Seasonal trade fair and or permanent market

But a court decision passed in 1J83 denied them these rights. Hlaing Det Myo Za shall enjoy all dues from the above mentioned places like any other fief holder. In addition to that Hlaing Det Myo Za shall also have the share in the dues collected at Lay Tha and Byin Hteik Guard Stations.

(12) Anyone who has the audacity to say anything against the new calendar shall have his or her mouth cut wide open.

(13) Ordination services for new monks shall be made as before and schism among monks shall not be tolerated.

This Order was passed on 15 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

16 July 1801

Order:(1) Bring here both contesting parties of the case Nga San Tin, Kyawt Thagyi - Village Chief or Headman, and Nga Wunna and Nga Meda, sons of Nga Kywet Hpyu vs Letwè Nan Thu, Clerk, Ngwe Hkun (Hmu) - Officer of Silver Revenue, and when they arrive here, Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, shall try that case.

(2) Bring also Minister and Assistant Minister, who allowed the culprits to stay in their own homes after having a guarantor to stand for them.

(3) Thiri Zayya Sithu, Shwe Daik So - Chief of Treasury, shall hold in Sin Gaung Guard Station instead of Byin Hteik Guard Station.

(H) Interrogate the remaining persons after taking the cue from the statements made by Nga Shwe Aung and people of Hkaul Sin.

(5) Decision reached by Nay Myo Thiri Sithu, Wun Dauk - Assistant Minister, is approved.

(6) Gold, silver, etc. surrendered by Nga Shwe Aung shall be escheated

to the crown; Kyi Wun Officer of Granaries, shall receive them.

(&) Officers of Hluttaw shall attend office daily including sabbath days.

This Order was passed on 16 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

17 July 1801

Order :(1) The following people aré given some places (mentioned against each name) to hold in fief.

Min Yè Min Hla Kyaw Htin - Pahtanago
Thiri Daywa Kyaw Thu - Taingda
Shwe Daung Hla Sithu - Legyi, Mahadan Taik
Kyaw Htin Zayya Thu, Kyay Taik Soe - Chief of Kyay Taik - Gangaw, West Division

Letter of grant shall be issued.

(2) Thaman Yè Bya is dismissed from the Office of Myo Wun - Town Officer, Yanbye (Ramree); bring him here; Letya Shwe Daung is appointed Myo Wun - Town Officer, Yan Bye (Ramree).

(3) Yè Gaung Thiri Kyaw Thu is appointed Myo Wun - Town Officer, Meghawati (Man Aung).

(*k)* Yè Gaung Tuyin is appointed Akhun Wun - Officer of Customs, Dhanawati (Mrok U / Myo Haung).

(5) In the four villages of In (in Lay Ywa),

Nga E Kyaw
Nga E Pwe
Nga Hmwe Pon
Nga Meda
Nga San Yun
Nga Wunna and
Nga Yay Myè

were a great nuisance to public peace and therefore they had been exiled to Saga (Samka), a distance of 10,000 Ta or 1 Yuzana / 12 miles 6 furlong 1+ chain / 20.599603 km from In Lay Ywa; nevertheless

they came to rob Nga San Htin, Headman, In Lay Ywa, killing three men ; execute

Nga E Kyaw
Nga E Pwe
Nga Hmwe Pon
Nga Meda
Nga San Yun
Nga Wunna and
Nga Yay Myè.

(6) Put the ministers in the sun for seven days.

This Order was passed on 17 July 1801 and proclaimed by Liaison Officer - cum - ___ Chief of Caduceus Bearers.

18 July 1801

Order:(1) Learned monks shall write a treatise in support of the old calendar.

(2) Learned men shall also write a treatise on the old calendar.

(3) Mahadan Wun - Officer of Religious Affairs, shall report on the attitude of Hko Nan monk and any other worthy men on this subject of calendar.

This Order was passed on 18 July 1801 and proclaimed by Liaison Officer - cum - ___ Chief of Caduceus Bearers.

18 July 1801

Order:(1) Put those ministers as well as Assistant Ministers, who were involved in the In Lay Ywa case, in the sun.

(2) Prince Makkhaya's men, viz.

Nga Hkwe
Nga Kywet
Nga Myat Hla and
Nga Shwe O

were a nuisance to public peace; they exacted dues from people and misappropriated them; they took bribes and allowed criminals to escape; when Zayya Thin Hkaya interrogated them , they pleaded guilty; they shall repay the dues exacted; insignias of rank given

"to them shall be withdrawn; Nga Kyi's appointment as Akyee — Elder, of Prince Makkhaya is cancelled.

(3) As petitioned by Letya Tha Wun, his relatives living in Thazi village, Badon township, viz.

Nga Chan Nyein
Nga Myat Tun Gyi
Nga No
Nga San U
Nga Shwe Pon
Nga Shwe Sa and
Nga Thu

and their families shall become (service men) ubder Letya Tha Wun; neither Badon Town Headman nor Tha Zi Village Headman shall call upon them for any public service; cancel their names from Mingala Gunners' Register if they had been ever registered there.

This Order was passed on 18 July 1801 .and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

19 July 1801

Order:(1) Exile Nga Bè Gyi to Kyauk Myaung and withdraw his insignias of rank .

(2) Princess Shwegü is given to hold Pakhangyi in fief.

(3) Because of the rising water in the river, King's Guards shall use boats while on duty and some of them shall move to Min Gun on the west bank.

(U) Members of First Nat Shin Ywe Armed Men in the service of Prince Pyi (Prome) stationed in Than Lyin (Syriam), viz.

Nga Khan Pu, Leader
Nga Htwe
Nga Nyana and
Nga Pon Ma and

their subordinates' were Shans and originally there were sixty five led by Zwe Ya Dama; in fact there were more than these sixty five if their family members were included; but enough land was given

to them to have their homes built and to cultivate ; the area given was a spread of land in (Syriam) township on the south of Kyeik Hkauk pagoda. This land was in fact given to the Shans from about 1628 in the time of (King Anaukphetlun 1606-1628); from (Kyeik Hkauk pagoda) the land extended up to Kalunti in the east, to the Maw Wun stream in the south, to the Irrawaddy in the west and to the Badon stream in the north ; this grant of land to Shans and the boundaries so prescribed were confirmed by 1783 Records; but as time went by some families had gone elsewhere and some were lost j it was petitioned that the grant of the said land to them would be extended and to have all families of the First Nat Shin Ywe Armed Men traced and collected and to have all of them settled again in the said area; the petition is accepted; submit a register of all members who have been settled in that area.

This Order was given on 19 July 1801 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

19 July 1801

Order:(1) Taung Lay Lon monk explained that the method he used to decide sabbaths, etc. is the one used by about two to three generations of teachers before him; ask him to say explicitly whether the method agrees with religious texts or not.

(2) Kyaw Aung San Tha monk maintained that there should be only twenty four sabbaths; ask him to explain it.

(3) Mahadan Wun - Officer of Religious Affairs, shall invite to his home for a discussion, those monks who could not say definitely how sabbaths are determined.

This Order was passed on 19 July 1801 and proclaimed by Liaison Officer - cum -

Chief of Caduceus Bearers.

20 July 1801

Order:(1) Timber collected by Nga Pu in Pinya is given to Princess Kyauk Maw.

(2) Permission to ship abroad sheets of bronze and iron asked by Nga Myat Hla, Akauk Wun - Customs Officer, Rammawati (Ramree), is refused.

(3) Send Nga Kaung, Nga Kyee and Nga Ywe to Chief of Stucco Makers for service in that group.

This Order was passed on 20 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

20 July 1801

Order :(1) Kyaw Aung San Tha monk shall leave monkhood; send him to Shay Yon - East Court, where he shall explain how he could have 360 days in a year with only twenty four sabbaths ; if he could not explain it well, send him to Hpwa Kyi.

(2) Repair well the southeast shed in the Elephant Inclosure, to keep Nat Taung Whitw Elephant ; the shed shall have a ceiling as well as a fence called Yazamat.

This Order was passed on 20 July 1801 and proclaimed by Liaisom Officer - cum ___ - Chief of Caduceus Bearers.

21 July 1801

Order : Certain insignias of rank are given to the following Royal Elephant men.

Dipa
Nga Bu
Nga Htwa
Nga Kyaw
Nga Maung
Nga Moe
Nga Myat San

Nga Myat Tun
Nga No
Nga Nyun
Nga Paung
Nga Pyay
Nga Shwe
Nga Soe
Nga Toe
Sandayaw
Sikwepa
Thirabi
Thiri Kupipe
Winsepa and
Zayya Thin Gyan.

This Order was passed on 21 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

21 July 1801

Order : Set free Ohn Da Zi Htaung Kè Haung - Former Ohn Da Zi Chief of One Thousand, and his son Nga Wun and send them to Sanda Naya Kyaw, Let Ywe Gyi Hataung Kè - Senior Selected Chief of One Thousand.

This Order was passed on 21 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

(22 July 1801)

Order: Because they are ignorant of duties pertaining to a monk, they shall leave monkhood.

Candamaṅcu, Ywa Gwe Monastery
Manimaṅju, Taunggyi Monastery
Nanasara, Satha Monastery
Nandamala, Taunggyi Monastery
Paññaramsi, Thein Gon Monastery and
Paññasiri, Budalin Monastery

Send them to Akyi Taik So - Elder Chief Custodian, Mahamuni.

This Order was passed on (22 July 1801) and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

23 July 1801

Order:(1) In a land dispute Nga Sein, Horseman, Hkwet Hkwin, North Division vs Zayya Pyan Chi, Headman, Kandaw Min Gyaung, the decision made

by Crown Prince is confirmed.

(2) Nga Sein put up a complaint that he was manhandled by Zayya Pyan Chi and his men; later he accepted an arbitration and agreed to withdraw his plaint; send Nga Sein to areas of deep forest.

This Order was passed on 23 July 1801 and proclaimed by LiaisonOfficer - cum - ___ Chief of Caduceus Bearers.

23 July 1801

Order: By the request made by Prince Sagaing, the King's grandson, the Order to send Nga Bè Gyi to Kyauk Myaung is cancelled; bring him here and let a judge try his case.

This Order was passed on 23 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

23 July 1801

Order:(1) Hpo Hkaung Boat failed to join the King's river journey; Hluttaw shall send men to bring it.

(2) Order to send Nga Myat Tun, ex-Kyaw Aung San Hta monk to Hpwa Kyi is cancelled; he shall not remain in the capital city; let him go elsewhere though he is not allowed to enter monkhood again.

This Order was passed on 23 July 1801 and proclaimed by Liaison Officer - cum ___ - Chief of Caduceus Bearers.

(23 July) 1801

People living in Than Bo, Kyay Thi and Chaung Zon villages, Twin Thin Division , are in the Yin Daw Gyi service. They are

Nga Aung
Nga Chit Mhat
Nga Chit San
Nga Chit Ya
Nga Hmine
Nga Hta
Nga Kwe

Nga Kya Nyo
Nga Kywe
Nga Kwin
Nga Myat Nu
Nga Myat Shun
Nga Myat Shwe
Nga Nyo U
Nga PanByu
Nga Pon Za
Nga Po Thu
Nga San
Nga Shun
Nga Shwe Hla
Nga Shwe U
Nga Tha Hla
Nga Tha Hpyu
Nga Tha Lè
Nga Tha O
Nga Wet
Nga Ya

Mi Tha Hlay
Mi Ya

There are also twenty men whose names are not given (here). It was reported that local authorities often called upon them to do some current public works.

Order: The men and women whose names are given above and twenty other men and their family members are exempted from serving any public work; they are Athi - Common Folks, Ala - Descendants of Common Folks and Strangers, Win Nay - Strangers who came to settle among Common Folks of a Certain Place by marrying Local People, and Kappa - Just Strangers in a Certain Place though there are Indications that He or She would not leave that Place; all of them shall serve as Yin Daw Gyi people.

This Order was passed on (23 July) 1801 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

1 January 1802

1. Amarapura, Great Golden City, (built on 17) May 1783
2. After having it polished, (this cannon) weighs 12,800 ticals / 128 viss /

U67.2 lbs / 211.91832 kg.

3. It was a marvel to have it made because no other king had even thought of
h. doing it. It was at 8.30 am
5. on 1 January 1802, 206 bellows were used
6. to get the iron ready in four hours
7. by 16 blacksmiths, who had it casted
8. in 30 minutes. Because of the accumulated merits of His Majesty the Lord of White Elephants and the Possessor of Setkya Weapon
9. and because of the help rendered by spiritual beings, the cannon was finished
10. without any flaw. His Majesty's wish was fulfilled completely.

18 May 1802

Order :(1) Bagyi Daik of Ninety Nine Villages shall comprise of land bounded by the following landmarks in each o'f the eight directions of the compass.

In the east (the Irrawaddy River),

in the southeast Sithu Kan Yo (in Nha Hkon village where the (South Yama Stream meets the Irrawaddy River),

in the south the (Nga Hkon) Yama Stream,

in the southwest (the Shwe Tant Gyi Range from where the Nga Hkon Yama or South Yama Stream has its source),

in the west the Bagyi Range along (the Kyaw Stream) ,

in the northwest the Bagyi Range,

in the north the North Yama Stream, and

in the northeast Kyauk Kyi village (where the North Yama Stream meets the Irrawaddy River).

(2) Nga Ni, Village Headman, Hsa Lin Gyi, is appointed Headman of Bagyi

Daik of Ninety Nine Villages.

This Order was passed on 18 May 1802 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

30 August 1802

Order: Ponna - Brahmins, who had been sent to Mahamuni are pardoned; it means that they are no longer in the Service of the Religion; they shall join the community living under Mave, Ponna Gaung - Leader of Brahmins.

This Order was passed on 30 August 1802 and proclaimed by Kyawzwa Nawyatha, Liaison Officer.

6 December 1802

Order :(1) In the boundary dispute between Man Li five villages and Hkaung Ton Township, the demarcation line runs, by the old records, west from Pu Mwe Taung until the meandering Nan Mi stream is reached; then turns south; cross the Meza stream until the Min Wun range is reached; lands on the north of this line belong to Hkaung Ton and south Man. Li.

(2) Man Li Headman shall take charge of the following villages :

Aik Ma
Da Gun Daing
Hko Nan
Kun Chaung
Nan The
Si Maw and
The Gon ;

he shall also look after gold extracting group under Kyi Wun - Officer of Granaries, living in

Hton Goon
In Bin
Nan. Tha and
Ti Gon.

(3) Withdraw 1783 and 1802 records where some villages under Man Li

were mentioned to be under Hkaung Ton.

(1+) Man Li Headman shall send a new Sittan - Interrogation regarding the Extent of Jurisdiction, of Man Li.

This Order was passed on 6 December 1802 and proclaimed by Thiha Nawyatha, Liaison Officer - cum - Chief of Caduceus Bearers.

8 December 1802

Order: Salin shall have no separate Town Headman; Nga Taw, son of Nga Shwe Saing who assumed the title of Zayya Battaya Maha as Myay Daing Gyi - Senior Chief of Land Tracts, who was also Po Za - One who holds Po in fief, and who had been given an appointment with the Hintha Seal in the time of King Alaungmintaya (1752 - 1760), shall take charge of Salin and he shall submit Sittan - Interrogation Report, on Salin.

This Order was passed on 8 December 1802 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

22 January 1803

Order: Mahadan Wun - Officer of Religious Affairs, shall find quarters for the following Ponna - Brahmins, in Mahamuni, because it was reported that they had lived close to Mahamuni and away from other Ponna - Brahmins, while they were at Dhanawati (Mrok U / Myo Haung).

Duragami
Dumagami
Hasirami
Lakkhana
Ramadeva and
Somra.

This Order was passed on 22 January 1802 and proclaimed by Liaison Officer — cum - Chief of Caduceus Bearers.

Note : See also ROB 13 August 1805

23 May 1803

Order :(1) Collect one Kyat from each home in Yakhaing Lay Myo and give the money to the relatives of Main Ma Zo - Eunuch, who holds Pauk Myine in fief.

(2) Collection made by Myo Thagyi - Town Officer, Pauk Myine, shall be sent to the King's treasury.

This Order was passed on 23 May 1803 and proclaimed by Thu Sitta, Dabet Chwe Ywa Za - One who holds Dabet Chwe village in fief.

8 June 1803

rder: Nga Aung Min and 18, from the same native place of Kyaw Htin Yaza Thu, Akyee - Elder, of Prince Pakhan, are declared Khattiya - Members of the Ruling Caste; they shall serve the King to the best of their ability.

This Order was passed on 8 June 1803 and proclaimed by Liaison Officer - cum - ___ Chief of Caduceus Bearers.

12 November I8oU

Min Hla Shwe Daung, Kyi Wun - Officer of Granaries, reported that there are under his charge a certain group of people known as Shwe Goon Ngwe Goon Than Thitsay (Nghet Myi) Payin Kyauk Nan Yo Akhun Daw Zet Lu - People who had been employed from the Time of Former Kings to extract Gold, Silver, Iron, Tree Gum, (Birds' Tail Feathers), Amber, and Other Precious Stones, and wherever they lived or worked to exact or gather the said metals, etc., they were not subjected to the control of local chiefs. Now this arrangement has been more or less ignored by some chiefs by ejecting these people from land that they maintained as Bo Ba Let Ma Kwa Da Ma U Gya - Cultivable Land claimed from Forest from the Time of Their Fathers and Grandfathers and They had been in Occupation of These Lands without Intermission. In addition to that some of

these people were recruited in the. armed forces like Shwe Pyi Thay Nat - Gold City Gunners.

Order: Workers employed in the extraction of metal, etc. under Kyi Wun - Officer of Granaries, shall remain under Kyi Wun - Officer of Granaries, wherever they live and work and the land they hold shall remain theirs without any disturbance; those who went away to join any other group either willingly or unwillingly, shall be sent back to their original groups and places so that they could resume their own work to exact metals, etc.

This Order was passed on 12 November 180U and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

23 January 1805

Order: Marry Thado Min Yè Shwe Daung, Prince Mong Mit to Princess Min Myat Saw Hti Sirimahanandadevi ; made all necessary arrangements.

This Order was passed on 23 January 1805 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB 22 April I8o6 where a refereñce is made to this marriage.

5 March 1805

Order: Kyi Wun - Officer of Granaries, shall decide any dispute that arises between men under his charge and also of men under the charge of Ngwe Goon Hmu - Officer of Silver Extractions; such a case shall not be sent to Hluttaw; anyone of those people under Kyi Wun and Ngwe Goon Wun who has the audacity to go and file a complaint at Hluttaw shall have his mouth cut or anyone who goes to Hluttaw shall have his legs cut.

This Order was passed on 5 March 1805 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 August 1805

Order : Shin Yathe petitioned that six Ponna - Brahmins, sent to Mahamuni as Servants of the Religion shall return to their former duties; the petition is accepted (i.e. they are no longer Servants of the Religion).

This Order was passed on 13 August . 1805 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See also ROB(3 January 1822) when one of the sons of the former Arakanese King made a statement that in Arakan, no monk or Brahmin was ever turned into the Service of the Religion, i.e. they were not made slaves of pagoda.

17 October 1805

On 17 October 1805 a Royal Order was sent to Sayadaw - King's Preceptor, to find out Shin Lankâdîpa's Line of Teachers and Life of Monkhood. The following is Lankâdîpa's statement :

> At Si Mi Gan village monastery in Kyaukse township, with Shin Sâramañju as teacher, I was made a novice and then I was ordained a Buddhist monk at the same monastery with Shin Sâramanju as Upajjhaya - Close Teacher (Preceptor) and Shin Pandita (Ngan Zi), Shin GunaraAsi (Taungtha) and Shin Nâna (Kyauktan) as Kammavaca Saya - Teachers saying the Way of Monks.
>
> Shin Sâramañju was the pupil of Shin Aggamedha, Min Yin forest monastery. Line of Teachers beyond Shin Aggamedha was unknown. Shin Aggamedha, however, was in good relationship with the teachers of Min Ywa, Nga Tha Yauk, Shwe Myin Din and Pagan Myit Kyin. They all belonged to the same group of monks.
>
> As for my life as a monk (i.e. my religious studies as well as my way in the observation of the Vinaya), I had completed the full course of
>
> PârSj ika
> SikkhS
> Adhitthâna
> Kappiyakutj
> Kalika
> Sîla
> Suddha
> Paribhoga
> Uposatha
> Kuladüsaka and
> Anesana.

When he was asked about Kuladûsaka (as to whether it was proper or improper) to visit the capital he said :

> I am not after acquiring any material benefit in this visit and as I am always careful to be kind to all beings and to be of some help in His Majesty's programme to propagate and extend the Religion, I consider my visit here is all right.

Considering what Shin Lankâdîpa of Wè Hlaung village had said about his Upajjhaya and Kammavaca teachers, Royal Preceptor and many other venerable monks were of the opinion that they were quite respectable.

18 October 1805

Order:(1) Thiri Sanda Kyaw Htin, Myo Ok - Ruler of Town, Kyauk Sauk, shall take charge of the party bringing the White Elephant here.

(2) Send enough men and elephant of the Denet Pala - Elephant Taming Group, to help the team bringing the White Elephant here.

(3) Send back Shin Lankadipa by boat to his native Wè Hlaing village.

This Order was passed on 18 October 1805-

19 December 180 5

Received on 18 December 1805 a letter in Chinese written (in ink) on paper, brought by Thiri Wutta Bo and Nga Saung from Min Gyi Maha Thet Taw Shay and (Min Gyi Nawyatha) and it was rendered into Burmese by Nga Shwe Hla and Nga Shwe U, Batha Byan - Translators. On the reverse of the paper envelope of this letter there are stamped the seal of Shun Lim Town Officer and the seal of Shun Lim Military Commander. The letter is dated (29 October 1805)- On the obverse of the envelope, each seal of Shun Lim Town Officer and Shun Lim Military Commander are stamped twice. The letter says :

Any Commander who receives this envelope is requested to please open it and read the letter that it encloses, written by Hu Ta Lo Yè, Town Officer, Shun Lim and who had his seal fixed five times on it.

Commander Sir,

I, Hu Ta Lo Yè, Town Officer, Shun Lim, made necessary enquiries as to the whereabouts of Tao Swa Kon, Sawbwa, Mong Lhi. He had fled from his place taking with him a seal (given to him by the Chinese Government). If the place where he has taken refuge is in my jurisdiction within the domain of the Chinese Emperor, I would certainly take the responsibility to arrest him. Tao Swa Kon, however, evaded arrest until now and so we could not get back the seal that he took with him yet. Tao Swa Kon is indeed a bad man who was not loyal to his king. We are told that he is now in Mohnyin. China and Burma remain friends and this means death to this man. If he is still in the territories of Your Excellency, please arrest him and send him over as a prisoner with all the care that he would not escape on the way.

This letter is sent to Commander serving the King of Rising Sun. It is dated

(29 October 1805)

On 18 December 1805, Myay Soon Wun - Officer of Lands not included in Any

Village Tract, and Daing Wun - Officer of Land Tracts, were given this letter.

On 19 December 1805, the Chinese letter, written on paper, was rendered into

Burmese by Nga Shwe Kaung, Batha Byan - Translator.There are five seal stamps

fixed on this letter dated (29 October 1805).

Commander Sir,

I, Hu Ta Lo Yè, Sawbwa, Shun Lim, made this address. Tao Swa Kon, Sawbwa, Mong Lhi, had fled taking with him the Seal of Hat. He has been traced to Mohnyin in your territories. He is disloyal and bad. Please do not trust him or help him. On the other hand, we are in danger of being punished by higher authorities for allowing such a bad man to escape. Treat him as a criminal. Arrest him and send him as a prisoner to us. Or have him executed by Your Excellency's own order.

This letter was given to Mayay Soon Wun - Officer of Lands not included in Any

Village tracts, and Daing Wun - Officer of Land Tracts.

6 February I806

Order :(1) Bury ″fciis wife of Nay Myo Thin Hkaya, ex-Chief of West Palace Guards as a lady of Shay Thwè - Fourth Series of Seats in the West Audience Hall,was usually buried.

(2) The decision by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit that Nga San Shin who is a true descendant of Let Mong Sawbwa shall be made Chief over Five Karen Headmen, Nine Lawa Headmen in Let Mong, is confirmed.

(3) Princess Thiri Thu Kaytha shall hold in fief Kyauktalon Toll Gate.

This Order was passed on 6 February I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

8 February 1806

Nga Lon, Nga Shwe Aung and Nga Thu living in Namayan village petitioned that they would be allowed to use the main river way (i.e. the Irrawaddy) to do the business on boats fully armed and free of tax and in return for this privilege they agreed to supply the King a certain number of guns annually.

Order: Nga Lon shall trade along the river with 30 summer boats and he shall supply thirty nine guns annually;

Nga Shwe Aung shall trade along the river with 10 big boats and HO summer boats and he shall supply seventy guns each year; and

Nga Thu shall trade along the river with 3 big boats and 30 summer boats and he shall supply thirty nine guns each year.

This Order was passed on 8 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : Summer boat is a flat bottomed freight barge good to negotiate a shallow water course in summer.

8 February 1806

Order :(1) Celebrate the Ganesa Offering Ceremony in the evening on 2 March 1806.

(2) Celebrate the ceremony of Kauk Thit Htamin Za - Eating a Meal of New Crop, at 2.ˆ0 am on (3) March 1806; it is also the time of Hnit Thit - New Year, and fire ten cannons on the river bank of East End, at precisely at 2.U0 am on (3) March 1806.

(3) As recommended by Daing Wun - Officer of Land Tracts, attached to Prince Mong Mit and approved by a council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, Nga San Yaung is appointed Myo Wun - Town Officer, Mong Mit; this Mong Mit Town Officer shall receive orders from the Officer attached

to Prince Mong Mit.

This Order was passed on 8 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

9 February 18o6

Order :(1) By the recommendation of the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, Mim Hla Kyaw Zwa, Myo Wun - Town Officer, Hanthawaddy, shall be magnificiently attaired to commend the respect of foreign traders who frequented this big port of overseas trade, he is allowed to use the insignias of rank as those of Min Hla Nawyatha.

(2) Shwe Daung Pyan Chi, Swun Daw Laung - Provider of Food for Monks, shall hold in fief Shwe Myo Daw Nghet Pyaw Daw, East Division.

This Order was given on 9 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

9 February 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Myat Kaung, Leader = the following *h*
Nga Me
Nga Tun Tha
Nga Tha Kaw
Nga Kan

Nga Tha Tun Nyo, Leader + the following 1+
Nga Pe
Nga Wun
Nga Pyi
Nga Ok

Nga Shwe U, Leader + the following 5
Nga Shwe Pyi
Nga Kya
Nga San Nyein
Nga Po
Nga San Min

...

There are 23 Juniors, 27 Seniors, 5 Leaders (Total 55) ;

Nga Net is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 9 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

10 February 1806

Order:(1) Thado Damayaza shall come and live in Min Gun, below Shwe Settaw.

(2) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, Yè Htin Bala, Chief of Forces under Prince Sagaing, is made La Gun Byè Myo Za - Holder of La Gun Byè Town in fief.

This Order was passed on 10 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

12 February 1806

Order: Bury the uncle of Ngwe Daung Hla Sithu, Than Gyet Wun - Officer of Blacksmiths, with a certain coffin decorations.

This Order was passed on 12 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

12 February 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majecty King Badon) are now reorganized as follows :

Nga Hlay, Leader + the following 8
Nga Pe
Nga Tha Do
Nga Tha Tin
Nga Tha Hmwe
Nga Myat Hlay
Nga Ywe
Nga Pay
Nga Tha Doke

Nga Tha Hmwe, Leader + the following 8
Nga Shwe Daung
Nga Shwe U
Nga Pan
Nga Shwe Bin
Nga Kan Bay
Nga Shwe Bu
Nga Myat Ya
Nga Wa

Nga Yan Shin, Leader + the following 8
Nga Yan Say
Nga Pe
Nga Kan Gyi
Nga Kyee
Nga Ni
Nga Hmi
Nga Soe
Nga Toe

Nga Toke Hla, Leader + the following 7
Nga Wa
Nga Myat Ya
Nga Myat Wun
Nga San Hla
Nga Way
Nga Nat Pay
Nga Tha Ya

There are 39 Juniors, 11 Seniors, 5 leaders (Total 55);

Nga O Gyaw is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 12 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

13 February 1806

According to the Ra. j amat tan, the Asoka medicine is to be taken on 26 March 1806; made the effigies of Mara and his daughters and made the offerings to these deities on 1 April 1806.

Order:(1) Prepare the Mara Festival.

(2) Celebrate the Water Festival for three days on 31 March 1806,

1 April 1806 and 2 April I806; use only good and clean water made sweet with essences in this festival; strike a gong and declare this Order to use good and sweet smelling water only in the water festival, in all the places of the city.

This Order was passed on 13 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

1U February 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Ei, Leader + the following 8
Nga Pe
Nga Aw
Nga Hpyo
Nga Tha Lwin
Nga Aye
Nga Paw
Nga Ah
Nga Su Paw

Nga Shwe Sa, Leader + the following 8
Nga Kya Moe
Nga Shwe Hmat
Nga Kya U
Nga Kya Nu
Nga No
Nga San Thu
Nga Hin
Nga Pan

Nga Kya Zan Shun, Leader + the following 8
Nga Myat Hke
Nga Myat So
Nga Toe
Nga Hke
Nga Pe
Nga Poke
Nga Aye
Nga Ei

Nga Hpyu, Leader + the following 8
Nga Kan Pe
Nga Tha Nu
Nga Ta Loke
Nga La
Nga Hsan

Nga Shan Hkine
Nga Shan Aing
Nga Kan Pe

There are 39 Juniors, 11 Seniors, 5 Leaders (Total 55);

Nga Min is appointed Thwe Thauk Gyi - Chief of Blood Bond

Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 1H February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

1U February 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Ywè Gyi. Leader + the following 6
Nga Shwè
Nga Ywè
Nga Yway
Nga Aung Hla
Nga O
Nga Shwe Pe

Nga Hlay, Leader + the following U
Nga Shwe Ko
Nga Shwe Po
Nga Myat
Nga Htwa

Nga Paw, Leader + the following 6
Nga Hpyo
Nga Wun
Nga Htwe
Nga Kyaw U
Nga Aung
Nga Wa

Nga Hlay Gyi, Leader + the following 5
Nga Lun Thu
Nga Shwe Yu
Nga San Ya
Nga Myat Tha U
Nga Aung

Nga Nyein, Leader + the following 5
Nga Shun

Nga Toe
Nga Toke Hpyu
Nga Pya
Nga Shwe Sa

There are 26 Juniors, 2h Seniors, 5 Leaders (Total 55)>

Nga Ait is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 1H February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

15 February 1806

Order:(1) As recommended by the council of Prince Sagaing, Prince Pyay. Prince Pagan, (Prince Pakhan) and Prince Mong Mit,Letya Patay Kyaw, Myin Daw Gan - Groom of Royal Horse, shall hold in fief Hpa Yè, a village of armed men in Sin Gyi Taik.

(2) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Pagan, (Prince Pakhan) and Prince Mong Mit, Zaw Ta Thein Du, Myin Daw Gan - Groom of Royal Horse, shall hold in fief Ba Din, North Division.

This Order was passed on 15 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

16 February 1806

Order: Manaw Shwe Daung, Nagan - Liaison Officer, Dawè (Tavoy) was ordered to present himself here and he has not arrived in an expected time; send messengers again to bring him here as quickly as possible.

This Order was passed on 16 February 1806 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

17 February 1806

Senior Clerks of the Burmese Horse Groups had the Register of Horsemen compiled and they found that some of the horsemen were in the service of Queen Thonba.

Order: The queen shall get substitutes and horsemen shall remain in the horse groups only.

This Order was passed on 17 february I806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

18 February 1806

Order: Saw Mè, Nabet Myo Za - Holder of Nabet town in fief, shall serve in the Mong Nai Troops; Atwin Wun - Minister of Interior, shall assign him suitable duties.

This Order was passed on 18 February 1806 and proclaimed by Yaza Nawyatha, Liaisom Officer.

19 February 1806

Order:(1) White clothes are for the royal family members exclusively; no minister, no civilian and none of the subject people shall use them either on occasions of happiness or sorrow; there shall be an only exception to this Order as anyone who has a specific permission of the King shall use a white dress.

(2) Men formerly in the service of Prince Pakhan are now transferred to the service of Prince Sagaing.

(3) Traders from Tali, viz.

Lo Ho
Lo Ma
Lo Run and
Lo Twin,

Pack-ox men from Gon Sin, viz.

Lo Hlo

Lo Li
Lo Sa
Lo Tain Ton
Lo We
Lo Win and
Lo Yan Nge

were robbed in Hsenwi area while they came to the city ; Hsipaw authorities shall produce the culprits or they shall pay the price of the lost property to the Chinese.

This Order was passed on 19 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB 1 March I806 for later development of this robbery case.

19 February 1806

Nga Lwin Kyaw, Ywama Thagyi- Main Village Headman, Gangaw, reported that according to a decision made in 1802, Wun Taung Hteik - Wun Range Peak, divides the land between Gangaw and Htilin Laung Taung, so that land on its east is Htilin Laung Taung and west is Gangaw, and in spite of this settlement, Kan village and Mo Zo village located on the west of the Peak are still considered as Htilin Laung Taung land.

Order : Kan and Mo Zo villages shall belong to Gangaw and correct any record saying otherwise; and Gangaw Headman shall collect taxes, etc. from Kan and Mo Zo villages.

This Order was passed on 19 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

20 February 1806

Order:(1) Send ten 5 viss / 18.25 lbs cannons to Hanthawaddy to be mounted at the three stations guarding the sea.

(2) Supply the marrow of a white foal and a black dog.

(3) Bring here the parents of Prome Hermit and let them stay with their son.

(H) Give certain insignias of rank to Nay Myo Zayya Kyaw Htin, Maliadan Taik Wun - Officer of Mahadan Division.

(5) Princess Kut Ywa shall enjoy all dues collected from Kin - Toll Gates, Gado - Ferries, In Aing - Fisheries, Kaing - Cultivable Land subjected to Yearly Inundation, and Kyun - Islands of the River, within Kut Ywa area ; Min Gyaw Shwe Daung and Dawè Bo shall not interfere with any kind of collection in that Kut Ywa area; if there were any dues collected by them there, they shall repay them.

(6) Administer the oath of allegiance to those sent here by Yè Hla Yè Gaung, Clerk, South Horses, viz.

Nga Hpyu Win
Nga Kyay
Nga Kyee
Nga Nyun
Nga Pyu
Nga Pyay
Nga San Gyi
Nga Tun Kya and
Nga Wun

and let them return to their native places.

(7) Nga Myat No shall trade along the river with 8 big boats and 1U summer boats fully armed and free of taxes like the king's boats and he shall supply 38 guns annually to the King as it had been mentioned in the 1783 records.

This Order was passed on 20 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

21 February 1806

Order: Mi Min U, wife of Yaza Kyaw Thu, died leaving no heir; all her property shall go th Prince Thinza, the King's daughter.

This Order was passed on 21 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

22 February 1806

Order:(1) Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, Min Kyaw Thiha - Daing Wun - Officer of Land Tracts , and Sayaygyi - Senior Clerk, shall supervise the funeral of Prince Pakhan's consort; the remains of Prince Pakhan's consort shall be buried as Htut Sa Daywi was buried.

(2) Bring here Nga Gaung Za, Aing Saunt - Janitor, of the house of the King's young brother in the capital.

(3) Nay Myo Thiha Nawyatha, Officer of North Division, is given certain insignias of rank.

This Order was passed on 22 February I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

23 February 1806

Order :(1) Cancel the Order that Crown Prince shall attend the funeral of Prince Pakhan's consort.

(2) Bury the Liaison Officer - cum - Chief of Black Beret Guards as a courtier of Du Nayya - Second Series of Seats in the Audience Hall, is buried.

(3) Khan Lai, ex-Sawbwa of Mong Mit, Prince Mong Mit and Princess Yaw shall send men to a medium in Mong Mit, to propitiate Shwe U Taung spirit in order to restore the health of Prince Pathein (Bassein), the King's son.

(U) Certain insignias of rank are given to Nawyatha Kyaw Gaung, Yay Wun Officer of Port, Hanthawaddy.

This Order was passed on 23 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

2k February 1806

2k February 1806

Shwe Pyi Thay Nat - Gold **City** Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Pwint, Leader + the following 5
Nga Paw Byu
Nga Tha Hla
Nga Hlay
Nga San Min
Nga Myat Tha U

Nga Nyo, Leader + the following 5
Nga Kaung Kyaing
Nga Taw
Nga Pain
Nga Tha U
Nga Thu

Nga Hpone Gyaw, Leader + the following 5
Nga Shwe Tha
Nga Lon
Nga Tha Ya
Nga Pu Toke
Nga Pyay

Nga Bilu, Leader + the following U
Nga Yay
Nga Pya
Nga Ni
Nga HIauk

Nga Nyein, Leader + the following 5
Nga Tha Hlay
Nga Hpyu Toke
Nga Ywe
Nga Ah
Nga Hla Gyi

There are *2k* Juniors, 26 Seniors, 5 leaders (Total 55),

Nga Shun is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on ***2k*** February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

26 February 1806

26 February 1806

Order:(1) Hluttaw shall send Nga Aung Ban and company to check and measure the King's brother Prince Pakhan's land in Yadana Theinga (Shwebo) area, known as Thit Palway Yin Daw fields and Yay Bin Daw fields.

(2) Similarly the land known as Wun Bè In fields, South Zidaw irrigated fields and Dabet Zwe village fields shall be checked and measured.

(3) For a royal visit to Yadana Theinga (Shwebo) by land route, made offerings to Mara, prepare the highway and build pavilions at stopping places.

(U) Crown Prince shall remain on guard duty as before in the capital city when the King is on a journey and Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, shall stay in Min Gun.

(U) In the case of dividing the property of Min Hla Kyaw Zwa among heirs the judges decided that Nga Maung, grandson, shall have three portions, all other children (by lesser wives) four portions and Mi Hla (who became Senior Wife after the death of Nga Maung's grandmother) two portions; the decision is corrected as follows : Mi Hla shall have the whole estate and the problem of division shall be dealt with only after her death.

This Order was passed on 26 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

26 February 1806

Order : (1) Town Headman of Dala shall hand over Nga Aing Su, Kyun Daw Yin - Slave from the Younger Days of the Master who is now King.

(2) Cancel the Order to prepare a Royal Visit to Yadana Theinga

(Shwebo).

This Order was passed in the evening on 26 February 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

27 February 1806

Order :(1) Enlist Letwè Zayya Shwe Daung, Myo Wun - Town Officer, in the Royal Forty under Thiri Daywa Bala ; put the name, sex, birthday of each member of his family in the Register; and he shall be given certain insignias of rank; issue an Order to this effect as usual.

(2) On the death of Letwè Sanda Thu, Sitkè - Regimental Officer, Hsenwi, his wife Mi Shin Ma and his son Nga Maung went to Hsenwi to bury him and when they were about to return to the capital, Hsenwi Sawbwa seized the property of deceased, viz. 62 ticals of silver, 75 ticals of gold, 22 cattle and 35 guns and Mi Min U, daughter of the lesser wife of the deceased claimed that she is entitled to receive some share in the inheritance ; Hsenwi Sawbwa- shall return all the property he seized and send all thirty five guns to the Royal Arsenal ; and judges shall consider the claim put up by Mi Min U.

This Order was passed on 27 February 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

1 March 1806

Order:(1) Wife of a minister shall use only with permission a white shawl with gold tassels j otherwise she shall use the ordinary shawl called Htoke Dabet.

(2) Chinese who came from Tali and Yung Chang to trade, were robbed in Hsipaw area; an Order (ROB 19 February I806) was passed that Hsipaw shall be held responsible either to produce the culprits or to pay the price of the robbed property; in the meanwhile, Chinese traders

from Yenan were robbed in the Hsipaw area, near Sizon village at the Nammè stream crossing by about seventy armed men; Hsipaw authorities shall be held responsible to produce the robbers or to pay compensation of the lost property; Shwe Daik Wun - Officer of Gold Treasury, shall provide escort to the Chinese traders so that they would not be robbed again.

This Order was passed on 1 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

.2 March 1806

Min Gyaw Shwe Daung, Kyi Wun - Officer of Granaries, reported that Myo Za - Person holding a Town in fief and Ywa Za - Person holding a Village in fief, in Madaya township claim that they should control the irrigation works known as Ko Doke Ko Hse - Nine Dams and Nine Weirs.

Order:(1) Min Gyaw Shwe Daung, Kyi Wun - Officer of Granaries, shall control Ko Doke Ko Hse - Nine Dams and Nine Weirs.

(2) Myo Za - Person holding a Town in fief and Ywa Za - Person holding a Village in fief, shall try cases and take their share from Apaw Wun - Court Fee from a Plaintiff.

(3) Letya Zayya Yanda Mait shall hold in fief Paung Sa Kan Gyi village, Twin Thin Taik.

(*k)* Crew of Nan Zin Hlay and Aing Shay Hlay, shall pay dues for the putty, canes and hemp as usual to Daing Wun - Officer of Shield Bearers.

This Order was passed on 2 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

3 March 1806

Order :(1) Kyaw Zwa Nawyatha, Nagan - Liaison Officer, is appointed Pyaw Gyi

Hmu - Chief of Black Beret Guards, as recommended by (ministers) to fill the vacancy on the death of Liaison Officer - cum - Chief of Black Beret Guards.

(2) Baya Kyaw Htin, Tin Dain Yan Hmu - Chief of Workers who use- Curtains to cover Unsightly Things from the Royal View, is appointed Nagan - Liaison Officer.

(3) Nga Pu is appointed Tin Dain Yan Hmu - Chief of Workers who use Curtains to cover Unsightly Things from the Royal View.

This Order was passed on 3 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

1+ March 1806

Order:(1) Put Dibba Thu under arrest.

(2) Move all barracks of

Yway Gyi Tha
Yakhine Hlay Thin Tha and
Win Daw Saunt Mingala Tha

located on the north and northwest of the palace.

(3) Yway Gyi Tha and Yakhine Hlay Thin Tha shall stay on the north island.

(*k)* Mingala Tha shall stay on board the boats on the north of the river and wait for further orders.

(5) Nga Aung Ban, with the assistance of Myay Daing Amat - Officer of Land Tracts, and Myay Daing Sayay - Clerks of Land Tracts, as selected by Hluttaw shall measure the land with, precision and draw maps with boundaries thoroughly marked of lands in Yadana Theinga (Shwebo) known as

Yway Win Daw
Thit Pa Lway Taw
Gwa Daw

Taung Kin Hteik Lè Daw Myay Daw

(6) Envoys on their return from Kyaw Pyi - Vietnam, shall not continue to use the insignias of rank given to them during the mission; such insignias had been used just to enhance their dignity.

(7) Nay Myo Kyaw Zwa, Officer of Prince Sagaing and Nay Myo Thiha Thuya, Minister of Interior, shall continue to use the insignias of courtiers holding Taw Nayya - First Series of Seats in the Audience Hall.

(8) As recommanded by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, Min Yè Nara shall hold in fief some places in Myay Soon - Areas not included in anyone of the Divisions, viz.

Gu village
Hnan village
Lin Ba Gaung village and
Nyaung Gan village.

This Order was passed on 1+ March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See ROB 21 March 1806 when Dippa Thu was pardoned and ROB 17 June 1801 when Envoys from Vietnam had arrived.

5 March 1806

Order: Amyauk Wun - Officer of Cannons, is pardoned.

This Order was passed on 5 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

6 March 1806

Order: There shall be no building except the West Court in the vicinity of West Palace Stockade.

This Order was passed on 6 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

8 March 1806

Shwe Pyi That Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Galon, Leader + the following 3
Nga Win
Nga Min
Nga Kywin

Nga Kyaw Yauk, Leader + the following 6
Nga Myat Hpyu
Nga Nyo Sein
Nga Nyo
Nga Nu
Nga Hla
Nga Myat Nyun

Nga Kyaw Hlay, Leader + the following 4
Nga Kyaw Ga
Nga Hpyu Gaung
Nga Chit Thu
Nga Chit Pyaw

Nga Tha Zon, Leader = the following 5
Nga Hpan
Nga Myat Shun
Nga Myat Kaung
Nga Myat Hpyu
Nga Shun

Nga Chaw Pin, Leader + the following 5
Nga Lun Byay
Nga Pwint
Nga Hmwe
Nga Win
Nga Yauk

There are 22 Juniors, 28 Seniors, 5 Leaders (Total 55).

Nga Shwe Ban is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 8 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

8 March 1806

Order:(1) Enlist Letwè Kyaw Thu in the Royal Forty under Thiri Daywa Bala.

(2) Letwè Kyaw Thu and Shwe Daung Theinga shall take Du Nayya - Second Series of Seats in the Audience Hall, and they are given certain insignias of rank; issue an Order to this effect.

This Order was passed on 8 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

10 March 1806

Order:(1) Copy the Pitaka.

(2) All Pitaka copyists shall reside closely to the place where they work and they shall follow closely the work schedule each day.

(3) San Sint, Sawbwa of Lak Mong, shall receive certain insignias of rank; issue an Order to this effect.

This Order was passed on 10 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 March 1806

Order:(1) (Sarabhaṅga Jâtaka, No. 522) gives a combat of archery; following this good practice, men of the armed forces shall have a tournament annually on the day when offerings are made to Mara; raise the flags and strike the drums.

(2) Submit the Thagyan Za - Account of the New Year, to Crown Prince.

(3) Fire the cannons at the time of New Year according to the Thingyan Za and enjoy the Water Festival as usual.

This Order was passed on 11 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

12 March 1806

Order:(1) Nga Shwe U and Nga Hkè are pardoned; set them free.

(2) Shwe Daung Nanda Kyaw Zwa, Ain Shay Sayay Gyi - Senior Clerk of Crown Prince Office, shall also be set free and interrogate him in

connection with the allegations on him made by Nga Shwe U and Nga Hkè and when found guilty as alleged, execute him.

(3) Bring here to Min Gun the saplings of Bodhi tree sent from Sri Lanka for Royal Inspection and let the two Srilankan monks who brought them here via Rangoon, stay in the Zibyu Gon monastery.

(U) Administer oath of allegiance to the following men sent here by Tuyin Thaya Kyaw, Town Officer, Yamethin, and allow them to return home.

Nga Haung
Nga Htwe
Nga Kyin U
Nga Myat Sa
Nga Pike
Nga Shwè
Nga Tha Baw
Nga Tha U
Nga Tun Nyein and
Nga Wet

(5) Forty people who came with the above mentioned ten men from Yamethin, are actually given in 1783 records as Yamethin men; check the members of their families and update the registers and all of them shall return to Yamethin to live under the charge of Tuyin Thaya Kyaw, Town Officer, Yamethin; Toungoo authorities shall not disturb these people.

(6) Men working in Yamethin area on exacting gold and silver, shall pay in their dues only through Yamethin Town Officer to Kyi Wun - Officer of Granaries.

(7) Both Hlaing Det Myo Za and Yamethin Myo Za try to establish toll stations at Kalaw village and Lwè An village ; there shall be only one toll station around there ; determine where and who should control it.

(9) Tuyin Thaya Kyaw shall march with the troops to Ahmu Kaung Ya Chi

Thwa Laik Htan - Where (the Lord) needs His Services most, when the Buddhist Lent is over ; he shall take charge of men who were not among those selected groups of the campaign ; he shall get himself ready for the service.

This Order was passed on 12 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

1U March 1806

Order:(1) Kyaukse Wun - Officer of Kyaukse, shall raise in a nursery about 50,000 areca catechu plants and when the seedlings are about a half or a yard high, send them here to be grown in the Min Gun garden.

(2) Ask officers at Hanthawaddy, Madama (Martaban), Dawè (Tavoy), Dhañawati (Mrok U / Myo Haung), Rammâwati (Ramreee), Dvârâwati (Thandwè / Sandoway) and Meghawati (Man Aung) to send the tusks of Yay Sin - Water Elephant, and Yay Wet - Water Boar.

This Order was passed on 1H March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

16 March 1806

Order: Prince Sagaing shall attend the lassoing ceremony at Sin Kyon - Elephant Inclosure, to lasso the elephant 7.5 ft / 2,286 metres high, captured in Kyaw Zi forest, Taloke Township, by Awk Ma - Elephant Capturing Groups, viz. Ava Four Groups and Yè Ba Daing Four Groups.

This Order was passed on 16 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

17 March 1806

Order: As recommended by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, the following officers

of Hanthawaddy are confirmed in offices mentioned against their names.

Shwe Daung Thiri Nawyatha	Akhun Wun	Customs Officer
Mackertish, Mr T. M.	Akhun Wun	Customs Officer
Banya Thamain Setka Waw	Sitkè	Regimental Officer
Banya Ainda Kyaw	Sitkè	Regimental Officer
Shwe Daung Yaza	Nagan	Liaison Officer
Shwe Daung Letya	Myo Sayay	Town Constable
Thiri Kyaw Zwa ,	Myo Sayay	Town Constable
Thiri Way Thaw Yadana	Bon Taik So	Chief of Treasury

The following are newly appointed.

Tayza Bilu	Akhun Wun	Customs Officer
Banya Kyaw in place of Thiri Gonna Kyaw	Sitkè	Regimental Officer
Zaytu Taman in place of Shwe Daung Zayya	Nagan	Liaison Officer
Thiri Pyan Chi in place of Nga Naw	Myo Sayay	Town Constable
Pyan Chi Thiri Kyaw Zwa in place of Zayya Nanthu	Myo Sayay	Town Constable

Banya Ainda Kyaw in addition to his appointment as Sitkè - Regimental Officer, shall hold Yun Za Lin in fief-

ïhe following five shall return to the capital :

Nga Chan
Nga Naw
Shwe Daung Zayya
Thiri Gonna Kyaw Thu and
Zayya Nan Thu.

This Order was passed on 17 March 1806.

18 March 1806

Order : Nga Shun is made Sa Daw Kun Yay Gaing - Page to serve Betel and Water.

This Order was passed on 18 March 1806.

18 March 1806

Order : (1) Interrogate Nga Pu and Let Thè - Dealer and Players at a Card Game, and punish them if they are found guilty as alleged by Abisha Huasein.

(2) Bride from Mong Tien, aged 17, had arrived in grand style at Kun

Lon Ferry; send Zayya Yanda Thu. Shwe Daik Sayay - Clerk of Treasury, to welcome the bride first; on arrival at Hsenwi and Hsipaw, Shwe Daik Wun - Officer of Treasury, shall go himself to greet the bride ; Hluttaw shall also send a party as big as the one it had sent before to greet the three brides.

(3) Put the seven Bodhi saplings from éri Lanka, one each in seven gold pots and plant them in the following places ;

Two in the precincts of Mahamuni
Two in the precincts of Shwe Chet Tho, Yadana Theinga (Shwebo)
Three in the precincts of Pahtodawgyi, Min Gun;

made this planting an occasion of great rejoicing in all the three places where the saplings are planted.

(U) Ask the following questions to the two Srilankan monks :

a. Why they chose to visit Burma,
b. How long was the journey from éri Lanka to Burma,
c. What calendar has been in use in Sri Lanka, and
d. How the days of the Buddhist sabbath are determined; and

invite all the important monks to come and listen to the asking and answering of the said questions; submit a report on the answers.

(5) Nay Myo Min Hla Yaza, Shwe Daik Wun - Officer of Treasury, is given certain insignias of rank; issue an Order to this effect.

Liaison Officer.

This Order was passed on 18 March 1806 and procalaimed by Baya Kyaw Htin, J_
Note : See ROB18 March 1806 when the execution Order of Nga Pu, Mirzam and Piduraman was passed.

19 March 1806

Order:(1) Enlist Kyaw Htin Thiri Sithu, Shwe Daik Kyat - Assistant Treasury Officer, Thiri Nanda Thu, Shwe Daik Kyat - Assistant Treasury Officer, and Zayya Yanda Thu, Shwe Daik Sayay - Treasury Office Clerk, in the Royal Fifty under Letwè' Nanthu and enter the name, sex, age and the day when he or she was born of each member of their families in the register; give them insignias of rank usually

given to courtiers of Du Nayya - Second Series of Seats in the Audience Hall.

(2) Make seven special litters to carry the Bodhi saplings.

This Order was passed on 19 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

(19 March 1806)

Order: Made necessary preparations to bestow shoulder threads to Ponna - Brahmins, who are collectively known as Shit Pa Ponna - Eight Member Brahmins, and Ko Ba Ponna - Nine Member Brahmins, with Atitya as Master of Ceremonies; those who had been deprived of their threads like

Bisara
Nga Pwint and
Padanapa

shall receive the threads again.

This Order was passed on (19 March 1806).

21 March 1806

Order:(1) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, send Yan Hkwin Thuya with 200 guns to suppress all robbers and thieves in all the areas of the north around

In Dauk Tha
Maw Kè
Maw Ton
Pin Chine and
Pin Tha and

villages under Kyi Wun - Officer of Granaries, viz.

In Daing
In Daing Nga Ywa (Five Villages)
In Gyi
Khin Bin
Kyun La Met Taung and
Naung Gauk Hse Ywa (Ten Villages).

(2) Dippa Thu is pardoned; set him free.

This Order was passed on 21 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : Dippa Thu was arrested by ROB 1+ March 1806.

22 March 1806

Order:(1) By the recommendation of the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, a suitable reply based on their reports shall be written and sent to Myo Wun - Town Officer, and Sitkè - Regimental Officer, of Bhamo and their messengers shall be allowed to return to Bhamo.

(2) Thirty ticals of silver sent here from Bhamo is given to Bhamo Sawbwa's Banda Wun - Treasurer, and Sitkè - Regimental Officer, to defray various expenses provided they submit the accounts thereof.

(3) To all traders who go by either land or water ways were issued letters of permission and a toll gate shall not allow a boat or a party to proceed without any such letter ; but it was reported by Kin Wun - Officer of Toll Gates, and Kin Sayay - Clerk of Toll Gates , that Kin Daing - Chief of Toll Gate, in Kyauktalon and who is also an agent of Naya Thein Ga, had allowed over 200 boats to pass without the said letters; check their report and if they are correct , Kin Daing - Chief of Toll Gates, shall be punished and he shall pay the dues that he had neglected to collect.

This Order was passed on 22 March 1806 and proclaimed by Liaison Officer - Cum ___ - Chief of Caduceus Bearers.

2b March 1806

Order: Dala shall send Doot Da But Thee Bin (probably Duyin Awza - Annona ___ muricata, exclusively to the palace and none to the residence of

Crown Prince.

This Order was passed on 24 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

24 March 1806

Order:(1) Letwè Thiri Kyaw Htin is dismissed from being a Ponna Wun - Officer of Brahmins.

(2) Atitya Nga Hla, Shit Pa Ponna - (Leader of) Eight Member Brahmins, shall conduct all ceremonies of either happiness or sorrow among Brahmins.

(3) Nga Pwint and Padanàbha ignored theis Order; execute them.

This Order was passed on 24 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : Nga Pwint and Padanàbha were pardoned though their group leaders were punished (See ROB 27 March 1806 and 28 March 1806).

26 March 1806

Order:(1) Thado Damayaza shall attend Hluttaw.

(2) All princes who have had Hluttaw duties shall attend Hluttaw by the usual schedule though they are expected to participate in the archery tournaments.

This Order was passed on 26 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : On archery tournaments with reference to Sarabhanga Jâtaka No. 522 see ROB 11 March 1806.

27 March 1806

Order :(1) Made preparations to plant five Bodhi saplings from dri Lanka in Shwe Chet Tho pagoda precincts, Yadana Theinga (Shwebo); another one at an open space on the south of a cave temple built by the King's

aunt within the enclosure of (Shwe Chet Tho) ; build a fence with decorations around each tree.

(2) Plant one sapling in Sagaing at an open space on the north of Prince Pakhan pagoda and outside and a little to the west of the east gate to Aung Myay Lawka pagoda; raise a wall around the tree as a precaution against .fire.

(3) Plant one sapling in the capital within the precincts of Mahamuni by the east passage on the southern side; dig a pit 15 ft / H.572 metres deep and fill it with soil deposited by a yearly inundation when the sapling is planted.

(U) Plant two saplings in the precincts of Min Gun Pahtodawgyi on the north of the Buddha's Footprint in a north-south alignment; made a wall to prevent fire.

(5) Carry in full ceremony the saplings to Yadana Theinga (Shwebo) on 23 March 1806, Sagaing on 26 March 1806, Amarapura on 29 March 1806 and Mingun on 31 March 1806; transplant them on the marked sites on 1 April 1806.

This Order was passed on 27 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : On these Bodhi saplings see ROBs 18 March, 8 April 1806 and 10 April 1806.

27 March 1806

Order :(1) Except those that aré still under', construction, noˆmore pagodas shall be constructed within the city limits; build elsewhere.

(2) An Order to execute Nga Pwint and Padanabha for ignoring a Royal Order but as it was their first offence in this nature, they are pardoned; set them free.

(3) Let this be a warning to all Ponna - Brahmins, that for all occasions big and small, high caste Brahmins shall be invited to handle them; otherwise the punishment is death.

This Order was passed on 27 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : This prohibition on having a new pagoda built in the capital city is unique in the sense that there were no orders like this before or after. On Nga Pwint and Padanàbha see also ROBs 24 Mach 1806 and 28 March 1806.

28 March 1806

Order : Put under arrest the leader of the community of which Nga Pwint and Padanàbha are members.

This Order was passed on 28 March 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROBs 24 March 1806 and 27 March 1806 on Nga Pwint and Padanàbha.

29 March 1806

Order:(1) Repair the war chariots.

(2) On the strength of Abisha Hussain's statement, execute the foreigners viz.

Mirzam
Nga Pu and
Piduraman.

(3) The elephant captured on Kyaw Zin island in Taloke township is reported to be of some excellent qualities ; bring it here as qûickly as possible from Pahto Zeik from where it would be put on a barge.

This Order was passed on 29 March 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See ROB 18 March 1806 on Hussain's allegation that some foreigners were found playing a forbidden game of cards.

30 March 1806

Order:(1) As petitioned by Bait Theik Taw Zet Ponna - Brahmins of the Ceremonies, leaders of the community where Nga Pwint and Padaṇàbha live, are pardoned, provided they name guarantors who would promise to keep them from doing a similar mistake again.

(2) If they are found guilty of doing a similar mistake again, they and their family members would all be burnt alive.

This Order was passed on 30 March 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

31 March 1806

Order :(1) Min Yè Min Hla Kyaw Htin who holds Pahtanago in fief, shall come here.

(2) Men of Yakhine boat groups, who had fled to Dhanawati (Mrok U / Myo Haung), Rammâwati (Ramree), Dwàràwati (Thabdwè / Sandoway) and Meghawati (Man Aung) shall be brought back here by the town authorities concerned; if the said officers were unable to do this, they themselves would be brought here as prisoners.

This Order was passed on 31 March 1806 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

5 April 1806

Order :(1) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan and Prince Mong Mit,

Nga Myat Hla
Nga Myat Nwe
Nga Pike
Nga Pyay
Nga Shwe Kan
Nga Shwe Lu and
Nga Tha Aye

shall be captured and executed for the following charges :

(1) They had plundered over 100 households in Danubyu where they were expected to help in the maintenance of law and order as men of Town Headman Nga Myat Tha U ;

(2) they had taken Kyats 2 from some village headman and sent them back to their own places though these headmen were to serve in the campaign. The headmen were
Nga Myat Hpyu, Ywa Thit village
Nga Po, Kyon Ta Ni Kyaung village
Nga Ya, Banya village
Nga Ya, Danaw village and
Nga Ya (and son Nga Pa), Kyon Ta Ni village;

(3) they also had accused some village headmen as having failed in some of their duties and had them arrested for punishment;

(k) they failed to capture deserters from the fighting forces.

(2) As recommended by the same council, a suitable person shall be made a Myay Daing Thagyi - Headman of Land Tracts, in Danubyu.

(3) List of Royal Lands in Yadana Theinga (Shwebo) is not correct; check it and submit the corrected list.

This Order was passed on 5 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

6 April 1806

Order : (1) Put on record using new calendar when the new copies of Pitaka were finished under the supervision of which learned monks and men so that they have no mistakes in them.

(2) Crown Prince shall send men to take charge of all public gatherings where monks are given alms so that there are no monks ra'shing" in to grasp food without any modesty.

This Order was passed on 6 April 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

8 April 1806

Order:(1) Use the Royal Carriage to send the Bodhi saplings to sites marked to grow them.

(2) Have various entertainments of dance, music, etc. at the pavilions

where archery contests are held on the south of the palace.

(3) Wanda Thiri Kyaw Thu, Myo Sayay - Town Constable, shall have the insignias of rank for those of Du Nayya - Second Series of Seats in the Audience Hall.

(H) Nga Tha Sa and Nga Aung Ban, who came from Dawè (Tavoy) stated a quarrel and fight during the Royal Festival; execute them.

(5) Since it was their first offence, Nga Tha Sa and Nga Aung Ban who came from Dawè (Tavoy) are pardoned.

This Order was passed on 8 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

9 April 1806

Order :(1) Certain insignias of rank are given to Hanthawaddy Officers, viz.

Banya Ainda Kyaw, Holder, of Yunzalin in fief, Sitkè - Regimental Officer
Banya Kyaw, Sitkè - Regimental Officer
Tay Za Bilu, Akhun Wun - Revenue Officer and
Zay Tu Kaman - Nagan - Liaison Officer;

they are to be among those courtiers of the Du Nayya - Second Series of Seats in the Audience Hall.

(2) Certain insignias of rank are given to Thiri Pyan Chi, Myo Sayay - Town Constable and Pyan Chi Thiri Kyaw Zwa, Myo Sayay - Town Constable, of Hanthawaddy; issue orders to this effect.

This Order was passed on 9 April 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

10 April 1806

Order:(1) Pour eight pots of water each day on every Bodhi sapling that has been planted and assign men to do that without fail.

(2) Keep the carriage that brought the Bodhi saplings here at some suitable place in Pahto Dawgyi, Min Gun.

This Order was passed on 10 April 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See ROBs 18 March 1806, 27 March I806 and 8 April I806.

11 April 1806

Order:(1) Officers, etc. who failed to come to the Palace, Hluttaw and Ẏon Dȧw at. the time of' fire, that burnt the monastery of Dawè Bo in the east sector of the city during the night on 10 April 1806, shall be put in sun pressed down by logs.

(2) Pardon those put in sun pressed down by logs, who failed to turn up when there was fire on the south of Zibyugon.

This Order was passed on 11 April I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

21 April 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Nu, Leader + the following H
Nga Yay
Nga Tun Hla
Nga Tha Hmwe
Nga Paw

Nga Myat Kyaw, Leader + the following 5
Nga Myat Hla
Nga Thi
Nga So
Nga Min
Nga Htwa

Nga Hpyo, Leader + the following 5
Nga Hmo
Nga Aung Nyun
Nga Nyun Lu
Nga Chin
Nga Shwe Pu

Nga Pasi, Leader + the following 5
Nga Pan
Nga Net
Nga Moe

Nga Wa
Nga Myat Nyi

Nga Pyan, Leader + the following 5
Nga La
Nga Hlay
Nga Naw
Nga San Nyi
Nga Ywe

There are 24 Juniors, 26 Seniors and 5 Leaders (Total 55)}

Nga Gadu is appointed Thwe Thaukgyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 21 April 1806 and proclaimed at Min Gun Hluttaw by Yaza Nawyatha, Liaison Officers.

22 April 1806

Order:(1) Capture deserters from the Mong Nai garrison and burnt them alive together with the members of their families.

(2) Taik Wun - Officer of Division, Taik Sayay - Clerk of Division Office, Su Htein - Chief of Each Service Group, shall keep a close watch for any of these deserters (coming back to their own people in their native places); seize them when they turn up and send them here for punishment; any local officer who fails to detect and apprehend such deserters shall be punished along with the culprits.

(3) While the King is residing in Min Gun, the time announcement by gongs shall be done once in every one third period of the day (i.e. every four hours) and in a corresponding period during the night.

(H) Made preparations as in the marriage of Prince Mong Mit (Thado Min Yè Shwe Daung) and Princess Min Gin (Siri Malla Nanda Devi), to marry Thado Min Hla Kyaw Gaung, Prince Ka Naung, the King's son, with Siri Ratana Malla Devi Princess Sagu, the King's daughter.

This Order was passed on 22 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

(22 April 1806)

Order:(1) An Order had been passed to stop exporting gold and silver to Thin Baw Pyi - Ships Land, but in defiance of this Order it has been reported often that Mya Wun - Town Officers, Sitkè - Regimental Officers, in Dhanawati(Mrok U / Myo Haung), Rammawati (Ramree), Dwarawati (Thandwè / Sandoway) and Meghawati (Man Aung)had so often ignored this contraband of gold and silver; the officers shall stop this smuggling; otherwise they shall be punished severely.

(2) Bring here, with due respect and care, the Buddha's Molar Tooth Relic from Pao - U in China; the public shall pay the Relic their respects during the passage from China to the capital here.

(3) According to the report of Min Gyi Maha Thet Shay, Bohmu - Commander, there were 2,207 deserters comprising

777	Headmen
939	Athi Kyan - Left - out Common Folks and
U91	Members of Service Groups
2,207	Total Men

from the toops in the Mong Nai campaign; appoint new Headmen in place of those Headmen who had deserted and send the new Headmen to join the campaign; round up all deserters and burn them alive; if the husband is elusive, burn his wife; Division Officers, Division Clerks, Chiefs of Service Groups shall (put their best effort) to capture these deserters.

This Order was passed on (22 April 1806) and proclaimed by Baya Kyaw Htin, Liaison Officer.

23 April 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Chin O, Leader + the following 3
Nga Kyaung
Nga Yan Gin
Nga Sa

Nga Kyaing, Leader + the following 5
Nga Galay
Nga Leik
Nga Hsan
Nga Tha Kyaing
Nga Nga Kyaing Shun

Nga Kyu, Leader + the following 5
Nga Sein Bwint
Nga Lun Bye
Nga Ka Lain
Nga Kyaing
Nga Pya

Nga Mu, Leader + the following 5
Nga Hmun
Nga Myat Kya
Nga Kan
Nga Tha Lu
Nga Kyee

Nga Hpè, Leader + the following U
Nga Kaung Htin
Nga Pe Nu
Nga Shwè
Nge Shwe Yan

There are 22 Juniors, 28 Seniors, 5 Leaders (Total 55).

Nga Myat Pon is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 23 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

23 April 1806

Order:(1) Keep the discarded figures of Indra and Garuda of the Old Royal Barge called Pyi Gyi Mun in Min Gun Pahtodawgyi.

(2) Employ the best available artists to restore the old pictures of the Royal Barges and Royal Boats called Hlaw Ga and Ye Hlay painted in the enclosure of Râjamanicula (in Sagaing).

(3) Zupayaza - Junior King, Manipura, is here with his son and daughter; since he is quarrelling with his senior brother Maha Yaza - Senior King, he had to leave his native place in haste and takes refuge here; accordingly he has very little followers with him now; in in the event of sending his daughter as a bride of His Majesty, he wants permission to recruit local people to provide an adequate retinue of the bride ; help him to get what he wants ; build a house for the bride on the north of Princess Cassay and made it as good as the house of Princess Cassay.

(*h)* Build the residence of the bride daughter of Ko Hs.e Chauk Taung Sawbwa - Ninety Six Hills Chief, at the site marked by Hluttaw.

(5) Build a pavilion with Gaung Zin - Bamboo Mats, for the women of the south sector of palace, in an open space on the southwest of Hsi Zon - Oil Mill.

(6) Prince Pagan shall repair the Pagan Min O Chan Tha pagoda and material and money left unused shall be kept by Nga Ya, Myo Sayay - Town Constable, Pagan, to repair Shwe Kun Gya:pagoda; Prince Pagan shall submit the estimate on repairs at Shwe Kun Gya.

(T) As recommended by Mong Pyi Myoza - Holder of Mong Pyi in fief, Min Gyaw Thiha, Daing Wun - Officer of Land Tracts $_9$ shall take charge of Mong Pyi in order to bring peace and prosperity there.

This Order was passed on 23 April 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

2k April 1806

2k April 1806

Order:(1) Letwè Yanda Kyaw alone shall take charge of Badon, Badaung, Tharrawaddy, etc. which have been given in fief to (the Chief1 Queen, he is also to look after her property animate and inanimate.

(2) As Kyi Wun - Officer of Granaries, proposed, Princess Cassay shall wait from three to four days at Shwe Kyet Yet pavilion before she is brought into the Royal Presence.

(3) Kyi Daw - Royal Granary, shall supply rice to the followers of Zupayaza - Junior King, and Princess Cassay (daughter of Zupayaza).

This Order was passed on *2h* April I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

26 April 1806

Order:(1) The Annual Bodhi Tree Water Ceremony shall be held as usual on (1 May 1806).

(2) There are guns in the arsenal which had been there before the Order to check every gun and stamp it perfect if it is good before being stored in the arsenal; now check these guns (again) and stamp them perfect for good ones and send back the imperfects to their suppliers; keep only the perfect guns and the products of the arsenal (workshop itself) in the arsenal.

(3) Min Gyi Maha Thet Taw Shay, Commander, Mong Nai Campaign, reported that Mauk Ga Daw Headman had failed to join the campaign; a check reveals that the said headman is under Kyi Wun - Officer of Granaries, and he is responsible to produce and supply tree gum for palace consumption; therefore he and his men had been exempted from war service; nevertheless Mauk Ga Daw Headman shall go with the men sent from Min Gyi Maha That Taw Shay.

This Order was passed on 26 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

27 April 1806

Order: Ladies of the court disobeyed the warning not to cut their hair short ; some slave women had also had their hair cut ; Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, and Daing Wun - Officer of Land Tracts shall attend the West Court and decide who are to be punished; put the ladies in prison and drown the slave women with big stones tied to their necks.

This Order was passed on 27 April 1806 and proclaimed by Daing Wun - Officer of Land Tracts.

27 April 1806

Order: Those women punished for having had their hair cut short, are pardoned.

This Order was passed on 27 April 1806 and proclaimed by Nanda Thuya, Sayay Gyi - Senior Clerk.

27 April 1806

Order:(1) Nga Kwe of Prince Thayet service, shall trade along the river on five big boats and forty five summer boats fully armed and free of tax and he shall supply annually the King sixty guns.

(2) Yè Gaung Bala Kyaw is given certain insignias of rank; issue an Order to this efrect.

This Order was passed on 27 April 1806 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

28 April 1806

Order:(1) According to the list of candidates for religious examination in 1806, there are only twenty four for Grade III Examination; allow

all these twenty four to take the examination.

(2) Nga Po applies for a license to use the main river way for trade on fifty summer boats fully armed and free of tax with an agreement to supply the King annually fifty guns ; Nga Po shall have the license and he shall supply annually the King fifty guns.

This Order was passed on 28 April 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

29 April 1806

Order: Palaungs in Hsenwi state believed that they would not get the year's crop plentiful unless they have paid the capitation tax annually; send an Order written on paper authorising Mong Mit officers to collect the capitation tax from Palaungs.

This Order was passed on 29 April 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

30 April 1806

Order:(1) Those who were found guilty of attempting to destroy the embankment of Meitthila lake, the Palace, and setting fire to destroy towns and villages, shall be sent to join the Mong Nai forces ; otherwise burn them and the members of their families alive.

(2) Blacksmith Chiefs of the Interior Pyinnya Kyaw Htin and Bala Pyinnya Kyaw shall use the peacock brand to mark the new guns they made in the Interior (Workshop).

This Order was passed on 30 April 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

1 May 1806

Order :(1) Two Srilankan monks who brought the Bodhi saplings requested

through Thathanabyu Sayadaw - Most Supreme Leader of Monks to Propagate and Extend the Buddha's Religion, that they would be allowed to go to Yangon (Rangoon) to meet and bring back here their teacher Ambagaha and four monks who were left at Jinapatta when they left érî¹ Laṁkā and who had arrived at Bait (Mergui) on their way to Yangon (Rangoon); permission granted.

(2) Inform the two Srilankan monks that by another source of information, Ambagaha is now in Meghawati (Man Aung).

(3) Agreeed to send 20,000 men to reinforce the troops on Mong Nai campaign.

This Order was passed on 1 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

2 May 1806

Order: (1) Min Gyi Maha Thet Taw Shay reported that some men whose names were mentioned in the List of Deserters who had returned to Service in the Fighting Forces in Mong Nai; set free the members of the families of these men.

(2) Taik Wun - Officers of Division, Taik Sayay - Clerks of Division, Thay Nat Ok - Leaders of Gunners, Su Htein - Leaders of Armed Men Groups, and Ngan Htein - Leaders of Work Groups, shall seize any deserter found among the community under them, together with the mambers of their families.

This Order was passed on 2 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

3 May 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Hmwe, Leader + the following H
Nga Kywin
Nga Yaung
Nga Pway
Nga Myat Ya

Nga Pu, Leader + the following k
Nga Nyein
Nga Kala Hpyu
Nga Aung
Nga Hlay

Nga Tha Baw, Leader + the following 5
Nga Tha Baw
Nga Shwè
Nga Naung
Nga Nu
Nga San Lu

Nga Tha, Leader + the following 7
Nga Hpyu
Nga Kan Bay
Nga Myat
Nga Ok
Nga Naing
Nga Kyee
Nga Lwin

There are 23 Juniors, 27 Seniors, % Leaders (Total 55);

Nga Sa is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 3 May 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers at Min Gun Hluttaw.

5 May 18o6

Order: Banda Wun - Officer of Funds, Bhamo, reported that Bhamo Town Officer, had sent Sai Paton to' China; bring Bhamo Town Officer and Sai Paton here and interrogate them; report their ststements.

This Order was passed on 5 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

7 May 18o6

T May 1806

Order :(1) Nga San Htwe, Sayay - Clerk, Mingala Guns, reported that some of the elders of Ywe Gyi Asu - Big Selected Group, had accomodated (? a deserter) Nga Shwe Maung and his family members; if the report is correct, execute these elders.

(2) Nga Yaing, one of the Royal Land Cultivators, had fled, from Aung Pinlè where he is supposed to live; execute him.

This Order was passed on 7 May I8o6 and proclaimed by Yaza Nawyatha, Liaison Officer.

10 May 1806

Order:(1) Prepare the New Year Kowtow (which is usually held on the fortieth day after New Year, i.e. on 22 May 1806) in Hluttaw.

(2) Thiri Nanda Kyaw, Thandaw Sint - Herald, reported that Nga Shwè, Kyay Hto Yat - Copper Industries Quarter, had attracted almost all business dealings with merchants who came from the east to Zaung Kalaw market; Nga Shwè shall stop doing any business transactions in his own residence.

(3) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit and as requested by Thado Min Hla Naya, Prince Mindon, Yè Hla Yaza Kyaw Thu is appointed Myo Wun - Town Officer, in Mindon as it is customary to have an officer of town there to preserve peace and promote prosperity in Taung Zin Hkunit Hkayaing - Seven Areas along the Range, that forms part of the Mindon administrative Unit.

(k) Tuyin Thaya Kyaw had arrested certain deserters from Mong Nai troops if a village officer or a village elder or a senior member of the deserter's family, is willing to stand guarantor, he shall be sent back to Mong Nai forces under the charge of a man selected by Tuyi'n

Thaya Kyaw; if he deserts again, burn his guarantor and all his family members alive; Tuyin Thaya Kyaw shall submit a list of■those men who are to be sent back to Mong Nai now together with the name and address of their guarantors and their family members.

This Order was passed on 10 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

10 May 1806

Order:(1) In the case of Letya Kyaw Htin, Yun Zu Sayay - Clerk of Shan Group, Nga Pan Aung, Sa Kyee - Elder vs Nga Shwe Hlaw of Swe Kwe village, on the control of certain men, it has been recommended that the claims of both parties should be checked with the list of Shan Group members and the list of Common Folks at Swe Kwe village in Thamantha village tract shall be revised; the recommendation is accepted.

(2) Nga Baw Ya of Minbu village in Sagu township applies for a license to use the main river way for trade on five big boats and forty eight summer boats fully armed and free of tax with the agreement to supply the King annually fifty four guns; Nga Baw Ya shall have the licenses and he shall supply annually the King fifty four guns.

(3) Pitaka copies in ink (on paper) shall use only circular alphabets instead of square ones.

(H) Title of each Pitaka copy shall be written as proposed by the Sayadaw - Royal Preceptor.

(5) The names of the King and Queen shall be written and the seals of both the King and the Queen shall also be fixed on the title page of these Pitaka copies.

This Order was passed on 10 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

11 May 1806

Order:(1) Thu Yain Kyaw Gaung, Nagan - Liaison Officer, shall take charge of (gunners) called Mingala Tha, of Bhamo defenses.

(2) Bring Nga Shwe Hteik, Mingala Tat Hmu - Commander of Mingala (Gunners), here as a prisoner.

(3) Myo Wun - Town Officer, Bhamo, shall come here.

(U) Sitkè - Regimental Officer, Nagan - Liaison Officer, and Myo Sayay - Town Constable, shall take orders from Bhamo Sawbwa.

(5) Mingala Tha (Gunners) shall stop collecting dues at toll gates; Sitkè - Regimental Officers, Nagan - Liaison Officers, and Myo Sayay - Town Constable, shall do the exaction with the permission of Bhamo Sawbwa.

This Order was passed on 11 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

13 May 1806

Order:(1) Shwe Daik Wun - Officer of Treasury, reported that for want of fuel, six kilns under his charge and worked by Kyun Daw Yin - the King's Original Slaves, could not produce bricks; expedite the brick manufacture as the rains had already set in ; get the firewood somehow or other.

(2) Madama (Martaban) and Hanthawady (Pegu) shall send here one complete troupe of Mon artistes on music, singing and dancing.

(3) Zayya Yadana Thu is appointed Shwe Daik So - Chief of Treasury, Thiri Zayya Kyaw is appointed Shwe Daik Sayay - Clerk of Treasury, Naya Way Thaw is appointed Let Net Taik So - Chief of Arsenal, and

Yaza Way Thu and Nga Tha No are appointed Let Net Taik Sayay - Clerks of Arsenal.

This Order was passed on 13 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

11+ May 1806

Order:(1) Burn to death today the family members of deserters.

(2) Thay Nat Ok - Leader of Gunners, Taik Wun - Officer of Division, and Myo Za - Courtier who holds a Town in fief, shall collect all the family members of deserters.

(3) Ain Shay Sayay Gyi - Senior Clerks of Crown Prince, shall hand over all the family members of deserters in Dabayin and Kani.

(H) Severely reprimand Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and. Prince Mong Mit for inadequacy in dealing the problems of deserters.

(5) Permission granted to North Palace Queen to build shelters over the two Buddha Footprints in Man Set Taw Ya.

This Order was passed on 1U May 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 May 1806

Mingala Thay Nat Sayay - Clerk of Mingala Gunners, in Badon and village headmen in (Badon township) reported that the Force 150 is having more men than it should have according to the 1783 Record and that they were in difficulty to raise enough men for night duty at the palace; when Lu Ok - Chief of Men, in the Force 150 were asked about their strength, they said that there were actually 18H men in the Force 150 when it was first organized; from these original 18U, 91 had died; the strength of the force at present is

93 Remainder of the original 18U men
372 Descendants of the original 18U men
997 Common Folks now in Force 150
Total 1,462 men

The council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit receommended that all of 997 Common Folks should be discharged from Force 150.

Order : The extra 997 men shall go back to their own communities among the common folks.

This Order was given on 15 May 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

18 May 1806

Order: As recommended by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit and by request of Banya Ainda Kyaw who is in charge of Yonzalin Town Defense, the number of armed men in Yunzalin should be raised from 240 to 500 and the guns from 191 to 250; for this increase in men and arms, Hanthawady (Pegu) shall send the men and Madama (Martaban) the guns; stores in Myaing and Kawkareik shall supply the provisions for men; in dealing with the Karens of the area, there shall be less resort to arms and force and tact and persuasion shall be more frequently used to keep them contented and peaceful ; yet the defense fbrces shall never slack in their watchfulness and they shall remain in the act of preparedness at all times and the over-all situation shall be reported to the capital frequently.

This Order was passed on 18 May 1806 and proclaimed by Liaison Officer - cum - Caduceus Bearers.

21 May 1806

Order:(1) With the exception of a few, the King's sons and daughters hold

towns and villages in fief; now anyone of them who has had no fief so far shall have them.

(2) In case a minister or anyone of the courtiers is holding in fief a place which is usually reserved for a prince or princess, he shall give it up in exchange for another place; such a change, when necessary shall be considered by the council of Crown Prince, Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit.

(3) Thay Wat Set Hlay Zi - Traders on Boats supplying Guns to the King, reported that (1) imported guns are very difficult to procure and (2) Amarapura Make Guns are equally good and therefore they would be allowed to supply the local guns; and to demonstrate their purpose they submitted five local guns; Dawè Bo - Officer of Tavoy forces, checked them and freely endarsed their suggestion; the said traders shall supply local guns; fix a 'Peacock Brand[1]', to each perfect gun after having accepted it.

This Order was passed on 21 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

21 May 1806

Order: Set free those wives and children of some deserters of Mong Wai troops who had returned to Mong Wai according to a list of their names sent from Min Gyi Maha Thet Taw Shay, Atwin Wun - Minister of Interior (who is now in command of the Mong Wai Troops.)

This Order was passed on 21 May 1806 and proclaimed by Yaza Nawyathe, Liaison Officer.

23 May 1806

Order:(1) Wawaday, Ywa Way Village Headman, Worth Division, shall attend Byè

Daik - Office of the Interior.

(2) Any suitable man, named by Nawaday, shall be appointed Ywa Way Village Headman.

This Order was passed on 23 May 1806 and proclaimed by Naya Kyaw Htin, Liaison Officer.

2h May 1806

Order:(1) Commander (of Mong Nai Troops) Min Gyi Maha Thet Taw Shay sent a list of deserters 'who came back' by Nga Nyo, Horseman, Tabayin Town's Own Horses; use this list to set free the wives and children of those deserters who had returned, with the exception of former deserters who were of Dabayin and Kani origin ; these people of Dabayin and Kani shall be executed as it had been ordered before.

(3) Nga In Kywe, Headman, Laung Taung, Kalè Township, reported that while he was in Mong Nai campaign, his wife and children were seized and beaten to give Kyats 1,150 in cash and over 610 baskets of paddy by Nga Loon Kyaw, Headman, Gangaw and his brother Nga Aung Htwe ; this report has now been sent here by Commander Min Gyi Maha Thet Taw Shay; verify the statements in the report and if they were found correct, Nga Loon Kyaw and Nga Aung Htwe shall return their loots to their owners ; execute Nga Loon Kyaw and Nga Aung Htwe.

(1+) Nga Myat Tha petitioned that he and Nga Kan, his son-in-law, had supplied the King with ten gtjns for . the privilege of trading with ten boats along the main river way free of tax; now Nga Lan had died and as their business had been closed, he could no longer supply the guns; Nga Myat Tha shall surrender the licenses issued to him and stop the supply of guns.

This Order was passed on 24 May 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

26 May 1806

Order:(1) Hluttaw shall inspect and take over the guns seized in Mogok and Kyat Pyin villages from deserters (from the Mong Nai Troops).

(2) Officers of Mogok reported that although they could not arrest the Kala Byo - Young Foreigners, who had deserted from the Mong Nai Troops, they succeeded in getting their guns ; ask Commander Min Gyi Maha Thet Taw Shay to send the list of deserters from Kala Byo Thay Nat - Young Foreign Gunners, and also ask Pyinsala Wun - Officer of Pyinsala (where most of these foreigners are living) to check for the return of any of these deserters in all the five Pyinsala towns , viz. Ywatha, Hnget Pyaw, Nyaung Bin, Pintha and Naga Sin; and Pyinsala Wun - Officer of Pyinsala, shall seize all such deserters and send them here for punishment.

(3) Myay Zun Wun - Officer of Lands not included in Any Division, reported that there is no Akauk Wun - Customs Officer, in Rammawati (Ramree); appoint any suitable man in place of Nga Aung, Akauk Wun - Customs Officer, in Rammawati (Ramree).

(H) Use wood for the roof over the east stairway (exclusively for the King) in Min Gun Palace.

This Order was passed on 26 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

28 May 1806

Princess Tagaung petitioned that she would be given forest lands in Taung Byon Gyi township which are (1)on the west of lands given to Princess Kut Ywa and Princess Kyan Hnyat; and (2) on the east and on the west of lands given to

service men at Ketku, Shwe Pauk Pin, Tu Myaung, Taya Tway and Myin Tain in the tracts under Mi Kyan, Myay Taing Ma – Lady Head of Land Tracts.

Order :(1) Princess Tagaung is given the land she asked in the tracts under Mi Kyan.

(2) Myay Taing Amat- Officer of Land Survey, shall measure the land to be given to Princess Tagaung.

(3) Kyi Wun - Officer of Granaries, and Dawè Bo - Chief of Tavoy Forces, shall not work in the lands marked for Princess Tagaung.

This Order was given on 28 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

29 May 1806

Order :(1) Send men to bring the relics of the Buddha and the works on Pitaka that had been brought from érï Lanka by the two monks.

(2) People along the route of bringing the relics shall offer food, flowers, etc. to the relics.

This Order was passed on 29 May 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

31 May 1806

Nga Myat Pon in the service of Prince Than Lyin (Syriam), Nga Shwe Nyein of Amarapura and Nga Win of Pantanaw petitioned that they want to use the river way to trade on boats fully armed and free of tax in return for this privilege they agree to supply the King annually guns.

Order: Nga Mya Pon shall trade along the river with sixty summer boats and he shall supply sixty guns each year.

Nga Shwe Nyein shall trade along the river with forty summer boats and he shall supply forty guns each year.

Nga Win shall trade along the river with twenty summer boats and

he shall supply twenty guns each year.

This Order was passed on 31 May 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

1 June 1806

Order: Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, is allowed to build a new Bon Nga Zint Dazaung -Prayer Hall with Five Tierred Roof, in place of an old one, on behalf of the King.

This Order was passed on 1 June I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

3 June 1806

Order:(1) Bury Thiri Ottama Kyaw Thu as a courtier of Du Nayya - Second Series of Seats in the Audience Hall, would be usually buried.

(2) Send the Pitaka texts that the Sri Lankan monks brought here to the Most Supreme Leader of Monks to propagate and extend the Buddha's religion and he shall (transliterate them).

This Order was passed on 3 June I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

3 June 1806

Order: Letya Dibba is appointed Nayi Hmu - Officer of Hours, as recommended by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit.

This Order was passed on 3 June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

U June 1806

Order:(1) Letya Dippa is dismissed from the office of Nayi Hmu - Officer of Hours, and ha shall resume his former position in the office of West Palace Guards.

(2) Sithu Yaza Kyaw Htin, Than Daw Zint - Herald, is appointed Nayi Hmu - Officer of Hours.

(3) Letya Thuya Kyaw, former Hanthawady Yay Wun - Officer of Port, shall surrender the title Maha Nawyatha and the insignias of rank of Taw Nayya - First Series of Seats in the Audience Hall, and use again the insignias of Du Nayya - Second Series of Seats in the Audience Hall.

(*k*) Lamaing Sayay Awun - Clerk and Men of Royal Lands, Aung Pinlè, reported that Nga Hpyu Htwa, his son Nga Wa, his sister Mi Gadu and her husband Nga Shwè, now living in Thet Kè Gyin village are originally Lamaing Asu Tha - Men of Royal Land Cultivators, Aung Pinlè; Kyaw Thu Yan Aung, Myin Zi - Horsemen, Thet Kè Gyin, on interrrogation, said that in the time when the 1783 Records were taken, the said Nga Hpyu Htwa, Nga Wa, Mi Gadu and Nga Shwè were in the register of In Daing Horse Group under Naga Dwin Headman and in 1791 they moved to Thet Kè Gyin and at the time when the 1802 Records were taken, they were mentioned as the resident of Thet Kè Gyin; when checked again, it was found that they were really of the In Daing Horse Group, but during the period when Min Gyi Nanda Kyaw Htin was in charge of Lamaing - Royal Lands, Aung Pinlè, they were accepted in the Royal Land Cultivators Group on request ; but it is impossible to keep horsemen among cultivators; Nga Hpyu Htwa, Nga Wa, Mi 'Gadu and Nga:iShwè shall return to Indaing Horse Group.

(5) Daywa Gamani, who holds Panlet village in fief, shall resume his former duties.

This Order was passed in the evening on U June 1806 and proclaimed by Baya

Kyaw Htin, Liaison Officer.

5 JUne 1806

Order: Thiri Daywa Kyaw Thu, who holds Taingda town in fief, is appointed Anauk Wun - Officer of West Palace.

This Order was passed on 5 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 June 1806

Order: From the two claimants find out who should inherit the collection of books by late ■ Shin Uttama, Lawka Hman Gin Taik and report.

This Order was passed in the evening on 7 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See ROBs 18 June 1806 and 20 June 1806 on further Orders in connection with this collection of books.

8 June 1806

Order: All princes shall keep the sabbath; bring them here.

This Order was passed on 8 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

9 June 1806

Order:(1) Nga Aung in the service of Prince Badon and Nga Aye, started trade in 1801H on boats fully armed and free of tax with an agreement to supply guns to the King, now petitioned that they shall be allowed to stop the supply of guns as they had to close / their business ; they had with them only 18 out of 20 licenses and therefore they requested to return the remaining licenses ; Nga Aung and Nga Aye shall return the 18 licenses and they shall stop the supply of guns.

(2) Interrogate Kyaw Thu Kyaw why he came here without any intimation from the commanders of the troops to which be belongs, where he

left the men who came with him and what he brought here; and report.

This Order was passed on 9 June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

!0 June 1806

Order:(1) Nga Kywin, who holds Pyidawtha village in Twin Thin Taik in fief, is unable to carry out his duties as Ywa Za - One who holds a Village in fief; give the village to another person to hold it in fief.

(2) Pyinnya Kyaw Htin, Baya Setka Kyaw and Bala Pyinnya Kyaw and the whole group of blacksmiths who have been employed in the Inerior (Workshop to produce guns) shall hold the In - Fishery and Pyidawtha village in fief.

(3) Toungoo shall send fresh fruits and preserved fruits together with mangoes as before and bring them into palace not from the east gate but through the West Court.

(*k*) Bring Nga Po with shackles on his neck; bring also his wife; check all things seized from Nga Po; and interrogate all provincial chiefs concerned.

(5) Bring here also Nga Yè, Kyi So - Chief of Granaries.

(6) Min Yè Min Hla Kyaw Htin shall attend Hluttaw and together with Daing Wun - Officer of Land Tracts , they shall take orders from the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit.

(7) Send Tuyin Thaga Thu with 100 Shwe Pyi Gunners to help his brother Tuyin Thaya Kyaw in the administration of towns and villages under his charge.

This Order was passed on 10 June 1806 and proclaimed by Baya Kyaw Htin,

Liaison Officer.

11 June 1806

Order:(1) Bring under .arrest Nga Aung Baw and sons from Mong Nai on charges of bribery and corruption; seize his wife and children and put fire under them and ask for all the property that they might have hidden.

(2) Apply the same method to get all the property from wife and children of Nga Po.

(3) Pyan Chi Kyaw Zwa told the truth; set him free.

(1+) Min Gyi Nawyatha, Wun Dauk - Assistant Minister, shall take temporary charge of Mong Nai troops.

(5) Appoint Kyaw Thu Kyaw as Nagan - Liaison Officer, in place of Nga Ya in Mong Nai Troops ; Kyaw Thu Kyaw shall report on all the affairs of Mong Nai.

(6) Commander and Regimental Officers shall report on military affairs.

This Order was passed on 11 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 June 1806

Order: Send Nga Pin, Nga Hmo and Nga San In to areas of deep forest this very evening.

This Order was passed on 11 June I806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11 June 1806

Order: Stop sending Min Hla Kyaw Thu, Maha Thiri Uzana and Nay Myo Nawyatha to areas of deep forest; they shall appear again in the Interior.

This Order was passed in the evening on 11 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : These three were Nga Pin, Nga Hmo and Nga San In respectively of the

previous Order; a high official losts his title when punished and regains it when pardoned in this case but usually a special Order is necessary to allow him to resume his old position as well as the title and insignias of rank and to get back his possessions.

11 June 1806

Shwe Pyi Thay Nat - Gold City Guns, organized (early in the reign of His Majesty King Badon) are now reorganized as follows :

Nga Hla, Leader + the following 8
Nga Myat Hla
Nga Shwe Toke
Nga Tha Hnaung
Nga Shwe Wa
Nga Tha Hlay
Nga Min Hlay
Nga Tun Aung
Nga Toe

Nga Myat Kyaw, Leader + the following 5
Nga Myat Shwè
Nga Shwe Yin
Nga Myat Shwin
Nga Myat So
Nga Shwe Hmun

Nga Aye, Leader + the following 9
Bga Waing
Nga Shwe Hmun
Nga Hlaw
Nga Htwe
Nga Li Yauk
Nga Chin Nyo
Nga Nu
Nga Hkway
Nga So

Nga ..., Leader + the following 9
Nga Tha Hpyu
Nga Tun Pyo
Nga Noon
Nga Hmat
Nga Kwè
Nga Shwe Yin
Nga Tet Toe
Nga Kyauk Hkè

There are .. Juniors, .. Seniors, . Leaders (Total 55)

Nga ... is appointed Thwe Thauk Gyi - Chief of Blood Bond Brotherhood.

Order: Be loyal, sincere and earnest in service.

This Order was passed on 11 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

12 June 1806

Order: As recommended by the council of Prince Sagaing, Prince Pyay, Prince Pagan, Prince Pakhan and Prince Mong Mit, Shwe Daung Letwè Kyaw is given charge of administration in the following towns and villages:

Hkaw Than Di
Htan Da Bin
Nga Ya Nè
Nyaung Bin
Si Poke Taya and
Thin Baung Gyin.

This Order was passed on 12 June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

13 June 1806

Order :(1) Nay Myo Nawyatha Shwe Daung shall come here.

(2) In place of Nay Myo Nawyatha Shwe Daung send Pyan Chi Kyaw Zwa as an Administrative Officer of

Kyauk Ba Daung
Nat Mauk
Pakhan Ngè
Pin
Poppa
Salé and
Taung Tha.

(3) From silver as toll gate dues and areca nuts as tax in kind, collected and sent from Toungoo, Prince Toungoo shall receive all silver but only half of areca nuts ; keep another half of areca nuts for palace consumption.

This Order was passed on 13 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

1H June 1806

Order :(1) Because they behaved as if they were not responsible executive officers in the administration, the following are to discontinue using the titles mentioned against their names.

Kyauk Ba Daung Myo Za -	Min Hla Kyaw Thu
Lamaing Wun -	Maha Thiri Uzana and
Son Myo Za -	Nay Myo Nawyatha Kyaw Htin;

they shall continue in the service each using his title that he had before the one that he has to surrender now or Nge Myi Byauk Bwè - the very first title that he had ever received which replaced his home name called by his parents, in case he had no former title.

(2) Min Yè Min Hla Kyaw Htin is appointed Myo Wun - Town Officer, Madama (Martaban) and select and appoint Akhun Wun - Revenue Officer, Sitkè - Regimental Officer, Nagan - Liaison Officer, and Myo Sayay - Town Constable, in Madama (Martaban).

(3) Nay Myo Nawyatha, (Myo Wun - Town Officer), Akhun Wun - Revenue Officer, Sitkè - Regimental Officer, Nagan - Liaison Officer, and Myo Sayay - Town Constable, shall return here.

This Order was passed on 1U June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : For appointment and transfers of provincial officers, see also ROBs 25 June 1806, 28 June 1806 and 3 July 1806.

17 June 1806

Order: Pyan Chi Kyaw Zwa, Myo Wun - Town Officer, Pin, is enlisted in Royal 150 Thwe Thauk - Blood Bond Brotherhood, under Thiri Nawyatha; put the name , sex, age and the day when he or she was born of each member of his family in the register ; and he is given certain insignias of rank with a Du Nayya - Second Series of Seats in the

Audience Hall; issue an Order to this effect.

This Order was passed on 17 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

18 June 1806

Order:(1) After the death of Shin Uttama, Lawka Hman Gin,

Asabha
Mañju
Nanda and
Siripaṇḍita

were interrogated as to who should inherit the collection of Pitaka works left by the deceased; among the people a property left by a deceased is given to a rightful heir and in the absence of heirs, it is escheated to the crown; but in this case the religious works should become the common property of all monks ; ask the opinion of the learned monks on this decision.

(2) Bring the small boats sent by queens, princes and ministers to carry loose earth for construction purposes (in Min Gun) for Royal Inspection.

This Order was passed on 18 June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : Monks has the Vinaya to decide disputes among them and it is a little odd that this particular case was brought to the notice of the King; see also ROBs 7 June 1806 and 20 June 1806.

19 June 1806

Order:(1) Celebrate the end of Buddhist Lent Kowtow on 30 June 1806 at Amarapura palace (not at Min Gun temporary palace where the King is at that time.[1]

(2) The following thirty five men (and their families) who had been classified as tithe paying people in the Athi Sayin - Common Folks

Register, of 1783 , shall serve Princess Meitthila as her other servants called by the name of Hti Mo Yin Khan - Spread Umbrella Bear Palanquin People.

Nga Ace
Nga Baw
Nga Bwè
Nga Chan
Nga Hkway
Nga Hla
Nga Hmat
Nga Hmwe Tha
Nga Kyaing
Nga Kya Lun
Nga Kyaing
Nga Maung
Nga Myat Htin
Nga Myat Htwa
Nga Myat Htwe
Nga Myat Kya
Nga Myat Nay
Nga Myat Pon
Nga Myat Tha Dun
Nga Nyein
Nga Nyo Pu
Nge Pain
Nga Pè
Nga San Hla Baw
Nga San Htwa
Nga Shwe Lu
Nga Shwe Pe
Nga Son
Nga Tha
Nga Tha Nyein
Nga Toke Gyi
Nga Tun Aung
Nga Tun Gyaw
Nga Wun and
Nga Ywè

(3) Nga Aye, Myat Kaing village, Pakhan Gyi township, was trading along the river since 1803 on ten big boats and twenty summer boats, fully armed and free of tax with an agreement to supply the King a certain number of guns yearly; he did supply guns without fail; now he petitioned that he shall be allowed to stop the supply of guns as he had to stop his business and he said that twenty six Hlay Za —

Boat Licenses , out of thirty issued to him were destroyed in fire ; Nga Aye shall surrender the remaining four Boat Licenses and stop the supply of guns to the King.

This Order was passed on 19 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

20 June I806

Order:(1) Nga Net, Hlay Zi - Trader in the River on Boats, Ain Shay Dan - Servant of Crown Prince, was trading along the main river way since 180U on thirty five summer boats fully armed and free of tax, with an agreement to supply the King a certain number of guns yearly; he supplied the guns for 1805; now he petitioned that he shall be allowed to stop the supply of guns as he had to stop his business and he requested permission.of returning thirty five Hlay Za - Boat Licenses; Nga Net shall surrender the licenses and stop the supply of guns to the King.

(2) Nga Shwe No, Ain Shay Dan - Servant of Crown Prince, was trading along the main river way since 180U on five big boats and thirty five summer boats fully armed and free of tax with an agreement to supply the King a certain number of guns yearly; he supplied the guns for 1805 ; now he petitioned that he shall be allowed to stop the supply of guns as he had to stop his business and he requested permission of returning forty Hlay Za - Boat Licenses; Nga Shwe No shall surrender the licenses and stop the supply of guns to the King.

(3) There are Win Daw Lay Hmyet Hna Daing - Shield Bearers on Four Sides of Palace, Win Ko Yan Yun Zu - Shan Group Palace Guards, Win Kaung Han - Chiengmai Burmese Palace Guards, etc. under Baya Thayna Yaza, Commander, Maw Mai; Commander, Mong Nai, shall check and send these

men back to their original groups.

(H) Asabha, Manjū, Nanda and Siri Pana contested each other for the possession of religious works collected by Uttama who died and a decision was reached to leave the entire collection for the use of all monks; learned monks endorsed this decision; send the collection to-Pitaka Taik Taw - Royal Library.

This Order was passed on 20 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See also ROBs 7 June 1806 and 18 June 1806 on the inheritance of the religious works.

22 June 1806

Order :(1) Nga Shwe Sa was trading along the main river way since 1801 and he had had supplied guns for 1805 » he had now stopped the trading and he had brought to Min Gun fifteen Boat Licenses issued to him but before he had returned them , they were lost in the fire that burnt Mi U's home where he left them; Mi U also testified that licenses were actually lost in fire that destroyed her home; Nga Shwe Sa is allowed to stop supplying guns to the King.

(2) Nga Hmun, Nga Shwe Yay and Nga Tha Myat, Chinese Quarter, Amarapura, were trading along the main river way since 1802 on twenty summer boats; they had supplied the guns for the years 1803, 180H and 1805; they had now stopped the trade and out of twenty Boat Licenses they held, eight were destroyed in fire and they now asked permission to return the remaining twelve; Nga Hmun, Nga Shwe Yay and Nga Tha Myat shall surrender the Boat Licenses and stop the supply of guns to the King.

(3) It is approved that each of the following King's sons is to be given

to hold in fief the place or places mentioned against his name.

Thado Min Yè Kyaw Zwa	Padaing
Min Yè Thiha Kyaw	Kyauk Yin Tha, Mahadan Taik
Min Yè Naya Kyaw	Pahtanago
Maung Kyut	Mabè
Min Yè Myat Saw	Saw
Maung Htut	Min Dat
Min Yè Sithu	Khaw Than Di
Min Yè Theinga Thu	Yé Na Tha, Kyaw Zi Taik
Min Yè Yaza Thu	Nat Mauk
Maung Shwe Hket	Yin Hkè
Maung Kyan Zi	Hpaya Htu Kyauk Ta Lon, Mahadan Taik
Son of Thiri Myat Mahay	Hta Yan Ga, South Division
Son of Nat Kan Shin Min	Tha Ga Ya, South Division
Min Yè Thiha	In Dauk Tha
Min Yè Theinga	Kyauk Ba Daung in stead of Tha Byay seven villages
Maung Hkine	Moda instead of Taung Gwin

(H) It is approved that each of the following King's daughters is to be given to hold in fief the place or places mentioned against her name.

Thiri Thu Mu Du Wadi	Pyaw Ywa Nyaung Bin Gan, North Division
Thiri Thu Ma La	Kya O and Na Win Gaing, Twin Thin Daik
Thiri Thu Theinga Wadi	Mala and Palè
Thiri Thu Wunna Wadi	Maw Ton
Princess Tayoke Maw	Kaungton
Thiri Thu Kay Tha Wadi	Shein Ba Ga, North Division
Thiri Tha Ma Wadi	Wa Boke Chaung, Mahadan Taik
Thiri Thu Za Wadi	Thet Pan, South Division
Shwe Ka Hnyut	Man Za Yeik, Twin Thin Taik
Thiri Hiri Wadi	Kya Hkat Mon Hnyin Chaung, Sin Kyi Taik
Shwe Thin Za	Ma Gyi Kyat, Sin Kyi Taik
Thiri Hay Ma Wadi	Saing Nan, Sin Kyi Taik
Thiri Atha Wadi	Ohn Daw and Aung Tha, North Division and Sin Kyi Taik respectively
Thiri Seik Ta Wadi	Pyaung two villages, North Division and Mahadan Taik
Shin Shwe Set	Shwe Gon Daing, Kyaw Zi Taik
Daughter of Min Mahay	Ywa Thit Gyi, North Division
Thiri Myat Swa Wadi	Kyi Ma Na, Mahadan Taik

(5) It is approved that each of the following officers is to be given to hold in fief.the place or places mentioned against his name.

Zeik Thin Yan	Lawa Kè, Mahadan Taik
Thiha Nanda Kyaw Htin	Na Nan, North Division
Sithu Thiri Yaza	Yon Tha, North Division
Shwe Daung Yanda Kyaw Htin Kan Daw Min Gyaung, Mahadan Taik (Waw Gyi Hmu - Officer of Big Palanquins)	

Shwe Daung Theinga Nawyatha Pauk Sauk, North Division

This Order was passed on 22 June 1806 and proclaimed by Banya Kyaw Htin, Liaison Officer.

2k June 1806

Order :(1) As recommended by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit, Banya Thiri Yut shall be given to hold in fief Attaran.

(2) Thiri Sithu, Servant of Prince Pagan and Nga Shwe U, Hlay Zi - Boatman, were trading along the main river way since 180H on twenty summer small boats; they had supplied the guns for the year 180 5 ; they had now stopped trading and out of twenty Boat Licenses they held, three were destroyed in water; they now asked permission to return the remaining seventeen ; Thiri Sithu and Nga Shwe U shall surrender the Boat Licenses and stop the supply of guns to the King.

This Order was passed on *2k* June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

2k June 1806

Order :(1) Nga Tha Myat, Nga Hmine, Nga Hkway Nyo, Nga Tha Hla and Nga Thu were trading along the main river way since I80H; Nga Tha Myat used forty summer small boats, Nga Hmine twenty summer small boats, Nga Hkway Nyo thirty one small boats, Nga Tha Hla thirty nine summer small boats, and Nga Thu five big boats and thirty summer small boats; they had supplied the guns for the year 1805; they had now stopped trading and were therefore unable to fulfil the terms of contract anymore; they asked permission to return the Boat Licenses they hold; Nga Tha Myat, Nga Hmine, Nga Hkway Nyo, Nga The Hla and Nga Thu shall surrender the Boat Licenses and stop the supply of

guns to the King.

(2) Nga Saung and Nga Myat Pon were trading along the main river way since 1803 on thirty summer small boats and forty summer small boats respectively; they had supplied the guns for 18oU and 1805; they had now stopped trading and were therefore unable to supply the guns; they asked permission to return the Boat Licenses they hold; Nga Saung and Nga Myat Pon shall surrender the Boat Licenses and stop the supply of guns to the King.

This Order was passed on 24 June 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

25 June 1806

Order:(1) Min Yè Min Hla Kyaw Htin had with him 100 guns when he was stationed in Pahtanago; now he has been transferred to Madama (Martaban); he requested that he should return only fifty guns to the arsenal and he has the permission to take with him to Madama (Martaban) fifty guns; his request is granted.

(2) Various towns have had the duty to send some particular commodities for palace consumption through the West Court; some towns fail to do so recently; there shall be no excuse for this slight; all towns that have been used to supply the commodities shall continue to do so without fail.

This Order was passed on 25 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : On transfer of officers see also ROBs 8 June 1806, 1H June 1806 and 3 July 1806.

25 June 1806

Order: Thiha Nanda Thu ia appointed Akhun Wun - Revenue Officer; Letwè

Kyaw Htin Kyaw and Sithu Kyaw Htin are appointed Sitkè - Regimental Officers ; Yan Hkwin Set and Daywa Pyan Chi are appointed Nagan - Liaison Officers; Shwe Daung Tha Ga Thu, Yè Gaung Tuyin, U Dain Yan Aung and Nga Myat Tha are appointed Myo Sayay - Town Constables, as recommended.

This Order was passed on 25 June 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

28 June 1806

Order:(1) Issue Boat Licenses to Nga Min Kyaw, Pe Nin - Steerman, of Hpo Thein Dan Boat in the service of Crown Prince, to trade along the main river way on seventy five summer small boats fully armed and free of tax and as stipulated in 1783 Records, he shall supply the King through officers concerned seventy five guns a year.

(2) Min Yè Min Hla Kyaw Htin shall, as he had requested, take with him 100 men he had trained in Pahtanago to Madama (Martaban) where he has been transferred; he shall submit a complete list of these men.

This Order was passed on 28 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See also ROBs 25 June 1806 and 3 July 1806.

29 June 1806

Order:(1) Nay Myo Zayya shall come here.

(2) Receive well and accomodate properly Thi Aung and men sent from the Chief of To Ya Nan Sawn.

This Order was passed on 29 June 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

3 July 1806

Order: Approved the decision to send 10,000 pack oxen with men from silver

extracting groups under Kyi Wun - Officer of Granaries, to Tawng Peng and to buy the best available animals for this journey with money from the Royal Treasury.

This Order was passed on 3 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

1+ July 1806

Order: As recommended by Min Yè Min Hla Kyaw Htin, Mya Wun - Town Officer, Madama (Martaban), all Myo Za - Holders of Town in fief, in the Madama (Martaban) township shall have their share on Apaw Wun - Paid by Plaintiff, and other fees received at law courts; on the other hand Myo Yon - Town Court, in Madama (Martaban) shall deal with (1) anything pertaining to the affiars of armed men, (2) any crime big or small including arson and (3) assigning men on duty at all guard houses and toll gates.

This Order was passed on H July 1806 and proclaimed by Liaison Officer - cum - ___ Chief of Caduceus Bearers.

Note : See also ROBs 1H June I806, 25 June I806 and 28 June I806.

Order: No one is holding in fief Taikkala, Madama (Martaban) township;

Give it to Banya Thuyain Kyaw Gaung to hold it in fief as suggested.

This Order was passed on 5 July 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

6 July 1806

Order:(1) Nga Shwe U and Nga Pan Byu, Amarapura, applied for license to use the main river way in trade on two big boats and ten summer small boats fully armed and free of tax and they agreed to supply yearly the King sixteen guns ; Nga Shwe U and Nga Pan Byu are given the licenses they applied for and they shall supply the King annually

sixteen guns.

(2) Bury Nga Hlay, Beit Theit Taw Zet Ponna - Brahmin conducting Ceremonies, as Brahmins like him were usually buried.

(3) Yaza Thin Gyan was in charge of Dawè (Tavoy) for quite a long time and it is recommended that he shall be recalled to the capital city and Nay Myo Gamani shall be sent there as Myo Wun - Town Officer, Dawè (Tavoy); the recommendation is approved.

This Order was passed on 6 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

8 July 1806

Order:(1) Put on record in full all important events either happy or sorrowful during the present reign of His Majesty and write these records on palm leaves so that they would last long for reference later.

(2) Made a collection of all the records so far available on the events mentioned above and submit them for the Royal Perusal.

(3) Get Kyaw Thu Yan Hkwin, former Revenue Officer, Hanthawady (Pegu) and now living in Paw Mwe Ya, here; get all other ex-officers here too, because they are to come and live in the capital city even though they had relinquished their office; they are not allowed to stay any where else.

This Order was passed on 8 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

10 July 1806

Order:(1) Bring here four or five loads of Kyauk Poke - Petrid Rock, found by Nga Shwe Tha in Hsenwi township.

(2) For having extra-marital relations, Nga Shwe Po and Mi Kya of Music Troupe, shall be punished by

(1) tattooing the man's face black and sending him to areas of deep forest
(2) tattooing across the forehead of the woman a line saying her crime and add her in the menial force of Palace West Gate
(3) reclaim the money paid for them
(4) punish the responsible persons, viz.
Kyaw Htin Thinkhaya, Thandaw Zint - Herald, and
Anauk Wun Sayay - Clerk of West Palace Officer.

Anauk Wun - Officer of West Palace, shall not be included among the people punished because he was made Anauk Wun - Officer of West Palace, only after the above mentioned case had happened.

This Order was passed on 10 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

11 July 1806

Order:(1) Thiri Kyaw Thu is appointed Myo Wun - Town Officer, in Pathein (Bassein).

(2) Shwe Daung Thiha Kyaw Gaung shall return to the capital city.

This Order was passed on 11 July I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

12 July 1806

Order:(1) For taking bribes while on official duty in Myay Lat - Middle Land, i.e. Cis-Salween area, Nga Po was tried at court; it is war time and therefore pass a judgement on him today.

(2) Nga Myat Ya, Hlay Zi - Boatman, in the service of Prince Makkhaya, is given the license to trade on three boats free of tax like the boats of Crown Prince.

This Order was passed on 12 July I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

13 July I806

Order: Ask gold, silver and other things from the wives and children of those men who had been found guilty of taking money, etc. from

people in Mong Nai campaign.

This Order was passed on 13 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

11+ July 1806

Order :(1) Send for Min Gyi Maha Thet Taw Shay to come back here.

(2) Min Gyi Nawyatha, Wun Dauk - Assisitant Minister, is appointed Bohmu - Commander, Tuyin Tha Ya Kyaw and Nay Myo Nawyatha Shwe Daung are appointed Sitkè - Regimental Officers, and Kyaw Htin Zayya Thu is appointed Bo Tat Sayay - Officer Regimental Clerk, in the MOng Nai Troops.

(3) Nga U Ka, Hlay Zi - Boatman, holds licenses to use the main river way to trade on thirteen boats fully armed and free of tax and he agreed to supply the King a certain number of guns annually; he had had already supplied the required number of guns to the King in 1805; now he had to stop his business and he asked permission to surrender the thriteen Boat Licenses but unfortunately four of them were destroyed in water; Nga U Ka is allowed to return the remaining nine Boat Licenses and he shall stop the supply of guns to the King.

This Order was passed on 1H July 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

15 July 1806

Order:(1) The request made by the following South Horsemen that they would be allowed to follow Tuyin Tha Ya Kyaw, Myo Wun - Town Officer, Yamethin, who would lead a force to Ahmu Kaung Ya Like Htan - Where the Lord needs Their Services most.

Nga Hkway
Nga Pike and
Nga Wet — Min Hla village

Nga Pyaung	Tha Byay Wa village
Nga Shwè	Yamethin town
Nga Pauk and	
Nga Tayoke	Wet Hto village
Nga Kyin U	Thit Say village
Nga Tun and	
Nga Taung	Myo Hla
Nga Wun Pan	Kyauk town

(2) Make good the flintlock case of the guns in the Shwe Daik - Gold Treasury, that need repair.

(3) Approved the letters composed by Min Gyi Nawyatha, Bo Hmu - Commander, Mong Nai, addressed to king and ministers of Kyaw Pagan - Further Pagan i.e. Cochin China / Vietnam.

(*k*) Min Kyaw Thiha, Daing Wun - Officer of Land Tracts , shall take charge of Mong Ping and restore it to prosperity, as requested by

Sai Sao, Amat - Officer, Mong Ping
Nga Se, Mong Hkam
Pao Shan, Amat - Officer and
Lè Hkan, Sayay - Clerk

This Order was passed on 15 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

16 July 1806

Order :(1) Regarding the inheritance case Mi Aung (mother of Letya Shwe Daung) vs Mi Hnauhg (wife of Nga Tha Hpyu), Letya Shwe Daung petitioned that Taya Yon - Law Court, shall try it; his request is granted.

(2) Regarding Mi U and her daughter -Mi Wa vs .Ngà Chan Fyeinˆ brother òf Thiri Yaza Thu, Da Zeik Wun - Officer of Seals, for ownership of slave, which is now being tried at the court of Shwe Daung Kyaw Htin Sithu, Clerk, Prince Sagaing's Office, and which has been kept pending for quite a while, Thiri Yaza Thu, Da Zeik Wun - Officer of Seals, petitioned that Taya Yon - Law Court, shall try it; his request is granted.

his Order was passed on 16 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

17 July 1806

Order:(1) For growing them in the gardens here, Myo Wun - Town Officer, Hanthawady (Pegu) shall send some seedlings of Ka Nyin Bin - Dipterocarpus alatus, by boats coming fron Hanthawady (Pegu) to Amarapura regularly to deliver tributes, etc.

(2) Myo Wun - Mogaung, shall send all available young cows and Ha Pike - Stallion Bulls, (to improve the breed of cattle) in Amarapura.

This Order was passed on 17 July 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

18 July 1806

Order : One Bodhi seedling from Śri Lanka now planted close to the east enclosure wall of Mahamuni turns out to be a tree of special qualities; it is too close to the wall; move it a little inside.

This Order was passed on 18 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

20 July 1806

Order:(1) An elephant measuring 8.5 ft / 2.5908 metres high, with 3 ft / 0.91HH metre of tusk showing, captured by Salin Seven and Pyay Four Elephant Catching Groups, has now arrived at the capital; hold the lassoing ceremony as usual with Sin Wun - Elephant Officer, and Awk Ma Wun - Officer of Catching Elephants, in the Sin Kyon - Elephant Inclosure.

(2) Myo Wun - Town Officer, Rammawati (Ramree), shall send here a Lu Wun - Orangutan.

(3) Mein Ma Zo - Eunuches, viz.

Shwe Daung Mo
Shwe Daung Paw and
Shwe Daung Thu

petitioned that they shall be allowed to return to Dhanawati ~ (Mrok U / Myo Haung) to construct tanks, bridges and rest houses for public use; their request is granted.

This Order was passed on 20 July 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

21 July 1806

Order: In the boundary dispute between Toungoo and Kyauk Maw, take the stream bed of Bayanathi Nan Daw stream as the boundary; lands on north of the stream shall belong to Toungoo and south Kyauk Maw; draw a map to show this boundary and make a list of villages belonging to Toungoo and another to Kyauk Maw.

This Order was passed on 21 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

22 July 1806

Order:(1) Dismiss Nga Myat Ya from the office of Than Daw Zint - Herald; he shall not come to the Interior; the title given to him is cancelled; he shall surrender all insignias of rank that he had used.

(2) The announcement of time in Amarapura and Min Gun (where the King is now residing)shall not differ; synchronize them; send instructions to this effect to Sithu Yaza Kyaw Htin, Than Daw Zint - Herald.

(3) Weirs and canals of Kun Hse, Min Yè, Myaung Zon, Tamok and Zidaw in Makkhaya township shall be kept in good condition at all times and Kyaukse Wun - Offiqer of Kyaukse, is responsible to get every cultivator, including those of the Royal Lands, who have to depend on these weirs and canals for water supply, to turn up for

maintenance work in these weirs, etc. and if there were anyone who fails in this duty shall be ejected from his cultivation; this rule applies to all areas in Kyaukse Ko Khayaing - Nine Administrative Units in Kyaukse.

(1+) All cases that have somehow or other any connection with the irrigation system falls within the jurisdiction of Daing Wun - Officer of Land Tracts.

This Order was passed on 22 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

2k July 1806

Order:(1) Any criminal who come to surrender at the Town Offices of Hkaw Than Di, Myay Du and Pyin Sala shall be pardoned; send him to the capital, administer an oath of alligence to him and enlist him in the King's service under Myo Wun - Officer of City.

(2) Execute those criminals who were arrested.

This Order was passed on 2k July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

2k July 1806

With Yè Gaung Bala sent from Min Gyi Maha Thet Taw Shay, Commander, Mong Nai and Min Gyi Nawyatha, there are two letters in Chinese written in ink on paper and Zaga Byan -Interpreters ,Thiwa Yama Kyaw Htin and ... had them translated as follows :

Letter written on a big piece of paper

From
Tao Swa Kya
Sawbwa of Kyi Chi
Shwin Lain Township

To
Minister
Crown Prince Office

On 12 June 1806 Maing Si Town Officer received a letter in Burmese, brought to him by U Dain and Pyan Chi Thu Ya. They also gave him the Seals. The letter gives the information that

(1) Kao Swa Ton, Sawbwa, was assassinated, (it was the first time that this information was ever received here),

(2) it was sure that assassinators came from Kovila (Prince of Chiengmai who led a rebellion against the Burmese).

Our attitude is to maintain the friendship between China and Burma. In another words, we do not consider giving any help to Thailand which is helping the rebels of Chiengmai. The only one occasion that we had ever sent armed men there was on request of Kao Swa Kon himself. As we are living between the land of two lords, we remain loyal to both of them. What we have expressed in this letter has been approved by the authorities at Song Tu. This letter is dated 1U June 1806 in the thirteenth year of the present Chinese Emperor's reign.

Letter written on a small piece of paper

From
Tao Swa Kyo
To
(Minister
Crown Prince Office)

On the receipt of letter dated 2k April I806, we had it submitted to Song Tu and we do not get any reply from there yet. Because of the ravages done by Kovila's men from Chiengmai, the Seals were lost. Now we received the new Seals but we have to send them to Song Tu for authorization. Tributes of rhinocerous horns and elephant tusks went with the Seals. This letter is dated 1H June 1806 in the thirteenth year of the present Chinese Emperor's reign.

Letter written in Shan and translated by Nga Tha Min, Shan Than Daw Gan -

Receptionist of Shan Envoys, and Thwe Saing, Hsenwi Chief's Officer.

From
Chief of Mong Li

To
Minister
King of Burma

The Chinese Emperor's Order dated 11 June I806 came through Song Tu and Yao Shin, demanding the capture of the assassins of Kao Swa Kon. The Order also includes permission of free passage to Burmese toops if and when they come to look for the assassins of Kao Swa Kon in the Chinese territories. We pass this information to eight Burmese soldiers who came to us.

25 July 1806

Order:(1) Kyaw Thu Kyaw, Nagan - Liaison Officer, Mong Nai Troops, reported

that Sawbwa Myo Za Shan Chief and Holders of Town in fief, in

Myaÿ 'Lat - Cis-Salween Area., knew nothing of Myo Hmu Myo Ta -

Affairs and Responsibilities of a Town Office; get the Ahmu Zaung Amat - Executive Officers, for information to Mong Nai but send them back to their own places as soon as possible so that they do not have to spend unnecessary expenses.

(2) Using the reports on Vesali, Tolia and Nan Sung, as told by Nay Myo Thiri Sithu, Myo Wun - Town Officer, Mogaung and Sitkè - Regimental Officer, and as told by Thi Bon Hkin who came from Tolia, send an instruction to Mogaung Town Officer with the tnen who came with the reports.

This Order was passed on 25 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

25 July 1806

Order:(1) The proposal that a party of firewood collecters for firewood to be used in making bricks, comprising of following men, is approved.

230 men under Letya Kyaw Htin
505 men from queens, princes and princesses and
30 men of Palace Kitchen
Total 765 men

Let them bring back firewood as quickly as possible.

(2) Get teak for palace building by the following specifications at the given prices.

3.000 teak each with a girth of 70 cm to 90 cm @ Ks3.50..Ks10,500
1.000 teak for post each with a girth of 75 cm to 80 cm @ Ks10 Ks10,000
Total Ks20,000

The Office of Interior shall pay the expenses.

(3) Htaw Ma Ran, Chief of Cassay workers on lead mines, maintained that his workers could not get the amount of lead that they were to produce and they had to buy the lead to meet their quota; stop them working in lead mines and transfer them to Prince Mindon's service

and give them land to cultivate in Kut Ywa area.

This Order was passed on 25 July 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

26 July 1806

Order:(1) Bury Pyan Chi Kyaw Htin, father of Thiri Thu Hay Ma, with certain funeral rites.

(2) Thu Ya Nanda Kyaw, Sanda Kyaw Thu, Bandu Thiri and Seit Ta Myè who are making Hti Byu Daw - White Umbrellas, and Dayin Daw - Royal Robes, shall enjoy the dues from 'ferries plying up and down stream' between Pauk Pauk Tan in Amarapura and Ywa Thit Gyi.

(3) Pyinnya Kyaw Htin holding Pyidawtha in fief, Pyinnya Setka Kyaw, Bala Pyinnya Kyaw and blacksmiths working in the Interior (Workshop) shall enjoy the dues from 'ferries plying up and down stream* between Twin Zeik and Pyidawtha of Twin Thin Taik and Myin Mu.

This Order was passed on 26 July 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

27 July 1806

Order:(1) Hanthawaddy (Pegu) Town Officer and his fellow officers shall pay for Duyin - Duro zibethenus fruits that they sent from Hanthawaddy Royal Gardens because the fruits are useless as they are not ripe enough.

(2) Nga Hmine, Wet Ma Sut and Nga Shwe Kya, Nama Yan, applied for Boat Licenses to use the main river way for trade respectively by forty summer small boats and thirty summer small boats, fully armed and free of tax and Nga Hmine agreed to supply yearly forty guns and Nga Shwe Kya thirty to the King; Boat Licenses are given.

(3) Nga Pin is ignorant of the Yaza Wut - Way of Kings, and Lawka Wut -

Way of Common Folks; take all insignias of rank from him and he is not allowed to enter the Interior anymore.

(H) Rubies sent from Mogok and Kyat Pyin annually by So Thagyi - Chiefs and Headmen, for Royal Use were found to be insufficient and poor in quality; this should be checked and if necessary dismiss the chiefs, etc. from their offices and Prince Mong Mit shall supervise the ruby mining; ask the chiefs whether they would fulfil, the requirements or leave office.

This Order was passed on 27 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

30 July 1806

Order: Copy the Pitaka from those copies kept in Min Gun palace and in Royal Library edited by learned monks in 1805-

This Order was passed on 30 July 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

31 July 1806

Order: Let the men under Shwe Daik Wun - Treasury Officer, take the bricks from Tet Thay In kilns on boats to Kyun Daw Yin and build a customs house and call it Day Wun Taik.

This Order was passed on 31 July 180b and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.
Note : Day Wun probably is Pali Devana meaning custom (Okkhyuppon V 1933, 5).

1 August 1806

Order: After having interrogated Thiri Zayya Kyaw Htin, Letywe Gyi Hmu - Chief of Big Selected Group, and Htaung Kè Zu - Men of the Thousand, a recommendation has been made that Thiri Zayya Kyaw Htin shall be removed from the office of Letywe Gyi Hmu - Chief of Big Selected Group and the chieftainship shall be given to any other worthy

man; the recommendation is accepted.

This Order was passed on 1 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

2 August 1806

Order:(1) So Thagyi - Chiefs and Headmen, Mogok and Kyat Pyin, shall be asked again on ruby production as their answers so far were considered as incomplete.

(2) Thiri Sithu in Prince Pagan's service and Nga Shwè, Hlay Zi - Boatman, applied for Boat Licenses to use the main river way for trading by twenty five summer small boats fully armed and free of tax and they promised to supply twenty five guns, each year to the King ; Thiri Sithu and Nga Shwè shall have the licenses and they shall supply the King twenty five guns each year.

This Order was passed on 2 August 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

3 August 1806

Order:(1) Change the lead tiles of the roof together with the rafters, etc. of the Karaweit Barge.

(2) Grow the medicinal plant called De-wouk - Oxalis reinwardtii of the Nga Yan hills here in Pën Hkon Daw - Flower Platform, and water it daily with water brought by three carriers.

(3) Build a new and larger monastery on the east of White Elephant Shed for Pauk Hsein monk.

This Order was passed in the evening on 3 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

5 August 1806

Order:(1) Thein Hka Tha Ya, Saing Ti - Master of Drums, Musical Troupe of the

Interior, is given the house of Nga Shwe Po in Zi Byu Gon bazaar and he shall hold Po Wa village in Kyaw Zin Taik in fief.

(2) In the dispute of land between Htilin and Gangaw, the Peak of (Min) Wun Range has been taken as the mark of demarcation whereas land on its west is Gangaw and east Htilin and Laung Taung; accordingly two villages of Kan and Mo So are within Gangaw area; nevertheless Htilin Headman claims that the said villages are located actually on the east of the peak and therefore they are in Htilin area; the map of Htilin area submitted by Htilin Headman in 1802 was used to check this claim; the straight north south line with Wun Range Peak in the centre shows that the said villages are on the east of the imaginary line of demarcation; the account giving Laung Taung area in 1783 was also consulted; it says that the land of Laung Taung

(1) in the south goes for ... miles until it reaches Thay La Bodhi and Gyo Bin beyond which is the village of Sin Zwè;
(2) in the southwest goes as far as the Laung Taung Range beyond which is the land of Kyu Tha village ;
(3) in the northwest goes for 20 Taing / 25 miles *U* furlongs 8 chains / U1.199206 km until the Nan Kathè stream beyond which live wild Chins ;
(10 in the north goes for 20 Taing / 25 miles 1* furlongs 8 chains / 1+1.199206 km until the Nwa stream beyond which is the land of Kale ;

on the strength of this record, we could ignore the line of demercation; from Sin Zwe on the west of the Peak up to Kale in the north becomes Gangaw land; Htilin shall have no claim on them.

This Order was passed on 5 August I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See also ROB 22 September 1806.

5 August 1806

Order: Hlay Zi - Boatmen, viz. Yè Hla Kyaw Gaung, Nga Htwe, Nga Min Ya and Nga Thu applied for Boat Licenses to use the main river way for

trading each by two big boats and forty eight summer small boats fully armes and free of tax and each agreed to supply the King annually Fifty four guns; the licenses are given and each of them shall supply the King fifty four guns annually.

This Order was passed on 5 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 August 1806

Order :(1) Merchants going to foreign lands from the ports of Dhanawati (Mrok U / Myo Haung), Meghawati (Man Aung) and Rammawati (Ramree)were dishonest and evaded tax on the one hand and on the other hand they traded within the land without the sealed letters of permission; the list on textile, glassware, diamonds, emeralds, etc. shall be checked against the customs duty list and confiscate anything that had been brought into the land without paying tax; appraisers should have known these; punish them; check the customs offices of all ports and send any Customs Officers and Regimental Officers who were found guilty to the capital city for punishment.

(2) Nga San Tun, his wife Mi Ne Lon, his sister Mi Lun Thu, her husband Nga Pike, now living in Taung Dwin Nge village are reported as being originally of Lamaing Zu - Royal Land Cultivators' Group; their names were registered among Lamaing - Royal Land Cultivators, in 1783 Record submitted by Taung Dwin Nge Headman; Nga Pike married Mi Lun Thu and he was mentioned as Lamaing only in 1802 Record; he is not originally a Lamaing; both Nga San Thu, Nga Pike and their families shall be considered as Athi - Common Folks.

(3) There is a plot of black land on the Mingun Hills; put a wall around it and call it Surâdhiṭa.

(1+) Nga Maung, Hlay Zi - Boatman, Danubyu, held Boat Licenses to use main river way for trade by twenty five big boats and fifty small boats fully armed and free of tax with an agreement to supply the King with guns since 1801 ; now he had stopped trading and he asked permission to surrender the licenses and to stop the supply of guns ; Nga Maung shall surrender the licenses and stop the supply of guns.

(5) Nga Ai Su, Kyun Daw Yin - Slave of the King when he was only a prince, shall come here to the capital city and serve the King; he shall move his family from Dala to the capital; ask no toll gate dues from him and his family when they come up stream from Dala to Amarapura.

This Order was passed on 7 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See also ROB 12 August 1806.

8 August 1806

Order:(1) Sithu Nanda Kyaw Htin, Than Daw Zint - Herald, is appointed, as recommended, Letywe Gyi Hmu - Chief of Big Selected Group; he shall also take charge of Hlay Thin Asu Tha - Members of Boat Group.

(2) Prince Makkhaya reported that for 1806 campaign, Prince Sagaing raised in Bagyi Taik 1,300 men who were classified as Tha Gaung Byit Thay Nat Zu - Having raised to a Privileged Class as Members of Gun Groups ; check who are from Athi - Common Folks, and who are Su Tha Ngan Tha - Members of Certain Group or Division apart from Common Folks, and separate them from Athi - Common Folks, and enlist more Athi who are willing to serve in this 1 ,300 Tha Gaung Byit Thay Nat Zu - Having raised to a Privileged Class as Members of Gun Groups ; make a list of them and they would be counted as part of

the quota to be recruited by each Headman (to join this campaign).

This Order was passed on 8 August 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See also ROB 1 August 1806.

9 August 1806

Order:(1) Nga Tha U, Helsman, San Tain Nyin Boat in the service of Prince Mong Mit living in Minbu village of Sagu township and Nga Tha Ya, Asi Yin - Village Leader, reported that according to 1783 record, Minbu village had 105 houses of which U7 houses had already paid the Dasabhâga (One Tenth) Revenue amounting to Ks 1566.85; Nga Mya Tha, Headman, Minbu village, before he had collected the entire Dasabhâga, neglected his duties and fled; Sagu Town Officer and Town Headman had ordered Nga Tha U and Nga Tha Ya to carry on with the Dasabhâga collection from the remaining 58 houses and they had collected Ks 1933-6125; people who had paid the Dasabhâga shall be exempted from military service.

(2) Arrest Nga Myat Tha.

This Order was passed on 9 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

10 August 1806

Order:(1) Madama (Martaban) sent men to Ywa Hine (Rahang) to capture Nga Nwe Uttama and his daughter Mi Tauk Hkaw; the captives were sent to the capital; as petitioned by Min Yè Min Hla Kyaw Htin, Myo Wun - Town Officer, Madama (Martaban), send back the captives to Madama (Martaban).

(2) The criminals called Nga Kyaw Palway, Nga Taw Pauk, Nga Way and their companians who surrendered themselves into the hands of Myo Wun -

Town Officer, and Sitkè - Regimental Officer, In Dauk Tha, are pardoned; they shall name all their remaining companians ; their family members are allowed to return to their own homes and shall live peacefully; but they themselves shall have to come to the capital to take the oath of allegiance and enter the King's service.

(3) Nga Kyaw Way, Nga Chan Mya, Nga Tha Net, Nga Pya and their companians of Kyauk Sauk and around Poppa, shall 'serve where their services are most needed by their Lord'.

(1+) Nga Ei and Nga Myat Kaung held licenses to use the main river way for trade by fifteen big boats and thirty five small boats since 1802 and they had had supplied the agreed number of guns yearly; they now asked permission to return the licenses they hold as they had stopped trading and to stop the supply of guns ; originally there were 50 licenses but 11 were lost in fire and 6 in water and therefore they now have only 33 left ; Nga Ei and Nga Myat Kaung shall return the licenses and stop the supply of guns.

(5) Nga Htwe held licenses to use the main river way for trade by ten big boats since 1801 and he had had supplied the agreed number of guns yearly; he now asked permission to return the licenses he holds as he had stopped trading and to stop the supply of guns ; Nga Htwe shall return the licenses and stop the supply of guns.

(6) Approved the recommendation that the following (officers) shall hold the places mentioned against their names in fief.

Nga Shwe Min, Athon Sayay - Clerk of Public Works : Onhnè Poke village, Mahadan Taik
Nga Myat Tha Aye, Shwe Yinma village, Mahadan Taik
Nga San Aung, Lin Yin village, Twin Thin Taik

This Order was passed on 10 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

11 August 1806

Order:(1) Oversea merchants are mostly dishonest; they tried to evade tax; some officers at the ports are corrupt; Akauk Wun - Customs Officers, at the ports of

Bait (Mergui)
Dawè (Tavoy)
Dhanawati (Mrok U / Myo Haung)
Dvarawati (Thandwè / Sandoway)
Hanthawady (Pegu)
Madama (Mart aban)
Meghawati (Man Aung)
Pathein (Bassein) and
Rammawati (Ramree)

shall tax 10 per cent ad valorem on all imported goods (that came by ships) and they shall issue receipts of payment giving in detail the name of the importer, the quality and quantity of the good imported and the amount of money paid in tax and send one copy of the receipt to Pwè Za - Broker, appointed in the capital city who would check and take his customary dues out of the money collected and Pwè Za - Broker, shall give a receipt of what he had taken.

(2) Cancel the appointment of Nga Nay and Nga Maing Ton as Ya Byat - Appraisers.

(3) Nga Ya is appointed Thin Baw Kon Pwè Za - Broker of Ship Goods, here in the capital city.

This Order was passed on 11 August 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See ROB 25 August 1806 when Nga Ya was allowed to build a house in bricks as his office.

12 August 1806

Order:(1) For use in making gold and silver wares, Myo Wun - Town Officer, Hanthawaddy, shall send five baskets of salt free fruits of Mayan -

Marian / Bouea burmanica, with Nga Ai Su.

(2) Send ten baskets of salt free Mayan - Mayan - Marian / Bouea burmanica, by boats coming to the capital with revenue paid in kind.

This Order was passed on 12 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : Nga Ai Su and family were recalled from Dala by ROB 7 August 1806.

13 August 1806

Order:(1) Dona maintained that the silver coins from Rammawati (Ramree) sent here as the Dasabhâga - Tithe, were made of inferior silver known as Ngwe Ni - Red Silver, and Ngwe Gyan - Coarse Silver; when an assay of these coins from Rammawati (Ramree) as well as those from Dhanawati (Mrok U / Myo Haung), Dvarawati (Thandwè / Sandoway) and Meghawati (Man Aung) were made, Dona was right; bring here Sitkè - Regimental Officers, and Nagan - Liaison Officers, of these towns and made an of their coins in their presence and let them give the difference between what they owed and what they gave.

(2) Bury Mi Yun San, Pwè Daw Chet - King's Cook, as a courtier of Du Nayya - Second Series of Seats in the Audience Hall, was usually buried.

This Order was passed on 13 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer-

1U August 1806

Order: Foreign merchants admitted that they did not pay tax on stones that they sold to Ibrahim; seize the stones but do not arrest Ibrahim.

This Order was passed on 1U August 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : Ibrahim was Nga Hlay who was sent on a mission to India; see ROB

18 August 18o6.

15 August 1806

Order:(1) Bury Nanda Sithu as a courtier of Du Nayya - Second Series of Seats in the Audience Hall, was usually buried.

(2) Appoint a suitable person as Myo Wun - Town Officer, Bhamo.

(3) Bhamo Sawbwa and his Banda Wun - Treasurer, shall return here with the King's Message and Gifts.

(*k)* Nga To Si, a member of Than Daw Zint - Herald, Kyaw Gaung Thiri's group in the service of Prince Pagan, living in Amarapura, holds licenses to use the main river way for trading by eight big boats and twelve summer boats since 18oU and thirty six guns for 1805 had been supplied; now he had to stop his business and he asked permission to return twenty licenses he holds though he now has only sixteen as four were lost in water and to allow him to stop the supply of guns to the King ; Nga To Si shall surrender the sixteen licenses and stop the supply of guns.

(5) Lamaing Wun - Officer of Royal Lands, and Lamaing Sayay - Clerks of Royal Lands, Aung Pinlè, reported that Nga Tha O and his wife Mi Ain Nyein, now living in Tha Hpan Gan village, are originally Lamaings - members of Royal Land Cultivators ; an investigation was made; Nga Aw, Lamaing Sayay - Royal Land Clerk, and Nga La, Lamaing Awun - Royal Land Cultivators' Leader, said that it was late Nga Nwe, Lamaing Awun - Royal Land Cultivators '■ Leader, who mentioned Nga Tha O and Mi Ain Nyein as Lamaing - Royal Land Cultivators in 1802 Record, though their names are not found in a corresponding list of 1783 Record; they also said that there is no other proof to say positively that these two people are of Lamaing - Royal Land

Cultivator, origin; on the other hand their names are found in the Athi Sayin - List of Common Folks, submitted by Tha Hpan Gan Headman in 1783; correct the Lamaing List of 1802 where Nga Tha O and Mi Ain Nyein are mentioned as Lamaing - Royal Land Cultivators, and these two shall remain Athi - Common Folks.

(6) Twelve Royal Elephants of the Interior shall be sent across the river; get the elephant barges ready to ferry them over.

This Order was passed on 15 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 August 1806

Order: Eleven women of former musical troupe and fifteen women of Win Thi - Weaving Thread Makers' Group, and Bine Da - Lamp Wick Makers' Group, shall be given monthly provisions like Yay Bon Hkat Main Ma - Women Water Carriers.

This Order was passed on 15 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

18 August 1806

Order: Send Nga Hlay (? Ibrahim) on a mission to Beneres; return the diamonds seized from him.

This Order was passed on 18 August 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : It was fron Ibrahim that some stones sold by foreigners were seized; see ROB 1U August 1806.

19 August 1806

Order: Nga Chan Aung applied for Boat Licenses to use the main river way for trading by thirty summer boats, fully armed and free of tax and he agreed to supply yearly thirty guns to the King; Nga Chan

Aung is given the licenses.

This Order was passed on 19 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

20 August 1806

Order: Bring here Shwe Daung Tha Ga Thu, Clerk, Madama (Martaban); he shall go on a mission to Beneres to bring back the Pitaka.

This Order was passed on 20 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

22 August 1806

Order; According to the statement made by Nga Shwin, Clerk, Dhanawati (Mrok U / Myo Haung), customs officers are corrupt; check it and issue orders that they shall render their services most c ons c i ent i ously.

This Order was passed on 22 August 1806 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

23 August 1806

Order: Nga Ei hold a few Boat Licenses since 1802 to use the main river way for trade by thirty big boats and seventy small boats fully armed and free of tax with an agreement to supply a certain number of guns to the King annually; now he asks permission to surrender the Boat Licenses as he had to stop his business of trading by boats; he also said that from 100 licenses he held, ten were destroyed in Minbu fire and five were lost in water and he had only eighty five left to surrender; Nga Ei shall surrender the remaining licenses and stop the supply of guns to the King.

This Order was passed on 23 August 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

25 August 1806

Order: Nga Ya, Thin Baw Kon Pwè Za - Broker of Ship Goods, shall build of bricks his office on some suitable site along the street outside the Set Shin Gate of the city.

This Order was passed on 25 August 1806 and proclaimed by Liaison Officer - cum Chief of Caduceus Bearers.

Note : Amarapura City Gates are three in the east, viz. Lay Gyun
U Hnin and
Thein Zi;

three in the south, viz. Kyun Lon Tin
Kon Maw and
Nanda Mu

three in the west, viz. Alawi
Set Shin and
Yan Hnin and

three in the north, viz. Yan Myo Aung
Lay Than and
Mok U.

Therefore the customs house is located in the west of the city outside the middle gate.

27 August 1806

Order: Send a competent person to copy the inscription on stone at Hti Hlaing Shin pagoda, Ava, which has a detailed record of palace construction by King Shwe Nan Kyawt Shin (1501 - 1527).

This Order was passed on 27 August 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : The inscription is of Sakkaraj 872 (AD 1510) List 10501 and published (PPA 1892, pp. 363-72).

1 September 1806

Order: Alert all the people through their Ward Chiefs, Group Chiefs and Village Headmen, living in the capital city including Sagaing, Ava,

Tada U and Pinya and in its environment extending up stream to Kyauk Myaung and Singu, down stream to Sin Tat and Myin Mu and along the Myit Nge to Myo Thit and Nyaung Bin Ni, that they are expected to participate in Candamuni annual boat races with all possible enthusiasm.

This Order was passed on 1 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See also ROB 6 September 1806.

2 September 1806

Order: Kyaw Thu Kyaw holds Min Kan village in fief and he petitioned that like other holders of village in fief, he shall be allowed to enjoy the dues from port, bazaar, trade fairs, ferries and toll gates in his area; .Hluttaw shall consider his request.

This Order was passed on 2 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

3 September 1806

Order: It has been reported that a novice at Tabet Swe monastery has been used by a spirit as its medium; bring here that novice as well as his teacher for interrogation.

This Order was passed on 3 September 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

5 September 1806

Order: Nay Myo Zayya is appointed Myo Wun - Town Officer, Bhamo; Bhamo shall send as before the dues collected at toll gates and trade fairs; Nga Ngo shall accompany Bhamo Town Officer.

This Order was passed on 5 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

6 September 1806

Order:(1) Boat Races Programme of Candamuni pagoda festival shall be drawn by now.

(2) Get ready the gifts to monks as it has been done in every each year.

(3) There shall be a display of fireworks at this pagoda festival.

This order was passed on 6 September 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See ROB 1 September 1806 notifying this festival.

10 September 1806

Order :(1) The teacher from Tabet Swe shall return to his monastery together with his ex-novice pupil.

(2) Take out gold from the roof of the Karawait Royal Barge.

(3) Princess Yaw reported that though Prince Pathein (Bassein) was given thirty two men led by Nga Kywè Pa in 1783, Prince Mindon is going to take these men (altogether people of nine families) for lead mining; check her statement and if it were correct, Prince Mindon shall stop his designs on using the said people; they shall remain in the service of Prince Pathein (Bassein).

This Order was passed on 10 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

10 September 1806

Order: Nga Kaung and Nga Nyo Pu, through Min Nge Shwe Daung applied for Boat Licenses to use the main river way for trade by forty summer small boats, fully armed and free of tax and they agreed to supply the King annually forty guns; Nga Kaung and Nga Nyo Pa shall have the licenses.

This Order was passed on 10 September 1806 and proclaimed by Baya Kyaw Htin,

Liaison Officer.

11 September i860

Order: Bury Thu Zali, Prince Kyauk Yi Taung Tha's mother, as Thiri Maya was buried; Ks 300 shall be given for funeral expenses.

This Order was passed on 11 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

12 September I806

Order:(1) Bury Kyaw Zwa Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards, as a courtier of Du Nayya - Second Series of Seats in the Audience Hall, was buried.

(2) Shwe Daung Hla Sithu, Than Chet Wun - Officer of Iron Smelting, shall take charge of iron miners who have been formerly under. Kyi Wun - Officer of Granaries.-

This Order was passed on 12 September I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

13 September 1806

Order:(1) Bury the wife of Letwè Shwe Daung, who held Kyet Mauk village in fief with certain burial rites.

(2) Yaza Thiha, Officer of West Queen, shall go to Man Set Taw Ya to supervise the construction of a hall for pilgrims donated by West Queen.

(3) Daing - Shield Bearers, Win - Palace Guards, and Ko Yan - Body Guards, reported that Kathè - Cassay people, ,in Khattiya Wun Dan - Noblemen's service, were scattered; get them in one group and let them serve the noble to whom they were originally assigned to serve.

(U) Nan Kan Kyway - Construction and Repair Service, has been formed with Kathè - Cassay, Kula - Indian, and Yodaya - Ayut'ia Men; the

people in this service shall not give the excuse that they had been working for this prince or that minister; Nan Kan Kyway Wun - Officer of Constructions, shall get back all these people and keep them in one single group.

(5) Crew members of Yè Hlay - War Boats, and Hpaung - Barges, are also scattered; get them together and keep them in their respective groups.

This Order was passed on 13 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : "A Cassay Horseman" facing p.318, Michael Symes : Embassy to Ava from GG of India in 1795 i London, Bulmer, 1800, suggests that a Cassay came from Assam, or a Cassay horseman looked similar to the horseman of Assam.

1H September I806

Order : (1) Chaung Gyi Chaung Nge Asu Tha - Guards of Water Ways along Big and Small Streams, Bait (Mergui), had to send fifty of them to guard Tenasserim since 1801 ; Kin Tat Hmu - Chiefs of Guards, Tennsserim, requested that they need the whole strength of Guards of Streams; all Stream Guards shall be.kept in Tenasserim.

(2) Nga Po who was formerly a (Muslim), shall be allowed to build a house for living, near the house of Shwe Daik So - Chief of Treasury.

(3) Kaman Ponnya, Win Daw Hnip Myin Gaung - Leader of (?) Mounted Guards of Palace, and Lamaing Sayay Awun Ywe Gyi Hlay Ok - Chief of Selected Boat Crew under Clerk of Royal Land Cultivators, maintained that Nga Pan Baw and Nga Pan Bin are not really Lamaing - Royal Land Cultivators; in 1783 Record they were mentioned as horsemen; by recommendation of the council of Prince Sagaing, Prince Pyay, Prince

Toungoo, Prince Pagan and Prince Mong Mit, Nga Pan Baw and Nga Pan Bin shall return to their original horse group.

This Order was passed on 1U September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

15 September 1806

Order: Sithu Nanda Kyaw Htin, Than Daw Zint - Herald, and Letwè Zayya Thu, Sayay Gyi - Senior Clerk, petitioned that they would be allowed to build on behalf of the King new Zayat - Rest Houses, one on the left and another on the right in the east within the enclosure of Aung Myay Lawka, Kaung Hmu Daw - Royal Deed of Merit, to replace the old ones; Sithu Nanda Kyaw Htin and Letwè Zayya Thu shall build the new rest houses at Aung Myay Lawka.

This Order was passed on 15 September .1806 and proclaimed byYaza Nawyfetha, Liaison Officer.

16 September 1806

Order:(1) Nga Hpyu, Ain Shay Htan - Crown Prince Service, applies for Boat Licenses to use the main river way for trade by five big boats and forty five summer small boats fully armed and free of tax with the agreement to supply annually sixty guns to the King;Nga Hpyu shall have the licenses.

(2) The End of Buddhist Lent Kowtow shall be held on 27 September 1806; Chiefs, Officers and Headmen of Myay Lat - Cis-Salween Area, are exempted from attending this Kowtow as they are in war service; each provincial town shall send only one officer to represent it at the Kowtow; Crown Prince, princes and ministers shall attend it as usual; a parade of war elephants, horses, etc. shall be held as-uaual; have. the lamps lighted along the sand bank on the east of

Min Gun palace instead, of along the streets of the capital city.

This Order was passed on 16 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

17 September 1806

Order: Get all Hlwa Htan - Workers with Saw, and Let Tha Ma - Carpenters, organized into a group and assign them to the Royal Programme of Constructions.

This Order was passed on 17 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

18 September 1806

Order :(1) Celebrate the Akatha Chimi Puzaw Bwè - Festival of Fireworks, for thirty days from 11 October 1806 to 9 November 1806.

(2) Celebrate the Chimi Myin Mo Bwè - Festival of Lamps, for three days from 24 October 1806 to 26 October 1806 along the sand bank in front of Candamuni Image.

(3) Build Lay Bwè Thabin Nan Daw - Palace of Archery Contest, on the south of the place where Chimi Myin Mo Bwè is held.

(U) Repair Yan Hlwint Royal Boat on the sand bank on the east of Palace of Archery Contest.

(5) As the people of Pauk Chaung and Ywa Thit villages, Taloke township, had been classified as Yin Khan - Palanquin Bearers, from the time of Minister Maha Zayya Thu Ya, and as they are paying the Dasabhlga - Tithe, they shall remain so in the service of Thiri Thu Mingala Daywi, who now holds Taloke in fief.

This Order was passed on 18 September 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

19 September 1806

19 September 1806

Order :(1) As petitioned by Theidi Zayya Kyaw Htin, Officer of Kyaukse, Daing Wun - Officer of Land Tracts, shall take charge of all affairs dealing with

(1) the repair of irrigation works like sluices and canals and
(2) the disputes on land (cultivated by irrigation);

Kyaukse Wun and Myay Dain Sayay - Clerks of Land Tracts, shall work together after receiving orders from Daing Wun - Officer of Land Tracts.

(2) A piece of land 5,250 feet / 1600.2 metres square on the west of Shwe Laung canal has been given to Prince Dala and Min Kyaw Shwe Daung, Lamaing Wun - Officer of Royal Lands, measured the land; now it has been reported that this plot of land includes

(1) 100 Pè / 175 acres / 70.875 hectares of rice land bought by (Chief) Queen and
(2) over 200 Pè / 350 acres / 1U1 -T5 hactres of rice land reserved for gardeners of Nanda Wun gardens ;

therefore Prince Dala is now given land defined by the following boundary limits:

Land from Prince Pagan's sluice along the Lin Mwe stream going west to the land where Bin Tha - Irrigation Workers, cultivate along the Tha Lwin Byu stream and land from Bin Tha's land along the Tha Lwin Byu stream going south to Hne Goke where Nanda Wun gardeners are cultivating along the canal.

(3) Bury Princess Min Shwe Nan, daughter of King Myedu as Princess Kani, one of the-elder daughters of King Myedu was buried.

This Order was passed on 19 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

21 September I806

Order:(1) (Chief) Queen shall take charge to bury Mi Yun San or Gadu Gadaw, living in Hpaya Byan village, Myauk Hpet Myin Myay - North Horse

Land.

(2) Mi Yun San had no heirs; (Chief) Queen shall inherit her estate; Clerks of Chief Queen's Office shall made a detailed account of Mi Yun San's property before handing it over to Chief Queen.

(3) Nga Toke Gyi who hols some Boat Licenses to use the main river way for trade by three big boats and thirty two summer small boats since 1805 ; now he had stopped his business and he requested permission to return the licenses and stop the supply of guns; Nga Toke Gyi shall surrender the licenses and stop the supply of guns.

This Order was passed on 21 September 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

22 September 1806

Order:(1) Using 1783 Record land of Gangaw had been very defined against the land of Htilin (ROB 5 August 1806); Laung Taung, Mauk, Khin Yan and Tin Tha villages belong to Htilin; Nga Lun Gyaw, Gangaw Headman, reported that Nga Gyi, Min Ywa Headman, raised an objection by saying that these four villages fall in his jurisdiction; check this claim with the map used to decide the land dispute of Gangaw and Htilin.

(2) In the land dispute between Myo Wun - Town Officer., Sitkè - Regimental Officer, and Amat - Officer (of Mong Mit Chief) and Officer, Elder and Clerk of Princess Kyan Hnyap, both parties had submitted maps showing the land supposed to be theirs and it seems that the Shwe Laung stream with Thit Taw Wa is taken as the most prominent line of demarcation; Daing Wun - Officer of Land Tracts, shall visit the locality to check the claims.

This Order was passed on 22 September 1806 and proclaimed by Baya Kyaw Htin,

Liaison Officer.

23 September 1806

Order: Nga Toke Gyi living in Amarapura applied for Boat Licenses to use main river way for trade by five big boats and forty five small boats fully armed and free of tax with an agreement to supply the King annually a certain number of guns ; Nga Toke Gyi shall have the licenses and he shall supply the King annually sixty guns.

This Order was passed on 23 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

24 September 1806

Order:(1) Nga Tha Hkway, living in Amarapura, applied for Boat Licenses to use the main river way for trade by fifty summer small boats fully armed and free of tax with an agreement to supply annually the King fifty guns; Nga Tha Hkway shall have the licenses and he shall supply annually the King fifty guns.

(2) Nga Pyay, living in Amarapura, applied for Boat Licenses to use the main river way for trade by five big boats and forty five summer small boats fully armed and free of tax with an agreement to supply annually the King sixty guns; Nga Pyay shall have the licenses and he shall supply annually the King sixty guns.

This Order was passed on 24 September I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

25 September I806

Order: Nga Tha, in the service of Prince Sagaing, applied for Boat Licenses to use the main river way for trade by ten summer small boats fully armed and free of tax with an agreement to supply annually the King ten guns; Nga Tha shall have the licenses and he shall supply the

King annually ten guns.

This Order was passed on 25 September 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

Order: Myaung Hla town executive officers petitioned that they, have the permission to colleet from the people of their township money to pay for the expenses of three Kowtow Days in the Palace as they had done before for the years 1803, 180U and 1805; according to them the total of these expenses so far is Ks 765; their request is granted; but for later Kowtows, the expenses shall be paid by the (Treasury) and find out the reason why Myaung Hla township had to pay the Kowtow expenses.

This Order was passed on 27 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

28 September I806

Order : The following people of Nga Lè Ngauk village, Ba Gyi Taik, shall become Kyway Ain Mway Ain - Homes providing Food and Shelter, to Min Nge Kyaw Htin, Main Ma So - Eunuch.

Mi Lon Ma
Mi Mi
Nga Aung
Nga Hpyo 0
Nga Hpyo Son
Nga Kyaw Htwe
Nga Myat
Nga Myat Tun
Nga Ne
Nga Pan Pon
Nga Pauk
Nga San
Nga San Nyein
Nga Se Pyaw and
Nga Tha Doke.

This Order was passed on 28 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

29 September 1806

Order : The recommendation that Nga Myat Pwint shall succeed his deceased father Theiga Daywa Thu's position of Sin Wun Dauk - Assistant Officer of Elephants, is accepted.

This Order was passed on 29 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

30 September 1806

Order:(1) Bhamo Sawbwa and his Banda Wun - Treasurer, shall bring, here the tributes according to- a former Order.

(2) Thathanabyu Sayadaw - Supreme Leader of Monks to propagate and extend the Buddha's'Religion together with monks, -Brahmins, and men who are good in astrology, shall keep the time and announce the hour.

(3) The group of Hlwa Tha Ma - Workers with Saw, and Let Tha Ma - Carpenters, shall go-ahead with,Hlawga boat constructions; no one shall take away on any reason anyone of them from their work.

This Order was passed on 30 September 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB 15 August I806 on Bhamo tribute and see ROBs 3 October 1806 and 7 October 1806 for further Orders on this keeping time and announcing the hour.

1 October I806

Order:(1) Nga Po, son of Sittang Town Headman, who had captured the white elephant in the forest of Nibban, Hanthawaddy Division, shall bring the elephant here on barge with the help of Hanthawaddy officers and men.

(2) Prince Sagaing shall send fast boats to find out the progress of the barge bringing up stream the white elephant.

(3) Bring Thiri Kyaw Thu, Myo Wun - Town Officer, Pathein (Bassein),

as a prisoner with five sets of shackles on his feet.

(ẓ) Akyee - Elder, of Prince Kanaung was found to be not serious enough in the campaign of fire prevention; arrest him.

(5) Nawyatha Kyaw Gaung, Yay Wun - Port Officer, who first watched and captured the white elephant shall bring it here.

(6) Myo Wun - Town Officer, Akhun Wun - Revenue Officer, Akauk Wun - Customs Officer, etc. shall remain in defense duty of Yangon (Rangoon).

(T) The King is going as far south as Pagan to inspect the white elephant; build the Royal Pavilions at stipulated towns and villages along the route ; send money to pay the expenses in building these pavilions.

(8) Nga Tha Baw living in the west sector of Amarapura, Nga Kwè, Nga Hka and Nga No applied for Boat Licenses to use the main river way for trade by boats fully armed and free of tax with an agreement to supply a certain number of guns annually to the King; Nga 'Hla Baw shall have the license of two big boats and forty eight summer small boats and he shall supply fifty four guns each year; Nga Kwè of twenty five summer small boats and twenty five guns ; Nga Hka of one big boat and twenty four summer small boats and twenty seven guns; and Nga No of fifty summer small boats and fifty guns.

(9) All brothers of Nga Hla, Officer of Pathein (Bassein) .shall be arrested.

This Order was passed on 1 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

2 October 1806

Order:(1) Cancel the Order to bring Thiri Kyaw Thu, Myo Wun - Town Officer,

Pathein (Bassein); it was Nga Nat Pay , Pè Nin - Helmsman, Shwe Pan Ban Royal Boat, who charged Town Officer as secretly collecting weapons; Sitke - Regimental Officers, of Pathein (Bassein) reported that Nga Nat Pay's accusation was false; they said that when Nga Nat Pay's son put on a dress above his status, Nga Myat Htwe, Yon Zay - Office Boy, told him not to do so and for that he was beaten by Nga Nat Pay's men and Nga Nat Pay also started to make this accusation on the Town Officer; check both statements.

(2) Do not use the people of Pathein (Bassein) to capture the white elephant of Htaw Lyin island; use the crew of the Shwe Ban Dan and Min San boats for this purpose.

(3) Nga Tha Aye, Sagaing Min Si Bwa Byu Hlay Zi -Boatman who works in the Financial Interest of Prince Sagaing, living in Amarapura, applied for Boat Licenses to use the main river way for trade by forty summer small boats fully armed and free of tax with an agreement to supply annually the King forty guns ; Nga Tha Aye shall have the licenses and he shall supply annually the King forty guns.

This Order was passed on 2 October 1806 and proclaimed by Baya Kyaw Htin.

3 October 1.8o6

Order:(1) Thiha Bala Kyaw Htin, Elder of Prince Hlaing reported that the white elephant was originally found in Hlaing township and as it moved into Hanthawaddy township Ne Ywe Nga Po and his men traced it and captured it ; people of Hlaing aslo helped to send the elephant as quickly as possible to the King; Nawyatha Kyaw Gaung, Yay Wun - Port Officer, Hanthawaddy, Thiha Bala Kyaw Htin, Elder of Prince Hlaing, Ne Ywe Nga Po and all men who participated in the capture of the white elephant shall come along with the white elephant to

the capital on a barge made by Hanthawaddy people.

(2) Say precisely when the Buddhist Lent comes to an end.

(3) Add Shin Vitima of Sagaing in the party to keep the time and announce the hour.

(U) By the request made by Kin Tat Hmu - Chief of the Guards, Tenasserim, all Chaung Gyi Chaung Nge Kin Tha - Guards of Waterways along Big and Small Streams, Bait (Mergui) had been sent to Tenasserim; Myo Wun - Town Officer, Akhun Wun - Revenue Officer, Sitkè - Regimental Officer, Myo Ywa Thagyi - Town and Village Headmen, now submitted the facts that

(1) Chaung Gyi Chaung Nge Kin Tha - Guards of the Waterways along Big and Small Streams, have had their homes and families in Bait (Mergui);
(2) these guards have been sent often to march up the streams to five possible passes in the northeast of Bait (Mergui) where the enemy penetration is possible ; and
(3) Yanda Pyitsi of Tenasserim went to Madama (Martaban) to report that Tenasserim had sent back forty five households of these guards out of ninety seven to Bait (Mergui) and this report was false ;

decision is impossible without proper check; say nothing definite until more reports arrive from Bait (Mergui) and Tenasserim.

(5) Learned monks, Brahmins and men versed in astrology claim that the method they use in making calendar is true to tradition but they do say which tradition; it is possible that a monk is only a monk in name and a Buddhist is only a Buddhist in name; it is important to know that their tradition is a real Buddhist tradition; let them explain.

This Order was passed on 3 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB 30 September 1806 on Watching Time and Announcing Hour Party and ROB 1U September 1806 on Bait-Tenasserim Guards.

1) October 1806

Order:(1) Learned monks, Brahmins and men supposed to be good in astrology were not able to answer all the King's problems ; ask them to submit another treatise on calendar with more information.

(2) Dates given in Tet Nwe Kyaung inscription do not agree with the dates given by calendar experts; say which one is reliable.

(3) Discuss the treatise by Shin Asabhaloka and his three colleagues written in the time of King Sunday (1711). - 1733), father of King taken to Hanthawaddy (Mahadhammarajadhipati 1733 - 1752).

(U) Letya Pyan Chi, Officer of South Division, is given certain insignias of rank; issue an Order to this effect.

(5) All belongings, both animate and inanimate of Htut Cha Daywi, North Queen of King Myedu (1763 - 1776) are given to (Chief) Queen; Clerks of Chief Queen Office shall take possession of the said belongings on behalf of (Chief) Queen.

(6) Mahakassapa started the Era of Buddha's Religion in 5^ BC and it was done with good reason; the King's Own Calendar would be wrong if the popular calendar is correct; (find out which one is correct).

Liaison

This Order was passed on *k* October 1806 and proclaimed by Yaza Nawyatha,/ Officer

Note : Pagan Tet Nwe In Kyaung inscription (List *93b* abed, PPA 1892. 78-90) west face lines 3I4. & 35 give the date of the inscription as Wednesday 31 October 11+1)2.
5 October 1806

Order:(1) The recommendation made by the council of Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit that Yè Gaung Kyaw Zwa, Kin Tat Hmu - Chief of Guards, Tha Dun (Aye), is appointed Myo Wun - Town Officer, Min Gin, and he shall take orders from Princess Min Gin's Office, is accepted.

(2) Manaw Shwe Daung, Nagan - Liaison Officer, Dawè (Tavoy) shall return

to Dawè (Tavoy).

(3) Nga Aung Ban, Lè Gaung - Leader of Cultivators, Yadana Theinga (Shwebo) reported that the owners of the following fields died without heirs ; they are

Field growing	25 baskets of seed under	Nga Kyaw Dun
Field growing	13 baskets of seed under	Mi Kauk Mi
Field growing	10 baskets of seed under	Mi Hla Ka
Field growing	5 baskets of seed under	Mi Chet in Myauk Taw
Field growing	5 baskets of seed under	in Ma U Bin Taw Lè;

do not get these fields growing 58 baskets of seed confused with Gwa Daw lands; they are given to Prince Sagaing.

(5) Start the Myin Mo Lamps Festival this evening; construct a Pwè Hkan Kana Hpyin - Cover to stage Theatrical Performances of the Festival, at a suitable place; make it a merry occasion.

(5) Nga Pe and Nga Shwe U, from Daing Wun - Officer of Land Tracts, Amarapura, Amarapura, applied for Boat Licenses to use the main river way for trade by thirty summer small boats fully armed and free of tax with an agreement to supply annually the King thirty guns; Nga Pe and Nga Shwe U shall have the licenses and they shall supply annually the King thirty guns.

(6) The King is going to offer the Kathina Robe at Candamuni Image and Disciple Images; bring the Disciple Images on palanquins as it had been carried before with the accompaniment of drums and dance.

(7) The Buddhist Religion would, it is believed, last 5,000 years and to make the reckoning easy the Buddhist Era was started on the death of Buddha in 5UU BC; but this believe has no textual support; explain it.

This Order was passed on 5 October 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

6 October 1806

Order: Nga Kywè, Sin Baung Wè, applied for Boat Licenses to use the main river way for trade by twenty summer small boats fully armed and free of tax with an agreement to supply annually the King twenty guns ; Nga Kywè shall have the licenses and he shall supply annually the King twenty guns.

This Order was passed on 6 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 October 1806

Order: Learned monks and men keeping the time and shall go back to their own monasteries and homes; the party is dissolved and put away all apparatus used to watch time.

This Order was passed on Yaza Nawyatha, Liaison Officer.

Note : The Time Observation Group was formed by ROB 30 September I806, a new member among observers was added by ROB 3 October I806 and the group was dismissed on 7 October 1806.

9 October I806

Order:(1) Nga Man U and Nga Nyo, in the service of Myadè (Allan / Aung Lan) Myo Za, who came here to report on .the progress of the barge that carries the white elephant shall go back to the barge.

(2) The following men who participated in the capture of the white elephant shall appear in the Royal Presence when the white elephat is presented.

Nga But
Nga Chan Tha
Nga Htaw
Nga Kati
Nga Maung
Nga Nyo
Nga Pan U
Nga Sin La and

Nga Ti.

This Order was passed on 9 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

10 October 1806

Order :(1) The council of Prince Sagaing, Prince Pyay, Prince Toüngoo, Prince Pagan, Prince Pakhan and Prince Mong Mit shall try the case of Nga Taw and Nga La and report the decision passed.

(2) Sithu Thiri and Nga Net living in Amarapura and serving Crown Prince, applied for Boat Licenses to use the main river way for trade by boats fully armed with an agreement to supply annually the King a certain number of guns; Sithu Thiri shall trade by three big boats twenty six summer small boats and he shall supply annually the King thirty five guns; Nga Net shall trade by three big boats and twenty six summer small boats and he shall supply annually the King thirty five guns.

This Order was passed on 10 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : See ROB 15 October 1806 for the decisions of the case of Nga Taw, etc.

12 October 1806

Order:(1) Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan, Prince Pakhan and Prince Mong Mit shall come to Min Gun ajid try the case of Nga La, Nga Taw and Nga Mauk and report their decision on it.

(2) As it has been recommended Min Yè Hla shall hold in fief Taung Gwin; and Min Maung shall hold in fief Gado Zeik and Sindè villages in Twin Thin Taik.

This Order was passed on 12 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : See ROB15 October I8o6 for the decision of the case of Nga Taw, etc.

13 October 1806

Order:(1) Chandeliers of queens, princes, princesses, etc. shall be brought to the Interior for Royal Inspection on 1ˆ October 1806.

(2) Get everything to send these chandeliers to various pagodas and to send the Royal Gifts to various monasteries.

(3) Nga Tha Aye and Nga Hlauk, Hlay Zi - Boarmen, Sagaing Min Si Bwa Byu. - Working in the Financial Interest of Prince Sagaing, applied for Boat Licenses to use the main river way for trade by three big boats and sixty seven summer small boats fully armed with an agreement to supply annually the King seventy six guns ; Nga Tha Aye and Nga Hlauk shall have the licenses and they shall supply annually the King seventy six guns.

This Order was passed on 13 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

Note : Sagaing Min Si Bwa Byu Hlay Zi appeared above; see ROB 2 October 1806.

1 il- October 1806

Order:(1) Send the thirteen chandeliers, one each to the following pagodas and Buddha images :

Aung Myay Lawka Pagoda
Candamuni Image
Gu Gyi Pagoda
Mahamuni Image
Min Gun Pahtodawgyi Pagoda
Sagaing Min Kaung Hmu Pagoda
Settawya Pagoda
Shin Hpyu Shin Hla Images
Shwe Kun Ok Pagoda
Shwe Lin Bin Pagoda
Shwe Saga Pagoda
Sin Gyo Shwe Gu Pagoda and
Swe Daw Pagoda.

(2) Chandeliers of queens, etc. shall be sent to places determined by the donors themselves.

(3) Fly the King's banner at Min Gun Pahtodawgyi.

(U) Mi Sein asked permission to surrender twenty five Boat Licences minus two lost in water and three destroyed by fire, issued to her deceased husband Nga Hpone Toe who did business by twenty five boats along the main river way with a promise to supply guns; her request is granted.

(5) Nga Htwa, Amarapura, applied for Boat Licenses to use the main river way for trade by two big boats and forty eight summer small boats fully armed and free of tax with an agreement to supply annually the King fifty two guns; Nga Htwa shall have the licenses and he shall supply annually the King fifty two guns.

(6) Nga Shwe Pyi applied for Boat Licenses to use the main river way for trade by ten summer small boats fully armed and free of tax with an agreement to supply annually the King ten guns ; Nga Shwe Pyi shall supply annually the King ten guns.

This Order was passed on 1U October 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

15 October 1806

Order:(1) When interrogated, Nga Mauk's statements were false whereas those statements by Nga La and Nga Taw were true; the following decisions reached by the council of Crown Prince, Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan and Prince Pakhan are confirmed.

(1) Nga Pu, Clerk of Athi Wun - Officer of Common Folks, who took bribes from Nga Mauk, shall be dismissed from his position and he shall return the money as well as the cattle that he took;
(2) other clerks, viz. Nga Pay and Nga Paw Toke who recorded only the statements they heard shall go free though they shall have to give back the money they took from Nga Mauk;
(3) Nga Win and his wife Mi Ba Yet shall also give back the money they took;
(1+) Nga Shwe Myat, son of Nga Win, shall return the horse that he took to its owner;

(5) Nga Aung Po, Chief of Khin Lu armed men and his followers were guilty of rape; execute them;
(6) companions of Nga Mauk, viz. Nga Wè Gyi, Nga Iha Nyo Gyi, Nga Ywè Gyi and Nga Hkway are thieves and robbers; get them arrested and execute them.

(2) Put the rope sent from Kyaw Htin Thu Ya, Headman, Sin Baung Wè, in a shed built near Kyay Daik - Lock Up (lit. Copper Store).

(3) Officers of Hanthawaddy shall send here Takaru salt which is in fact made from grape juice.

This Order was passed on 15 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note : In the case of Nga La and Nga Taw vs Nga Mauk (ROBs 10 October 1806 and 12 October 1806) we do not know why Nga Mauk was not punished for giving false statements.

19 October 1806

Order:(1) Nga Kya who holds Boat Licenses to use the main river way for trade by thirty one summer small boats, Nga Shwe Pyi by two big boats and forty eight summer small boats, Nga Hpyu by fifty summer small boats, Nga Chan Aung by twenty five summer small boats, and Nga Shwe Sa by seventeen summer small boats, now asked for permission to surrender the licenses they hold and stop the supply of guns to the King; permission is given.

(2) It has been reported that theft cases are increasing in the capital city of Amarapura; Crown Prince shall get all thieves captured and send them here to Min Gun.

(3) Bring the Supreme Leader of Monks here to Min Gun on 20 October 1806

(it) Start the festival from this very evening; Kyi Wun - Officer of Granaries, shall feed the members of the music and dance truopes.

This Order was passed on 19 October 1806 and proclaimed by Yaza Nawyatha,

Liaison Officer.

20 October 1806

Order: Use new calendar when the monthly accounts of palace expenditure are made; using day, date, month and year of the old calendar shall be discontinued.

This Order was passed on 20 October I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

21 October 1806

Order :(1) Use the four Hlawga boats viz. Yway Gyi, Let Yway Gyi, Let Thit and Pyi Lon Ant to bring stones for the base of the pagoda called paceaya; Yway Gyi boat crew and Yakhaing boat crew shall row the boats alternately.

(2) As it had been done in each year on the full moon day in the month of Tazaungmon (eighth month), made Matho Thingan - Monk's Robe done all at once, during the night on the full moon day of Tazaungmon (25 October 1806) and offer it at the Buddha Image.

(3) Send Kathina Civara - Monk's Robe given to the most poor one in a group of monks, from Min Gun to Amarapura and Crown Prince shall send it in ceremony to a monastery (where the most poor monk to receive it will be selected by a committee of monks).

(*b)* Nga Win, Amarapura, applied for Boat Licenses to use the main river way for trade by two big boats and twenty three summer small boats fully armed and free of tax with an agreement to supply annually the King twenty nine guns; Nga Win shall have the licenses and supply annually the King twenty nine guns.

(5) Select thirty young women from Lamaing - Rpyal Land Cultivators, Soon Yë, Mong Pan and Mingala, for training in Queen's Music Troupe

of Drums ; that would stop the trouble of getting temporary help of artistes between one troupe and another.

This Order was passed on 21 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caducues Bearers.

22 October I806

Order:(1) Myo Ok - Town Chief, and Myo Sayay - Town Constable, Sagaing, shall organize work gangs with Kyun Thi Daw - Servants of the Religion, Aung Myay Lawka pagoda, and people of Sagaing, to unload the stones for making the paccaya platform of stone pagoda from Hlawga boats that bring the stones to Sagaing; take care that the stones do not get broken by striking one against another and Sithu Kyaw Zwa, Kyaw Hse Ywa Za - Who holds in fief Ten Villages along the Kyaw Stream, shall take charge of putting the stones in proper order as the pieces of stone were cut to form like a lotus flower when fixed.

(2) Nga San Min, Badaung, applied for Boat Licenses to use the main river way for trade by ten big boats and ten summer small boats fully armed and free of tax with an agreement to supply annually the King forty guns; Nga San Min shall have the licenses and he shall supply annually the King forty guns.

(3) After paccaya stones are safely stored in Sagaing, the King thought of visiting the pagoda site to supervise the work; get everything ready for Royal Visit.

(H) Start making the keel of Hlawga boat on 10 November 1806.

This Order was passed on 10 October I806 and proclaimed by Yaza Nawyatha, Liaison Officer.

23 October 1806

Order:(1) Arrest'' Nga·Pauk Tet.

(2) Execute Nga Pauk Tet, Nga Hmine and Nga Shwe Bu.

(3) Set free Ba Bè Wun - Officer of Blacksmiths, Nan Kan Gyway Wun - Officer of Public Works, and Yè Hlay Wun - Officer of Boats called Yè Haly.(War Canoes).

This Order was passed on 23 October 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

24 October 1806

Order:(1) Taung Wun Yi, Officer of Mong Tien, shall trade free of tax.

(2) Thado Min Gaung shall hold Sale in fief, as it was recommended.

(3) Twin Thin Taik Wun - Officer of Twin Thin Division, shall hold any other suitable place in fief instead of Sale.

This Order was passed on 24 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

25 October 1806

Order: Orders had been issued summoning Dhanawati (Mrok U / Myo Haung) Myo Wun - Town Officer, Dhanawati (Mrok U / Myo Haung) Stikè - Regimental Officer, and Headman of Nat Hkun Khan Kyun Ywa together with sixty service men to the capital in connection with minting silver coins of inferior quality; in the meanwhile, some Arakanese viz. Nga Let Yon Bway, Nga Win Ton, Nga Myin Htaw, etc. who live in British territories get in contact with Nga Ba Thet Hnan, former Headman of Kyun Ywa with some rebellious designs; in that case, Myo'Wun is allowed to postpone his journey to the capital.

This Order was passed on 25 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

26 October 1806

Order: Nga Tha Ya, a member of a group under Daing Wun - Officer of Land

Tracts, Amarapura, applied for Boat Licenses to use the main river for trade by two big boats and thirty summer small boats fully armed and free of tax with an agreement to supply annually the King thirty six guns; Nga Tha Ya shall have the licenses and he shëûLl supply annually the King thirty six guns.

This Order was passed on 26 October 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

27 October 1806

Order:(1) The barge that carries the white cow elephant is not strong enough; repair it with locally available wood and use nails sent from palace stores.

(2) Bury Min Gyi Nawyatha, Commander of Mong.Nai Troops, as Min Gyi Nanda Kyaw Htin, Lamaing Wun - Officer of Royal Lands, was buried.

(3) Maha Min Gaung, Myin Wun - Officer of Horses, is appointed Commander of Mong Nai Troops.

(U) Nga Kya U and Nga Myat Tha, Amarapura, applied for Boat Licenses to use the main river way for trade by thirty summer small boats fully armed and free of tax with an agreement to supply annually the King thirty guns; Nga Kya U shall have the licenses and he shall supply annually the King thirty guns.

This Order was passed on 27 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

28 October 1806

Order:(1) Great Royal Charity shall begin with the giving away of gifts from princes and ministers; Royal Gifts will be given later.

(2) When the stones of the first tier of the pagoda platform are stored properly,build a separate platform for Mingala Drum on the east to

the left side of the white elephant stable.

This Order was passed on 28 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

29 October 1806

Order: Bring the Big Royal Drum of Amarapura Drums Hall here to Min Gun.

This Order was passed on 29 October I806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

30 October I806

Order: (1) Made the deck of Big Royal Yè Hlay good and strong.

(2) Myauk Nan Daw Wun - Officer of North Queen, shall choose a site either on the north or south of Palace West Gate and build immediately a house for North Queen.

(3) The King intends to go as far south as Pagan to inspect the white elephant ; build pavilions for night stops along the route to Pagan.

(1+) According to the request by Chiefs of Thwe Thauk - Blood Bond Brotherhood, and men of guards known as Pyat That Wun Gyin - Multiple Roof Hall's Environ, made a list of the men of Force 150 together with the members of their families and descendants; check the list against the village lists and get all descendants of the men of Force 150 enlisted in the force of their forefathers; submit the new list of Force 150.

(5) Crown Prince, Prince Sagaing and other princes shall come by the land route while the King goes by the river to Pagan to inspect the white elephant and they must bring with them all their elephants.

(6) Crown Prince shall come to fetch North Queen at Min Gun as soon as her residence is finished in Amarapura palace enclosure.

(7) Dismiss Yaza Thu Ya Kyaw from the office of SitKè - Regimental

Officer, Rammawati (Ramree) and bring him here with an iron chain around his neck.

This Order was passed on 30 October 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

31 October 1806

Order:(1) Nga Pa is appointed Nagan - Liaison Officer.

(2) Prince Pagan shall go to Pagan in advance with a force of Public Works Department under its own chief.

(3) During the King's absence, Prince Pakhan and Prince Mong Mit shall stay in Min Gun palace.

(*h)* Bring back Awk Ma - Elephant Catching Group, and Danat Pala - Elephant Taming Group, sent to Htaw Lyin island to catch a white elephant of Poppa area.

(5) Bring Shwe Pan Dan Royal Boat and Nga Nat Pay, its helmsman, here as quickly as possible; bring also Thiri Kyaw Thu, Myo Wun _ Town Officer, Pathein (Bassein) here; on their arrival, interrogate them and report on their statements.

(6) The petition by Nga Mya Gyi Ywa Za - One who holds Nga Mya village in fief, to allow him to hold Zin Yaw Win island in fief too, -i-s refused; the said island is contested for ownership between Nga Mya and Myaung administrative offices and Hluttaw had decided that it should be a Ayadaw Myay Zun - King's land not attached to any administrative unit, and the decision stands good.

This Order was passed on 31 October 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

1 November 1806

Order:(1) When the deck of Big Royal Yè Haly is finished, put one big glazed

pot complete with cover on the prow.

(2) As Hsenwi Sawbwa has petitioned, allow no Shan, 'Chinese and Burmese trader crossing over to the Salween river east bank to take with him any gun; Hsenwi Sawbwa shall check it by posting his men at all Gado Zeik - Ferries, Hta or Kin - Guard House and or Toll Gates.

(3) Yin Gè elephant, formerly given to Letwè Sanda Thu, Sitkè - Regimental Officer, Hsenwi, is now given to Hsenwi Sawbwa.

(*k*) Nga Tun Wa, brother of Kyaw Htin Thu Ya and Nga Pathi applied for Boat Licenses to use the main river way for trade by ten big boats and forty summer small boats fully armed and free of tax with an agreement to supply annually the King seventy guns ; Nga Tun Wa and Nga Pathi shall have the licenses and they shall supply annually the King seventy guns.

(5) Tin Dain Yan Asu - Gruop to cover Unsightly Things with Curtain along the King's Tour Route, has enough men; seventeen Cassay men added to this group shall go back to their former group.

This Order was passed on 1 November 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

2 November 1806

Order: Give five pyas as wage for fixing peacock brand to each perfect local made gun by Atwin Daw Lup Babe - Blacksmiths employed in the Interior, viz. Pyinnya Kyaw Htin and Pyinnya Bala Kyaw.

This Order was passed on 2 November 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

Note • See ROBs30 April 1806 and 21 May 1806 on local guns.

3 November 1806

3 November 1806

Order:(1) Prince Pakhan shall accompany the King going to Pagan to inspect the white elephant; Prince Mong Mit shall stay in Min Gun palace.

(2) Get ready the carrier boats and carrier men for the Royal Tour.

(3) Check the seating plan of the Audience Hall; allow no discrepency as to courtiers of lower status taking places above them.

(U) Find out the opinion of senior monks as to keeping the sabbaths by Pon Daw - King's Own Calendar.

(5) Dona is appointed Akauk Wun - Customs Officer, in place of Nga Aung.

This Order was passed on 3 November 1806 and proclaimed by Baya Nawyatha, Liaison Officer.

1+ November 1806

Order :(1) Put 30 iron 0 Gin (pan without a broad rim) on Big Royal Yè Hlay and send them to Sagaing today and hand them over to Sithu Kyaw Zwa who shall keep them at the temporary palace ; Big Royal Yè Hlay shall return to Min Gun after that mission.

(2) Bring Senior monks to Min Gun today.

(3) Prince Pathein (Bassein) shall stay at Amarapura while the King is on tour.

(U) Monk Varajina shall accompany the King on tour (to Pagan).

(5) Nga Pyay, Nga Hmat and Yè Hla Kyaw Gaung applied for Boat Licensès to use the main river way for trade by boats fully armed and free of tax with an agreement to supply annually the King a certain number of guns; Nga Pyay shall have the licenses for twenty five summer small boats and he shall supply annually the King twenty five, guns; Nga Hmat shall have the licenses for twenty five summer small boats and he shall supply annually the King twenty five guns; and Yè Hla

Kyaw Gaung shall have the licenses for two big boats and thirty summer small boats and he shall supply annually the King thirty six guns.

(6) Shwe Daung Hla Sithu, Than Chet Wun - Officer of Smelting Iron, shall occupy the house of Nay Myo Yaza Thin Gyan, former Toungoo Officer.

(7) Shwe Daung Thiri Kyaw, Amyauk Wun - Officer of Cannons, shall occupy the house of Maha Uttama Thin Gyan, former Officer of Twin Thin.

This Order was passed on 1+ November 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

6 November 1806

Order:(1) Nay Myo Nanda Mait, Myo Lat Wun - Officer of Towns where each town has a Myo Wun of its own, shall take charge of gunners guarding Min Gun palace while the King is on tour.

(2) Bring here the prow roof of the Shwe Pan Dan Royal B at, the White Umbrella and the Royal Charriot.

(3) Elephant Troops shall be stationed along the river south of Ava,. in places where the supply of grass and water is good and at every stop of the white elephant barge up stream, elephants in the vicinity of each stop shall bring green branches of trees and fresh flowers of the forest to the white elephant.

(*k*) As it has been recommended, Thamanta Shwe Daung, son of Maha Zayya Bo, is appointed Headman of Badon and Chief of Mingala Guns, in succession to his father Maha Zayya Bo who has retired from service and he shall render his service to the King with all devotion like his father.

(5) Za Daw Gè — Cooks ot the Royal Kitchen, reported that Shan traders from Hsipaw came to Pwè - Brokerage, in Madè quarter but Shwe Daik Wun — Treasury Officer, told them to do business only through Kyun

Daw Yin brokerage; this is not correct; each trader shall made his own decision as to which brokerage he would trust to do the business transactions for him.

(6) Yè Hla Kyaw Gaung, Nga Htway and Nga Min Ya held Boat Licenses to use the main river way for trade by boats but as they had now stopped trading, they asked permission to surrender the licenses and stop the supply of gun; Yè Hla Kyaw Gaung who traded by ten big boats and sixty summer smalll boats said that twelve licenses were lost in water and six in fire and he has only fifty two left; Nga Htway who held 155 licenses for five big boats and 150 summer small boats said that twenty licenses were lost in water and six in fire/he had and only 126 left; Nga Min Ya who held 155 licenses for eighteen big boats and 137 summer small boats said that twenty seven licenses were lost in water and twenty four in fire and he had only 10U left; Yè Hla Kyaw Gaung, Nga Htway and Nga Min Ya shall surrender the remaining 52, 126 and 10U licenses respectively and they shall stop the supply of guns.

This Order was passed on 6 November 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

7 November 1806

Order:(1) As recommended Nga Pathi, Myanma Than Khan - Officer receiving tributes from Burmese Vassals (Provincial Chiefs), shall hold Nga Zin Yaing village, Yay Ga, South Division, in fief.

(2) Permission is given to Nay Myo Zayya Nawyatha, Myo Wun - Town Officer, Toungoo, to come to the capital city.

This Order was passed on 7 November 1806 in west barge port on the west of Min Gun palace and proclaimed by Yaza Nawyatha, Liaison Officer-

8 November 1806

Order :(1) During the Royal River Journey,

Hman Zi Hpaung Daw - Glass Mosaic Royal Barge, shall be towed by

1+ towing boats of Hlay Thin - Boat Group plus
6 boats of Kyauk Myet Si - Decorated with Gems
Yauk Thwa Si - Decorated with Shells
Wun Bo Tha Si Kyay Thanda Hlay - Lorikeet Boat
with Wun Bo Crew and

Pyi Gyi Mun Hpaung Daw - Best of the Capital City Royal Barge, shall be towed by

U towing boats of Hlay Thin - Boat Group plus
6 boats of Pyawbwè Tha Zi - Pyawbwè Crew
150 Tha Zi - (Royal) 150 Crew;

asking free any accessory like oar, rope, pole, etc. during the trip from people living in towns and villages along the route is forbidden; buy them.

(2) Nga Min Ya, Asaung Daw Myè - Apartment Attendant, applied for Boat Licenses to use the main river way for trade by two big boats and twenty three summer small boats fully armed and free of tax with an agreement to supply annually the King twenty nine guns ; Nga Min Ya shall have the licenses and he shall supply annually the King twenty nine guns.

(3) Nga Yan Gin and Nga Myat Pon held Boat Licenses to use the main river way for trade by boats and as they had stopped that trade now, theu asked permission to surrender the licenses they held and stop supplying guns which was stipulated in the license; Nga Yan Gin who held twenty licenses of ten big boats and ten summer small boats said that four licenses were lost in water and he had sixteen left ; Nga Myat Pon who held 100 licenses for 100 small boats said that twenty licenses were lost in water and another twenty in fire and he had

only sixty left ; Nga Yan Gin and. Nga Myat Pon shall surrender the remaining sixteen and sixty licenses respectively and they shall stop the supply of guns.

This Order was passed on 8 November 1806 in west barge port on the west of Min Gun palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

9 November I806

Order:(1) As soon as the barge stops, Prince Pyay, Prince Toungoo and Prince Pakhan shall attend Hluttaw(to carry on with the administrative duties).

(2) Assign forty workers on alabaster at Aung Myay Lawka pagoda.

(3) Assign twenty workmen on sandstone at Min Gun.

(1+) Servants of the Religion attached to Kaung Hmu Daw and Aung Myay Lawka plus men of Public Works shall form a work gang to provide man power at Aung Myay Lawka.

(5) Hluttaw shall pay K 0.50 to each man of 8,131 men who formed the King's entourage during the King's River Journey; Ks U,065-50 had been advanced to Hluttaw to pay for this expense.

(6) Nga Htaw Ya, Set Shin Quarter, Amarapura, applied for Boat Licenses to use the main river way for trade by fifty summer small boats fully armed and free of tax with an agreement to supplu annually the King fifty guns; Nga Htaw Ya shall have the licenses and he shall supply annually the King fifty guns.

This Order was passed on 9 November 1806 at Sagaing palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

10 November 1806

Order: To mark the safe way in the King's River Journey, local chiefs shall use flower garlands to indicate places of shallow water, submérged

rock bed, etc. and during the Royal Progress, local chiefs shall go on small boats (as pilots) ahead of the Glass Mosaic Royal Barge to show the safe passage.

This Order was passed on 10 November 1806 at Sagaing palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

11 November 1806

Order:(1) The Royal Progress is scheduled to begin on 12 November 1806 by leaving Sagaing palace for Nga Zun palace ; get things ready for the reception, etc. at (Ngan Zun palace); Prince Sagaing shall distribute Ks 5,93^.50 to the ministers, etc. in the King's entourage.

(2) Servants of the Religion attached to the Aung Myay Lawka pagoda shall mount guards on the four quarters of the pagoda precincts during the night and the guards shall give a knock on the rock slab at four hours interval, i.e. at 10.00 pm, 2.00 am and 6.00 am.

(3) When the King arrived at Let Htoke, Awk Ma - Elephant Catching Group, shall leave the Royal Entourage and go to Poppa.

(It) The Royal Palace at one camp ahead is reported to be not ready yet; postpone the Royal Departure on 12 November 1806.

(5) Min Gyaw Shwe Daung, Kyi Wun - Officer of Granaries, has to look after the irrigation works at Madaya and Aung Pinlè; he shall have to remain at his post(i.e. he could not accompany the journey).

This Order was passed on 11 November 1806 at Sagaing palace and proclaimed by Yaza Nawyatha, Liaison Officer.

12 November 1806

Order :(1) Build a special pavilion to make offerings to Thon Ze Hku Na Min - Thirty Seven Spirits, and ask Poppa Mahagiri, who is one of the

Thirty Seven, why he does not help to get Poppa white elephant captured quickly; warn him that if he fails to cooperate, he would be punished.

(2) As suggested by Nga San Tun, medium of spirits called Min Nyi Naung - Two Brothers, interrogate the elders of Tabè town and villages Nga Mya, Nyin and Palin and report on the interrogation.

This Order was passed on 12 November 1806 at Sagaing palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

'\b November I806

Myo Wun - Town Officer, Yay Wun - Customs Officer, Hanthawaddy, reported that Captain Davies, an American from USA called at their port for the first time bringing on board his ship

63 barrels of Arak - Liquor
285 boxes containing bottles of Arak - Liquor
300 iron bars
2 bales of material (unspecified) and
Rs 315»500 in cash;

this declared cargo is not to be disposed of here in Yangon (Rangoon); it is for Bengal market.

Order: Levy no customs duty on the declared cargo brought by Captain Davies; bring him to Amarapura and show him around, including Mahamuni Image and Yadana Bon Gyaw Monastery; he is also permitted to call at Crown Prince Residence.

This Order was passed on 11+ November 1806 in Nga Mya palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

15 November 1806

Order:(1) Put Nga Bè Gyi under arrest.

(2) Princess Shwe Gu shall follow the Royal Journey on her own barge managed by an Akyi - Elder, and his staff.

This Order was passed on 15 November 1806 at Tedaw Ya palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

18 November 1806

Order : When Yadana Sin Byu Daw - Royal Elephant of Gems, arrived at Pagan port, the public shall not come to look at it ; fix white cloth curtains on both left and right of the path from the landing stage on the river bank to the elephant stable ; fix the curtains also around the stable.

This Order was passed on 18 November 1806 at Pagan palace and proclaimed by Yaza Nawyatha, Liaison Officer.

19 November 1806

Order; Take the elephants for grazing to Let Htoke and Kyaw Zin; branches from Nyaung - Ficus sapp. and Tanaung - Acacia leucophlaea shall be taken to feed the elephants.

This Order was passed on 19 November 1806 at Pagan palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

20 November 1806

Order:(1) Men who participated in capturing white elephant shall receive rewards; Prince Sagaing, Prince Pyay, Prince Toungoo, Prince Pagan and Prince Pakhan shall find out

(1)who were the first persons who saw the white elephant and
(2)who were in the group that lassoed the white elephant;

submit a written report on it.

(2) Send with ceremony the gold foils to Shwezigon pagoda and have it covered it with the foils; keep an account of the number of foils given, the number of foils used and the expenditure in wages, etc.

(3) Nga Po, Letya Kyi So — Chief of Left Granaries, reported that a white elephant was seen in the forest of Akarain, Hanthawaddy

Division; Awk Ma - Elephant Catching Group, and Danet Pala - Elephant Taming Group, now at Htaw Lyin island, shall go with Nga Po to capture this elephant; take care that there are no gun shots in the forest where the elephant is supposed to be living.

(1+) Nga Aik held Boat Licenses to use the main river way for trade by two big boats and ten summer small boats in 1802, by two big boats and ten summer small boats in 1803 and by twenty summer small boats in 1801|, fully armed and free of tax with an agreement to supply annually a certain number of guns to the King; and he said that he never failed to fulfill the agreement regarding the supply of-guns ; now he asked permission to surrender the licenses as he could not go on with the business; out of forty nine licenses that he held, four were lost in water; Nga Aik shall surrender the remaining forty five licenses and he is allowed to cease the supply of guns.

This Order was passed on 20 November 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

21 November 1806

Order:(1) Min O Chan Tha pagoda shall be covered with gold foils; Prince Pagan shall construct the scaffolds at the pagoda.

(2) The railings at the white elephant stable on Min Gun palace are too high; the railings on the barge made at Yangon (Rangoon) to - carry the white elephant up stream are of the right height ; cut the Min Gun railings like the Yangon (Rangoon) ones.

(3) Nga Hla, Sin Hmu - Chief of Elephant Men, Nga Aik and Nga Noot who came with the elephant from Hanthawaddy. shall go back to Hanthawaddy to join the Akarain white elephant catching party.

This Order was passed on 21 November 1806 and proclaimed by Yaza Nawyatha,

Liaison Officer.

2k November 1806

Order: The King is leaving Pagan for the capital city on 25 November 1806; get ready the land forces, water forces, towing boats, etc.

This Order was passed on *2k* November 1806 at Pagan palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

26 November 1806

Order: (1) All mi isters and officers are supposed to come and render help whenever the Royal Barge is grounded; spread-eagle those who fail to turn up to help.

(2) Those who had been spread-eagled are pardoned as it was their first offence.

This Order was passed on 26 November 1806 at Letpan Gyun palace and proclaimed by Yaza Nawyatha, Liaison Officer.

26 November 1806

Order: All the elephant groups in the entourage of the King on his Pagan journey shall enter the eastern forests to capture wild elephants.

This Order waa passed on 26 November 1806 at Kyun Nyo palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

30 November 1806

Order: (1) Execute the Htaung Kè - Chiefs of One Thousand, who were in charge of towing boats called Taung Yan, Yan Lin, Hswe Ma Naing and Byan Hlwar that towed Glass Mosaic Royal Barge.

(2) Nat Tha Pyaung Mun Royal Elephant, caught at Kun Ywa island, needs some care in feeding; stop one more day at Tedawya palace.

(3) Four Chiefs of One Thousand are pardoned.

This Order was passed in the evening on 30 November 1806 and proclaimed by

Baya Kyaw Htin, Liaison Officer.

1 December 1806

Order :(1) At the confluence (of the Irrawaddy and Chindwin rivers) check the number of boats supposed to be part of the flotilla that goes with the King and those on the left and right sides of it (i.e. those boats which are not in the flotilla).

(2) Zayya Kyaw Thu is appointed Sitkè - Regimental Officer, Dhãnawati (Mrok U / Myo Haung) and get a suitable person for another Sitkè; when Regimental Officers arrived there, Thiri Nanda Kyaw Thu, Myo Wun - Town Officer, shall come to the capital city.

This Order was passed on 1 December 1806 at Tedawya palace and proclaimed by Yaza Nawyatha, Liaison Officer.

2 December I806

Order:(1) Nga Po, Pagan, applied for Boat Licenses to use the main river way for trade by ten big boats and fifteen summer small boats fully armed and free of tax with an agreement to supply annually 1,500 viss of jaggery for each big boat and 1,000 viss of jaggery for each small boat at the jaggery stores of Pahtodawgyi in Min Gun; Nga Po shall have the licenses and he shall supply annually 30,000 viss of jaggery at Min Gun Pahtodawgyi Jaggery Stores.

(2) Su Tha Ngan Tha - Group Members and Division Members, are given land in proportion with their number; any excess shall be reclaimed as Royal Land.

(3) Gaung Gwè Headman came with very good mango fruits to Yandabo palace and said that these are the very first fruits and their appearance coincides with the appearance of the white elephant; the coincidence is remarkable; name the tree Shwe Nan Hmyaw - For Royal Consumption

Only and put aound the tree a fence called Yaza Mat - Marked for Royalty.

(U) When the King's fleet arrived at Kyauktalon, all small boats shall be loaded with stones of Kyauktalon for use in Aung Myay Lawka pagoda.

This Order was passed on 2 December 1806 at Yandabo palace and proclaimed by Baya Kyaw Htin, Liaison Officer.

5 December I806

Order :(1) Prince Mong Mit or any other prince might come to greet the King's flotilla at their own free will.

(2) Nga Kyaw Thu, Kŭia Byo Sayay - Clerk of Young Foreigners Department, reported that all foreigners are supposed to be under the control of Kala Wun - Officer of Foreigners; but in 1783 some of them were put under Shwe Daik Wun - Treasury Officer; this situation is not good; Prince Sagaing shall collect all foreigners and arm them with guns.

(3) Prince Sagaing shall take charge of Letswè Daw Thay Nat Kaing Kala King's Own Regiment of Foreigners armed with Guns.

(U) Prisoners of war shall be organized into a group with a leader and administer the oath of alligiance to them.

This Order was given on 5 December 1806 at Thagyin palace and proclaimed by Yaza Nawyatha, Liaison Officer.

7 December 1806

Order: People of Amarapura, Ava, Min Gun and Sagaing who came with flower vases, flowers, pop-corn to offer while paying homage to the white elephant, shall be admitted into the elephant stable ; without the offerings no one shall be admitted.

This Order was passed on 7 December 1806 at Let Pan Tin palace and proclaimed

by Yaza Nawyatha, Liaison Officer.

8 December 1806

Order : When the White Elephant Barge arrived at Sagaing, townspeople shall not enter the elephant stable ; post guards with guns from the camp of Crown Prince in the east of Malwè Gate and to the exit of Aung Myay Lawka pagoda in the north.

This Order was passed on 8 December 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

10 December I806

Order:(1) Build two pavilions for the white elephant and for decoration, Kyaw Htin Thin Hkaya, Than Daw Zint - Herald, shall ask 2 bales of brocade and 30 bales of muslim from Princess Hlaing Det and Princess Debet Hswe.

(2) Some parts of Myaung Zon canal in Ko Khayaing, Kyaukse, need repair and as those sharing the water from that canal, people of Dabet Hswe, Tet Myaw and Mataing Da had been called upon to contribute some help ; they refused by saying that the part where the repairs are necessary fall in the Royal City Area which is decidedly outside the area of their responsibility; they shall render help.

This Order was passed on 10 December 1806 in Sagaing palace and proclaimed by Yaza Nawyatha, Liaison Officer.

11 December 1806

Order:(1) When the King goes to Min Gun, each boat in the fleet of boats accompanying him there, shall stop at either Hko Daung or Pauk Taw and take on board stones from there as much as the boat could carry.

(2) Thadda Thu Ya and Daywa Pani, elders of Religious Servants attached Rajamunicula pagoda reported that some of their men had left them

to work for some influential person to get themselves free from being religious servants ; name the men who tried to evade service and the men who helped them and bring all of them into the presence of the King.

(3) Before the Ceremony of taking Possession of White Elephant (on 19 February 1807) is over, people shall go in their best clothings and offerings to pay homage to the white elephant.

This Order was passed on 11 December 1806 at Sagaing palace abd proclaimed by Baya Kyaw Htin, Liaison Officer.

Note : See also ROB 19 December 1806.

13 December 1806

Order: Dismiss all Htaung Hmu - Chiefs of One Thousand, Htaung Sachi - assistant Chiefs of One Thousand, in all four sectors of city and select men to take their place.

This Order was passed on 13 December 1806 at Hpaung Daw Zeik palace and roclaimed by Yaza Nawyatha, Liaison Officer.

1U December 1806

Order:(1) Shwe Daung Hla Sithu, Than Chet Wun - Officer of Smelting Iron, shall take charge of Shwe Ban Dan Royal Boat and Min San Royal Boat.

(2) Shwe Daung Thiri Kyaw, Amyauk Wun - Officer of Cannons, shall take charge of Kyauk Myet Royal Boat and Wun Bo Royal BOat.

(3) the east Zaung Dan - Pilgrimage Hall, Htupayon pagoda, Sagaing, falls into ruin because a town sprung up around it ; move the town and leave alone the Hall.

(It) Many old bricks from ruined religious buildings were used to (reconstruct some part of) the Town Wall on the south of Aung Myay Lawka pagoda; pull down these parts of the wall that used the said

kind of bricks.

(5) Keep the two iron cannons sent from Nga Yay, Ba Daung, in the palace yard after having inscribed 28 December 1806 - the date when they were received, on each of them.

This Order was passed on 1U December 1806 at Hpaung Daw Zeik palace and proclaimed by Nga Pa, liaison Officer.

18 December 1806

Order :(1) Half of Win Gyin Thay Nat - Gunners of the Environ, guarding Pyatthat - Multiple Roofed Hall, on its left and right, are posted with its own chief and group leaders, to guard the white elephant by stationing themselves on the left and right of the white elephant hall; the remaining half with its own chief and group leaders shall remain in their original post.

(2) Pyawbwe people are made slaves of the white elephant.

This Order was passed on 18 December 1806 and proclaimed by Nga Pa, Liaison Officer.

Note : See ROB 20 December 1806 about these Pyawbwe people given to the elephant as slaves.

19 December 1806

Order:(1) Ko Tha Bauk - Descendants of Nine Mothers, menial servants under Anauk Wun - Officer of West Palace, are detailed to do the scavaging in the white elephant hall.

(2) Hnget Taw Tha - Scare Birds away Men, shall keep birds away from the white elephant hall.

(3) Za Daw Gè - Cooks of the Royal Kitchen, shall prepare the food for the white elephant and offer the morning meal to Candamuni Image and the evening meal to the Guardian Gods of Sky, Earth and Trees,

(U) The Ceremony of Taking Possession of the White Elephant, shall be held on 19 Februarv 1807; made all necessary preparations, including a complete set of drums made specially for use on that day.

(5) Submit the measurement of the land where Dawè Bo - Chief of Armed Men from Tavoy, has his cultivations.

(6) Made the steps leading to the tethering post on the platform on which the White Elephant would be tied after the model of the steps at the White Elephant Hall.

(7) There shall be no cattle on the island where banana plants are grown for elephant fodder.

This Order was passed on 19 December 1806 and proclaimed by Nga Pa, Liaison Officer.

20 December 1806

Order: Pyawbwe people serving the White Elephant shall have four boats.

This Order was passed on 20 December 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

21 December 1806

Order: Dismiss Zayya Kyaw Thu from the office of Sitkè - Regimental Officer, Dhanawãti (Mrok U / Myo Haung) and select a suitable men to take that office.

This Order was passed on 21 December 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

22 December 1806

Order:(1) Mali Sayadaw shall come to inspect the White Elephant; Crown Prince shall bring the Sayadaw to Min Gun for this purpose with all the care so that he would not have any inconvenience during the trip.

(2) Thein Ga Tu Yin, who is working on a pump on the north of palace,

shall continue his work to supply water to the Royal Garden.

(3) Organize 350 and 1+00 men who guard the environs of the Multiple Roofed Hall, into Thwe Thauk Hpwè - Blood Bond Brotherhood, as the organization of Letwè Yan Yoke Pa and Letya Yan Toke Pa.

(U) Ask all Sawbwa - Shan Chiefs, Myo Za - Those who hold Towns in fief, and Provincial Chiefs including Myo Wun - Town Officers, Sitkè - Regimental Officers, Myo Ywa Thagyi - Headmen of Town and Village, Myay Daing - (Headmen) of Land Tracts, Gaung Akyi - Chief - cum - Elder, Myin Gaung - Chief of Horsemen, and Myin Zi - Horsemen, to send tributes to the White Elephant on the occasion of Taking Possession of the White Elephant by the King; the chiefs who have been in control of a town or a village shall leave their agents at their posts while they come to attend the said occasion.

(5) Make beautiful the tusks of Warasetagiri Royal Elephant and Palè Tamu Royal Elephant.

This Order was passed on 22 December 1806 and proclaimed by Nga Po, Liaison Officer.

2k December 1806

Order : Odes to Elephant composed in the times of former kings are more or less full of exaggerations by stating an elephant all white because some little white patches are observed on its body; our elephant is truely and completely white belonging to the Saddan kind of white elephants and therefore no verse could be good enough to extol its virtues; let the learned monks write a treatise on the White Elephant quoting religious texts on such a remarkable elephant which should be called by no other name but Saddan Sin Min - King Elephant Saddan.

This Order was passed on 24 December 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

25 December 1806

Order: Letya Shwe Daung shall take charge of two Royal Boats called Mon Daing - Storm, and Yan Hlwint - Scattering Enemies.

This Order was passed on 25 December 1806 and proclaimed by Baya Kyaw Htin, Liaison Officer.

25 December 1806

Order: Bring here Nay Myo Thiri Sithu, Myo Wun - Town Officer, Mogaung; leave Sitkè - Regimental Officer, to look after the town in his absence.

This Order was passed on 25 December 1806 and proclaimed by Nga Pa, Liaison Officer.

27 December 1806

Order:(1) Take the four monkeys in cages with which they were originally sent from Rammawati (Ramree) to areas of deep forest on the eastern ranges.

(2) Arrange the return trip to the capital either by land or by river; only half the followers shall come back leaving the other half (in Min Gun) to guard the palace.

(3) The glass windows of the Royal Carriage shall be kept in proper position by using cloth binders.

This Order was passed on 27 December 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus Bearers.

28 December 1806

Order: The Saddan King Elephant, Prince Toungoo, Prince Pagan and Prince Mong Mit shall guard (Min Gun palace) during the King*s trip to

the capital city.

This Order was passed on 28 December 1806 and proclaimed by Yaza Nawyatha, Liaison Officer.

29 December 1806

Order:(1) Awk Ma Wun - Officer of Catching Elephants, shall rear the four white monkeys sent from Rammawati (Ramree).

(2) Send ten big trunks from Amarapura palace to Min Gun palace immediately.

This Order was passed on 29 December 1806 and proclaimed by Nga Pa, Liaison Officer.

31 December I806

Order:(1) Sanction the money as per estimate to cover Min O Chan Pagan, with gold foils.

(2) Cultivations made in the interest of Crown Prince and Officer of North Division, in Ah Laung Royal Land shall wait until Daing Wun - Officer of Land Tracts, has measured out the land for them; a certair portion of the yearly crop shall be sent to the King.

(3) Other officers and common folks who live or cultivate by permission in this Ah Laung Royal Land shall also send a certain portion of the yearly crop to the King.

(It) Some part of this Ah Laung Royal Land shall also be measured out by Daing Wun - Officer of Land Tracts, for the men of Dawè (Tavoy) Troops and the land so given are certainly not for the Dawè Bo - Chief of Dawè (Tavoy) Armen Men.

(5) Dawè Bo - Chief of Dawè (Tavoy) Armed Men, has given some of the land to his father-in-law and as he failed to send a portion of the yearly crop to the King's granary, take ten times of that portion

from the father-in-law of that chief..

(6) Shwe Pyi (Myin) Zu Tha - Men of Gold City Horses, are allowed to work in the Ah Laung Royal Land on the same conditions mentioned above.

(T) Some part of Ah Laung Royal Land is for the White Elephant; Daing Wun - Officer of Land Tracts, shall draw a map to show this land of the White Elephant.

(8) Daing Wun - Officer of Land Tracts, shall also measure out the land for Pyawbwe men on the north of Min Gun palace.

This Order was passed on 31 December 1806 and proclaimed by Liaison Officer - cum - Chief of Caduceus bearers.