

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

PART EIGHT, A.D. 1819-1853

Edited with Introduction, Notes and
Summary in English of Each Order

by

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

Former Professor of History, Mandalay University

VIII

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My wife Daw Khin Yi typed all the Royal Orders in Burmese
and it is the greatest help that I ever received in having
these Orders edited and published.

List of colleagues who helped in collecting the Royal Orders

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

Introduction

On ascension to the throne a Burmese king in his first proclamation would invariably say that he wanted to promote and extend Buddhism and he would in the course of this endeavour destroy all enemies of the Buddha's Religion. Everything he did, even a war with a neighbouring country, had according to him had a religious significance. With the propaganda that he had a religious duty to suppress heresy he succeeded in rallying his subjects to his fighting forces. His war, for instance with Thailand, became a holy war. Srilanka had an Amarapura sect of Buddhist monks (ROB 8 March 1841). Why not Thailand? His overtures to have an offensive and defensive alliance with Yun Gyi - Cochin China (Vietnam), was for an expressed intention to make Buddhism prosper there as it prospered in Burma (ROB 25 April 1822, ROB 5 September 1824 and ROB 22 November 1824). Actually he wanted the Cochin Chinese help him to destroy the power of Thailand. But Cochin Chinese interest in Burma was, it seems, to obtain the esculent birds' nest from islands off the coast of Tennasserim and its king was not convinced that a country so far away like Burma could be of any use to their land (see ROB V Introduction, xvii-xxii). Buddhism had its origin in India. A report (dated 21 January 1823) from his agents that he sent to central India (Majjhimadesa) explained that it was the revival of Brahmanism that occurred after the death of King Asoka that put an end to Buddhism in India. After Brahmanism there were Mohammedanism and Christianity. Now it was his duty to reestablish or revive Buddhism in India too (ROB 31 August 1824). To realize these aims he needed strong alliances. China could not have much interest with problems of Burma with English because they had had their own problems with these people at that time. They only wanted to keep friendship without any commitment to help each other against a powerful enemy (ROB 19 April 1833). It was true that many Indian princes were anti-English (ROB 6 August 1824) but none of them were strong enough to help him when he marched his army himself, as he said he would, to conquer all India (ROB 11 December 1825). In the beginning of the war he considered it simply as a local concern (ROB 4 June 1825) but he soon realized that he was wrong and so he decided to muster all available forces including the forces recalled from other phases of war. In this part eight of the *Royal Orders of Burma*, one would find several records that explain how the Burmese fought against the invaders from the sea once in 1824-1826 and again in 1852. The documents on

relations with Yun Gyi Cochin Chinese, are also interesting as they give in some detail the conditions in Burma told to impress a would-be alliance.

The first war with the English (1824-1826) was terminated by the Treaty of Yandabo (signed on 24 February 1826) and it was followed by a Commercial Treaty (of 23 November 1826). We are fortunate to get some relevant documents (Ai Ya MSS, Daze, now with Ye-U U Thaug) as follows :

Negotiations to conclude peace dated 16 February 1826, 23 February 1826 and 23 February 1836;

Treaty of Yandabo signed on 24 February 1826;

Return of Enemy Property : Henry Gouger, 4 March 1826, 8 March 1826 and Adoniram Judson, 4 March 1826;

Conferring Burmese Titles on English Officers, 14 May 1826;

Release of Slaves taken during wars in Assam (Ahthan), Cachar (Akkabut), Jainta (Way Tha Li), Manipur, etc., 8 June 1827;

Settling Boundary Demarcations, 8 June 1827;

Commercial Treaty signed on 23 November 1826;

Lists of Customs collected in Rangoon dated 8 March 1827 and 21 August 1827;

Payment of War Indemnity in four instalments : Documents dated 19 April 1826, 14 May 1826, 27 May 1826, 21 September 1826, 6 June 1827, 14 July 1828, 8 August 1828, 14 January 1832, 19 January 1832, 27 October 1832 and 27 October 1832;

and Excess of Payment (Rs 14,094) repaid on 25 July 1833.

The problem was that the Burmese had great difficulty to raise funds to pay the indemnity because the land was devastated by war and to give the silver to the English because they maintained that the Burmese tried to pay less by bringing silver of inferior quality. This was, however, not strictly correct because finally the English had to return Sicca Rupees 14,094 that they had taken in excess (see document dated 25 July 1833). The commercial treaty said that only the usual customs would be paid in Rangoon port though we did not know what were the usual dues until now that they are given in the documents mentioned above.

Article eleven of Treaty of Yandabo required the Burmese to release all war captives (taken from the English allies, viz. Assam, Cachar, Jainta and Mainpur). The Burmese readily agreed to do this provided the so-called prisoners wanted to return to their native places. In another words they should be allowed to stay in Burma if they chose to do so by their own free will (Document dated 8 June

1827) When Lieut. Rawlinson arrived in Ava on 22 February 1828, he did not find anyone of the said prisoners who wanted to go back to their native places. Usually the Burmese policy was to treat well these foreigners. They would be grouped by their profession and given Nay Myay - Land to build their homes, and Loke Myay - Land to cultivate. An appendix to a document (dated 25 April 1837) gives where these foreigners were living in villages east of the Mu river that joins the Irrawaddy before the Chidwin does.

Natives and Foreigners in Villages east of the Mu river, 1783

Village	Natives	Foreigners	Total
Ai Paung Gyaung	46	45	91 Aung
Chan Tha	50	23	73
Hna Ma Za Yit	16	29	45
Ka Lon			
Khin Lat	21	15	36
Kin Ba Yit			
Kya	12	132	144
Kyaung Thin	10	31	41 Leik
Chin	243	29	273
Ma Ok	97	24	121
Mauk Ban	5	27	32
Mo Gaung	4	6	10
Mon Hla	126	124	250
Mon Taung Gyi	51	66	117
Mon Taung Hla	12	37	49
Mu Tha	165	37	202
Mya Gan			
Myin (North)	31	22	53
Myin (South)	8		8
Myin Kya Ma Ji Thut	54	32	86
Myin Zi (North)	42	4	46
Myo Hla Zi Byu Gon	80	63	143
Myo Thit Gyi	26	131	157
Nga Yon Kyay		30	30
Nga Zin Ywa	4	3	7
Myaung Bin Tha	7	27	34
Pan Da Zeik	12	33	45

Pa Yan	26	127	153
Shin Min Htwe			
Shut Ti (now in ruins)	10	2	12
Shwe Gu			
Sin In	76	68	144
Sit Lyin	1	1	2
Tha Byay Bin Min Ywa		23	23
Tha Lon (North)	24	1	25
Tha Lon (South)	29	11	40
Tha Wut Thi	167	246	413
Wun Zi		21	21
Yin Daik	199	184	383
Yu Daw Mu	13	205	218
40 Villages	1667	1859	3526

In the forty villages of the above list, there were a total of 3,526 people (1,667 natives + 1,859 foreigners). The natives formed only 47.3 per cent of the population. The foreigners were, moreover, professionals and therefore they would be treated well. It therefore supports one theory that they did not want to return to their native places. Among the natives, the policy was different. The free movement of people from one locality to another or from one group to another was always discouraged. It was not unusual that people fled from one place to take refuge in another during draught, famine, flood or war. But officers always tried to bring back the refugees to their native places when the calamities were over (ROB 16 September 1819 and ROB 25 August 1850).

In religion there was the restoration of the old order. King Badon 1783-1819 went to the one extreme that in the practice of Buddhism he wanted to follow only what the scriptures prescribed. For instance a man who renounced the world to become a Buddhist monk was virtually a mendicant and he needed no one's permission to do that. Therefore the ordination service which had been considered so far as very essential was not really necessary. As regards *si/a* i.e. a promise not to steal, kill, etc. it was strictly a matter of self discipline and it was not really important for a person to appear before a monk to 'ask *si/a*' and no monk could honestly 'give *si/a*' to any one. So he forbade a candidate to monkhood to undergo the usual ordination rites or a man to go and ask from a monk the *si/a*. After King Badon, his reforms were very quickly forgotten and the old order set in. A Supreme Leader of Propagation and Extension of the

Buddha's Religion was appointed to take care of all religious affairs and his major concern was to check any laxity in the observation of the Vinaya in every monks daily life. By his report, a monk found to be careless in the observation of the Vinaya would be punished by the order of the king. That was commonly understood as the Dama Set - Decision with reference to the Vinaya by the Supreme Leader of the Religion, (ROB 12 June 1823) and Ana Set - Punishment by the King. The Pon Daw Pyet Ga Dain - New Calendar, of King Badon 1783-1819 was ignored and the king appointed a calendar committee to make a calendar year by year by using the old methods of calculation (ROB 19 April 1837 and ROB 5 November 1839). The only thing that his successors took from King Badon was his system of religious examinations (ROB 3 June 1833) and the curriculum that he prescribed for them (ROB 27 May 1836). In customary law we noticed one important change. Formerly when a person died with no direct heirs, his or her property was escheated to the crown. Now a nearest relative shall get it or even if such a person was not available, a person who took care of the deceased before he or she died would inherit the estate (ROB 25 April 1837 and 28 April 1837) and therefore the Amway Wun - Officer of Inheritance, was dismissed and the Amway Taik - House of Escheated Property, became part of Treasury.

Kings spent more time on building religious monuments and having numerous semi-religious ceremonies like pagoda festivals, conferring titles to monks, etc. There were reorganization of fighting forces but they were just updating the register of armed men. There were conspiracies against the life of the king and all of them were mercilessly eliminated. These were the signs of deterioration and degeneration and with or without the aggression of the English the fall of the dynasty was near.

CHRONOLOGY 1819-1853

5 June	1819	King Badon (born on 11 March 1745) died
7 June	1819	Prince Sagaing became king
19 October	1819	Opening the Throne Room (for the first time in a new reign)
26 October	1819	Ceremony of Taking Hluttaw
18 November	1819	Ceremony of Taking City
1 December	1819	Order to start a Campaign against Manipura
2 December	1819	One column under Thado Min Ye Kyaw Zwa marched via Su Bon route
8 December	1819	One column under Thado Min Ye Kyaw Htin marched via Tamu route
13 July	1820	Siege of Manipura began
29 October	1820	Reinforcements sent to Manipura
9 June	1821	Decided to move Capital to Ava
17 June	1821	Reconstructions at Ava began
2 January	1822	Envoys from Vietnam arrived
14 February	1822	Troops sent to Assam
17 February	1822	More troops sent to Assam
10 April	1822	Envoys from China arrived
17 October	1822	Envoys from Vietnam returned
1 January	1823	Bandula returned from Manipura
21 February	1823	Bandula made a minister
16 June	1823	Chinese Envoys returned
July	1823	English took Shahpuri island
September	1823	Burmese took Shahpuri island
30 December	1823	Troops sent against English
January	1824	Bandula prepared to attack Chittagong
February	1824	Burmese invaded Kosali (Cachar)
3 March	1824	Capital moved from Amarapura to Ava
5 March	1824	English declared war on Burma
15 March	1824	Coronation
13 April	1824	Bandula marched to Arakan
10 May	1824	Rangoon fell
9 June	1824	Kemmendine fell
22 July	1824	Troops from Kosali (Cachar) recalled
July	1824	Man Aung fell
30 August	1824	Bandula recalled

6 September 1824 Tavoy fell
 6 October 1824 Mergui fell
 26 October 1824 Bandula marched south
 30 October 1824 Martaban fell
 1 December 1824 Bandula came to attack Rangoon
 December 1824 Bandula retreated to Danubyu
 26 December 1824 Casting the Buddha image Mahasekyasiha
 25 February 1825 Bassein fell
 1 April 1825 Bandula killed by a bomb shell in Danubyu fort
 2 April 1825 Dhannawati fell
 15 May 1825 New palace occupied
 10 June 1825 Another army sent south
 27 September 1825 An army sent south via Toungoo
 2 October 1825 Peace talks begun at Nyaung Bin Zeik above
 Promé; English demanded Burmese to pay an
 indemnity and to quit Assam, Manipura, Arakan
 and Tennasserim; Burmese refused to meet the
 demands; fightings resumed
 31 December 1825 More peace talks on a raft in the river between
 Malun and Pahtanago
 30 January 1826 Malun fell
 1 February 1826 Lokananda (Pagan) fell; English pushed north up
 to Yandabo
 24 February 1826 Yandabo Treaty negotiated
 1 March 1826 English granted audience by the king
 8 March 1826 English envoys left
 11 March 1826 Min Gyi Maha Min Hla Yaza and Min Gyi Kyaw Htin
 were made ministers with Thado Min Gyi Maha
 Min Gaung, Min Gyi Thiri Maha Uzana and Min Gyi
 Maha Min Hla Kyaw Htin
 28 April 1826 Min Gyi Maha Min Hla Yaza, sent to Rangoon
 13 June 1826 Fighting forces reorganized
 10 October 1826 Crawford arrived in Ava as English Resident
 20 October 1826 Crawford given audience by the king on the
 Kowtow day
 9 December 1826 English left Rangoon
 10 December 1826 Talaing rebellion started in Syriam
 31 December 1826 Rangoon sent troops against rebels in Syriam;
 Capital sent troops to Rangoon

25 January 1826 Troops from Martaban arrived in Rangoon; attack on Syriam begun; some Talaing rebels moved to Twante

5 December 1826 Talaing Rebels defeated the Burmese at Thayet Da Bin Kyun U

4 January 1827 Talaings came to attack Pazundaung; Burmese defeated; they also attacked Botathaung and were successful in Hlaing

25 January 1827 Rebels from Dala came to pitch a fort on the north of Rangoon

26 January 1827 Troops from Capital arrived in Rangoon

2 February 1827 Encircling the rebels from north to east started

4 February 1827 Line of communications with Prome opened

8 February 1827 Attack on Syriam

9 February 1827 More troops from Capital arrived in Rangoon

10 February 1827 Important rebel centres were taken

5 March 1827 The king held Jeya (Victory) Coronation

15 March 1827 Finished casting Mahasakyasiha (16,110 viss)

29 January 1828 Chief Queen's monastery Aung Myay Bon San completed and was given to Punna (Nyaung Gan Sayadaw)

13 February 1828 Mahamerumakuthaghandaraja bell cast

16 February 1828 Prince Salin's Mahajeyapatha bridge finished

20 November 1828 Min Gyi Maha Sihasura made a minister

15 February 1829 Maha Aung Myay Bon Tha monastery given to Muninda (Supreme Leader of Propagation and Extension of the Buddha's Religion)

3 May 1829 Compilation of the Chrononicle of Burmese Kings (*Mhannan: Yaza Win*) began

17 May 1829 A monolith was discovered to make a big image of the Buddha (Mahasakyaramsi)

17 June 1830 Major Henry Burney arrived in Ava

29 September 1830 Envoys from Vietnam arrived in Rangoon

4 November 1830 Envoys from Vietnam returned

28 November 1832 Fighting forces reorganized

3 June 1833 Envoys from China given audience by the king on the Kowtow day

25 July 1833 Envoys from China returned

4 January 1834 Major Grant and Captain Pamberton arrived to

talk on the Kabaw valley

- 9 January 1834 English officers returned
- 11 February 1837 Aung Pinle, Nanda Kan, Kyauk Se and Madaya Se (major dams of the irrigation system) repaired 21 February 1837 Breach between the king and Prince Thayawati began
- 24 February 1837 Prince Thayawati escaped to Yadana Theinga (Shwebo)
- 15 March 1837 King's army defeated at Thayaing; Major Burney and Edwards offered to negotiate peace
- 21 March 1837 Burney and a minister came to Yadana Theinga 25 March 1837 The In Sayadaw at Yadana Theinga
- 28 March 1837 The In Sayadaw came back to Ava
- 30 March 1837 Rebels advanced to Halin
- 1 April 1837 Rebels reached Sagaing
- 2 April 1837 Prince Nyaung Yan also rebelled
- 3 April 1837 Rebels crossed the Irrawaddy from Kyauk Myaung; a battle was fought at Madaya; rebels won
- 6 April 1837 Rebels reached Shwe Kyet Yet
- 7 April 1837 Ava surrendered
- 8 April 1837 Prince Salin, Prince Pintale, Min Gyi Maha Thiha Thuya, Prince Saw, Min Gyi Maha Sithu, Min Gaung Yaza, Min Gyi Maha Hla Min Gaung Kyaw, Min Gyi Maha Min Hla Kyaw Zwa, Min Gyi Maha Min Hla Thihathu came to Prince Thayawati to give the information that the king had abdicated in his favour
- 9 April 1837 Rebel Prince was now king; he came to Sagaing 15 April 1837 Abdication was declared
- 17 April 1837 The king ordered his followers to come to Sagaing
- 15 May 1837 The king occupied Ava
- 31 May 1837 The In Sayadaw made Supreme Leader of Propagation and Extension of the Buddha's Religion
- 17 October 1837 Cavalry reorganized
- 23 November 1837 The king decided to reside in Amarapura
- 12 December 1837 The King at Amarapura

22 January 1838 Shwe Ta Chaung Canal and Shwe Laung Canal repaired

15 April 1838 Prince Nyaung Yan (son of King Sagaing) and Princess Mya Daung executed

15 July 1838 Lay Ze Daw Thway Thauk reorganized

3 February 1839 Constructions at Amarapura began

20 July 1839 Old records at Ava saved

25 July 1839 Min Gyi Min Hla Maha Thihathu made a minister ;
Shan Ko Han rebelled in Hsenwi area

27 March 1840 Prince Shwe Dah led 1,000 Burmese and Shan rebels in Kyaw Zin Taik

29 March 1840 Rebels came up to Taung Byon Gyi

24 April 1840 Prince Shwe Dah and followers captured

4 May 1840 Prince Shwe Dah admitted that former kings friends were among his supporters

5 May 1840 Rebels executed; Nga Shwe Tha, Herald, admitted that former king's wife and brother were also in the conspiracy

12 May 1840 Chief Queen of former king and her brother were executed

8 July 1840 Coronation; start using hour bell and drum

9 July 1840 New palace occupied

10 July 1840 Ceremony of Opening Throne Room

16 July 1850 Big fire destroyed 2,000 houses in capital

9 August 1850 Envoys from China arrived

24 August 1840 Min Gyi Maha Min Hla Kyaw Htin made a minister

September 1840 Envoys from China returned

26 February 1841 Arsenal burnt to ashes

30 May 1841 Preparations for the king's visit to Rangoon began

30 June 1841 New chief appointed in Kyaing Yon Gyi (Kenghung)

September 1841 The *Shwe Hin Tha* steamboat launched

6 September 1841 The king left capital for Rangoon

2 October 1841 The king arrived at Hpaung Daw Zeik, south of Okkalapa Palace (in Rangoon)

22 October 1841 New Rangoon built

22 January 1842 The king left Rangoon for Amarapura

14 March 1842 The king arrived in Amarapura

21 March 1842 Nanda Lake and Aung Pinle Lake repaired

24 March 1842 Canals and dams of Nine Districts (Kyaukse) repaired; Madaya Dam and Shwe Laung Canal were also repaired

May 1842 Mother, brother and chief minister of Kenghung Chief who defected to China came to pay homage to the king

August 1842 Prince Sirisudhammahadhammaraja was given Pagan in fief

2 March 1843 Envoys from China arrived

14 March 1843 Envoys from China were given audience by the king

8 April 1843 Envoys from China were given another audience by the king

18 April 1843 Envoys from China returned

29 January 1844 Lokamanicula Zaung Ga Law Pagoda finished; in one of the halls of this pagoda a battle plan of Napoleon Bournaparte 1769-1821 was displayed and visitors were given free meals

12 July 1844 One steam boat bought from McClod at Ks 40,000 was named the *Yay Nan Yin Tha*

November 1844 Gold Capital Officer was charged with bribery and corruption; Prince Pagan and Prince Mindon made officers of Hluttaw

27 February 1845 Chiangmai came to disturb Kengtung area; troops sent there

2 March 1845 Tawngpeng rebelled; troops sent there

16 March 1845 Nga Htaung Bo, Officer of Ba Gyi Division rebelled

19 May 1845 Nga Htaung Bo and forty were executed

24 August 1845 Yenangyaung Minister was executed by the king himself

October 1845 Prince Prome, North Queen, etc. were executed

2 December 1845 Bagaya Sayadaw made Supreme Leader of Propagation and Extension of the Buddha's Religion

15 October	1846 Ex-King Sagaing (born on 23 July 1784) died
17 November	1846 King Thayawati (born on 13 March 1787) died;
Prince Pagan became king	
21 December	1846 Prince Mindon was allowed to be called King
Mindon	
27 February	1847 Ceremony of Opening Throne Room (for the
first time in a new reign) April 1847 Ko	
Daung Amat and Shan Ko Han rebellion in	
Hsipaw area	
April	1847 Bird Sanctuaries in
	Bu Da Lin (Alon)
	Chaung Daung (Taloke)
	Nay Yin (Pakhan Gyi)
	Nyaung Gan Inn (Alon) and
	Ywa Tha (Ka Ni)
14 July	1847 Mapinsaya Dam repaired
21 November	1847 Big fire in Capital
March	1848 Nga Khun Tha rebelled in Tawngpeng area
April	1848 One steamship at Rangoon was named <i>Yay Nan</i>
	<i>Yin Mon</i>
16 November	1848 Rebel Nga Hnya was made a pagoda slave
26 April	1849 Troops sent to Hsipaw
15 October	1849 Birds Sanctuaries in
	Kyauk Sauk Ywa and
	Pathein
January	1850 Troops sent to Tawngpeng
5 April	1850 Kalaungs of Chiangmai invaded south Shan
State; troops sent to Mong Nai	
17 April	1850 Prince Taloke Myaw rebelled and escaped to
the Shan State	
23 May	1850 Envoys from China arrived and reported that
Empress Dowager died on 25 February 1850	
and new emperor ascended the throne on 8	
March 1850	
28 May	1850 Prince Taloke Myaw and eighty two executed
March	1851 Recruiting in Prome and Dala areas for 1,000
men to be sent to Kengtung	
March	1851 Pyay Sayadaw killed in forest fire
June	1851 Prince Thayet conspiracy; three advisers

executed; Nga Han, Shwe Daik Wun

imprisoned

25 November 1851 Commodore G. R. Lambert in Rangoon

14 December 1851 Nga Baing Zat, Myo Wun and Nga Pain, Myo

Sayay executed; English started hostilities in

Rangoon

6 January 1852 King's ship was towed away by English

10 January 1852 English troops landed near Rangoon

3 February 1852 Troops sent to Martaban

4 February 1852 Troops sent to Myay De

5 February 1852 Troops sent to Bassein

18 February 1852 English sent an ultimatum

March 1852 Troops sent to Dhannawati

14 March 1852 Rangoon fell

April 1852 Troops sent to Mong Pai

11 April 1852 Burmese attacked Rangoon

18 April 1852 Reported the king on English success in

Rangoon

23 May 1852 Sent troops to Rangoon

10 June 1852 Troops sent to Martaban

20 May 1852 Bassein fell

July 1852 Thado Min Gyi Maha Thet Taw Shay and Min Gyi

Maha Min Hla Thinkhaya were made ministers 3 August 1852

Thado Min Gyi Maha Min Htin, minister was

demoted

4 August 1852 Thado Min Ye Min Gaung was made a minister ;

Thado Min Gyi Min Hla Maha Min Gaung Yaza,

minister was demoted

20 August 1852 Thado Thudama Maha Min Gaung was made a
minister

26 August 1852 Troops sent to Nat Palin (Myay De)

September 1852 Envoys from China arrived

18 December 1852 Prince (already called King) Mindon rebelled 20

December 1852 English proclaimed that the Province of Pegu

in Lower Burma was annexed

22 December 1852 Rebel prince in Yadana Theinga

25 December 1852 King's army marched via Alon

26 December 1852 Rebels marched south from Singu on the east
bank of the Irrawaddy

30 December 1852 Rebels marched south from Alon on the east bank of Chindwin

4 January 1853 Rebels at Sagaing; the king wanted to negotiate peace

5 January 1853 Rebel prince assumed that he was already king to negotiate peace with English at Prome 10 January 1853 Rebels surrounded Amarapura

17 January 1853 Prince Hlaing, best leader in the king's troops fell in battle

17 February 1853 Amarapura taken; King Pagan abdicated in favour of the rebel prince

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

The Royal Orders of Burma, Part Eight, AD 1819-1837

Summary

8 June 1819

Order: (1) The people of the Kingdom shall enjoy peace and happiness under the King whose power is immense; his territories are most extensive; it was only a few days ago that he had ascended the throne and the news of his ascendancy would not have reached yet the places under chiefs like

Sawbwa - Shan Chief of a Shan State

Myo Za - Shan Chief of a Shan Town

Tat Paung Za - Shan Chief of Shan Armed Men

Myo Wun - Burmese Town Officer of a Shan Town

Sitke - Burmese Regimental Officer in a Shan Town

Myo Thagyi - Town Headman and

Ywa Thagyi - Village Headman;

send envoys led by men who are careful, trustworthy and resourceful, to these Away Alan - Far Away and Distant, places with Hmat Sa - Notices, and Hma Za - Summons; with Horsemen of the Blood Bond Brotherhood, the envoys shall go non-stop to reach their destinations and administer the Oath of Allegiance to these chiefs; in some cases bring the local chief to the capital to administer the Oath.

This Order was passed on 8 June 1819.

Note : King Badon died on 5 June 1819.

10 June 1819

Order: Lord Pyay (Prome) and Lord Toungoo did what they should not do and peace and tranquility of the kingdom was somewhat disturbed; they had been very bad; Lord Toungoo had done so twice before in the time of Great Grandfather (King Bodon, 1782-1819) and for having repeated them now he shall go the usual way; Lord Pyay (Prome) too deserve a similar punishment but for some considerations he is pardoned; make a thorough investigation and punish those who persuaded him to commit this heinous crime; he shall surrender all his possessions and live under surveillance.

(This Order was passed on 10 June 1819.)

18 June 1819

Order: Lord Pyay (Prome) did exactly what he should not do but His Majesty being a future Buddha, pardoned him and thereby he escaped execution; nevertheless he died on 18 June 1819 before he was released from prison; it seems that the guardian spirits decided that he did not deserve any munificence of His Majesty; bury his remains with some burial style because he did not die a prisoner.

This Order was passed on 18 June 1819.

9 July 1819

Order: Nga Shin Galay is appointed Myay Daing Thagyi - Headman of Village Tracts, Ava; he shall help Athi - Common folks, and Nge Tha - subordinates, in his charge to work for themselves or serve the king so that they all have a chance to prosper.

This is Sa Gyun Daw - Appointment Order written on Palm Leaf with one end tapering to a point.

Nga Shin Galay is appointed by a Royal Order on 9 July 1819 as Myay Daing Thagyi - Headman of Land Tracts, Ava township, and a Sa Gyun Daw - Appointment Order written on Palm Leaf with one end tapering to a point, has been issued by Hluttaw; all Athi - Common folks, Thagyi - Headmen, Kyay Htan - Tax payers, big and small, residing in the Ava township, shall take orders from Nga Shin Galay when there were some Min Hmu Min Gin-Task required by Lord to finish and Thing wanted by the Lord to use; (Nga Shin Galay) is also held responsible that all people under his charge do the requirements of the Lord well and he must also take care that such a requirement is distributed so that no one gets the load more than what he could justifiably do, among Kyay Htan Tax payers, big and small, comprising Athi - Common folks Native to a place, Ala - Born of Native and Stranger, Win Nay - Stranger who settled in a place after having a Native Spouse, and Kappa - Stranger. This is the letter of Maha Min Hla Anawyatha, Athi Wun - Officer of Common folks.

12 July 1819

Order: His Majesty as a young prince held Ava township in fief; this area was in fact a Royal Residence of his ancestors for many generations and therefore it has had the honour of being a Thawaya Myo Gyi - Big Town of Long Standing; the people living in it were also good to carry out all the tasks given to them by the kings and it is also expected that they shall keep up this reputation; in order to develop it further

His Majesty made the following boundary demarcations to show the extent of (Ava) area:

on the east the land extends as far as the middle of the Duttawadi (Myitnge) river

on the southeast the land extends until it meets the land of Pauk Myine township but it excludes the land of Pinya

on the south the land extends to South Chan Tha and Shwe Daung until it meets the land of Yin Zi

on the southwest the land extends to the Mo Zat Taung, Kyauk Balu, Tha Boot Pin, Hnaw Bin and Let Pan Bin, until it meets the land of Ta Loke township

on the west the land extends to Nga Mya Gyi village area that reaches the middle of the Irrawaddy river bed

on the northwest ...

on the north the land extends until it reaches the middle of the Irrawaddy river bed

on the north east the land extends until it reaches the middle of the ...

Within the above mentioned limits given in all the eight directions of the compass is located Yadanapura township; fix correctly Pya - Marks, as given in this demarcation.

This Order was passed on 12 July 1819.

Ava area has been extended and Myo Thagyi - Town

Headman, shall fix Pya - Marks, in all the limits of eight directions.

This instruction (written on Sa Gyun Daw - Palm Leaf with on end tapering to a point) is given by ministers.

24 July 1819

Order: Bury the remains of Lady Makkhaya's mother as the remains of Lady Myo Da Lin was buried.

This Order was passed on 24 July 1819. His Majesty attended the funeral.

17 August 1819

Order: Wife of Shwe Daung Sithu, Athi Wun - Officer of Common folks, is given permission to use a palanquin with roof and some decorations.

This Order was passed on 17 August 1819; Nay Myo Zayya Thuya, Atwin Wun - Minister of Interior, told Thiri Yanda Thu to write it

down and Thiha Way Thaw. Clerk of West Palace Officer, proclaimed it.

28 August 1819

Order: (1) The Taung Tha Man lake has in it a river (which appears when the water level of the lake falls in dry weather); made a draw bridge across the channel to allow easy passage to Royal Boats, Sampans and Barges.

(2) Father of Thiha Naya Thu, Akyi - Elder, attached to Prince Danubyu, died; bury his remains in a coffin with certain decorations.

(3) Mother over ninety years old of Bala Pyinnya Kyaw, Babe Wun - Officer of Blacksmiths, died; bury her remains in a coffin of certain decorations.

(4) The following are enlisted in the Royal Fifty of Blood Bond Brotherhood under Kawta Yanda Thu; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family;

Ahkar Kyaw Htin

Naya Kyaw Htin

Nga Hmine

Nga Nauk

Thiha Kyaw Zwa and

Ye Gaung Kyaw Htin.

(5) His Majesty is visiting the Water Palace to see the boat race on 30 August 1819; made necessary preparations including security.

(6) The following Ponna - Brahmins, are given in fief the places mentioned against their names :

Rajaparohitabrahma - Five villages of Hla Daw in North Horsemen Area

Vamsabrahma - Sin In village, Da Ba Yin township

(7) Nga Kywet is exempted from being tattooed (with a mark on his ribs like other foot soldiers) and sent to Taninthayi (Tenasserim); set him free from prison.

(8) Give land to live to male and female Kathe - Cassays, of Manipura, who were brought (here recently).

(9) Take Nay Myo Shwe Daung, Wun Dauk - Assistant Minister, from Royal Fifty Blood Bond Brotherhood under Shwe Daung

Kyaw Htin Thiha Thu; make a list of the members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.

- (10) Enlist the following in the Royal Fifty Blood Bond Brotherhood under Kawta Yanda Thu; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family:

Nga Aung Ban
Nga Tha Byu
Nga Yan Naing and
Theinga Pyan Chi.

This Order was passed on 28 August 1819 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.
29 August 1819

Order: (1) The following are given Du Nay Ya - Second Series of Seat in the Audience Hall :

Kyaw Thu Shwe Daung Kyaw
Shwe Daung Nge
Shwe Daung Nge Htin
Shwe Daung Ye Hla Kyaw
Sithu Hla Shwe Daung
Thiha Kyaw Htin
Yaza Shwe Daung Kyaw Htin
Yaza Thuya Shwe Daung
Ye Hla Shwe Daung Kyaw and
Zayya Shwe Daung;

they shall use insignias befitting to their status.

- (2) The King Elephant is given Dhannawati (Mrok U, Myo Haung) in fief.
(3) Nga Shwe Ei, Saung Ti - Master of Harp, is not allowed to take the place of his (elder) brother Nga Pike; send Nga Shwe Ei to (lock-up).
(4) Myo Wun - Town Officer, Hanthawaddy (Pegu) shall send by boat the following as quickly as possible :
- 100 bayonets
 - 2 steam engines
 - 2 machines making rose water

1,000 foreigner's tweed jackets

1 sampan 5 cubits / 7.5 feet / 2.286 metres wide in
the middle.

- (5) Nga U, (Elder) Brother of Kya Ma Naing, petitioned for getting
together his (five) relatives (and five others) living in Thon
Ze (Hsumhsai) and for using them like Kya Ma Naing to
collect herbs, etc.; they are

Nga Kyaung

Nga Kyaw

Nga Tha Aye

Nga Tun Hmat and

Nga Win together with

Nga Hpyo

Nga Shwe Hti

Nga Shwe Htway

Nga Shun and

Nga Toke Hpyu;

the following shall work with Nga U to collect herbs, etc. as
petitioned:

Nga Hpyo

Nga Kyaung

Nga Kyaw

Nga Shwe Hti

Nga Shwe Htway

Nga Shun

Nga Tha Aye

Nga Toke Hpyu

Nga Tun Hmat and

Nga Win.

- (6) Jeyabrahma, Ponna - Brahmin, is given in fief Nga Le Ngauk
village, Ba Gyi Taik.

- (7) Pe Nin - Helmsman

U Nay - Prow man, and

Tet Swe - Oarsman of the Sein Ban Royal Boat reported that
they had the right to collect the (fishery dues) in the

Ai - Pond of stagnant water

Htone - Pond receiving the overflow of another bigger pond

In - Pond receiving water from a river that become a

fishery in the rainy season when there is Yay Si
Yay La - Water flowing, in the following places:

Kha Nwe Hko

Kyi Bin Chaung

Myit Soot

Nga But In

Sa Dwin

Sein Ban Chaung

Su Ban Kan and

Thin Ga Za;

in order to make these ponds, stream beds, etc. productive, they had invested a considerable amount of money (by fixing nets, etc.); former Lady Taloke, on behalf of her niece Mi Min (Htike) petitioned for the right to collect dues in all the above mentioned fisheries; it is correct that by a court decision there are certain ponds belonging to Mi Min Htike in these localities, but there still remain several others and the Sein Ban Royal Boatmen shall have their right to collect dues in places apart from those given to Mi Min Htike by a court decision.

- (8) Nay Myo Thiri Thin Gyan is reappointed Myo Wun - Town Officer , Zayyapura Sagaing and he shall take charge of the whole area now redefined as (Sagaing township).
- (9) Shwe Daung Nge is appointed Hlay Hmu - Boat Captain, of the Hlawga (Scorpion Boat) called Pwe Daing Kyaw - Champion of All Races
- (10) Nga Tu, Saing Ati - Master of Drums, is enlisted in the Royal Fifty of Blood Bond Brotherhood under Kawta Yanda Thu; make a list of members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.
- (11) Myin Zu Gyi Wun - Officer of Burmese Horsemen, reported that fifty three men who were the relatives of Sawbwa - Shan Chief, Mway Yin, were organized into a Blood Bond Brotherhood (similar to the Blood Bond Brotherhood under Banya Kyan Daw, Sin Daw Thi - Elephant Man) under Nga Kwe Ke; on the death of Nga Kwe Ke, Yaza Sandawun, the grandson of the Sawbwa - Shan Chief, was made leader with only (seventeen) men because

12 men went to serve ex-Lord Kale
18 men went to serve ex-Lord Zayun and
6 men went to serve ex-Lord Htan Da Bin; a total of
36 men were absent; (Myin Zu Gyi Wun - Officer of
Burmese Horsemen) petitioned for getting all fifty three men
together under Yaza Sanda(wun); the petition is granted; Yaza
Sanda(wun) is appointed Sin Daw Thi Thway Thauk Gyi -
Chief of Royal Elephant Blood Bond Brotherhood.

(12) Mi Min Mya petitioned for inheriting the following lands :

20 pe (35 acres / 14.175 hectares) in Nga Mway Gon
village, Myin Gon Daing township, South Division, taken
away by Lord Pyay (Prome) from her parents on reason
that he had been given these lands by the king.

1 Uyin - Garden Land, in Myo Tha village, and
40 pe (70 acres / 28.35 hectares) that had been claimed
from a forest land by her grandfather who was Ain Shay
Wun - Officer of Crown Prince;
the petition is granted.

(13) The following who served Prince Nyaung (Yan) are given Thon
Thwe (Sani) Nay Ya - Third Series of Seat in the Audience Hall,
and insignias of that status:

Kyaw Zwa Pyan Chi Thu
Nga Baw U
Nga Hke
Nga Hnin
Nga Nyein and
Sanda Theinga Kyaw.

(14) Myo Wun - Town Officer, Sagaing, petitioned for having the
following enlisted in the Royal Fifty Blood Bond Brotherhood
under Nanda Zayya Kyaw Htin :

Kyaw Htin Ye Gaung
Nanda Theinga
Nga Kalay
Nga Nyo
Nga San Thu
Nga Tha Nyo
Nga Wun
Thiha Kyaw Zwa
Way Thaw Nanda

Yan Aung Kyaw Zwa and

Zayya Pyan Chi;

the petition is granted; make a list of the members of their families with such details of sex , age, the day when he or she was born and his or her relationship to the head of family.

(15) Get the flotilla ready at the river point of Royal Visit on 30 August 1819.

(16) Made the boat of Lun Gyin Bird beautiful with gold and tree gum and put Nga Aye's group comprising the Arakanese

Kala Byan

Nga Chi Bike

Nga Nan Daung and

Nga Su Daung

to man it.

(17) Nga The U, Saing Ti - Master of Drums, petitioned for living quarters; according to him the house once occupied by Nga Shwe Tha, grandson of Nga Tet Hpyo, North Quarter, (Amarapura) is vacant; Nga Tha U is given permission to move into Nga Shwe Tha's house.

(18) Ex-Lady Kyauk Maw petitioned for exemption from settling debts taken by officers of ex-Lady Mindon who is now mentally sick; according to her officers attached to them had taken money on loan to be used in the administration of Mindon, Kyauk Maw and Myit Tha and even though such debts are generally settled from funds raised from the people, money owners pressed her to settle the debts as soon as they heard that ex-Lady Mindon was mentally sick; she paid over Ks 300 after selling the textile that she kept for her own private use; now they are asking a little over Ks 100 again; if what she said is true that the money had been used on administration, let the officers take care of it; leave ex-Lady Kyauk Maw and ex-Lady Mindon alone.

(19) Helmsman, prow man and oarsmen of the Mya Gon Boat petitioned for the right to work or to tax the fisheries and land formerly under ex-Lady Kyauk Maw, viz.

Yin Byin In fisheries and cultivations

Tha Yet Da Bin area

Kyi In fisheries and cultivations and

Taung Byon Gyi area;
the case was sent to Hluttaw; while Hluttaw was investigating, Shwe Daung Hla, Main Ma Zo - Eunuch, (Nanda Kyaw Thu), Tin Dain Yan Hmu - Chief of Men who screen off ungainly sights from Royal View, and Away Kyi Wun - Officer of Granaries at Far Away Places, raised an objection that the right to tax these places has already been given to them; withdraw any grant of these places given to any other people; boatmen of the Mya Gon Boat shall have the permission to collect dues, etc. in the former lands and fisheries of ex-Lady Kyauk Maw, viz. Yin Byin In fisheries and cultivatiuons and Kyi In fisheries and cultivations; Shwe Daung Hla, Main Ma Zo - Eunuch, is given Yin Byin In in fief; Nanda Kyaw Thu, Tin Dain Yan Hmu - Chief of Men who screen off ungainly sights from Royal View, is given Mayin Le - Autumn Rice Land, and Kaing Myay - Cultivable Land subject to yearly inundation of Kyi In area, in fief.

(20) Nga Pwa petitioned for getting a pardon on Nga Kyi, nephew of ex-Lord Pyay (Prome)'s daughter, who is now under custody for having served Lord Pyay (Prome); though Nga Kyi served Lord Pyay (Prome) only for a short time, local chiefs of Blood Bond Brotherhood arrested him and he will soon be sent to Tenasserim; set Nga Kyi free; take the list of people to be sent to Tenasserim and give it to Nga Pwa.

(21) Si Daw Myin Wun - Officer of Royal Horses, petitioned for pardoning the following men who were servants of ex-Prince Pyay (Prome) :

Nga Kyin U

Nga Tha Nyo and

Nga Yay;

do not mark them with tattoo; set them free and send them to Si Daw Myin Wun - Officer of Royal Horses.

This Order was passed on 29 August 1819 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

30 August 1819

Order:(1) Senior Clerks of Prince Nyaung Yan, viz.

Thiri Kyaw Gaung,

Letya Kyaw Thu Kyaw and

Naya Hla Thu

are given some insignias of rank; issue an Order to this effect.

- (2) The following men of Myauk Dawe - North Tavoy Guards, are enlisted in the Royal Forty of Blood Bond Brotherhood under Letwe Zayya :

Letwe Zayya, Leader + 141 followers

Bala Htin

Bala Tha

Bala Way

Letwe Pyan Htin

Letwe Yanda

Letya Bala

Letya Thu

Nanda Htin

Nanda Kyaw

Nanda Paw

Nanda Tha

Nanda Thu

Naya Pyan Chi

Nga Aye

Nga Chit

Nga Chit

Nga Cho

Nga Hke

Nga Hmine

Nga Hmine

Nga Hmo

Nga Hmon

Nga Hmon

Nga Hmway San

Nga Kya

Nga Kya Bu

Nga Kya Bwint

Nga Kya Ok

Nga Kyaung

Nga Kyine

Nga Leik

Nga Min

Nga Moe

Nga Myat Bu
Nga Myat Pay
Nga Myat Thin
Nga Myat Toe
Nga Myat Tha U
Nga Myat Tun
Nga Myat Ya
Nga Myo
Nga Nan Ait
Nga Nan Maung
Nga Nan Ya
Nga Naw
Nga Nyo Toke
Nga O
Nga Pan Daw
Nga Pan Ngon
Nga Paw Tha
Nga Paw Tun
Nga Pike
Nga Po
Nga Pu Hlay
Nga Pyaung
Nga Pyaw
Nga Pyawt
Nga Pyay
Nga Pyay
Nga San
Nga San Hlaw
Nga San Min
Nga San Myat Nyein
Nga San Myat Tun
Nga San Shwei
Nga San Shwei
Nga San Ywe
Nga Sein
Nga Set
Nga Shan Byu
Nga Shwe Aw
Nga Shwe Bin

Nga Shwe Bwint
Nga Shwe Bu
Nga Shwe Gu
Nga Shwe Hlauk
Nga Shwe Hmun
Nga Shwe Lain
Nga Shwe Lay
Nga Shwe Lay
Nga Shwe Lay
Nga Shwe Lon
Nga Shwe Maung
Nga Shwe Moe
Nga Shwe Mun
Nga Shwe Nu
Nga Shwe Nyun
Nga Shwe Pauk
Nga Shwe Paw
Nga Shwe Po
Nga Shwe Sa
Nga Shwe Sa
Nga Shwe Shwei
Nga Shwe So
Nga Shwe Son
Nga Shwe Thwe
Nga Shwe Toke
Nga Shwe U
Nga Shwe U
Nga Shwe Wa
Nga Shwe Ya
Nga Shwe Ya
Nga Shwe Ya
Nga Shwe Yan
Nga Shwe Yauk
Nga Shwe Yaung
Nga Shwe Yit
Nga Shwei
Nga So
Nga So
Nga So

Nga Soe
 Nga Soe
 Nga Tha Aw
 Nga Tha Aye
 Nga Tha Bay
 Nga Tha Bu
 Nga Tha Chin
 Nga Tha Doke
 Nga Tha Hla
 Nga Tha Hlauk
 Nga Tha Hlay
 Nga Tha Lat
 Nga Tha Maung
 Nga Tha Min
 Nga Tha Nay
 Nga Tha Nwe
 Nga Tha Shwin
 Nga Tha So
 Nga Tha Ya
 Nga Tha Yan
 Nga Win
 Nga Win
 Nga Yan
 Nga Yan Aung
 Nga Yay
 Nga Yay
 Thu Yain Pyan Chi
 Yanda Htin
 Yanta Kyaw ;

make a list of their family members with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.

- (3) The following men of the Taung Dawe - South Tavoy Guards, are enlisted in the Royal Forty of Blood Bond Brotherhood under Ye Gaung Sanda Kyaw Thu :

Ye Gaung Sandas Kyaw Thu, Leader + 141 followers
 Bala Kyaw
 Letwe Ainda
 Letwe Bandu

Letwe Dipa
Letwe Gonna
Letwe Kyaw Gaung
Letwe Kyaw Htin
Letwe Kyaw Thu
Letwe Kyaw Zwa
Letwe Mani
Letwe Naya
Letwe Pyan Chi
Letwe Pyan Gyaw
Letwe Pyan Sa
Letwe Sanda
Letwe Sein Da
Letwe Tay Za
Letwe Theiddi
Letwe Thein Ga
Letwe Thein Ga
Letwe Thiha
Letwe Thu Ya
Letwe Thu Yain
Letwe Tu Yin
Letwe Yan Naing
Letwe Yan Naing
Letwe Ye Baw
Letwe Ye Bya
Letwe Ye Htin
Letwe Ye Htut
Letwe Ye Naing
Letwe Ye Thu
Letwe Way Tha
Letwe Way Thu
Letwe Way Ya
Letwe Zay Ya
Manaw Thu
Nga Aung Kaung
Nga Aung Ya
Nga Aung Ya
Nga Aung Ni
Nga Hko

Nga Hlauk
Nga Hlauk
Nga Hlaw
Nga Hli
Nga Hmine
Nga Hmine
Nga Hmine
Nga Hmon
Nga Hmu
Nga Hsi Paw
Nga In
Nga Kalay
Nga Kan Bay
Nga Kan Tha
Nga Kya Aye
Nga Kya Nay
Nga Kya Yay
Nga Kya Yit
Nga Kya Ywe
Nga Kyat
Nga Kyaw
Nga Ma
Nga Min O
Nga Myat Hla
Nga Myat Shwin
Nga Myat Ya
Nga Nan Gyaw
Nga Net
Nga Nge
Nga Nyein
Nga Nyin
Nga Ohn
Nga Ohn
Nga Pan
Nga Pay
Nga Pe
Nga Po
Nga Pon
Nga Pu

Nga San Pay
Nga San Toke
Nga Sein
Nga Shun
Nga Shwe Ai
Nga Shwe Aw
Nga Shwe Ban
Nga Shwe Bu
Nga Shwe Chu
Nga Shwe Hlay
Nga Shwe Hmine
Nga Shwe Kan
Nga Shwe Hswe
Nga Shwe Kyaw
Nga Shwe Lat
Nga Shwe Min
Nga Shwe Ni
Nga Shwe Ok
Nga Shwe Pay
Nga Shwe Po
Nga Shwe Sa
Nga Shwe Wet
Nga Shwe Ya
Nga Shwe Yain
Nga Shwe Yit
Nga Shwe Yeit
Nga Shwei
Nga Shwei
Nga Shwei
Nga Shwei
Nga Shwin
Nga So
Nga So
Nga So
Nga So
Nga Tha
Nga Tha Byan
Nga Tha Byay
Nga Tha Byu

Nga Tha Gu
Nga Tha Shwin
Nga Tin
Nga U
Nga Wa
Nga Wet
Nga Wun
Nga Wun
Nga Wun
Nga Wun
Nga Yan
Nga Yan
Nga Ye
Sanda Htin
Sanda Kyaw
Sanda Thu
Tu Yin Pyan Chi
Tu Yin Pyan Kyaw
Yanda Baw
Yanda Tha;

make a list of their family members with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.

- (4) Ex-Lady Dala petitioned for extending the permit to work on the land in Taung Byon Gyi which King Badon (1782-1819) gave her ; permission is given except on land reserved for Shwe Daung Hla Kyaw Zwa, Ngwe Gun Wun - Officer of Silver Revenue and son of ex - West Palace Guards.
- (5) Nay Myo Yaza is given Taw Nay Ya - First Series of Seat in the Audience Hall ; he shall have the insignias of that status.
- (6) Zaw Ta Thein Du is given Pin Din village, North Division, in fief.
- (7) Naya Thiha Kyaw Gaung, Pe Nin - Helmsman, Shwe Don Royal Boat, and his men shall remain in one single group without being divided and they are given Let Pan Hla village tracts, Min Dan Ale Pon.
- (8) Prince Thayawaddy is given the charge of boats which were formerly under ex- Prince Pyay (Prome).

- (9) Lord Wuntho is given the charge of the Yun Zet (Tribute of Chiengmai) Barge which was formerly under ex-Lord Mong Mit.
- (10) Nay Myo Thuya Ye Gaung, Myo Wun - Town Officer, Alon, is given the charge of Hlawga boat which was formerly under the charge of Nay Myo Yaza Sithu.
- (11) Members of Nat Shin Ywe and Yun Za Lin (Guns) now stationed in Hanthawaddy (Pegu), Tanyin (Than Lyin, Syriam) and Dala (Near Twante) are put under Lord Wuntho.
- (12) Nay Myo Thiri Thin Gyan, Myo Wun - Town Officer, Sagaing, is allowed to use the Hlawga (Scorpion) Boat attached to the Ye Mun Barge and used by ex-Lord Makkhaya.
- (13) Shwe Daung Yaza Thu, Thaye Wun - Officer of Brave (Guns) is allowed to use the Hlawga (Scorpion) Boat which ex-Lord Mogaung had used and which is now having some changes to turn it into a Yamakaw (Flying Squirrel) Boat.
- (14) Boatmen of Yamakaw (Flying Squirrel) boat are transferred to Hlawga (Scorpion) boats.
- (15) Nay Myo Ye Gaung Kyaw, Myo Wun - Town Officer, Pakhan Gyi, shall be given to use one Hlawga (Scorpion) boat.
- (16) Put HLawga (Scorpion) boats that were used during the Royal Visit up-stream under the care of boatmen from Dala and Thon Gwa.
- (17) Put the Mingala Laung Hlaw Hlay (no rowlock) boat made for Taung Lon Gyaw boat group as well as a Hlaw Hlay (no rowlock) boat made by Nga Myat Tha and now being used by men of Sa Daw Wun - Officer of Royal Food, and another Hlaw Hlay (no rowlock) boat sent by Nga Chait, Myo Thagyi - Town Headman, Dala, under the care of Taung Lon Gyaw boatman.
- (18) Shwe Daung Thiri Kyaw Htin, Officer of North Division, is appointed Hlay Hmu - Captain of Boat, Pyay Lon Gyaw Hlawga - Scorpion Boat of Wide Fame; he shall also take charge of the Shwe Laung (No Rowlock Golden Boat) crew who were formerly under ex-Lord Pyay (Prome); the said boatmen shall remain in one separate unit.
- (19) Ex-Lord Makkhaya shall continue in charge of Hpo Gaung Hkat Hlay (Boat with Rowlock of Top Performance).
- (20) In Sale the present chief Nga Lu Nyo is not of the line of chiefs; Thagyi Nge - Junior Headmen, did not want him;

they petitioned for appointing Nga Ba in place of Nga Lu Nyo because Nga Ba is a descendant of the chief family there; Nga Lu Nyo is dismissed; withdraw his appointment order; Nga Ba who is a descendant of the chief family is appointed Myay Daing Thagyi - Headman of Land Tracts, Sale; he shall submit a report on the conditions of the area under his charge (in order to update) the 1783 Record.

This Order was passed on 30 August 1819 and proclaimed by Kyaw Zwa Yanda Mait, Liaison Officer

31 August 1819

- Order: (1) Nga Shwe Min, Wundauk - Assistant Minister, misappropriate property seized by the crown; dismiss him from office; he shall return all his insignias of rank.
- (2) Enshrine the Sakyamanju image found in the home of ex-Lord Pyay (Prome), in the Swe Daw Zin - Tower Temple of the Buddha's Tooth.
- (3) Pyan Chi Yaza Kyaw is given Nga Hkon and Myit Kaing villages, Sin Kyi Division.
- (4) Princess Taung Dwin Gyi, sister of the King, is given Meghawati (Man Aung) in fief; she also gets (a certain share in) the customs collected (at the port); issue an Order to this effect.
- (5) Kyaw Htin Zayya is appointed Myo Wun - Town Officer, Meghawati (Man Aung); he shall make a list of share in revenue, etc. that the person who holds the town in fief usually gets and submit the list (to Hluttaw).
- (6) The following are given insignias; issue an Order to this effect.
- Ahkar Zay Ya
Naya Zayya Kyaw
Nga Hpyaw
Nga Yay
Shwe Daung Htin
Thiri Way Thu, Wun Sayay - Clerk to Officer and
Way Thaw Pyan Htin
- (7) Nga Kyauk Hke is pardoned; set him free; he shall spend nothing to realize these favours.

This Order was passed on 31 August 1819 and proclaimed by Kyaw Zwa Yanda Mait, Liaison Officer

1 September 1819

Order:(1) Gilt the sampan sent from Sithu Kyaw Htin and paint the sampan made in Thiha Daw; get painters from Pan Thama Ok Su - Decorators, under Daywa Shwe Daung to do the painting and gilding.

(2) Princess Taung Dwin Gyi, sister of the King, petitioned for having permission to collect dry (land) and wet (water) products in Pauk Taw area and Zaga Mya island area on the east of Letpan where the boatman of Shwe Lun lived from the time when the 1783 Records were compiled and who were given as servants by the Dowager Queen to Princess Taung Dwin Gyi, to work on the said Pauk Taw and Zaga Mya lands; the petition is granted provided the lands had not been given to anyone else yet.

(3) Shwe Daung Nge is given the towns in Toungoo township, viz. Da Byin, Bon Ma Di, Me Pa Lan, Kin Nge and Myo Gyi, in fief.

(4) Nay Myo Ye Gaung, Myo Wun - Town Officer, Pakhan Gyi, petitioned for having sole charge over seven troops as listed by Hluttaw and stationed in Pakhan Gyi, viz.

Ahkar Kyaw Thu and Thwe Thauk - Blood Bond Brotherhood
Nga Kan Bay and Thwe Thauk - Blood Bond Brotherhood
Nga Myat Hla and Thwe Thauk - Blood Bond Brotherhood
Nga Myat Lay and Thwe Thauk - Blood Bond Brotherhood
Nga San Ni and Thwe Thauk - Blood Bond Brotherhood
Nga Wa and Thwe Thauk - Blood Bond Brotherhood and
Nga Sin and Thwe Thauk - Blood Bond Brotherhood;

in addition to this (Nay Myo Ye Gaung also petitioned for) allowing forty men and sixteen Amyi Ya Titled, men of the Shwe Toe Boat crew to serve Prince Nyaung Yan and the same Thwe Thauk - Blood Bond Brotherhood, serving the Nan Ma Daw - Chief Queen, is allowed to continue serving her; the petitions are granted.

(5) In Pakhan Gyi, Nga Lon, son of Nga Shwe Mait, Myo Thagyi - Town Headman, is still a minor; Nay Myo Ye Gaung, Myo Wun - Town Officer, Pakhan Gyi, shall become Regent and do all the town administration alone.

(6) In Hanthawaddy (Pegu) new officers are appointed as follows:

New Officer	Old Officer	Position
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Sithu Shwe Daung Nga Kun Sitke - Regimental Officer
Nga Tha Wa Nga Shwe Hlaw Myo Sayay - Town Constable;
former officers shall return to capital city.

- (7) Lord Kanaung petitioned for allowing over twenty Kathe - Cassays, who are relatives of Nga Samarang and Nga Hmu, to stay with him as they had been given to him first instead of handing them over to Tayoke Wun - Chinese Officer, who wanted to send them to lead mines; the petition is granted.
- (8) Taman Hla Gyaw, Thwe Thauk Gyi - Chief of Blood Bond Brotherhood, Daing Daw - Shield Bearing Palace Guards, and men petitioned for allowing them to remain in the Interior under Nay Myo Zayya Thuya, Atwin Wun - Minister of Interior, at their own barracks awaiting to carry out the order of officers concerned; the petition is granted.

This Order was passed on 1 September 1819 and proclaimed by Kyaw Zwa Sithu, Liaison Officer.

Note : See ROB 2 September 1819 when Shwe Daung Nge as Myoza - Lord holding (Toungoo) in fief, had to send areca nuts for palace consumption.

2 September 1819

- Order: (1) Maha Singh Raja, Manipura, shall attend the U Gin Daw Hpawint Pwe - Ceremony of the First Opening of the Throne Room, i.e. the First Audience after the Ascension.
- (2) Nay Myo Sithu Nawayatha, Wun Dauk - Assistant Minister, shall take his former position in Hluttaw.
 - (3) The Wa Gyut Gadaw Pwe Det - End of Buddhist Lent Kowtow, and Hti Hsaung Mingala U Gin Daw Hpawint - Auspicious Act of Spreading (for the First Time the White) Umbrella and Opening the Throne Room (for the First Audience) are now too close; combine the two occasions into one ceremony.
 - (4) Bring in the Royal Gifts to various religioestablishments like the gold elephant, for Royal Inspection on 3 October 1819.
 - (5) Hold the Lamp Festival for three days, viz. 4, 5 and 6 October 1819; the programme to make this festival as joyous and gorgeous as possible, is approved.
 - (6) Myo Za - Person who holds (Shwe Daung Nge) in fief, shall collect and send as usual areca nuts (for palace

consumption) from Da Byin, Bon Ma Di, Me Pa Lan, Kin Nge and Myo Gyi, Toungoo township.

- (7) Nga O Li, Ywa Thagyi - Village Headman, petitioned for having the entire charge of the people of Boke Thet Ke Gyin village and get them to supply flower, drinking water, herbs to make Asoka pills, honey and bee wax and to use arms if necessary to guard the area within one taing / 2 miles / 3. 218 kilometres radius of their village from poachers whether man or Brahmin or monk who would sneak into this area to collect things which are meant only for palace consumption; he also petitioned for exempting the people in this area under his control from all other public works (or taxation) and for having the over-all control of Shwe Daung Kyaw, who is Salin Myoza - Lord Salin; the petition is granted.
- (8) Naya Sanda Kyaw and Letya Zayya Kyaw who are Za Daw Ke - Royal Cooks, the right to have a share in Wun Tin U - (Dues) taken at the First Stage of loading a Caravan, at the toll gates of Sin Gaung and Byin Tha Tama Gyit.
- (9) At the city gates each Dut Da Ga - Gate named for Friendship, shall have (Le Baw) Thon Dat Three Tier Roof, while other gates shall have each only Le Baw Hna Htat - Two Tier Roof; each of the four Daunt Pya Gyi - Cornor Big Ward Gates, shall have (Le Baw) Nga Dat - Five Tier Roof, with Daunt Gyo Yun Zet - Joints in Chiengmai Style, for Pyathat - Tower, and all other minor Ward gates shall have each a Pyathat - Tower, of only (Le Baw) Thon Dat - Three Tier Roof.
- (10) Hluttaw shall check the escheated property including children, wives, slaves, etc. of men who had taken part in (the conspiracy of) ex-Lord Toungoo and ex-Lord Pyay (Prome) and send them to respective stores and wards.
- (11) Get preparations redy for the Royal Visit for Yay Kyi - Water Views, on 4 September 1819 and to the boat race on 8 September 1819.
- (12) Nga Po, son of Nga Nyo, is dismissed from the office of Myay Daing Thagyi - Headman of Land Tracts, Pagan; Nga Yan Gin, son of Nga Tha Tun, who has been proved to be of the correct line of chiefs there, is appointed Myo Wun Myay Daing Thagyi

- Town Officer Headman of Land Tracts, Pagan; withdraw the appointment order of Nga Po and Nga Yan Gin shall made the report correcting whatever necessary there is in the 1783 Record on the land now put in his charge (i.e. Pagan).
- (13) Yanda Kyaw Thu, Nga Myat Nyo and Naya Pyan Htin, Kyi Wun Sayay - Clerk of Granaries Office, are given Du Nay Ya - Second Series of Seat in the Audience Hall; they shall use insignias of that status.
- (14) According to statement made by Nga Myat Hla, son-in-law of Mi Chan, Myay Daing Ma - Lady Head of Land Tracts, Taung Byon Gyi, 613 pe / 1072.75 acres / 434.46375 hectares of land in the tracts under Mi Chan which form part of 750 pe / 1312.5 acres / 531.5625 hectares of land once held by former ladies Pathein (Bassein), Kut Ywa and Mogaung, has not yet been given in fief to any lord or lady and as they are not meant for Sin Ye Tha - Common people, give these 613 pe / 1072.75 acres / 434.46375 hectares of land to boatmen of the Asay Gan Shwe Ge - Gold Nugget Attendants.
- (15) Zayya Nanda Yaza is dismissed from the office of Myay Daing Thagyi - Headman of Land Tracts, Taung Dwin Gyi; Nga O is appointed Myay Daing Thagyi - Headman of Land Tracts, Taung Dwin Gyi; he shall submit a report to update the 1783 Record on the tracts now put in his charge; withdraw Zayya Nanda Yaza's appointment order.
- (16) Bring Nga Way, ex-Weir Officer, Madaya, as a prisoner here.
- (17) Nga Yay, Myo Wun - Town Officer, Myay Du, is dismissed from his office; interrogate him on charge of Nga Hmun's murder
- (18) The following Se Sayay - Clerks of the Weir, are dismissed :
 - Nga Aung Min
 - Nga Han
 - Nga Hmon
 - Nga Htway and
 - Nga Tha Wa;
 they shall return to the capital; the following are appointed Se Sayay - Clerks of the Weir :
 - Banya Ye Htin Thu Ya
 - Kyaw Aung Zayya
 - Nga Myat Tun Aung and

Nga San Mar.

This Order was passed on 2 September 1819 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 3 September 1819 and ROB 15 September 1819 on Maha Singh Raja, ROB 1 September 1819 on Shwe Daung Nge made Myo Za - Lord (Toungoo) and ROB 29 November 1819 on roof of City Gates.

3 September 1819

Order:(1) Bury the remains of Wayya Kyaw Zwa, Myo Wun - Town Officer, Pagan, as the remains of a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall, was buried.

(2) Shwe Daung Yaza Kyaw Thu, Za Daw Wun - Officer of Royal Food, petitioned for having control without the obligation according to custom of paying tax for three years, of the following trade centres :

Alay Taung Tin Swe Yazu - Depot where (Standard) Scales
Weights, Baskets Big and
Small are available

Athon Wun Tin U - Station where Pack Animals
are first loaded with Consumer
Goods

Gado - Ferry at Hnget Pyaw Daw

Kin - Toll Gate

Seik - Port and Depot and
Ti Fair and Shop;

the petition is granted.

(3) Naya Thiri Sithu, Myay Daing Amat - Officer of Land Tracts, petitioned for using a land of Atwin Aung Char Ward, West Capital, where ex-Lady Tayoke Maw has had a cooking house masrked as Win Si - Enclosure, in the Royal City Map; the petition is granted.

(4) The following are allowed to serve under Kyaw Thu Nawyatha, Letya Win Hmu - Chief of South Palace Guards :
Nga Hlay, Ywa Thagyi - Village Headman, Myin Mu, North Division
Nga Po, Thwe Thauk Gyi - Chief of Blood Bond Brotherhood, (Myin Mu, North Division) and
Nga Shwe Maung, (Thwe Thauk Gyi - Chief of Blood Bond Brotherhood, Myin Mu, North Division).

- (5) Letter to Maha Singh Raja, Chief, Manipur, as submitted is approved.
- (6) The yard which Letwe Thiri Nawyatha, former Senior Clerk, had it enclosed in a wall and where Chief of Caduceus Bearers had had a house built, is now given to Yanda Shwe Daung, Kala Wun - Officer of Foreigners (Consul)
- (7) Mi Shwe Bwint and Mi Ywet are given the house of Nga Ait Kyi located in Moe Yat Tan street of East Interior Guards.
- (8) Forty men including
 - Nga Shwe Ge
 - Nga Shwe So
 - Nga Tha
 - Nga Tha Aw
 - Nga Tha Nyo and
 - Nga Tha Toe,
 who once served ex-Lady Hsipaw as Kun Yay Gaing - Attendants of Betel and Water, shall serve Lady Rammawati (Yanbye, Ramree) now.
- (9) Ye Gaung Yan Hnin shall join the Manipur Campaign with :
 - Thiha Thuya Kyaw
 - Thiha Ye Gaung and
 - Thiri Thuya Kyaw.
- (10) The following are given Du Nay Ya - Second Series of Seat in the Audience Hall:
 - Thiha Thuya Kyaw
 - Thiha Ye Gaung and
 - Ye Gyaw Yan Hnin;
 they shall use insignias of their status.

This Order was passed on 3 September 1819 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 2 September 1819 and ROB 15 September 1819 on Maha Singh Raja.

4 September 1819

Order: Build the shed to beat iron into the Royal Seal in the Interior on the auspicious time of 3.45 am on 5 September 1819 as calculated by astrologers.

This Order was passed on 4 September 1819 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 1 October 1819 on the making of the Royal Seal.

5 September 1819

Order: (1) Use the old Royal Boat called the Pyay Lon Ant Let Thit -
New Wonder of the Entire Nation, as a carrier of
entertainment troupe.

- (2) In the selection of gunners made by Thwe Thauk Gyi
Chiefs of Blood Bond Brotherhood, and Thanat Sayay -
Clerks of Gun Groups, from
Nauk Wun Gyi - West Environs,
Nat Su Letwe - North Super (Guns) and
Nat Su Letya - South Super (Guns)

there were :

West Environs 8

North Super 16

Blood Bond Brotherhood 11

Suburban Original 10

45; in the meanwhile

Thitsa Gan (Trusted) Original 6

Blood Bond Brotherhood 20

North Super 4

Suburban Original 4

West Environ 30

64 were amalgamated into

Nat Shin Yway - God Selected (Guns), by its chiefs and the
land allotted to these men were also taken over; Nat Shin
Yway - God Selected (Guns), is forbidden to receive any men
from any other group and it shall remain as it has been first
organized; any other men found with them henceforth shall
be returned to their mother units.

- (3) Thiha Sithu is given Pyan Hle village, Myo Gyi township, Ba
Gyi Division, in fief.
(4) Let Kaung Thit Tha Nat - New Dead Shot Gunners, under Blood
Bond Brotherhood Chief Nga Tha Gywe, are given the
following land :

After ex-Lord Madaya had taken what land he wanted, there
are 17 pe in Taung Byon Nge

20 pe in Myay Sa Ma

20 pe in Kin Mun Gyan and

100 pe where men of ex-Lord Mohnyin are at work

167 pe / 292.25 acres / 118.36125 hectares; they are, like every other group of servicemen, given Hluttaw grants for the said lands but men of Tha Ye Shwe Ban - Gold Flower Heroes, put cords all around these lands and claimed that they are theirs; they should get land in proportion to their number and the remainder goes to the Let Kaung Thit Tha Nat - New Dead Shot Gunners.

- (5) Lady Shwe Daung, sister of the king, is given again Shwe Daung township in fief; she is also given three boats called Gaung Shwe Ge - Gold Head Parrot, Shwe Ge Byan - Flying Parrot, and Sa Gauk Hinthia - Feeding Goose.
- (6) Nay Myo Theiddi Kyaw Htin shall continue using his former insignias.
- (7) Theinga Yaza Thu, Kyaw Zin Taik Wun - Officer of Kyaw Zin Division, is transferred from Royal Fifty under Letwe Bi Nan Thu Blood Bond Brotherhood to Royal Forty under Bala Yaza Blood Bond Brotherhood; make a list of the members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.
- (8) Kyaw Thu Naya, Ayut Wun - Officer to segregate Lepers, is dismissed; give him any other duty.
- (9) Gutta Putta Yakkha Alawaka Kawe is appointed Ayut Wun - Officer to segregate Lepers.
- (10) Lady Kani, the king's aunt, petitioned for dismissing Nga Shwe U for inefficiency from his office of MyayDaing Thagyi - Headman of Land Tracts, Kani, and appointing Zaya Naya in his place; the petition is granted; Nga Shwe U is dismissed; withdraw the appointment order issued to Nga Tha U and Nga Tha Lu; Zayya Naya is appointed Myay Daing Thagyi - Headman of Land Tracts, Kani; he shall submit a report on conditions of land under him in order to update the 1783 Record.
- (11) Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards, Kyaw Zwa Naw(yatha), Chief of Caduceus Bearers and Thiha Nawyatha, (Chief of Caduceus Bearers) are transferred from Royal Fifty under Letwe Bi Nan Thu Blood Bond Brotherhood to Royal Forty under Bala Yaza Blood Bond Brotherhood; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.

- (12) Kyaw Htin Theinga Sithu is given insignias; issue an Order to this effect.

This Order was passed on 5 September 1819 and proclaimed by Kyaw Zwa Yanda Mait, Liaison Officer

6 September 1819

Order: (1) Pyinnya Yaza Kyaw, Nan Kan Gyway Wun - Officer of Public Works, petitioned for taking fifty people under

Nga Ei

Nga Kwe and

Nga Ohn

who are (wood) sculptors into Nan Kan Gyway Asu - Group of Construction People; the petition is granted; make a list (of new members in the group).

- (2) Nga Aung, Taik Taw Saunt - Keeper of Palace Stores, petitioned for keeping the following men who were once in the service of ex-Lady Kut Ywa :

Nga Hkite's father

Nga Kaw Ya (Shan)

Nga Maw Ni Saing

Nga Po Wa

Nga San Ta Yaw (Shan)

Nga Say's father and

Nga Tan Zo;

and the following men who were once in the service of ex-Lady Danubyu

Nga Hkway Lain and

Nga Myat U

under his charge so that Nga Shwe U and Nga Myat Bu, Pe Nin - Helmsman, the Shwe Lun Boat, would have no right to ask them to do their bids; the petition is granted.

- (3) Nga Yi, Ywa Thagyi - Village Headman, Hta Naung Gine and Thiha Kyaw Zwa, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, petitioned for having charge of Yin Daw Htan - Royal Palanquin Bearers, viz.

Apa Tay

Nga Hlauk

Nga Hmut

Nga Hmway Nyo

Nga Hpun

Nga Kya
Nga Lun Ya
Nga Maung
Nga Min
Nga No
Nga Nwe
Nga Ohn
Nga Pa Wa
Nga Paw Ei
Nga Pe
Nga Shwe Ge
Nga Shwe Ya
Nga Tha Aung
Nga Tha Aye
Nga Tha Byu
Nga Tin
Nga U and
Nga Ya

who are (originally) registered as members of Shin Htwe Blood Bond Brotherhood and (therefore) they are often called upon by (Brotherhood)chiefs to serve thier bids; the petition is granted; the said members of the Shin Htwe Blood Bond Brotherhood shall work only as Yin Daw (Htan) - Royal Palanquin Bearers.

- (4) Nga Ye Baw petitioned for the ownership of some land as well as slaves who are really his relatives living in Dhannawati (Mrok U, Myo Haung) and who were given as slaves to his mother by King Badon 1782-1819 and after her death they were given to ex-Lady Kyauk Maw; the petition is granted.
- (5) Shwe Daung Duyin Thu, Si Daw Myin Wun - Officer of the King's Horses, petitioned for getting the service of
Nga Kyan
Nga Nyun and
Nga Toke Gyi

who are registered as members of the Blood Bond Brotherhood, as he wants them for horse breeding and horse training; the petition is granted.

- (6) Nga Shwe Min, Saya - Teacher, Paung Di, is enlisted in the Royal Fifty under Shwe Daung Pyan Chi of the Blood Bond Brotherhood; make a list of the members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.
- (7) Letya Shwe Daung, Officer of Mahadan Division, is given insignias; issue an Order to this effect.
- (8) The following men in the service of Prince Thayawadi are given insignias; issue an Order to this effect;
 - Nga San Tun
 - Pyan Chi Kyaw Thu and
 - Tu Yin Tha Hla
- (9) The following are given each a Hlawga (Scorpion) boat:
 - Min Ye Min Nge, Prince Dwayawati (Thandwe, Sandoway)
 - Min Ye Nyun, Prince Wuntho
 - Min Ye Thiri Kyaw, Prince Rammawati (Yanbye, Ramree)
 - Min Ye Zayya, Prince Kale and
 - Thado Min Hla Nge, Prince Hsenwi

This Order was passed on 6 September 1819 and proclaimed by Kyaw Zwa Sithu, Liaison Officer

7 September 1819

Order: (1) Min Ye Nyunt, Lord Wuntho, is given the Yun Zet (Chiengmai Style) barge which was used by ex-Lord Mong Mit.

- (2) The programme of Let Yway Gyi Hlawga Thein - Ceremony of Taking Scorpion Boat called Big Selection, as submitted is approved; at the time when the king goes on board the barge, two Hlawga (Scorpion) boats called
 - Tha Ya Ka (Great Mina) and
 - Tha Ya Bain (Common Mina)
 as well as white umbrella bearing boats called
 - Mo Za (Sky Lattice)
 - Mya Gon (Emerald Band)
 - San Shwe (Standard Gold) and
 - Sein Ban (Diamond Flower)

shall take the lead and all other boats of princes and ministers shall come in the rear; start the ceremony with a cannon fire on 8 September 1819; in the boat race do not allow Laung Hlay (Paddling Boats) to accompany each

contesting Hlawga (Scorpion) boat; let the Hlawga
(Scorpion) boats race by themselves; put cannons on the
Let Yway Gyi (Big Selected) and
Pyi Lon Ant (Wonder of the Entire Nation)
as usual; hold the boat race on the same day with the
Ceremony of Taking Hlawga (Scorpion) boat called Let Yway
Gyi (Big Selection) on 8 September 1819; get all
preparations ready in time.

This Order was passed on 7 September 1819 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

8 September 1819

Order: Release Shwe Daung Thu Yain from detention; interrogate
him as it had already been ordered; submit his statement.

This Order was passed on 8 September 1819 and proclaimed by Thiri
Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

11 September 1819

Order: (1) Bury the remains of the wife of Shwe Daung Thiha Sithu,
1,300 Kyaw Tha Nat Ok - Controller of over 1,300 guns, as
the remains of a courtier of Du Nay Ya - Second Series of
Seat in the Audience Hall, was buried.

(2) Bury the remains of the mother aged eighty years of Nga
Shwe Aung in a coffin with some decorations.

(3) Mi Shwe Ma petitioned for the ownership of the following
fifteen slave families :

Nga Aung Min
Nga Chan Tha
Nga Hkway
Nga Hpyu
Nga Kan
Nga Myat Hpyu
Nga Paint
Nga San Min
Nga Shun
Nga Shwe Aye
Nga Shwe Pu
Nga Shwe Tun
Nga Tha
Nga Tha Aung and
Nga Toke Hpyo;

these families were originally the slaves given to Great Grandmother Mahaatulasakkadevi and her son Min Ye Thetka Kyaw (Mi Shwe Ma's father) received them in inheritance; they cultivated his fields; soon after he had had them, however, it was proved that they were in fact registered in a Ya Su - One Hundred Armed Men, that a town has to send in times of emergency; a Royal Order was passed allowing them to remain (in the service of Min Ye Thetka Kyaw); now they are told to join the boat crew of the Hpone Daw Naing Ngan - Glorious Conquest; Mi Shwe Ma's petition is granted; slaves of the said fifteen families shall serve only Mi Shwe Ma and they shall not be disturbed (by the officers of the said boat).

- (4) Bury the remains of the wife of Shwe Daung Seitta Kyaw in a coffin with some decorations.
- (5) The cannons that had usually been brought along in the Royal Trips were of small calibre; change them to the size or calibre of the one that the Byan Hlwa Hlay Daw - Swallow Royal Boat, carries and bring four of them (in the next Royal Journey); make good the gun carriages.
- (6) Send word to Myo Wun - Town Officer, Hanthawaddy (Pegu) to make a good sampan 10 lan / 40 taung / 60 feet / 18.288 metres long and sent it here.
- (7) Nga Nat Pay, Myo Thagyi - Town Headman, Hinthada (Henzada) is dismissed; Thiha Pyan Chi Kyaw is appointed Town Headman, Hinthada (Henzada); he shall send in a report of the area under his control to update the (1783 Record, etc.); withdraw the appointment order given to Nga Nat Pay; interrogate Nga Nat Pay and (all his accomplices) mentioned in the statements of

Nga Kywet, Ywa Thagyi - Village Headman, Hle Zeik, Hinthada (Henzada) township and

Nga Myat Tha Dun, Ywa Thagyi - Village Headman, Okpo, Hinthada (Henzada) township;

Thiha Pyan Chi Kyaw, Myo Thagyi - Town Headman, Hinthada (Henzada) shall bring here all other village headmen who had not been interrogated; submit reports on statements made by Nga Nat Pay as well as by several others who had been interrogated.

This Order was passed on 11 September 1819 and proclaimed by Kyaw Zwa Sithu, Liaison Officer.

12 September 1819

- Order: (1) Nga Nat Pay sent a Hlay Don - log for boat making,
(specially) to make a good boat that would be named the
Shwe Pan Dan Hlay Daw - Royal Boat worth a Gold Flower;
put it on dock at Hpaung Daw Zeik Kon - High Level Ground in
the Royal Barge Port, and start making the boat.
- (2) There are some items not included in the list of property
seized from (Nga Tet Hpyo) by Myo Wun - Town Officer, Alon;
they are
 Nga Tet Hpyo himself
 Nga Tet Hpyo's elder brother, young brother, sons,
 relatives as well as their property animate and
 inanimate and the weapons they used;
 after having them listed, Myo Wun - Town Officer, Alon, shall
 take possession of them.
- (3) Nga Naw and
 Nga Tha are no longer under the control of
 Hlay Ok - Controller of Boats,
 Htone Hmu - Chief of ?Fishery,
 Htone Gaung - Head of ?Fishery;
 they shall serve as members of the Shwe Don Hlay Daw - Gold
 Nugget Royal Boat crew.
- (4) Nga Dollan
 Nga Shwe Ge and
 Nga Shwe Yauk, who were once in the service of ex-Lord Pyay
 (Prome) and who are now serving as members of the ShweDon
 Hlay Daw - Gold Nugget Royal Boat, shall continue in that
 service.
- (5) Three sons of Mi Shwe, viz.
 Nga Ait
 Nga Baw and
 Nga Nyo who were once in the service of ex-Lord Toungoo
 are now sent to Hpaung Asu - Group of Barge Men, under Shwe
 Daung Kyaw Thu.
- (6) Letwe Yaza is enlisted in Royal Forty under Thuya Shwe Daung
 Kyaw of Blood Bond Brotherhood; make a list of the members
 of his family with such details of sex, age, the day when he or

she was born and his or her relationship with the head of family.

- (7) Thiri Zayya Kyaw, Shwe Daik Kyat - Keeper of Treasury, is given insignias ; issue an Order to this effect.
- (8) Lord Pindale petitioned for keeping the following men in his service without the interference of Su Shin Ngan Shin -Group

Master and Division Master :

60 Kathe - Cassays, under Nga Htway's father who was an old servant received at Za Don Htone Da Bet Wut - Hair Knot and Fix Turban (Ceremony of young Prince Pindale)

50 men under Nga Lun Baw and Nga Tha Aye

14 men under Nga Nyo

7 Kathe - Cassays, under Nga Hpyu, received as an inheritance from Prince Pagan

8 men under Nga Chan Tha

2 men under Nga Hlon

4 men under Nga Lon

14 men under Nga Salim Khan the Islamic foreigner

2 men under Nga Poke Si

14 men under Nga Myat Nyo

20 men under Nga Shwe Hlaw, Kathe - Cassay, (already in the service of Prince Pindale)

6 men under Nga Shwe Bwint

50 men under Nga Myat Toke, Nga Mye, Nga Shwe, Nga Myat Kaung and Nga Nyo Htin

50 men under Nga Sa

50 men under Nga Paw Htin

50 men under Nga Shwe Maung

50 men under Nga Yan Gin

50 men under Nga Shwe Ya

Total 501 men;

the petition is granted; submit a list of all these (501) men serving Prince Pindale.

- (9) The following (seventeen) are enlisted in Royal Fifty under Kawta Yanda Thu of Blood Bond Brotherhood; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.

Ainda Kyaw Thu
Kyaw Gaung Thiha
Nga Aung Gyi
Nga Min
Nga Myat Tha
Nga Pike
Nga Po
Nga San Kaung
Nga San Toe
Nga Sein
Nga Shwin
Pyan Chi Kyaw Gaung
Pyan Chi Thiha
Sithu Zayya
Thiha Kyaw Htin
Thiha Ye Htin and
Zayya Kyaw Gaung.

This Order was passed on 12 September 1819 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See ROB 13 September 1819 when the seventeen men enlisted in Royal Fifty were given the status and insignias of Sani Nay Ya.

13 September 1819

Order:(1) Myo Wun - Town Officer, Dawe (Tavoy), petitioned for his return to the capital city; he shall return after handing over his charge to a good and reliable officer (under him).

(2) Nay Myo Min Htin shall continue using the insignias given to him by King Badon 1782-1819.

(3) Naya Kyaw and Pyan Chi Theinga, Let Saung Sayay - Clerks of Tributes, are given (Sani) Nay Ya - Third Series of Seat in the Audience Hall, and relevant insignias

(4) According to the statement made by Nga U. In Ngu village, Pyinsala township, who had deserted the troops stationed in Assam and the statement made by Nay Myo Thuya Ye Gaung, Myo Wun - Town Officer, Alon, there are among the deserters

50 men of Pyinsala (Five Towns, viz. Hnget Pyaw,
Naga Sin, Nyaung Bin, Pin Tha and Ywa Tha)

35 men of Mong Mit

4 men of Wun Tho

22 men of Mohnyin

3 men of Kaw Lin

Total 114 men with 43 guns;

chiefs (of the localities from where they were recruited) shall (wait and) arrest them together with the arms that they had stolen (as soon as they return to their families) and send them here.

(5) Kyaw Gaung Thiha is given insignias; issue an Order to this effect

(6) The following are given (Sani) Nay Ya - Third Series of Seat in the Audience Hall, and relevant insignias

Ainda Kyaw Thu

Nga Aung Gyi

Nga Min

Nga Myat Tha

Nga Pike

Nga Po

Nga San Kaung

Nga San Toe

Nga Sein

Nga Shwin

Pyan Chi Kyaw Gaung

Pyan Chi Thiha

Sithu Zayya

Thiha Kyaw Htin and

Zayya Kyaw Gaung

(7) Twenty four Nan Zin Hlay - Boats used during Successive Reigns, and twelve Ain Daw Ba Hlay - Boats of the King used before he became King, fall under the category of Si Bwa Daw Byu - Used to promote the Royal Economy; let these two kinds of boat remain as they are and put them on their routine as before under Daywa Shwe Daung.

(8) Bury the remains of Kyaw Thu Yaza Shwe Daung's uncle, aged eighty years, in a coffin with some decorations.

(9) Officers of Prince Thayawady, viz.

Letya Kyaw Gaung

Nga Myat Baw, Minister of Interior and

Thu Yain Shwe Daung

are given Taw Nay Ya - First Series of Seat in the Audience Hall, and relevant insignias.

- (10) Tet Swe Tet Kaing - Oarsmen, of the Shwe Ban Dan Hlay Daw - Royal Boat worth a Flower of Gold, petitioned for the continued use of Loke Myay - Land to cultivate, and Nay Myay - Land to build homes, as given to them by King Badon 1782-1819 and to have Nga Tha San appointed Pe Nin Helmsman, so that no other chief in the locality would have any claim on them; the petition is granted.

This Order was passed on 13 September 1819 and proclaimed by Kyaw

Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

14 September 1819

Order:(1) Bury the remains of Shwe Daung Zayya Kyaw Thu as the remains of a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall, was buried.

- (2) Build well the Yay Nan Daw Water Palace, in the pond of Nanda Wun garden.
- (3) Letwe Yaza , Amain Daw Yay - Royal Order Scribe, is dismissed; Naya Thu is appointed Amain Daw Yay - Royal Order Scribe.
- (4) Shwe Daung Nge Htin shall take charge of Arakanese who were once Kyo Hlay Htan Crew of Coaster (Rope Vessel) and who were among those seized by Lord Toungoo; they shall serve as boatmen.
- (5) Some men who had been administered the oath of allegiance and taken into the Blood Bond Brotherhood under Nga Myat Nyo in Nga Ta Yaw village and some more of the villagers, would become members of Chauk So Win Lay Myet Hna Su Gyi Thanat - Six Unit Palace Four Sector Guards armed with Guns, and the rest shall serve under Nga Myat Nyo, Thwe Thauk Gyi - Senior Blood Bond Brotherhood, and Nga Aye, Village Headman, Nga Ta Yaw village, and these two shall take orders from Nanda Way Thaw, Than Daw Zint - Herald.
- (6) Shwe Daung Zayya Thu reported that he cleared 70 pe / 122.5 acres / 49.6125 hectares of forest where Sin Nay Kya Aung - Elephants lived and tigers prowled, in the time of Sin Byu Shin (King Myedu 1763-1776) and bought 29.5 pe / 51.625 acres / 20.908125 hectares in Yay Wun Mayin on

the west of Naya Gan village and he was working on these lands until Lamaing - Royal Land Cultivators, seized them in 1795; Shwe Daung Zayya Thu petitioned for getting back the lands mentioned above; check his statement and if he had really bought the Naya Gan (Yay Wun) Mayin land and claimed the forest for cultivation at Kyaung Mi, Shwe Daung Zayya Thu shall have the said lands.

- (7) Mi Mi petitioned for the ownership of the following men who were once under the Ma Za Thein Pike - protection, of her father Shwe Daung Nawyatha, Sayay Gyi - Senior Clerk :

Nga Aung Gyaw
Nga Aye
Nga Chan Tha
Nga Hkaw Kyi Ta Yaw
Nga Hmine
Nga Kala
Nga Kan Bay
Nga Kya Hmat
Nga Leik Ngan
Nga Maung
Nga Maung
Nga Mwe Yan's father
Nga Myat Tha
Nga Myat Tun
Nga Ok Hti
Nga Pa Wu
Nga Pan San
Nga Pe Tun
Nga Peik Kaw
Nga Po
Nga Po
Nga San Tha
Nga Shwe Byay
Nga Shwe Lu
Nga Shwe Tun
Nga Tha Tun
Nga Tha Zan
Nga Toke Po and
Nga Way;

the petition is granted provided none of these twenty nine men had been allotted to any other group or division.

This Order was passed on 14 September 1819 and proclaimed by Thiha Nawyatha, Liaison Officer.

15 September 1819

Order: (1) Maha Singh Raja of Manipur has been summoned here; in the meanwhile the outposts in Ta Mu and Khan But would be strengthened as suggested.

(2) Sithu Nawyatha, Myay Zun Wun - Officer of land outside any administrative unit, petitioned for having control over both east and west Zin Yaw Wun islands as they had been classed by King Badon 1782-1819 as Myay Zun - Land outside any administrative unit, when headman of Myaung and Nga Mya villages contested for them; the petition is granted.

(3) Nay Myo Nanda Kyaw Htin is given the Kin - Guard / Toll Station, at Yon Tha Lin of Tha Wun Da Bo Taik in Pyay (Promé) township, in fief.

(4) Nga Shwe Ywet shall bring Athon Daw Ya Thit - Timber good for Royal Use, specially collected in Ba Yaing Ke village area, Laung Shay township, by Nga Hman; local chiefs shall provide men to bring them here.

(5) Boatmen either of Ayin Bwe - Earlier Organization, or Nauk Hpwe - Later Organization, of the Thon Lu Pu Zaw - Refuge of the Three People (boat) shall not give any excuse to work elsewhere.

(6) Ahkar Shwe Daung Kyaw is appointed Thanat Bo - Captain of Guns, Nat Su Letya, in place of Theiddi Sanda Thu; he shall use insignias similar to those of Pyan Chi Ye Gaung Gyaw.

(7) Nanda Mait Shwe Daung, Tayoke Wun - Officer of Chinese, petitioned for having control over all Chinese affairs and for enlisting the help of a Chinese called Nga Sit Wun; the petition is granted; the Chinese Officer shall also collect taxes, etc. payable by all Chinese and deposit them in Treasury.

(8) Kyaw Hkaung Pyan Chi petitioned for having under his charge the Asu Tha - Group Members, who are his relatives in Kala Byo - Young Foreigners (Community), in Nga Zun and Ywa Thit Gyi villages :

Nha Ahmed

Nga Ate
 Nga Hicker
 Nga Hke
 Nga Hpyit
 Nga Htwa
 Nga Kitter
 Nga Myat Tha
 Nga Nay
 Nga O
 Nga Pati
 Nga Rupine
 Nga Shwe Lon
 Nga Taloke
 Nga Tha
 Nga Tha
 Nga Ya and
 Nga Yauk son of Mi Sherbi;

the petition is granted.

- (9) Nga Shwe Ya, Ya Hta Daw Loke - Master carpenter making Royal Carriages, son of Shwe Daung Thu, Main Ma Zo - Eunuch, Dhannawati (Mrok U, Myo Haung), petitioned for the control of the following homes which had once been given to Shwe Daung Thu with the obligation to send annually a few bales of cloth to ex-Lady Ba Daung.

46 original homes on 44 Arakanese islands

152 homes that grew out of those given in 1802

records as original homes

Total 198 homes

Htone - Pool used as fishery

Kin - Toll Gate

U Yin - Garden

Le - Rice Land

Ya - Cultivations other than rice

Kaing - Land subject to yearly inundation

Kyun - Island (off the Arakanese coast)

as well as the property in the capital city, viz.

Kyay Kyun - Slaves bought

Le - Rice Land

Ya - Cultivations other than rice

U Yin - Garden;

the petition is granted; he shall take orders from Shwe Daung Tha Ya, Eunuch and send some bales of cloth annually as tribute.

- (10) Theinga Htin, Akyi - Elder, and Nga Pauk, Achi-Baby Carrier, of Lord Wuntho, are enlisted in Royal Fifty under Nay Myo Thu Ya Blood Bond Brotherhood; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.
- (11) Send here Thamain Hparu and his followers who had returned from Madama (Martaban) together with the men who went to fetch them.
- (12) Make a brick wall in place of the wood fence with beams in south palace garden.
- (13) Ye Gaung Bandu petitioned for ownership of (a slave called) Nga Chin and a horse complete with harness belonging to ex-Lord Pyay (Prome) and kept with Nga Po, Thwe Gyi - Chief of Blood Bond Brotherhood, Dut Nan Ward; the petition is granted.
- (14) Nay Myo Ye Gyaw, Myo Wun - Town Officer, Pakhan Gyi, recommended to appoint Bala Thu Ya, native of Pakhan Gyi, and Nga Kan Bay as Sitke - Regimental Officer, and Myo Sayay - Town Constable, respectively; they are appointed as recommended.
- (15) Nga Pwint, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Pakokku village, wants to send as tribute a horse; send Nga Pauk, Asaung Mye - Palace Attendant, to go and fetch the horse here as quickly as possible together with another horse of red and black colours owned by Nga Way, son of Nga Pwint.
- (16) Kyaw Htin Zayya, Myo Wun - Town Officer, Meghawati (Man Aung) is given insignias; issue an Order to this effect.
- (17) The following Anauk Wun Sayay - Clerks of West Palace Officer, are given (Sani Nay Ya) - Third Series of Seat in the Audience Hall, and relevant insignias:
 - Theiddi Kyaw Zwa
 - Thiha Kyaw Thu
 - Thiha Kyaw Zwa

Thiha Way Thaw
Thiri Kyaw Thu and
Thu Ya Kyaw Htin

- (18) Theinga Kyaw Htin is appointed Sitke - Regimental Officer, in the Beit Myo Asin - Series of Towns down to Mergui; he is (also) enlisted in Royal Fifty under Kawta Yanda Thu of Blood Bond Brotherhood; make a list of members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family; he is given insignias similar to those of a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall.

This Order was passed on 15 September 1819 and proclaimed by Kyaw Zwa Yanda Mait, Liaison Officer

16 September 1819

Order: (1) Kyi Wun - Officer of Granaries, petitioned for permission to use as well the paddy stored in Crown Prince granaries to defray the daily and monthly expenses of palace; the petition is granted.

- (2) When the king was Crown Prince he noticed that a Burmese Gun Group, after having taken the oath of allegiance, had to send half of the unit, i.e. twenty five men for guard duty at each time during the day and ten men for Ate Hpan - Sleep in Palace Apartment duty, at night; now it shall be twenty five men for both day and night duties; most of the towns and villages in the kingdom have had their quota of men in the city's Mingala troops to do the guard duty but there still are a few towns and villages which do not have their men for guard duty in the city; more men are required for the ceremony of U Gin Daw Bwint - Opening the Throne Room, at the beginning of a reign; Orders requiring the provinces to send a required number of men from each place for these occasions as drafted is approved.

- (3) Anauk Hpet Taik Wun - Officer of West Division, reported that Sawbwa - Shan Chief, at Kale claimed jurisdiction over

Gangaw	1 village
Kyaw	10 villages
Min	1 village
Saga	7 villages
Shel	3 villages

Taw Ma 6 villages

which are mentioned as being part of West Division in the 1819 Record; the said villages shall remain under West Division.

- (4) Theinga Zayya Thu, who was formerly enlisted in Royal Fifty under Letwe Bi Nan Thu Blood Bond Brotherhood, is now transferred to Royal Forty under Shwe Daung Theinga Thu Blood Bond Brotherhood; make a list of the members of his family with such details of sex, age, the day when he or she was born and his or her relationship with the head of family.
- (5) Letya Kyaw Zwa is given the same Wet Le Ywe village in fief.
- (6) The following sixty nine men of the same ability are organized into Royal Fifty under Kyaw Gaung Hla Thu of the Blood Bond Brotherhood; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family:

Kyaw Gaung Hla Thu

Letya Ye Gyaw

Naya Theiddi Thu

Nga Ai

Nga Ate

Nga Ate

Nga Gyo

Nga Hmine

Nga Hnin

Nga Hpyu Gyi

Nga Hsa

Nga Htwe

Nga Kaung

Nga Kin

Nga Kin

Nga Kya

Nga Kya Bu

Nga Kyin

Nga Kywet

Nga Lwin

Nga Ngu Nyo

Nga Nu
Nga Pa Thi
Nga Pan
Nga Pan Daw
Nga Pay
Nga Pe
Nga Pike
Nga Po
Nga Po
Nga Po
Nga San Min
Nga Shun
Nga Shwe Aye
Nga Shwe Kaung
Nga Shwe Ka Yin
Nga Shwe Lauk
Nga Shwe Maung
Nga Shwe Maung
Nga Shwe Si
Nga Shwe So
Nga Shwe Tha
Nga Shwe Tha
Nga Shwe Toke
Nga Shwe U
Nga Shwe Ya
Nga Tay
Nga Tay Naing
Nga Tha Myat
Nga Tha Ya
Nga Tu
Nga Win
Nga Yo
Pyan Chi Ahkar
Pyan Chi Sithu
Shwe Daung Ye Thu
Tay Za Tha
Tha Ya Pyan Htin
Theiddi Thaya
Theiddi Yanda

Theinga Tha Ya
Thiri Pyan Htin
Thiri Ye Gyaw
Wunna Thu Ya
Yanda Wayya
Yaza Kyaw Thu
Ye Gyaw Daywa
Zay Tu Tha and
Zay Tu Tha Ya

- (7) The following seventy nine men of the same ability are organized into Royal Fifty under Naya Ye Htin Blood Bond Brotherhood; make a list of the members of their families with such details of sex, age, the day when he or she was born and his or her relationship with the head of family:

Nayana Htin
Nga Ate
Nga Aung
Nga Aung Min
Nga Aung Min
Nga Baw
Nga Bilu
Nga Chin Hlaw
Nga Hlay
Nga Hmu
Nga Hmun
Nga Hsu Ya
Nga Kala Nyo
Nga Kaung
Nga Kay
Nga Khway Byu
Nga Kya Min
Nga Kya Win
Nga Kyan
Nga Kyaw
Nga Kyin
Nga Kyu
Nga Kywe
Nga Kywet
Nga Kywin

Nga Lun
Nga Maung
Nga Mu
Nga Myat Htway
Nga Myat Lay
Nga Myo
Nga No
Nga Nu
Nga Nyo Htway
Nga Nyun
Nga Ok
Nga Pa Naw
Nga Pain
Nga Pe
Nga Pike
Nga Po
Nga Po
Nga Pyauk
Nga Pyay
Nga Sa
Nga Sa
Nga San Htwe
Nga Sein
Nga Shun
Nga Shun
Nga Shwe Kan
Nga Shwe Kyaw
Nga Shwe Ge
Nga Shwe Lat
Nga Shwe Lu
Nga Shwe Moe
Nga Shwe Nyin
Nga Shwe Nyinn
Nga Shwe Tha
Nga Shwe Yay
Nga Shwe
Nga Shwe
Nga Shwe
Nga Taw

Nga Tha Hlay
Nga Tha Myat
Nga Tha Ywe
Nga Thein
Nga U
Nga Way
Nga Wun
Nga Wun
Nga Ya
Nga Yan Shin
Pyan Chi Htin
Sithu Htin
Thiha Sithu
Thiri Way Thu Nga Ywe and
Yaza Way Thu.

- (8) Ye Set Kyaw Gaung is appointed Myo Wun - Town Officer ,
Yay; he shall keep in his service Nay Myo Min Kyaw , his
relatives and his slaves and he shall try and get back those
people of Yay who had moved elsewhere.
- (9) Shwe Daung Ahkar Pyan Chi petitioned for permission to
cultivate in 15 pe / 26.25 acres / 10.63125 hectares of
land that he had reclaimed from forest on the north of Let
Kaung; the petition is granted.
- (10) Nga Shwe Maung is given Kin Bet village, Kyaw Zin Taik, in
fief.
- (11) Nay Myo Kyaw Htin Taya Hpya, Anauk Wun - Officer of West
Palace, petitioned for getting back 10 pe / 17.5 acres /
7.0875 hectares of Mayin Le - Autumn Rice Land, close to In
- Fishery, on the west of Taung Myint, that he bought but it
has now been seized by Lamaing - Royal Land Cultivators;
the petition is granted provided he could prove that
he had bought that land.

This Order was passed on 16 September 1819 and proclaimed by Kyaw
Zwa Sithu, Liaison Officer

19 September 1819

Order: In a panic like fire or rogue elephant in rampage, men living
outside the city but having duty at palace shall report at
once at one of the city gates and ministers who live within
the city and having duty in the Interior shall report at the

Interior office immediately so that they might be given emergency duties.

This Order was passed on 19 September 1819 when the King was with Atwin Wun Myay Daing Min - Ministedr of Interior, Officer of Land Tracts, and Nay Myo Thu Ya at the Lay Tha Zaung - Chamber of Breeze; Maung Aye, Than Zint - Herald, put it in writing.

1 October 1819

The Royal Seal was finished at 2.48 pm on 1 October 1819.

Note : See ROB 4 September 1819 which mentioned that the shed to make this seal in iron in palace interior was built on 5 September 1819.

4 October 1819

The Opening of the Throne Room ceremony was held at 12.00 noon on 4 October 1819.

14 October 1819

Order: Letya Shwe Daung, Shwe Daik So - Chief of Treasury, shall take charge of two Royal Boats called the Shwe Pan Dan - Worth a Gold Flower, and Min San - Royal Chamber

This Order was passed on 14 October 1819 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

1 November 1819

Order: Record 1783 did not mention Zin Yaw Wun island as either Myaung land or Nga Mya land ; it is Myay Zun - Land outside any Administrative Unit; none of these two villages have any claim on both the east and west islands known as Zin Yaw Wun Kyun Myay.

This Order was passed on 1 November 1819 and proclaimed by Thiha Nawyatha, Liaison Officer.

Note : See also ROB 15 September 1819 on these islands.

7 October 1819

Order: According to auspicious days as calculated by astrologers, hold the ceremony of Hluttaw Thein - Taking Hluttaw, on 9 November 1819 and Bye Daik Taw Thein - Taking Interior Court, on 18 November 1819; get everything ready in time for these ceremonies.

This Order was passed on 7 November 1819 in Bye Daik when all Ministers of Interior attended; put on record by Nay Myo Zayya Thu, Herald.

27 November 1819

Order: Hold the Libation Ceremony on the completion of two brick Zayat - Pilgrim's Halls, Aung Myay Loka, Sagaing, on 27 February 1820; make it an occasion of great festivals (including boat races) and it is expected that all princes, ministers, etc. shall have their boats in the races; ministers are allowed to make new Ye Hlay - War Boats, and Let Thin - Practice Boats, each measuring in length from 8 lan / 48 feet / 14.6304 metres to 11 lan / 66 feet / 20.1168 metres.

This Order was passed on 27 November 1819 and Nay Myo Zayya Thu Ya put it on record.

29 November 1819

Order: This is the instruction on the style of Shwe Myo Daw Pya Daga - Golden Royal City's Ward Gates (in the City Wall); 4 Dut Daga - Four Main Gates (with names that bears sense of friendliness), have each a three tier roof; the remaining gates have each a two tier roof
4 Daunt Pya Gyi Daga - Corner Big Ward Gates, have each a five tier roof of Daunt Gyo Yun Zet Corner Joints in Chiangmai Style
3 Daunt Pya Nge - Corner Small Ward Gates, have each a three tier roof

This Order was passed on 29 November 1819 in Paritta Hall when Ministers of Interior, viz. Nay Myo Min Hla Maha Nawyatha, Min Sithu Zayya Shwe Daung and Min Sithu Yaza Shwe Daung were present; Nanda Way Thaw, Herald, put it on record.

Note : See ROB 2 September 1819 on roofs of city gates.

2 January 1820

Order: Copies of Pitaka (on lacquered plaques with letters) in gold, (on paper with letters) in ink and (letters incised) by stylus (on palm leaf) left by former kings in Royal Library, are in (various stages of) decay; the king wants new copies made in all three styles, i.e. written in gold, ink and by stylus; get all good scribes and all experts in preparing the material for writing; there is a register of these specialists and their descendants in all parts of the kingdom; get all of them here and put them under Maha Dama Thin Gyan, Min Daing Bin Amat Minister King's Counsellor, for reorientation (in their old art).

This Order was passed on 2 January 1820 and proclaimed by Nay Myo Thiha Nawyatha, Liaison Officer; Wun Shin Daw Min Gyi - Lord Great Minister, added the note that the list with reference to former Orders on experts who could prepare the material for copying the Pitaka and who could make the best possible copies of the Pitaka would be made and submitted.

Note : See also ROB 24 January 1825 on the making of Pitaka copies.

31 May 1820

Order: Min Gaung Ye Htin, Taik Tha Gyi - Division Headman, Ba Gyi, reported that Ba Gyi Division has as limits
the Min Tha high ground in the east
the (Nga Hkon) Yama stream in the south
the Ba Gyi range in the west and
the Yama stream in the north;
but in order to provide space for those who would like to settle in the Division, he petitioned for extending the area of the Division until the bank of meandering Sallawati (Chindwin) river is reached in the east; in the map of Ah Myint township submitted in 1802 for Royal Approval, King Badon 1782-1819 decided that the villages of
Hkun Tha
Hsa Hka
Myit Kaing
Nga Hkun, Sin Kyi Taik and
Thayet Kaing
should become part of Ba Gyi Taik because of their proximity to that Division; that decision is final and therefore the said villages of
Hkun Tha
Hsa Hka
Myit Kaing
Nga Hkun, Sin Kyi Taik and
Thayet Kaing
shall form part of the Bagyi Taik.

This Order was passed on 31 May 1820 and proclaimed by Nay Myo Maha Thiri Thin Gyan, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : It seems that although Ba Gyi Taik (Pankli Tuik) is an old name used in the late Pagan period (13th century) it was divided into Taung

Taik (South Division) and Sin Kyi Taik after Pagan and it appeared again in the Konbaung period (18th & 19th centuries). See ROB 18 May 1802, ROB 30 October 1817, ROB (13 April) 1819 and ROB 24 April 1837 on the limits and ROB VII p.147 for a sketch map of Ba Gyi Taik. See also the sketch map of (North, East, South, West, Twin Thin, Mahadan and Sinkyi Taiks of) Central Burma in the 17th century, ROB I xiii.

15 September 1820

Order: (1) Thado Min Gyi Maha Min Hla Kyaw Thu, Lord Mya Daung, Shall take charge of Atwin Ko Yan Daw Su Gyi Khyauk Kyaung - Six Major Branches of Interior Body Guards.

(2) Assam is now part of the Kingdom and after having sent (Burmese) forces to restore peace there, Candra Ganda Singh, in acknowledgement of gratitude and suzerain, sent in tribute elephants and horses and a daughter as the Royal Bride; send regalia and make him King of Assam under Burmese suzerain and give titles, insignias, etc. to his envoys here; the list of garrisons to be sent to Assam, as submitted, is also approved.

This Order was passed on 15 September 1820 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

29 November 1820

Order: The auspicious time to begin the Annual Horse Tournament, prescribed by astrologers, is at 8.24 am on 8 December 1820; make necessary preparations.

This Order was passed on 29 November 1820 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 March 1820

Order: Munindabhisirisaddhammadhajamahadhammarajadhirajaguru is entrusted to look after the religious affairs as Thathanabaing - Supreme Leader, and decide disputes among sangha according to the Vinaya; Wut Myay Wun - Officer of Religious Lands, is attached to Munindabhisirisaddhammadhajamahadhammarajadhirajaguru so that he could use the office of Wut Myay Wun - Officer of Religious Lands, to get into contact with both lay and spiritual dignitaries of the provinces; Wut Myay Wun - Officer of Religious Lands, shall report what he has to do for (the Supreme Leader).

This Order was passed on 3 March 1821 and proclaimed by Nay Myo Maha Thiri Thin Gyan, Liaison Officer - *cum* - Chief of Black Beret Guards.

9 September 1821

Order: The King is visiting Ava on 11 September 1821; get everything ready for this visit.

This Order was passed on 9 September 1821 when the King was in the Glass Palace; Min Gyaw Thiri, Herald, put it on record.

3 January 1822

Order: With Gangaram as leader, the following Brahmins shall form a group and serve under the Supreme Leader of Brahmanic Affairs Maharaj indaaggamahadhammarajaguru of Arakan.

Gangaram

Harram

Hasiram

Lakkhana

Pasuram

Rama Candara

Ramadeva

Rama Kaccana

Samra Porana and

Sudeva.

This Order was passed on 3 January 1822 and proclaimed by Nay Myo Kyaw Zwa, Liaison Officer.

(3 January 1822)

Yakhine Mintha - Prince Arakan, in the presence of all Ministers of Interior and answering to a question put to him by Ponna Wun - Officer of Brahmanic Affairs said :

No Brahmin was ever made a Hpaya Kyun Pagoda Slave, by any one of the kings of Arakan. There were no records either in stone inscriptions or in chronicles saying that a Brahmin was made a 'Pagoda Slave' (3 January 1822)

1 March 1822

A Note on Tha Bin (Saba) - Assembly (where there is an entertainment of singing or dancing or both)

1 A staged show is Yoke Thay - Puppet Show.

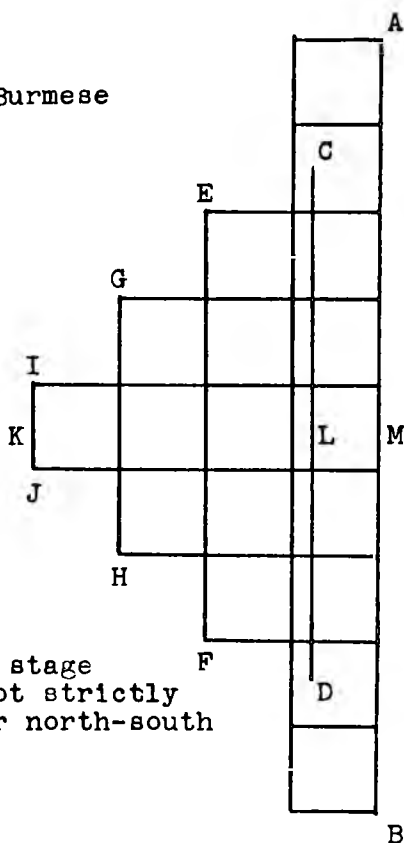
2 Only men are allowed to perform in a puppet show; no women are allowed in it.

3 Present on stage Stories of (547) Jatakas, Lineage of Kings (Rajavamsa), Great Lineage (Mahavamsa - Great Chronicle of Srilanka), Fifty Tales of Chiengmai (Pannasa), Tales of Hidden Treasures (Theik) and Why a Pagoda was built (Tha Maing).

4 There are thirty six puppets

5 At a pagoda festival made a stage under these specifications :
(See Diagram)

Diagram of a Burmese
Puppet Stage



Length in cubits
(1 cubit = 18")

AB = 27

CD = 18

EF = 15

GH = 12

IJ = 3

KM = 12

LM = 1.3

Note that the stage
platform is not strictly
aligned either north-south
or east-west

Length of stage AB = 27 cubits / 40.5 feet / 12.3444 metres

Bamboo Railing CD = 18 cubits / 27 feet / 8.2296 metres

EF = 15 cubits / 22.5 feet / 6.858 metres

GH = 12 cubits / 18 feet / 5.4864 metres

IJ = 3 cubits / 4.5 feet / 1.3716 metre

Width of stage KM = 12 cubits / 18 feet / 5.4864 metres

LM = 1.3 cubit / 2.5 feet / 0.762 metre

6 Only bamboo and thatch are used to build the stage.

7 Stage platform is not aligned either strictly north-south or east-west.

- 8 Kya Thaung bamboo (*Bambusa polymorpha*) or Kya Hkut (*Bambusa arundinacea*) are not used (in any part of construction)
- 9 Used bamboo mat and old thatch are not used for roof.
- 10 The floor of the stage is just a roll of long bamboo mat unfurled from right to left on the platform.
- 11 The person who wants the show is responsible to offer the guardian spirits one coconut, a bunch of bananas, one quarter tical of pure silver ; put a copy of the story to be performed in the tray of offerings.
- 12 Make two trays of offerings : one for the front part of the stage and another for the back part where there is the music troupe.
- 13 The performance once started goes on for three nights in succession.
- 14 On the premiere show , the music begins with ode to air , fire and rain before the lady spirit medium made her appearance.
- 15 Entrance to the stage is always from the right because in the Jambudipa island, right is noted for excellence.
- 16 The Lady Spirit Medium addresses first to the Spirit of the Stage , second to the Spirit of the Area and finally she makes a direct address to the audience.
- 17 Verses of these addresses are sung by the man who takes the part of hero in the play and the man who takes the part of heroine (known by the names of Mintha - Prince, and Minthami Princess, respectively ; no other man has to sing these verses.
- 18 When the music finished playing (some of the) Thon Hse Hku Nit Chin Than Gyat Gyi - Thirty Seven Major Choruses, the puppet is pulled up and taken away over the railing carefully so that it does not knock against the railing.
- 19 To signify 3,000 forests (on the Jambudipa) , put three Taw Bin - shrubs fresh from the forest, (each in a pot) on the stage.
- 20 When a Taw Bin - Shrub fresh from the forest, is chosen to represent the forest, take the one with a good name that conveys a sense of friendliness ; no creepers are used for this purpose.
- 21 The forest is in fact the hedge of Cakravala - Universe, and the pots of tree on the stage are therefore placed close to the railing which represent the wall of universe

- 22 Then Naga - Serpent, and Garuda - Bird Man, enter the stage; they do not appear from the side; Naga - Serpent, crawls out of the curtain (that hangs from the railing) while Garuda - Bird Man, swoops down; (these two are supposed to have supernatural powers).
- 23 Next there appear ogres called Rakkha (Rakkhasa) from the right of the stage and Gumbhan (Kumbhanda) from the left; (they too are supposed to have supernatural powers).
- 24 To show wild life, monkey appeared first; from a tree top it has a frightened look.
- 25 Elephant and tiger come from left and right respectively.
- 26 Horse stands on four feet first, then trots and finally gallops towards palace (shown on the stage by a throne in the right) from which side it exeunts.
- 27 Zawgyi (Yogi) - Necromancer, starts preparing a charm (by pounding herbs and roots into powder and with a little water he mixes the powder into a paste); he moves with such a grace that his movements appear almost like a dancing; he is supposed to have the power to travel by air or underground and it is best that he disappears over the railing or from a Le Bin Bauk - Neck Hole (in the curtain that hangs from the railing).
- 28 The palace (or throne) is on the right of the stage; when there are two kings in the story, another palace (or throne) is placed later on the left of the stage.
- 29 A hermitage when necessary appears near (the second) palace.
- 30 Premier, Judge, Assistant Minister and City Officer enter the stage from left and march across it with all solemnity.
- 31 Before the levee commences, the ministers discuss with all seriousness Dhammasat - Customary Law, Yazathat - King's Decisions, and Hpyat Htone - Law Court Decisions.
- 32 Music of Exit and Drums of Appearance are played and as soon as the music is over, the king appears on the throne.
- 33 Nyi La Gan - Levee, is started and the play (selected for the entertainment of the night) is introduced by talking about the background of the story in the course of conversation.
- 34 The king does not express any feeling of grief or lament even in a tragedy; he keeps all the dignity and says only what is important or necessary.

- 35 The main theme of the story is taken up in Lay Byay – Soft Spoken Words of Narration.
- 36 Lay Byay – Soft Spoken Words of Narration, does not include
Theik – Prophecy and
Da Baung – Song with some sense of prophecy
on the first day of performance; they are permissible on the
second and third days
- 37 The reason for dividing the items of show into three parts is due
to the fact the the show always goes on for three days.
- Additional Notes :
- 1 Deva, Brahma, Vijja, Yogi, etc. as supernatural beings appear on
stage over the railing and their feet never touch the stage floor;
there is in the curtain an opening called Min Bauk – Royal
Aperture, and these supernatural beings never use this exit.
 - 2 Crocodile, fish, turtle, etc. of the water are never shown with all
their feet above ground level.
 - 3 Naga – Serpent, Garuda – Bird Man, Chinthei – Crested Lion, etc. of
the forest appear on stage from the left entrance only.
 - 4 Make the puppets of deva, man and horse with the wood of Yama
Nay (*Gmelina arborea*) and Thit Mizu; other puppets are made of
only Let Pan (*Salmalia malabarica*) and Than Thet (*Albizzia
lucida*) wood; each puppet without exception in complete with
respective genital organ.
 - 5 Either in a dialogue or a monologue or a poetry, care should be
taken not to say
anything derogatory to the Buddha's Religion, the king and the
language and
anything obscene;
anyone who ignores this rule would have his leg and limb or
tongue mutilated as an punishment.
 - 6 The music troupe, with the exception of the Royal Orchestra, is
not allowed to have the musical instruments gilded and
ornamented with glass; Saing Saya – Master of Drums, Mintha –
Prince or Man who takes the leading role in the play, and Sin Ok –
Stage Manager, have the right to punish the other members of the
group by whipping, etc.; seniority is established not by age but by
talent.

- 7 King or Queen or Crown Prince makes a command performance; everybody else must pay for each show; free show is possible only when the troupe manager agrees to it; permission of Myo Wun Town Officer, is necessary to have a show except in either a pagoda or a guardian spirit festival.

Tha Bin Wun - Officer of Entertainments, uses

Kha Tha Tho Yin In Gyi - Jacket of fine cloth with a design of European origin

Na Hpu Shwe Bya - Gold forehead band (with his title incised on it)

Thaing Ni Hna Chet - Two red official umbrellas

Da Lwut Ngwe Ain - Long sword with silver sheath. He takes charge of all entertainments and he received a monthly salary of Ks 100.00. He is expected to have a good knowledge of astrology, law, literature, medicine, mysticism, Pitaka and wood carving. This is the statement made by Lord Shwe Daung, Tha Bin Wun - Officer of Entertainments, on 1 March 1822.

Note : The system of monthly salary was not introduced until the time of King Mindon 1852-1878 and in the list of officers at the time of King Thibaw 1878-1885 there is no such Officer of Entertainment. So far we find no appointment order of such an officer. Although this record is full of useful information, its authenticity is doubtful in the sense that it might have been written at a much later time than its alleged date by some man who knows the subject well.

Supplementary Notes (dated 21 January 1777)

- 1 Tha Bin (Saba) - Assembly (where there is an entertainment of singing or dancing or both), would (in the course of performances) reflect upon some public opinion as well as the king's benevolence and somehow or other it would also promote developments in the Buddha's Religion and the people; it is therefore essential to have some rules and regulations regarding (what it should and what it should not say, sing or act during each performance) and to enforce these rules and regulations well.

- 2 Tha Bin falls under four categories, viz.
 - Aneint - Performances at floor level
 - Amyint - Performances on a stage
 - Ati - Music and
 - Ahso - Singing
- 3 Both male and female artistes participate in Aneint Tha Bin - Performances at floor level.
- 4 They perform on the floor and not on a raised place like bench or couch.
- 5 The plays usually performed are
 - Indavuddha
 - Sakundala
 - Ramayana and
 - Vijaya (Mahavamsa);
 - Hto Jat - Jataka with interpolations and
 - Loke Jat Told like Jataka
 are not allowed; when such make-believe stories are enacted, the officer concerned, i.e. Tha Bin Wun - Officer of Entertainment, must stop them.
- 6 Songs composed and sung are
 - in praise of landscape
 - in praise of weather conditions and
 - on the law of impermanence;
 themes other than these are not allowed either to sing in joy or lamentation.
- 7 A artiste is expected to be a person free from eight undesirable conditions; {the eight are :
 - 1 Born in a place where there is no Buddhism
 - 2 Born in a condition when there is no physical inertia, (i.e. to be born in one of the Brahmaloкас)
 - 3 Born with some kind of physical disability or deformity
 - 4 Born in a condition when there is no mental perception, (i.e. to be born in one of the Brahmaloкас)

5 Born a heretic

6 Born in the world of departed spirits

7 Born in the animal kingdom

8 Born in hell;

of all these eight conditions, the one applicable here is the clause on being born with some kind of physical disability or deformity .}

- 8 Versification follows all rules of composition on the one hand and on the other hand care should be taken so that there are no remarks in the verse that would be detrimental to the interest of the Buddha's Religion (or the Burmese nation); any offence is punishable with cutting the hand who wrote the offensive verse and cutting the tongue who sung it.
- 9 The number of artistes is fixed at seventeen on the stage and ten in the music group; there shall be no more nor less.
- 10 The time of performance is from 9.00 am to 6.00 pm in day time or 9.00 pm to 6.00 am at night.
- 11 A person who takes the part of either a king or a monk has to be careful not to appear exactly like the real person; difference between the real and the imitation should be noticeable.
- 12 Have in a pot the right side branch of a tree with good name in the sense that the name conveys good omen and put the pot in the centre and act the play around it.
- 13 No show shall proceed without offerings made to guardian spirits of the locality where it is performed.
- 14 In the area marked for a show, no one is allowed to use footwear before the offerings to guardian spirits are made; when the offerings are done, footwearing is allowed.
- 15 Whjen (the king) was pleased with a performance, artistes concerned receive as reward Sa Daw Kyan - food left after the king had eaten, in Manaw Hpet - Banana leaf in lieu of Manaw Lin Ban - Bejewelled salver.
- 16 Very often an artiste is given a village in fief.
- 17 When an artiste is guilty of an offence, Tha Bin Wun - Officer of Entertainment, alone deals with it; it is not necessary to send the case to a court for decision.
- 18 Tha Bin Wun - Officer of Entertainment, is also empowered with an authority to carry out the punishments of whipping, cutting

legs, limbs, etc. and sending a person on exile when a member of the show business is found guilty

This is the statement made by order of the king at an apartment on the North of Earth Palace by Min Hla Uzana, Tha Bin Wun - Officer of Entertainment, and Pyinnya Gyaw, Pan Hku Hna Ywa Za Dutiya Tha Bin Wun - Second Officer of Entertainment who holds Pan seven villages in effect, on 21 January 1777.

Note: We find no other contemporary reference to Tha Bin Wun - Officer of Entertainment, Dutiya Tha Bin Wun - Second Officer of Entertainment, and Yaza Wut Yon - Criminal Court. It is not unlikely that both 21 January 1777 and 1 March 1822 records are fakes though they contain some of the important conventions among the show business people during the last dynasty of kings in Burma.

5 April 1822

On 10 April 1822, at the Taung Tha Man camp, (Nay Myo) Thiri Thu Ya Pawyatha, former Akauk Wun - Customs Officer, and Nga Toke Gyi. Myinji Zaga Byan - Feringhi Interpreter, translated the statement made by Ka Tway Lan (Cao-dahn-lan), envoy of Yun Gyi - Cochin China (Vietnam). He said:

The king of Yun Gyi - Cochin China, sent me as an envoy to this Royal City and Royal Land - Amarapura, to verify the report that an envoy from this Royal Land was once sent to our former king though he never appeared in the land of Yun Gyi - Cochin China. If it were true that an envoy had been sent, we would like to know the purpose of the mission. Perhaps the problem was Ayut'ia (our common enemy). In addition to this, our king wanted to serve the Burmese king in whatever capacity that he is required to do. It was exactly what the former king said before he died (in 1820) The new king was thirty years old when he succeeded his father. A year had gone by. A suitable person to be sent here as an envoy was looked for. I speak the language of Feringhi and we know that at ports of Penang and Rangoon, Feringhi could be used. If I were fortunate enough to reach Penang or

Rangoon, I could find out the information we want. Official letters in the form of Tin Za - Report, and Hlauk Sa - Petition, shall be sent soon together with Shi Hko Let Hsaung - Tributes. This is what the king of Yun Gyi - Cochin China (Vietnam) and his ministers decided. They gave me a total of 20 Sin Kyee - Seamen and Land men, and we left Hue on 10 December 1820. It took usually one month from Hue to Don Nang but we did it in sixteen days. We stopped for forty days at Don Nang

and Myo Wun - Town Officer, Don Nang, advised us that for the sake of safety we should go as merchants until we reach the destination. In our Sin - ?Junk, we therefore brought sugar and wax for sale and with Du Ha Brai, Sayay - Clerk, we left Don Nang on 20 February 1821. In just nine days (on 1 March 1821) we landed on the Kyauk Hpyu Taung Gyun - South White Stone Island. Four days later (on 5 March 1821) we were at the new town built by the British (Singapore). We stopped six day there. Then we proceeded (on 12 March 1821) on our journey north and after five days (on 16 March 1821) we arrived at Malacca where we halted for eight days. From Malacca (on 25 March 1821) we travelled north again for fourteen days until we arrived at Penang (on 7 April 1821). Under disguise of merchants, we met a few Chinese who came to trade from Tavoy. One Chinese claimed that he was in charge of islands off the Tenasserin coast that produced esculent birds' nest. He was also known by the title of Thiwa Kyaw Zwa Nawyatha and he produced for evidence the insignias that he was allowed to use as a Burmese officer. With his help we looked for a Malum - Pilot, who knows the coastal route along the Tenasserin peninsula to take our junk to (Tavoy and Martaban). In the meanwhile we sold (sugar and wax) that we brought and bought Thagalat - Serge, Tha Nat - Gun, and Hman Gyi - Large Glass, and sent them back to Yun Gyi Min - King of Cochin China, and Myo Wun - Town Officer, Don Nong, on board the Sin - ?Junk, on which we came. We also sent a report saying that we had to proceed to Tavoy. From Penang, we made the trip to Tavoy (on 6 May 1821) and in twenty days we reached Tavoy (on 26 May 1821). Repairs to our ship and sails were done in thirty nine days. By orders of Bo Gyoke - Commander, Madama Tut - Martaban Troops, we had to join a convoy of ships and junks to Martaban on 4 July 1821. Because of storms there was a considerable delay and we got to Martaban only (on 20 July 1821). Starting the journey from Hue on 10 December 1820 and arriving Martaban on 20 July 1821, we made the entire trip in seven months and ten days. At the Martaban Troops (Headquarters) in the presence of all officers we were interrogated as to the reason of our visit, the family history of our king, the customs of our people and the location of Hue and its plan.

On the relations between Cochin China (Vietnam) and Siam (Thailand) we begin with the war between the two countries when Cochin China lost Khemmarat. Men from Khemmarat were taken to (Bangkok). In 1810 Khemmarat rebelled and taking it as a good excuse, the Siamese army invaded Cochin China. Don Nang raised 5,000 men to drive them out.

The Siamese indeed considered it wise to retreat. To keep watch against another Siamese invasion Battambang was fortified with a force of 1,000 men. Before Gia-Long's death, a canal to link the Mekong river with the Hadayin stream was constructed to improve communications (towards the border of) the two nations. Both sides had misgivings on each other. The Siamese had a force garrisoned near Battambang. (If necessary) the Cochin Chinese had three routes to march into Siam, viz. the Hue-Don Nong-Battambang route in the middle by which Siam could be reached in twenty stages, the Hue-Thasung-Lawa route in the north by which Siam could be reached in forty stages and along the sea coast in the south to approach Siam (from its southeast). The sea route is good only for a ruse and the north land route would be the best way for an invasion. When attacked by the Cochin Chinese from the east and by the Burmese from the west simultaneously, the Siamese had no chance to survive.

The statement made by Ka Tway Lan (Cao-dahn-lan), envoy from Yun Gyi - Cochin China, confirmed the fact that Gia-Long 1802-1820 had had the desire to serve the Burmese king and Minh-Mang 1820-1841 also wanted to follow this good example of his father. It seems that there were good relations between the two nations before though we could remember them only vaguely now.

Order: The envoy of Yun Gyi - Cochin China, shall be granted audience by the king on the New Year Kowtow day (24 May 1822); on his return (Nay Myo) Thiri Thu (Ya) Nawyatha and some of the Atwin Daw Mye - Attendants of the Interior, shall accompany him back to Yun Gyi - Cochin China; Hanthawaddy (Pegu) will have two ships, arms, ammunitions and provisions ready for the return trip of the envoy.

This Order was passed on 2 April 1822 and proclaimed on 25 April 1822

The king of Yun Gyi - Cochin China, had sent tributes and his envoy was received by the king on the (New Year) Kowtow day (24 May 1822). When the envoy returns to Yun Gyi - Cochin China, (Nay Myo) Thiri Thu Ya Nawyatha and some of the Atwin Daw Mye - Attendants of the Interior, shall go with him. Hanthawaddy (Pegu) will have two ships, well provisioned and fully armed for a safe passage (of both their envoy and ours). Letters to their king and ministers are as

follows :

Amarapura is the place where Buddhism prospered and where the most exalted king who is king of kings, master of Nibbanapaccayanagaraja the White Elephant, possessor of Cakra weapon, upholder of the Buddha's Religion and king of law, resides. We the ministers who serve the most exalted lord in the capacity of Aggamahasenapati - Commanders-in-Chief extended their greetings to the king and ministers of Yun Gyi - Cochin China. At the beginning of the earth, a man was elected king and he was called Maha Samata. Our king is a direct descendant of that first king. In addition to this great lineage, he has had the biggest accumulation of merits from his good deeds in his former lives and it explains the fact that he is born a great king. He is like a father to all his subjects and he takes great care that they would not be oppressed by heavy taxation. They live a good Buddhist life, healthy, happy and prosperous. In this kingdom there are the following provinces ruled by his vassals:

Alavipura
Duraka
Harimuncala
Jeyavaddhana
Jotinagara
Kamboja
Khemarattha
Lavarattha
Mahanagara
Nagashanta
Rajangala
Ramanna
Sirikhettarama
Sina
Sivi
Sunaparanta and
Tampadipa.

These vassals are in their own right kings and each has his own territory with an army of soldiers to defend it. But annually they send tributes to our king and they all promised to serve our king most loyally. Recently some more vassalages were added, e.g.

Mahavi(tikarakkhapura) state with Dhannawati, Rammawati, Meghawati and Dwarawati as (sea ports); it was in this state that the Maha Muni image was made,
Nagashyanta state with Manipura Mye De as capital and
Asamasakkadeva state with Gora Rangapura as capital.

In addition to this, seafaring people send various tributes as well as brides for the king with request to the king to extend his protection over their trade activities. In this way the powers of the king had been extended largely. On the other hand the king observes the way of good kings. It is pertinent to have allies and King Grandfather (Badon 1782-1819) sent envoys to Yun Gyi - Cochin China {see ROB 17 June 1801}. Because of unfavourable circumstances the envoys did not get through the arduous journey and reach Yun Gyi - Cochin China. After the death of King Grandfather and while we were waiting for an opportune moment to contact Yun Gyi - Cochin China, we were told that Yun Gyi - Cochin China, succeeded in sending their envoy to us. Ka Tway Lan (Cao-dahn-lan) with Du Ha Brai came to Penang and through the help of a Chinese trader who is also our Nghet Theik Ok -

Officer-in-Charge of Esculent Birds' Nest (Islands off the coast of Tenasserim) he reported his arrival in Tavoy. From there he was sent to Madama (Martaban) and then to Hanthawaddy (Pegu) where Min Gyi Thado Min Hla Nawyatha took the responsibility to send him to Sagaing. He was given a big welcome though he had with him no credentials from his king. But with his self-assurance he was taken as the true envoy (from an ally) and was most hospitably and properly lodged in the envoy's camp in the Maha Thiri Nandawun garden on the south of the Golden City called Amarapura. Envoy Ka Tway Lan (Cao-dahn-lan) and his clerk Du Ha Brai were given audience by the king on the Kowtow Day (24 May 1822) and the tributes he brought were accepted. When asked on the purpose of his mission he replied that it was to bring the tribute of Yun Gyi -Cochin China, to our king and he continued to explain that it was Gia-Long 1802-1820 who tried to send tributes to Amarapura but unfortunately he died before an envoy was sent. His successor Minh-Mang (1820-1844) on the second year of his reign succeeded in sending the tributes. On relations with Bangkok Shans and Cochin China, he maintained that the reason of hostilities between the two countries was the dispute on boundaries. Wars were fought but no satisfactory solution had been reached yet. The suggestion was that

Burma and Cochin China should form an alliance against Siam the common enemy. If the fighting on its west by Burma could be synchronized with the fighting on its east by the Cochin Chinese, Siam would be destroyed easily. On Burma's relation with Siam, we could summarise it like this. It was the Siamese who started the hostilities. The first war was fought in 1548 when the Siamese came to raid Tavoy. A series of campaigns against the Shans were started in 1556 and Ayut'ia their capital was taken in February 1564. Their King Chakrapak was taken as prisoner to Burma and his son Prince Mahin was put on the Siamese throne as a vassal of Burma. But Ayut'ia rebelled and it was taken again by the Burmese in 1569. Siam remained under the Burmese until 1584. The 1586 Burmese invasion of Siam was a failure. So was the invasion of 1593. From then onwards all Tenasserin coast south of Madama (Martaban) fell into the hand of the Siamese. King Alaungmintaya 1752-1760 renewed the invasions of Siam in 1760. (Tenasserim coast was then permanently restored to the Burmese). There was another invasion in 1765. Ayut'ia fell in April 1767. There was yet another big invasion in 1776 followed by many more from 1785 until 1792. In 1810 Junk Ceylon (Saleng) was taken by the Burmese only for a short while and nothing very important followed this episode. The Siamese were more successful in consolidating their control on the coast line from Malaya to Cochin China and that cut off Burma's contact with Yun Gyi Cochin China. The envoy himself had to pass through them as a merchant. Such a situation should not be tolerated long. When the envoy returns to Cochin China, a Burmese envoy will follow him and come back with careful observations on the current situations. The envoy would be consisted of

Nay Myo Thiri (Thu Ya) Nawyatha

Thamain Htaw Yaza

Nay Myo Da Zaung and

Nay Myo Thi(ha) Yaza Gonnayat.

As gifts from our king they shall take with them the following :

1 Seal of ?Sung

20 Rings of gold and ruby

20 Rings of gold and sapphire

3 Peacock receptacles of gold and ruby

1 Silk blanket

- 1 Silk male nether garment with no pattern
- 2 Silk male nether garment with zig zag pattern
- 1 Necklace of amber beads
- 1 Piece of jade
- 1 Lacquered receptacle with a capacity to hold one basket (of rice)
- 1 Lacquered receptacle to hold betel vine
- 1 lacquered small receptacle
- 1 Lacquered bowl to hold half a basket (of rice)
- 1 Lacquered bowl to hold a quarter basket (of rice)
- 1 Lacquered tray with stand
- 2 Lacquered rice bowl
- 2 Red lacquered cup with cover
- 1 Tray
- 1 Receptacle for pickled tea
- 5 viss of soapstone
- 30 pots of earth oil.

The officers now sent are Chay Daw Yin Mye - Attendants who always stay close to the Royal Feet, and they are :

Nay Myo Thiri (Thu Ya) Nawyatha
 Thamain Htaw Yaza
 Nay Myo Da Zaung
 Nay Myo Thiri Yaza Gonnayat
 Nay Myo Zay Tayat Kyaw
 Gonna Thiri Nawyatha
 Theidi Nawyatha
 Nay Myo Thiri Kyaw Zwa.

They are the most trusted servants of the king and with intelligence they shall observe the best possible means to annihilate the Bangkok Shans. It is important that they return here as quickly as possible. This is a copy of Hmat Sa Record, on the mission to Yun Gyi - Cochin China.

25 April 1822

The following shall go on a mission to Yun Gyi Cochin China, with letter and gifts when Ka Tway Lan (Cao-dahn-lan) and Du Ha Brai go back.

Nay Myo Thiri Thu Ya Nawyatha, Akauk Wun - Customs Officer
 Thamain Htaw Yaza, Pathein 32 Myo Wun - Town Officer of
 Bassein and Thirty Two Towns
 Nay Myo Da Zaung, Asaung Daw Mye - Palace Apartment
 Attendant

Nay Myo Thiha Yaza Gonnayat
Gonna Thiri Nawyatha
Theidi Nawyatha and
Nay Myo Thiri Kyaw Zwa.

They were given two double mast ships complete with provisions, all equipments of sail as well as arms and ammunition for defence and the following crew in each ship :

Kappitan - Captain
Malum - Mate
Amyauk Hmu - Artillery Officer
Tet Ma Gaing - Steersman
Serang - Boatswain
Tantit - ?Chokra, Boy
Khalasi - Classy, Lascar, sailor, soldier

King Badon 1782-1819 tried once to send his envoys to Yun Gyi - Cochin China (Vietnam), but it was only a hearsay. At the time of King Hanthawaddy Sinbyushin 1554-1584 we were told that a good piece of cloth for male nether garment was sent by Yun Gyi - Cochin China. It seems that Yun Gyi - Cochin China, is a well established state and as it was the policy laid down by his father, King Minh-Mang (1820-1841) is sincere in expressing his desire to serve our king. Siam is hostile to both of us and as it stands in the middle, it cut all communications between us. It would be well to suppress these enemies by the combined action of the two allies. Next Buddhism shall prosper in Yun Gyi - Cochin China, as it prospers in Burma. The envoys now sent are carefully selected so that they would have the ability to cope with any situation. They were also given boats and men to travel quickly down the river to Yangon (Rangoon), where Thado Min Hla Nawyatha, Wun Gyi - Minister, would provide them with two mast ships of Sheik Abdula complete with two month provisions, arms and ammunition and the following crew in each ship:

Kappitan - Captain
Malum - Mate
Amyauk Hmu - Artillery Officer
Tet Ma Gaing - Steersman
Serang - Boatswain
Tantit - ?Chokra, Boy
Khalasi - Classy, Lascar, sailor, soldier

With Ka Tway Lan (Cao-dahn-lan) and Du Ha Brai, they shall leave the port of Yangon (Rangoon) on the day and at the time that would be most auspicious. They shall go by the best possible route and the progress shall be recorded with maps and sketches to illustrate it. Care should be taken that no member of the mission shall get into any trouble. On arrival in Yun Gyi - Cochin China, (Nay Myo) Thiri Thu Ya Nawayatha shall take the plenipotentiary power to consider and solve any problem that was brought to him. He shall also take note on various conditions in Yun Gyi - Cochin China, and make adequate comparisons with Burma on state affairs, public affairs or the conditions in the capital against the conditions in the provinces. He shall answer all questions on Burma by stating first that the Buddha's Religion prospers marvellously well there. Mention that the Buddhistic studies are well advanced though the study of non-religious subjects are also not neglected. On religious monuments describe the magnificent works at Min Gun Pahtodawgyi where the ninety feet high brick lions and seventeen feet high bronze bell are real marvels. Tell them also about other famous Buddhist buildings, images, monuments, etc. like

Athiti Shit Kyeit (Alabaster ,Min Ywa Kyaung Daik)
Aung Myay Loka (Stone Pagoda, Sagaing)
Candamuni (Cast Iron Image of the Buddha)
Kyauk Taw (Monolith Image of the Buddha)
Maha Muni (Bronze Image of the Buddha)
Maha Zigon (Thayet Taw, Amarapura West)
Set Taw Ya (Relief in stone, Buddhapada)
Shin Hpyu (Marble Image of the Buddha)
Shwe Gu Gyi (Temple, Amarapura North) and
Way Yan Bon Gyaw (Monastery).

All earlier monuments by ancient kings had been repaired so that there are no more ruined monuments in Burma. The king has been very careful to follow the teachings of the Buddha on the one hand and to respect the good suggestions left by sages of the past who were hermits with supernatural powers. There are such things that the good or benevolent kings observe, like

Three Satti
Four Virtues of Cakkravatin
Four Sangaha
Six Features of Santi

Seven Aparihaniya
 Eight Virtues of Guna
 Nine Qualities of Ratana
 Ten Virtues of King
 Ten Ways of King
 Ten Virtues of High Caste Brahmin and
 Ten Ways of Cakkravatin.

Our king always tries to follow these ways and in addition to these, he took the Muddhabhiseka where he said under oath to keep various promises (and he would take a relevant punishment for breaking any one of them). If there were occasions to describe the places under the king's suzerain, begin with the story of the Buddha's visit to Mandalay hill and the Buddha's prophecy that the present reigning monarch would have the suzerain over the following states and he certainly does now have the control over them as prophesied.

State	Capital
Alavipura	Mohnyin (Mong Yang)
Asama Sakkadeva	Gorarangapura
Cina	Bhamo
Duraka	Dawe (Tavoy)
Gandhala	Momeit (Mong Mit)
Jeyavatthana	Ketumati (Toungoo)
Khemarattha	Kyaing Ton (Kengtung)
	Mobye (Mong Pai)
	Thein Ni (Hsenwi)
	Ohn Baung (Hsipaw)
Lona	Bait (Mergui)
	Taninthayi (Tenasserim)
Mahavitikarakkhpura	(Dhannavati Mrok U)
	Rammavati (Yan Bye, Ramree)
Meghavati (Man Aung)	
	Dvaravati (Than Dwe, Sandoway)
Moriya	Kale
Naga Shyanta	Manipur
Rajangala	Mogaung (Mong Kawng)
Ramanna	Hamsavati (Pegu)
	Pathein (Bassein)
	Madama (Martaban)
Sirikhettara	Pyay (Prome)

Suna Paranta

Ratanasingha Kon Baung (Shwebo)

Tampa Dipa

Arimaddana (Pagan)

There are several big towns in the above mentioned states

Ahmyint

Allakapa

Alon

Ba Dain

Baung Lin

Baw Nyaung Gaing

Bhatta

Dala

Daba Yin

Danubyu

Gyun Daung

Halin

Hin Ga Maw

Hintha

Hinthada (Henzada)

Hkaw Than Di

Hlaing

Hti Lin

In Dauk Tha

Kama

Ka Naung

Kani

Katha

Kaung Ton

Kaw Lin

Kha Baung

Khan But

Khaung Ton (Ten)

Khaw Than Di

Kya Bin

Kyan Gin

Kyan Hnyat

Kyauk Ba Daung

Kyauk Gyi

Kyauk Maw

Kyauk Myaung

Kyauk Saung Thon Myo
Kyauk Yin
Kyauk Yit
Laung Shay
Mahajeyapura (Sagaing)
Ma Be
Madaya
Magwe
Makkhaya
Mali
Malun
(Maw Bi)
Maw Nge
Maw Ton
Mi Gyaung Ye
Min Don
Min Dut
Min Gin
(Min Hla)
Moda
Mya Daung
Myan Aung
(Myaung)
Myaung Hla
(Myaung Mya)
Mya Wa Di
Myay De
Myay Du
Myin Gon Daing
Myin Gun
(Myin Mu)
Myin Zaing
Myit Tha
(Myo Gyi)
Myo Hla
Myo Thit
Nabet
Nat Mauk
(Nga Be)

(Nga Mya)
Nga Tha Yauk
Nga Ya Ne
Nyaung Ok
Nyaung Yan
Pa Hta Na Go
Pakhan Gyi
Pakhan Nge
Pin Chain
Pin Da Le
Pinn
Pin Tha
Pin Ya
Poppa
Pyin Ma Na
Pyin Sa La (Five)
Sagu
Sale
Salin
San Pa Na Go
Saw
Saw Hla
Sin Gu
Sin Gu
Si Put Ta Ya
Sit Taung
Shwe Daung
Shwe Gu
Shwe Gyin
Sone
Ta Gaung
Taing Da
Tain Nyin
Ta Loke
Ta Loke Maw
Ta Nyin (Syriam)
Taung Dwin Gyi
Taung Goke
Taung Tha

Taung Zin (Five)
Ta Ywin Daing
Tha Myin Don
Thaung Thut (Hsawng Hsup)
(Tha Wut Hti)
Tha Ya Wady
Tha Yet
Wa Di
Wet Ma Sut
Wun Tho
Ya Me Thin
Ye Na Tha
Ya Naung
Yaw
Ye Nan Gyaung
Yin Daw
Yin Ge
Za Gyin and
Za Yun (Za Lun).

Each of these towns have several villages around it. Provinces are:

Anauk Hpet Taik
Ba Gyi Taik
Kyaw Zin Taik
Maha Dan Taik
Myauk Hpet Taik
Sin Kyi Taik
Taung Bet Taik
Twin Thin Taik and
Ye Hlay Taik

In all these Taik, Kha Yaing and Naing Ngan, there is prosperity and merchants from various countries came in ships to buy or sell precious stones and textile. Their ships call at the following ports :

Bait (Mergui)
Dawe (Tavoy)
Dhannavati (Mrok U)
Dvahatti
Dvaravati (Sandoway)
Haing Gyi
Hamsavati Yangon (Rangoon)

Madama (Martaban)

Meghavati (Man Aung)

Pathein (Bassein)

Rammavati (Ramree)

Taninthayi (Tenasserim) and

Ta Nyin (Syriam)

Close to the Golden City and along the Samon, Pan Laung and Zaw Gyi
stereams, the following dams are made for cultivation with irrigation

Kin Da

Kyauk Se

Kyi Me

Ma Ga

Na Det

Nga Naing Thin

Nga Pyaung

Pyaung Pya and

Thin Dwe

The Nine Dam System of Madaya is the source of water supply for the
Golden City and water is brought along the canals of

Shwe Laung and

Shwe Ta Chaung.

Other reservoirs are :

Kan Daw

Mitthila

Nanda Kan

Uttamayit Kan and

Zaung Ka Law

The gardens within the Royal Residential Area are :

Cittalata

Maha Nanda

Maha Nanda Vutta and

Maha Siri Nanda.

They supply all kinds of fruit at all seasons for palace consumption

Sons of the Royal Family led the big army of an unaccountable number of
armed men. There are garrisons at all the Taing Sun Pyi Hpya Alan U
Gin Wa - Frontier Areas, Subarban Areas, Farthest Points where the
national Flag is flying and at every Entrance to the Kingdom. The
firearms used by soldiers are of the highest quality including a cannon
thirty feet long. The elephant corps with the Saddan King White

Elephant at its head forms the most formidable part of the army. The cavalry is also well organized with horses that could travel even ten yojana 120 miles a day. In mineral resources, the kingdom has numerous places producing amber, brimstone, earth oil, gold, jade, lead, ruby, salt, saltpetre, silver, soapstone and vitrol.

In fact the army has four forces of elephant, horse, chariot and foot soldier. The commanders and men had good training in all the martial arts. To conquer new territories the army must have

Sit U Gin - Head of the Army (General)

Sit Myet Hna - Face of the Army (Astrologer)

Sit Na - Ear of the Army (Spy)

Sit Ah - Strength of the Army (Soldier)

Sit Ga Dwin - Mouth of the Army (Messenger)

Sit Aswe - Canine Tooth of the Army (Hero)

Sit Chay - Foot of the Army (Elephant and Horse)

Sit Let - Hand of the Army (Weapons)

and the king has men, money and material enough to get all these things in his army. His generals are

Akya Amyin - Resourceful

Thadin Thila - Pious

Ye Yint Ti Gyi - Courageous

Ahmu Pyi Aung Pyu - Industrious

Lon La - Energetic

Ucca Alo Kin - Contented and

Asin Chaw Mo Pyay Pyit - Handsome.

The Burmese envoy to Yun Gyi - Cochin China, must have a good interpreter to pass all this information about our king and his kingdom to the king, ministers and people of Yun Gyi - Cochin China. He must have the intelligence and eloquence to get the highest possible advantage in all the negotiations. As a diplomat he must say things clearly and precisely, remember well everything worthy of note, listen with attention, apprehend thing easily, guess things quickly, gauge quickly anything its quality and quantity to the nearest approximation, and avoid argumentative talks. He is also expected to have these six qualities : good lineage, good looks, good knowledge, ability to ask difficult questions, ability to solve difficult problems and ability to keep calm in difficult situations. In another words he must be a man of good education, a good conversationalist, a good public speaker with agreeable manners and willingness to help others and he would be a

man of unfailing memory. In describing any situation of our land in comparison with that of theirs, say nothing that would put ourselves inferior to them. The two themes that he should talk in earnest with them are on believing in Buddhism and on having a defensive and offensive alliance with us. The Shans who live between us must be suppressed to make our line of communication safe either by land or sea. Our friends in Cochin China would help the Burmese envoy to finish his mission and come back to Burma quickly.

Note : An English account on this Burmese mission to Cochin China (See B.R.Pearn: "The Burmese Embassy to Vietnam, 1823-24", *JBRAS*, XLVII, i, June 1964, 149-172 and *ROB* V, xviii-xxii) gives Nay Myo Da Zaung as the envoy and a Chinese Thiwa Kyaw (Zwa) Nawayatha, Nghet Theik Ok - Officer of Esculent Birds' Nest, and an Englishman (William) Gibson as members of the mission too. They left Rangoon in January 1823 and arrived at Saigon on 8 June 1823. They were not sent to Hue the capital but they were asked two very sensible questions : why the Burmese had failed repeatedly to conquer Siam if they were as strong as they claimed and how Burma and Cochin China which are so far away from each other could possibly benefit from an alliance ? The Burmese answer was simple. They held the northern part of the Mekhong river and the Cochin Chinese its southern part. If they unite and destroy their common enemy the Siamese who held the middle part of the river, the alliance between them would become real and beneficial. That did not seem to impress the Cochin Chinese and by the middle of February 1824, the Burmese were told that their proposal of a treaty of friendship was rejected. Accompanied by a Cochin Chinese envoy, they left Saigon on 14 March 1824. At Singapore where they arrived on 9 April 1824, they found out that the Burmese and British were at war since 5 March 1824. The whole group was sent to Penang. From there Gibson was sent to Rangoon as interpreter and the rest proceeded to Tavoy. Soon after their arrival in Tavoy (in September 1824), it was taken by the British and the Burmese envoy and his men became prisoners of war. The Cochin Chinese were sent back to their country.

(21 January 1823)

Report on the sixteen provinces of West Kala or Majjhimadesa, India, submitted by (the Royal Agents) viz.

Maha Min Hla Thaga Thu, former Myay Nan Wun - Officer of Earth Palace, and

Shwe Daung Thaga Thu, Asaung Mye - Palace Apartment
Attendant, young brother
of Maha Min Hla Thaga Thu.

We had been to this land of West Kala for several times and we made the following note on the land and people of the sixteen provinces called Mijjhimadesa. Long after the death of the Buddha, King Asoka (264-223 BC) had an extensive control in Jambudipa. He patronized Buddhism and the third Buddhist Synod was held by a congregation of one thousand *Arahatta* led by Maha Moggaliputtatissa. As a result Buddhism was revived in Mijjhimadesa and (Hindu) temples became Buddhist temples. The Bodhi tree under which the Buddha attained the Buddhahood was made a place of pilgrimage again. A wall was put up around the tree to protect it from fire. Cetiya - Pagodas, were built to mark important sites in connection with the lives of the Buddha and his chief disciples. They were :

1 Tuppatitthita cetiya on the bank of the Neranjara river, to the east of Bodhi tree

2 Uruvela cetiya where one thousand hermits including Uruvela Kassapa, Nadi Kassapa, Gaya Kassapa, etc. were converted to Buddhism

3 Suddhiya cetiya where the ascetic Gotama received a handful of grass from Suddhiya to make a seat for meditation

4 Alara Udaka cetiya where Alara and Udaka were converted to Buddhism

5 Upaka Jivaka cetiya where Upaka and Jivaka were converted to Buddhism

6 Gana Bhatta cetiya where the ascetic Gotama received milk rice from Lady Gana

7 Three cetiyas where Yessantara, Madi and their two children had once lived on the Vankapa hill near Tummara town of King Pathavisihamaccha about nine gavuta (27 miles / 43.443 kilometres) on the southwest of the Bodhi tree

8 Two cetiyas where Dukula, Parika and their son Suvannasama had once lived near Tantala town about seven gavuta (21 miles / 11.262 kilometres) on the northwest of the Bodhi tree

9 A cenotaph on the Gurupa rock where Mahakassapa (one of the chief disciples the Buddha) died near Cittakappa about seventy gavuta (210 miles / 337.89 kilometres) on the southeast of the Bodhi tree

10 Seven cetiyas at the seven places around the Bodhi tree where the Buddha lived at one site on each day for seven days after he had obtained the Buddhahood {a/ at the grass seat six feet on the northeast of the Bodhi tree; b/ at a place 180 feet on the north of the Bodhi tree; c/ at a place 12 feet on the north of the Bodhi tree; d/ at a place ninety feet on the northwest of the Bodhi tree e/ at a place 192 feet on the east of the Bodhi tree; f/ at a place ninety feet on the southeast of the Bodhi tree; and g/ at a place sixty six feet on the south of the Bodhi tree}

King Asoka (264-223 BC) went to these Sattatthana (seven cetiyas) quite often. In the meanwhile his chief queen died and a non-Buddhist wife was made chief. She did not like the king wasting his time at the Bodhi tree and she sent men at night to destroy the tree by driving pegs made of bones into it at several places. When the king went to it next day he found it already withering. He went back to the palace very sad. At night there was a thunderstorm and when he went to the tree next morning he was amazed to find the tree had revived. In

addition to this, he saw a Bodhi sapling growing close to the big tree. In order to save the tree from further harm, he built a stone platform around it up to its first branch. After (forty one) years of reign, the king died. His successor was not a Buddhist. Mahinda, his Buddhist son, was a monk and he left for Ceylon (Srilanka). The new king was unhappy to see many Buddhist pilgrims visiting his state. He was afraid of some trouble coming through them. He decided to destroy all Buddhist monuments including the Bodhi tree. While he was making an attempt to destroy the tree a swarm of bees attacked him and he and his followers were all killed. Candeva the next king restored the Buddhist monuments. Next six rulers were heretics. In the meanwhile a Brahmin called Siriyatthasami, living in Itattisalaka on the east side of the Nerancara river became the custodian of the Bodhi tree and he had had a temple built in the tree compound. He had to cross the river daily to go to the Bodhi tree and temple and one day he noticed a buffalo standing at a place on the sand bank of the river as if it were guarding something there. Out of curiosity he drove the animal away and found a Thayet Khan (Saragandha - Core of Sweet Smell) log. He took it home and at night he was told in his dream to make a Buddha image out of this log and enshrine it in the Bodhi temple. In this way the Bodhi temple got a Buddha image in it. He died at the age of ninety nine. (One thousand one hundred and seventy years) had gone by in the era of the Buddha and Muhammad (AD 570-632) appeared. With a cry of Din! Din! people were forced to become the followers of Muhammad. From about the (fourteenth century) there was a dynasty of Islamic kings in central India. In the time of King Namarod there was misrule in that Islamic kingdom of India and his chief minister finally succeeded to convince him of how his people suffered. He made a series of reforms among which the following were remarkable : 1 a provincial chief must be the true descendant of the ruling family of that locality; 2 by a Royal Charter a company was established to monopolise trade in some commodities including opium and the income from that monopoly was used for state purposes; 3 land tax and household tax were fixed so that there would be no more oppressive taxation; 4 a monthly salary system was introduced to pay the government officers and soldiers; 5 punishment for crime was codified so that no one would be convicted without evidence and there would be no more torture to get the suspect to admit his crime; and 6

measures were taken to stop bribery and corruption among the government servants.

In 1822 we went from Mekhawati (Man Aung) to the west foreign lands and on arriving in the land of (Moguls) we met Meerassidar, an Islamic man (of some importance). According to him the land of Moguls had its centre in (Delhi) and it extended to Nepal in the east, Seringatam in the south, Rajputana in the west and Lahore in the north. Seringapatam in the south was under an Islamic ruler (Haider Ali). In 1774 a seagoing people called English from Bilat (Bilayut, Wilayut) came and requested permission from Haider Ali, Chief of Seringapatam, a place to build a trading station in his territory. The permission was given. They repeated such a request from native rulers and soon they had their stations in Allahabad, Bombay, Banaras, Bengal (Calcutta), Chenapatam (Madras), Chittagong, Dacca, Gorakpur, Kanchipuram, Masulipatam, Murshidabad, Negapatam, Patna and Surat. Nabob (Nawab Sahib) in each town with sepoy (Sipahi) would collect the taxes and dues. The money so collected would be used to pay salaries to men in their services and the remainder was sent to the Yunt (Mogul Emperor). When Haider Ali died Tipu (Sultan) succeeded him. The English stopped paying taxes and Tipu asked the Moguls if they would allow him to use force to get tax from the English. They said yes if he would not ask any help from them. So there was war between Tipu and the English. The English paid Rs 2,000,000 and there was no fighting for three years. Then the war was fought again and Tipu (died fighting) when his town Seringapatam was taken by the English (on 4 May 1799). His son Nizam Ali fled north and though he continued fighting he made no real progress. But his unfortunate experience would serve as a warning to all who had had any dealings with the English. These people could not be trusted. They tried to play the same trick in Burma as they had done with Haider Ali. They sent John Canning (in 1803) to have a place to build a trading station on the Negrais Island. They did the same thing with the Siamese when they first came to Panang. They are like a little banyan tree. As the parasite grew the big tree on which it started died. The English always destroyed the men who helped them. The same story was repeated in all their dealings with Indians as well as Chinese. It would be best to send them back to their own country on board the first ship with which they come. Some rulers in India wanted to attack the English in the west while the Burmese attack

them in the east. In this way all English, including their children in cradles, would be killed.

Note : It seems that the report was not well written to give the true position of the English in India at that time and it contained no good suggestion to stop the English aggression except to kill them. It just repeated what the Burmese court was talking about the English.

22 February 1823

Order: Assam as part of the Burmese kingdom would be protected by Burmese forces; but the Burmese officers in Assam should be aware of the fact that not only the defense but also the administrative side of their duty there is also very important; the king and ministers of Assam also petitioned for sending new officers; Min Gyi Maha Thilawa, Sitke Regimental Officers, and Nagan - Liaison Officers shall return to capital and the following are appointed to designations in Assam mentioned against their names :

Min Gyi Maha Nanda Kyaw Htin, Bo Hmu - Commander
Nay Myo Thu Ya Kyaw Htin, Sitke - Regimental Officer
Way Ya Shwe Daung Nawyatha, Sitke - Regimental Officer
Ye Gaung Sithu Kyaw, Sitke - Regimental Officer
Tu Yin Pyan Chi Nawyatha, Sitke - Regimental Officer
Nat Shin Bala Kyaw Thu, Nagan - Liaison Officer
Letwe Ye Htin Kyaw, Nagan - Liaison Officer
Nay Myo Theiddi Kyaw, Nagan - Liaison Officer
Nawyatha Kyaw Gaung Kyaw, Nagan - Liaison Officer
Thiri Zayya Kyaw Zwa, Bo Tut Yay - Officer Regimental Clerk
Tha Hla Ye Htin, Bo Tut Yay - Officer Regimental Clerk
Tha Hla Ye Thu, Bo Tut Yay - Officer Regimental Clerk
Shwe Daung Naya Kyaw, Bo Tat Yay - Officer Regimental Clerk

This Order was passed on 22 February 1813 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

22 February 1823

Order: When constructions of palace in Ava are completed the king is having the Shwe Nan Daw Thein - ceremony of taking palace, and Rajabhiseka and Muddhabhiseka - coronations, there and astrologers prescribed that these ceremonies should be held in the fifth year of the reign during the month

of Tabaung (29 February 1824 - 4 March 1824); there are Report on Coronation 1783, Report on Coronation 1784 and the Manual on Coronations now prepared by Maha Zayya Thin Gyan, Min Daing Bin - King's Counsellor; consult these works and made necessary preparations to be ready in time (for the ceremonies during 29 February 1824 - 4 March 1824); submit a programme of these celebrations.

This Order was passed on 14 June 1823 and proclaimed by Nay Myo Yaza Thu, Liaison Officer

Note : See also ROB 9 February 1824 on Coronation, etc.

27 February 1823

On 19 July 1802 Yaza Wutta, Myo Thagyi - Town Headman, aged 57 years, born on Friday, made this (statement). He said :

Nga Hman, my great grandfather was chief of Ahmyint; after him Nga U , my grandfather was chief of Ahmyint; after him Zayya Bhatta Yaza, my father was chief of Ahmyint ; after him Yaza Wutta, myself (son of Zayya Bhatta Yaza), became chief of Ahmyint.

The boundary limits of Ahmyint area are given as :

on the east the land goes up to the wall of Gu Gyi pagoda, Wun Tha village, beyond which is the land of Wun Byay village;

on the southeast the land goes up to an avenue of nine palm trees on the Irrawaddy river bank;

on the south the land goes up to the junction of rivers that looks like a sword tip;

on the southwest the land goes up to the Yama (stream);

on the west the land goes up to the Thit Sin - avenue of trees, on the Kyun Bo Bin hill where Kyauk Yay Dwet - rock water fountain, marks the border;

on the northwest the land goes up to the foot of Na Chay hill where Yon Da Lin marks the border;

on the north the land goes up to Nyaung Gaing where Zayat Hpyu marks the border beyond which is the land of Hlay Gu village; and

on the northeast the land goes to Shwe Myin Din stone pagoda on the Alon range.

These are the boundary limits in all the four and eight points of the compass. By the present Royal Order the boundary line (of Ahmyint land) goes like this :

to the east it reaches the Dan Taing stream beyond which is the land of Ywa Bu Gyi village; from there it goes south to the Sin Gaung hill beyond which is the land of Myaung village; from there it goes southwest to the land of Ma Gyi Byote village; from there it goes along the east and south border of Shwe Ban village up to Nyaung Bin of Pike Tan; from there it goes north along the Sallawati (Chindwin) river up to a point opposite the junction of the South Yama stream and the Sallawati (Chindwin) river; then it goes across the river and along the South Yama stream (on its north bank) up to the Sithu pond which is now in ruin; then it goes north (again) to the Tin hill, Shin Mizu hill, Min Tha Gon, Nyaung tree on the Aung Ba embankment and Kyaung Gyi village; then it goes west to the North Yama stream; then it goes east along the North Yama and crossing the river to continue east until it meets the land of Badon; then it goes south to Thit Seint village and the Yaung stream; it goes east to the Kyi Gon twin hills, the Buddhapada hill, until it meets the land of Badon (again); then it goes along the land of Badon up to the Nwe Gway hill and Shwe Myin Din pagoda; then it goes further to the Dan Taing stream which is the starting point to describe this boundary demarcation.

In the area of town proper, on behalf of Myo Za - Person who holds the town in fief, I (Yaza Wutta) take charge of cultivators working on

10.5 pe / 18.37 acres / 7.441875 hectares that take water from U Kan weir

34 pe / 24.5 acres / 9.9225 hectares (called by various designations as) Hlawga land, Si Tha land, Tha Man Gway land, Kan Thin Ko Zon land, Mi Zaw Gyi land, Maung Ma Ga Daw land and Kywe Go Myay Za land

From these lands, I collect tax from 1,400 baskets of paddy (i.e. 31 46 baskets of paddy from each pe / 1.75 acres / 0.70875 hectare in a year), and the tax is sent to the offices concerned as usual. For myself I take my share from the tax of the following land :

50 pe / 87.5 acres / 35.4375 hectares at Kan Bauk Hsauk Wun

40 pe / 70 acres / 28.35 hectares at North and South Kan Bauk Hsauk Wun

40 pe / 70 acres / 28.35 hectares at Ba Ye Gan

40 pe / 70 acres / 28.35 hectares of Mayin - Autumn Rice land, at Than Myit

10.5 pe / 18.375 acres / 7 441875 hectares at Nyaung Bo
Gan

5 pe / 8.75 acres / 3.54375 hectares at Hnaw Yin
Gan

(On the other hand) I have my own Loke Myay - Land to cultivate, of
33.5 pe / 58.625 acres / 23.743125 hectares

From oil producers of the town I get 1 viss (3.65 lbs / 1.65561 kg)
of oil a year as due from each of them. For one basket (?45 lbs /
20.41165 kg) of tea I get (one quarter basket) and for (1 viss) of
pickled tea, I get one quarter viss. These are the customary dues that
I collect and the share from them that I receive. The village and land
tracts have 80 pe / 140 acres / 56.7 hectares (that pay tax). When
an ox or a buffalo died (or when the animal is killed for meat) I get
the shoulder of it as my share. Any stray animal found in the area
under my control is sold when no owner turns up to claim it after one
year and I send one half of the money I get to Treasury and I keep the
other

half. The lady who holds the town in fief gave me one Da Gyun Paso
imported piece of cloth used for male nether garment, one In Gyi -
jacket, and one Baung Doke - turban, at the time when she was invested
with the fief. When she appointed a Myo Gaing - Town Manager (as her
agent), this officer and myself sit together to try criminal cases as
well as civil. When the officer has to pass the judgement alone, he
sends one half of the court fee that he received to Treasury, keeps one
third of it for himself and gives one sixth to me. There are lands
belonging to the Religion, to the king, to the men of the armed forces
and cavalry in the area under my charge and I have to collect dues from
these lands on behalf of the respective owners. On the death of a
member of my family, the remains are buried in a coffin with some
decorations.

(With a copy of the statement on Ahmyint made by Yaza Wutta, Myo
Thagyi - Town Headman, Ahmyint, on 19 July 1802) Princess Ahmyint
petitioned for the return of certain villages, which are mentioned as
Ahmyint land in 1783 Record but taken away later as Alon land. In
1802 an Order was passed to submit a sketch map showing all the
former Ahmyint land and therefore there is a sketch map showing
Ahmyint land drawn in accordance with 1783 Record. The map shows
that :

on the east the land reaches the wall of Gu Gyi pagoda, Wun
Tha village where it meets the land of Wun Byay;
on the southeast the land reaches an avenue of nine palm
trees on the bank of the Irrawady river;
on the south the land ends in Myit Hson Than Hlyet U - Strip of
land looking like a sword tip where rivers meet;
on the southwest the land goes along the (South) Yama stream
on the west (of the Chindwin river);
on the west the land extends to Thit Sin - Avenue of trees, on
Kyun Bo Bin hill where Kyauk Yay Dwet - Stone water fountain,
marks the border
on the northwest the land extends to the foot of Na Chay hill
where Yon Da Lin marks the border;
on the north the land extends to Nyaung Gaing where Zayat
Hpyu marks the border beyond which it meets the land of Hlay
Gu village; and
on the northeast the land extends to Shwe Myin Din stone
pagoda on the Alon range.

These are the boundary limits given in all the eight directions of the
compass.

Order: According to the extent of Ahmyint land shown in the map
drawn in accordance with the Sittan - Statement made by
Town Headman on the area under his charge (on 19 July
1802), the following villages shall become part of Ahmyint

land:

Daung Yway
Kya O
Kyauk Yit
Myaung North
Myaung South
Nabet
Na Nwin Gaing and
Pa Yain Ma

and all the land tracts around these villages.

This Order was passed on 27 February 1823 and proclaimed by
Liaison Officer - *cum* - Chief of caduceus Bearers.

5 January 1824

Order: On 5 January 1824 one Royal Forty Blood Bond Brotherhood is formed with Shwe Daung Theinga Thu as leader; be loyal, sincere and earnest in service.

Note : This is a Sa Gyun Order written on a long strip of palm leaf with one end tapering to a point.

5 January 1824

Order: Maha Zay Ta Yit is appointed Shwe Pyi So - Ruler of Gold City, in Ava on 5 January 1824.

Note : This is a Sa Gyun - Order written on a long strip of palm leaf with one end tapering to a point.

9 February 1824

Order: Baik Theik Taw Zet Shit Pa Ponna - Eight Member Brahmins who conducted Ceremonies, will soon be carrying out Rajabhiseka and Muddhabhiseka (coronations) and it is essential that they remain chaste; they are Visnavites and they form into three groups under

Maharajindaaggamahadhammarajaguru

Maharajindadhammikamaharajaguru and

Mahasirirajindaaggadhammarajaguru;

they shall not get into contact with Gangaram Lakkhana and Somra and their men because they could not establish well their caste;

Kanaya

Rajabala

Ramabhattara

Rupicandara and

Sirirama

shall serve under Mahasirirajindaaggadhammarajaguru; one group member must not however go to work with another group; Gangaram, Lakkhana and Somra shall be given a separate place to live.

This Order was passed on 9 February 1824 and proclaimed by Nay Myo Yaza Sithu, Liaison Officer

Note : See ROB 22 February 1823 on coronations.

27 March 1824

Order: Submit a programme and get everything necessary ready for Hti Hsaung Mingala Maha U Gin Tha Hpwint - Auspicious Occasion when the Great Throne Room is opened and the

Royal White Umbrella is spread above the Throne, at 10.30 am on 30 March 1824.

This Order was passed on 27 March 1824 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

28 March 1824

Order: Programme of 30 March 1824 Ceremonies of Opening the Throne Room and Spreading the White Umbrella is approved.

This Order was passed on 28 March 1824 and proclaimed by Shwe Daung Nada Mait, Liaison Officer.

20 June 1824

Order: Foreigners who have had their base in Chittagong, Panwa (Ramu), (Dacca), and Murshidabad, were behaving like criminals; two ministers were sent as commanders by two routes to capture all of them; subsequently these foreigners were much terrified and hoping that it might be of some help, they sent by sea some of their troops to disturb the outlying areas of Hanthawaddy (Pegu); none of them shall escape; close all possible gaps through which they could slip away unnoticed; muster all boats with men and leaders in towns and villages of lower Burma; all available troops shall march under

Thado Min Gyi Maha Min Gaung, Wun Gyi - Minister, Bo Hmu - Commander

Min Gyi Maha Min Gaung, Letya Win Hmu - Chief of South Palace Guards, Sitke - Regimental Officer

Min Gyi Maha Min Hla Kyaw Zwa, Kin Wun - Officer of Guard Stations, Sitke - Regimental Officer

Maha Min Hla Min Htin, Awkma Wun - Officer of Catching Elephants, Nagan - Liaison Officer

Nay Myo Min Hla Min Gaung, Anauk Hpet Taik Wun - Officer of West Division, Nagan - Liaison Officer

Nay Myo Thiri Yaza, Sayay Gyi - Senior Clerk, Bo Tut Yay - Officer Regimental Clerk

Nay Myo Sithu Kyaw Zwa, Athon Sayay - Clerk of Public Works Department, Bo Tut Yay - Officer Regimental Clerk

and they shall capture all (foreigners) without a single exception; put on each boat that forms part of the flotilla a

cannon or swival gun but take care that the boat could withstand the impact when the cannon is fired.

This Order was passed on 20 June 1824 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer

21 June 1824

Order: Nay Myo Thiha Thu, Yon Ma Sayay - Clerk, (?Hluttaw), petitioned for becoming an ordained monk himself and his wife a Thila The - Possessor of Sila (Precepts) with the explicit desire to extend the merit so acquired to the king; to renounce the worldly pleasures and become an ascetic is the best possible way to reach nirvana and to support the Buddha's Religion; the king is willing to help him even though it means that a man in the king's service would be lost; he is allowed to become a monk and his wife a Thila The - Possessor of Sila (Precepts); their home with the yard in which it stands is given to his mother seventy years old and his position is given to his young brother Zayya Thu Ya.

This Order was passed on 21 June 1824 and proclaimed by Nay Myo Shwe Daung, Liaison Officer.

19 July 1824

- Order: (1) Kala Thabon - Foreign rebels, invaded Hanthawaddy (Pegu); the king is marching there to take them prisoners; get forces of land, water, elephant, horses, complete with cannons, guns, amminitions, provisions, etc. and means of conveyances like barges and boats ready; submit the list of forces in the campaign.
- (2) Forces in Dhannawati (Mrok U, Myo Haung) Campaign under Thado Maha Bandula, Bo Hmu Wun Gyi - Minister Commander, shall remain there while Bandula himself shall go to Hanthawaddy (Pegu).
- (3) Bury the remains of Thado Thudama Maha Thet Taw Shay, Wun Gyi - Minister, as the remains of Thado Thiri Maha Uzana, Lord Pakhan, were buried, at the place where he died; all the insignias of rank he used shall be sent back here by clerks and fifty bearers of insignias who are the relatives of the deceased and natives of Nyaung Gan.
- (4) Two Sitke Regimental Officers who led a campaign to Kosali (Akkabad, Cachar) shall bring back here their own men as well as the men from garrisons stationed in Manipur.

This Order was passed on 19 July 1824 and proclaimed by Maha Thiri Yaza Theinga, Liaison Officer - *cum* - Chief of Black Beret Guards.

(19 July 1824)

Order: (1) Send Sa Do Sa Shay - Instructions in brief or in full, to various recruiting centres in towns and villages that
no one below twenty or above fifty years of age,
no one with diminutive leg or limb,
no one with a defective eye or an eye disease, and
no one with disproportionately long neck or thigh
would be recruited as an armed man in any one of the
military campaigns.

(2) Each gun man shall have with him
a flintlock with flint box coated black with tree gum,
a cord of Ban Bwe (*Careaya arborea*) hemp in three
twisted strands, 7 cubits / 10.5 ft / 3.2004 metres long,
five flints,
one viss (3.65 lbs / 1.65561 kg) of gunpowder,
ten ticals (.365 lb / .165 kg) of Na Say (?pewter),
one hundred shots,
five iron nails each three inches long,
five iron nails each eight inches long,
one eighth basket (9.35 lbs / 4.25 kg) of rice in a sling
bag that goes across the body, and
one pair of slippers.

(3) When the recruits arrive at the capital, organize them as follows:

5 men makes	1 Oza - Unit of Men eating rice from one single pot and share one mackintosh, one cutlass, one curved chisel, one flat chisel and one drill
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10 men or 2 Pot Units have	1 Akyat - Sergeant
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50 men or 5 Sergeants have	1 Thway Thauk Gyi - Chief
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100 men or 2 Chiefs have	1 YaTut Hmu-Captain of a hundred
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500 men or 5 Captains have	1 Bo - Colonel;
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when the troops are marching, Sergeant goes among ten men,
Chief among fifty, Captain among one hundred and Colonel

among five hundred, this formation remains unchanged while marching or while camping for the night's rest.

- (4) During the march men would have divided into five groups and three groups go ahead of the colonel and two follow the colonel; the distance between each group on the road is three taing / six miles / 9.654 kilometres; during a campaign a group of twenty horsemen (ten have guns) goes first; at a distance of one and a half taing / three miles / 4.827 kilometres comes the second group of forty horsemen (twenty have guns); at a distance of one taing / 2 miles / 3.218 kilometres comes the colonel's 500; when it is time to stop for the night the two captains of the horsemen that go in the front shall report where the camp should be made; if the site chosen is wide a circular camp is possible or if it is narrow only an oblong camp would be made; the two captains shall also find out whether water and fodder would be plentiful or scarce in that locality that they had chosen; they too are responsible also to report on the enemy positions and if there were anything that requires urgent attention, the colonel shall send a messenger immediately to Bo Gyoke - Commander-in-Chief.
- (5) When the foremost , middle or main and rearmost troops settle down to rest for the night, but before harness of either horse or elephant has been removed, three groups of petrels should be posted at near , middle and further distances within one taing / 2 miles / 3.218 kilometres radius in all the four directions of the compass; only after these petrels have taken their positions that the harnesses from the animals would be taken off and the men are allowed to cook rice.
- (6) Divide the night into three periods and Tat Hsaw - Camp Crier , shall go around to all sleeping groups to tell the men to keep their weapons close to them and to check the cords tied to animals are firm and finally to warn them that an emergency call is not impossible so that they should not shut off themselves completely by sleep to any noise or activity around them; during the whole night a ten men group is allowed to keep a fire going and they must leave three of them tending the fire in turn; Bo Tut Yay Officer

Regimental Clerk, shall see that Tut Hsaw - Camp Crier, do his round of duty well.

- (7) While the men are at rest, all officers fully armed shall come to the Colonel when the troop is only 500 strong or to the Commander-in-Chief if the troop is bigger and they shall deliberate on strategy and tactics for the next day either to strike fast on the enemy position or to lay siege around it.

This Order was passed on (19 July 1824) by Thado Maha Bandula, Commander-in-Chief and Minister.

22 July 1824

Order:(1) Min Gyi Nawyatha, Wun Dauk - Assistant Minister, was Sitke Regimental Officer, when he died Sin U Myin U - on the first charging horse and elephant; Min Hla Thiha Thu, Than Daw Zint - Herald, (son of Min Gyi Nawyatha) is appointed Wun Dauk - Assistant Minister; he is given insignias used by his father; like his father he is also given charge of Min (Don) village; he shall live in the residence of his father and is given 21 pe / 36.75 acres / 14.88375 hectares of his father's rice land called Kun Say Myay Yay Le which is part of Thein Zu - Excheated Property, in Kyauk Sa Yay village tracts, Le Dwin, South Division.

- (2) Maha Thiri Thin Khaya, Wun Dauk - Assistant Minister and Sitke - Regimental Officer, Toungoo Campaign and Min Gyi Maha Zayya Thu, Lord Zwe Tha Bon, (Sitke - Regimental Officer, Toungoo Campaign) reported that

1 / Nga Shwe U, Sayay - Clerk, South Division

Hta Yan Ga Town Headman

Pinle Town Headman and

Nat Mauk Town Headman

failed to send their quota of horsemen and had fled to escape punishment;

- 2 / Sayay Gyi - Senior Clerk, Shwe Pyi Yan Aung Horse and Myin Gaung - Head of Horsemen, (Shwe Pyi Yan Aung Horse) failed to send twenty five men for Nat Shin Yway from Byin Gyi village; as a result there was a shortage of these twenty five men in the (Toungoo) Campaign;

3 / Nga Shun, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, and eleven men of Pathama Nat Shin Yway, had deserted;

4 / Myin Zaing Town Headman had seized eight of ten men assigned to join the (Toungoo) Campaign under Zayya Yaza Nga Thi Lon, Shan Officer, and (Myin Zaing Town Headman) had fled (to escape punishment);

5 / Fourteen out of forty men under Maha Min Gyaw deserted; and

6 / Nga Kyauk and Nga Ok, brother of Nga Pike, deserted; get all these deserters as well as headmen, etc. mentioned in this report and to make them an example by execution.

This Order was passed on 22 July 1824 and proclaimed by Nay Myo Yaza Thu, Liaison Officer.

6 August 1824

Order: (1) Send thirty Sit Ba Yi (Sipahi) - Sepoys, to Bhamo Town Officer, who shall give them some work to do.

(2) Prince Kyauk Sauk shall reorganize Thwe Thauk - Blood Bond Brotherhood, in Son Myo.

This Order was passed on 6 August 1824 and proclaimed by Nay Myo Zayya Thu, Liaison Officer.

6 August 1824

Order: (1) Maharajindaaggamahadhammarajaguru, Ponna Thathana Binc

Supreme Leader of Brahmanic Affairs, sent here a Brahmin of Banaras called Narottama; together with this Narottama send the following to Thado Maha Bandula :

Mahajeyarajindamahadhammarajaguru, Eight Member

Brahmin conducting ceremonies like coronation

Sirimahindadhammarajaguru, (Eight Member Brahmin conducting ceremonies like coronation)

Sirisuvamsarajindamahadhammarajaguru, Eight Member Brahmin conducting ceremonies like coronation

Shwe Daung Theiddi Kyaw Htin, Zaga Byan -- Interpreter;

from (Bandula) they shall proceed to Central India and get into contact with (anti-British people) at Lucknow, Nepal, Pancala and Shiddara in order to have a united action against the British in Bengal and kill all of them.

(2) There are evidences to prove that Panwa (Ramu), Chittagong, Dacca and Murshidabad were once under Dhannawati (Mrok U,

Myo Haung) which is now in the Burmese kingdom and therefore a Burmese army will soon be marching right up to Patna (and claim the whole stretch of land there as Burmese); let the men now sent from Maharajindaaggamahadhammarajaguru, Ponna Thathana Bine - Supreme Leader of the Brahmanic Affairs, get this news circulated extensively (in India).

- (3) Sitke - Regimental Officers, in the vanguard of Thado Maha Bandula, Bo Hmu Wun Gyi - Commander-in-Chief Minister, shall send information in guarded words on these contemplations to kings of Lucknow, Napal, Pancala and Shiddara.

This Order was passed on 6 August 1824 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer

25 August 1824

Order: When Thado Maha Bandula reached Sin Byu Gyun Seit, he shall come here after leaving the troops he led there under good care of his subordinates.

This Order was passed on 25 August 1824 and proclaimed by Nay Myo Kyaw Zwa Sithu, Liaison Officer.

31 August 1824

Order: Foreign invaders who have had their base in India where the Buddha's Religion is now forgotten, are heretical as well as unscrupulous; on the other hand the king of Burma is devoted to Buddhism and he had decided to destroy all heretics in India and revive Buddhism there; as part of the programme Thado Thudhamma Maha Bandula was sent as Commander-in-Chief with an army to Hanthawaddy (Pegu); Prince Thayawady has with him 16,000 men and he asked permission to send these men (to Lower Burma to destroy the invaders) on 7 October 1824; he shall wait as Thado Thudhamma Maha Bandula is already there and he could cope with the problem; on the other hand the Victorious Army is following soon; Prince Thayawady, however, shall remain in a state of preparedness to take up any active part on short notice.

This Order was passed on 31 August 1824 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

5 September 1824

Order: Min Gyi Min Gyaw Sithu, Myo Wun - Town Officer, Dawe (Tavoy) reported that envoys from Vietnam had arrived with tributes; it is still the time of rain and flood; the envoys shall continue to stay in Dawe (Tavoy) where they shall be most hospitably treated while Nay Myo Thiri Yaza Gonnayat, ex-Customs Officer, Pathein (Bassein) who was our former envoy to Yun Gyi - Cochin China (Vietnam), shall come here with one Asaung Mye - Palace Attendant.

This Order was passed on 5 September 1824 at the Zay Da Wun Hall and Min Gyi Kyaw Htin Nawyatha, Atwin Wun - Minister of Interior, told Min Htin Yaza Thu, Than Daw Zint - Herald, to put it on record.

Note : See ROB 25 April 1822, ROB 21 January 1823, ROB 22 November 1824 and ROB 23 February 1826 on Yun Gyi envoys.

27 September 1824

Order: In the Sin Dat - Elephant Corps, marching with Thado Maha Bandula, Wun Gyi - Minister, the following are appointed in offices mentioned against their names :

Nay Myo Zayya Yan Aung, Sin Wun Dauk - Assistant

Minister of Elephants : Tut Hmu - Corps Commander

U Dain Ye Hla Kyaw Zwa, Sin Hmu - Elephant Controller :
Sitke - Regimental Officer

U Dain Zayya Way Thaw, Sin Asu Thway Thauk Gyi - Chief
of Blood Bond Brotherhood in Elephant Group : Nagan -
Liaison Officer

Nga Tha Hmway, (Sin Asu Thway Thauk Gyi - Chief of
Blood Bond Brotherhood in Elephant Group) : Nagan
Liaison Officer

Zayya Yan Aung, Sin Sayay - Clerk of Elephant Group : Tut
Yay - Clerk of the Troops

Shwe Hlaw, Sin Sayay - Clerk of Elephant Group : Tut Yay
- Clerk of the Troops

This Order was passed on 27 September 1827 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

22 November 1824

Order:(1) Orders had been sent from (the Interior) to various sources to supply meat for a pet lion and a pet tiger; the supply of meat, however, is still insufficient; Shwe Daung Pyan Chi Kyaw, Myo Sayay - Town Constable, shall go to Ava and Sagaing and collect all buffaloes, horses and oxen that died

a natural death in these places so that the carnivora would have enough meat to eat.

- (2) Indian war captives captured in Yangon (Rangoon) said that six three mast ships with soldiers went to Madama (Martaban); send messengers on quick boat to Madama (Martaban) Town Officer to capture all these soldiers and send them here.
- (3) Strengthen the land and water defenses in Yay, Dawe (Tavoy), Bait (Mergui), Taninthayi (Tenasserim), (sic) Alan (Myay De) and Ava.
- (4) Nay Myo Thiri Yaza Gonna Yat, ex-Customs Officer of Pathein (Bassein), who went to Yun Gyi - Cochin China (Vietnam) as envoy and who had returned from there now followed by another envoy from Yun Gyi - Cochin China (Vietnam) shall proceed (from Tavoy) to get here as quickly as possible.

This Order was passed on 22 November 1824 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

Note : See ROB 21 January 1823, ROB 5 September 1824 and ROB 23 February 1826 on envoys to and from Vietnam.

24 January 1825

Order: Mahadhamma Thin Gyan, Min Daing Bin Amat Minister King's Counsellor, reported that when he tried to get the men who are good in copying the Pitaka and their descendants as per list issued by Hluttaw, he found that
Nga Min and twelve men, Gu Ywa, Maung Daung, Kyi Yway Daw, Da Ba Yin township
Nga Cho, Nga Saing and Nga Shin, now in Makkhaya but originally in the Register of Mauk Htet, Alon township
Nga Yauk, Kan Thit, Alon township
were organized into armed forces by their local chiefs, viz. Gu Village Headman, Makkaya Town Headman and Kan Thit Village Headman ; the above mentioned men are Pitaka scribes and they cannot be taken away; deregister them from recruits and hand them over to the officer concerned.

This Order was passed by Prince Salin and Lord Kawlin, Minister and Min Gyi Maha Thiha Thu, Wun Dauk - Assistant Minister, was told to carry it out.

4 June 1825

Order: The heretical foreigners' invasion of the outlying places of the kingdom has become a threat to the Buddha's Religion as it took longer than it was expected to expel them; local chiefs should have done that without help from the capital; the king on the other hand wanted to save the people from any hardship and he spent huge sums of money to raise a force of over 30,000 men and put that force under Thiri Maha Dhamma Yaza, Bo Hmu Mintha Prince Commander, Mong Nai; Prince Commander is given full power to use all possible means to stop this trouble as quickly as possible; under Prince Commander the following officers are appointed in offices mentioned against their names :

Min Hla Nawyatha, Lamaing Wun -- Officer of Royal Land Cultivators, Aung Pinle : Sitke -- Regimental Officer
Kyaw Gaung Maha Nay Myo, Sitke -- Regimental Officer
Nay Myo Min Hla, Sayay Gyi -- Senior Clerk : Nagan -- Liaison Officer

Nay Myo Yan Htin Thuya, Let Net Taik Wun -- Officer of Arsenal : Nagan -- Liaison Officer

Min Hla Zayya Kyaw, Than Daw Zint -- Herald : Bo Tut Yay -- Officer Regimental Clerk

Nay Myo Min Hla Kyaw, Lord Sa Mait Hkon : Bo Tut Yay -- Officer Regimental Clerk;

the army shall march at 7.10 am on 10 June 1825; submit the list of both main and reserve land and water forces.

This Order was passed on 4 June 1825 and proclaimed by Nay Myo Nanda Mait, Liaison Officer.

14 July 1825

Order: To have a bronze Buddha image cast in the Golden Palace a wax model is made and it is now ready; public is allowed to do the obeisance before it.

This Order was passed on 14 July 1825 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer -- *cum* -- Chief of Black Beret Guards.

16 July 1825

Order: Maha Thin Hka Ya, Myo Wun -- Town Officer, petitioned for permission to hand over to monks during the period 15 July 1825 to 12 August 1825 in the precincts of Maha Vijiyaramsi pagoda, the forty three Padesa -- Gift Trees, made by public funds raised by Yat Su Kwet Su Thway Gyi

Thway Hsaw - Blood Bond Brotherhood Chiefs of Wards and Quarters, Amarapura; the petition is granted.

This Order was passed on 16 July 1825 and proclaimed by Nay Myo Yaza Thu, Liaison Officer.

7 October 1825

Order: Thiri Maha Thiha Thuya Dhamma Yaza, Prince Toungoo, the king's brother, suffered from pyrosis and was given the best of treatments; but he passed away on 29 September 1825 in Toungoo; Min Gyi Maha Thiha Thu, Wun Dauk Assistant Minister, and Sayay Gyi - Senior Clerk, of Anauk Wun - Officer of West Palace, shall bring the remains of Prince Toungoo here to be cremated like a universal king was cremated; build a pavilion on the east of Mo Hti - Reaching the Sky, monastery to lay the remains in state.

This Order was passed on 7 October 1825 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

11 November 1825

Order: In the pavilion where the remains of Prince Toungoo, the king's brother, lie in state, ministers and their wives shall keep watch in turn night and day.

This Order was passed on 11 November 1825 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

21 November 1825

Order: The remains of Prince Toungoo, the king's brother, shall be cremated on 23 November 1825; the king is attending the funeral; get everything ready; members of the Royal Family and ministers and their wives shall dress in white; Nay Myo Zayya Thu, son of Prince Toungoo's nurse, shall collect ash and bones after the cremation.

This Order was passed on 21 November 1825 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

22 November 1825

Order: In the programme of Prince Toungoo's funeral, omit elephant with howdah and white umbrella.

This Order was passed on 22 November 1825 and proclaimed by Nay Myo Kyaw Zwa Sithu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

8 December 1825

Order: Bury the remains of Thiri Myat Swa Mahay as the remains of Thiri Yuza Mahay, Lady Zayun (Zalun), were buried in the time of King Badon 1782-1819.

This Order was passed on 8 December 1825 and proclaimed by Nay Myo Kyaw Zwa Sithu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 December 1825

Order: Buddhism thrived well in the kingdom from the time of our ancestors until now when its progress had been somewhat retarded due to the invasion of heretics; the king as the defender of the faith is determined to correct this situation and is marching a grand army to Hanthawaddy (Pegu) and Yangon (Rangoon) to destroy all these invaders first and then invade and conquer India; get all forces mobilized and strengthen the defences of the capital; astrologers shall name the auspicious time and day to begin the campaign; Maha Min Hla Thiha Thu, Wun Dauk - Assistant Minister, shall go to Pagan and arrange building temporary palaces along the route down the river.

This Order was passed on 11 December 1825 and proclaimed by Liaison officer - *cum* - Chief of Black Beret Guards.

13 December 1825

Order: Palace apartments use monthly 100 viss (365 lbs / 165.56 kg) of oil for lamps; Pyin Zi, Ava township, supplies all oil for this purpose and people there are exempted from doing any other public work; when the use of candles is completely stopped, the oil consumption would be doubled; Pyin Zi village headman promises to supply 200 viss (730 lbs / 331.12 kg) if he could use everyone in his village according to 1783 Register in producing oil; everyone includes Su Cha Ngan Cha Foreigners settled there for other duties; the village headman shall employ everyone in producing oil and supply oil up to 200 viss (730 lbs / 331.12 kg) monthly for palace consumption.

This Order was passed on 13 December 1825 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

16 February 1826

Order: English General and Ayay Baing - Plenipotentiaries, met Burmese Plenipotentiaries, viz. Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister and Maha Mih Hla Thiha Thu, Minister of

Interior, Officer of Gold Revenue and they had signed an agreement to conclude the war between the two countries; there shall be peace.

This Order was passed on 16 February 1826 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer *cum* - Chief of Black Beret Guards. It was written in ink on an English paper 24" X 21" by Nay Myo Zayya Kyaw, Athon Sayay - Clerk of Public Works; flowers were painted in gold on the four edges of that paper and it was put in a red and gold brocade bag; then the bag was put in an ivory tube; the tube was put in a velvet bag which was fastened with a red silk cord; a seal was fixed to the cord by Nay Myo Zayya Kyaw, Athon Sayay - Clerk of Public Works; then the bag was given to Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister and Maha Min Hla Thiha Thu, Minister of

Interior, Officer of Gold Revenue, who took it to Yandabo where they went by boat to talk terms of peace with the foreigners.

23 February 1826

Agreement reached between Bilat (Bilayut) - English, General and Ayay Baing - Plenipotentiaries and Burmese Plenipotentiaries, viz. Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister and Maha Min Hla Thiha Thu, Minister of Interior, Officer of Gold Revenue:

1 In order to stop the quarrel between the two countries, to prevent anyone from fighting each other and to avert undesirable results from such hostilities, the English officers wanted the Burmese to take away all their armed men within 30,000 ta / 60 miles / 96.54 kilometres radius of Pyay (Prome) where the English are at present in occupation and the Burmese agreed to withdraw their forces from that area.

2 While the English General and his officers are at Yangon (Rangoon) until the time that they sail to their own towns, they want no Burmese armed men within 40,000 ta / 80 miles / 128.72 kilometres radius of Yangon (Rangoon) and this is also agreed.

3 If there were any English boat left behind in the Irrawaddy river, the English General and his officers requested that it shall neither be seized by the Burmese government nor being left at the mercy of robbers and thieves; it would rather be protected by the Burmese government and sent either to Yangon (Rangoon) or to (the river mouth at) sea; this is also agreed by the Burmese plenipotentiaries, viz. Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister and Maha Min Hla Thiha Thu, Minister of Interior, Officer of Gold Revenue.

(Signed) Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister

Maha Min Hla Thiha Thu, Minister of Interior, Officer of Gold Revenue

23 February 1826

On 23 February 1826 English and Burmese representatives, viz. Kyet Taung Bo Bharasat (Sir Archibald Campbell), Karane (Colonel), Myet Hman Bo (Captain with spectacles), Yay Gyaung Bo (Captain Henry Ducie Chads) and Wun Dauk (Major J.J. Snodgrass) and Min Gyi Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister, Min Gyi Maha Min Hla Thiha Thu, Minister of Interior, Officer of Gold Revenue, Min Gyi Maha Thiha Thu, Assistant Minister, Min Gyaw Thiri, Herald, Thin Hkaya Sithu, Senior Clerk, Nay Myo Sithu, Senior Clerk and Maha Min Gyaw Nawyatha, Officer of Prince Thayawady, met and agreed that :

- 1 while the English are waiting for boats to transport their troops to Rangoon, they shall have to stay in Pyay (Prome) and the Burmese troops must not come within 30,000 ta / 60 miles / 96.54 kilometres radius of Pyay (Prome);
- 2 after having left Pyay (Prome) the English shall have to stop a while in Yangon (Rangoon) and while they are there, they want no Burmese troops coming within 40,000 ta / 80 miles / 128.72 kilometres radius of Yangon (Rangoon);
- 3 as the war between the nations was over, English as well as Burmese are withdrawing their respective forces from the Sittang and Shwe Gyin areas by sending messengers with instructions to this effect;
- 4 similar instructions are sent by both English and Burmese to withdraw their troops from Manipur and Assam;
- 5 the English want boats to transport 15,000 men and they want some boats within five days to move 5,000 men; these 5,000 men shall go as soon as the boats arrive;
- 6 the Burmese shall return property seized from Andoniram Judson, Henry Gouger and Sarkies Manook to their owners within five days;
- 7 instructions would be sent to bring Town Officers of Bait (Mergui), Dawe (Tavoy) and Meghawati (Man Aung) as well as Nay Myo Da Zaung, who was Burmese envoy to Yun Gyi - Cochin China (Vietnam) and all other Burmese subjects held as prisoners and they would be handed over to the Burmese as soon as they arrive (in Pyay / Prome).

24 February 1826

This is the treaty to stop war and to begin friendship between the Honourable East India Company and His Majesty the King of Burma and the Articles of Agreement are settled on the fourth day of the waxing moon in

Dabaung of Sakkaraj one thousand one hundred and eighty seven (24 February 1826) in Yandabo village by the plenipotentiaries of the Honourable East India Company that rules the Province of India, viz. (Major-General Sir) Archibald Campbell, (KCB and KCTS, Commanding the Expedition and Senior Commissioner in Pegu and Ava), (Thomas Campbell) Robertson, Civil Commissioner (in Pegu and Ava), and (Henry Ducie) Chads, Captain commanding the English fighting sampans (His Britanic Majesty's and the Honourable Company's naval forces on the Irrawaddy river) and by His Majesty the King of Burma, viz. Min Gyi Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister and Min Gyi Maha Min Hla Thiha Thu, Minister of Interior, Officer of Gold Revenue.

Article One : The Honourable Company and His Majesty the King of Burma terminated war and a perpetual friendship is established between them.

Article Two : His Majesty King of Burma relinquishes his rule over villages, towns and provinces of Athan (Assam), Agga But (Cachar) and Way Tha Li (Jaintia); should Gambhir Singh choose to return and rule his own land (Manipur) the Burmese King would not interfere. Article Three : To prevent further boundary disputes between the two big nations, the British government will keep the conquered land of Arakan comprising (the towns of) Arakan (Mrok U), Yan Bye (Ramree), Than Dwe (Sandoway) and Man Aung (Cheduba) so that His Majesty the King of Burma will not rule there and the dividing line between the two is the Yoma (Range) from Hpo Hkaung hills until the big pagoda of Maw Din point. If there were any argument against this demarcation, it will be settled by a commission with high officers as members appointed by the respective governments for this purpose.

Article Four : His Majesty the King of Burma gave (the British Government) Yay, Dawe (Tavoy), Bait (Mergui) and Taninthayi (Tenasserim) with all villages extending to the full limits of their areas reaching to mountain and sea coast and all islands (situated along the coast line) with the Salween river as the frontier demarcation. If there were any disputes on boundary later, it will be settled in the manner as mentioned (in Article III).

Article Five : To promote friendly relations for all times and to defray part of the expenses incurred by the British government during the war, His Majesty the King of Burma agrees to pay the sum of one crore of rupees.

Article Six : No person either Burmese or British subject, native or foreign, who had changed sides during the fightings will be punished, even when he did that voluntarily.

Article Seven : In order to heighten the terms of friendship now stipulated between the two big nations, one officer of the British government with an escort of fifty fully armed men is allowed to reside at the capital of Burma and one officer of the Burmese government with an escort of fifty fully armed men is allowed to reside at the capital of the English company and each one of them shall be permitted to buy a suitable building or build one for residence. He shall be allowed to negotiate subsequently a commercial treaty ' to pave a gold and silver route' of reciprocal benefits between the two nations.

Article Eight : All debts either governmental or private between the subjects of two nations taken before the war shall be settled upon the same principles of good faith inspite of the war. No property of a British subject who died without heir in Burmese territories or a Burmese subject who died without heir in British territories, shall be confiscated. Such property shall be handed over to the British Resident or Burmese Resident as the case may be.

Article Nine : When an English ship calls at a Burmese port it does not require to land its guns or unship its rudders or to do any other act (including payment of exactions) not required of a Burmese ship in an English port.

Article Ten : The terms of this treaty also applies to His Majesty the King of Thailand who sided with the English in the war.

Article Eleven : The Burmese plenipotentiaires shall fix their seals of agreement to this treaty of friendship and hand over all prisoners who are English or American, Black or White foreigners, to the English plenipotentiaires. After the ratification of this treaty by the Right Honourable Governor-General of India, it shall be delivered within four months to His Majesty the King of Burma. All Burmese prisoners shall be handed over to the Burmese government as soon as they arrive from Bengal.

Additional Article : The English plenipotentiaires, in order to manifest their desire for peace, and in order to make the payment as mentioned in Article Five, by His majesty the King of Burma easy, out of Rupees 10,000,000 or 75,000 viss of silver required, the Burmese shall pay now only its quarter, i.e. 18,750 viss and in receipt of it, the English will withdraw to Yangon (Rangoon) and when another 18,750 viss is paid

within one hundred days from this date the English will withdraw immediately from Burma. The third instalment is payable within one year and the fourth or final instalment within two years (from this 24 February 1826) to the British Resident in Burma.

Signed

Min Gyi Maha Min Hla Kyaw Htin

Min Gyi Maha Min Hla Thiha Thu

locus sigilli

Signed

A. Campell

T. C. Robertson

H. D. Chads

locus sigilli

4 March 1826

A ship captain called (Henry) Gouger made a claim for a total sum of silver 53,750 ticals for his property (that had been seized at the beginning of the war between the Burmese and English) and as payment was authorised by (Maha Min Hla Kyaw Htin), Lord Le Gaing, Minister of Interior, Officer of Granaries and Maha (Min Hla) Thiha Thu, Assistant Minister, (Henry) Gouger was given on 4 March 1826

3013.75 ticals of gold to the value of 48,759.25 ticals of silver at the rate of one tical of gold for twenty ticals of silver by

Nay Myo Min Gyaw Yaza Thu, Shwe Daik So - Keeper of Treasury

Kyaw Htin Yaza Thu, Ka Thaung Myaung Taik So - Keeper of Stores for Religious Property

Shwe Daung Theinga Kyaw, Taik Sayay - Clerk of the Stores (for Religious Property) and

Nga Shwe Myo, San Gaing - Appraiser of Gold

4 March 1826

(Adoniram) Judson made a claim for a total sum of 5,174 ticals of silver for his property including gold, silver, textile, etc. (that had been seized at the beginning of war between the Burmese and English)

and as payment from Royal Gold was authorised by (Maha Min Hla Kyaw Htin), Lord Le Gaing, Minister of Interior, Officer of Granaries and Maha (Min Hla) Thiha Thu, Assistant Minister, (Adoniram) Judson was on 4 March 1826 given 323.079 ticals of gold to the value of 5,168.775 ticals of silver; (Henry) Gouger weighed the gold.

8 March 1826

When (Henry) Gouger was paid (on 4 March 1826) there was a balance of 8,590.75 ticals of silver; to pay the balance on 8 March 1826

Yaza Kyaw Htin, Sayay Gyi - Senior Clerk

Nay Myo Yanda Kyaw, Shwe Daik So - Keeper of Treasury

Sithu Shwe Daung Yaza, Bye Daik Than Zint - Herald of Interior Court brought 9,770 pieces of textile valued at 8,591.25 ticals of silver and gave them to (Henry) Gouger in the presence of Thiri Zay Ta Yat, Zaga Byan - Interpreter and Nga Myi Za, (Zaga Byan Interpreter).

(8) March 1826

Order: Make a list of ministers and officers receiving insignias from the time of coronation on 15 March 1826 to (8) March 1826.

This Order was passed on (8) March 1826 and Atwin Wun - Minister of Interior, made nine lists to cover all categories of insignias given. They are as follows :

List One, Ministers

- 1 Saya Wun Gyi - Teacher Minister (nothing new was added)
- 2 Alon Wun Gyi - Minister who holds Alon in fief
- List Two, Ministers
 - 1 Thado Min Gyi Maha Min Gaung, Kyi Wun Gyi - Minister of Granaries
 - 2 Min Gyi Thiri Maha Uzana, Wun Gyi - Minister, who holds Kaw Lin in fief
 - 3 Maha Min Hla Kyaw Htin, Wun Gyi - Minister, who holds Le Gaing in fief
 - 4 Maha Thiha Thu Ya, Myin Zu Gyi Wun - Officer of Burmese Horse Groups
 - 5 Min Gyi Maha Min Hla Yaza, Wun Gyi - Minister, who holds Hanthawaddy (Pegu) in fief
 - 6 Min Gyi Kyaw Htin, who holds Nga Ya Ne in fief
- List Three, Officers
 - 1 Min Gyi Maha Min Hla Min Gaung who holds Mogaung in fief
- List Four
 - 1 Min Gyi Maha Min Hla Yaza, Wun Gyi - Minister, later upgraded to List Two
 - 2 Min Gyi Kyaw Htin, Wun Gyi - Minister, later upgraded to List Two
 - 3 Thet Taw Shay Shwe Daik Atwin Wun - Long Life Minister of Interior and Treasury
 - 4 Min Gyi Maha Thiha Thu Ya (Maung Sa), Atwin Wun - Minister of Interior
 - 5 Min Gyi Kyaw Htin Nawyatha (Maung Yay Gyan), Atwin Wun - Minister of Interior
 - 6 Min Gyi Thiri Maha Nanda Thin Gyan (Maung Yit), Atwin Wun - Minister of Interior
 - 7 Min Gyi Maha Min Hla Thiha Thu, Atwin Wun Kyi Wun - Minister of Interior Officer of Granaries

- 8 Min Gyi (Maha) Min Hla Min Gaung Kyaw, Shay Win Hmu - Officer of East Palace Guards
 - 9 Min Gyi Maha Thin Gyan, Letwe Win Hmu - Officer of North Palace Guards
 - 10 Min Gyi Maha Min Gaung, Letya Win Hmu - Officer of South Palace Guards
 - 11 Min Gyi Min Gyaw Yaza, Nauk Win Hmu - Officer of West Palace Guards
 - 12 Maha Min Gyi Kyaw Htin, Myo Wun - Town Officer, Alon Da Ba Yin
 - 13 Min Hla Thiri Kyaw Htin, Ashin Nan Ma Daw Hpaya Wun - Minister of Chief Queen
 - 14 Min Gyi Maha Min Hla Kyaw Zwa, Kin Wun - Officer of Toll Gates and Guard Stations
 - 15 Min Gyi Maha Min Hla Min Gaung, Myo Lat Wun - Officer of Towns where there are no Town Officers
 - 16 Min Gyi Atula Maha Thiha Thu (Nga Aye), Myuo Wun - Town Officer, Amarapura
 - 17 Min Hla Maha Min Gaung, former Town Officer, Hanthawaddy (Pegu)
 - 18 Maha Min Nge Kyaw Htin, former Town Officer, Da Ba Yin
 - 19 Min Gyaw Min Htin, Myo Wun - Town Officer, Patheingyi (Bassein)
 - 20 Min Gyi Thiri Maha Thiha Thu, former Town Officer, Tanyin (Syriam)
- List Five

- 1 Maha Kya Zwa, who holds Kaungton in fief
- 2 Min Hla Min Gaung, Za Daw Wun - Officer of Royal Food
- 3 Maha Min Gyaw Thiha Thu, Si Daw Myin Wun - Officer of King's Horses
- 4 Maha Min Hla Thin Hkaya, Sin Wun - Officer of Elephants
- 5 Maha Min Hla, Yay Gyi Wun - Officer of Palace Drinking Water
- 6 Maha Min Gyi Kyaw Zwa, former Town Officer, Dhannawati (Mrokg U)
- 7 Maha Nawayatha, Akhyote Wun - Officer of Tailors
- 8 Min Gyi Maha Thiha Thu (Maung Hmay), Wun Dauk - Assistant Minister
- 9 Maha Kyaw Htin, Wun Dauk Athi Wun - Assistant Minister Officer of Common Folks
- 10 Maha Min Hla Thiha Thu (Maung Pu), Wun Dauk - Assistant Minister
- 11 Maha Yaza Kyaw Htin, Wun Dauk Hpaung Wun - Assistant Minister Officer of Barges
- 12 Maha Min Hla Yaza (Maung Shun) Wun Dauk - Assistant Minister

List Six

- 1 Maha Dhamma Thin Gyan, Min Daing Bin Amat - King's Counsellor

- 2 Maha Thiri Uzana, Shwe Nan Yo Lamaing Wun - Officer of Royal Lands from Former Reigns
- 3 Min Gyi Maha Uzana, Town Officer, Madama (Martaban)
- 4 Maha Thiha Thu, Lin Zin Tha Nat Wun - Officer of Vienthang Guns
- 5 Maha Min Hla Sithu (Maung Kun Daung)
- 6 Nay Myo Min Hla Min Gaung, Ngwe Gun Wun - Officer of Silver Revenue
- 7 Min Gyi Min Hla Min Htin, Sitke - Regimental Officer, Mong Nai
- 8 Min Gyi Kyaw Htin Tayaphya, Anauk Wun - Officer of West Palace List Seven
- 1 Maha Min Hla Thiha Thu (Maung Pu), Wun Dauk - Assistant Minister, later upgraded to List Five
- 2 Maha Thiri Thin Hkaya (Maung Shwe Zan), Lamaing Wun - Officer of Royal Lands, Aung Pinle
- 3 Min Htin Kyaw Thu (Maung Bu), Than Daw Zint - Herald
- 4 Min Gyaw Thiri (Maung Shwin), Than Daw Zint - Herald
- 5 Min Htin Yaza Thu (Maung Shwe Bon), Than Daw Zint - Herald
- 6 Min Hla Yaza (Maung Kan Yay), Than Daw Zint - Herald, upgraded to List Five

List Eight

- 1 Nay Myo Min Gaung Nawyatha, Win Kaung Han Wun Haung - former Officer of Burmese Descendants of Chiangmai now in Palace Guards
- 2 Maha Min Gyaw Yaza (Maung Myat Ya), Shwe Myo Daw Wun - Gold City Officer
- 3 Maha Thin Hkaya (Maung Pay), Myo Wun Haung - former Town Officer
- 4 Min Gyi Maha Thiri Thiha Thu, Myo Wun - Town Officer, Bhamo
- 5 Maha Min Hla Min Htin, Awk Ma Wun Haung - former Officer of Catching Elephants
- 6 Maha Min Hla Min Gyaw (Maung Yauk), Awk Ma Wun - Officer of Catching Elephants
- 7 Min Gyaw Nawyatha, Si Daw Myin Wun - Officer of King's Horses
- 8 Min Gyi Min Gyaw Sithu (Maung Shwe Doke), Dawe Wun Haung - former Officer of Tavoy
- 9 Min Hla Thu Yain (Maung Nyun), Nat Su Letwe Bo - Captain of Left God Collected (Guns)
- 10 Min Hla Min Htin Kyaw Thu (Maung Hpe), Yun Zu Wun Haung - former Officer of Chiangmai Shan Groups
- 11 Maha Min Kyaw Nawyatha, (Myo) Wun - (Town) Officer, Thayawady

- 12 Min Hla Thiri Thin Khaya, Shwe Da (Bo) - (Captain) of Gold SwordsList Nine
 - 1 Nay Myo Thiri Yaza Kyaw Htin (Nga Wun), Wun Dauk - Assistant Minister, Hpaung Wun Officer of Barges, later upgraded to List Five
 - 2 Min Gyaw Zayya Thu (Maung Kay), Taung Bet Taik Wun - Officer of South Division
 - 3 Min Hla Zayya Thu (Maung Sa), Ponna Wun - Officer of Brahmanic Affairs
 - 4 Min Htin Kyaw Thu (Maung Bu), Than Daw Zint - Herald, later upgraded to List Seven
 - 5 Min Gyaw Yaza Thu (Maung Min), Than Daw Zint - Herald
 - 6 Min Htin Yaza Thu (Maung Shwe Pon). Than Daw Zint - Herald, later upgraded to List Seven
 - 7 Min Gyaw Thiri (Maung Shwe), Than Daw Zint - Herald, later upgraded to List Seven
 - 8 Min Hla Zayya Kyaw (Maung Shwe), Than Daw Zint - Herald
 - 9 Nay Myo Shwe Daung Thu Ya, Shwe Pyi Yan Aung Myin Wun Haung former Officer of Victorious Gold City Horses
 - 10 Min Hla Min Htin, Myo Wun - Town Officer, Sagaing
 - 11 Nay Myo Min Hla Kyaw Htin (Nga Yan Aung), Nagan Pyaw Gyi Hmu - Liaison Officer - *cum* - Chief of Black Beret Guards
 - 12 Nay Myo Min Hla Min Gyaw, So Lay Hse Daing Wun - Officer of Forty Organizations of Shield
 - 13 Nay Myo Zayya Nawyatha, who formerly held Nyaung Yan in fief
 - 14 Thiri Min Hla who holds Katha in fief
 - 15 Maha Min Hla Kyaw Thu, Win Kaung Han Wun - Officer of Burmese Descendants of Chiangmai now in Palace Guards
 - 16 Nay Myo Min Hla (Maung Shun). Sayay Gyi Senior Clerk, later upgraded to List Five
 - 17 Min Hla Min Gyaw (Maung Kya U), Myauk Dawe Bo - Captain of North Tavoy Guards
- Officers receiving Baung Gadiba Ni Shwe Tha - Turban of Red Velvet with Gold Decorations
- 1 Maha Thiri Sithu (Nawade) who holds Wet Ma Sut in fief
 - 2 Min Hla Thiri Nawyatha (Maung Myat Lay), Myo Wun - Town Officer, Bait (Mergui)
 - 3 Nay Myo Min Gyaw (Maung Shun), Myo Wun -- Town Officer, Yay

4 Maha Min Hla Nawyatha (Maung No), Kyaing Ton Tat U Gyoke - Chief of Vanguard in Kengtung

5 Nay Myo Kyaw Htin Nawyatha (Maung Yay), Taung Bet Taik Wun Haung - former Officer of South Division

Officers receiving Baung Be Shwe Tha - Turban of Satin with Gold Decorations

1 Min Htin Yaza (Maung Maw), Than Daw Zint - Herald

2 Nay Myo Yaza Thiri (Maung Myat Min), Than Daw Zint - Herald, later upgraded to List Five

3 Min Hla Yaza (Maung Kan Yay), Than Daw Zint - Herald, Later upgraded to List Five

4 Kyaw Htin Zayya Nawyatha (Maung Pay), Than Daw Zint - Herald

5 Nay Myo Kyaw Zwa Sithu (Maung Myat Hpyu), Nagan - Liaison Officer

6 Nay Myo Yaza Thu (Maung U), Nagan - Liaison Officer

7 Nay Myo Nanda Mait Shwe Daung (Maung Po), Nagan - Liaison Officer

8 Nay Myo Kyaw Htin Sithu (Maung Nat Pay), Than Daw Zint Haung - former Herald

9 Nay Myo Kyaw Htin Yaza (Maung Nyein), Than Daw Zint Haung former Herald

10 Min Htin Sithu (Maung Htwa), Sayay Gyi - Senior Clerk, later upgraded to List Five

Upgraded from Six to Four

Maha Atula Thiha Thu (Maung Aye), Amarapura Town Officer, Athi Wun - Officer of Common Folks

Upgraded from Eight to Six

Min Gyi (Min) Gyaw Sithu (Nga Shwe Doke), former Tavoy Town Officer

Added to List Seven

Thiri Maha Zayya Thu (Nga Tha Dun), Myin Zu Gyi Wun Haung - Former

Officer of Burmese Horses

Banya Thu Yain Kyaw Gaung who holds Taik Kala in fief

Min Hla Thiha Thu (Maung Pu), Wun Dauk - Assistant Minister

Added to List Eight

Min Htin Min Gaung (Nga Aye), young brother of Alon Wun Gyi

Maha Min Gyaw Nawyatha (Nga Thu), former Officer of Thayawady

Added to List Nine

Min Gyaw Thiha Thu (Nga Swa), former Than Daw Zint - Herald

Min Htin Kyaw Thu (Nga Bu), former Than Daw Zint - Herald
Min Htin Yaza Thu (Nga Shwe Bon), former Than Daw Zint - Herald
Min Gyaw Thiri (Nga Shwin), former Than Daw Zint - Herald
Min Hla Thiha Thu (Nga Pu), former Than Daw Zint - Herald,
appointed Wun Dauk - Assistant Minister and transferred to List
Five

Maha Thiri Zayya Thin Hkaya (Nga Win), Nagan Pyaw Gyi Hmu -
Liaison Officer - *cum* - Chief of Black Beret Guards

Nay Myo Min Hla Kyaw Htin (Nga Yan Aung), Nagan Sa Myaung Hmu
Liaison Officer - *cum* - Chief of Caduceus Bearers

Nay Myo Thiri Yaza Kyaw Htin (Nga Wun). Hpaung Wun Dauk -
Assistant Minister of Barges, transferred to List Five
Added to Officers receiving Baung Gadiba Ni Shwe Tha - Turban of Red
Velvet with Gold Decorations

Maha Thiri Sithu who holds Wet Ma Sut in fief

Min Hla Thiri Nawyatha, Bait Town Officer

Nay Myo Min Gyaw, Yay Town Officer

Maha Min Hla Nawyatha, Kyaing Ton Tut U Gyoke Chief of
Vanguards in Kengtung

Maha Min Hla Thin Gyan (Nga Thu), Yay Wun - Port Officer,
Hanthawaddy (Pegu)

Maha Kyaw Htin Thiha Thu (Nga Pu), (Yay Wun - Port Officer,
Hanthawaddy / Pegu)

Maha Kyaw Htin Nawyatha (Nga In), Nagan - Liaison Officer, Mong
Nai

Nay Myo Kyaw Htin Nawyatha (Nga Yay), former Officer of South
Division

Added to Officers receiving Baung Be Shwe Tha Turban of Satin with
Gold Decorations

Nay Myo Kyaw Htin Sithu (Nga Nat Pay), Than Daw Zint - Herald

Nay Myo Kyaw Htin Yaza (Nga Nyein), Than Daw Zint - Herald

Min Htin Yaza (Nga Maw), Than Daw Zint - Herald

Min Gyaw Yaza Thu (Nga Min). Than Daw Zint - Herald

Min Hla Zayya Kyaw (Nga Ywe), Than Daw Zint - Herald

Nay Myo Yaza Thiri (Nga Myat Min), Than Daw Zint - Herald

Nay Myo Kyaw Zwa Sithu (Nga Myat Hpyu). Nagan - Liaison Officer

Nay Myo Yaza Zayya Thu (Nga U), Nagan - Liaison Officer

Nay Myo Nanda Mait Shwe Daung (Nga Bo), Nagan Liaison Officer

Nay Myo Nanda Thu Ya (Nga Chaw), Sayay Gyi - Senior Clerk

Rich Man's Velvet Turban with Gold Decorations given to

Baw Ga Pon Nya Tha Htay (Nga Tha), Tha Htay Thway Thauk Rich
Men Blood Bond Brotherhood

Ethnical Velvet Turban with Gold Decorations given to

Maha Sao Somded (Sao Somded), Prince of Thailand

Total number of ministers and officers who received insignias :

List One	2
List Two	6
List Three	1
List Four	20
List Five	12
List Six	8
List Seven	6
List Eight	12
List Nine	17
Turban 1	5
Turban 2	10
Added to List Four	1
Added to List Seven	3
Added to List Eight	3
Added to List Nine	7
Added to Turban 1	8
Added to Turban 2	9
Rich Man	1
Prince of Thailand	1
Total	132

Note : The titles and offices given in ROB (8) March 1826 together with Min Gyaw Yaza : "On Ministers and Officers" (c. 1869), *JBRS*, XLV, ii, December 1962, pp. 132-162 and "Ministers, Ministers of Interior, Assistant Ministers, Shan Chiefs, etc. and their Names, Titles and Official Statuses in the Reign of King Thibaw", *Konbaung Zet*, III, 1967, pp 737-758, would make a very interesting study on hierarchy in the administration of late Konbaung dynasty (1819 - 1885). It is also interesting to note that Town Officers of Bait (Mergui) and Yay were included in the honour list though these places were lost to the English after the war concluded by the Yandabo Treaty of 24 February 1826. See also Note to ROB 14 May 1826 on titles given to Captain George Burney, Major Henry Burney, Sir Archibald Campbell and John Crawford.

11 March 1826

Order: The Buddha's religion prospers greatly in this kingdom of Burma where one hundred kings come to pay homage to His Majesty the King of Burma; the king on the other hand took an coronation oath that he would rule most righteously and if he fails his promise he would have the miseries given in the curses that come together with the coronation oath. Like himself, he expects his ministers and officers who represent him in various branches of administration to be virtuous. He has to be very careful in appointing these officers and members of the Royal Family also support him in this respect and they all petitioned for filling these administrative posts with the best available men.
Minister Min Gyi Thiri Maha Uzana and Minister Maha Min Hla Kyaw Htin shall remain in office and other ministers are dismissed.
Min Gyi Maha Min Hla Yaza and Min Gyi Kyaw Htin are appointed ministers to work in cooperation with Min Gyi Thiri Maha Uzana and Maha Min Hla Kyaw Htin.

This Order was passed on 11 March 1826 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : On coronation oath see note on ROB 31 January 1827

19 April 1826

By the (Yandabo) Treaty of 24 February 1826 the indemnity of 75,000 viss of silver is payable in four instalments of 18,750 viss of silver each; Min Gyi Maha Min Hla Kyaw Htin, Lord Le Gaing, Minister of Interior, Officer of Granaries and Min Gyi Maha Thiha Thu, Assistant Minister passed the order of payment in Yandabo village landing stage. Gold and silver to be given was brought by

Min Gyaw Thiri, Herald

Nay Myo Sithu, Senior Clerk

Nay Myo Kyaw Htin Yaza Thu, Keeper of Treasury and

Nga Thi Way (?Stilwel), English Interpreter

Kyaw Htin Yaza Thu, Keeper of Stores for Religious Property and

Shwe Daung Theinga Kyaw, Clerk, Stores for Religious Property weighed the metals and

Nga Me Thet, Broker

Nga Ya Bi, Headman, Bilu Gyun and

Nga Sa

wrote the record of payment and handed the metals over to

English Treasurer and

Nga Thi Way(?Stilwel), English Interpreter

on 19 April 1826. Gold and silver were valued at 20,625 viss of silver or Sicca Rupees 18,750. Min Gyi Maha Min Hla Kyaw Htin and Min Gyi Maha Min Hla Thiha Thu also allowed certain gifts given to English officers to the value of 1,818.05 ticals of silver. Together with the silver for (Adoniram) Judson and (Henry) Gouger, the total became 2,126,837.375 ticals of silver.

14 May 1826

Min Gyi Maha Min Hla Yaza, Commander-in-Chief (of the Burmese Armed Forces) made this address to the English Generals. His Majesty the King of Burma sent me to lower Burma and with centre at Hanthawaddy (Pegu) I have to restore peace and prosperity in those places where the recent war had done a considerable damage. I left the capital on 29 April 1826 and arrived at Pyay (Prome) on 13 May 1826. To pay the indemnity according to (Article Five of) the Yandabo Treaty, I have to raise money in towns and villages along the big river but unfortunately most of these places are deserted and it would take some time to restore them to normal state of productivity and there would be some delay in getting the funds we want. Nevertheless orders had been given to

Nay Myo Min Gyaw, Assistant Minister

Maha Min Hla Sithu, Town Officer, Pyay (Prome) and

Maha Min Gyaw Nawyatha, Town Officer, Thayawady

to do the collection as quickly as possible and to bring it down to Yangon (Rangoon) to pay the second instalment of the indemnity. They shall also carry on with the collections for subsequent payments. Ministers and officers had been given titles and insignias and English officers starting with General Campbell are also included in the list of honour. Titles are incised on gold forehead bands and

Nay Myo Thiri Sithu, Revenue Officer, Hanthawady (Pegu) and

Yaza Thuya Kyaw Htin, Apartment Attendant

are coming to you to give them and you are expected to receive them as any other servant of our monarch does.

This letter was dated 14 May 1826 and given to Nay Myo Thiri Sithu, Revenue Officer, Hanthawaddy (Pegu) (to go and give it to the English Geberal in Rangoon).

Note : See W. S. Desai : *British Residency in Burma*, 1939, pp. 155, 172 and 172 n.3.

Maha Thu Ya Nawyatha

Sir Archibald Campbell

Maha Zayya Thu Ya

John Crawford

Maha Zayya Yaza Nawyatha

Major Henry Burney

Thiri Yaza Nawyatha

Captain George Burney

27 May 1826

Min Gyi Maha Min Hla Yaza, Commander-in-Chief (of the Burmese Armed Forces) made this address to the English Generals.

By the Yandabo Treaty of perpetual peace and friendship between the two nations, we have to pay an indemnity. Money to pay the second instalment of it was collected by

Nay Myo Min Gyaw, Assistant Minister

Maha Min Hla Sithu, Town Officer, Pyay (Prome) and

Maha Min Gyaw Nawyatha, Town Officer, Thayawady.

They are now coming to you to pay it. Please give them the receipt of payment.

This letter was dated 27 May 1826 and was given to Nay Myo Min Gyaw, Assistant Minister, in the port of Hanthawaddy (Pegu).

21 September 1826

By the terms of Yandabo Treaty Burma has to pay the indemnity of 75,000 ticals of silver (in four equal instalments); the first instalment of 18,750 ticals of silver was paid (on 24 February 1826) in Yandabo; the second instalment is payable in Yangon (Rangoon) before one hundred days are over; Min Gyi Maha Min Hla Yaza, Commissioner of Hanthawaddy (Pegu) has given an order that within the period 9 June 1826 - 2 September 1826

Nay Myo Min Gyaw, Assistant Minister

Maha Min Hla Sithu, Town Officer, Pyay (Prome) and

Maha Min Gyaw Nawyatha, Three Town Officer of Thayawady, Ba Daung and Kyan Gin

shall bring jewels, gold and silver collected in Shwebo, places along the Irrawady river south of Pagan, Toungoo - Shwe Gyin - Kyauk Maw area and Taung Zin Khanit Khayaing - Seven Districts along the Range of Yakhine (Arakan) to Yangon (Rangoon) essayists, viz.

Si Na Win

Nga Shwe Zan and

Nga Kaung

to make the silver good for payment. All the instructions were followed and the silver was finally brought to the residence of Ahkar Za Wut (Jacob Agazar) in Yangon (Rangoon) and after having it weighed by

Zayya Kyaw Htin Nawyatha, Clerk, Affairs of Far Away Territories
Department

Nga Shwe Hman, Clerk, Divisional Office and

Naya Zayya, Clerk, (Divisional Office)

and handed over to

Lieutenant G. H. Rawlinson

Mestre Nicholson, Keeper of English Treasury

Karapiet, Sa Yin Gaing - Accountant

Nga Thi Way (?Stilwel), English Interpreter

who were authorized by Kyet Taung Bo Bharasat (Sir Archibald Campbell)
to accept and pay receipt of it.

List of Metal, etc. given (by Zayya Kyaw Htin Nawyatha, Clerk, Affairs of
Far Away Territories Department)

Description	Ticals
Silver & gold from capital converted to silver	1,533,473.6
Silver & gold from s. of Pagan converted to silver	529,026.4
Total	2,062,500
Silver from capital	1,245,313.5
Silver from places along the river south of Pagan	508,820.15
Gold from capital converted to silver	288,160.1
Gold from s. of Pagan converted to silver	20,206.25
Total	2,062,500

23 November 1826

Treaty (of Trade) concluded later in Jeyapura (Sagaing)

The India Government of the English Company has appointed Kyaw Poot
(John Crawford) as Envoy and Resident Minister at the Burmese Court
and the Burmese King has appointed Min Gyi Maha Nanda Thin Gyan, Lord
Saw, Minister of Interior and Min Gyi Maha Min Hla Thiha Thu, Minister
of Interior, Officer of Gold Revenue as Commissioners to negotiate (terms
of a commercial treaty). These officers met in Ratanapura on 23

November 1826 and signed an agreement (on the following terms):

One : In conformity with (Article III of) the Yandabo Treaty. the two
nations which are now friends, viz. the big nation of the India Company
where the English King rules and the big nation comprising
Sunaparanta, Tampadipa, etc. under Ratanapura (want a free commercial
intercourse). When a ship from the English territory with an English
charter bringing commodities of trade including bales of
textile (enters a Burmese port) or a Burmese ship (enters an English
Port), it would have to go through investigations at various gates and

checking points as usual though no fees would be exacted nor any prohibitions would be made to buy or sell. All officers appointed to collect dues and shares at the port by both governments shall exact only the usual dues on buying and selling at these ports and nothing extra would be asked to pay.

Two : Any ship which measures across the middle less than 8 cubits / 154 inches / 3.9116 metres (1 cubit = 19.25 inches) calling at an English port flying a Burmese flag or at a Burmese port flying an English flag and carrying an English charter, it shall pay on departure only ten ticals of silver with only a quarter of a tical (of copper) in each tical, as port duty and nothing else. When the captain of the ship does not have his own Malum - Pilot, to enter the port and who wants a local Malum - Pilot, he shall have him without charge. But the captain has to report (his arrival and his need of a local Malum) to an officer stationed at the river mouth of his port of call. For ships larger than 8 cubit / 154 inches / 3.9116 metres across the middle, the following Article Nine of the Yandabo Treaty applies. It says :

When an English ship calls at a Burmese port, it does not require to land its guns or unship its rudders or to do any other act (including payment of exactions) not required of a Burmese ship in an English port.

Three : A foreign merchant resident in (Burma) would leave at any time on any ship he chooses without interference; he is allowed to dispose of his property by selling or he could take them away with him without causing him to pay anything.

Four : When an English ship or a Burmese ship, while in the course of voyage, has some trouble due to an unfavourable wind, to some destructions in any part of its sail or other appertenances of the ship or to having been wrecked near the shore, people in the neighbourhood shall help the ship wrecked sailor for reasons of humanity and kindness. In gratitude of their help the ship captain shall give them some reasonable rewards to get back all his property salvaged.

A copy of this treaty was brought by Maung Lat on 17 January 1827.

21 January 1827

Order: The wise council of learned men and ministers made a supplication that a Jayabhiseka should be held as given in *Sarodaya* in order to overcome all enemies and difficulties; find an auspicious time for the ceremony and submit a programme to hold it at the given time.

This Order was passed on 21 January 1827 and proclaimed by Nay Myo Kyaw Zwa Sithu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 31 January 1827 on Jayabhiseka.

31 January 1827

Order: For the benefit of all creatures in this life and in lives hereafter, the king had had a coronation like all other future Buddhas had done; the learned monks and men now made the supplication to have another coronation called Jeyabhiseka Pour Water on Success, that would bring forth peace and prosperity in the kingdom; the Jeyabhiseka - Pour Water on Success, ceremony shall be held on 5 March 1827; make preparations and submit a programme of it.

This Order was passed on 31 January 1827 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer

Note : Abhiseka is an act of pouring water from a conch on the head of the king telling him what to do or what not to do for the love of his people and warned him that if he fails to oblige he might suffer certain miseries.

People pay tax in exchange for protection that the king gives. After the

ceremony there is a kind of understanding between the king and his

subjects that their relationship is mutually beneficial. But after

Muddhabhiseka the king is supposed to work on the propagation and

expansion of the Buddha's Religion and he can give away land to build and

consecrate a Sima - Ordination Hall. For all that he is entitled to rule, to

decide cases and to exact tax. Here we find that the original Brahminic

idea of coronation was expended to include some Buddhistic practice. Here

is a brief description of the coronation of a king in Burma in the

nineteenth century (from *Okchokepon* I 1963, S 163, 238-241) :

The king is dressed like a Brahma and the Queen like a wife of King of

Deva. They come to the Mangala Pavilion on a Ratana palanquin. As soon as

they arrive there the Thathanabine - Supreme Leader of the Religion, and

108 monks recite the Paritta - Protection from all sides (by reciting

twelve extracts from religious texts), in the Sihasana pavilion. The king

and queen have a bath in the Morasana pavilion and have their hair

shampooed in the Gajasana pavilion. Then reciting Buddanca verse, they

sit on the Yay Tha Hpan seat in the middle of the Sihasana pavilion. Eight

young princesses pour water on the king's head and say this :

Oh King, please be steadfast in following the way of kings like Mahasamata who ruled at the beginning of the earth.

Oh King, keep the anger in check during talks with another king (or

his envoy on foreign relations). Work for the prosperity of all people. Love the people as if they were your own children. Respect the life of any other person as you would try and preserve your own life.

Oh King, do not allow greed and hate obstruct your way and do not let delusion diminish your vision.

Oh King, please do only what is good; please say only what is reasonable; and please think only what is radical.

Next eight Brahmins who are chaste pour water on his head saying :
Oh King, help the Religion prosper.

Oh King, love everyone like your own child and help the people to prosper. Respect their life and property.

Oh King, have no enmity against other kings; try to rule with righteousness; keep wise counsel and hold rigidly the caste system. Next eight rich men follow to pour water saying :

Oh King, guard the life of the people as you would guard yourself from all dangers.

Oh King, guard the property of the people as you would guard your own property and check your hatred against the neighbouring king. Exact only the rightful dues, avoid bad company and accept readily the counsel of the wise. Please accept our supplications. Take one tenth of the income of anyone of us as your share, enjoy the life of a king and administer justice. If you do what we have said you would have multiple benefits in this life as well as in lives hereafter; you would gain more and more magnificence as a rising sun and a waxing moon; you would have the respect of all other kings, the love of all your subjects, the security of life and property of your people as there would be no more thieves and robbers in your lands, the prosperity of the Religion in your territories, the ample supply of food and water in all your lands; for all these benefits under your rule your subjects would pray all the time for your health, happiness and long life.

If you do contrary to what we have said and if you break your promise and stray from the way of kings, there would be natural calamities like upheavals of earth, storms, earthquakes and hell fire breaking loose on earth in your territories; there would be rebellions threatening seriously your rule; and there would be

ghosts coming to terrify and take your life or wild and vicious animals like serpents and tigers coming even into your palace and

kill you. It would be well if you stick to the way we outlined. Otherwise may your head be split into seven pieces (by thunderbolt)

The king pours libation from a gold jug and makes this reply :

From merits that I had had accumulated in all my former lives through charities, I have been rewarded with this kingship and I intend to keep it through continued benevolence by helping the monks and men to prosper in their own spheres. On the other hand I would collect one tenth of everyone's income as my share for providing security. I would administer justice and suppress heresy. My subjects would have invariably a happy life to live as if they were my children. I expect in return the rewards of a good health, long life, victory over all enemies and a white elephant.

The Chief Queen says :

I will look after the welfare of the people as I do for my own children.

There are fourteen kinds of Abhiseka. They are Ayudighabhiseka (for long life), Dvarabhiseka (for taking over a new palace), Jeyabhiseka (for victory), Khattiyabhiseka (for taking over the throne), Mahabhiseka (for increasing wealth), Mahesibhiseka (for conferring a consort with the title of Chief Queen), Mingalabhiseka (for receiving an elephant of exceptional qualities), Muddhabhiseka (for extending the Buddha's Religion), Rajabhiseka (for ascending the throne), Sakalabhiseka (for prosperity in the kingdom), Siripavesanabhiseka (for enhancing magnificance), Uparajabhiseka (for the investiture of Crown Prince), Vijayabhiseka (for conquering enemies) and Vivahabhiseka (for marriage). In ROB 11 March 1826 the king claimed that he kept well the coronation oath and in ROB 21 January 1827 the king's counselors told him to have a Jeyabhiseka for conquering enemies (after much of his territories were lost in war about a year ago).

14 February 1827

Order: Astrologers named 7 March 1827 as the auspicious day to have the image of the Buddha cast; it requires good and elaborate preparations; ask Bade Wun - Officer of Coppersmiths, how much brick, sand, clay, tin, etc. that he needs and give him a sufficient supply of each item that he requires; when the image is done, call it Mahasakyasiha. This Order was passed on 14 February 1827 and Nay Myo Yaza

Thiri, Herald, put it on record in the presence of Min Gyi
Kyaw Htin

Nawyatha, Minister of Interior.

Note : See also ROB 19 February 1830, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1831 and ROB 18 January 1835 on the Mahasakyasiha bronze image.

8 March 1827

Thin Baw - Ships, Za Loke - Junks, and Sampan flying the English flag calling at the port of Yangon (Rangoon) have to pay the customs on arrival and departure and the following are the lists of these payments according to statements made by those whose (names are given below and who) met together (to compile these lists).

Thiha Nawyatha, Taik So - Officer-in-Charge of Yadana Bon Taik Taw / Rangoon Custom House

Bawga Yaza Thu, Thin Baw Thagyi - Ship Captain and
Nga Buda (?Boodham), Kon The - Merchant.

LIST ONE : From a Thon Bin Daing Thin Baw - Three Mast Vessel (?Brig / 250 tons), bringing piece-goods

Gifts on reporting arrival:

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin 48 feet long	1
Peit Ok - Bale of Cotton Cloth 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant - Woven Red Line Division	1
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of standard silver for casting anchor and providing a Malum - River Pilot	230
Gift/ Aya Shi Sa Zu - Officers' Share, in silver of .25 copper in viss	5
Gift/ Aya Shi Nge Sa Zu - Share of Subordinates (including Zaga Byan - Interpreter), in silver of .25 copper in ticals	182
Asha - ?Ceramics	200
Sugar in viss	7
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share on every ten (articles or ticals of silver) taken as Customs	2
Ship owner gives bales of (cotton cloth) each worth ten silver ticals (with .25 copper) at the opening of sales	5

Each merchant gives a bale of (cotton cloth) worth ten silver ticals (with .25 copper) at the opening of sales	1
Bales of Matalabet (Muslin) to Town Officer and Port Officer at ship's departure	2
Fee for writing permit on a long pointed palm leaf in ticals of silver (with .25 copper) at ship's departure	5
Fee for writing Registration, Remark and Classification in ticals of silver (with .25 copper) at ship's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST TWO : From a Thon Bin Daing Thin Baw Three Mast Vessel
(?Brig - 250 tons) bringing coconuts

Gifts on reporting arrival

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin, 48 feet long	1
Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant - Woven Red Line Division	2
Expenses paid in ticals of silver with .25 copper	(2.5)
Tax in ticals of Standard Silver for casting anchor and providing a Malum - River Pilot	(230)
Gift / Aya Shi Sa Zu - Officers' Share, in silver with .25 copper	(5)
Gift / Aya Shi Nge Sa Zu - Share of Subordinates (including Zaga Byan - interpreters) in silver with .25 copper in ticals	(182)
Asha ?Ceramics	200
Sugar in viss	7
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share, on every ten (articles or ticals of silver) taken as Customs	2
Coconuts given by Ship Owner at the beginning of sales	500
Coconuts given to officers present at the beginning of sales	360
Coconuts given to 'Inside' Tally Clerk	100
Coconuts given to 'Outside' Tally Clerk on every 1,000 coconuts sold	5
Bale of Matalabet (Muslin) to Town Officer at ship's departure	1
Bale of Matalabet (Muslin) to Port Officer at ship's departure	1
Fee for writing permit on a long pointed palm leaf in ticals of silver with .25 copper at ship's departure	5

Fee for Registration, Remark and Classification in ticals of silver with .25 copper at ship's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST THREE : From Hna Pin Daing Thin Baw - Two Mast Vessel (Barque - 200 tons) bringing textile

Gift on reporting arrival :

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin, 48 feet long	1
Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant (Woven Red Line Division)	2
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of Standard Silver for casting anchor and for providing a Malum - River Pilot	170
Gift / Aya Shi Sa Zu - Officers' Share, in silver with .25 copper in viss	5
Gift / Aya Shi Nge Sa Zu - Share of Subordinates (including Zaga Byan - Interpreter), in ticals of silver with .25 copper	182
Asha - ?Ceramics	200
Sugar in viss	7
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share, on every ten (articles or ticals of silver) as Customs	2
Bales of Cotton Cloth each worth ten silver ticals with .25 copper given by Ship Owner at the beginning of sales	5
Bale of Matalabet Muslin to Town Officer at ship's departure	1
Bale of Matalabet Muslin to Port Officer at ship's departure	1
Fee for writing permit on a long pointed palm leaf in ticals of silver with .25 copper at ship's departure	5
Fee for writing Registration, Remark and Classification in ticals of silver with .25 copper at ship's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST FOUR : From a Hna Pin Daing Thin Baw - Two Mast Vessel (Barque 200 tons) bringing coconuts

Gift on reporting arrival :

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin, 48 feet long	1

Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant (Woven Red Division)	1
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of Standard Silver for casting anchor and providing a Malum - River Pilot	170
Gift / Aya Shi Sa Zu - Officers' Share, in silver with .25 copper in viss	5
Gift / Aya Shi Nge Sa Zu - Share of Subordinates (including Zaga Byan - Interpreter), in ticals of silver with .25 copper	182
Asha - ?Ceramics	200
Sugar in viss	7
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share, on every ten (article or tical of silver) as Customs	2
Coconuts given by Ship Owner at the beginning of sales	500
Coconut to officers present at the beginning of sales	360
Coconut to 'Inside' Tally Clerk	100
Coconut to 'Outside' Tally Clerk for every 1,000 coconut	5
Bale of Matalabet Muslin to Town Officer at ship's departure	1
Bale of Matalabet Muslin to Port Officer at ship's departure	1
Fee for writing permit on a long palm leaf in ticals of silver with .25 copper at ship's departure	5
Fee for writing Registration, Remark and Classification in ticals of silver with .25 copper at ship's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST FIVE : From a Hna Pin Daing Zaloke - Two Mast Junk (?Schooner 100 tons)

Gift on reporting arrival :

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin, 48 feet long	1
Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant Woven Red Division	2
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of Standard Silver for casting anchor and providing a Malum - River Pilot	170
Gift / Aya Shi Sa Zu - Officers' Share, in ticals of silver with 2.5 copper	250

Gift / Aya Shi Nge Sa Zu - Share for Subordinates (including Zaga Byan - Interpreter) in ticals of silver with .25 copper	91
Asha - ?Ceramics	100
Sugar in ticals	350
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share on every ten (article or tical of silver) as Customs	2
Bales of Cotton Cloth each worth ten silver ticals with .25 copper given by Junk Owner at the beginning of sales	5
Bale of Cotton Cloth worth ten silver ticals with .25 copper given by each merchant at the beginning of sales	1
Bale of Matalabet Muslin to Town Officer at junk's departure	1
Bale of Matalabet Muslin to Port Officer at junk's departure	1
Fee for writing permit on a long pointed palm leaf in ticals of silver with .25 copper at junk's departure	5
Fee for writing Registration, Remark and Classification in ticals of silver with 2.5 copper at junk's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST SIX : From a Hna Pin Daing Zaloke - Two Mast Junk
(Schooner 100 tons) bringing coconuts

Gift on reporting arrival :

Set Ana Ba Pa Hso - Edges Male Nether Garment Machine Made	1
Matalabet Ok Bale of Muslin, 48 feet long	1
Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant - Woven Red Line Division	2
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of Standard Silver for casting anchor and providing a Malum - River Pilot	170
Gift / Aya Shi Sa Zu - Officers' Share, in ticals of silver with .25 copper	250
Gift / Aya Shi Nge Sa Zu - Share for Subordinates (including Zaga Byan - Interpreter), in ticals of silver with 2.5 copper	91
Asha - ?Ceramics	100
Sugar in ticals	350
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share, on every ten	

(articles or ticals of silver) as Customs	2
Coconuts given by Junk Owner at the beginning of sales	500
Coconuts to officers present at the beginning of sales	360
Coconuts to 'Inside' Tally	100
Coconuts to 'Outside' Tally for every 1,000 coconuts	5
Bale of Matalabet Muslin to Town Officer at junk's departure	1
Bale of Matalabet Muslin to Port Officer at junk's departure	1
Fee for writing permit on a long pointed palm leaf in ticals of silver with .25 copper at junk's departure	5
Fee for writing Register, Remark and Classification in ticals of silver with .25 copper at junk's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

LIST SEVEN : From a Than Ban - Sampan (?Sloop 50 tons), measuring less than 27 feet in the middle and with only 25 ribs in the keel, bringing various goods including textile

Gift on reporting arrival :

Set Ana Ba Pa Hso - Edged Male Nether Garment Machine Made	1
Matalabet Ok - Bale of Muslin, 48 feet long	1
Peit Ok - Bale of Cotton Cloth, 36 feet long	1
Pa Wa - Shawl / Yet Ni Kant - Woven Red Division	2
Expenses paid in ticals of silver with .25 copper	2.5
Tax in ticals of Standard Silver for casting anchor and providing a Malum - River Pilot	100
Gift / Aya Shi Sa Zu - Officers' Share, in bales of Cotton Cloth each worth five ticals of silver with 2.5 copper	20
Gift / Aya Shi Nge Sa Zu - Share of Subordinates (including Zaga Byan - Interpreters), in bales of Cotton Cloth each worth five ticals of silver with .25 copper	10
Asha - ?Ceramics	100
Sugar in ticals	350
<i>Ad valorem</i> Customs percentage	10
Taik Sa - Custom House Share, on every ten (article or ticals of silver) as Customs	2
Bales of Cotton Cloth each worth ten silver ticals with .25 copper given by Sampan Owner at the beginninmg of sales	5
Bale of Cotton Cloth worth ten ticals of silver with .25 copper at the beginning of sales	1

Bale of Matalabet Muslin to Town Officer at sampan's departure	1
Bale of Matalabet Muslin to Port Officer at sampan's departure	1
Fee for writing on a long pointed palm leave in ticals of silver with .25 copper at sampan's departure	5
Fee for writing Register, Remark and Classification in ticals of silver with .25 copper at sampan's departure	5
Bale of Red Shawl for inspection at Toll Gate	1

When Senior Malum - Captain, and Junior Malum - Mate of Three Mast Vessel, Two Mast Vessel, Junk and Sampan bring their own textiles,

Captain is allowed duty free	150 bales of cotton cloth
Mate is allowed duty free	75 bales of cotton cloth
Total	225 bales of cotton cloth

Customs if it ever were assessed on these would be 22 bales and the first 8 at Hpwin U - Beginning of Sales, goes to (Yadanabon) Taik Taw - (Rangoon) Custom House and in that case Captain and Mate would get back 14 bales.

Baggages from Vessel, Junk and Sampan (Brig, Barque, Schooner and Sloop) are usually carried to the Yadanabon Taik Taw - Rangoon Custom House, by Cut Tha - Porter with framed bamboo mat carrier. WAGES PAID TO CUT THA (PORTER) IN RANGOON PORT

Quantity	Quality	Wage in ticals of silver with .25 copper		Remark
		Carried to Custom House	Carried from Custom House	
1	Big Container	.50	.50	
1	Big Trunk	.50	.50	
1	Big drum / Arak	3.00	3.00	
1	Med. drum / Arak	2.00	2.00	
1,000	Coconuts	2.00	2.00	1 tical when sold at ship
100	Kappila Than Gyaung - Iron Rod	10.00	10.00	
100	Drums / Ceramics	5.00	5.00	
100	Pieces / Plates	15.00	15.00	
1	Big Anchor	5.00	5.00	
1	Small Anchor	2.25	2.25	
1	Small Drum	.50	.50	
1	Gunny Bag of Herbs	.25	.25	

1	Bag of Dates	.20	.20
1	Small Humpback Trunk	.25	.25
1	Bundle of Umbrellas	.25	.25
100	Corrugated Zinc coated Iron Sheets	2.25	2.25
1	Bag of Red Clay	.30	.30
100	Viss of Salt	.50	.50
1	Steel Tub	.25	.25
1	Bag of Sugar	.25	.25

Note that silver used is always of the Ngwe Hmwe quality which has a quarter copper in every piece called one tical of silver.

Any vessel or junk or sampan calling at the port of (Rangoon) is exempted from paying *ad valorem* ten percent customs and Taik Sa - Custom House Share. Other dues payable (on arrival and at departure) as per lists given above shall be paid. Tax on exports is given below.

EXPORT DUTY

Quantity in Viss	Description of Commodity	Paid in ticals of Standard Silver paid by Buyer	Paid in ticals of Standard Silver paid by Seller	Remark
1	Timber cut into planks	1.00	6.00	
1	Lac	.25	6.00	Or by one
of them by agreement				
1	Ivory		6.00	ditto
1	Bee Wax		6.00	ditto
1	Sha Cutch (<i>Acacia catechu</i>)		6.00	ditto
1	Hpala - Cardamon		6.00	
1	Hsay Dan - Sulpharet of arsenic		6.00	
1	Kanyin Zoi - Wood Oil (<i>Dipterocarpus lacvis</i>)		6.00	
1	Nga Zi		6.00	
1	Nga Zi Baung		6.00	
1	Kyay Ni - Copper		6.00	

1	Sin 0 - Large Glazed Pot / Jar	6.00
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For every viss of silver in the price of a vessel or junk or sampan, seller pays 6 ticals of standard silver and buyer 2 as tax.

TAX or DUE for shipping a Horse

- 1 Bale of Cotton Cloth to Town Officer
- 1 Bale of Cotton Cloth to Port Officer
- 5 Ticals of silver with .25 copper for writing permit on a long pointed palm leaf
- 2 Ticals of silver with .25 copper for Registration & Remark
- 2 Ticals of silver with .25 copper for Port Officer's Remark
- .25 Tical of silver with .25 copper to Nagan - Liaison Officer
- 1 Tical of silver with .25 copper at the gate
- 3.25 Ticals of silver with .25 copper for inspection at Toll Gate
- 1.25 Tical of silver with .25 copper to Interpreter

TAX or DUE for shipping Kyauk - Precious Stones, and Kyay Ni Copper

- 1 Bale of Matalabet Muslin to Town Officer
- 1 Bale of Matalabet Muslin to Port Officer
- 5 Ticals of silver with .25 copper to write a permit on a long pointer palm leaf
- 2 Ticals of silver with .25 copper for Remark, Registration and Order
- 2 Ticals of silver with .25 copper to Port Officer for Remark and Registration
- .25Tical of silver to Nagan - Liaison Officer
- 2 Ticals of silver with .25 copper to Assessor for every 1 viss of silver in the value he gave to the stone
- 5 Ticals of silver with .25 copper to fix the seal on the packet of the precious stone

Bags, containers, drums, packets, trunks, etc. for other ports would also be moved to the (Yadanabon / Rangoon) Custom House if they were not too heavy and returned to the ship without payment of any duties; if they were too large or heavy they shall remain on board though they would be checked before departure of the ship.

Lists and informations given above were first submitted to the Commissioner on 8 March 1827 for approval. The Commissioner then

gave them to Thiha Nawyatha, Taik So Chief of Custom House, who went and gave them to (George Harry) Rawlinson, Captain of Artillery.

Note: Identification of the following names is tentative.

Akazawet	Jacob Agazar (Pearn 1939,95)
Cut Tha	Porter with Framed Bamboo Carrier
Hna Pin Daing Thin Baw	Barque 200 tons
Hna Pin Daing Zaloke	Schooner 100 tons
Kappila	Iron Rod
Nga Buda	Boodham (Pearn 1939, 95)
Nga Zi	Train Oil (from blubber of Whale)
Nga Zi Baung	Air Bladder of Fish
Than Ban	Sloop 50 tons
Thon Bin Daing Thin Baw	Brigantine 250 tons

6 June 1827

Treaty signed on 6 June 1827 by Min Hla yaza, Than Daw Zint - Herald, and Nay Myo Nanda (Thu), Yay Wun Port Officer

Min Hla Yaza, Than Daw Zint Yadana Htan Zin Hmu - Herald *cum* - Chief of Yadana Palanquin Bearers and Nay Myo Nanda Thu, Yay Wun -

Port Officer, are envoys of the King of Burma sent to the King of Company to deliberate on certain affairs. According to the terms of Yandabo Treaty, the third instalment (of the indemnity) was due on 15 March 1827. A punctual payment, however, was impossible. The envoys went to (Calcutta where they arrived there on 5 April (1827)). They were told to (argue their points on idemnity with) the General (Sir Archibald Campbell) in Moulmein. They went to Moulmein. They arrived in Kyaik Kha Mi (Amherst) on 1 June 1827. From there they proceeded to Moulmein where they were received by the General on 3 June 1827. The Burmese envoys pleaded to defer the payment of the third instalment of the indemnity and that was refused. The General told them to pay it on 4 September 1827. Min Hla Yaza, Than Daw Zint Yadana Htan Zin Hmu - Herald - *cum* - Chief of Yadana Palanquin Bearers, and Nay Myo Nanda Thu, (had but to agree to do so) on behalf of the King of Burma and sign the agreement. The third instalment of Sicca Rupees 2,500,000 shall be paid in not less than half the between 4 Seprember 1827 and 29 September 1827 and the remainder on 23 October 1827. As the period of indulgence was so short, it would be rather difficult to get the accounts straight (in converting gold and silver of various qualities into Sicca Rupee equivalents). The Burmese envoys, however, promised to pay the money in the given period without fail in Yangoon (Rangoon). The fouth

instalment, according to the Yandabo Treaty, would be paid in the specified time of 29 August 1828 - 17 October 1828.

8 June 1827

Article Eleven of Treaty of Yandabo said that the King of Burma has to release all (foreigners captured) and General (Sir Archibald Campbell) expressed in strong terms his displeasure to find that the Burmese had so far ignored this agreement. When the envoys said that there were no more prisoners for release in that category, the General gave them a list of people from Assam, Cachar, Jaintia and Manipur who were captured and turned into slaves of Queens, Princes, Princesses, etc. The envoys then agreed to the following :

As soon as they get back to Ava, they would take up this matter and do thorough investigations to find out how many of the subjects of the Company, Assam, Cachar, Jaintia and Manipur Kings were taken as prisoners during the Burmese English war. They also promised to hand over all such prisoners to an English Officer who would be at the Burmese Capital soon to arrange their repatriation. If there were anyone among them who would choose in his or her own free will to stay in Burma, that person would be allowed to do so. The General expressed his belief that the Burmese would honestly fulfil this promise as quickly as possible.*

In addition to these the General said that the commissioners appointed by both governments shall meet on the problem of frontier demarcation (between Burma, Assam and Manipur) to solve all disputes hereafter.

The Burmese envoys, viz. Min Hla Yaza, Than Daw Zint Yadana Htan Zin Hmu - Herald *cum* Chief of Yadana Palanquin Bearers, and Nay Myo Nanda Thu, Yay Wun - Port Officer, agreed first to all the points raised by the General. After reflection they realized that they had had no power to consider prisoners and boundaries and they told the General that they regretted to sign any agreement on these points.

(This is the report on discussions) in Moulmein on 8 June 1827.

*Lt. G. H. Rawlinson arrived at Ava on 22 February 1828 and found no one for repatriation.

3 August 1827

Order: The programme to move the images of Candamuni Buddha and the (Eighty) Disciples from Amarapura to Ava on 13 August 1827 is approved.

This Order was passed on 3 August 1827 and proclaimed by Nay Myo Min Hla Theinga Thu, Liaison Officer *cum* - Chief of Caduceus Bearers.

Note : See also ROB 6 August 1827, ROB 10 August 1827 and ROB 16 August 1827 on the Candamuni Buddha image.

6 August 1827

Order: His Majesty is visiting Amarapura on 8 August 1827 to supervise the moving of the image of Candamuni Buddha on 13 August 1827 from there to Ratanapura; get everything ready on this project; submit a list of the preparations.

This Order was passed on 6 August 1827 and proclaimed by Nay Myo Nanda Mait Shwe Daung.

Note : See also ROB 3 August 1827, ROB 10 August 1827 and ROB 16 August 1827 on moving the Candamuni Buddha image to Ava.

10 August 1827

Order: Take the Candamuni Buddha image off the barge onto the shore near the Yodaya (Ayut'ia) gate and bring the image into the city by that gate as it has been marked in the sketch map (submitted to show the route to carry the image to the capital).

This Order was passed on 10 August 1827 and proclaimed by Nay Myo Nanyatha, Liaison Officer.

Note : See also ROB 3 August 1827, ROB 6 August 1827 and 16 August 1827 on moving the Candamuni Buddha image to Ava.

16 August 1827

Order: Bring the stone pedestal of the Candamuni Buddha image used in Amarapura to the pavilion where the image is now kept.

This Order was passed on 16 August 1827 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

Note : See also ROB 3 August 1827, ROB 6 August 1827 and ROB 10 August 1827 on this Candamuni Buddha image.

21 October 1827

Order: Guardian Gods of the Capital City, Palace and Royal Umbrella and the Guardian Gods of the Buddha's Religion, His Majesty is the Future Buddha who has all the kingly virtues like any other Universal Monarch before him. He works very hard for peace and prosperity within his kingdom and in order that all people live an advantageous life now and in lives hereafter, he has been urging them, through public proclamations, to keep *si/a* of five as well as eight kinds. On the other hand he takes care to give the usual offerings

to all guardian spirits. In return for these virtuous acts, it is expected that these guardian gods, etc. would look after the welfare of his subjects. It seems, however, that the Gods have had some slight in their vigilance and there was an epidemic recently. The guardians shall step up their watchfulness and suppress the devils who were the cause of the illnesses.

This Order was passed on 21 October 1827 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer.

19 November 1827

Order: The following Brahmins who came from Candipura shall use the turban and shoulder threads as the Brahmins who serve the God Ganesa :

Indadevanandabrahma
Jeyaindanandabrahma
NandadevaIndabrahma
Siridevanandabrahma
Siridevanandasirabrahma
Siriindadevabrahma
Siriindajeyabrahma and
Siri jeyarajabrahma.

This Order was passed on 19 November 1827 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

25 April 1828

Order: By the Register of 1783 there are service men living in the villages of Chit Thu, Pakhan Gyi township and Than Bo, Myay Daw Nyaung Bin, and Na Nwin Gaing, Nyaung Zauk township. They were originally Kyay Banda Athi Bought Slaves turned into Common Folks, and had been enlisted in the organization of Bwa Daw Mu - Royal Childhood Companions. There are also service men living or working in the horsemen land located in Da Ba Yin and Pakhan Gyi townships and belonging to Shwe Pyi Yan Aung - Victory of Gold City, and Shwe Pyi Da Gun Banner of Gold City Horse Groups. And by Royal Order they are now in Migala Ain Daw Ba - Auspicious Groups formerly serving the Prince who is now King. There are altogether eighty four men : seventy eight were under Kyaw Gaung Bala Blood Bond Brotherhood and six under Thiri Kyaw Htin Nga Myat Nay. These (eighty four) men and other service men by

the list in Hluttaw, shall stay in their own places and carry on with their usual work or duty without being disturbed in any way by heads and chiefs of other horsemen and headmen of village or town.

This order was passed on 25 April 1825 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

14 July 1828

On 14 July 1828 in the presence of Wun Shin Daw Min Gyi Chief Commissioner, Burmese officers viz.

Maha Min Htin Kyaw, Wun Dauk - Assistant Minister

Nay Myo Min Htin, Sayay Gyi - Senior Clerk

Nay Myo Nawyatha, Away Yauk (Sayay) - (Clerk) of Far Away Territories Department

Nay Myo Thiri Nawyatha, Ah Hma Yay - Royal Scribe

Bawga Yaza Thu, Thin Baw Thagyi - Ship Captain

met the representatives of the English General, viz.

Captain Robert Ware

Lieutenant George Harry Rawlinson

Nga Thi Way (?Stilwel).

English officers produced a letter signed by (Sir Archibald Campbell) authorizing them to receive the third instalment of 18,750 (viss of) good silver in Yangon (Rangoon).

Indemnity paid in the period 4 September 1827 - 14 July 1828

Good Burmese Silver	1,568,328.00
Ywet Ni (Red Leaf) Silver	136,680.00
Silver with .25 with copper	62,229.00
Silver with .50 with copper	42,274.00
Gold to the value of Ywet Ni (Red Leaf) silver	45,133.10
(Total	1,854,644.10)

Captain Robert Ware signed the receipt.

The silver was sent (to Moulmein) by the *Arnot*

Timber bought by Captain Robert Ware 9,711.00

Timber bought at Madama (Martaban) for the General Rawlinson, Macaulay and Thiri Yaza Kyaw and sent

by Macaulay's ship 1,239.50

684 buffaloes (bull, cow and calves of both sexes) 13,626.50

(Total 24,577.00)

As Captain Robert Ware went back to Moulmein, the remainder would be paid to George Harry Rawlinson.

An English version of the same record was signed by Robert Ware and G. H. Rawlinson and witnessed by Bawga Yaza.

8 August 1828

By the terms of the Yandabo Treaty the indemnity to be paid to the English is 75,000 (viss of silver in four equal instalments and the first and the second were given. Min Gyi Maha Mihn Hla Yaza, Commissioner, Hantthawaddy (Pegu), said that the third instalment of 18,750 viss of silver would be given at Yadanabon Taik Taw - Rangoon Custom House to Captain Robert Ware and Lieutenant George Harry Rawlinson who were authorised by Sir Archibald Campbell to receive it during the period 4 September 1827 - 8 August 1828.

Min Htin Kyaw, Wun Dauk - Assistant Minister

Maha Min Gyaw Nawyatha, Town Officer, Ba Daung Kyan Gin

Nay Myo Nawyatha, Away Yauk Sayay - Clerk of Far Away Territories Department

shall bring gold, silver and commodities sent from places along the river south of Pagan, from Toungoo, Sittang, Shwe Gyin, Kyauk Maw, etc. and cash from the sale proceeds of textile, etc. as well as customs collected at Rangoon Custom House. When they were turned into silver, clerks of brokerages in Rangoon, viz.

Nga Ei

Nga Kaung

Nga Myat Htway, San Gaing - Assessor

Nga Shwe Zan and

Nga Si Nan Bin

had the silver listed, weighed and given to Captain Robert Ware Lieutenant George Harry Rawlinson and Nga Thi Way (?Stilwel).

List of things given with their value in silver

Silver from Capital in four qualities and valued

in best silver at	1,398,698.05
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Gold from Capital valued in best silver at	38,246.55
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Silver from sale proceeds of things collected in Bhamo	1,224.00
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Silver from places down the river in four qualities of silver and valued in best silver at	384,465.05
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Timber	10,950.50
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Buffaloes	13,626.50
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Gold from places down the river valued in best silver at	2,789.95
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Textile in Custom House sold at	15,000.00
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Various commodities in Custom House sold at	6,500.00
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Port Dues	2,500.00
Liquor Dues	1,000.00
Total	1,875,000.60

Silver from capital	1,399,922.05
Silver from various places	434,042.05
Gold from capital	38,246.55
Gold from various places	2,789.95
Total	1,875,000.60

The indemnity was 75,000 viss of silver and the first instalment 18,750 viss, second 18,750 viss and third 18,750 viss were paid. The fourth 18,750 viss shall also be paid to

George Harry Rawlinson

John Campbell (son of Sir Archibald) and

Robert Ware

who were authorised by Sir Archibald to receive it in Rangoon. Maha Min Hla Yaza, Commissioner, Hanthawaddy (Pegu) said that it would be made either at Custom House or at the residence of Rawlinson in Rangoon.

Maha Min Htin Kyaw, Wun Dauk - Assistant Minister

Nay Myo Min Htin, Sayay Gyi - Senior Clerk

Nay Myo Nawyatha, Away Yauk Sayay - Clerk, Far Away Territories

Department

let clerks of Rangoon Brokerage, viz.

Nga Ei

Nga Kaung

Nga Shwe San and

Nga Si Na Win

check the silver. It was then weighed by

Nay Myo Zayya Nawyatha, Yadanabon Taik So - Chief of Rangoon

Custom House

Nay Myo Nawyatha Sithu, Away Yauk Sayay - Clerk, Far Away

Territories Department

Kyaw Htin Zayya, Taik Sayay - Clerk, Custom House

Shwe Daung Nanda Mait, (Taik) Sayay, Clerk, (Custom House)

and given to

G. H. Rawlinson

John Campbell (son of Sir Archibald)

Robert Ware

Nga Thi Way (? Stilwel)

On 6 August 1828 and 8 August 1828 Burmese officers viz.

Maha Min Htin Kyaw, Wun Dauk - Assistant Minister

Nay Myo Nawyatha, Awau Yauk Sayay - Clerk, Far Away Territories

Department

Nay Myo Thiha Nawyatha, Taik So - Chief of Custom House

Nay Myo Zayya Nawyatha, Yadanabon Taik So - Chief of Rangoon

Custom House

gave to Lieutenant George Harry Rawlinson the following amount of money in good silver:

6 August 1828	24,000.00
8 August 1828	1,010.00
Total	25,010.00

Rawlinson signed the receipt.

Silver (Pwint Kwe) from capital 1,029,767.35

Silver from places below Pagan down the river 392,584.65

Total 1,422,352.00

Balance 452,648.00

Total amount to be paid 1,875,000.00

20 December 1828

Order: The Pitaka is the foundation on which Buddhism is built.

Those people who are employed in copying the Pitaka should not be disturbed by asking them to do any other work. Do not put them on palace night duty.

This Order was passed on 20 December 1828 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer.

Note : See ROB 28 March 1829 and ROB 27 April 1829 for similar orders.

5 February 1829

Provide monks with the four requisites, viz. food, robe, shelter and medicine. By giving food one would have the benefits of long life, good looks, physical well-being and wisdom to differentiate right from wrong; by giving robe one would have the most heartening welcome by the Buddha himself by saying 'Come ascetic' when one enters the Buddhist Order of Monkhood; by giving medicine one would have none of the ninety six varieties of illnesses; by giving a monastery one would have all conceivable virtues in life. His Majesty has been in the habit of giving one or the other of these requisites to monks everyday. Because of these merits it is believed that he would be comfortable even in his mother's womb in his next existence as if he were in a room of twelve cubits / 18

feet / 5.4864 metres square. At the very moment when he pours water of libation to conclude a charity, a mansion for him would appear in all gorgeousness in Tavatimsa (First Abode of Devas). Praying for the boon of Buddhahood, he had had a magnificent monastery built complete with a tower for the Buddha on the south end of the building and he had it named Maha Aung Myay Bon Tha - Pleasant Mansion of the Great Site of Victory. As the chief resident of the monastery he named Munindabhiyamsadhammasenapatimahadhammarajaguru who is the present Thathana Byu - Supreme Leader for the Extension and Propagation of Buddhism. At the ceremony of libation, things of everyday use were dumped in heaps and everyone was free to take away anything that one took a fancy to possess. It was comparable to the time of great ancestor Yessantara. It rained heavily right at that moment. Certainly it was a very good omen to signify the fact that his desire for the Buddhahood would be fulfilled.

Order: During this special period of charity it is proper to set free all men in prison; that include son and son-in-law of former Pyay (Prome) Town Officer.

This Order was passed on 5 February 1829 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

28 March 1829

Order: Scribes of the Pitaka should have nothing to do but copying the Pitaka; an Order had been issued already to exempt them from doing any public work or palace night duty; they shall report their monthly progress in copying the Pitaka.

This Order was passed on 28 March 1829 by Prince Salin and ministers Kyi Wun Min Gyi, Taung Min Gyi and Amyauk Wun Min Gyi and proclaimed by Min Yaza, Assistant Minister.

Note : See also ROB 20 December 1828 and ROB 27 April 1829 on scribes of the Pitaka.

27 April 1829

Order: The Pitaka is the foundation on which Buddhism is built. King Badon 1782-1819 had organized scribes who were good in copying the Pitaka (and master craftsmen who were good in preparing material for copying the Pitaka) into a group. Their descendants shall remain in the group receiving training (in the respective trade of their fathers). None of them shall be given any other duty. Orders were passed to this effect though they were more or less ignored. Get all

these masters and their descendants into one single group again; if anyone of them is found in any other group, return him to this group and take out his name from the register of that group.

This Order was passed on 27 April 1829 and proclaimed by Nay Myo Nawayatha, Liaison Officer.

Note : See also ROB 20 December 1828 and ROB 28 March 1829 on this programme of copying the Pitaka.

25 May 1829

Order: The king had built the Mahavijayaramsi pagoda in Amarapura to extend his works of merit further and in order that it may last all the Five Thousand Years of the Religion men and land were dedicated to the pagoda. Men of Dawe Myin - Tavoy Horse, were reorganized into new Asu - Group, known as Shwe Da Thin Taw and they (were given) 303.5 pe / 531.125 acres / 215.10562 hectrares of land receiving water from the Thin Dwe weir of the Zawgyi stream, Myin Zaing township, Five Khayaing, South Division. Some of the men shall work in these fields while some work in the premises of the pagoda because both men and land are turned into the service of the Religion. Men shall follow strictly to instructions as to how much of the yearly agricultural produce goes for maintenance of the pagoda leaving a certain portion for their own consumption; inscribe the names of men and the boundary demarcation of land dedicated on stone and keep the stone inscription in a "gu".

This Order was passed on 25 May 1829 and proclaimed by Nay Myo Nanda Mait Shwe Daung.

30 May 1829

Order: Bell cast for the Mahavijayaramsi pagoda is named Mahamerumakutakannaraja as suggested by Sayadaw - Monk Teacher of the King, and Lord Wet Ma Sut, Min Daing Bin Amat - King's Counsellor.

This Order was passed on 30 May 1829 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer.

Note : See also ROB 1 June 1829, ROB 18 January 1830, ROB 9 February 1830 and ROB 6 March 1830 about this big bell.

30 May 1829

Order: In dividing the children of intergroup marriages, the Royal Order of 1810 is still in use. (What it says is best shown in a tabular form) :

Division of Children in Intergroup Marriages (1810)

<i>Father</i>	<i>Mother</i>	<i>Children</i>
Kyi Wun Zu	Athi	Kyi Wun Zu
Athi	Kyi Wun Zu	Kyi Wun Zu
Shwe Pyi Tha Nut	Athi	Athi
Sin Gyay Bon Tha Nut	Athi	Athi
Athi	Kyi Wun Zu (Than)	Kyi Wun Zu (Than)
Yun (Chiengmai)/Na Bet	Kyi Wun Zu (Than)	Kyi Wun Zu (Than)
Athi	Yun (C'mai)/Na Bet	Yun (C'mai)/Na Bet
Athi	Taung Bet Daing	Taung Bet Daing
Shwe Pyi Tha Nut	Taung Ta Lon Myin	Boys>Father/Tha Nut Girls>Mother/Myin
Athi	Myin Zu	Athi

In the dispute between Kyi Wun - Officer of Granaries and Myo Thagyi - Town Headman, Myay Du, for the children of Athi father and Kyi Wun Zu mother, Town Officer shall have no claim on the children; they all go to Kyi Wun Zu. Athi here includes Native of a place as well as Win Nay - Stranger married to Native, and Ala - Child born of a union of Stranger and Native; Kyi Wun Zu means all the groups of people employed to collect minerals and forest products and taking orders from Kyi Wun - Officer of Granaries.

This Order was passed on 30 May 1829 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer *cum* - Chief of Black Beret Guards.

1 June 1829

Order: Hang the (Mahamerumakutokannaraja) Bell (in the precincts of Mahavijayaramsi pagoda) at 10.54 am on 4 June 1829 which is the most auspicious day and time for this occasion as prescribed by astrologers; get preparations ready in time. This Order was passed on 1 June 1829 and proclaimed by Nay Myo Yaza Zayya Thu.

Note : See also ROB 30 May 1829, ROB 18 January 1830, ROB 9 February 1830 and ROB 6 March 1830 about the Bell.

17 June 1829

Order:(1) Bring the white stone of the Za Gyin hill here.

- (2) The following officers and men shall inspect the stone and say how much cord, lever and boats would be necessary for that purpose.

Nay Myo Sithu, Nan Ga Gywe Wun - Officer of Public Works Department

Nay Myo Sithu Shwe Daung, Babe Wun - Officer of Blacksmiths

Nay Myo Thein Hka Thu Ya, Let Tha Ma Ok - Chief of Carpenters

Nay Myo Zayya Nawyatha, Chaung U Kin Za - Person holding Toll Gate in fief, Chaung U

Nay Myo Min Hla Zayya Kyaw, Former Town Officer, Mong Mit

Kyaw Zwa Thiha Nawyatha, Former Clerk, Kyaw Zin Division

Nay Myo Shwe Daung Hla Tin, son of Copper Smith Officer

- (3) Get everything that the above mentioned officers and men suggested.
- (4) Hse Wun - Officer of Dams, Madaya, and Officer of Kyaw Zin Division shall get cords, etc.
- (5) Pwe Pyat Hlay Zi - Merchants on boats, said that two boats each worth about five viss of silver and have the following dimensions are necessary :
- Sa Kyin - Trough 10 lan / 40 cubits / 60 feet / 18.288 metres
- Hlay Win - Widest part of the transverse section of the boat 3 lan / 12 cubits / 18 feet / 5.4864 metres
- Zauk - Depth of the boat 1.15 lan / 4.6 cubits / 7 feet / 2.1336 metres;
- Prince Pagan and three provided the two boats when the big stone of Lawka Tha Ya Hpu Buddha image was brought from the quarry; now they shall also make the two boats with the specifications given above.

This Order was passed on 17 June 1829 and proclaimed by Nay Myo Min Hla Thein Hka Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB

27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on this Mahasakyaramsi Buddha image.

19 July 1829

Order: Build the Bon Tha pagoda in Myan Aung at 2.18 pm on 5 August 1829 when the day and time are considered auspicious by the astrologers.

This Order was passed on 19 July 1829 and proclaimed by Liaison Officer - *cum* Chief of Caduceus Bearers.

25 July 1829

Order: (1) Hse Wun Officer of Dams, Madaya, and Myo Wun - Town Officer, Singu, shall supervise the bringing of the monolith from the Za Gyin hill.

(2) All people working under Madaya Officer of Dams and who cultivate lands getting water supply from (Madaya Dams) and all people of all groups residing in the Madaya township shall participate in this moving of the monolith with their own chiefs supervising them at work though these chiefs of theirs take orders from Madaya Officer of Dams and Madaya Town Officer.

(3) Build temporary palaces by given plans at Sagaing, Min Gun and Shein Ma Ga.

This Order was passed on 25 July 1829 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

Note : See also ROB 17 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 2 September 1828, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on this Royal Monolith that was made into the Mahasakyaramsi Buddha image.

21 August 1829

Merchants arriving in the port of Rangoon pay tax *ad valorem* 6 or 2.5 percent on commodities listed below.

List of Commodities paying tax *ad valorem* 6 percent

Gyin Zain - Fresh Ginger

Hke - Lead

Htaw But - Butter

Hnget Taung Feathers

Kant Sulphur

Ka Nyin Zi - Wood Oil (of *Dipterocarpus laevis*)

Kun Thi - Areca Nuts from Toungoo and Madama (Martaban)

Nga Yoke Kaung Pepper
 Nga Zi - Train Oil (from blubber of whale)
 Nga Zi Baung Air Bladder of Fish
 Po Gar - Sheathing Board (to protect the hull of a vessel from worms)
 Po Zi Silk Threads in a bundle
 Shwe Zaing - Gold Foils in a packet
 Tain Nyin
 Tha Gya - Sugar
 Than Hmo - Iron Nail with a large flat head
 Than Yaung ThanDon - Heavy Bar of Iron
 Thaw Bya - Chinese Coin
 Thi Din - Dye (made from the seeds of *Bixa orellana*)
 List of Commodities paying Tax *ad valorem* 2.5 percent
 Ame Gyauk - Dried Beef
 Ame Zain - Raw Beef
 Ba Zun - Crab, Lobster, Shrimp
 Ba Zun Nay Hlan - Dried Prawns
 Ba Zun Zi - Lobster Oil
 Da Ma - Cutlass
 Da Ni - Leaf of *Nipa fruticans*
 Daung Lan - Salver
 De O - Large Iron Pan
 Gyon - Wheat
 Hkwet - Cup, ?Copper
 Hnan - Sesame
 Hpya - Mat of *Maranta dichotoma* stalk
 Hpyin Byu - White Cloth
 Hpyin Ni - Red Cloth
 Hsan Hmon - Rice Powder
 Hsat Pya - Soap
 Hsa - Salt
 Hse - Tobacco
 Hsi - Oil
 Hta Main Gyan - Coarse Skirt
 Hta Nyet - Jaggery
 Htin - Firewood
 It - Cylindrical Box (Lacquered)
 Kala Shway Tinsel
 Kon Thay - Consumer Goods (Miscellaneous)

Kyain - Cane
 Kyet Thun - Onion
 La Hpet - Tea
 Le - Cotton from tree
 Ma Gyi Hme - Ripe Tamarind
 Mi Thway - Charcoal
 Myaw - Pole, Slender Post
 Myit Myo - All varieties of Root
 Na Nwin Det - Tumeric
 Nga - Fish
 Nga Chin Sein - Pickled Fish
 Nga Hku Kyat Taik - Broiled Fish
 Nga Htaung Tha - Fish mixed and pounded
 Nga Lait - the Skate
 Nga Pi - Fish Paste
 Nga Pine - Big Fish cut in middle
 Nga Sa Do - ?Gourami
 Nga Thaing the *Rohita* carp
 Nga Tone - Fish in Big Chunks
 Nga Yan Gyauk Dried Banded Snakehead *Ophiocephalus striatus*
 Nga Yote Thi - Chilli
 Nga Zain - Raw Fish
 Nga Zain Hlay - Boat Load of Fresh Fish
 Ok - Box with Conical Cover (Lacquered)
 Pa Hsain - Axe
 Pa Hso Gyan Coarse Skirt for Man
 Parikkhaya Zon - Complete (Eight) Utensils of Priest
 Pe Myo Zon - All varieties of Bean
 Po Tha Hta Main - Silk Skirt
 Po Tha Pa Hso - Silk Skirt for Man
 Po Tha - Silk
 Pwe Nyet - Dammer Bee Deposit
 Pwint Myo - All varieties of Flower
 Pya Yay - Honey
 Saung - Blanket
 Sein Za Nga Pi - Shrimp Paste
 Set Ku - Paper
 Shaw - Hemp
 Tha Na Htaw - Paper with Gamboge Tree Gum to make it glitters

Thet Ke - Thatch

Thi Myo All varieties of Fruit

Thit Say - Tree Gum

Tin Dain - Curtain

U Myo - All varieties of Egg

Wa - Cotton from Plant

Wet Kyet Wun Be - Pork, Chicken and Duck

Yaing - Bamboo Mat

Yay Nan Earth Oil

The lists were written on paper on 21 August 1829 and given to Nga Thi Way (?Stiwel), Zaga Byan - Interpreter, who took them to Lieutenant George Harry Rawlinson.

28 August 1829

- Order: (1) Bring here as prisoners Wun Dauk - Assistant Ministers, Sayay Gyi - Senior Clerks, and Akyi Akyap - Overseers, at Kyauk Taw Gyi - Royal Monolith.
- (2) Arrest Nga Kan Yay's wife and children and bring here Nga Kan Yay as prisoner as quickly as possible by sending a Taik Hlay - Battle Boat.
- (3) Get everything ready for the king to join the hauling of the Royal Monolith on 7 September 1829.
- (4) Execute those now arrested if things do not work out properly on 7 September 1829.
- (5) Nan Ga Gyway Wun - Officer of Public Works Department, Babe Wun - Officer of Blacksmiths, and other overseers are exempted from punishment; they shall continue the supervision of bringing the Royal Monolith here.

This Order was passed on 28 August 1829 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on this Royal Monolith Mahasakyaramsi.

31 August 1829

- Order: The king is visiting (the Za Gyin hill) to inspect the Royal Monolith on 1 September 1829; get the escots ready; dig a channel (and put the Royal Monolith on a barge).

This Order was passed on 31 August 1829 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 2 September 1829, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on this Royal Monolith Mahasakyaramsi.

2 September 1829

Order: Get the boats to carry the Ropyal Monolith ready within the eighth month (27 October 1829 - 25 November 1829); bring everyone who knows stone carving of any group here and put him to work under Nan Ga Gyway Wun - Officer of Public Works Department, Hse Wun - Officer of Dams, Madaya, and Officer of Kyaw Zin Division; send back here Wun Gyi - Minister, Wun Dauk - Assistant Minister, Sayay Gyi - Senior Clerk, Babe Wun - Officer of Blacksmiths, and Ayut Wun - Officer to segregate Lepers.

This Order was passed on 2 September 1829 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on this Royal Monolith Mahasakyaramsi.

(10 January 1830)

Order: On the east of the kingdom is located Lavarattha Province with centre at Maing Lyin under Chief Saw Hkan Ohn; there was peace until Nga Yi Mun, ex-monk, collected a band of bad characters and rebelled; arrest Nga Yi Mun and made him an example by execution and that would frighten those who are in sympathy with him; get all the members of his family and all his friends and supporters and burn them alive in Maing Lyin so that the news would spread to all Shan places of Kambhoja (Mong Nai, Yawngwe and Lai Hka), Khemaraththa (Kengtung), Jotinagara (Kenghung) and Sirirattha (Hsenwi).

This Order was passed on (10 January 1830)

10 January 1830

Order: A good day has been chosen for the Royal Shampoo after giving respect to the Three Santities, in order to bring

prosperity to all beings, to enhance virtues for everybody in lives hereafter, and to promote welfare in the kingdom; synchronizing with that occasion, set free sixty prisoners of both sexes even though they had been sentenced to punishments that they deserve.

This Order was passed on 10 January 1830 at the pavilion of Royal Shampoo and proclaimed by Nay Myo Yaza, Liaison Officer.

Note : See ROB 19 February 1830; the day of Royal Shampoo was 2 March 1830.

18 March 1830

Order: (1) Get all men of all groups living in the township of Singu and Madaya Kyaw Zin Division to join the hauling of the Royal Monolith.

(2) Submit a sketch map to show the route of haul.

(3) The bell cast for Mahavijayaramsi (pagoda) is finished; the king is visiting Amarapura to pour libation and have it dedicated to the (Mahavijayaramsi) pagoda on 3 February 1830; prepare the Royal Procession on that day.

This Order was passed on 18 January 1830 and proclaimed by Nay Myo Min Hla Thein Ga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : The king went back to Ava on 21 February 1830 (ROB 19 February 1830); see also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 2 September 1829, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on the Mahasakyaramsi Buddha image; and ROB 30 May 1829, ROB 1 June 1829, ROB 9 February 1830 and ROB 6 March 1830 on the Mahamerumakutakannaraja bell.

9 February 1830

Order: The libation ceremony of the bell shall be held on 16 February 1830; prepare the ceremony on that day

This Order was passed on 9 February 1830 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

Note : See ROB 30 May 1829, ROB 1 June 1829, ROB 18 January 1830 and ROB 6 March 1830 on the Mahamerumakutakannaraja bell.

19 February 1830

Order: It was reported that the constructions at the brick mansion of the Mahasakyasiha Buddha image were finished up to the terraces of the edifice; the day for the Royal Shampoo is fixed on 2 March 1830; the king decided to return (from

Amarapura where he went on 3 February 1830) to Ava on 21 February 1830; prepare for the return trip.

This Order was passed on 19 February 1830 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Officer.

Note : See ROB 10 January 1830 and ROB 18 January 1830 on the king's visit to Amarapura; see also ROB 14 February 1827, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1830 and ROB 18 January 1832 on the Mahasakyaramsi Buddha image.

6 March 1830

Order: When the king went to Amarapura to dedicate a bell to (the Mahavijaramsi pagoda) the night watchmen had to accompany his entourage; there were also men, one from every three houses in villages and towns, among these night watchmen; they are now allowed to go back to their homes.

This Order was passed on 6 March 1830 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

Note : See ROB 30 May 1829, ROB 1 June 1829, ROB 18 January 1830 and ROB 9 February 1830 on the king's visit to Amarapura.

25 April 1830

Order: The marble image of the Buddha now being sculptured would help people to have faith in Buddhism for quite a long time and to signify this hope the Supreme Leader for the Propagation and Expansion of Buddhism, suggests to call the image Mahasakyaramsi; it is considered most suitable; inscribe the name on a stone (and place it at the entrance to the shrine).

This Order was passed on 25 April 1830 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 June 1832 on the Mahasakyaramsi Buddha image.

5 August 1830

Order: Sculpture the image out of the Royal Monolith in the temporary palace on the east of Bon Gyaw (San Lut) - Tower loftier than Standard, monastic establishment; the king is visiting the temporary palace there to supervise the

work on the image on 6 August 1830; get the Royal
Procession ready.

This Order was passed on 5 August 1830 and proclaimed by Nay Myo Yaza
Thu, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August
1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January
1830, ROB 25 April 1830, ROB 6 August 1830, ROB 27 August 1830,
ROB 14 December 1831 and 7 June 1832 on the Mahasakyaramsi Buddha
image.

6 August 1830

Order: Get anyone of any group to work in this project of making a
Buddha image out of the Royal Monolith, if he is good in
stone sculpture.

This Order was passed on 6 August 1830 and proclaimed by Nay Myo
Nawyatha, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August
1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January
1830, ROB 25 April 1830, ROB 5 August 1830, ROB 27 August 1830,
ROB 14 December 1831 and 7 June 1832 on the Mahasakyaramsi Buddha
image.

27 August 1830

Order: After having given full instructions on sculpturing a Buddha
image out of the Royal Monolith, the king is returning to the
Golden Palace on 28 August 1830; prepare this return trip as
usual.

This Order was passed on 27 August 1830 and proclaimed by Nay Myo
Min Hla Sithu, Liaison Officer.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August
1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January
1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830,
ROB 14 December 1831 and 7 June 1832 on the Mahasakyaramsi Buddha
image.

3 September 1830

Order: Maha Nanda Yit, Hse Wun – Officer of Dams, Madaya and Kyaw
Zin Division Officer, sent a stone for making an image of the
Buddha and Nan Ga Gyway Wun – Officer of Public Works
Department, reported that it is not perfect; Officer of
Madaya Dams and Singu Town Officer shall select and send

here a good stone to make a cross-legged image of the
Buddha 4 cubits / 6 feet / 1.8288 metres high.

This Order was passed on 3 September 1830 and proclaimed by Liaison
Officer - *cum* Chief of Black Beret Guards.

11 September 1830

Order: Statues of the Eighty Disciples of the Buddha for (niches on
the walls of) the Mahasakyasiha Buddha Shrine are
completed; princes, ministers and officers shall make
arrangement with Kumarakassapa to have a disciple with his
name (inscribed on its pedestal as the donor) and place it in
a niche at the shrine.

This Order was passed on 11 September 1830 and proclaimed by Nay Myo
Nanda Mait Shwe Daung, Liaison Officer.

Note : See also ROB 14 February 1827, ROB 29 October 1830, ROB 2
November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB
20 July 1831 and ROB 18 January 1835 on the shrine of the
Mahasakyasiha Buddha image.

29 October 1830

Order: Ceremonies to start constructing a brick shrine of the
Mahasakyasiha Buddha image on 28 November 1830 are
approved; towns and villages above Pyay (Prome) (along the
river) have to send (their quota of) men for armed forces and
for palace night watch; some places have not sent any men
yet; let them send men now to work in this shrine
construction programme.

This Order was passed on 29 October 1830 and proclaimed by Min Hla
Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 14 February 1827, ROB 11 September 1830, ROB 2
November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB
20 July 1831 and ROB 18 January 1835 on the shrine of the
Mahasakyasiha Buddha image.

2 November 1830

Order: Estimate on brick shrine of the Mahasakyasiha Buddha image
is approved.

This Order was passed on 2 November 1830 and proclaimed by Nay Myo
Nanda Mait Shwe Daung, Liaison Officer.

Note : See also ROB 14 February 1827, ROB 11 September 1830, ROB 29
October 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20

July 1831 and ROB 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

10 November 1830

Order: Peg the plan of brick mansion to enshrine the Mahasakyasiha Buddha image on its site in the Lay Dut Gyi - Big Four Floor, monastery compound on 1 December 1830; lay the foundation gold and silver bricks on 10 December 1830; made necessary preparations.

This Order was passed on 10 November 1830 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 14 February 1827, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 15 November 1830, ROB 20 July 1831 and ROB 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

15 November 1830

Order: On 28 November 1830 peg the plan of Mansion (for Mahasakyasiha Buddha image that was cast in the palace yard) on its site in the compound of the Lay Dut Gyi - Big Four Floor (monastery) and on 10 December 1830 lay the foundation bricks of gold and silver; both occasions shall become great festivals; on 22 November 1830 the king is moving to the temporary palace in front of the Bon Gyaw San Lut - Tower loftier than Standard (monastery to be present in both these occasions); prepare the Royal Procession and submit the programme.

This Order was passed on 15 November 1830 and proclaimed by Nay Myo Min Hla Sithu, Liaison Officer.

Note : See also ROB 14 February 1827, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 20 July 1831 and 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

13 December 1830

Order: The Mahavijayaramsi Zi Gon Daw is one of the largest works of merit by the king and it is going to be the sanctuary of all people at all times; the pagoda is now finished; slaves are dedicated to look after it and lands are dedicated to provide necessary maintenance funds; as annual festivals of the pagoda there shall be boat races in every Wagaung (July-August) and display of fire works in every Tabaung

(February-March); the public shall be notified on approach of these festivals.

This Order was passed on 13 December 1830 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

Note : See also ROB 25 May 1829 on slaves and land given for the maintenance of this pagoda.

22 December 1830

Order: It seems that the Annual Horse Tournament (14 December 1830-12 January 1831) coincides with the construction period of a mansion for the Mahasakyasiha Buddha image; hold the tournaments in front of the Bon Gyaw San Lut - Tower loftier than Standard (monastery); the king is moving to the temporary palace near the monastery; prepare the Royal Visit there.

This Order was passed on 22 December 1830 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 14 February 1827, ROB 19 February 1830, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830 and 20 July 1831 and ROB 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

26 January 1831

Order: (1) Maha Nanda Yit, Officer of Madaya Dams, built a pagoda on behalf of the king at the river port on the north of Mway village where the Royal Monolith of the Za Gyin hill was loaded on a boat; now the pagoda is finished; made a finial for the pagoda.

(2) Maha Nanda Yit, Officer of Madaya Dams, shall bring here a stone to make a stone bowl of circumference 15 cubits / 22.5 feet / 6.858 metres and another stone to make a sitting Buddha image of 5 cubits / 7.5 feet / 2.286 metres.

This Order was passed on 26 January 1831 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

5 May 1831

Order: (1) There was a vacancy of Sawbwaship in Hsenwi, Sivarattha province and Sivaratthamahavamsaraja, son of late Sawbwa is appointed Sawbwa of Hsenwi; he is given insignias; issue an Order to this effect.

(2) Nay Myo Thin Hka Ya, Sitke - Regimental Officer, Hsenwi, is dismissed; he shall return here.

(3) Ye Gaung Zayya Kyaw is appointed Sitke - Regimental Officer, Hsenwi.

This Order was passed on 5 May 1831 and proclaimed by Nay Myo Nawyatha, Liaison Officer

20 July 1831

Order: Put the Mahasakyasiha Buddha image made in the palace yard in the brick mansion built in the precincts of the Lay Dut Gyi - Big Four Floor (monastery) on 22 July 1831; arrange the Royal Procession for that occasion according to the programme submitted.

This Order was passed on 20 July 1831 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

Note : See also ROB 14 Febraury 1827, ROB 19 February 1830, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1831 and ROB 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

14 December 1830

Order: The Mahasakyasiha shrine built in the precincts of the Bon Gyaw San Lut - Tower loftier than Standard (monastic establishment) on the most auspicious site marked by the Thathanabine - Supreme Leader of the Religion, and Min Daing Bin Amat Pyinnya Shi - Learned Councilor of the King, would enhance long life and glory to the king; fix auspicious time and day for ceremonies: the place around the Bon Gyaw San Lut - Tower loftier than Standard (monastery) will be called Bon Tha Pleasant Mansion; put up a Maw Gun Taing - Name Post.

This Order was passed on 14 December 1831 and recorded by Maha Min Hla Min Htin, Herald.

Note : See also ROB 14 February 1827, ROB 19 February 1830, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1831 and ROB 18 January 1835 on the shrine of the Mahasakyasiha Buddha image.

14 January 1832

Agreement made after payment of indemnity was checked by Minister, Minister of Interior and Maha Zayya Yaza Nawyatha (Major Henry Burney), Ayay Baing - (English) Resident, in Ava. The agreement to pay one crore (Sicca Rupees 10,000,000) which is equal to Burmese good silver 75,000 viss, was signed and sealed. Subsequently it was allowed to

pay that money in four equal instalments of 18,750 viss. The first, second and third instalments were already paid. In the fourth 18,750 viss or 1,875,000 ticals, 1,422,352 ticals were paid leaving a balance of 452,648 ticals. When an envoy was sent to Calcutta to allow payment in Ywet Ni (instead of Dain) it was refused. (English) Resident Maha Zayya (Yaza) Nawyatha (Major Henry Burney) maintained that the Burmese silver when assayed in Bengal was found to be inferior (to the promised good silver). He therefore insisted that the Burmese still have to pay Rs 654,232 or its equivalent of 499,413.9 ticals of good silver. The amount he said was according to the calculations made by the Ingalaït Min - English King (in Calcutta). In his opinion this amount should be paid without argument if the two countries want to remain in good relations and to settle other problems amicably. When compared to what silver that had already been paid, the remainder is only a trivial sum and it was considered expedient not to start fresh arguments on this issue. Hanthawaddy (Pegu) Minister, Assistant Minister and Port Officer, agree to give the silver as before to Rawlinson in Rangoon. Maha Zayya (Yaza) Nawyatha (Major Henry Burney) said that a good silver to the amount of 499,413.9 ticals shall be paid within the period of three hundred days

starting from 4 January 1832. If it is not paid in full then, the Burmese are liable to pay an interest of one tical for every one hundred ticals that is unpaid. (The Burmese officers have nothing to say except) Shi Ba Zay Dawt - Let it be, i, e, it was also agreed. Both parties signed the agreement and Min Nge Sithu, Akhun Wun - Customs Officer, brought it here on 14 January 1832.

19 January 1832

By the last agreement a sum of 499,413.9 ticals of silver is payable to George Harry Rawlinson, Captain of the Artillery and Nga Thi Way (?Stilwel). Interpreter and by the permission of Min Gyi Maha Min Hla Yaza, Hanthawaddy (Pegu),

Maha Min Htin Kyaw, Assistant Minister

Nay Myo Min Htin, Senior Clerk and

Nay Myo Nawyatha, Clerk, Far Away Places Department

met at Yadanabon Taik Taw - Rangoon Custom House, between 19 January 1832 - 27 October 1832 and the silver they brought was weighed by Nay Myo Zayya Nawyatha, Yadanabon Taik So - Chief of Rangoon Custom House

Kyaw Htin Zayya Thu, Taik Sayay - Clerk, Custom House

and the payment was recorded by
 Nga Kaung, Pwe Za Sayay - Clerk Broker, Rangoon
 Nga Si Win and
 Nga Shwe San;
 the silver was then given to George Harry Rawlinson, Captain of the
 Artillery and
 Nga Thi Way (?Stilwel), Interpreter.

The transaction is recorded as follows :

Silver from Capital	334,263.25
Silver from Places along the river	141,236.65
Seized from ships	23,914.00
Total	499,413.90
Silver from Capital	1,363,145.55
Silver from Places along the river	534,706.35
Total	1,821,765.90

15 February 1832

Order:(1) There are judges appointed to settle disputes among the people of the kingdom. The Interior, Hluttaw, Shay Yon and Nauk Yon decide cases and offer redress to grievances. Princes, Ministers, Officers, etc. living either within the palace yard or outside it, also decide cases. Only Taya Yon - Court of Law, is authorised to try cases and all other places shall stop doing it.

(2) Taya Yon - Court of Law, fees are fixed as follows :

Plaintiff	1.25
Defendant	1.50
To summon a witness who lives in the city	.25
To summon a witness who lives outside the city	.50

(3) In appeal cases observe the following points :the fee of 3.50 ticals of silver is not applicable in all appeal cases; each officer of a group of men in the king's service shall try all disputes among his men and when he has to revise the first decision, it is not exactly an appeal and so no fee is taken; only when the case is sent to Taya Yon - Court of Law, that it becomes an appeal case and then only the fee (of 3.50 ticals of silver) is asked; Taya Yon - Court of Law, also does not take a fee when it has to revise its own decision; when a case is sent from Taya Yon - Court of Law, to Hluttaw, (both courts) shall not ask any fee; when the

parties are not satisfied with the Hluttaw decision, Taya Nagan - Liaison Officer in Cases of Law, shall put up the case for final decision by the king; Taya Yon - Court of Law, shall not keep cases long with no decision.

- (4) For cases in general observe the following points : there shall be no bribery and corruption; Taya Kun Bo - Fee paid when a decision is reached, has to be deposited in Treasury (after the judge has taken his share out of it); send the deposit to Treasury promptly; criminal cases are not tried in the Interior, Hluttaw and at the "Home Courts"; send these cases to Shay Yon - East Court; report all decisions of Shay Yon - East Court, to Hluttaw; and follow strictly the rules of punishment.
- (5) No queen, prince, princess, minister, officer, etc. shall keep a member of the following groups in their service :
- Chauk Kyaung - Six Units of Gunners organized by
 - Alaungmintaya Chauk So Win Lay Myet Hna - Six Units of Shield bearing Palace Guards in Four Sections
 - Koyan - Body Guards
 - Myanma Myin - Burmese Horses
 - Myauk Dawe - North Tavoy Palace Guards
 - Myauk Marabin - North Partition Gunners
 - Myauk Taya Nga Ze - North One Fifty Strong Men of European Descent
 - Nat Shin Yway - Gunners of God's Own Selection
 - Shan Myin - Shan Horses
 - Shwe Pyi Da Gun - Gold City Banner Gunners
 - Shwe Pyi Hman Gin - Gold City Top Gunners
 - Shwe Pyi Yan Aung - Gold City Victorious Gunners
 - Taung Dawe - South Tavoy Palace Guards
 - Taung Marabin - South Partition Gunners
 - Taung Taya Nga Ze - South One Fifty Strong Men of European Descent
 - Zinme Pa Myin - Chiangmai Horses
- (6) When a person is summoned to appear at court, he has to appear without fail and the following excuses are not considered good for exemption : he was not told why he must appear in court and he has no permission from his superiors to be absent from duty.

This Order was passed on 15 February 1832 and proclaimed by Nay Myo Yaza Zayya Thu, Liaison Officer.

7 June 1832

Order: The king is laying the foundation stone of the brick mansion for the Mahasakyaramsi Buddha image on 8 June 1832; prepare the Royal Procession.

This Order was passed on 7 June 1832 in the Glass Palace and Maha Min Hla Min Htin Kyaw, Herald, recorded it.

Note : See also ROB 17 June 1829, ROB 25 July 1829, ROB 28 August 1829, ROB 31 August 1829, ROB 2 September 1829, ROB 18 January 1830, ROB 25 April 1830, ROB 5 August 1830, ROB 6 August 1830, ROB 27 August 1830, ROB 14 December 1831 and ROB 7 July 1832 on the Mahasakyaramsi Buddha image.

27 October 1832

In Ava, Ratanapura the Golden City, Minister (Maha Min Hla Yaza), Assistant Minister (Maha Min Htin Kyaw) and the British Resident Maha Zayya (Yaza) Nawyatha (Major Henry Burney) entered upon an agreement and according to that agreement Min (Gyi) Maha Min Hla Yaza, Minister, Hanthawaddy (Pegu) told

Maha Min Htin Kyaw, Wun Dauk - Assistant Minister

Nay Myo Min Htin, Sayay Gyi - Senior Clerk, and

Nay Myo Nawyatha, Away Yauk Sayay - Clerk, Far Away Territories Department

to pay (some silver in part settlement of the indemnity) to

Lieutenant George Harry Rawlinson and

Ei Hpyu, Zaga Byan - Interpreter

in Rangoon; accordingly silver was paid as follows :

19 January	1832	58,700.00
28 February	1832	51,000.00
30 March	1832	85,000.00
18 May	1832	102,200.00
30 June	1832	22,700.00
2 August	1832	82,500.00
23 October	1832	66,000.00
27 October	1832	32,313.90
Total		499,413.90

Within the period of two hundred and ninety seven days, i.e. from 4 January 1832 to 27 October 1832, Burmese officers met English

Officers eight times and gave a total of 499,413.90 ticals of Burmese good silver.

By the Treaty of Yandabo the indemnity to be paid was 75,000 viss of good silver or Sicca Rs 10,000,000. Maha Zayya (Yaza) Nawyatha (Major Henry Burney), British Resident, maintained that when 75,000 viss of silver that the Burmese gave was minted (in Calcutta) it did not make Sicca Rs 10,000,000. To make up the shortage, the Burmese shall have to pay 46,765.90 ticals. Now this balance is paid like this :

Paid before believing that it would make Rs one crore 7,500,000.00

Balance now paid 46,765.90

Grand Total 7,546,765.90

The receipt of one crore Sicca rupees or 7,546,769.90 ticals of Burmese silver was signed in the presence of

Maha Thiri Yaza Dama Yat, Akauk Wun - Customs Officer

Maha Bawga Yaza Thu, Thin Baw Thagyi - Ship Captain

Thiri Thiha Thu, Asaung Mye - Palace Apartment Attendant and

Nay Myo Min Htin Yaza

on 27 October 1832 and signed in English by

Major Henry Burney, British Resident and

Lieutenant George Harry Rawlinson

and given to

Min Gyi Maha Min Hla Yaza, Bama Ayay Baing - Burmese Commissioner, Minister, Hanthawaddy (Pegu)

Maha Min Htin Kyaw, Wun Dauk - Assistant Minister

Nay Myo Min Htin, Sayay Gyi - Senior Clerk

Nay Myo Min Hla Zayya Thu, (Sayay Gyi - Senior Clerk)

Nay Myo Nawyatha, Away Yauk Sayay - Clerk, Far Away Territories Department

Nay Myo Min Hla Kyaw Zwa, Yay Wun - Port Officer

Nay Myo Ye Gaung Kyaw Htin and

Min Nge Sithu, Akhun Wun - Revenue Officer.

Two copies of this receipt were written and Hanthawaddy (Pegu)

Commissioner kept one and Maha Zayya (Yaza) Nawyatha, British Resident and Lieutenant George Harry Rawlinson kept the other one.

19 April 1833

Order: U Di, the Chinese King who rules over Gandharaj of the East wants to extend his friendship as it has been the way between two big countries. He sent his envoys with a friendly letter scribed on a gold plaque and many tributes.

They arrived here during the time of New Year Kowtow; they shall be brought into the Royal Presence on the Kowtow Day (on the fortieth day after the new year day, i.e. 24 May 1833); get everything ready for that occasion; submit the programme.

This Order was passed on 19 April 1833 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

19 April 1833

Order: Of the three envoys from U Di, the Chinese King, viz. Tsin Ta Lo Ye, Yin Tsin Ye and Tso Lo Sum, Tso Lo Sum died. Tsin Ta Lo Ye, Head Envoy and Yin Tsin Ye requested that the remains of late Tso Lo Sum be buried as a Burmese officer was buried; bury the remains of Tso Lo Sum as a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall was buried; Burmese officers of that status shall attend the funeral.

This Order was passed on 19 April 1833 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

19 April 1833

Order: During a Royal Levee son of Nga Yway used an abusive language; all towns and villages given in fief, all insignias of rank allowed and all titles bestowed on him are withdrawn; he shall not come to palace again.

This Order was passed on 19 April 1833 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

19 May 1833

Order: When a person was sentenced to death either in the province or in the capital, the king's daughter is given permission to petition for the commutation of death sentence.

This Order was passed on 19 May 1833 and proclaimed by Nay Myo Shwe daung Nanda Mait, Liaison Officer.

Order: In order to help the Buddha's Religion last long, the king gave often the four requisites to monks; in order to understand Buddhism better the king encouraged religious education and religious examinations are held annually by Royal Sanction; successful candidates in these examinations became either novices or ordained monks according to their age and members of the Royal Family, ministers and officers vied with one another to become a supporter of each

candidate who stood first in his grade of the examination;
they shall support likewise other successful candidates.

This Order was passed on 3 June 1833 and proclaimed by Shwe Daung Nanda Mait, Liaison Officer.

12 June 1833

Order: Nga Tha No was not an authentic monk; he disobeyed the rules of Vinaya and he was heretical in several ways; he deserved death as a punishment; nevertheless he was pardoned; he shall leave the monkhood; employ him in one of the service groups.

This Order was passed on 12 June 1833 and proclaimed by Maha Thiri Zayya Thin Hka Ya, Liaison Officer - *cum* - Chief of Black Beret Guards.

27 June 1833

Order: Prepare the ear piercing ceremony of Thiri Tilawka Myat Swa, the king's daughter like the ceremony when Princess Taung Dwin Gyi, the king's sister, had had her ears pierced.

This Order was passed on 27 June 1833 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

25 July 1833

By the Treaty of Yandabo, the indemnity to be paid by the Burmese was one crore in Sicca rupees. The Burmese had paid in silver what was supposed to be the equivalent of that amount. When the silver received was minted in Bengal there were 14,094 Sicca rupees more than the required one crore. Maha Zayya (Yaza) Nawyatha (Major Henry Burney), British Resident, was told to give a note authorising Commissioner, Hanthawaddy (Pegu) to draw Sicca rupees 14,094 in Bengal. When the note was received it was given to Captain Ishapy who in return gave the Burmese 10,758.75 ticals of good silver. The receipt of the silver was written on 25 July 1833 by

Maha Min Htin Kyaw, Assistant Minister

Nay Myo Min Hla Zayya Thu, Senior Clerk

Min Nge Sithu, Revenue Officer

Nay Myo Thiri Nawyatha, Scribe

Shwe Daung Thein Hka Kyaw Zwa, Far Away Territories Department

Maha Bawga Yaza Thu, Ship Captain

A peacock seal was fixed to each of the two copies of the receipt written in English and one copy was given to Maha Zayya (Yaza) Nawyatha (Major Henry Burney), British Resident.

Note : See W. S. Desai, *British Residency in Burma*, 1939, 125 for an explanation of this problem.

25 JULY 1833

Receipt given by Captain Ishapy

For the note of Maha Zayya (Yaza) Nawyatha (Major Henry Burney), British Resident, authorizing (Min Gyi Maha Min Hla Yaza), Commissioner, Hanthawaddy (Pegu), to draw Sicca rupees 14,094 in Bengal, Captain Ishapy gave 10,758.75 ticals of Burmese good silver. This acknowledges the receipt of (Major Henry Burney's) note.

Signed in English by Captain Ishapy and dated 25 July 1833.

17 October 1833

Order: The ear piercing ceremony of Thiri Tilawka Myat Swa, the king's daughter, is going to be held in Tabodwe (10 January 1834 - 7 February 1834); astrologers shall find the most auspicious time and day in that month for this occasion. There were several wonderful events connected with her life. The door of the throne room opened by itself when she was born. A white umbrella was spread above and a black leopard skin was spread below to receive her when she was born. There was an earthquake at the time of her birth. She is destined to be great and her ear piercing ceremony shall be made exceptionally grand. Get all records of former great ear piercing ceremonies like the one held for Princess Kani, the king's aunt. In fact prepare a ceremony so that there shall be none like it either before or after. Submit the programme.

This Order was passed on 17 October 1833 and proclaimed by Min Hla Yaza Kyaw Htin, Liaison Officer.

1 November 1833

Order: The programme of ear piercing ceremony of Thiri Lawka Myat Swa to be held in Tabodwe (10 January 1834 - 7 February 1833) is approved; build the pavilions of Paritta (for protection from harm), of Sankrata (for change from old to new), of Thagya Yay Zin (for God's water shower), etc. on the south of the Earth Palace.

This Order was passed on 1 November 1833 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

16 November 1833

Order: As part of the ear piercing ceremony for the king's daughter, have as many theatrical shows as possible and build pavilions for these entertainments on both north and south of the Earth Palace; decorate these pavilions to look as gorgeous as possible using white cloth ceiling, gold top roof, three rows of fringes, gold banyan leaves, gold stars, silver stars, glass in the bulging part of the tower, glass in the triangular decoration of corners, etc.

This Order was passed on 16 November 1833 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

3 December 1833

Order: The ear piercing ceremony of the king's daughter shall be an occasion for numerous festivities including races and tournaments on land and in water for seven days starting on 13 December 1833; most of the shows and entertainments shall take place in the yard in front of the Earth Palace; there shall be no check for people to come and go in the festival area in these days.

This Order was passed on 3 December 1833 and proclaimed by Min Hla Yaza Kyaw Htin, Liaison Officer.

5 December 1833

Order: The ear piercing ceremony of Thiri Tilawka Myat Swa, the king's daughter, is a very special occasion and it is meet that only acts of kindness and forgiveness shall prevail during this event; stop absolutely killing big creatures of land and water and stop seizing men and property for debt; submit a list of prisoners and the crime for which they were punished.

This Order was passed on 5 December 1833 and proclaimed by Nay Myo Min Hla Thin Hka Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

3 January 1834

Order: The ceremony of Royal Shampoo shall take place on this auspicious day of 3 January 1834; use the pavilions in the north and south gardens of the palace yard for this occasion.

This Order was passed on 3 January 1834 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

14 January 1834

Order: In the ear piercing ceremony of Thiri Tilawka Myat Swa, the king's daughter, there is a programme of hair shampoo and the king is participating in it; build a palanquin platform in Myauk Sa Mote - North Hall of Peacock Throne, so that it would be easier to get on palanquin there; from there the king is going around the Golden Palace clockwise to the Shampoo Pavilion; fence the way with Yaza Mut - Royal Fence, and pave it with sand.

This Order was passed on 14 January 1834 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

18 January 1834

Order: During the ear piercing ceremony of the king's daughter there shall be no killing of birds, beasts and fish; by the list submitted there are sixty six persons condemned to death; set them free.

This Order was passed on 18 January 1834 and proclaimed by Nay Myo Nanyatha, Liaison Officer.

5 February 1834

Order: Members of Asu Angan - Group and Division, who were sent to palace for extra night watch duty during the ear piercing ceremony of the king's daughter, are allowed to go back home.

This Order was passed on 5 February 1834 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

9 February 1834

Order: Thin Baw Kaw Zaw - Imported carpets, to be used during the king's daughter ear piercing ceremony were supplied by Nga San Hla, Thin Baw Thagyi - Ship Captain; for 229 imported carpets at 5.5 ticals of silver, pay him 1259.50 ticals of silver at Rangoon with the proceeds of the sale of areca nuts, dates, porcelain cups, etc. in the Custom House.

This Order was passed on 9 February 1834 and proclaimed by Nay Myo Nanda Mait, Liaison Officer.

16 July 1834

Order: Give the following to Siri Pavara Tiloka Maha Ratana Devi, the king's daughter, at the time of the ear piercing ceremony
Si Bon - Bejewelled Gold Cap with a hole to pass through the hair
Hteik Ok Pan - Gold Flower with jewels to cover the top
Nauk Twe Kon - Gold Band with jewels hanging from the back of head

Ain Gyi - Jackets, sequined / 3
 Hta Main - Skirts, sequined / 3
 Kun Gwet - Twelve side gold and bejewelled betel cup
 Kun Leit - Twelve side gold and bejewelled betel holder
 La Hpet Ok - Twelve side gold container of pickled tea
 Da Gaung Bon - Twelve side gold and bejewelled goglet cover
 Htway Gan - Gold cuspidor
 Hsay Dan - Gold and bejewelled tobacco pipe
 Hsay Gyote - Gold and bejewelled tobacco box
 Chay Say In - Gold tub holding water to wash feet
 Chay Say Hpala - Gold bowl to wash feet
 Chay Poot Kyauk - Gold handled stone to rub foot
 Chay Say In Byin - Gilt timber plank with six legs and a pipe to drain
 water used when the feet are washed
 Let Kauk - Gold bejewelled bangle
 Chay Gyin - Gold bejewelled anklet
 Chay Nin - Gold footwear
 Na Daung - Gold bejewelled ear ornament
 Det Ba Yet - Gold bejewelled set of necklaces
 Nan Hswe Kun Ok - Gold filigreed and bejewelled betel receptacle
 with cover
 Nan Hswe Hpa La Zon - Gold filigreed set of bowls
 Kun It - Gold bejewelled betel box
 Kun Ok - Gold betel receptacle made like a pheasant on stand with
 lion
 Yay Ok - Gold water container made like a pheasant on stand with
 serpent
 La Hpet Ok - Gold pickled tea receptacle made like a pheasant on stand
 with ogre
 Kon - Gilt saddle with precious stones and glass mosaic decorations
 Sin Paung - Gilt howdah with three tier roof and glass mosaic
 decorations
 Kyine - Gilt ceremonial umbrella with top decorations / 6
 Let Kine Kyine - Gilt ceremonial small umbrella with glass mosaic
 decorations carried by a dignitary
 Yut - Gilt fan with handle decorated with glass mosaic
 Waw - Gilt palanquin with three tier roof and umbrella with stand
 Hmyauk Si - Drums to announce the beginning of a ceremony / 9
 Ayan Tan Shay - Lomg pipes / 2

Tan Hmwa - Twin pipes / 2	
Tha Byay Tha - ?Flutes / 2	
Hka Yu Thin - Conches / 2	
Si Wun - One side drums / 9	
Talaing Hne Nge - Small Mon Oboes / 2	
Let Chut - Claps / 2	
Dabo - Horns / 2	
Si Byaw - Drums for procession / 15	
Ayan Hne Gyi - Big reserve oboes / 2	
Hne Nge - Small oboes / 3	
Hka Ya - Bugles / 7	
Si Pote - Drums to strike at both ends	
Bon Tha - Pleasant drums	
La Gwin - Cymbals	
Shay Daw Byay Hmu - Band Master / 1	
Awun - Group Leader / 1	
Waw Hmu - Chief of palanquin bearers / 1	
Kyine Hswe Hmu - Chief of small ceremonial umbrella bearers / 1	
Kun Gine Yay Gine Hmu Tha Mat Tha - sons of ministers, etc. to serve betel and water / 20	
Lay Hze Daw - Guards when manicurists are at work / 20	
Nga Ze Daw - Guards when ceremonies are in progress / 303	
Thway Thauk Lat - Medium Group of Blood Bond Brotherhood (Gunnners) / 69	
Yin Gan - Vehicle drivers / 516	
Kyun Daw Myo -Descendants of Royal Slaves living in :	
Capital	204
Amarapura township	118
Sagaing township	173
Yadana Theinga (Shwebo)	14
Shwe Pyi Yan Aung (Gold Capital Victory) horsemen villages	56
Pin Da Le	16
Kyauk Ba Daung	1
Pagan township	31
Pakhan Nge township	42
Le Gine township	50
Myay Du township	11
Nga Ya Ne township	10
Htan Da Bin township	107

Ahmyint township	53
Kani township	30
Min Gin township	1
Sin Gu township	100
Kyauk Myaung township	25
Madaya township	29
Kyan Hnyat township	13
Makkhaya township	10
Pyin Ma Na	4
Ba Gyi Daik	107
Anauk Hpet Taik (West Division)	118
Mahadan Taik	31
Kyaw Zin Taik	20
Myauk Hpet Taik (North Division)	56
Village of men under Kyi Wun - Officer of Granaries	1
Kya Thi and Pauk Taw villages	2
Allakapa and Pu Daung villages	27
Khan Daw and Kyauk Ba Daung township	23
Craftsmen (including musicians and artistes) :	
Nga Kyaw Khine, Chief of Tailors + 6	
Nga Tha Lain Kun, Chief of Tailors + 10	
Nga Pyu, Chief of Blacksmiths + 6	
Nga Nyo Gyi, Chief of Blacksmiths + 9	
Nga Yay, Chief of Blacksmiths + 5	
Thiri Theinga Kyaw, Goldsmith + 30	
Nga Pu, Master Stone Carver	
Nga Kala, Weaver + 47	
Nga Pote Si, Indian Slave (Weaver)	
Thagaya Kyaw, Brocade Master + 10	
Nga Pay, (Brocade Master) + 8	
Nga Yay, Soft Music Master + 5	
Mi Shwe Ywet, Dancer + 3	
Shwe Daung Nge Kyaw, Music Master + 17	
Nga Yan Gin, Puppet Show Master + 9	
Thein Ga Sithu Kyaw, (Puppet Show Master) + 15	
Nga Ba, Master of Dance and Music Troupe + 14	
Royal Land Cultivators :	
Nga Hmat, Salin Royal Lands + 37	
Nga Kya Gyi, Ottama Yaza Royal Land + 9	

Young bull elephants / 9
 (Young) cow elephants / 11
 Nga Way Thu, Chief of Elephant Men and Gaza Kyaw, Mahout + 36
 Boats and their crew :
 Tain Nyin, Shwe Daung Myo Gaing - Town Manager, Shwe Daung
 Shwe Ge Lay, Shwe Daung Myo Gaing - Town Manager, Shwe Daung
 Moza, Sagaing
 Yan Lin, Ingapu
 Sein Ban, Amarapura
 Taung Lon, Kyi Myin Dine (Kemmdine), Hanthawaddy (Pegu)
 Sone Myo, Singu
 Po Wa (Amarapura)
 Shwe Toe, Pathein (Bassein)
 Shwe Ge, Pathein (Bassein)
 Shwe Laung, Pathein (Bassein)
 Towns given in fief :
 Sagaing
 Da Ba Yin
 Mong Mit
 Pakhan Gyi
 Singu
 Ingapu
 Myay De
 Ba Daung
 Kyan Gin
 Gardens given :
 Nanda Ya Man, Ava
 Za Gyi Wa, Amarapura
 Kun Gyan, Ta Da U
 Nan Daw Ya, Kyauk Myaung
 Ma U Ywa, Kyauk Myaung
 Seik Tha, Kyauk Myaung
 Yadana Theinga (Shwebo)
 Sanda Daywi, Makkhaya
 Shwe Nan Hmaw, Myo Thit
 Nyaung Kokka, Sagaing
 Sin Mya Shin, Sagaing
 Min Gun, Sagaing
 Thiri Nanda Wun, Sagaing

Taing Da, Sagaing	
Pauk Taw, Sagaing	
Kyet Daung, Sagaing	
Riparian lands given :	
Aya Daw Kyun	
Na Nwin Gine Kyun	
Sat Pya Gon Kyun	
Lamaing Le-Royal Lands (in Pe : 1 Pe = 1.75 acre / 0.405 hectare) given :	
Shwe Nan Yoe - Land from former reigns, Salin	187
Myet Shu Ya, Da Ba Yin	18
Shwe Daung Pyan Chi, Tenent, Makkhaya	53
Min Le Gon, Saw Hla	307
Me Ywe, Tenent, Yadana Theinga (Shwebo)	43.375
Saing Ma Lan, Myin Gon Dine	12.50
Na Htain Tha Nge Daw, Ava	50
Ya - Cultivation other than rice,	
Kan Daw Kan Hla Chan Tha Daw	50
Kun Thu, Singu	47
Taung Byon Nge	97
Pauk Ko Bin, Singu	9
Tote Gyi Pa Thwe, Singu	5
Myay Thin, Na Nwin Bo, Sagaing	64
Kanti, In Dwin - Part of a fishery	26
Nga Le, In Dwin - Part of a fishery	102
Thiri Nanda Wun, U Yin Dwin - Part of a garden, Sagaing	60
Cattle given :	
Oxen and cows	76
Buffaloes	42
Oxen	20

Fisheries given :

Myay Thin Na Nwin Bo In, Sagaing

Thiri Nanda Wun U Yin In, Sagaing

The above mentioned animate and inanimate property has been given as a gift by the king to his daughter on the occasion of her ear piercing ceremony; make a list of (slave families under each head of family and the members of his family) with such details of their age, sex, the day when he or she was born and his or her relationship with head of family.

This Order was passed on 16 July 1834 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

16 July 1834

In the time of (fifty five) Pagan kings, their chief queens had with them 'stooping and dwarfish' women skilled in fifty five styles of hair dressing. In 1823 before the coronation called Muddhabhiseka the chief queen had Thiri Sanda Daywi, Lady Taloke, one of the queens of King Badon 1782-1819 and Daywa Shwe Daung, Lord Dabe, Akhyote Wun - Officer of Tailors, as her experts in coiffure; now with their help she selected seven hair styles out of the fifty five and Shwe Tha Si Bon - gold models, of these seven were made. The seven are :

1



Mo Do - Piercing the Sky,

2



or Lon Tin - Ball Top

3



Myait Hpyu - White Tip

4



Myait Lwat - Free Tip

5



Myait So - Sprout like Tip

6



Myait Yit - Twisted Tip

7



Su Li - Twill Top and

8



Ya Gin - Letter R

Each model has silver tassels hanging to cover the occiput.

Shay Daw Hmyauk Si Daw - Complete set of drums to announce (the auspicious time of the ceremony) is played by sixty two Ti Lu Main Ma - Women instrumentalists; they shall dress in :

Hta Main Ana Ba - Skirt with a fringe

In Gyi Tho Yin Ngwe Kyet Thoon Gaung Thut - Jacket of European Origin with silver tassels

Hka Zi Pa Wa Ta Hpet Ngwe Kyet Thoon Gaung Thut Kha Hnit Taung - Ten and a half feet of thin cloth for a waist band with silver tassels on one end.

One female supervisor and one (female) leader are in charge of these sixty two. So there are altogether sixty four of them.

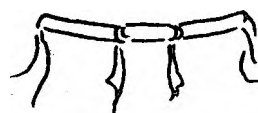
There is a verse on fifty five hair styles by Ya Way Shin Htway - Palace Lady Youngest, (a poetess of the 16th century). See illustrations of these fifty five (not given here). As mentioned above seven of them were selected for use in the coming ear piercing ceremony of the king's daughter.

Other articles to be used also are :

9



10



Det Ba Yet Taw - Ornament hanging from the neck

Dwa Da Ya Hka Gyo - Waist Band

11



12



Hteik Oak Chut - Gold bejewelled Skull Cap

Nauk Twe Kon - Gold bejewelled Occipital Cover

I3



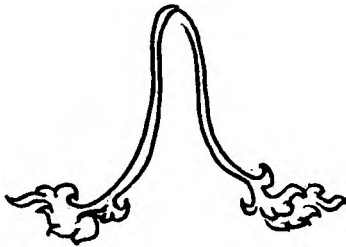
Oak Gut Taw - Chief Queen's Crown

I4



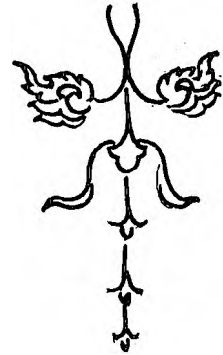
Si Bon - Bejewelled Gold Cap
with a hole on top to pass
through the hair

I5



Su Lya Tan Za - Shawl from the Neck

I7



Yin Hlun Tan Za - Ornament and
hanging over the Breasts

I6



Tan Za Daw - Gown of Brocade
Sequins

16 July 1834

Order: Bury the remains of (Me Hti Sayadaw)

Silacarasaddhamabhidhajamahadhammarajadhirajaguru
of Maha Way Yan Bon Tha monastery in Min Gun Taw Ya as the
remains of Min O Sayadaw, Royal Preceptor of Queen
Dowagwer, were buried; Treasury shall pay the expenses.

This Order was passed on 26 September 1834 and proclaimed by Min Hla
Yaza Kyaw Htin, Liaison Officer.

4 November 1834

Order: Mahasirirajindaagmahadhammarajadhirajaguru, Leader of Eight Member Brahmins conducting ceremonies and Nay Myo Yaza Kyaw Thu, Senior Clerk, sent a Bodhi tree from Budh Gaya and a Buddha image from Majjhimadesa to Calcutta and Min Gyi Maha Sithu, Wun Dauk - Assistant Minister, and Min Hla Nanda Kyaw Htin, Senior Clerk, brought them here; looking for a permanent place for them the Supreme Leader for Propagation and Extension of the Buddha's Religion suggested a site in Alon Minister's monastery compound on the southwest of palace; the suggestion is accepted; prepare the ceremonies like those of getting and planting Bodhi trees in the time of King Badon 1782-1819 and fix the auspicious time and day of the ceremonies.

This Order was passed on 4 November 1834 and proclaimed by Min Hla Yaza Kyaw Htin, Liaison Officer.

18 January 1835

Order: Supreme Leader for Propagation and Extension of the Buddha's Religion and the king's councillors suggested to have an Ordination Hall built and consecrated when the shrine for Mahasakyasiha Buddha image is consecrated; build it; use the site of temporary palace where the king came to supervise the working on the image for the ordination hall; Maha Zay Ta Yit, Shwe Pyi So - Controller of Golden Capital, shall apply for the use of Bon Gyaw San Nan, the said place, measuring east west 40 ta / 280 taung / 320 feet / 97.536 metres and north south 30 ta / 210 taung / 315 feet / 96.012 metres and build the hall in Tabodwe (29 January 1835 - 26 February 1835).

This Order was passed on 18 January 1835.

Note : A copy of this Order in Taung Gwin library gives Dagu (29 March 1835 - 26 April 1835) as the month of libation ceremony; on the shrine of Mahasakyasiha see also ROB 14 February 1827, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1831, ROB 18 January 1835 and ROB 15 February 1836.

17 March 1835

Order: The Pitaka is the foundation on which Buddhism is built; new copies made by the king in the Royal Library are :
 Copies on lacquered plaques and written in gold ink 1,421 plaques
 Copies on paper and written in ink 1,783 pages
 Copies incised by stylus on palm leaves 43,849 leaves;
 prepare the ceremony of libation; add this work of merit by the king in the record on Mahasakyasiha shrine and ordination hall built near it (see ROB 18 January 1835).

This Order was passed on 17 March 1835 and proclaimed by Min Hla Yaza Kyaw Htin, Liaison Officer.

15 February 1836

Order: To prompt Buddhism the king had used a vast quantity of gold, silver and copper and cast the Mahasakyasiha Buddha image; a shrine was built for it; on 22 February 1836 the king is visiting the temporary palace close to the shrine to fix the finial on the tower of the shrine and have the ceremony of libation as well on 4 march 1836; prepare this Royal Visit.

This Order was passed on 15 February 1836 and proclaimed by Liaison Officer - *cum* - Chief of caduceus Bearers.

Note : See also ROB 14 February 1827, ROB 11 September 1830, ROB 29 October 1830, ROB 2 November 1830, ROB 10 November 1830, ROB 15 November 1830, ROB 20 July 1831, and ROB 18 January 1835 on this shrine of Mahasakyasiha Buddha image.

27 May 1836

Order: (1) Nga Hmine Nge was made a Wun Gyi Thay Na Pati - Minister and Commander; he failed badly in his duties; trample him to death by an elephant.

(2) Troops from Madama (Martaban) failed to report their activities; it was said that they abide time in Bago (Pegu); send a sword to Nga Tha Dun Aung Nge saying " You shall die by this sword if Nga Set Nge escapes".

(3) In the religious examinations, examiners shall follow the Order on examination explicitly; arrange the result in order of merit; where there are equals, give precedence to one who had had more lecture courses or who attempted more questions on original texts than on works of explanation or whose teacher is senior to the teacher of his rival.

This Order was passed on 27 May 1836 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

27 May 1836

Order: There is nothing unusual to have different degrees of intelligence among the candidates of the religious examination; fix the curriculum and let the candidates choose their own grade; reward given to a successful candidate has an ultimate aim to help the religion in the sense that one who had learnt the teaching of the Buddha shall follow the way given in it; the curriculum prescribed by King Badon 1782-1819 will be used again; a candidate in the examination shall dress like a prince but there are certain rules to observe; ministers shall report every six month on religious affairs; except for the sick, all monks shall attend the religious meetings; send an invitation of a religious meeting at the Sudhamma Hall on 30 May 1836.

This Order was passed on 27 May 1836 and proclaimed by Nay Myo Nawyatha, Liaison Officer

Note : King Sagaing (7 June 1819 - 15 April 1837) was dethroned by his brother Prince Thayawady.

14 April 1837

Order: Bo Hmu - Commander, and Tut Hmu - Captains, of fighting forces would have with them men who do not belong to their units and a situation like this was inevitable during the Ayay Daw - Royal Episode (Prince Thayawady's rebellion); now the Ayay Daw - Royal Episode, is over (as Prince Tharawady is now king); these men should go back to their proper places and carry on with their regular duties under their true leaders.

This Order was passed on 14 April 1837 in Hluttaw, Sagaing and proclaimed by Nay Myo Nanda Mait Shwe Daung.

Note : Prince Thayawady escaped to Shwebo on 24 February 1837 and raised the standard of rebellion there. On 7 April 1837, Ava surrendered and he became king on 15 April 1837 until he died on 17 November 1846.

15 April 1837

- Order: (1) The king had abdicated the throne in favour of his brother and the people shall not get alarmed for this change; they shall remain as before in pursuance of their daily life; declare this by the beat of a gong in all parts within and without the capital.
- (2) The Elder Brother King was sick and was unable to look after the administration for some time with a result of that the people suffered greatly; as it was in the beginning of the world when people requested Mahasamata to rule over them; so the Young Brother King has taken over; the former king who is sick will be nursed back to health as if he were the father of the king.
- (3) Administer oath of allegiance to all princes, ministers and officers and get all security measures taken in both the capital and palace; administer oath of allegiance to queens, concubines, etc.
- (4) Stop announcing the time by Baho drum; but continue the use of Nayi Saya - Brass set of gongs, to announce the hour.
- (5) The news of the change in kings at the capital would not have reached the far away places of the extensive kingdom yet; to inform the provincial chiefs of the change, send quickly men of intelligence to them to convey the news (without any note of alarm).
- (6) Send envoys with escorts of gunmen and horsemen who formed the Blood Bond Brotherhood to administer oath of allegiance to all provincial chiefs.
- (7) It would be necessary to bring some chiefs to the capital to administer the oath of allegiance; bring them here.
- (8) Administer the oath of allegiance to all princes and ministers who have been given the duty to attend the former king and nurse him back to health.
- (9) On selecting the place of Royal Residence, all learned monks and men were of the opinion that it would be best to remain in Ava until the Sakkaraj 1200 begins (on 15 April 1838); according to this advice the look for a new palace, etc. shall

wait until then; preparations however shall start now with studying records on building a new city, a new palace, etc. in the reign of King Badon 1782-1819.

(10) All men in the king's service as well as common folks living in the capital, Sagaing and their environs shall not drink and use intoxicant drinks like arak (distilled spirit), any kind of beverage, toddy palm juice and drugs like marijuana (ganja) and opium; declare with the beat of a gong in all places within and without the capital that these intoxicant drinks and drugs are prohibited and anyone found using them or selling them shall be executed.

(11) In all the occasions of administering the oath of allegiance, conducting any ceremony, constructing any edifice, etc. Hluttaw shall arrange them as mentioned in the records of such events in the time of King Badon 1782-1819 and submit the programmes (for the king's perusal).

This Order was passed on 15 April 1837 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

Note : In Yadana Theinga (Shwebo) where Prince Thayawady arrived on 27 February 1837 (*Kon* // 506) he made himself king; he moved to Sagaing on 9 April 1837 (*Kon* // 534) and to Ava on 15 May 1837 (*Kon* // 551). He even thought of having his palace in Kyauk Myaung (*Kon* // 558, 561). Then on 23 November 1837 he declared that it was Amarapura where he would live (*Kon* // 572) and moved there on 12 December 1837 (*Kon* // 573). Constructions of new palace in Amarapura begun on 20 August 1838 (*Kon* // 584) and he occupied it on 9 July 1840 (*Kon* // 604). See also ROB 28 April 1837 on waiting to start construction programmes until Sakkaraj 1200.

16 April 1837

Order: Min Gyi Maha Min Gaung, Wun Gyi - Minister, had Nalin Letya - Messengers and armed men, to arrest the wanted man; now causing some unnecessary confusion he used Dawe Zu Tavoy Group, guards; he is dismissed from office.

This Order was passed on 16 April 1837 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

17 April 1837

Order: The Chief Queen, the Royal Children, other queens, concubines and all their retinue are moving from Yadana Theinga (Shwebo) to Ava; study records to find how the

Chief Queen of King Mohnyin 1426-1439 moved from Mohnyin to Ava and the Chief Queen of King Hanthawaddy Sinbyushin 1554-1581 moved to Hanthawaddy (Pegu); Thado Min Saw, Bogyoke Min Tha - Prince Commander-in-Chief, the king's son, shall lead the Chief Queen's coming to Ava; submit the programme.

This Order was passed on 17 April 1837 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

19 April 1837

Order: The Buddhist sabbath days are always fixed by the calendar of each year authorized by the king; for Sakkaraj 1199 (beginning on 14 April 1837) the Royal Calendar Commission consisting of Min Daing Bin Amat - King's Counsellor, Ponna Wun - Officer of Brahmins, and Pyinnya Shi - Learned Men, submitted the year's calendar with thirty days (in stead of the usual twenty nine) in Nayon the third month and one intercalary month that would be the second Wazo the fifth month (in that year of Sakkaraj 1199); accordingly the day to begin the three month of Buddhist Lent (when the Buddhist monks are not allowed to leave their monasteries) would fall on 18 July 1837; send an officer to the Thathanabyu Sayadaw - Supreme Leader of Propagation and Extension of Buddhism and messengers to provincial chiefs so that all monks in the kingdom could observe the commencing ceremony of the Buddhist Lent on 18 July 1837 simultaneously.

This Order was passed on 19 April 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* Chief of Black Beret Guards.

21 April 1837

Order: (1) Nga Shwe Maung is given the house by the Madama (Martaban) gate, formerly occupied by the clerks of Kyi Wun - Officer of Granaries, viz. Nga Kay, Nga Shwe and Nga Sint.
(2) The following women shall live with ex-King; they were formerly known as
Lady Danubyu
Lady Gaung Gwe Gyi
Lady Hlaing Det
Lady Ka Naung
Lady Kaw Lin

Lady Kyauk Ta Lon
 Lady Magwe
 Lady Maing Ton (Mong Tung, Mi Nu)
 Lady Ma U
 Lady Meitthila
 Lady Mway Yin (Mi Shwe Art)
 Lady Myaung Mya
 Lady Myay Du
 Lady Nat Mauk
 Lady Sin Gyan Kin (Mi Shwe Hnit)
 Lady Taung Paing (Tawngpeng) and
 Lady Taung Zin Myo Thit;

they shall surrender the insignias they are using and quit
 the homes where they live; they shall be given new places;
 and administer the oath of allegiance to them in Anauk Yon -
 West Office.

- (3) Send Kathe (Cassay), Chin, Karen and Kawthali (Akkabad, Cachar) slaves of Mi Nu to Yay Bon Hkat Asu - Group of Water carriers; submit a list of these slaves.

This Order was passed on 21 April 1837 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

Note : Lady Mong Tong (Mi Nu) was the Chief Queen of King Sagaing and she was executed on 12 May 1840 on charges of conspiracy. Kosali is Cachar (see *Kon Baung Zet*, // 1967, 365,368,373,374 and 382). Yay Bon Hkat Asu - Group of Water Carriers, is probably Yay Gyi Daw Hkat Asu - Group of fetching Good Water for Drinking. There were about two dozen men in this group in the time of King Thibaw who lost his throne to the English in 1885 (see *Nan Waw* 1975, 147).

24 April 1837

Order: During Ayay Daw - Royal Episode, many armed men passed through many towns and villages and possibly there were robbery with even murder committed by these men; claims for redress against these cases which occurred during the Ayay Daw - Royal Episode, will not be considered at any court of law; cases of that nature that happened after the time when troops had been recalled are however admissible for claims of redress.

This Order was passed on 24 April 1837 by Prince Malun (Thado Min Saw), Commander-in-Chief, the king's son and proclaimed by Wun Dauk -

Assistant Ministers, Maha Min Hla Thiha Thu (Lord Mya Wa Di), Maha Min Hla Kyaw Din, Nay Myo Min Hla Yaza and Maha Min Hla Yaza.

Note : See also ROB 30 April 1837.

24 April 1837

Min Gyi Maha Thiha Thu Ya, Ba Gyi Taik Wun - Officer of Ba Gyi Division, took (the side of King Thayawadi) during the Ayay Daw - Royal Episode, with men from Ba Gyi Division, and Taik Kyan Ywa - Villages not included in the Division, as well as men from Kani, Ahmyint and Pakhan Gyi. Men from all these towns and villages are available at any time on short notice because they live in their own localities as shown in 1783 Records. (Min Gyi Maha Thiha Thu Ya) petitioned for keeping men of the division and of places outside the division who had taken part in the recent campaigns under him shall be kept in their own places as it has been given in 1783 Record and it means that they would not be taken away anywhere for any other service. He also petitioned for recognizing the boundary limits of the Ba Gyi Division as follows :

on the east there is the Sallavati (Chindwin river)

on the south there is the (Nga Hkon) Ya Ma (stream) and

on the north there is the (north) Ya Ma (stream);

these limits are the same as those defined in the time of King Badon 1782-1819 and King Sagaing 1819-1837.

Order: Men in the towns and villages of the Ba Gyi Division and such towns which are not in the Division like Kani, Ahmyint and Pakhan Gyi, shall not be taken away to any other place to serve any other duty though some of them might be given in 1783 Record that they were of some groups like the three of Shwe Hlan - Gold Lance, which were originally organized by King Nyaung Yan (Sihapura Mahadhammaraja 1600-1606); the boundary limits of Ba Gyi Division shall be the Sallavati (Chindwin river) in the east, the Yama stream in the south and (another) Yama in the north.

This Order was passed on 24 April 1837 and proclaimed by Nga Po, Liaison Officer.

Note : For the Ba Gyi Division boundary see also ROB 18 May 1802, ROB 30 October 1817 and ROB (13 April) 1819.

25 April 1837

Order: When King Badon 1782-1819 had had the records on condition of administrative units collected in 1783, the Su Gya - Groups of Service Men who are Foreigners, were

organized according to each individual skill in any art either martial or otherwise; later perhaps bribery helped some of them transferred to the services of the rich or powerful; in this way a great many able men were lost to the original groups where they belong so that group leaders are now in difficulty to carry out works given to them; correct this situation and group chiefs shall get back their lost men; queens, princes, princesses, ministers, etc. shall return the foreigners with them who are not given to them.

This Order was passed on 25 April 1837 and proclaimed by Liaison Officer
- *cum* - Chief of Black Beret guards.

(25 April 1837)

COMMON FOLKS AND FOREIGNERS IN VILLAGES EAST OF THE MU IN 1783
AND QUOTA OF RECRUITS FROM EACH PLACE

<i>Name of Place</i>	<i>Common folks</i>	<i>Foreigners</i>	<i>Total</i>	<i>Recruits</i>
<i>Name of Place</i>	<i>Common folks</i>	<i>Foreigners</i>	<i>Total</i>	<i>Recruits</i>
Ai Paung Gyaung	46	45	91	33
Aung Chan Tha	50	23	73	9
Hna Ma Za Yit	16	29	45	11
Ka Lon				3
Khin Lat	21	15	36	
Kin Ba Yit				16
Kya	12	132	144	55
Kyaung Thin	10	31	41	5
Leit Chin	243	29	55	13
Ma Ok	97	24	121	23
Mauk Ban	5	27	32	4
Mo Gaung	4	6	10	3
Mon Hla	126	124	250	15
Mon Taung Gyi	51	66	117	10
Mon Taung Hla	12	37	43	10
Mu Tha	165	37	202	55
Mya Gan				
Myin North	31	22	53	
Myin South	8		8	11
Myin Kya Ma Ji Thut	54	32	86	10
Myin Zi North	42	4	46	11
Myo Hla Zi Byu Gon	80	63	143	12
Myo Thit Gyi	26	131	157	19

Nga Yon Kyay		30	30	20
Nga Zin Ywa	4	3	7	
Nyaung Bin Tha	7	27	34	11
Pan Da Zeik	12	31	45	31
Pa Yan	26	127	153	10
Shin Min Htwe				2
Shut Ti (in ruins)	10	2	12	
Shwe Gu				3
Sin In	76	68	144	55
Sit Lyin	1	1	2	
Tha Byay Bin Min Ywa		23	23	6
Tha Lon North	24	1	25	
Tha Lon South	29	11	40	29
Tha Wut Thi	167	246	413	25
Wun Zi		21	21	
Yin Daik	199	184	384	115
Yu Daw Mu	13	205	218	8

(25 April 1837)

This is the story of how Nayane (Nga Ya Ne) town was built. It goes back to the time of Naw Ya Hta Min Zaw (Aniruddha) in ancient Pauk Kan (Pagan). Mo Gaung (Mong Kawng), Mo Hnyin (Mong Yang) and areas producing amber were in a state of unrest because local Shan Chiefs of the area called Salon, Hta Mon, Tho Han Pwa, etc. were fighting (against each other). King of Pauk Kan (Pagan) sent Paya Wa Ba, his brother-in-law with an army of considerable strength to subdue the Shans. Paya Wa Ba stopped at a place good enough to support his troops and built the town of Da Ze. Then he moved (further north) and built Myay Du. He stayed there too long. In fact he considered himself a rival to the king of Pauk Kan (Pagan). Eventually King Narapati (? Narapati Sithu 1174-1211) of Pauk Kan (Pagan) came to attack Myay Du. Realizing that he alone could not stand against the forces of Pauk Kan (Pagan), Paya Wa Ba sent his sister as a bride to Mo Hnyin (Mong Yang) Chief and a marriage alliance was made. Mo Hnyin (Mong Yang) Chief then called upon his friends who were chiefs of Kale and Taung Nyo to come to his aid. In this way they were able to muster a big force. When this was reported to the king of Pauk Kan (Pagan) he collected men from the following nine towns :

Ba Daung

Dagon (Rangoon)

Dala (near Twante)

Hanthawaddy (Pegu)
Hintahda (Henzada)
Kyan Gin
Madama (Martaban)
Pathein (Bassein) and
Pyay (Prome).

There were ten thousand men and they all promised to fight and suppress the enemies. Thu Yin Bala Zayya Kyaw Gaung was made Leader of the Ten Thousand. With men of Pauk Kan (Pagan) there were a total of one hundred thousand men. King of Pauk Kan (Pagan) won and Nga Ya Ne was given in fief to Thu Yin Bala Zayya Kyaw Gaung. This started the line of Nga Ya Ne chiefs. There were in Nga Ya Ne pagodas built by King Asoka called Interior Shwe Gu, Exterior Shwe Gu, Shin Bin Gu Htoot and Shin Bin Min Gyaung. In addition to this line of Myo Thagyi - Town Headman, there was also another line of Myay Daing - Headman of Land Tracts, started by Bo Shwe Hpyu. Bo Shwe Hpyu had eleven children, seven sons and four daughters. The seventh and youngest among the sons was Nga Htwe San. He was made Myay Daing - Headman of Land Tracts, in Nga Ya Ne after Bo Shwe Hpyu. Then his son Nga Paw succeeded him. Nga Saing being Nga Paw's son is at present the rightful heir to the office of Myay Daing - Headman of Land Tracts, in Nga Ya Ne.

25 April 1837

Order: There are lands which had been handed down from ancestors and lands that had been bought; on the death of a person with no (direct) heir, Myo Za - One who holds the town in fief, Ywa Za - One who holds the village in fief, Su Shin - Owner of the Group, and Ngan Shin - Owner of the Division, shall not seize the land left by the deceased if there is someone who could prove that he or she is a relation (even if it is distant) of the deceased.

This Order was passed on 25 April 1837 and proclaimed by Liaison Officer - *cum* Chief of Black Beret guards.

Note : See also ROB 28 April 1837 on this subject of inheritance.

27 April 1837

Order: Only Win Hmu Lay U - Four Chiefs of Palace Guards, are allowed to carry swords when they are on duty in palace yard; other officers including chiefs of armed men, shall leave their swords at the Daga Ni - Red Gate, before coming into palace yard.

This Order was passed on 27 April 1837 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 April 1837

Order: (1) In the Golden City as well as in all the towns and villages of the kingdom no property shall be escheated due to an absence of a direct heir to inherit it; the inheritance goes to the nearest relative of the deceased; in case when there is not even a distant relative, a person who had taken the trouble of looking after the deceased person before his or her death shall become his or her heir; therefore there shall be no more Amway Wun - Officer of Inheritance, and property already in Amway Taik - Store of things left by persons with no heir, shall be taken over by Taik So - Chief of (Treasury), and his clerks.

(2) In order to bring prosperity to the Religion and happiness to the people, the king has various schemes and these include having a new palace built (on the auspicious time to bring prosperity to the kingdom) but the councillors were of the opinion that it shall wait until Sakkaraj 1200 (that begins on 15 April 1838); in the meanwhile the king is going to stay in Sagaing; get ready the temporary palace as well as the King Elephant's palace in Sagaing; submit the programme on constructions, etc. to start when Sakkaraj 1200 arrives.

This Order was passed on 28 April 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 15 April 1837 on programmes waiting until Sakkaraj 1200.

29 April 1837

Order: In recognition of his learnedness and holiness, Saddhammayamsabhisiridhajamahadhammarajadhirajaguru The In Sayadaw is made the Supreme Leader of Propagation and Extension of the Buddha's Religion; he shall also have the authority to decide all cases among the Buddhist monks of the realm in accordance with (the Vinaya);

this Order shall be proclaimed in the Sudhamma Zayat - the Hall of Good Law, as it had been done before on such occasions.

This Order was passed on 29 April 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : The proclamation of this Order was made later to the general public;
see ROB 8 May 1837.

30 April 1837

Order: Ogres came with the vanguard was the adage and complaints
on atrocities done by the troops when they marched to take
Konbaung (Yadana Theinga, Shwebo) would not be considered
for giving any redress yet; submit these cases later.

This Order was passed on 30 April 1837 by Lord Sagaing and Lord Kale and
(recorded by) Nga Shwe Hsint, Asaung Gaing - Bearer of Royal
Appurtenances.

Note : See also ROB 24 April 1837 on postponement of trial on crimes
committed by fighting men during Ayay Daw - Royal Episode.

(4) May 1837

Order: Min Gyi Maha Min Hla Nawyatha is appointed Atwin Wun -
Minister of Interior, as he is loyal and he is a kind of man
who would never forget the gratitude that he owes to the
king; he had so far served the king with honesty and
diligence and it is believed that he would continue to be the
same in his new appointment; he has much administrative
experience and as Atwin Wun - Minister of Interior, he has
to carry out Pyi Yay Ywa Hmu - Affairs of the capital as
well as the provinces, in accordance with

Dama Wut - the Way of Law

Yaza Wut - the Way of King and

Law Ka Wut - the Way of People

on the one hand and the Shwe Nan Yo Hton Zan - Traditions of
Golden Palace, on the other hand.

This Order was passed on (4) May 1837.

(4) May 1837

Order: Min Gyi Maha Yan Ngu Thiha Thu is appointed Letwe Win Hmu
- Captain of North Palace Guards; he is loyal and he is a kind
of person who would never forget the gratitude that he owes
to the king; so far he had served the king with honesty and
diligence; it is believed that he would continue to be the
same in this new appointment; palace guards live in
barracks within palace yard and they are on duty round the
clock doing the watch in turns; there are in the Royal
Apartments various service men like

Ait Hle Ait Hpan - Men waiting their turn of night watch
 Amat Kyay Za Ywa Za - Officers holding villages and village tracts in fief
 Amyauk Hmu - Captains of Artillery
 Asaung Daw Mye - Royal Apartment Attendants
 Daing Hmu - Captains of (Sword and) Shield Palace Guards
 Lay Ze Daw - Royal Forty (Guards posted when a royal person is having a manicure treatment or a shave)
 Lu Byo Daw - Adolescent Companions (of Bye Daik)
 Myay Nan Win Gyin Tha Nat Thway Thauk - Gunners of Earth Palace and its environ and their Chiefs of the Blood Bond Brotherhood
 Nga Ze Daw - Royal Fifty (Guards posted when ceremonies in palace are in progress)
 Sa Daw Kun Yay Gine - (Sons of Provincial Chiefs, etc.) serving Royal Food, Betel and Drinking Water
 Tat Kaung Han - Burmese Descendants from Chiangmai on Escort Duty when a royal person goes out from palace
 Thin (Tha Nat) - Captains, Company (of Guns) and as Captain of Guards, he shall have to check them so that they are always attentive to their duties, that no one who is not a member of a certain group is found in that group and that no one on duty gets drunk; on the other hand the Captain of Palace Guards shall try and keep his men in good morale at all times and help them get full provisions, etc.; on disputes among these Da Hswe Ko Yan - Body Guards with Sword, he shall decide them without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the big case and forget the small one.

This Order was passed on (4) May 1837; (the Order to appoint Shay Win Hmu - Captain of East Palace Guards, Nauk Win Hmu - Captain of West Palace Guards and Letya Win Hmu - Captain of South Palace Guards would be *mutatis mutandis* the same; when Min Gyi Maha Min Hla Min Htin was appointed Amyauk Wun - Officer of Artillery, the same kind of Order was issued.

(4) May 1837

Order: Min Gyi Atula Thiha Thu is appointed Taya Thagyi - Judge; he is loyal and he is the kind of person who would never forget

the gratitude he owes to the king; so far he had served the king with honesty and diligence and it is expected that he would continue to be the same in this new appointment; the king's residential city is a place where there shall be no aggression of one person on another and if there were such a violation, the culprit would be tried at the Taya Yon Daw - Royal Court of Law, where there are two judges and he would be punished if guilty; for dispute there is the *Dhammasattham* as a guide for them; when a plaint is made at a court, the judges shall consult *Manu Dhammasattham* first; if that is not sufficient use *Manosara Rhwe Myan*: in four parts; if further guide is necessary use *Kuin:ca: Manu Raja Ciran Thum: - the Rulings of Manu Raja, Lord of Kuin:* which was compiled in the time of our ancestors; in another words precedence shall be taken into consideration in making a decision on any case that comes to a law court; when a person under obsession came to a law court on a trivial matter, discourage him to open a suit; keep these things in mind and using *Dhammasattham* and precedence, a judge shall try cases and he shall try to free himself from being obsessed by Da Zo Thon Ba - Three bribes, viz. a decision is made in favour of the person who is a close relative of the judge, who is very friendly with the judge and who pays money to the judge or by Ah Ga Di Lay Ba - Bias of Four Kinds, viz. doing wrong because of love, doing wrong because of anger and doing wrong because of ignorance.

This Order was passed on (4) May 1837.

(4) May 1837

Order: Min Gyi Maha Min Hla Bandu Kyaw is appointed Wun Gyi - Minister; he was for quite a long time with the prince who is now king and he had served his lord with most assiduity; he has been selected from among many princes and officers to become Agga Maha Senapati - Commander-in-Chief, together with Achoke Gyi Akine Gyi - Supreme Power to Control and Manage, called Wun Gyi - Minister, or the Highest Level of Responsibility; the king has a big city and an extensive territory including many vassal states and (the minister) has to carry out Pyay Yay - Affairs of the Capital,

and Ywa Hmu - Affairs of the Provinces, far and near,
together with the duty to prompt the Buddha's Religion on
the one hand and to ensure a continued prosperity of the
state even in time of the king's descendants on the other
hand; bearing these duties in mind, he has to carry out his
work under the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

and following what his predecessors had done before him, he
has to work in complete harmony with his subordinates.

This Order was passed on (4) May 1837. Min Gyi Maha Thiha Thu is also
appointed (minister) with a similar Order. Min Gyi Maha Taya Hpya of the
Royal Family is also (made a minister to work with them).

(4 May 1837)

Order: Maha Min Hla Thiha Thu, Wun Dauk - Assistant Minister, is
appointed Myin Zu Gyi Wun - Officer of Burmese Horsemen;
he was an officer in the time of Grandfather King Badon
1782-1819 and was promoted a Wun Dauk - Assistant
Minister, by Elder Brother King Sagaing 1819-1837; as he
had served these kings with loyalty and diligence, it is
expected that he would continue to be the same in his new
appointment; the horsemen are given land to build homes and
to cultivate and it is expected that they would be ready at
any time to go far or near in the kingdom as messengers;
they shall not get themselves mixed up in any other group
and no place among them shall remain vacant; the position
of Myin Zi - Leader of Fifty Horsemen, is hereditary and
when a Myin Zi - Leader of Fifty Horsemen, died with no
heir, get the best qualified man among the horsemen to fill
it; help them to work with efficiency by giving them full
provisions and by keeping them in best morale at all times;
on disputes among them he shall decide them without fear
or favour in accordance with the maxim of Kyi Thi Zaga Nge
Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the big case and
forget the small one.

(This Order was passed on 4 May 1837).

(4 May 1837)

Order: Maha Sithu Kyaw Htin, Tha Mi Daw Wun - Officer of the King's Daughter, is appointed Wun Dauk - Assistant Minister; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence and it is believed that he would continue to be the same in his new appointment; his task is to help the ministers who are always busy with Pyay Yay - Affairs of the Capital, and Ywa Hmu - Affairs of the Provinces, and they might at times forget something that should not be forgotten and then a Wun Dauk - Assistant Minister, comes in to remind them of that thing that also requires attention though it has been put aside for some time; he shall also prepare a case with reference to a precedence or a relevant Royal Order; it is his responsibility too to verify a case and send it to either Hluttaw or Yon Daw so that the party in grief would have redress as quickly as possible; he shall also submit frequently list of officers and men who deserve rewards; there are the three principles of

Dama Wut - the Way of Law
Yaza Wut - the Way of King and
Lawka Wut - the Way of the People
to guide him in the course of his work.

(This Order was passed on 4 May 1837)

(4 May 1837)

Order: Nawayatha Pyan Chi is appointed Saddan Sin Min Wun - Officer of King White Elephant; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; he has had the administrative experience and it is believed that he would continue to be the same in this new appointment; by a coronation the White Elephant was made a king holding many towns and villages given in fief; there are armed men, attendants and slaves grouped in several units according to their profession or skill in the service of the King White Elephant; they are to put on and off various and valuable ornaments in the daily adornment of the King White Elephant, to play music (on occasions when the King White

Elephant goes to the river for a bath or when visitors come to pay homage to the King White Elephant). to wash and clean and feed the King White Elephant at proper intervals and to keep guard over all the precious things in the paraphernalia of the King White Elephant; to give the best of food in the right amount at the right time and to regulate the time for rest or sleep or to give medical treatment whenever necessary and to report Hluttaw on the health of the King White Elephant are the most important duties that an Officer of the King White Elephant has to carry out; on disputes among the men in the service of the King White Elephant, he shall settle them without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

(This Order was passed on 4 May 1837).

(4 May 1837)

Order: Min Gyi Maha Thinkka Ya, Wun Dauk - Assistant Minister, is appointed Sin Wun - Officer of Elephants; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; he knows good and bad characters in each elephant and as elephants form a major branch of the military organization his knowledge in this is very useful; as a matter of fact not all the elephants of the king are for war; there are

(Aukma Sin) - Elephant to capture wild elephants

(Danet Pala Sin) - Elephant to tame wild elephants

(Hman Sin Ma) Cow elephant decoy

Htan Sin - Elephant carrier

(Htu Sin) - Best young bull elephant

(Htu Sin Ma) - Best young cow elephant

(Kyin Sin) - Elephant used in funeral procession

(Mein Thit Sin) - Elephant of poor quality (young or old)

Si Daw Sin - Selected bull elephant to ride on short trips by Royalties

(Si Zu Sin Ma) - Selected cow elephant for short trips

Win Sin - Elephant of North Palace Guards

(Wun Yi Sin) - Elephant reserved for ministers
Yway Sin - Selected elephant fighter
(names in parenthesis are not given in this Order); these elephants need good food and water and a good night's rest each day and although each elephant is tended by U Zi - Man sitting on the head of the elephant, and Nauk Pe - Man sitting on the hind quarters of the elephant, the Officer of Elephants shall see to the fact that they take a kind and loving care of the elephant; on the other hand there are Myet Sa Taing Gya Myo Ywa Thagyi - Town and village headmen each having a quota of fodder to supply, as well as Sin Sachi - Accountant of Elephant Corps, and Myet Sit - Men to check the grass supplied, but the Officer of Elephants shall do the general supervision so that the full amount of the best quality of grass is received every day; there would be some genuine cases when it would be best to send an elephant to its forest environment for some time and then a prompt action shall be taken to do that; but it is also possible that there is a fake when elephant men would make an animal look ill so that it would be sent to a forest close to where their native village is located; the Officer of Elephants shall take care that such a thing would never happen under him; each animal needs special care and Sin Say Thama - Elephant medicine men, shall do their daily round of checking the elephants so that no illness would develop into a serious one; if there are Main Thit Sin - Elephants of poor quality, train them also to get the best possible service from them; in effect the Officer of Elephants shall keep elephants and elephant men in good condition at all times; on disputes among the elephant men the Officer of Elephants shall decide them without fear or favour in accordance with the maxim of Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

(This Order was passed on 4 May 1837).

(4 May 1837)

Order: Nanda Thuriya is appointed Kyi Wun - Officer of Granaries; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king and so far he had served the king with honesty and diligence; it is believed that he

would continue to be the same in this new appointment; the economy of a kingdom is only an enlarged household economy; there are granaries of

Khant Daing Ya - All You Want

Ma So Yain - No Worry

Ma Taunt Da - All You Wish and

Pyay Gyi - Big Capital

where paddy revenue known as

Hkun Daw - Royal Tax

Hpo Daw - Royal Share

Shwe Nan Yo Lamaing Daw hma sa yway Ayut Yut Lamaing

Daw - Produce of Various Royal Lands including Royal Land of All Reigns

Yay Gun Daw - Royal Water Tax

sent by land and water routes, are received or stored; from these granaries various Yeik Hka Daw - Royal Provisions, beginning with La Wut Hsan - Monthly Rice given to Monks, for

Bi Da Gut Taw Ma - Promptor in Pitaka Recitations

Da Zeik Ya Saya Daw - Royal Preceptor who has been awarded a Title by the King and

Sa Di Thinga - Monk Editors;

any amount of paddy taken out of any granary shall be properly accounted for in the expenditure accounts kept by Kyi Sayay - Granary Clerk and

Kyi So - Granary-in-Charge;

granary roofs shall be checked often to prevent leaks;

always fix a good lock at every granary door; on receiving paddy, check well both the quality and quantity; Kyi Tha - Staff Members of the Granary, like

Kyi Sayay - Granary Clerk

Kyi So - Granary-in-Charge

Sa Dote Taik - Man with a Level

Thaw Gaing - Man with Keys

Tin Chi - Man who handles the Measuring Basket

shall take only the fees prescribed for them in the fixed amounts and nothing more; these Kyi Tha - Staff Members of the Granary, shall be on duty night and day and Kyi Wun - Officer of Granaries, shall make them understand how

important their services are in keeping well the paddy in granaries and help them so that they could carry on with their duties with efficiency; on disputes among them the Officer of Granaries shall decide without fear or favour in accordance with the maxim Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

(This Order was passed on 4 May 1837).

(4 May 1837)

Order: Kyaw Htin Thinkhaya is appointed Anauk Wun - Officer of West Palace; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; whenever there was anything to be done in the west part of palace, it has to be done only through the Office of West Palace; the Court of West Palace also deals with the cases of people serving (the queens, etc.), viz.

Kyay Banda - ?Slaves bought by Princess
Myin Zu - Horsemen
Nwa Banda - ?Dairy Cows of Princess
Tha Bauk Taw - Menial Labourers of Chief Queen
Thu Nge Daw - Garbage Men
Thway Thauk Su - Armed Men of the Blood Bond Brotherhood; he shall also supervise men of the Night Watch in West Palace; in fact he shall supervise that things are done to the entire satisfaction of the queens; on disputes among the servants of West Palace, he shall decide them without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

(This Order was passed on 4 May 1837).

(4 May 1837)

Order: Nay Myo Yaza Kyaw Zwa is appointed Hpaung Wun - Officer of Barges; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; the Royal Barges are one of the main features

of the Capital City and they had been used by kings for river journeys; there are in the flottila :

Hlaw Ga (Daw) - (Royal) Scorpion Boat

Hpaung Daw - Royal Barge

Than Ban (Daw) - (Royal) Sanpan and

Thet Ga Dan - Large Boat the Gift of Sakka;

they shall be kept in good condition at all times under the care of Hpaung Sayay - Clerk of the Barges, and Hpaung Daw

Tha - Crew of the Royal Barges; keep the barges called

Kara Wake - Pheasant

Pyin Sa Yupa - Five-animal-in-one and

Ziwazo - Swallow

firmly secured with cords in each landing stage of the jetty;

always get a complete set of cords and poles ready for each

barge and make each of them good for any rough weather; on

disputes among boatmen, Officer of Barges shall decide

them without fear or favour in accordance with the maxim

Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

(This Order was passed on 4 May 1837). A similar Order was passed when Nay Myo Yanda Thu Ya was appointed Hpaung Wun - Officer of Barges.

4 May 1837

Order: Min Gyi Maha Min Gaung Kyaw Zwa is appointed Mone Bohmu - Commander of Mong Nai Forces; on the east of the Than Lwin (Salween) river Maing Hli (Mong Li), Kyaing Chine (Kengcheng), Kyaing Thi (Kengsi) and Kyaing Ton (Kengtung), etc. rebelled and fifty seven (townships) of Zinme (Chiengmai) are in a state of unrest too; there are several other affairs to be solved; he is given

100 men of Shwe Hlan - Gold Lance

100 men of Lin Zin - Viencheng Guns

50 men of Ngwe Dah - Silver Swords

50 men of Ngwe Hlan - Silver Lances

50 men of Hkan Sut Ok Su Myin - Hkan Sut Group Horses

150 guns of Taik Taw Htoke - Manufactured in Royal Arsenal

75 viss of gunpowder

7,500 Kyi Zi - Bullet Balls and

450 Mi Gyauk Bya - Flat pieces of flint; on arrival at Mong Nai he shall carry out a thorough investigation of all things happening there and report; he shall continue with the over-all charge at that station where there are at least three kinds of armed men, viz. those who were sent there, those who went there voluntarily and those native Shans recruited locally; select from them men for the positions of Sitke - Regimental Officer, Nagan - Liaison Officer, and Tut Yay - Regimental Clerk; while in command at that station he shall remember these four things :

- 1 a military affair requires immediate attention either at night or in the day time but find the cause of it before any measure is taken,
 - 2 convince the subordinates on what course has been chosen for action and give orders precisely on what they have to do for synchrony and efficiency
 - 3 keep all men in good morale and all weapons in good condition and
 - 4 issue enough ammunitions but allow no waste;
- some recruits and provisions are locally procured and issue orders to Sawbwa, Myo Za and Tut Paung Za - local chiefs of Myay Lat (Cis-Sakween area), to send their quota of men, money and material; in another words officers and men shall not take anything from local people directly and if there are anything special that they want from them they must pay "even for a single fruit or a lone leaf"; strictly forbid the armed men either to drink or use

Arak - liquor

Bain - opium

Bin - ganja, marijuana

Gazaw - fermented drink

Hlawza - fermented food

Htan Yay - toddy palm juice which is slightly intoxicant

Sein Bin - ?caffeine;

they are not allowed to gamble either; send messengers at regular intervals to report all affairs; strictly follow the Royal Orders and punish disobedience or failure in carrying out a mission.

This Order was passed on 4 May 1837 and given to Nay Myo Nawyatha, Liaison Officer; while (the two) ministers Lord Bago (Pegu) and Lord Sale Pakhan Nge and (the two) assistant ministers Lord Yanangyaung Maha Min Hla Kyaw Htin and Lord Pyinzi Maha Min Hla Yaza were at the Shay Yon Daw Kun Zin - Raised Area in the Central Four Posts of East

Court of Law, Nay Myo Nanda Mait Shwe Daung, Liaison Officer, read it; then it was put in a red sack and Myit Sin Wun - Officer of River Way, carried it on elephant that marched right in front of the troops going with Bohmu - Commander (Mong Nai).

(4 May 1837)

Order: Min Gyi Maha Thiha Thu, Kyi Wun Ngwe Gun Wun - Officer of Granaries and Silver Revenue, is appointed Wun Gyi - Minister; in the service of King Sagaing 1819-1837 he was loyal, honest and energetic; now he is Kyi Wun Ngwe Gun Wun - Officer of Granaries and Silver Revenue; as he had served with most assiduity he was selected out of many princes and officers for Agga Maha Senapati - Commander-in-Chief, with Achoke Gyi Akaing Gyi - Supreme Power to Control and Manage, and made Wun Gyi- Minister, on the Highest Level of Responsibility; the king has a big city and an extensive territory including many vassal states and (the minister) has to carry out Pyay Yay - Affairs of the Capital City, and Ywa Hmu - Affairs of the Provinces, far and near together with the duty to promote the Buddha's Religion on the one hand and to ensure a continued prosperity of the state even in the time of the king's descendants on the other hand; bearing these duties in mind, he has to carry out his work under the three guiding principles of
Dama Wut - Way of the Law
Yaza Wut - Way of the King and
Lawka Wut - Way of the People
and following what his predecessors had done before him, he has to work in complete harmony with his subordinates.

(This Order was passed on 4 May 1837).

8 May 1837

Order: The In Sayadaw is the savant of highest repute in the Pitaka studies and he has done much in all the branches of Buddhism, viz. Pariyatti - Learning the Buddhist Texts, Patipatti - Practicing the Methods given in the Texts, and

Pativeda - Researching on the Most Profound Knowledge of Buddhism through the Texts; in addition to this his colleagues respected him greatly for his good behaviour and he is now the most senior member in the Buddhist Order of Monks in the kingdom; for all these qualifications Saddhammavamsabhisiridhajamahadhammarajadhirajaguru The In Sayadaw is made the Supreme Leader in the Propagation and Extension of the Buddha's Religion.

This Order was read in the Assembly of Monks at Thudama Zayat Taw - Royal Hall of Good Law, by Nay Myo Nawyatha, Liaison Officer, on 8 May 1837.

Note : The appointment Order was passed a little earlier; see ROB 29 April 1837.

8 May 1837

Order: Villagers of Myin Din village in Pakhan Gyi township are to serve the Supreme Leader of the Propagation and Extension of the Buddha's Religion; they shall not be bothered by any other public services required by the government.

This Order was passed on 8 May 1837 and proclaimed at Thudama Zayat - Hall of Good Law, by Min Gyi Maha Yan Ngu, Letwe Win Daw Hmu - Officer of North Palace Guards; Maha Min Hla Kyaw Thu, Atwin Wun - Minister of Interior, and U Pay, Than Daw Zint Na Yi Daw Hmu - Herald Officer of Royal Time Keepers, put it on record. When the Order was first proclaimed by Nay Myo Nawyatha, Liaison Officer, the name of the village was given as The In. Nay Myo Zayya Kyaw, Sayay Gyi - Senior Clerk sent a clerk to change it to Myin Din. The Order was given to The In Sayadaw in Thudama Zayat - Hall of Good Law, on 8 May 1837.

8 May 1837

Order: As King Asoka had done before, the king wants to encourage the Buddhist missionary works. King Ajatasatta patronize the missionary works led by Mahakassapa, King Kalasoka helped those led by Mahayassa and King Asoka by Mahamokkaliputtatissa. The monks on the other hand shall abide by the rules of Vinaya and the king considered it his duty to punish any serious break against the Vinaya. Dhammacakka - the Buddha's Law, and Anacakka - the King's Punishment would work together to keep the Buddha's Religion pure. The Buddha did not allow the monks to do the following :

giving flowers
 giving fruits
 giving scented face powder
 giving white and red powder
 giving tooth stick
 giving bamboo
 giving medical treatment (to lay man)
 giving predictions giving service to lay men so that the lay devotee would become kuladusaka - spoiled
 accepting gold and silver
 trading
 lending money
 making gold and silver
 gambling through cards, dice, shells and chess
 decorating the begging bowl
 decorating the monk's robe
 decorating the monastery owned by only one monk
 rearing oxen to draw cart
 partaking in boat races
 smoking with no good cause (like difficulty in breathing)
 chewing betel in the afternoon;
 the monks shall abstain from doing the above mentioned sinful deeds and they shall endeavour to become good in
 ganthadhura - duty in respect of learning scriptures
 vipassanadhura - duty in respect of meditation; an ordained monk must have the good knowledge of such works as
 Dway Modika - Two Chapters of the Vinaya on Bhikkhu and Bhikkhuni
 Khudda sikkha - Rules in detail
 Mula sikkha - Rules in brief and it is expected that they would vacuggata - commit them to memory; a novice shall learn by rote
 Paccavekkhana - Attitude on using four essential things of daily use, viz. food, robe, shelter and medicine
 Langa - Ten virtues (to keep a boy in the novitiate and he is not a novice for losing any one of the ten)
 Danda - Ten punishments (for breaking any promise)
 Sekhiya - Seventy five ways of life prescribed for a novice
 Khanta Vag - Dos and don'ts in the daily life of a novice (in

his dealings with his teacher or an elder or a guest and in nursing a fellow novice who is sick).

This Order was passed in the Assembly of Monks on 8 May 1837 by the Supreme Leader of the Propagation and Extension of the Buddha's Religion at Thudama Zayat - Hall of Good Law, when he was given charge of the Religious Affairs and Letwe Win Daw Hmu - Officer of North Palace Guards, (was there as a special guest)

Note : See ROB 20 November 1839 and ROB 4 December 1845 for other orders on religious affairs.

(8 May 1837)

Order: There are two Orders, viz. one by the king and another by the Supreme Leader of the Religion on the behaviour of monks; an ordained Buddhist monk is forbidden to do eight kinds of Kuladusaka - spoiling a lay devotee, and twenty one kinds of Anesana - misdemeanour and if he had done anything what he should not do, viz. Kayavikkaya - buying and selling, he must ask for ablution and discard the thing he should not keep on the one hand and on the other hand he must undergo Pappajaniya - approach his teacher and receive admonition, and promise in the presence of other monks that he would not do such a sinful deed again; otherwise he would not be considered 'acceptable' by the general assembly of monks and lay devotees would not be punished for giving food, etc. to him. He shall also report whether he had made the promise Adhitthanauposatha - alone, or Suttuddesauposatha - with another monk, or Ganauposatha - with two other monks, or Sanghauposatha - with four or several monks. He shall do at least a Suttuddesauposatha - confession between two monks in Shin Hla jetty on the way from Yadana Theinga (Shwebo) to Amarapura. If the spies of the king find out that he had done nothing of the things mentioned above to redeem himself from the sin, (he would certainly be punished). All monks shall sit in the examination on Patimokkha - rules and regulations for monks, except those who are over sixty years old and who are not yet one year in monkhood at the beginning of the Buddhist Lent. Novices shall also sit in their own examinations on Paccavekkhana - Attitude on using four essential things of daily use, Langa- Ten Virtues, Danda - Ten Punishments and Khanta Vag - Dos and Don'ts.

This Order was passed on (8 May 1837) by the Gaing Dauk - Local Monk Leader, Kywe Swe Waso (Monastery) and Gaing Ok - Divisional Monk Leader, Tane, Myay Du township.

Note : U Sundhara, Burmese Buddhist Monastery, 15 W 110 Forest Lane, Elmhurst, Illinois 60125, USA, helped me to explain some Pali names of the Vinaya (27 March 1988).

12 May 1837

Order: Maha Min Gyaw Tan Zaung is appointed Shwe Pyi Da Gun Myin Wun - Officer of Gold Capital Banner Horses; he is loyal and he is a kind or person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; there were occasions when horsemen were sent to any part of the kingdom and therefore it is important to keep them well organized under proper leaders and they always remain at full strength; none of them should go to serve elsewhere and there shall be no vacancies among their leaders; on the other hand when their number exceeds one hundred as the sons of these horsemen come of age, keep these young people as reserves to form them eventually into new units; the position of Myin Zi - Leader of Fifty Horsemen, is hereditary and when a Myin Zi died with no heir, choose the best man among his followers to succeed; he shall try all possible means to keep horsemen in good morale and help them to do their duties with efficiency; on disputes among them he shall decide without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

This Order was passed on 12 May 1837 and it was sent to Maha Min Hla Thiha Thu, Wun Dauk Myin Zu Gyi Wun - Assistant Minister Officer of Burmese Horses, and Maha Min Hla Kyaw Htin, Nauk Taw Ba Myin Wun - Officer of Horses which had served the prince who is now king. They had it written in the style of Pyan Dan Shay - Long Proclamation.

14 May 1837

Order: Ratanasingha Royal City (Shwebo) was built by the Great King Our Great Grandfather the Future Buddha (Alaungmintaya 1752-1760) and as he set forth from there to conquer other kings, it had become the City of Good Omen;

the king has chosen Ratanasingha (Shwebo) as his city of residence; astrologers shall name the auspicious day and time to make a move there; get everything ready for the Royal Procession; make Kyauk Myaung jetty good for a temporary stop before marching on to Ratanasingha.

This Order was passed on 14 May 1837 and proclaimed by Nay Myo Min Hla Theinga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

19 May 1837

Order: (1) On ascension to throne a king invariably ordered to have copies of the Pitaka made in three kinds, viz. one written in gold ink on lacquered plaques, another on paper in black ink and finally the third one on palm leaves incised by stylus; Pitaka Taik So - Keeper of Library, shall have the copies made.

(2) On the move to Ratanasingha (Shwebo) by land and water, carry the Buddha images and the copies of Pitaka, right in front of the procession; bring the images of

Sakyamuni

Shin Hla

Shin Hpyu

Shwe Mutthi

Shwe Tan Tit and

Thiha Daw

on a Hlawga Daw - Royal Scorpion Boat, and the Pitaka on a Than Ban - Sampan, in front of the Aung Dut - Victorious Army.

This Order was passed on 19 May 1837 and proclaimed by Nay Myo Min Hla Kyaw, Liaison Officer - *cum* - Chief of Black Beret Guards.

19 May 1837

Order: Nan Ma Daw Mibaya Wun Sayay Gyi - Officer and Chief Clerk of Chief Queen, petitioned for having control over all the land including cultivations, gardens, fisheries and villages as well as slaves and professional groups or divisions of Dowager Queen (of King Badon 1782-1819); the petition is granted; the men of former Dowager Queen shall accompany the Chief Queen as bearers of Yin Daw - Palanquins, Asaung Daw - Things of daily use, Shay Daw Byay - Musical instruments of the band leading a procession, Akhyote - Accessories for tailoring, and driving (Nwa) Bandha - Dairy

(cows); no man or land of the above mentioned people and places shall be taken away for any other owner or purpose.

This Order was passed on 19 May 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Chief of Black Beret Guards.

Note : See also ROB 29 May 1837 on the servants of Dowager Queen.

(19 May 1837)

Order: Yin Daw Gyi Htan Thagyi Thway Thauk Gyi - Headmen and Leaders of Blood Bond Brotherhood of Royal Palanquin Bearers, who are living in villages of
Chaung Zon
Nyaung Zauk Than Bo
Pin Zi and
Yauk Thin Kan in Yadana Theinga (Shwebo) township and
Hta Naung Gaing North
Hta Naung Gaing South
Si Gon
Taing Ta Lon and
Za Bo in Shwe Myo Daw - Royal Gold City, township, petitioned for having control over all the people in the above mentioned villages; the petition is granted; there shall be no one to hold the said villages in fief; the chiefs there shall organize the villagers both native and new settlers, to serve the Chief Queen; they shall also suppress crime in their localities.

(This Order was passed on 19 May 1837).

(22 May 1837)

Order: Ruby mines in Kyat Pyin, Mogok, produced the best of rubies; offerings shall be made to guardian spirits of the mines, hills and forests there; a (Royal) Order (to reveal the precious stones) shall be read as usual at the shrines; whenever gems worthy of Royalty were unearthed, workers shall get rewards as they deserved; local chiefs usually bought a good gem from the person who owns it with the money collected from villagers and sent it as a tribute to the king; this is not correct; the owner of the worthy gem and the chiefs must bring the gem to the king and they shall get what rewards that they should get; no gem shall be seized as being too good for the people; assessors shall value it.

This Order was passed on 22 May 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

23 May 1837

Order: The Big Golden City of Yadana Theinga Kon Baung (Shwebo) was built by the Great Just King Great Grandfather Future Buddha (King Alaungmintaya 1752-1760) and it was from that city that he marched to conquer other rival kings; it proved that the city is a site of victory; the king decided to reside in the Big Golden City of Yadana Theinga Kon Baung (Shwebo); fix the city area and put stone pillars to mark the boundary; use the map of the Yadana Theinga Kon Baung Golden City (Shwebo) area submitted by Min Gyi Maha Min Gaung, Shwe Myo Daw Wun - Officer of Royal Gold City, to make the city area demarcations; no piece of any land or a part of any lake that had been marked as the old city area shall be taken away with the excuse that it had long been decided to exclude them from the city limits; the whole area now becomes the charge of Officer of Royal Gold City.

This Order was passed on 23 May 1837 and proclaimed by Nay Myo Min Hla Thein Hka Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 14 May 1837 when the king first decided to live in Yadana Theinga (Shwebo).

24 May 1837

Order: Hanthawaddy (Pegu) is a big (and prosperous) province with sea ports where foreign ships call to trade; it is understood that there has been no increase in import and export taxes; King Badon 1782-1819 passed an Order that taxes shall remain as they were in the time of King Alaungmintaya 1752-1760; taxes shall continue to be the same as before; Akauk Wun - Custom Officer, assesses 5 ticals of silver as the main tax plus 1 tical for himself and another 1 tical for Taik Sa So Sa - Share for the Chief of Custom House and his men; this shall now be revised as 5 ticals of silver as the main tax and 1 tical for the Custom Officer and men of the Custom House shall have their share from the main tax.

This Order was passed on 24 May 1837 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer

29 May 1837

Order: Bwa Daw Hpaya Yin Daw Dan Lu - Palanquin Bearers of Great Grandmother Dowager Queen, shall remain in the group as listed originally in the time of King Badon 1782-1819; Thiri Yaza Nawyatha, Yin Daw Kyat Controller of Royal Vehicles, shall take charge of them.

This Order was passed on 29 May 1837 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

Note : See also ROB 19 May 1837 on the people of Dowager Queen.

3 June 1837

Order: Shit Pa Ponna - Eight Member Brahmins, viz.

Attaram

Dumaram

Hararam

Lakkhana

Mokala

Muniram

Paramacanna

Rama

Ramananda

Sahadeva

Santaram

Siribala

Siricandara and

Sitaram petitioned for recognizing them as the same with Madhava and Ramacanda; the petition is granted; the following (twelve) shall serve under Madhava, Shit Pa Ponna Gaung - Head of Eight Member Brahmin :

Attaram

Dumaram

Harram

Lakkhana

Mokala

Muniram

Paramacanna

Rama

Ramananda

Siribala

Siricandara and

Sitaram

and Ramacandara, Bait Theik Taw Zet Shit Pa Ponna Gaung -
Head of Eight Member Brahmins who conduct ceremonies
shall take charge of
Sahadeva and
Santaram.

This Order was passed on 3 June 1837 and proclaimed by Liaison Officer -
cum Chief of Black Beret Guards.

3 July 1837

Order: Brahmins, Councillors Wise and Learned and Officers
petitioned for fixing standard capacity, length and weight
measures; check the instruments of measure and fix a seal
on each correct one; also fix seal on all Royal Orders,
letters of instructions, etc.

This Order was passed on 3 July 1837 and proclaimed by Nay Myo Min Hla
Thinkha Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

5 July 1837

Order: In Salin there shall be no Myo Thagyi - Town Headman, other
than Nga Tha Tun Aung, son of Nga Taw, Myo Thagyi - Town
Headman, Salin; Nga Taw was made Town Headman in 1802
after the appointment order given to Mahathamman was
withdrawn; Nga Taw's father was Zayya Bhattara or (Nga)
Shwe Saing who was made Myay Daing Gyi - Headman of
Land Tracts, Po Za, by an appointment order with the Hamsa
seal (issued by King Alaungmintaya 1752-1760); in the
meanwhile Nga Win was in control of Salin; remove Nga Win
and made Nga Tha Tun Aung, son of Nga Taw, Myo Thagyi -
Town Headman, in Salin; withdraw the order of appointment
from Nga Win.

This Order was passed on 5 July 1837 and proclaimed by Nay Myo Nanda
Mait Shwe Daung, Liaison Officer.

11 July 1837

Order: Min Hla Min Gyaw, Than Daw Zint Min Daing Bin Amat -
Herald, King's Councillor, Officer-in-Charge of Scribes
copying the Pitaka on paper in ink, on lacquered plaques in
gold ink and incised by stylus on palm leaf, reported that in
spite of various Royal Orders passed in the reigns of King
Badon 1782-1819 and King Sagaing 1819-1837 forbidding
all officers not to take away these scribes for any other
duty, Captain of South 150 Guns, Clerks and Group Leaders,

told Nga Tha Kaung and Nga Moe to come for Palace Night Watch or to pay a fine because their names are in the 1798 Register of Alon; these officers, etc. shall stop bothering (Nga Tha Kaung and Nga Moe); they shall carry on with their work on Pitaka copying without any other hinderance.

This Order was passed on 11 July 1837 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

11 July 1837

Order: The king wants to help the Buddha's Religion to prosper; in this year the Buddhist Lent is from 18 July 1837 to 14 October 1837 and during this period there shall be no killing of big animals and big fish to be sold in market places for eating; people shall keep five promises (not to kill, steal, have extra-marital sex, lie and take intoxicant drinks); invite eight monks to come and recite (in the palace precincts) Paritta four times a month during the Buddhist Lent.

This Order was passed on 11 July 1837 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer - *cum* Chief of Caduceous Bearers.

(18) July 1837

Order : Min Hla Min Gyaw, Than Daw Zint - Herald, Min Daing Bin Amat - Royal Councillor Min Hla Nanda Kyaw Htin, (Than Daw Zint - Herald, Min Daing Bin Amat - Royal Councillor) Thiri Nanda Thin Gyan, Pyin Nya Shi - Learned Man and Yanna Jeya Brahma, Ponna Wun - Officer of Brahmins, who formed the Council of Learned were of the opinion that before Ratanasingha (Yadana Theinga, Shwebo) is ready again as the capital city, a temporary Royal Residence of Nagara - Big Town, size is necessary; the feature of a Nagara - Big Town, is that it is noisy because of elephants, horses, chariots, big drums (strike on one side), ordinary drums (strike on both ends), string musical instruments, singing, wind musical instruments, copper musical instruments and shouts from food stalls like "come and eat here"; make Kyauk Myaung into a Nagara; build a town wall with ten gates (going clockwise from north), viz. Lay Thun, Myo U, U Dike, Lay Tha (gorgeous east gate), Tha

San, Kay La, Kyaw Myo, So Ya, Ah Kyaw (west gate to cemetery) and Htauk Shay; call the town Mingala Kyauk Myaung - Glorious Stone Canal, palace square Arujjapura - Victory City, and palace Mingala Aung Nan - Palace of Glory and Success; locate markets one each on north, south and west of palace and two more outside the town wall.

This Order was passed on (18) July 1837 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

30 September 1837

Order: Min Hla Min Gyaw and Min Hla Nanda Kyaw Htin, Pyin Nya Shi Min Daing Bin - Pandit Members of the Royal Council, said on authority of the *Rajamattan* that one whole month of 15 October 1837 to 13 November 1837 is the time for Lamp Festival; Sirivinyaadhikaricakrate on the other hand quoted the Royal Orders of King Badon 1782-1819 and said that it is the period of 29 October 1837 to 27 November 1837; when the matter was referred to the Thathana Baing - Supreme Leader of the Propagation and Extension of the Buddha's Religion, he said that lamps on 14 October 1837 signifies the Buddha's descent from Tavatimsa and the lamps offered during 29 October 1837 to 27 November 1837 are for the guardian gods; take the cue from the Supreme Leader and offer lamps on 14 October 1837 to the Buddha and to the guardian gods during 25 October 1837 and 27 November 1837 period.

This Order was passed on 30 September 1837 and proclaimed by Nay Myo Min Hla Thinkhathu, Liaison Officer - *cum* - Chief of Black Beret Guards.

10 October 1837

The king wanted the prosperity of the Religion as well as the people; to encourage trade within the kingdom he stopped collecting toll dues and to encourage foreign trade he issued coined money as King Badon 1782-1819 had done; as it is believed that the picture of hare drawn on the moon would last for the whole existence of the universe, the king's councillors wanted to use the picture of hare and moon on the coin.

Order: The picture of moon above lotus shall appear on the obverse of the silver coin and hare on the reverse.

This Order was passed on 10 October 1837 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

11 November 1837

Taking advantage of the illness of King Sagaing 1819-1837, some courtiers became exceedingly corrupt leading to serious administrative troubles. In order to correct this situation the king went to Kon Baung (Shwebo) and with his two sons as commanders of the army, he destroyed all evil forces that ravaged the land. The king is now residing in Sagaing because he sensed that Ava is doomed to destruction. In fact the king had passed an order to rebuild Kon Baung (Shwebo) as capital city and to build a temporary palace in Kyauk Myaung. In the meanwhile princes, ministers, officers, etc. petitioned for considering Amarapura for Royal Residence. They gave two reasons. Firstly it was the place where the king was born; secondly its founder King Badon 1782-1819 had had a long reign. When it is a popular demand the king has no choice.

Order: Make preparations to make Amarapura the Royal Residence; submit the programme; take care that this would not cause any trouble to the people; ask no free services; buy the necessary building material and pay for the services in the construction of palace and city.

This Order was passed on 11 November 1837 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

(11 November 1837)

Order: Monks and men petitioned for making Amarapura a Royal Residence; the petition is granted; make suitable preparations and choose an auspicious day and time to occupy Amarapura.

(This Order was passed on 11 November 1837).

21 November 1837

Order: (1) Although the scribes are paid to make the copies of Pitaka, they are not for sale; buying or selling a copy of Pitaka is forbidden.

(2) The king is moving to Amarapura on the auspicious day of 10 December 1837; make necessary preparations; bring the Buddha images on a Hlawga Daw - Royal Scorpion Boat, in front of the Royal Procession.

This Order was passed on 21 November 1837 and proclaimed by Nay Myo Nawayatha, Liaison Officer.

4 December 1837

Order: The king had given each queen or prince or princess land, attendant or slave and town or village in fief according to his or her status; they shall not persuade any member of Shwe Pyi Da Gun - Gold City Banner (Horse), Shwe Pyi Yan Aung Myin - Gold City Victory Horse, Chauk So - Six Branch Organizations, Win Lay Myet Hna - Gunners of Palace Four Sectors, etc. to serve them; no appeal would be allowed when any one is punished for disobeying this Order.

This Order was passed on 4 December 1837 and proclaimed by Nay Myo Nanda Mait, Liaison Officer

5 April 1838

Order: Sakyans are endogamous; marry Thiri Maha Thudamayaza Lord Shwe Daung, the king's son with the Chief Queen, to daughter of Maha Thiri Thudamayaza Lord Makkhaya; choose the auspicious time and day of the marriage and make preparations accordingly.

This Order was passed on 5 April 1838 and proclaimed by Nay Myo Nawayatha, Liaison Officer.

22 April 1838

Order: Nay Myo Thiri Kyaw Thu is appointed Sin Wun - Officer of Elephants
Shwe Daung Zayya Yan Aung is appointed Sin Wun - Officer of Elephants
Nga Shwe Lon is appointed Sin Sachi - Accountant of Elephant Corps
Nga Shwe Pon is appointed Sin Sachi - Accountant of Elephant Corps

This Order was passed on 22 April 1838 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

26 April 1838

Order: Wife of Lord Zayun (Zalun), wife of Lord Taung Byon Gyi, wife of Lord Yaw and wife of Lord Kyi Wun Gyi - Minister of Granaries, have the right to use the suffix Gadaw to their husbands' designations, e.g. wife of Kyi Wun Gyi becomes Kyi Wun Gyi Gadaw; they are given seats immediately behind the princesses in the West Palace Audience Hall and some insignias.

This Order was passed on 26 April 1838.

(26 April 1838)

Order: The following ladies who have had the Gadaw seats in the West Palace Audience Hall are given some insignias.
Gadaw of Min Gyi Maha Min Htin Min Gaung, Shay Win Hmu - Commander of East Palace Guards
Gadaw of Min Gyi Maha Min Hla Nawyatha, Atwin Wun - Minister of Interior
Gadaw of Min Gyi Min Hla Maha Min Htin, Letwe Win Hmu - Commander of North Palace Guards
Gadaw of Min Gyi Min Gaung, Nauk Win Hmu - Commander of West Palace Guards
Gadaw of Min Gyi Thiri Maha Nanda Thin Gyan, Atwin Wun - Minister of Interior
Gadaw of Min Hla Thinkhaya, Myo Wun - Town Officer
Gadaw of Min Gyi Maha Min Hla Min Htin, Letya Win Hmu - Commander of South Palace Guards
Gadaw of Maha Min Galay, Atwin Wun - Minister of Interior

(This Order was passed on 26 April 1838).

(26 April 1838)

Order: The following ladies of the court who have had Shay Thwe Nay Ya - First Lane Seat, in West Palace Audience Hall, are given some insignias :
Maya of Min Gyi Maha Yaza Thin Gyan, Ashin Nan Ma Daw Wun - Officer of Chief Queen
Maya of Maha Min Htin Sithu, Anauk Wun - Officer of West Palace

Maya of Min Hla Kyaw Zwa, Achoke Wun - Officer of Tailors
Maya of Maha Thiha Thu, Ngwe Gun Wun - Officer of Silver
Revenue

Maya of Maha Min Gyaw Thiha Thu, Atwin Wun - Minister of
Interior

Maya of Maha Min Hla Thinkhaya, Si Daw Myin Wun - Officer
of King's Horses

Maya of Maha Min Hla Min Htin, Lord Zwe Tha Bon, Wun Dauk -
Assistant Minister

(This Order was passed on 26 April 1838).

(26 April 1838)

Order: North Palace Queen and West Palace Queen are given some
insignias.

(This Order was passed on 26 April 1838).

(26 April 1838)

Order: Ladies of the court who have had the Pwe Det Nay Ya - Third
Lane Seat in West Palace Audience Hall, are given some
insignias.

(This Order was passed on 26 April 1838).

(26 April 1838)

Order: Ladies of the court who have had the Nauk Thwe Nay Ya
Second Lane Seat in West Palace Audience Hall, are given
some insignias.

Maya of Maha Min Hla Yaza, Lord Pyin Zi

Maya of Maha Thuya Thinkhaya, Sin Min Wun - Officer of King
Elephant

Maya of Min Hla Kyaw Thu, Myo Wun - Town Officer

Maya of Maha Min Hla Nawyatha, Athi Wun - Officer of
Common Folks

Maya of Maha Min Hla Kyaw Htin, Min Daing Bin Amat - King's
Councillor

Maya of Min Hla Kyaw Zwa, Sayay Gyi - Senior Clerk

Maya of Nay Myo Min Htin Kyaw Zwa, Sayay Gyi - Senior
Clerk

Maya of Nay Myo Sithu Shwe Daung, Babe Wun - Officer of
Blacksmiths

Maya of Nga Yo, Maha Min Htin, Than Daw Zint - Herald

Maya of Min Gyaw Thiha Thu, So Lay Hse Daing Hmu - Officer
of Forty Units of Shield Bearers

Maya of U Chain, Thiri Yaza Kyaw, Than Daw Zint - Herald
Maya of Thiri Yaza Kyaw, Nan Ma Daw Sayay Gyi - Senior
Clerk of Chief Queen

(This Order was passed on 26 April 1838).

9 August 1838

Order: The king had acquired this exalted position through the past deeds of merit and as the Future Buddha he wanted to accumulate more merits; the Taung Tha Man In on the south of the capital city was declared by King Badon 1782-1819 as a sanctuary; following this example the king declared the following places as sanctuaries :

Taung Tha Man In

Saddan Kan Ma Hnone In

Yan O In

Nyaung Ni Bin In

Saw Ya Kan In Tha Ya

Bone O Htone In and

all other places where Yay Zi Yay Win - Water flows in (when water level in rivers rises) and water flows out (when water level subsides); put stone pillars to mark the sanctuary limits in all eight directions of compass and submit a map to show the position of these sanctuaries.

This Order was passed on 9 August 1838 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

10 October 1838

Order: Min Gyi Maha Nanda Thin Gyan, Atwin Wun - Minister of Interior, shall take charge of all scribes copying the Pitaka; they shall not be taken away for any other task.

This Order was passed on 10 October 1838 and proclaimed by Min Hla Theingathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

6 November 1838

Attention,

Tuyin Pyan Chi Nawyatha, Myin Gaung - Head of Horsemen, Sitha

Myin Zi - Chief of Fifty Horsemen, Nyaung Zauk and Local Headmen

People living in Chaung Zon under Nga Shwe Maung, Headman, Nga Pan Din, (Headman), Nga Hlay Bon, (Headman)

People living in Than Bo, Nyaung Zauk township, like Nga Tha Kaung, Nga

Kyu Gyi, Nga Chit Wa, etc. who are men of Yin Daw Gyi - Big Royal Vehicles

are in the service of the king's daughter; they reported that local chiefs asked them to render service in some public works; stop bothering them. This intimation is from Min Gyi Maha Min Htin Min Gaung, Lord Pyin Sala, Myauk Hpet Myin Wun - Officer of North Division Horses, and Shay Win Hmu - Commander of East Palace Guards. Nga Shwe Maung and Nga Pan Din, Headmen, Chaung Zon, presented this intimation to Myin Gaung - Head of Horsemen, Chaung Zon, on 6 November 1838.

11 January 1839

Order: Have only Athi - Common folks who are natives in a place and Ala - Common folks born of native and stranger parents in a place, to do any public work; do not use members of an Akhun Zet - Group engaged in procuring precious metals and forest products for palace consumption.

This Order was passed on 11 January 1839 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer.

4 April 1839

Order: Former Lord Nyaung Yan conspired with bad characters and did a serious offence; execute him.

This Order was passed on 4 April 1839 and proclaimed by Nay Myo Min Hla Kyaw Htin, Liaison Officer - *cum* - Chief of Black Beret Guards.

5 April 1839

Order: The king tried to help all his relatives; unfortunately some were ungrateful and former Lord Nyaung Yan was one of them; his followers deserved punishment too; they are however pardoned.

This Order was passed on 5 April 1839 and proclaimed by Nay Myo Min Hla Theinga Thu, Liaison Officer.

17 May 1839

Min Hla Maha Thu, Ngwe Gun Wun - Officer of Silver Revenue, is appointed Kyi Wun - Officer of Granaries, and had it proclaimed on 15 May 1839 by Liaison Officer - *cum* - Chief of Caduceus Bearers; on 16 May 1839 Lord Kaungton, Minister, told Min Hla Maha Thiha Thu, Mone Bohmu - Commander of Mong Nai Forces, Wun Dauk - Assistant Minister, to send it to scribes and have it recorded.

Order: Min Hla Maha Thu, Ngwe Gun Wun - Officer of Silver Revenue, is appointed Kyi Wun - Officer of Granaries; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the king and so far he had served the king with honesty and diligence; it is believed that he would

continue to be the same in this new appointment; the economy of a kingdom is only an enlarged household economy; there are granaries of

Khant Daing Ya - All You Want

Ma So Yain - No Worry

Ma Taunt Ta - All You Wish and

Pyay Gyi - Big City

where paddy revenue known as

Hkun Daw - Royal Tax

Hpo Daw - Royal Share

Shwe Nan Yo Lamaing Daw hma sa yway Ayut Yut Lamaing

Daw - Produce of Various Lands including Royal Land of All Reigns

Yay Gun Daw - Royal Water Tax

and these taxes, etc. are sent to these granaries by land and

water routes; again from these granaries various Yeik Hka

Daw - Royal Provisions, beginning with La Wut Hsan -

Monthly rice given to monks like

Bi Da Gut Taw Ma - Promptor in Pitaka Recitations

Da Zeik Ya Sayadaw - Royal Preceptor who has been awarded a Title by the King and

Sa Di Thinga - Monk Editor;

any amount of paddy taken out of any granary shall be

properly accounted for in the expenditure accounts kept by

Kyi Sayay - Granary Clerk and Kyi So - Granary-in-Charge;

granary roofs shall be checked often to prevent leaks;

always fix a good lock at every granary door; on receiving

paddy, check well its quality as well as quantity; Kyi Tha -

Staff Members of the Granary, like

Kyi Sayay - Granary Clerk

Kyi So - Granary-in-Charge

Sa Dote Taik - Man with a Level

Thaw Gaing - Man with Keys

Tin Chi - Man who handles the Measuring Basket

are paid definite fees for any work they do and they shall not

take more than what they should receive; these Kyi Tha -

Staff Members of the Granary, shall be on duty night and day and Kyi Wun - Officer of Granary, shall tell them often how important their services are in keeping well the paddy in

granaries and help them so that they could do their duties with efficiency; on any disputes among them Officer of Granaries shall decide them without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

This Order was reported on 17 May 1839 to Lord Kaungton, Minister, by Wun Dauk Taw Myin Zu Gyi Wun Mone Bohmu - Assistant Minister Officer of Burmese Horses Commander of Mong Nai Troops, and Nay Myo Min Hla Theinkhathu, Chief of Caduceus Bearers, proclaimed it in Hluttaw within the four central pillars.

19 May 1839

Order: Kyet Hsu Gyin Teacher is very old in age as well as in the years of monkhood and is extremely pious; no local monk leader shall disturb him by telling him where to come and what to do at what time; he shall remain undisturbed in his own monastery carrying out his daily routine of preaching, praying, meditation, etc.

This Order was passed on 19 May 1839 by the Supreme Leader of Propagation and Extension of the Buddha's Religion.

19 May 1839

Order: The learned Brahmins, viz.
Kalacam
Madanamuhan
Ramadeva
Siridevabrahma and
Sirivamsabrahma
are Visnavites; they shall join the group led by Madhava of Eight Member Brahmins and Siridevabrahma and Madanamuhan shall become Brahmins to conduct ceremonies.

This Order was passed on 19 May 1839 and proclaimed by Nay Myo Min Hla Thinkhathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

(25) June 1839

Order: Min Gyi Min Hla Maha Thihathu, Lord Mya Wa Di, Officer of Burmese Horses, Commander of Mong Nai Troops, is appointed Wun Gyi - Minister; he was loyal, honest and earnest in the service of King Badon 1782-1819 and King Sagaing 1819-1837 as a responsible officer; now he is Lord Mya Wa Di, Assistant Minister, Commander of Mong Nai

Troops; he proves himself to be an efficient administrator and successful soldier; he is chosen out of many princes and officers to become Aggamahasenapati - Commander-in-Chief, with Achoke Gyi Akaing Gyi - Supreme Power to Control and Manage, as Wun Gyi - Minister, or Officer of the Highest Level of Responsibility; the king has a big capital and an extensive territory including many vassal states and (the minister) has to carry out Pyi Yay - Affairs of the Capital, and Ywa Hmu - Affairs of the Provinces, far and near; he also has the duty to promote the Buddha's Religion on the one hand and to ensure a continued prosperity of the state even in the time of the king's descendants on the other hand; bearing these duties in mind, he has to carry out his work under the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

and following what his predecessors had done before him, he has to work in complete harmony with his subordinates.

This Order was passed on (25 June) 1839.

(25) June 1839

Order: Min Gyi Maha Thiha Thu, Kyi Wun Ngwe Gun Wun - Officer of Granaries and Silver Revenue, is appointed Minister; he was loyal, honest and earnest in the service of King Sagaing 1819-1837 as a responsible officer; now he is a Minister of Interior and Officer of Granaries and Silver Revenue; he proves himself to be an efficient administrator; chosen out of many princes and officers to become Aggamahasenapati - Commander-in-Chief, with Achoke Gyi Akaing Gyi - Supreme Power to Control and Manage, as Wun Gyi - Minister, or Officer of the Highest Level of Responsibility; the king has a big capital and an extensive territory including many vassal states and (the minister) has to carry out Pyi Yay - Affairs of the Capital, and Ywa Hmu - Affair of the Provinces, far and near; he also has the duty to promote the Buddha's Religion on the one hand and to ensure a continued prosperity of the state even in the time of the king's descendants on the other hand; bearing these in mind, he has

to carry out his work under the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

and following what his predecessors had done before him, he has to work in complete harmony with his subordinates.

This Order was passed on (25) June 1839.

2 July 1839

Attention :

Myo Wun - Town Officer, Ava and Myo Sayay - Town Constable; by a Royal Order shall bring various figures used as Royal Throne Decoration left in Ava to (Mingala Kyauk Myaung); the Shwe Laung Royal Boat with its Pe Nin - Helmsman, Thway Thauk Gyi - Leader of Blood Bond Brotherhood, and the two leaders of Wun Zu - Group of King's Servants under an Officer, viz. Nga Yauk and Nga Kyin Hke were sent to get these figures packed with notes attached to say which figure was used in which part of each (of the nine) thrones; Ava Town Constable shall help the helmsman, etc. in this assignment.

Give this intimation to Nga Shwe Min, U Zi - Prow Man, of the Shwe Laung Royal Boat; when these figures arrive here, put them in the barracks of the Ba Gyi Troops, on the north of Time Tower; repair the floor, wall and roof of the barracks. This intimation was also given to Athi Wun - Officer of Common folks, Wun Dauk - Assistant Minister, on 2 July 1839.

28 September 1839

Order: Nanda Ram and his disciples are (Sivites) devoted to Candi; no one in Eight Member Brahmins Conducting Ceremonies shall associate with them; no (Sivites) shall serve in Eight Member Group.

This Order was passed on 28 September 1839 and proclaimed by Min Hla Theinkhathu, Liaison Officer - *cum* - Chief of Caduceus Bearers. Note : See also ROB 17 October 1839 and ROB 6 November 1839 on Visnavites and Sivites.

1 October 1839

Order: Cremate the remains of Munindabhiwamsadhammasenapati-sirisaddhammapalamahadhammarajadhirajaguru of the Yadana Bon Gyaw monastery as the remains of Min O Royal Preceptor of Grandmother Dowager Queen was cremated.

This Order was passed on 1 October 1839 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

17 October 1839

Order:(1) Rama is dismissed from his services as an Eight Member Brahmins Conducting Ceremonies; he shall not come to the Interior.

(2) Nandaram and his associates cannot become Eight Member Brahmins Conducting Ceremonies.

(3) Check the caste of each of the Eight Member Brahmins Conducting Ceremonies and only the most chaste shall remain in that group.

(4) The following and their associates cannot become one of the Eight Member Brahmins Conducting Ceremonies:

Duga

Dumaram

Harram

Lakkhana

Ramadeva and

Somra

(5) The following shall remain in the Eight Member Brahmins Conducting Ceremonies:

Kiccanamuhan

Madanamuhan and

Ramamuhan;

they are also recognized as wise men leaarned in astrology.

This Order was passed on 17 October 1839 and proclaimed by Nay Myo Nawyatha, Liaison Officer.

Note : See also ROB 28 September 1839 and ROB 6 November 1839 on Brahmins.

5 November 1839

Order:(1) The king is ruling over a Rajja - Kingdom of Seven Virtues, or a kingdom with a benevolent king, a group of ministers wise and efficient, a good hinterland, a strong fortification an abundant supply of food, a strong army and an ally; (in addition to this he is the defender of the faith); he has appointed a calendar committee because the Buddhist monks use only the calendar prescribed by the king to follow the sabbaths; the committee members are :

The Supreme Leader of the Propagation and Extension of the
Buddha's Religion

Maha Dama Thin Gyan, King's Councillor, former Lord
Mogaung, Prince Makkhaya, Astrology Teacher of the King's
Daughter

Maha Min Hla Kyaw Htin

Thiri Zayya Thu

Thiri Nanda Thin Gyan

Shwe Daung Sithu Kyaw

Thiri Yamsa Brahma

Siri Deva Brahma and

Siri Jeya Brahma;

the committee decided that the year Sakkaraj 1201 (15
April 1839-13 April 1840) should have one intercalary
month; send this information to all provincial chiefs.

- (2) Cremate the remains of Suriyavamsabhisiripavaralankara-
dhammasenapatimahadhammarajadhirajaguru who died on 4
November 1839, with much more magnificent ceremonies
than the remains of Jambudipaananadamahadhammarajaguru
Preceptor of King Myedu 1763-1776 and
Negunabhanandasirisaddhammarajadhirajaguru, Preceptor
of King Badon 1782-1819 were cremated; submit the
estimate of expenditures.

This Order was passed on 5 November 1839 and proclaimed by Nay Myo
Min Hla Theingsathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 15 November 1839 on the funeral of The In Sayadaw.

6 November 1839

Order: (1) Ramacanda is no longer one of the Eight Member Brahmins
Conducting Ceremonies.

- (2) Fourteen families listed by Madhava, Head of the Eight
Member Brahmins Conducting Ceremonies are put under
Madhava; they are acceptable in the group of the Eight
Member Brahmins Conducting Ceremonies.

- (3) Madhava petitioned for revising the list of Sivites and
Visnavites; according to him

Duga

Dumaram

Harram

Lakkhana

Ramadeva and

Somra

are Visnavites; they shall become Brahmins under Madhava.

This Order was passed on 6 November 1839 and proclaimed by Nay Myo Nawayatha, Liaison Officer.

Note : See also ROB 28 September 1839 and ROB 17 October 1839 on Sivites and Visnavites.

8 November 1839

Order: Before and after 1783 Records were compiled on the conditions in each administrative unit or on the list of men in each village and in each service group, there was also a register of Pitaka scribes; men in this group shall not be used elsewhere; Min Hla Thihathu, Than Daw Zint - Herald, shall take charge of them.

This Order was passed on 8 November 1839 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

Note : See also ROB 21 November 1837 and ROB 10 October 1838 on this problem.

15 November 1839

Order: Nay Myo Maha Thiha Thuya, is appointed Khin Ma Min Wun - Officer of Chief Queen; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; Chief Queen as well as her sons and daughters are given towns and villages in fief; they have also under them armed men as guards and escorts; there are also agricultural labourers to cultivate their lands and granaries to store the paddy from their lands and from towns and villages that they hold in fief; paddy from granaries would be sold later to pay expenses, etc. and these transactions require proper accounting; their fiefs sometimes include

Gado - Ferry

Kin - Toll Station

Pwe - Trade Depot or Brokerage

Seik - Port

Ti - Seasonal Trade Fair and/ or Permanent Market

Zay - Market

located in various towns and villages; it is the responsibility of the Officer of the Chief Queen to look after 'their share' from taxes and dues collected at these places; he shall also take care that men in the service of the Chief Queen are happy and steadfast in carrying out their duties; on disputes among them he shall decide them without fear or favour according to the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

This Order was passed on 15 November 1839 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 21 June 1814 on former appointment of Chief Queen's officer.

15 November 1839

Order: Min Gyi Maha Thiwa Min Hla Min Htin, Akauk Wun - Customs Officer, Ma De Day Wun (Dewaun), is appointed Shwe Daik Wun - Officer of Treasury; he has been a loyal servant of the prince who is now the king; it is believed that he would continue to be the same in the king's service; in the extensive territories of the king, there are sea ports where there is a regular traffic of

Anagga Ratana - Jewels of untold value

Hti Myo - Various Fabrics

Ngwe - Silver (Bullion)

Ok Myo - Bales of Textile and

Shwe - Gold (Bullion)

and the customs on them form the king's income generally known as Hkun Daw - Royal Tax and Hpo Daw - King's Share, in cash or kind and they are put in respective palace stores and Treasury; on the other hand various commodities from these stores are taken out daily for palace consumption, etc.; there are Taik So - Chief of Treasury, and Taik Sayay - (Treasury) Clerks, who put on record all things received or

issued at Treasury but Officer of Treasury shall check whether their accounts are correct and precise; and he shall submit these records to the king as usual; on the other hand doors of Treasury shall be locked and Treasury shall be guarded at all times; Treasury staff members are

Shwe Daik Wun - Officer of Treasury

Taik Kyat - Chief of Treasury

(Taik) So - Ruler of Treasury

(Taik) Sayay - Clerk of Treasury and

Tha Htay - Rich Man (?Banker)

who shall have their own fees in doing anything either to receive or issue things at Treasury and none of them shall take more than what he should receive.

(This Order was passed on 15 November 1839).

Note : See ROB (21 August 1813) on former appointment of a Treasury Officer.

15 November 1839

Order: Suriyavamsabhisiripavaralankaradhammasenapatimaha dhammarajadhirajaguru The In Sayadaw was sick with a 'wind trouble in his body system' and many experts had treated him night and day with the utmost care using one or the other of the most potent medicines with no avail and he died on 4 November 1839; Neyyadhammalankaramahadhamma rajadhirajaguru is (the next) most learned teacher in the Pitaka studies and the most respected monk as regards the Buddhistic activities like Patiyatti - Learning the Teachings of the Buddha, Patipatti - Meditation, and Pativeda - Having an insight in the Teachings of Buddha; besides he was teacher to the prince who is now king; he is also the best among the disciples of the late Supreme Leader of the Propagation and Extension of the Buddha's Religion and therefore Neyyadhammalankaramahadhamma rajadhirajaguru is made the Supreme Leader of the Propagation and Extension of the Buddha's Religion; proclaim

this Order as usual in Thudama - Hall of Good Law.

This Order was passed on 15 November 1839 and proclaimed by Nay Myo Min Hla Theingathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

17 November 1839

Order: Neyyadhammalankaramahadhammarajadhirajaguru is the most learned teacher in the Pitaka studies and he had contributed largely in the advancement of Buddhistic studies through his devotion to learning, meditation and having an insight in the teachings of the Buddha; he is

exemplary in piety and he taught the prince who is now king; Neyyadhammalankaramahadhammarajadhirajaguru is appointed in the Golden Capital and in the Kingdom to take charge of all Monks of the Buddhist Order and to decide all their cases according to the Vinaya as the Supreme Leader of the Propagation and Extension of the Buddha's Religion.

This Order was written on 17 November 1839 by Lord Zwe Tha Bon, Wun Dauk - Assistant Minister, and (after having it read to) Lord Kaungton, Lord Sale and Commander of Mong Nai Troops and with their approval, Nay Myo Nanda Mait Shwe Daung, Herald, submitted it to the king; (when it was returned from the king) Nay Myo Thiri Kyaw Thu, Sayay Gyi - Senior Clerk, and Nga Paing, Sayay - Clerk, were sent to Thudama - Hall of Good Law, to write the first order of the Supreme Leader (as he dictated it).

20 November 1839

Nay Myo Min Hla Theinkhathu, Liaison Officer - *cum* - Chief of Caduceus Bearers, took note on what the Supreme Leader of the Propagation and Extension of the Buddha's Religion had to say and it was written as an order by May Myo Thiri Kyaw Thu, Sayay Gyi - Senior Clerk, and Nga Paing, Sayay - Clerk.

Order: The king, like Asoka has an absolute faith in the Teachings of the Buddha and believing that by appointing the Supreme Leader of the Propagation and Extension of the Buddha's Religion, he would promote its prosperity to the greatest extent by using his authority to correct what the Supreme Leader considers as detrimental to the interest of the Religion; monks shall not do the following :

- giving flowers
- giving fruits
- giving scented face powder
- giving white and red powder
- giving tooth stick
- giving bamboo
- giving medical treatment (to lay people)
- giving predictions (like a fortune teller)
- giving service to lay people so that they become Kuladusaka
- spoiled
- accepting gold and silver
- trading
- lending money

making gold and silver (by alchemy)
behaving like 'six monks' who always tried to do something
mischievous on things which the Buddha had not yet
forbidden
rearing oxen to draw cart (either to race or travel in style)
(keeping boats and training men to participate in boat races)
smoking with no good cause (like a difficulty of breathing)
chewing betel in the afternoon being humble by speaking too
lowly of oneself and praising highly the abilities of the lay
man baby sitting giving something with an expectation for
larger return gift
doing something for reward;
it is believed that monks by doing the above things would
eventually bring about the decline and fall of the Buddhist
Order of Monks; on the other hand the monks shall become
good in

ganthadhura - duty in respect of learning

vipassanadhura - duty in respect of meditation;

a chief of monastic establishment must have the good
knowledge of such works as

Bhikkhu Patimokkha - Male Ascetics' escape after having
observed the rules

Bhikkhuni Patimokkha - Female Ascetics' escape after
having observed the rules

Khudda Sikkha - Rules in detail

Mula Sikkha - Rules in brief;

all other monks must know (at least the rudiments of)

Bhikkhu Patimokkha - Male Ascetics' escape after having
observed the rules

Bhikkhuni Patimokkha - Female Ascetics' escape after
having observed the rules;

all novices shall learn by rote

Paccavekkhana - Attitude on using four essential things of
daily use, viz. food, robe, shelter and medicine

Langa - Ten virtues losing any one of which will expel a boy
from the noviciate

Danda - Ten punishment (for breaking any promise)

Sekhiya - Seventy five ways of life prescribed for a novice.

This Order was passed on 20 November 1839 and proclaimed in Thudama - Hall of Good law, by Nay Myo Min Hla Theinkhathu and U San Ya, Amein Daw Yay - Royal Order Scribe, had it written on a separate sheet of paper and given it to the Supreme Leader of the Propagation and Extension of the Buddha's Religion. Ministers and Officers present were :

Lord Kaungton, Minister

Lord Sale Pakhan Nge, (Minister)

Officer of Common Folks, Assistant Minister

Lord Zwe Tha Bon, (Assistant Minister)

Min Gyi Atula Maha Thihathu, Judge

Maha Thihathu, Town Officer

Maha Min Hla Nawyatha, Herald

Min Hla Nanda Kyaw Htin, Councillor

Nay Myo Thiri Kyaw Thu, Senior Clerk

Maha Dama Thin Gyan, Officer of Religious Lands, Chief of

Library

Nawyatha Ye Gaung, Chief of Thousand, North Sector

Nay Myo Thiri Kyaw Zwa, Scribe of Royal Order

Theinga Nawyatha, Scribe of Instructions

Kyaw Thu Thiri Nawyatha, Clerk of Public Works Department

Nay Myo Yaza Kyaw Htin, Clerk of Far Away Places Dept.

Nanda Mait Kyaw Thu, Receiver of Provincial Chiefs

(Burmese)

Nay Myo Min Gyaw, Town Constable

Maung Chan, Pleader

Maung Gyi, (Pleader)

Maung Yit, (Pleader)

Maung Po, (Pleader)

Maung Kala, (Pleader)

Shwe Daung Letwe Zayya Kyaw, Chief of Blood Bond

Brotherhood, Law Court Promptor

Shwe Daung Letya Zayya Kyaw, Chief of Blood Bond

Brotherhood, Usher

Nga Aw, Clerk receiving Tributes

Nga Sant, (Clerk receiving Tributes)

15 January 1840

Order: Formerly there are four lines of chiefs in Salin; now there would be only one line, viz. the line of Myay Daing Thagyi - Headman of Land Tracts; Nga Khine, son of Nga Win, is

dismissed from the office of Myay Daing Thagyi - Headman of Land Tracts, Salin; Zayya Battaya, a true descendant of the line of Myay Daing Thagyi - Headman of Land Tracts, is appointed in his place; withdraw the Order of Appointment from Nga Khine.

This Order was passed on 15 January 1840 and prescribed by Nay Myo Yaza Kyaw, Liaison Officer.

4 May 1840

Order: Nga Hmon was appointed Myo Thagyi - Town Headman, Hintha, Ta Ba Yin township; before he received a formal appointment order, he went to the town and exacted fees, etc. and local chief tax payers and Thiri Ye Hla Shwe Daung, Chief of Blood Bond Brotherhood, Hintha, reported that Nga Hmon was responsible for some trouble in Hintha; Nga Hmon on interrogation admitted that he was guilty of the charges; in addition to being dismissed from his office, Nga Hmon shall be given further punishments; he shall also return the money he had exacted from the people.

This Order was passed on 4 May 1840 and proclaimed by Nay Myo Yaza Sithu, Liaison Officer.

Note : In 1873 Nga Shwe Ohn was appointed Town Officer in Hintha with the recommendation of Da Ba Yin Township Chief of Monks. This is an important instance to show that a local chief of monks could help to secure a position in administration.

10 June 1840

Order: Amarapura is certainly the Bhumi Laksan - Land of Good Omen, and it is where all other kings came to pay homage; it is best for a Royal Residence; in order to bring all possible benefits to the Religion as well as the people, the king decided to live in Amarapura; renovations there shall begin on the auspicious day and time given by astrologers; the name of the city shall remain Amarapura as it was originally called by King Badon 1782-1819 but change the names of

Palace Square Kyun Lon Aung Myay to Aung Myay San Ya
Palace Tower Mya Nan Bon San to Aung Nan Tha San;
prepare the ceremonies of Taking Palace, Opening White Umbrella and Using Throne; Coronation shall follow soon; study the records on similar occasions during the time of

King Badon 1782-1819 and follow their examples as closely as possible.

This Order was passed on 10 June 1840 and proclaimed by Nay Myo Nawayatha, Liaison Officer.

10 August 1840

Order: Shwe Lon, Satta - Barber, was made Satta Gaung - Head of Barbers, but he failed to report the affair between Nandalala, Ponna - Brahmin, and Mi Hombhila, an Assamese woman; such an abetment would not be condoned; he is dismissed; he shall return the insignias he used and he shall never come into the Interior.

This Order was passed on 10 August 1840 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer - *cum* - Chief of Caduceus Bearers.

9 December 1840

Order: Min Gyi Atula Maha Thihathu is appointed Taya Thagyi - Judge; he is loyal and he is a kind of person who would never forget the gratitude he owes to the king; so far he served the king with honesty and diligence and it is believed that he would continue to be the same in this new appointment; the king's residential city is a place where there shall be no aggressions of one person on another and if there were such violations, the culprits would be tried at the Taya Yon Daw - Royal Court of Law, where there are two judges and punished if they were found guilty; in cases of dispute there is the *Dhammasattham* to guide them; when a plaint is made at a court, the judges shall consult *Manu Dhammasattham* first; if that is not sufficient use *Mano Sara Rhwe Myan*: in four parts; if further reference is necessary, use *Kuin: Ca: Manu Raja Ciran Thum*: - *The Rulings of Manu Yaza, Lord Kaing Za*, which is a collection of decisions made in the time of our great ancestors; in another words precedence shall be taken into consideration in making a decision to any case that comes to a law court; when a person under obsession came to a court of law with a trivial matter, discourage him to open a suit; keep these things in mind and using *Dhammasattham* and precedence, a judge shall try cases and he shall try to free himself from being obsessed by

Da Zo Thon Ba - Three Bribes, viz. decision is made in favour of the person who is a close relative of the judge, who is very friendly with the judge and who pays money to the judge or by Aga Di Lay Ba - Bias of Four Kinds, viz. doing wrong because of love, doing wrong because of fear, doing wrong because of anger and doing wrong because of ignorance.

When Min Gyaw Nawyatha was appointed judge, an Order similar to this was given; Min Hla Min Htin Yaza, Sayay Gyi - Senior Clerk, was also made judge by a similar Order on 9 December 1840; Min Hla Yaza Kyaw Thu was another one who was made a judge in the same way.

8 March 1841

Order Buddhism in Burma prospers and as its fame spread to Srilanka, Shin Pannatissa of Srilanka came here on pilgrimage; unfortunately he died; as he was a monk of piety, good learning and behaviour of the Amarapura sect of monks, his remains shall be cremated as a senior monk who had had a Royal Title was cremated; get the remains of (Shin Pannatissa of Srilanka) cremated.

This Order was passed on 8 March 1841 and proclaimed by Min Hla Theingathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 March 1841

Order: Madhava, Leader of Eight Member Brahmins Conducting Ceremonies and 120 of his men shall take a monthly ration of four baskets (of paddy) each from Royal Granary.

This Order was passed on 11 March 1841 and proclaimed by Nay Myo Yaza Sithu, Liaison Officer.

2 July 1841

Order: Taking refuge in the Buddha, the Teachings of the Buddha and the Buddhist Order of Monks would help a person to attain nirvana ultimately and the king as a true Buddhist king had done much in support of the Religion; at present the king wanted to visit Okkalapa (Rangoon) and pay respects at the Dagon San Daw Shin (Shwe Dagon pagoda); get everything for the river trip ready in the sixth month (16 August 1841 - 14 September 1841); bring the following barges and boats in the trip :

Pyi Gyi Mun Hpaung Daw - Best in the Great Capital Royal Barge

Karawait Hpaung Daw - Pheasant Royal Barge
 Let Yway Gyi Hlawga Daw - The Best of the Selected
 Scorpion Royal Boat
 Let Thit Hlawga Daw - The Newest Scorpion Royal Boat
 Ye Hlay - War Boat
 Thin Baw - Steam Boat
 Than Ban - Sampan
 Panca Rupa - Royal Barge which has on the prow a figure of
 an animal with five parts of five animals put together
 Satta Rupa - Royal Barge which has on the prow a figure of
 an animal with seven parts of seven animals put together
 Nawa Rupa - Royal Barge which has on the prow a figure of
 an animal with nine parts of nine animals put together
 Tha Hlay - Boat made like a beast
 Hnget Hlay - Boat made like a bird
 Shwe Hlay - Boat gilded and
 Shwe Laung - Speed boat gilded; escorts going by land shall
 bring horses and elephants; submit the programme and the
 list of armed men coming in the trip; learned men shall
 report the auspicious time and day to begin the journey.

This Order was passed on 2 July 1841 and proclaimed by Nay Myo
 Nawyatha, Liaison Officer.

11 September 1841

Order: Brahmacanda and Kolikananda shall work together as before
 with eight Member Brahmins Conducting Ceremonies.

This Order was passed on 11 September 1841 and proclaimed by Nay Myo
 Min Hla Theinkhathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

23 October 1841

Order: When the king was away in Okkalapa (Rangoon), the Golden
 City, Ava and Sagaing area administrative officers shall
 take all precautions to keep the area free of thieves and
 robbers; there were occasions when the robbers escape
 because officers and men of surrounding areas did not
 cooperate with those of the area where the crime
 originated; this should not happen from now onwards; as
 soon as a crime was committed in one place, the chief there
 shall give a signal by gun fire or send messengers to
 neighbouring chiefs for help; any officer who heard the gun
 shot or received the message shall go to that place and join

the chase for robbers, etc.; if he and his men failed to do so, they shall be punished.

This Order was passed on 23 October 1841 by Lord of Forests, Minister and he told Min Gyi Maha Thin Gyan, Wun Dauk - Assistant Minister, to pass it to all officers concerned.

6 December 1841

Order: When a headman is unable to carry on with his duties he cannot by himself hand over his charge to another person; any such change made on or before the time when 1783 Records were taken, however, would be recognized.

This Order was passed on 6 December 1841 and proclaimed by Nay Myo Sithu, Liaison Officer

20 December 1841

Order: Queen Thiri Thu Nanda Maha Mahay who holds Ka Naung in fief, died in Okkalapa (Rangoon); cremate the remains of the queen as the remains of Thiri Maha Yadana Daywi, North Queen of King Badon 1782-1819 was cremated; the king is not attending the funeral; queens, princes and ministers shall attend it.

This Order was passed on 20 December 1841 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 April 1842

Order: Koliya, Nanda and Brahmacanda, of Eight Member Brahmins Conducting Ceremonies, shall receive paddy ration like others in Eight Member Brahmins Conducting Ceremonies. This Order was passed on 28 April 1842 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

5 May 1842

Order: Learned Brahmins Mahasiripanditadhammarajaguru and Sirimaharajindaradhammarajaguru shall take charge of the following (thirty eight) Brahmins from Arakan :

Balabi
Balacandra
Bharata
Boloram
Damodara
Damudara
Dumaram
Gupiram

Harikaccana
Jaganat
Janandana
Jayarito
Jivana
Kanaya
Kathe
Kesava
Kuyyakwanjoau
Lakkhana
Lakkhana
Lakkhindara
Locana
Muhana
Muniram
Muttaram
Nanda
Nilacam
Punnandra
Ramacanna
Ramananda
Ramanarayana
Saksana
Sattananda
Sitaram
Sirikaccana
Sudassana
Sundhara
Taporam and
Vasudeva;

all these men together with their family members,
especially their brothers senior or junior and sons shall not
be bothered with public duties required by local chiefs; they
are to work on calendar

This Order was passed on 5 May 1842 and proclaimed by Nay Myo Yaza
Sithu, Liaison Officer

7 March 1843

Order: Men whose names are given in the list of Pitaka scribes at
Shwe Daik - Treasury, and their family members like sons

and grandsons, shall not be asked to do any other work as required by local chiefs and captains of armed forces; they shall exclusively serve in the capacity of Pitaka copyists.

This Order was passed on 7 March 1843 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer

24 March 1843

Order: Sirisattamaharajaguru, Brahmin, Eight Member Brahmin Conducting Ceremonies, is appointed Pyinnya Shi - Pandit.

This Order was passed on 24 March 1843 and proclaimed by Nay Myo Nanda Mait Sithu, Liaison Officer

18 May 1843

Order: Mahasiripanditadhammarajaguru and Sirimaharajindadhammarajaguru, Pandits, Eight Member Brahmins Conducting Ceremonies, are appointed leaders of Arakanese Brahmins Conducting Ceremonies; the remaining Arakanese Brahmins are put under other leaders who are Pandits in the Eight Member Brahmins.

This Order was passed on 18 May 1843 and proclaimed by Nay Myo Nanda Mait Sithu, Liaison Officer.

5 August 1843

Order: Bury the remains of Queen Bhamo's mother as the remains of Princess Thayet was buried; spread two white umbrellas above the remains in the funeral procession; the weather is excessively warm and the king is not attending the funeral; princes, ministers and their wives shall attend the funeral.

This Order was passed on 5 August 1843 and proclaimed by Nay Myo Nawyatha, Liaison Officer

1 December 1843

Order: Maha Min Hla Min Gaung is appointed Myo Wun - Town Officer, Pathein (Bassein); Pathein (Bassein) is Alan U - First point where a foreigner would see the Burmese flag flying, and Kin Bya - Last point from the Burmese side where guards are posted; it is one of the big towns of the kingdom where a strong force is stationed with good weapons and ample provisions; Maha Min Htin Min Gaung is good in

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People;

he is also good in administration and it is believed that he would use his vast experience of it as Myo Wun - Town Officer, in that important station; in Pathein (Bassein) he shall do everything in his capacity to develop Buddhism in that area; to increase the government income through arrangements of long lasting effect; to promote welfare of the people; to keep the fighting forces in a state of preparedness for all emergencies; to keep the township in peace; to tell the guards why it is necessary in this frontier area to report anything unusual happening during their watch immediately; to report regularly to Hluttaw on people's attitude on contrabands, killing big animals to eat and helping thieves and robbers; to capture thieves and robbers so that they have no chance to escape into another officer's territory; to decide disputes among the people without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung Mitigate the Big Case and forget the Small One; to promote trade by standardizing weight, capacity and length measures; to send taxes, etc. together with proper accounts to Treasury after having them checked thoroughly with subordinate officers; to preserve procedure, to respect precedence and to obey instructions; to work in perfect harmony with subordinate officers, viz Sitke - Regimental Officers, Nagan - Liaison Officers, and Myo Sayay - Town Constables.

This Order was passed on 1 December 1843 and given to Maha Min Hla Min Gaung, Town Officer, Pathein (Bassein).

24 June 1845

Order: Bury the remains of Lady Mya Wa Di, mother of Queen Shwe Laung, as the remains of Queen Bhamo's mother was buried.

This Order was passed on 24 June 1845 and proclaimed by Nay Myo Thiri Kyaw (Zwa), Liaison Officer.

17 August 1845

Order: Towns and villages which were mentioned in 1783 and 1802 Records as to be under the charge of Kyi Wun - Officer of Granaries, shall remain the same; no other officer shall call the inmates of these places to serve them; they shall continue to supply the things assigned to them as before.

This Order was passed on 17 August 1845 and proclaimed by Nay Myo Sithu Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers. Note : See also ROB 17 August 1845.

27 September 1845

Order: (1) (Men in) villages who work to get (gold, silver, iron, tree gum, etc. for palace use) shall enjoy the usual favours so that they could continue happily in their work; the quota of supply from each group shall remain as before.

(2) The law court fees are fixed as follows :

	Regular	Occasional
Min Nalin - Court Messenger, going to summon a person to appear at court in a civil suit, is paid for every two miles	.50	
Min Nalin - Court Messenger, going to summon a person to appear at court in a criminal case, is paid for every two miles	1.00	
Writing an Appointment Order of Shwe Hmu		
Thagyi - Headman of Gold Workers	3.50	5.00
Writing Khan Wun Gyet - Note of Admission	.50	
Writing Aya Gan Hmat Chet - Note of Subordinate Officer	2.00	
Myet Hna Nyi Hmu - Closing a Case by Mutual Agreement	1.00	
Asint Gan Taya Achoke Sa Yaza Wut Hmu - Summary of a Criminal Case when it was cited	5.00	7.50
Ayu Gan Kyay - For an Application of Appeal	2.00	
Kauk Chet - Summary of Case Decision	.50	
Note : The fees are determined on the amount of money involved in a case; asking or giving more than what was customary is punishable.		
Thagyi Ywa Yauk Asit Hkan Yay Za - Writing on Statement when a Headman had had his round of Villages	2.00	

All fees mentioned above are prescribed by old usage and asking more is not allowed; send this intimation to the following officers :

Kyi Wun Sayay - Clerk of Granaries Officer

Than Gyet Sayay - Clerk of Smelting Iron Office

Uyin Sayay - Office of Gardens

Nat Sayay - Clerk of Guardian Spirit Office
Paw Maing - Headman (Shan)
Thagyi - Headman
Gaung - Ward Head
Akyi - Elder

This Order was passed on 27 September 1845 by Kyi Wun - Officer of Granaries and Maung Pa Le, Wun Sayay - Clerk (of Granary Office) recorded it.

29 September 1845

Order: Bury the remains of Akkabat Myin Wun - Officer of Cachar Horses, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 29 September 1845 and proclaimed by Nay Myo Yaza Sithu, Liaison Officer.

2 October 1845

Order: There probably were disputes on succession to some of these hereditary positions :

Myin Gaung - Head of Horsemen

Myin Zi - Leader of (Fifty) Horsemen

Myo Za - Chief next to Sawbwa in Cis-Salween Area

Sawbwa - Chief, Shan States

Taing Gaung - Senior Head of Village Tracts

Taing Hsaw - Junior Head of Village Tracts

Taing Ok - Chief of Village Tracts;

no suit on these succession disputes shall be considered at the present moment; the present chief or head or leader in his own position shall remain unchallenged in the meanwhile.

This Order was passed on 2 October 1845 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

3 October 1845

Order: Bury the remains of Nga Shwe Ate, former Badin Wu - Officer of Tinsmiths, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 3 October 1845 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

4 October 1845

Attention :

Myo Thagyi - Town Headman and Myo Sayay - Town Constable, of Yadana Theinga (Shwebo); Myin Dut Bo - Captain of Horsemen, Myin Gaung - Head of Horsemen, Myin Zi - Leader of (Fifty) Horsemen, in the Ye Bet Myin - Brave Companion Horses; Asiyin - Manager, Myay Daing Thagyi - Land Tracts Headman, Gaung - Head, and Akyi - Elder, of Ba Dauk Kan and Than Bo villages

Order: Me Daw Hpayawun - Officer of Queen Dowager, and Sayay Gyi - Senior Clerk (of Queen Dowager Office) petitioned for taking charge of Queen Dowager's (animate and inanimate) property including towns and villages held in fief, servants working in Queen Dowager's fields like gardens, fields cultivating rice, fields cultivating other than rice and cultivations in yearly inundated areas, service men of various groups and divisions collecting toll dues. etc. at port, trading depot or brokerage, fishery, toll station, ferry, and sending Queen Dowager's share of these dues and boatmen of Queen Dowager's boats and barges; the petition is granted; Me Daw Hpayawun - Officer of Queen Dowager, shall take charge of the entire estate of Queen Dowager (Mother of the King) and local chiefs (mentioned above) shall not call any men (under Officer of Queen Dowager) to serve them.

This Order was passed on 4 October 1845. Prince Makkhaya and Prince Mindon added to this Order to keep the entire estate of Queen Dowager under one control i.e. under Officer of Queen Dowager a supplement that the estate left by King's Grandmother shall also be added to the estate of King's Mother. There are ten men of King's Grandmother under Nga Shwe U, Nga Yway and Nga Bo living in Ba Dauk and Than Bo villages.

5 October 1845

Order: Bury the remains of Maha Yaza Thin Gyan, Nan Gan Gywe Wun - Officer of Public Works Department, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 5 October 1845 and proclaimed by Nay Myo Nanda Mait Sithu, Liaison Officer

9 October 1845

Order: Bury the remains of Nay Myo Ye Hla Ye Gaung, Awk Ma Wun - Officer of Catching Elephants, as the remains of a courtier

of Taw Nay Ya - First Series of Seat in the Audience Hall,
was buried.

This Order was passed on 9 October 1845 and proclaimed by Liaison
Officer - *cum* - Chief of Caduceus Bearers.

11 October 1845

Order: Men working under Kyi Wun - Officer of Granaries, to collect
or to produce :

Dah - Cutlass

Hlan - Spear

(Kyauk - Semi Precious Stone)

Hnget Mi - Bird Feather

Ngwe - Silver

(Payin - Amber)

Shwe - Gold

Than - Iron and

Thit Say - Tree Gum,

are given a certain quota of one or several things mentioned
above to collect or supply for palace consumption yearly; for
generations they were so engaged; it is true that they might
live and work in an area under a local chief, these people,
however, take orders only from Officer of Granaries and do
nothing but the work assigned by that officer; it had been
like this when 1783, 1793, 1804, 1805 and 1838 Records
were taken; 1802 Record mentions that when some of these
people living in the four villages of Mauk Ga Daw were asked
by local chiefs including Captain of Horses to contribute
money and to join some work or fighting groups like

Nwa Wun Tin - Going with Packed Oxen

Sa Yeik Kyay Ngwe - Silver and Copper (to support Armed
Men going in a campaign)

Sit Let Net Kaing - Recruits bearing arms (and join a
campaign)

Yeit Hka San Zaba - Provisions like Rice or Paddy (for a
campaign),

they were given a Royal Order that freed them from these
exactions or obligations.

This Order was passed on 11 October 1845 and proclaimed by Nay Myo
Sithu Kyaw Zwa, Liaison Officer.

12 October 1845

ROB of 11 October 1845 is repeated except Kyauk - Semi Precious Stones, and Payin - Amber, are added in the list of things supplied for palace consumption.

10 November 1845

Order: The following are given some insignias; issue an Order to this effect.

Min Gyi Maha Thiha Thu, Wun Gyi - Minister

Min Gyi Maha Min Gaung Kyaw Zwa, (Wun Gyi - Minister)

Min Gyi Maha Min Hla Min Htin, (Wun Gyi - Minister) and

Min Gyi Maha Min Gaung Yaza, (Wun Gyi - Minister).

This Order was passed on 10 November 1845 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer - *cum* - Chief of Black Beret Guards.

25 November 1845

Order: Bury the remains of Princess Min Gin's mother as the remains of Princess Thayet was buried.

This Order was passed on 25 November 1845 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

Order: Bury the remains of Taung Dwin Gyi Taung Let Bo's wife as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 25 November 1845 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

2 December 1845

Order: Before his death the late Supreme Leader of the Propagation and Extension of the Buddha's Religion, expressed his opinion that among his disciples, Bagaya monk Pannajotabhidhajamahadhammarajadhirajaguru would be most suitable to succeed him because he is regarded by his contemporaries as the best scholar in Buddhistic studies and his behaviour as a Buddhist monk is also exemplary; Bagaya monk is made the Supreme Leader of the Propagation and Expansion of the Buddha's Religion; proclaim the Order in Thudama - Hall of Good Law.

This Order was passed on 2 December 1845 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer; on 3 December 1845 the Order was given to U Kun, Sayay Gyi - Senior Clerk, and Nga Shwe Maung, Sayay - Clerk, (to take it to Thudama - Hall of Good Law).

4 December 1845

Order: Pannajotabhidhajamahadahmmarajadhirajaguru Bagaya monk is made the Supreme leader of the Propagation and Extension of the Buddha's Religion.

This Order was passed on 4 December 1845 at the Morning Audience and three ministers, viz. Lord Htan Da Bin, Lord Koot Ywa Htaung Kala and Lord Sittaung were present when Min Gyi Maha Sithu, Athi Wun - Officer of Common Folks, Wun Dauk - Assistant Minister, gave the Order to Bagaya monk; Nay Myo Sithu Kyaw Zwa, Liaison Officer, read it when all monks were assembled in Thudama - Hall of Good Law.

4 December 1845

Order: As King Asoka had done before, the king wants to encourage the Buddhist missionary works. King Ajatasatta patronized the Buddhist missions led by Mahakassapa, King Kalasoka by Mahayassa and King Asoka by Mahamokkaliputtatissa. The monks on the other hand shall abide by the rules of Vinaya - Book of Discipline and the king would punish any serious outrage against the Vinaya - Book of Discipline. Dhammacakka - the Buddha's authority, and Anacakka - the king's authority, shall work together to keep the Religion pure. The Buddha did not allow the monks to do the following:

- giving flowers
- giving fruits
- giving scented face powder
- giving white and red powder
- giving tooth stick
- giving bamboo
- giving medical treatment (to lay people)
- giving predictions (like fortune telling)
- giving service to lay people so that they would become Kuladusaka - spoiled
- accepting gold and silver
- trading
- lending money
- making gold and silver (through alchemy)
- decorating the Parikkhara - Eight things that a monk is allowed to possess, viz. begging bowl, three pieces of robe, razor, thread and needle, water stainer and sitting mat
- rearing oxen (to draw cart)
- keeping a boat and men (for racing)

smoking for no good cause (like difficulty in breathing)
 chewing betel in the evening
 raising funds to build religious monuments
 raising funds to be given away in charity
 holding festivals
 doing anything unusual for a good monk to do
 allowing a lay devotee to leave money for Navakamma -
 Emergency Use
 doing anything classified as Samanaakappiya - not proper
 for an ascetic to do;
 the monks shall abstain from doing the above mentioned
 sinful deeds and they shall endeavour to become good in
 Ganthadhura - Duty in respect of learning scriptures
 Vipassanadhura - Duty in respect of meditation;
 a Gaing Ok - Township Leader of Monks, must have the good
 knowledge of such works as
 Dway Madika - Two Chapters of the Vinaya on Bhikkhu and
 B hikkhuni Khudda Sikkha - Rules in detail
 Mula Sikkha - Rules in brief
 and he has to Vasuggata - commit them to memory whereas
 any other monk would have at least the knowlegde of Dway
 Madika in Pali and translation and a novice shall have to
 learn by rote
 Paccevekkhana - Attitude on using four essential things of
 daily use, viz. food, robe, shelter and medicine
 Langa - Ten virtues (losing any one of which would expel a
 boy from novitiate)
 Danda - Ten punishments (for breaking any promise)
 Sekhiya - Seventy five ways of life prescribed for a novice
 Khanta Yag - Dos and Don'ts in the daily life of a novice
 especially in dealing with elders, teachers and guests and
 in nursing a fellow novice who is sick.

This Order by the Supreme Leader of the Propagation and Extension of the
 Buddha's Religion was given to Nay Myo Dama Thin Gyan, Maha Dan Wun -
 Officer of Religious Affairs, on 4 December 1845 and U Kun, Sayay Gyi -
 Senior Clerk, and Nga Shwe Maung, Sayay - Clerk, Achoke Tan, copied it on
 Ahlwar - Two Leaves of Parabike.

31 December 1845

Order: Three Eight Member Brahmins conducting ceremonies, viz.

Mahasiripanditadhammarajaguru (Leader),
Sirimaharajindadhammarajaguru and
Sirisakkamaharajaguru shall continue in the service as
Pyinnya Shi - Pandits.

This Order was passed on 31 December 1845 and proclaimed by Nay Myo
Nanda Mait Shwe Daung, Liaison Officer - *cum* - Chief of Caduceus
Bearers. 14

January 1846

Order: Maha Min Hla Min Htin Kyaw Yaza, Captain, Ywe Letya (Guns),
Lord Ahmyint, petitioned for having entire charge of people
given in 1783 and 1802 Records as the inhabitants of
Ahmyint township because he would have some difficulty to
get 200 men for the Gun (Groups) if some men were allowed
to get into the service of any other group; the petition is
granted.

This Order was passed on 14 January 1846 and proclaimed by Nay Myo
Kyaw Zwa, Liaison Officer

20 January 1846

Order: Bury the remains of son of Min Gyi Min Hla Min Htin Kyaw
Thu, Wun Dauk - Assistant Ministers, as a courtier of Taw
Nay Ya - First Series of Seat in the Audience Hall, was
buried.

This Order was passed on 20 January 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

28 January 1846

Order: Bury the remains of Nga Shwe So, Za Daw Ge - Royal Cook,
son of Nay Myo Thuya Shwe Daung, as the remains of a
courtier of Taw Nay Ya - First Series of Seat in the
Audience Hall, was buried.

This Order was passed on 28 January 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

20 February 1846

Order: Bury the remains of a young son aged two years of Min Gyi
Maha Min Htin Min Gaung Kyaw, Shay Win Hmu Captain of
East Palace Guards, with poles and cord to carry the cradle
covered with satin.

This Order was passed on 20 February 1846 and proclaimed by Nay Myo
Sithu Kyaw Zwa, Liaison Officer

9 March 1846

Order: Bury the remains of the grandmother of Prince Mindon as the remains of the mother of Lord Mya Wa Di, Minister, was buried.

This Order was passed on 9 March 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

14 March 1846

Order: Maha Min Hla Min Gaung, Captain, Nat Su Letwe (Guns), petitioned for having charge of the descendants of original Nat Su Letwe (Gunners) and the descendants of people living in Ba Gyi Taik and Anauk Hpet Taik as given in 1783 and 1802 Records, because some of them went to serve either one of the following person or organizations :

Blood Bond Brotherhood

Captain or Leader of Horsemen

Lord or Lady who holds a place in fief

Minister or Officer

Prince, Princess and Queen

Royal Fifty

Royal Forty

Town or Village Headman;

the petition is granted.

This Order was passed on 14 March 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

18 March 1846

Order: Bury the remains of the mother of Thado Min Ye Yaza, as the remains of Princess Thayet was buried; the weather is too warm that the king is not attending the funeral.

This Order was passed on 18 March 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

29 March 1846

Order: Bury the remains of Min Gyaw Maha Sithu, Nayi Hmu - Chief of Time Announcers, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 29 March 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

1 April 1846

Order: Bury the remains of Min Gyaw Thiha Thu, former So Lay Ze Daing Wun - Officer of Forty Shield Organizations, as the

remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 1 April 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

2 April 1846

Order: Bury the remains of the father of Min Hla Min Htin Thiri, Shwe Daik So - Chief of Treasury, as the remains of a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall, was buried.

This Order was passed on 2 April 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

3 April 1846

Order: Bury the remains of Nay Myo Min Hla Yaza Kyaw, former Tut Kaung Han Wun - Officer of Chiangmai-Burmese Escorts, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 3 April 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

1 July 1846

Order: Bury the remains of the mother of Maha Min Ga Lay, former Atwin Wun - Minister of Interior, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 1 July 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

5 July 1846

Order: Bury the remains of Thado Min Gyi Maha Min Gaung, Lord Yaw, former Minister, as the remains of Min Gyi Maha Thiha Thu, former Kyi Wun - Officer of Granaries and Minister, was buried.

This Order was passed on 5 July 1846 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

8 July 1846

Order: Bury the remains of Queen Myan Aung, mother of Prince Mindon and Prince Ka Naung, as the remains of Queen Ka Naung was buried; as the weather is too warm the king is not attending the funeral; princes, ministers, officers and their wives shall attend the funeral.

This Order was passed on 8 July 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

6 August 1846

Order: Than Chet Sayay - Clerk of Iron Smelting Office, Than Hmu Chief of men employed in getting iron, Shwe Hmu - Chief of men employed in getting gold, Thit Say Hmu - Chief of men employed in collecting tree gum, petitioned for getting all children born of a union between a woman of any one of the groups employed according to 1783 and 1802 Records in getting iron and gold and living in Myay Du township and a man of the common folks and not allowing any one of them to go away from such groups even if they had been chosen to serve either a queen or a prince or a minister or an officer; this is in agreement with Royal Orders of 1810 and 1829; the petition is granted.

This Order was passed on 6 August 1846 and proclaimed by Nay Myo Sithu Kyaw Htin, Liaison Officer.

19 September 1846

Order: Bury the remains of Maha Min Htin Thinkhaya, Myo Wun - Town Officer, Sagaing, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 19 September 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Nga Aw, Town Officer, Thayawady, is dismissed; he shall come back here.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Maha Min Hla Thamanta Kyaw Htin is appointed Myo Thagyi Town Headman, and Myo Wun - Town Officer, Thayawadi.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Min Gyi Min Hla Maha Min Htin, Kyi Wun - Officer of Granaries, and Atwin Wun - Minister of Interior, shall take charge of Thayawady.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Maha Min Hla Thamanta Kyaw Htin, Myo Thagyi - Town Headman, and Myo Wun - Town Officer, Thayawady, is given some insignias; issue an Order to this effect

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Maha Min Hla Thamanta Kyaw Htin, Myo Thagyi - Town Headman, and Myo Wun - Town Officer, is given the right to use Shwe Hti - Gold Umbrella.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Min Gyi Maha Min Hla Min Gaung is appointed Myo Wun - Town Officer, Salin; like his predecessors he shall take charge of Salin, Sagu, Gya Bin and Le Gaing

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Min Gyi Maha Min Hla Min Gaung, Myo Wun - Town Officer, Salin, is given some insignias, issue an Order to this effect.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Min Gyi Maha Min Hla Min Gaung, Myo Wun - Town Officer, Salin, shall use Shwe Hti - Gold Umbrella; he is given a pair of young bull and cow elephants

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: The following are appointed in Salin to offices mentioned against their names.

Min Hla Min Gyaw Yaza (Sitke - Regimental Officer)
Nay Myo Ye Hla Ye Tin (Sitke - Regimental Officer)
Nay Myo Ye Hla Nawyatha (Nagan - Liaison Officer)
Nay Myo Ye Gaung Kyaw - (Nagan - Liaison Officer)
Nay Myo Thiha Ye Tin (Myo Sayay - Town Constable)

Pyan Chi Thiri Nawyatha (Myo Sayay - Town Constable)

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Regimental Officers, Salin, are given insignias of officers in Taw Nay Ya - First Series of Seat in the Audience Hall; Nay Myo Ye Hla Nawyatha and Nay Myo Ye Gaung Kyaw, Nagan - Liaison Officers, Salin, are given insignias of officers in Du Nay Ya - Second Series of Seat in the Audience Hall.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 October 1846

Order: Min Hla Min Gyaw Yaza and Nay Myo Ye Hla Ye Tin, Regimental Officers, Salin, Nay Myo Ye Hla Nawyatha and Nay Myo Ye Gaung Kyaw, Liaison Officers, Salin, shall use red umbrellas with gold top and gold leaves; Nay Myo Thiha Ye Din and Pyan Chi Thiri Nawyatha, Myo Sayay - Town Constables, Salin, shall use red umbrellas.

This Order was passed on 4 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

10 October 1846

Order: Maha Min Hla Kyaw Gaung is appointed Myo Thagyi - Town Headman, and Myo Wun - Town Officer, Danubyu; he is given red umbrella in addition to insignias that had already been given to him.

This Order was passed on 10 October 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

11 October 1846

Order: Nay Myo Thiha Yaza, Pe Nin - Helmsman, Htein Daw Thaung Din Boat, is given insignias of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall; he shall use red umbrella with gold top and gold leaves.

This Order was passed on 11 October 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

Note: See also ROB 1 November 1846 and ROB 12 November 1846; Thaung Din probably is putting a boat on dry dock of a sand bank.

14 October 1846

Order: Min Htin Min Hla Kyaw Zwa, Min Hla Min Htin Kyaw and Min Hla Min Htin Yaza, Hnama Daw Sayay Gyi - Senior Clerks of

the King's Sister, are given some insignias; issue an Order to this effect.

This Order was passed on 14 October 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

15 October 1846

Order: (Bagyidaw Uncle King Sagaing 1819-1837) was sick with a 'wind trouble in his body system' and the best of physicians had treated him with utmost care using one or the other of the most potent medicines with no avail and he died on (15 October 1846); cremate the remains of the former king as the remains of a universal monarch was creamed, cremation shall be done within palace enclosure; Maha Min Hla Min Gyaw, Sin Min Wun Officer of King Elephant, shall collect the ash after cremation.

This Order was passed on 15 October 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

Note: 'Wind trouble in the body system' is a phrase with no reference to the real illness; see also ROB 15 November 1839.

17 October 1846

Order: Cremate the remains of the Uncle King; give offerings (to the departed soul); queens, princes, princesses, ministers and officers shall attend the funeral.

This Order was passed on 17 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

20 October 1846

Order: Nay Myo Min Hla Kyaw, Htaung Ke - Chief of One Thousand, Letywe Gyi (Guns), is given insignias of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall.

This Order was passed on 20 October 1846 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer

21 October 1846

Order: Nga Chain, So Thagyi - Sprout Headman, Kyat Pyin, is dismissed; Nay Myo Thamanta Yaza, a descendant of the line of chiefs (in Kyat Pyin) is appointed So Thagyi - Sprout Headman, Kyat Pyin.

This Order was passed on 21 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

21 October 1846

Order: Nay Myo Thamanta Yaza, So Thagyi - Sprout Headman, Kyat Pyin, is given some insignias; issue an Order to this effect.

This Order was passed on 21 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

25 October 1846

Order: Nay Myo Yaza Thamanta Bo, Myo Thagyi - Town Headman, Tagaung, is given insignias like those used by Nay Myo Thamanta Shwe Daung, Myo Thagyi - Town Headman, Shwe Gu.

This Sithu Kyaw Zwa, Liaison Officer

31 October 1846

Order: Maha Min Gyaw Min Htin, Hpaung Wun Sayay Gyi - Senior Clerk of the Office of Barges, is given Baung Gadiba Ni Shwe Tha - Turban of Red Velvet with Pure Gold Decorations.

This Order was passed on 31 October 1846 and proclaimed by Sithu Kyaw Zwa, Liaison Officer

1 November 1846

Order: Sitke - Regimental Officers, Nagan - Liaison Officers, and Myo Sayay - Town Constables, in Thayawady are all dismissed from their respective offices; they shall return here.

This Order was passed on 1 November 1846 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

1 November 1846

Order. The following are appointed in Thayawady to offices mentioned against their names :

Nay Myo Yaza Nawyatha, Sitke - Regimental Officer

Nay Myo Yaza (Thiha Thu), Sitke - Regimental Officer

Nay Myo Yaza Kyaw Thu, Nagan - Liaison Officer

Nay Myo Yaza Kyaw Htin, Nagan Liaison Officer

Kyaw Htin Thiri Nawyatha, Myo Sayay - Town Constable

Thiri Zayya Nawyatha, Myo Sayay Town Constable

This Order was passed on 1 November 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

1 November 1846

Order: Sitke - Regimental Officers, Nagan - Liaison Officers, and Myo Sayay Town Constables, in Thayawady are given their respective insignias.

This Order was passed on 1 November 1846 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

1 November 1846

Order: Nay Myo Shwe Daung Nawyatha, Pe Nin - Helmsman, Nan Gut
Thaung Din Boat, is given insignias of a courtier of Taw Nay
Ya - First Series of Seat in the Audience Hall; he shall also
use a red umbrella with a gold top and gold leaves.

This Order was passed on 1 November 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

Note : See note of ROB 11 October 1846.

7 November 1846

Order: Min Hla Min Htin Kyaw is appointed Sitke - Regimental
Officer, Hanthawaddy (Pegu); he is given insignias like
those used by another Sitke in Hanthawaddy (Pegu).

This Order was passed on 7 November 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

12 November 1846

Order: Nya Myo Ye Hla Yan Aung, Pe Nin - Helmsman, Ok Aw Boat, is
given insignias like those of Pe Nin - Helmsman, Htein Daw
Thaung Din Boat.

This Order was passed on 12 November 1846 and proclaimed by Nay Myoi
Yaza Kyaw Zwa, Liaison Officer

Note : See note on ROB 11 October 1846; Thaung Din is 2dock.

15 November 1846

Order: Nay Myo Min Hla Sithu Kyaw and Nay Myo Min Htin Thiha Thu,
Sitke - Regimental Officers, Mone (Mong Nai) are given
insignias and umbrella like those of Sitkes - Regimental
Officer, Thein Ni - Hsenwi.

This Order was passed on 15 November 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Caduceus Bearers.

17 November 1846

Order: (1) King Thayawady 1837-1846 died (on 17 November 1846) and
King Pagan 1846-1853 ascended the throne; administer the
oath of allegiance to all princes, ministers and officers in
Myay Nan Daw - Earth Palace, as it had been done before.
(2) Take full security measures in all four sectors of palace
and twelve gates of capital city
(3) Cremate the remains of King Thayawady 1837-1846 as the
remains of a Universal Monarch was cremated; get
everything ready for the cremation.

- (4) Proclaim the change of kings by the beat of a gong in all the crowded places within and without the capital city; the people shall carry on with their daily life as usual without any interruption and traders shall continue buying and selling in peace.
- (5) Stop announcing time by the Baho - beat of drum (every three hours) from 3.00 pm on 17 November 1846 until further notice; in the meanwhile announce the time (every hour) by the Nayi Saya - beat of a set of brass gongs.
- (6) All princes, ministers, officers and their wives shall change into white dress (of mourning) for seven days.
- (7) Study the funeral records of King Badon (1782-1819) and copy the things used and the processes made at that time; the ritual objects shall be handled during the funeral rite only by the members of the Royal Family.

This Order was passed on 17 November 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Lord Kyauk Yit, Liaison Officer

18 November 1846

Order: After cremating (the remains of King Thayawady 1837-1846), Thado Min Gyi Yaza shall collect the ash and bones.

This Order was passed on 18 November 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

19 November 1846

Order: After the cremation of the remains of King Thayawady 1837-1846, collect the bones and put them on the Waw Daw - Royal Palanquin, of the King's mother and send them to the Hlawga Daw - Royal Scorpion Boat, with a Kin Da Yin - Decorated Roof; this is an improvement on the old style; then throw the ash and bones in the middle of the river

This Order was passed on 19 November 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers

Note : The remains of the king was cremated on 20 November 1846 (*Kon* /// 1968, 51)

22 November 1846

Order: There are slaves bought to serve the Lokamanicula pagoda (Zaung Kalaw Kaung Hmudaw) under Nga Tun Tha; detail some of them to keep a special watch on palanquins, decorated and graduated palanquin roofs, decorated shades above

vehicle, scorpion like boat with decorated and graduated roof, howdahs, etc. (used in the funeral of King Thayawady 1837-1846 and) donated by the king to the pagoda.

This Order was passed on 22 November 1846 and Maha Min Gyaw Min Htin, Sayay Daw Gyi - Royal Senior Clerk, Officer of Barges, sent it to Nga Tun Tha.

Supplementary Note (1)

28 men of Shwe Pyi Yan Aung (Golden Capital City Victorious) Horse under Nga San In, Tut Hmu - Captain

20 men of Shan Horse under Nga Hmun, Myin Zi - Leader of Fifty Horsemen

50 Palanquin Bearers under Nay Myo Thiri Kyaw Gaung, Waw Sayay Clerk of Palanquin Office

8 Vehicle men under Shwe Daung Zayya, Chief of Blood Bond Brotherhood

Total 78 men; they shall carry the palanquin, etc. and deposit them on the eastern part of the pagoda enclosure. The Hlawga Daw - Royal Scorpion Boat, with its decorated roof and which was used to throw ash and bones in the middle of the river shall be brought to the southeast part of the pagoda enclosure by

100 men of the Hlay Thin Zutha - members of the boat group

32 men of the Win Lay Hmyet Hna Amhu Dan - Guards of the Four Sectors of Palace

Total 132 men

Supplementary Note (2)

Maha Min Gyaw Min Htin, Hpaung Wun Sayay Gyi - Senior Clerk, Officer of Barges

Nay Myo Min Hla Kyaw, Sayay Gyi - Senior Clerk

Min Gyaw Yaza, Sayay Gyi - Senior Clerk

Thiri Yaza Nawyatha, Athon Sayay - Clerk of Public Works Department

Nay Myo Theinga Kyaw Zwa, Athon Sayay - Clerk of Public Works Department

Nay Myo Yaza Kyaw Thu, Shan Myin Sayay Gyi - Senior Clerk of Shan Horse

Nay Myo Ainda Nawyatha, Taya Nagan - Liaison Officer, Law Court

Nay Myo Thin Khaya, Taya Nagan - Liaison Officer, Law Court

Nay Myo Thiri Kyaw Thu, Taya Nagan - Liaison Officer, Law Court

Nawyatha Sithu, Taya Sayay - Clerk, Law Court and

Zaya Kyaw Zwa, Wut Myay Sayay - Clerk, Religious Land Office

shall supervise the move of the palanquin, etc. to the pagoda yard and hand them over to Nga Tun Tha, Leader of Religious Servants and Nga Bar, Chief of Religious Property.

Supplementary Note (3)

List of Various Vehicles and Their Appurtenances used in the Funeral King Thayawady (1837-1846) on 20 November 1846 and donated to the Lokamanicula pagoda (in Zaungkalaw) on 22 November 1846

1 Royal Palanquin

1 Mat with velvet edging, palanquin use

1 Velvet cushion, palanquin use

1 Ceiling fan, palanquin use

1 Coach with glass windows and seven tier roof with umbrella top

8 Glass for coach window

2 Velvet cushions, coach use

2 Wire meshes, howdah use

2 Wire meshes gilded, howdah use

2 Umbrellas, small and gilded

1 Hlawga (scorpion) boat with Wayzayan (graduated) roof

1 Kin Da Yin (throne on palanquin) with Wayzayan (graduated) roof

24 November 1846

Attention :

Myo Wun - Town Officer, Lamaing Wun - Officer of Royal Land, Aung Pinle and Lamaing Sayay - Clerks of Royal Land, (Aung Pinle)

The following vehicles and their appurtenances used in the funeral of King Thayawady 1837-1846 had been donated to the Lokamanicula Pagoda and Servants of the Religion there were detailed to keep them in a state of preservation.

1 Royal palanquin

1 Royal coach

1 Wire meshed howdah

1 Semi circular top howdah

1 Royal couch on elephant

1 Throne on scorpion boat

This intimation was sent for approval to Lord Sittang, Minister, Lord Hla Ywa, Minister, and Assistant Minister Officer of So Lay Ze - Forty (40) Sprouts Shield Bearing Guards, on 24 November 1846 and Nay Myc Hla Kyaw, Sayay Gyi - Senior Clerk, sent it by Nga Shan Gyi, Hlut Say Nalin - Hluttaw peon, to the Servants of the Religion in the Lokamanic pagoda.

30 November 1846

Order: Maha Min Hla Thamanta Min Htin, Myo Thagyi - Town Officer, Hlaing, is given insignias, issue an Order to this effect.

This Order was passed on 30 November 1846 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

30 November 1846

Order: Maha Min Hla Thamanta Min Htin, Myo Thagyi - Town Headman, Hlaing, is given a pair of bull and cow elephants and the right to use a gold umbrella

This Order was passed on 30 November 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 December 1846

Order: Nay Myo Min Kyaw Gaung, Nagan - Liaison Officer, Mong Nai, is dismissed; Min Hla Min Gyaw Yaza is appointed Nagan Liaison Officer, Mong Nai and Nay Myo Min Hla Sithu is appointed Bo Tut Yay - Officer Regimental Clerk, Mong Nai

This Order was passed on 4 December 1846 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer - *cum* Chief of Black Beret Guards.

4 December 1846

Order: Min Hla Min Gyaw Yaza, Nagan - Liaison Officer, Mong Nai and Nay Myo Min Hla Sithu, Bo Tut Yay - Officer Regimental Clerk are given their respective insignias.

This Order was passed on 4 December 1846 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer - *cum* - Chief of Black Beret Guards.

4 December 1846

Order: Nay Myo Thiha Kyaw Htin, Myo Ok - Town Controller, Myay Du, is given some insignias; issue an Order to this effect

This Order was passed on 4 December 1846 and proclaimed by Nay Myo Nanda Mait Shwe Daung, Liaison Officer - *cum* Chief of Black Beret Guards.

5 December 1846

Tax (paid according to income) exacted in Maw Hka village by Nga Yan to pay the last instalment

1846	Paid by	Weighted by	Quota	Gold	Silver	Minus	Credit
30 Jul							
8 Aug		Myat Tun	2.00	2.00			
9 Aug		Lwin U	5.85	1.25	3.00		

		Kyaung Daga					
10 Aug		Tha U	1.05	3.75		5.00	5.00
		Headman					
		Nga Ai	1.05	0.85	2.00		
		Headman					
11 Aug	Kyaw Tha	Shwe Maung	1.05	3.036	2.00		
	Headman						
4 Aug		Land Tracts	1.00	0.25			
		Headman					
8 Aug		San Hpyo	0.13		2.00		5.00
1 Sep		Tha Aye	1.10	0.25	8.00	2.25	6.00
		Manager					
2 Sep							
4 Sep		Kan Baw	2.00	1.90			
		Clerk					
		Nga San		0.816		0.256	
		Gaung					
		Tha U	5.00	0.53			
		Headman					
			0.85		14.25		
2 Oct					0.75	2.75	2.75
1 Sep		Tha Aye	1.10	0.25	8.00	2.25	6.00
		Manager					
2 Sep							
4 Sep		Kan Baw	2.00	1.90			
4 Sep	Nga Myat	Nga San		0.86		0.36	
	Htwe	Gaung					
	Manager						
4 Sep	Tha U		5.00	0.56			
	Headman						
	Nga Myat		0.85		14.25		
	Htwe						
	Manager						
2 Oct		Kyi Sa		0.75	2.76		2.75
		Taing					
6 Oct		Kyaw Tha					
		Headman					
30 Sep		Land Tracts			0.25		

	Headman		
28 Sep	Maung Ywe		0.30
17 Oct	Kan Baw	1.956	
8 Oct	Tha U	2.56	
23 Sep	Nga San E	0.55	
15 Oct		2.00	
23 Oct			
31 Oct		2.00	8.50
24 Oct	Nga Ai	2.15	
24 Oct	Tha U	2.10	
24 Oct	Aung Myat	2.00	
24 Oct	Shwe Pe	7.10	
23 Oct	Kyaw Tun	1.00	
7 Nov	Tha Be	0.262	5.60
30 Nov	Tha Aye	0.262	6.50
20 Nov			
5 Dec	Shwe Myat	2.25	0.80
4 Oct			
5 Dec	Po Shwin	0.50	2.00
	Nga Chin	1	9.00
	Nga Wet	4.50	1.00
	Tun Wa	4.50	
	(Nga) Hkway	2.00	
	Pan Htwe	2.00	
	Ti Kyaw	1.00	
	Myat Hpaw	1.00	
	Hso Pon		
	Nga Hkwe		
	Myat Ya		
	Shwe Nu	0.50	
	Shwe Min	0.50	

5 December 1846

Order: Nay Myo Min Hla Thamanta Yaza, Myo Thagyi - Town Officer,
Shwe Gu, is given insignias like those of Nay Myo Min Hla
Thamanta Bo, Myo Thagyi - Town Headman, Mya Daung.

This Order was passed on 5 December 1846 and proclaimed by Liaison
Officer - *cum* - Chief of Caduceus Bearers.

7 December 1846

Order: Bury the remains of Maha Min Hla Min Kyaw, Anauk Wun - Officer of West Palace, who died last night, as a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 7 December 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

7 December 1846

Order: Rama the Brahmin petitioned for having the charge of all Arakanese Brahmins Conducting Ceremonies; the petition is granted.

This Order was passed on 7 December 1846 and proclaimed by Sithu Kyaw Zwa, Lord Kyauk Yit, Liaison Officer

9 December 1846

Order: Bury the remains of former Queen Middle Palace, in a coffin of certain decorations.

This Order was passed on 9 December 1896 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

12 December 1846

Order: The following Brahmins are now serving the King's Sister and therefore Rama shall have no control over them.

Brahmacandra

Damodara

Kaccanamuhan

Kaladham

Mayaram and

Ramamuhan

This Order was passed on 12 December 1846 and proclaimed by Nanda Mait Shwe Daung, Liaison Officer - *cum* - Chief of Black Beret Guards.

13 December 1846

Order: Min Gyi Maha Min Gyaw Thu Yain, Sitke - Regimental Officer, Mong Nai Troops, is given insignias; issue an Order to this effect.

This Order was passed on 13 December 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

13 December 1846

Order: Senior Clerks Maha Min Hla Min Htin Thiha Thu, Maha Min Hla Yaza and Maha Min Gyaw Sithu are each given a velvet turban with pure gold flower decorations.

This Order was passed on 13 December 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

15 December 1846

Order: Min Hla Min Htin Yaza, Sayay Gyi - Senior Clerk, is given insignias; issue an Order to this effect.

This Order was passed on 15 December 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

15 December 1846

Order: Min Hla Yaza Thu, Amat - Officer, Mong Nai, is given insignias used by a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall.

This Order was passed on 15 December 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

20 December 1846

Order: As recommended by Min Gyi Maha Min Hla Kyaw Zwa, Myo Wun - Town Officer, Pathein (Bassein), Nay Myo Aka Kyaw Htin is appointed Sitke - Regimental Officer, and Nay Myo Kyaw Htin Yaza Nagan - Liaison Officer, in Pathein (Bassein); they shall use their respective insignias.

This Order was passed on 20 December 1846 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

21 December 1846

Order: Sirisudhammaraja, Prince Mindon, shall be henceforth known as King Mindon; he is given insignias; issue an Order to this effect.

This Order was passed on 21 December 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

21 December 1846

Order: King Mindon is given (more) insignias; issue an Order to this effect.

This Order was passed on 21 December 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

23

December 1846

Order: Nay Myo Min Hla Zaytabo, Myo Thagyi - Town Officer, Mali, is given insignias like those of Nay Myo Min Hla Thamanta Yaza, Myo Thagyi Town Headman, Moda.

This Order was passed on 23 December 1846 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

2 January 1847

Order: Nay Myo Min Hla Thamanta Thu, petitioned for being appointed Town Headman, Ba Dain, because his father Nga Nyi, Town Headman, Ba Dain, is old and he is virtually headman there; his petition is granted; Nay Myo Min Hla Thamanta Thu is appointed Ba Dain Town Headman.

This Order was passed on 2 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

2 January 1847

Order: Nay Myo Min Hla Thamanta Thu, Myo Thagyi - Town Headman, Ba Dain, is given insignias; issue an Order to this effect.

This Order was passed on 2 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

2 January 1847

Order: Nay Myo Min Hla Thamanta Thu, Myo Thagyi - Town Headman, Ba Dain, shall use a red umbrella with hanging gold leaves.

This Order was passed on 2 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

6 January 1847

Order: Min Hla Min Htin Yaza Bo, Myo Thagyi - Town Officer, Pyinsala and Pin Tha, shall use insignias like those of Min Hla Thiri Bo, Myo Thagyi - Town Headman, Kyauk Ba Daung.

This Order was passed on 6 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

7 January 1847

Order: Maha Min Hla Min Gaung Yaza and Maha Min Gyaw Thiha Min Htin are appointed Thanat Bo - Captains of Pakhai Gyi Guns.

This Order was passed on 7 January 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

7 January 1846

Order: Maha Min Hla Min Gaung Yaza and Maha Min Gyaw Thiha Min Htin, Captains of Pakhan Gyi Guns, shall use insignias like those of Maha Min Hla Min Gaung Kyaw, Captain, Taloke Guns.

This Order was passed on 7 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

8 January 1847

Order: Min Hla Min Htin Kyaw, Min Hla Min Gyaw and Min Hla Min Htin Sithu, Clerks, Custom Office (Dewaun), Made, are given each some insignias; issue an Order to this effect.

This Order was passed on 8 January 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

10 January 1847

Order: The following Sitke - Regimental Officers, are given insignias like those of Thein Ni (Hsenwi) Sitke.

Nay Myo Min Hla Min Gaung Kyaw, Lecha (Laihka)

Nay Myo Yaza Thinkhaya, Lecha (Laihka)

Nay Myo Yan Aung Kyaw Htin, Nyaung Shwe (Yawngghwe)

Ye Hla Ya Gaung Nawyatha, Nyaung Shwe (Yawngghwe)

Naya Ye Hla Shwe Daung, Maukme (Mawmai)

Ye Hla Pyan Htin Nawyatha, Maukme (Mawmai)

This Order was passed on 10 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 January 1847

Order: The following princes are given insignias; issue an Order to this effect.

Thado Min Ye Kyaw Htin, Prince Ka Naung

Thado Min Ye Kyaw Zwa, Prince Hlaing and

Prince Monhyin (Mong Yang)

This Order was passed on 11 January 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

11 January 1847

Order: Prince Monhyin (Mong Yang) is given insignias; issue an Order to this effect.

This Order was passed on 11 January 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

11 January 1847

Order: Nay Myo Thiri Kyaw Htin, Ngwe Gun Hmu - Chief of Silver Revenue, Baw Saing (Maw Sun) shall use a Shwe Hti - Gold Umbrella, with no gold strip of five inches in the middle and put a wall around his home; he is also given a pair of bull and cow elephants.

This Order was passed on 11 January 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

11 January 1847

Order: Lord Shwe Yin Ma, Lord Allappa and Lord Mawpi are given insignias; issue an Order to this effect.

This Order was passed on 11 January 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

(20 January 1847)

Order: Nga Tha, Myo Wun - Town Officer, Mogaung (Mong Kawng) is dismissed; he shall come back here.

(This Order was passed on 20 January 1847 and proclaimed by Liaison Officer *cum* - Chief of Caduceus Bearers).

20 January 1847

Order: Min Gyi Maha Min Hla Min Htin is appointed Myo Wun - Town Officer, Mogaung (Mong Kawng); he is given insignias; issue an Order to this effect.

This Order was passed on 20 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

20 January 1847

Order: Min Gyi Maha Min Hla Min Htin, Myo Wun - Town Officer, Mogaung (Mong Kawng) is given permission to use a gold umbrella.

This Order was passed on 20 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

21 January 1847

Order: Maha Min Hla Thiri Kyaw Htin is appointed Kala Wun Officer of Foreigners (Consul); he is given insignias; issue an Order to this effect.

This Order was passed on 21 January 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

23 January 1847

Order: Nga Shwe Yo is appointed Tha Htay - Rich Man, with title Maha Mandaka; he is given insignias like those of Maha Jatila the Rich.

This Order was passed on 23 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 January 1847

Order: The following Than Zint - Heralds, Bye Daik - Interior (Court), are given insignias; issue an Order to this effect.
Nay Myo Kyaw Htin Thinkhaya

Nay Myo Kyaw Htin Yaza

Nay Myo Shwe Daung Kyaw

Nay Myo Sithu Kyaw

Nay Myo Sithu Shwe Daung

Nay Myo Sithu Yaza

Nay Myo Theinkha Nawyatha

Nay Myo Theinkha Sithu
Nay Myo Thinkhaya Sithu
Nay Myo Thiri Kyaw Zwa
Nay Myo Thiri Yaza
Nay Myo Thiri Yaza Nawyatha
Nay Myo Yaza Kyaw Thu
Nay Myo Yaza Thiha Thu
Nay Myo Zayya Kyaw Htin

This Order was passed on 28 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

29 January 1847

Order: Nay Myo Thiha Kyaw Gaung, Pe Nin Helmsman, Shwe To Boat, Thayawady, is given insignias like those of Nay Myo Ye Hla Yan Aung, Pe Nin - Helmsman, Ok Aw boat.

This Order was passed on 29 January 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 11 October 1846, ROB 1 November 1846 and ROB 12 November 1846 on Pe Nin - Helmsmen.

2 February 1847

Order: Min Hla Min Htin Yaza, U Yin Ok Chief of Gardens, is given insignias; issue an Order to this effect.

This Order was passed on 2 February 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Lord Kyauk Yit, Liaison Officer.

3 February 1847

Order: The following officers are given insignias :

Maha Ainda Min Gyaw, Captain, Shwe Pyi
Maha Min Gaung Kyaw Htin Thu, Captain, Kin Da Kala Byo
Maha Min Gaung Min Htin, Captain, Letwe Gyaung
Maha Min Gyaw Da Zaung, Captain, Shwe Pyi Hman Gin
Maha Min Gyaw Thiha Min Htin
Maha Min Hla Da Zaung, Captain, Myauk 150
Maha Min Hla Min Gaung, Captain, Nat Su Letwe
Maha Min Hla Min Gaung Kyaw, Captain, Taung Dwin Gyi
Taung Let
Maha Min Hla Min Gaung Kyaw, Captain, Taloke Myo
Maha Min Hla Min Gaung Kyaw Htin, Captain, Taung Dawe
Maha Min Hla Min Gaung Thu Yain, Captain, Shwe Pyi Yan Aung
Myin

Maha Min Hla Min Gaung Yaza, Captain, Pakhan Gyi
 Maha Min Hla Min Gyaw Yaza, Captain, Yway Letya
 Maha Min Hla Min Htin, Captain, Myauk Marabin
 Maha Min Hla Min Htin Da Zaung, Captain, Shwe Hlan
 Maha Min Hla Tain Gya Min Gaung, Captain, Nat Shin Yway
 Maha Min Hla Yaza, Captain, Sagaing
 Maha Min Htin, Captain, Lin Zin
 Maha Min Htin Min Gaung Kyaw, Captain, Nat Su Letya
 Maha Min Htin Min Gyaw, Captain, Ye Bet Myin
 Maha Min Htin Min Hla Gyaw, Captain, Taung Dwin Gyi
 Myauk Let
 Maha Min Htin Thinkhaya, Captain, Myauk Dawe
 Maha Min Htin Yaza, Captain, Taung Marabin
 Maha Min Htin Ye Hla Ye Gaung, Captain, Yway Letwe
 Maha Thiha Kyaw Min Gaung, Captain, Letya Gyaung
 Maha Thiha Min Gaung Gyaw, Captain, Let Kaung Thit
 Nay Myo Thuya Ye Gaung, Captain, Taung 150
 Nga Shwe Hpyin

This Order was passed on 3 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 February 1847

Order: Min Hla Thiha (Thu), We Hle Kun Yay Gaung - Chief of Left Retainers of Betal and Water, Yun Zu Wun - Officer of Chiangmai (Guards), and Min Hla Min Htin Gyaw, Ya Hle Kun Yay Gaung - Chief of Right Retainers of Betel and Water, are given insignias; issue an Order to this effect.

This Order was passed on 3 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 February 1847

Order: The following Akyi Sayay - Elder Clerks, serving King Mindon, are given insignias; issue an Order to this effect.

Min Hla Min Htin Kyaw
 Min Hla Min Htin Kyaw Zwa
 Min Hla Min Htin Nawyatha
 Min Hal Min Htin Thiri
 Min Hla Sithu
 Min Hla Sithu Kyaw
 Min Hla Yaza Kyaw Htin

This Order was passed on 3 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards

3 February 1847

Order: The following Kun Yay Gaing - Retainers of Betel and Water, in the service of King Mindon, are each given insignias like those used by courtiers of Taw Nay Ya - First Series of Seat in the Audience Hall.

Nay Myo Kyaw Htin
Nay Myo Kyaw Htin Kyaw
Nay Myo Kyaw Thu
Nay Myo Kyaw Zwa
Nay Myo Sithu Kyaw
Nay Myo Thiri Sithu
Nay Myo Thiri Thinkhaya
Nay Myo Thu Yain
Nay Myo Thu Yain Yaza
Nay Myo Yan Aung
Nay Myo Yaza
Nay Myo Yaza Kyaw Gaung
Nay Myo Yaza Kyaw Htin and
Nay Myo Ye Gaung Kyaw

This Order was passed on 3 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 February 1847

Order: Nay Myo Thiri Kyaw Htin, Sin Wun Dauk - Assistant Minister of Elephants, shall use a red umbrella with gilt top, edge and little banyan leaves when he goes to capture the white elephant (in the forest) near Tagaung.

This Order was passed on 3 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 February 1847

Order: The following Kun Yay Daw (Retainers of) Royal Betel and Water are given insignias; issue an Order to this effect

Min Gyaw Min Hla Yaza
Min Gyaw Min Htin Thinkhaya
Min Gyaw Min Htin Thinkhaya
Min Gyaw Min Htin Yaza
Min Gyaw Min Htin Yaza
Min Gyaw Thiha Min Htin

Min Gyaw Thiha Yaza
Min Gyaw Thinkhaya
Min Gyaw Thiri Min Htin
Min Gyaw Thiri Yaza
Min Gyaw Yaza
Min Hla Min Gaung
Min Hla Min Gyaw
Min Hla Min Gyaw Sithu
Min Hla Min Gyaw Thinkhaya
Min Hla Min Gyaw Yaza
Min Hla Min Htin
Min Hla Min Htin Kyaw Thu
Min Hla Min Htin Kyaw Zwa
Min Hla Min Htin Sithu
Min Hla Min Htin Thinkhaya
Min Hla Min Htin Yaza
Min Hla Min Nge Kyaw
Min Hla Min Nge Yaza
Min Hla Thinkhaya
Min Hla Thinkhaya Kyaw Zwa
Min Hla Thiri Min Htin
Min Hla Thiri Min Htin Kyaw
Min Hla Thiri Sithu
Min Hla Yaza
Min Hla Yaza Kyaw
Min Hla Yaza Kyaw Htin
Min Hla Yaza Thu
Min Htin Min Gyaw Yaza
Min Htin Min Hla Kyaw
Min Htin Min Hla Kyaw Zwa
Min Htin Min Hla Thinkhaya
Min Htin Min Hla Yaza
Min Htin Min Hla Yaza Thu
Min Htin Thinkhaya
Min Nge Kyaw Htin Kyaw
Nga Bo
Nga Htu and
Nga Ka Lay

This Order was passed on 4 February 1847 and proclaimed by Nay Myo Sithu Kyaw Htin, Liaison Officer *cum* - Chief of Caduceus Bearers.

4 February 1847

Order: The following Hti Byu Daw Mo White Umbrella Bearers, are given insignias like those used by courtiers of Taw Nay Ya - First Series of Seat in the Audience Hall.

Min Hla Min Htin
Min Hla Min Htin Kyaw
Nay Myo Kyaw Htin Thiri
Nay Myo Kyaw Htin Yaza
Nay Myo Kyaw Zwa Thiri
Nay Myo Min Gyaw Thiri Thu
Nay Myo Min Hla Kyaw Htin
Nay Myo Min Hla Min Gaung Kyaw
Nay Myo Min Hla Min Gaung Yaza
Nay Myo Min Hla Min Gyaw
Nay Myo Min Hla Min Htin Kyaw
Nay Myo Min Hla Min Htin Thu
Nay Myo Min Hla Yaza Kyaw Gaung
Nay Myo Min Htin Kyaw
Nay Myo Thiri Min Htin and
Nga Ka Yan

This Order was passed on 4 February 1847 and proclaimed by Nay Myo Sithu Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

4 February 1847

Order: The following Let Swe Gyi Gaung - Chiefs of Senior Royal (Body Guards)

Min Gyaw Thiha Min Htin and
Min Hla Min Gyaw Yaza

and Let Swe Galay Gaung - Chiefs of Junior Royal (Body Guards)

Min Gyaw Min Hla Yaza and
Min Hla Min Htin Yaza

shall use Myi To Asein - Green Short Military Tunic, and Myi Shay Anet Shwe Za Thut - Black Long Military Tunic with Gold Lace Trimmings; other members of both Junior and Senior Royal (Body Guards) are given insignias like those used by courtiers of Taw Nay Ya - First Series of Seat in the Audience Hall.

This Order was passed on 4 February 1847 and proclaimed by Nay Myo Sithu Kyaw Htin, Liaison Officer *cum* - Chief of Caduceus Bearers.

7 February 1847

Order: Maha Min Hla Yaza Thu, Talaithsan Ok - Keeper of Animals, is given insignias; issue an Order to this effect.

This Order was passed on 7 February 1847 and produced by Liaison Officer *cum* - Chief of Black Beret Guards.

10

February 1847

Order: Thiri Yaza Nawyatha, Yin Daw Kyat - Superintendent of Royal Vehicles, petitioned for having control over all people who were organized in the time of King Badon 1782-1819 as Atwin Thway Thauk - Interior Blood Bond Brotherhood to serve his Chief Queen as palanquin bearers and who are now given to the Chief Queen of King Pagan 1846-1853 together with another group of men known as Mi Ba Ya Gyi Sa Yo Na Nwin Daw (Suppliers of) Royal Turmeric to Chief Queens under All Reigns and men of these two groups are now living in villages of

Chaung Zon

Hta Naung Gaing

Shwe Gu Da Zaung

Taung Ta Lon

Taw Gyaung and

Yauk Thin Kan;

he also included in his petition for taking charge of Sa Hpo Tha - Men of Royal Kitchen, who were given by Queen Dowager to Chief Queen and living in the villages of

Ka Bi Gan

Nyaung Zauk and

Than Bo;

the petition is granted; no local chief shall have any control over them; these men shall continue to have their own Loke Myay Land to cultivate, and Nay Myay - Land to live, in the same villages, etc. where they are at present living or working and (in addition to that) they are now given right to exact Asut Achauk - (Dues from) fresh and dried fish, in (fisheries) at Htan Thon Gwa and Pyaw Bwe Kyun within the land tracts under Nga Myat Tha U. Nga Pa and Nga Mya U.

This Order was passed on 10 October 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Lord Kyauk Yit, Liaison Officer; on 18 February 1847 ministers Lord Kyauk Maw, Lord Kut Ywa, Lord Sittang and Lord Hsumse told Nay Myo Sithu Kyaw Zwa to get back any of these men if they were in services other than Chief Queen; Lord Kawliya, Assistant Minister, recorded this Order made by the ministers.

11 February 1847

Order: The following Chiefs, Blood Bond Brotherhood, in Shay Daw Byay - Drums Band to herald the Royal Presence, are each given insignias like those used by a courtier of Taw Nay Ya First Series of Seat in the Audience Hall.

Nay Myo Ain Da Kyaw Htin, Awun - Leader

Nay Myo Shwe Daung Sithu Kyaw

Nay Myo Sithu Kyaw

Nay Myo Sithu Nawyatha Kyaw

Nay Myo Thiri Bala

Nay Myo Thiri Nanda Mait, Gaung - Head

Nay Myo Thiri Nawyatha

Nay Myo Thiri Shwe Daung

Nay Myo Thiri Thinkhaya

This Order was passed on 11 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

13 February 1847

Order: Akyi Sayay - Elder Clerks, attached to Prince ka Naung, viz.
Min Gyaw Min Hla Thiri
Min Hla Min Htin Kyaw and
Min Htin Min Kyaw

are given insignias; issue an Order to this effect.

This Order was passed on 13 February 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

(17) February 1847

Order: Maha Min Hika Kyaw Htin is appointed Sayay Gyi - Senior Clerk; he is given insignias like those used by Hpaung Wun Officer of Barges, who is also a Sayay Gyi - Senior Clerk.

This Order was passed on (17) February 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

18 February 1847

Order: Nay Myo Thinkhaya, Pe Nin - Helmsman, Shwe Laung Gyi - Big Golden Boat without Oarlock, is given insignias like

those used by a courtier of Taw Nay Ya - First Series of
Seat in the Audience Hall, and he shall use a red umbrella
with a gilt top and gilt hanging leaves.

This Order was passed on 18 February 1847 and proclaimed by Nay Myo
Sithu Kyaw Zwa, Lord Kyauk Yit, Liaison Officer.

20 February 1847

Order: Thiri Thukha Ana Da Bain, Tha Htay Gyi - Great Rich Man,
petitioned for allowing him to retire because of his old age
and for naming his son as successor to his title and
possessions; the petition is granted.

This Order was passed on 20 February 1847 and proclaimed by Nay
Myo Sithu Kyaw, Liaison Officer - *cum* - Chief of Caduceus Bearers.

23 February 1847

Order: The following officers are allowed to use Hpe Baung Stain
Turban, with Shwe Tha - Pure Gold (Ornaments) :

- Min Gyaw Min Htin Yaza, (Away Yauk Sayay Clerk of Far
Away Places Department)
- Min Hla Kyaw Htin, (Away Yauk Sayay Clerk of Far Away
Places Department)
- Min Hla Min Htin Kyaw, (Amha Yay - Scribe to write
Instructions)
- Min Hla Min Htin Kyaw Thu, (Amha Yay - Scribe to write
Instructions)
- Min Hla Min Htin Thihathu, (Amha Yay Scribe to write
Instructions)
- Min Hla Min Htin Thinkhaya, Amain Daw Yay Scribe to
write Royal Orders
- Min Hla Thiri Kyaw Htin, Amha Yay - Scribe to write
Instructions
- Min Hla Yaza Kyaw Htin, Away Yauk Sayay - Clerk of Far
Away Places Department
- Min Hla Yaza Kyaw, Amain Daw Yay - Scribe to write Royal
Orders

This Order was passed on 23 February 1847 and proclaimed by Liaison
Officer - *cum* - Chief of Black Beret Guards.

23 February 1847

Order: Nay Myo Min Hla Kyaw Htin, Si Daw Myin Sayay - Clerk, Royal
Horses, is given insignias; issue an Order to this effect.

This Order was passed on 23 February 1847 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

(23 February 1847)

Order: Myin Daw Gan - Royal Horse-breaker, Yahta Hmu - Carriage Driver, Myin Daw Zi - Royal Horse Rider, and Myin Hmu Commander of Horses, are given insignias like those used by other officers of horsemen.

(This Order was passed on 23 February 1847 and proclaimed by Liaison Officer - *cum* - Black Beret Guards.)

(23 February 1847)

Order: Nay Myo Sithu Kyaw Htin, Nagan Sa Myaung Hmu - Liaison Officer - *cum* - Chief of Caduceus Bearers, (is given insignias like those used by) Nay Myo Nanda (Mait Shwe Daung), Nagan Pyo Gyi Hmu - Liaison Officer - *cum* Chief of Black Beret Guards.

(This Order was passed on 23 February 1847 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.)

23 February 1847

Order: Bury the remains of Nay Myo Thiri Kyaw Zwa, former Athi Wun - Officer of Common folks, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 23 February 1847 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

24 February 1847

Order: Nga Aung San, Helon Myo Za - Officer of He Long, is dismissed; Maha Zayya, Tho Han Bwa - Shan Chief, who is a descendant of the family of chiefs, is appointed Helon Myo Za - Officer of He Long.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 February 1847

Order: Maha Zayya, Tho Han Bwa - Shan Chief, Helon Myo Za - Officer of He Long, is given insignias: issue an Order to this effect.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 February 1847

Order: Maha Min Gyaw Yaza, Pwe Daw Ok - Chief of Royal Food, is given insignias; issue an Order to this effect.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 February 1847

Order: Maha Min Gyaw Min Htin and Maha Min Gyaw Yaza, Sayay Gyi Senior Clerks, attached to the office of Me Daw Paya - Queen Dowager, and Maha Min Hla Yaza Thu, Sayay Gyi Senior Clerk, attached to the office of Hna Ma Daw - King's Sister, are given insignias; issue an Order to this effect.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 February 1847

Order: The following officers are given insignias like those used by a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall :

Nay Myo Kyaw Htin Theingathu, Clerk, Letwe Gyaung Gung
Nay Myo Nanda Mait Kyaw Htin, Clerk, Let Kaung Gung
Nay Myo Theinga Naya Kyaw, Clerk, Nat Su Letya Gung
Nay Myo Thiri Kyaw Htin - Clerk, Nat Su Letya Gung
Nay Myo Thuya Da Zaung, Clerk, Nge Do Gung
Nay Myo Thu Yain, Clerk, Yway Letya Gung
Nay Myo Thu Yain Kyaw Gaung, Clerk, Kala Byo Gung
Nay Myo Thu Yain Kyaw Htin, Clerk, Pinya Gung
Nay Myo Yaza Thin Gyan, Clerk, Bwe Pa Sin Gyay Bon Gung
Nay Myo Yaza Thu, Clerk, First Nat Shin Yway Gung
Nay Myo Zayya Kyaw Gaung, Clerk, Sin Gyay Bon Gung
Nay Myo Zayya Kyaw Htin, Clerk, Yway Letya Gung
Nay Myo Zayya Thinkhaya, Clerk, Letya Gyaung Gung.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 February 1847

Order: Nga Hmine is appointed Tha Htay Rich Man; he shall be known by the title of Maha Dhanancaya and he shall use insignias like those used by Maha Satila the Rich Man.

This Order was passed on 24 February 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

26 February 1847

Order: Akyi Sayay Elder Clerks, attached to the office of Prince Ka Naung, viz.

Min Hla Min Htin

Min Hla Min Htin Thinkhaya

Min Hla Thiri Yaza and

Min Hla Yaza are each given similar insignias; issue an Order to this effect.

This Order was passed on 26 February 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

26 February 1847

Order: Kun Gaing Yay Gaing - Retainers of Betel and Water, in the service of Prince Ka Naung, viz.

Nay Myo Kyaw Htin

Nay Myo Sithu Kyaw

Nay Myo Theinga Kyaw

Nay Myo Theinga Sithu

Nay Myo Thinkhaya

Nay Myo Thiha Yan Aung

Nay Myo Thiri Sithu

Nay Myo Thiri Yaza

Nay Myo Thiri Yaza Thu

Nay Myo Yaza Kyaw

Nay Myo Yaza Kyaw Htin and

Nay Myo Yaza Sithu

are each given insignias used by a courtier of Taw Nay Ya First Series of Seat in the Audience Hall.

This Order was passed on 26 February 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

27 February 1847

Order: Maha Bhumma Nanda Yaza, Myo Thagyi - Town Headman, Pin Da Le, is given insignias; issue an Order to this effect.

This Order was passed on 27 February 1847 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

27 February 1847

Order: Maha Bhumma Nanda Yaza, Myo Thagyi - Town Headman, Pin Da Le, shall use a red umbrella with a gilt top and gilt leaves hanging from it.

This Order was passed on 27 February 1847 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

3 March 1847

Order: Nga Shwe Hka, Myo Wun - Town Officer, Mindon Taung Zin Hku Na Hka Yaing - Mindon and Seven Districts along the Range, is dismissed; he shall return here.

This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

(3 March 1847)

Order: Maha Min Gaung Yaza is appointed Mindon Taung Zin Hku Na Hka Yaing Myo Wun - Town Officer, Mindon and Seven Districts along the Range; he is given insignias; issue an Order to this effect.

(This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.)

(3 March 1847)

Order: Maha Min Gaung Yaza, Myo Wun - Town Officer, Mindon Taung Zin Hku Na Hka Yaing - Mindon and Seven Districts along the Range, shall use a gold umbrella.

(This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.)

(3 March 1847)

Order: Nga Shwe U, Nga Yauk, Nagan - Liaison Officers, and Nga Hsan and Nga So, Myo Sayay - Town Constables, Mindon Taung Zin Hku Na Hka Yaing - Mindon and Seven Districts along the Range, are dismissed; Nay Myo Kyaw Gaung and Nay Myo Kyaw Zwa are appointed Nagan - Liaison Officers, and Shwe Daung Nawyatha Kyaw and Shwe Daung Thiri Nawyatha are appointed Myo Sayay - Town Constables, (Mindon Taung Zin Hku Na Hka Yaing - Mindon and Seven Districts along the Range).

(This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.)

3 March 1847

Order: Nay Myo Kyaw Gaung and Nay Myo Kyaw Zwa, Nagan - Liaison Officers, Mindon Taung Zin Hku Na Hka Yaing - Mindon and Seven Districts along the Range, are each given insignias; issue an Order to this effect.

This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 March 1847

Order: Both Nay Myo Kyaw Gaung and Nay Myo Kyaw Zwa, Nagan - Liaison Officers, Mindon Taung Zin Hku Na Hka Yaing Mindon and Seven Districts along the Range, shall use red umbrellas with gilt top and gilt leaves hanging from the umbrella.

This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 March 1847

Order: Shwe Daung Nawyatha Kyaw and Shwe Daung Thiri Nawyatha, (Myo) Sayay Town Constables, are given each insignias like those used by a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall, and a red umbrella.

This Order was passed on 3 March 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

5 March 1847

Order: Min Hla Min Htin Kyaw and Min Hla Min Gyaw Yaza, Myanma Than Gan Officers to receive Burmese Provincial Chiefs in Palace, are given insignias; issue an Order to this effect.

This Order was passed on 5 March 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

5 March 1847

Order: Kambhojamahasiharaja, Mauk Me Sawbwa - Shan Chief, Maw Mai, is given insignias; issue an Order to this effect.

This Order was passed on 5 March 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

12 April 1847

Order: Bury the remains of the father-in-law of Lord Kut Ywa Taung Kala, Minister, as the remains of the father-in-law of Lord Kyauk Maw, Minister, was buried.

This Order was passed on 12 April 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

3 May 1847

Order: In Pandits (Learned Brahmins) Ramamuhan, Kaccanamuhan and Madanamuhan vs Rama, Ponna Ok - Chief of Eight Member Brahmins conducting ceremonies, Rama shall continue to control all Brahmins from Arakan and conduct ceremonies while the Muhans shall serve the king as Pandits.

This Order was passed on 3 May 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 May 1847

Order: Rama, Ponna Ok - Chief of Eight Member Brahmins conducting ceremonies, is dismissed; Mahasiripanditadhammarajaguru and Sirimaharajindadhammarajaguru are appointed Ponna Ok - Chiefs of Eight Member Brahmins conducting ceremonies, and they shall also take charge of all Brahmins from Arakan.

This Order was passed on 11 May 1847 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer - *cum* - Chief of Black Beret Guards.

17 May 1847

Order: Bury the remains of former Princess Meitthila as the remains of former Princess Mya Daung, was buried.

This Order was passed on 17 May 1847 and proclaimed by Maha Min Hla Min Gyaw Sithu, Liaison Officer.

4 June 1847

Order: Bury the remains of Min Gyi Dhammika Maha Thin Gyan, Taya Thagyi - Judge, as the remains of a courtier of Taw Nay Ya First Series of Seat in the Audience Hall, was buried.

This Order was passed on 4 June 1847 and proclaimed by Maha Min Hla Min Gyaw Sithu, Lord Kyauk Yit, Liaison Officer.

11 June 1847

Order: Bury the remains of Nay Yin Saya Janindabhisiriparamadhajamahadhammarajadhirajaguru, Teacher of Thado Min Gyi Maha Min Hla Kyaw Htin, Lord Wet Ma Sut, Atwin Wun - Minister of Interior, as the remains of Kavintabhisirisaddhammadhajamahadhammaraja (Me Hti Saya), was buried.

This Order was passed on 11 June 1847 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

18 June 1847

Order: Bury the remains of Min Gyi Maha Min Htin Sithu, Myo Wun Town Officer, Bhamo, as the remains of Maha Min Hla Min Gaung, former Za Daw Wun - Officer of Royal Food, was buried.

This Order was passed on 18 June 1847 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

20 June 1847

Order: Bury the remains of the mother of Maha Min Hla Yaza, Shwe Nan Yo Lamaing Wun - Officer of Royal Lands from former

reigns, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 20 June 1847 and proclaimed by Liaison Officer *cum* - Chief of Caduceus Bearers.

28 June 1847

Order: Bury the remains of the son of Nay Myo Thuya Ye Gaung, Taung Taya Nga Ze Bo - Captain, South 150 (Guns), as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 28 June 1847 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

21 August 1847

Order: Bury the remains of the wife of Maha Min Hla Kyaw Htin, former Lord Myittha, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 21 August 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

1 September 1847

Order: Bury the remains of the wife of Min Gyi Maha Min Hla Kyaw Zwa, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 1 September 1847 and proclaimed by Nay Myo Kyaw Zwa Sithu, Liaison Officer.

4 November 1847

Order: Bury the remains of former Princess Mya Daung, mother of former Princess Katha, as the remains of former Princess Kut Ywa was buried in the reign of King Thayawady 1837-1846.

This Order was passed on 4 November 1847 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer

15 November 1847

Order: Bury the remains of the wife of Maha Min Gyaw Min Hla, Si Daw Myin Wun - Officer of Royal Horses, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 15 November 1847 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer.

16 January 1848

Order: Bury the remains of the wife of Min Gyi Maha Min Gaung Yaza, Wun Dauk Assistant Minister, Hanthawaddy (Pegu), as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 16 January 1848 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer.

17 January 1848

Order: Bury the remains of the brother of Lady Hinthada (Henzada) as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 17 January 1848 and proclaimed by Nay Myo Sithu Kyaw Zwa, Liaison Officer.

22 January 1847

Order: Bury the remains of Thado Min Gyi Maha Min Gaung Kyaw Zwa, Lord Kut Ywa Taung Kala, Minister, as the remains of Made Minister was buried.

This Order was passed on 22 January 1848 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer.

24 July 1848

Order: Cremate the remains of Mahasirisudhammaraja, Prince Makkhaya, father of Chief Queen, as the remains of Sirimahasahasuradhammaraja, Prince Toungoo, the King's Uncle, was cremated; get everything ready for the cremation on 28 July 1848; Nay Myo Min Hla Kyaw Htin, Atwin Wun Minister of Interior, Prince Makkhaya's Office, shall collect the ash and bones after cremation.

This Order was passed on 24 July 1848 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

29 July 1848

Order: Bury the remains of the wife of Min Hla Thiri Kyaw Thu, Shwe Daik So - Chief of Treasury, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 29 July 1848 and proclaimed by (Maha Min Hla Min Gyaw Sithu), Lord Kyauk Yit, Liaison Officer

8 October 1848

Order: (1) Brahmins not included in the list of Arakanese Brahmins Conducting Ceremonies, submitted by Ponna Ok - Chief of Brahmins, are not allowed to conduct ceremonies.

(2) The following Brahmins under Ponna Ok - Chief of Brahmins
Mahasiripanditadhammarajaguru and
Sirirajindadhammarajaguru, viz.

Bharata
Boloram
Brahmacanda
Damodara
Damodara
Guviram
Hariram
Kalacam
Kanaya
Lakkhindara
Madhanamuhan
Mayaram
Ramacana
Ramacanda
Samasundara
Sirihari
Vasudeva
Vasudeva Sr
Vasudeva Jr
Vidyadhara
Vidyasundhara and
Yuditthira

shall conduct the ceremonies.

This Order was passed on 8 October 1848 and proclaimed by Maha Min Htin Kyaw, Liaison Officer *cum* - Chief of Black Beret Guards.

16 October 1848

Order: Bury the remains of the mother of Maha Min Hla Min Gaung, Captain, Shwe Pyi Yan Aung Horses, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 16 October 1848 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

22 October 1848

Order: Bury the remains of the father of (Lady) Gya Bin as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 22 October 1848 and proclaimed by Maha Min Htin Min Hla Yaza, (Liaison Officer).

6 February 1849

Order: Bury the remains of Maung Po Nyun, son of (King) Mindon, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 6 February 1849 and proclaimed by Maung Shin Galay, Liaison Officer.

28 February 1849

Order: Bury the remains of the daughter aged six years of Thado Min Gyi Maha Min Hla Min Gyaw, Lord Myan Aung, Atwin Wun - Minister of Interior, as the remains of the son of Captain of East Palace Guards, was buried.

This Order was passed on 28 February 1849 and proclaimed by (Maha Min Hla Min Gyaw Sithu). Lord Kyauk Yit, Liaison officer.

Note : See ROB 20 February 1846 on how the remains of a son aged two years of Captain of East Palace Guards was buried.

20 March 1849

Order: Bury the remains of the mother aged eighty years of Maha Min Hla Thinkhaya Sithu, Than Daw Zint - Herald, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 20 March 1849 and proclaimed by Maha Min Hla Min Gyaw Sithu, Liaison Officer.

21 March 1849

Order: Bury the remains of Min Ye Thiha Yaza Singh, Captain, Cassay Horses, who died during the Thibaw (Hsipaw) campaign, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 21 March 1849 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison officer.

16 April 1849

Order: Bury the remains of former Lady Hke Baung, wife of former Lord Thonze (?Hsumhsai), as the remains of former Lady Meitthila was buried.

This Order was passed on 16 April 1849 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

17 May 1849

Order: Bury the remains of aunt of Thado Min Gyi Maha Min Htin, Lord Sittang, Minister, as the remains of a courtier of Taw Nay Ya First Series of Seat in the Audience Hall, was buried.

This Order was passed on 17 May 1849 and proclaimed by Liaison Officer - *cum* Chief of Caduceus Bearers.

6 August 1849

Order: Bury the remains of the wife of former Shwe Pyi Wun Officer of Gold City, mother-in-law of Myin Zu Gyi Wun - Officer of Burmese Horses, in a coffin with some decorations.

This Order was passed on 6 August 1849 and proclaimed by Liaison Officer *cum* - Chief of Caduceus Bearers.

12 September 1849

Order: Bury the remains of the daughter of Myo Wun - Town Officer, Magwe, Wun Dauk - Assistant Minister, in a coffin with some decorations.

This Order was passed on 12 September 1849 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer

4 October 1849

Order: Bury the remains of the mother of Mi Dwe, Ahtain Nurse, of Lady Sale Danu Byu, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 4 October 1849 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 November 1849

Order: Bury the remains of the mother of Maha Min Hla Kyaw Zwa, Than Daw Zint - Herald, as the remains of a courtier of Taw Nay Ya First Series of Seat in the Audience Hall, was buried.

This Order was passed on 4 November 1849 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison Officer.

9 November 1849

Order: Bury the remains of the wife of Min Gyi Maha Min Htin Thiha Thu, Athi Wun - Officer of Common Folks, as the remains of a courtier of Taw Nay Ya First Series of Seat in the Audience Hall, was buried.

This Order was passed on 9 November 1849 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

17 November 1849

Order: Bury the remains of Thado Min Gyi Maha Min Hla Nawyatha, Lord Zayun (Zalun), Atwin Wun - Minister of Interior, as the remains of Lord Kut Ywa, Minister, was buried.

This Order was passed on 17 November 1849 and proclaimed by (Maha Min Hla Min Gyaw Sithu), Lord Kyauk Yit, Liaison Officer.

17 December 1849

Order: Bury the remains of Maha Min Htin Kyaw Gaung, Sayay Gyi - Senior Clerk, Office of Queen Dowager, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 17 December 1849 and proclaimed by (Maha Min Hla Min Gyaw Sithu), Lord Kyauk Yit, Liaison Officer.

9 January 1850

Order: Bury the remains of the father of Maha Min Hla Yaza, Sayay Gyi - Senior Clerk, Office of King's Sister, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 9 January 1850 and proclaimed by Maha Min Htin Min Gyaw, Liaison Officer - *cum* - Chief of Black Beret Guards.

17 January 1850

Order: No one including queen, prince, minister and officer shall take away for any reason a man who is now in one of the following armed forces :

Letya Gyaung

Nat Su Letwe and

Yway Letwe

This Order was passed on 17 January 1850 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison Officer

23 February 1850

Order: Bury the remains of Myauk Hsaung - North Apartment (Consort), of Prince Ka Naung, in a coffin with some decorations.

This Order was passed on 23 February 1850 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison Officer.

20 April 1850

Order: Bury the remains of
Silacarabhisirisadhammamahadhammarajaguru, Teacher of
Thado Min Gyi Maha Min Hla Kyaw, Lord Ba Dain Ma Be, Atwin
Wun - Minister of Interior, as the remains of an elderly
religious teacher was buried.

This Order was passed on 20 April 1850 and proclaimed by Liaison Officer
cum - Chief of Black Beret Guards.

29 May 1850

Lord Kyauk Ba Daung, Minister, told U Shwe Maung, Clerk of Far Away
Places Department, to send one set of orders appointing Thay Wi Bwa -
Chief, Kyaing Yon Gyi (Kenghung), and Sawbwa - Chief, Maing Lhyin
(Mong Lin) and instructions from the Central Administration to Bo Hmu
Commander, (Mong Nai) and another set to Sitke - Regimental Officer,
(Mong Nai); but Lord Kyauk Maw, Minister, suggested that only one set
would be enough because it was Bohmu - Commander, who made decisions
there and Sitke - Regimental Officer, took orders from him; the suggestion
was accepted and the orders, etc. were sent to Mong Nai on (29 May 1850).

29 May 1850

Jotinagaramahasihapavarasudhammaraja, Chief Designate of Kyaing Yon Gyi
- Kenghung, petitioned for issuing his appointment order with an order
giving insignias. (The petition was dated 29 May 1850).

29 May 1850

Kyaing Yon Gyi - Kenghung or Jotinagara Province, is part of the Burmese
kingdom. Under its chief Thay Wi Bwa there are twelve minor chiefs each
ruling one Panna Township. Unfortunately they were divided into hostile
groups. When one group tried to get support from China, another sought it
from either Wa or Chiangmai. In the meanwhile forces from Kyaw -
Vietnam, and Lin Zin - Viengchang, appeared suddenly and captured
Jotinagaramahavamsaraja (Chief of Kenghung). Saw Nga Khan, leader of
Chinese faction and Naw Khan, leader of Wa faction were killed. Officers of
Kyaing Yon Gyi - Kenghung, petitioned for sending Yaza Put as their chief.
He is the elder brother of the chief who was captured by Viengchang and he
is now in Burmese capital. They believed that he might be able to restore
peace and order in their province. The petition is granted.

Order: Yaza Put is appointed Thay Wi Bwa - Chief of Jotinagara
(Kyaing Yon Gyi - Kenghung), and he is given the title of
Jotinagaramahasihapavarasudhammaraja; he shall take the
oath of allegiance before he leaves for Kyaing Yon Gyi -

Kenghung; he is given insignias; issue an Order to this effect.

This Order was passed on 29 May 1850 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison Officer.

29 May 1850

Attention

Sawbwa Chief (Kengtung), and Sitke - Regimental Officers (of Burmese Troops stationed in Kyaington - Kengtung)

Due to discord among the rulers in Kyaing Yon Gyi (Kenghung), Jotinagara Province, there was a state of unrest in that province. One faction under Saw Nga Khan tried to get Chinese help while another under Naw Khan allied with unruly Lawas. Kalaungs of Chiengmai took advantage of the situation and came to loot and plunder in that province. Eventually Jotinagaramahavamsaraja, Chief of Province was taken prisoner by Kyaw - Vietnam, and Lin Zin - Viengchang. In the meanwhile Saw Nga Khan and Naw Khan were reported dead. The local chiefs ruling the twelve Panna Townships, (realized their mistake and were now) united. They sent a petition for appointing Yaza Put, former chief's brother now living in Burmese capital, as the chief of Kyaing Yon Gyi Kenghung, and restore peace and order there. So Yaza Put became Thay Wi Bwa with title Jotinagaramahasihapavarasudhammaraja on 29 May 1850. A copy of his appointment order was sent to Mong Nai so that Commander there could arrange some of his troops to go with him for his investure when he would be given the Myin Mo Son Da Zeik - Seal of Mt Meru Complete Control. King Mindon said that Chief of Kengtung shall also send some of his troops to the investure ceremony and submit a report (on the conditions there). Nay Myo Min Gyaw Yaza, Asaung Mye Palace Attendant, is sent with this letter of intimation on 29 May 1850.

29 May 1850

Attention

Chiefs and Officers of Twelve Panna Townships, of Kyaing Yon Gyi Kenghung

Due to discord among rulers in the Province of Jotinagara and Kyaing Yon Gyi - Kenghung, there were many troubles. One faction under Saw Nga Khan tried to get the Chinese help. Another under Naw Khan allied with unruly Lawas. Kalaungs of Chiengmai took advantage of the situation and came to plunder the province. Saw Nga Khan and Naw Khan were killed and Chief Jotinagaramahavamsaraja was taken prisoner by Kyaw - Vietnam, and Lin Zin - Viengchang. The local chiefs of twelve Panna - Townships, sent a

petition for appointing Yaza Put, elder brother of former chief and now living at the Burmese court, as Chief above them. The petition was granted and Yaza Put was made Chief of Kenghung with the title of Jotinagaramahasihapavarasudhammaraja on 29 May 1850. A copy of the Appointment Order was sent to Mong Nai Commander to provide escorts when the new chief goes for investiture and receive the Seal of Myin Mo Son (Mt Meru Complete Control). By Order of King Mindon, Chief of Kengtung is also sending his troops for the investiture ceremony. Nay Myo Min Gyaw Yaza, Asaung Mye - Palace Attendant, shall conduct the ceremony of Jotinagaramahasihapavarasudhammaraja being invested Thay Wi Bwa - Chief of Kenghung and Twelve Pannas, and given the Myin Mo Son Da Zeik Seal of Mt Meru Complete Control. The new chief is expected to carry out his duties with loyalty and diligence. He shall also help the people in the province he rules enjoy peace and prosperity. He shall submit a report on conditions in Kyaing Yon Gyi - Kenghung, and the twelve Panna Townships, when the Burmese expedition returns to capital city. (This intimation was written of 29 May 1850).

31 May 1850

Order: Yaza Put, elder brother of Jotinagaramahavamsaraja and who is now serving the king here, is appointed Thay Wi Bwa - Chief of Kyaing Yon Gyi - Kenghung, and Lu Ta Hse Hna Panna - Twelve Townships of Lu People, with the title of Jotinagaramahasihapavarasudhammaraja; administer an oath of allegiance to him; send the information of this appointment to all other provinces and instal him in his office with all the customary ceremonies; submit the programme of his investiture.

This Order was passed by Lord Kyauk Maw, Lord Sittang and Lord Kyauk Ba Daung, Ministers, and Lord Laung Shay, Assistant Minister put it on record on 31 May 1850. U Kun Shwe, Sayay Daw Gyi - Senior Royal Clerk, and Nga Ponna, Sayay Clerk, were told to write the Order (in as many copies as required) on 1 June 1850.

31 May 1850

Order: Min Hla Min Htin petitioned for having an appointment order as Sitke Regimental Officer, in Kyaing Yon Gyi - Kenghung; Min Hla Min Htin is appointed Sitke Regimental Officer, Kyaing Yon Gyi - Kenghung; he is given insignias like those used by his counterparts in Kyaing Yon Gyi - Kenghung.

This Order was passed on 31 May 1850 and proclaimed by Maha Min Hla Theinga Thu, Liaison Officer *cum* - Chief of Caduceus Bearers.

7 June 1850

Order: Bury the remains of Min Ye Thiha Yaza, Lord Maw Lu, in a coffin of some decorations.

This Order was passed on 7 June 1850 and proclaimed by (Maha Min Hla Min Gyaw Sithu), Lord Kyauk Yit, Liaison Officer.

24 June 1850

Order: Bury the remains of the father of Myo Wun Town Officer, and Nauk Taw Ba Myin Wun - Officer of Horse used by Prince who is now King, in a coffin of some decorations.

This Order was passed on 24 June 1850 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

28 June 1850

Order: Saw Hon Khan petitioned for having an order appointing him Sawbwa - Chief, Maing Lin Gyi - Mong Li, and giving him insignias; when Chief Saw Myi Khan died his son Saw Hon Khan was too young; his uncle Saw Khan Son was made Regent and ruled the State in his name; now Saw Khan Son the Regent is old; Saw Hon Khan is appointed Sawbwa - Chief (Mong Li, Pekharattha Province) with the title of Pekharatthamahajeyapavaradhammaraja; at present there are Hkwa Kwi Lawa rebels in that province and that prevented Saw Hon Khan to present himself at capital city to receive the appointment order in person; send officers from here to administer him an oath of allegiance; he is given insignias; issue an Order to this effect.

This Order was passed on 28 June 1850 and proclaimed by Maha Min Hla Min Kyaw Zwa, Liaison Officer.

28 June 1850

Attention

Sawbwa - Shan Chief of State, Myo Za - Shan Chief of Town, Daw Baya Amat - Officers of Shan Chief (in Maing Lin Gyi - Mong Li)

Pekharattha Province with Maing Lin Gyi - Mong Li, as centre is part of the Burmese Kingdom. When Saw Myi Khan, Maing Lin Gyi Sawbwa (Chief of Mong Li) died, his son Saw Hon Khan was a minor and his uncle Saw Hkan Son was made Regent; now Saw Khan Son is old and there are Khwa Kwi Lawas in rebellion in the province; Saw Hon Khan has to take over the chieftainship and because of that rebellion he could not come to capital to

take an oath of allegiance and take his appointment order in person; an Order was passed on 28 June 1850 appointing Saw Hon Khan as Maing Lin Gyi Sawbwa - Mong Li Chief, with the title of Pekharatthamahajeyapavaradhammaraja; this expedition is bringing the appointment order to Maing Lin Gyi - Mong Li, and men who came to present Saw Hon Khan's petition shall return with it; King Mindon said that an instruction should be sent to Commander of Mong Nai Troops to provide the escort of the expedition sent from here to do the investiture and to administer oath of allegiance to the new chief and his officers; when the Order was read, the chief and his officers shall bow in the direction of capital city; they shall bring peace and prosperity to the land they rule; after the investiture the expedition shall return immediately bringing back the tributes and a report on the conditions of the Pekharattha Province from the new chief.

30 June 1850

Order: Bury the remains of the daughter of Min Gyi Maha Kyaw Htin Tala Hpya, Sin Min Wun - Officer of King Elephant, in a coffin of some decorations.

This Order was passed on 30 June 1850 and proclaimed by Liaison Officer *cum* Chief of Caduceus Bearers.

7 July 1850

Saw Hon Khan is appointed Maing Lin Gyi Sawbwa - Chief of Mong Li, with the title of Pekharatthamahajeyapavaradhammaraja on 28 June 1850 and an expedition would be sent to conduct the ceremony of investiture and to administer the oath of allegiance to the new chief and his officers; make a list of officers and men going in this expedition. Lord Kyauk Ba Daung, Minister, said this on 7 July 1850 to Lord Kawliya, Assistant Minister; Lord Kawliya told Maha Min Hla Kyaw Thu, Sayay Daw Gyi - Royal Senior Clerk, Nga Htike, Sayay - Clerk, and Nga Ponna, Sayay - Clerk, to make the list, etc.

9 July 1850

Order: Bury the remains of Bok Kan Saya Gunamunindabhisadhammamahadhammarajadhirajaguru, Teacher of Min Gyi Maha Sithu, Wun Dauk - Assistant Minister, as the remains of a senior monk who had had the title given by the king was buried.

This Order was passed on 9 July 1850 and proclaimed by Liaison Officer *cum* - Chief of Black Beret Guards.

17 July 1850

Attention

Thado Min Gyi Maha Thiha Min Htin, Commander of East Palace Guards now Commander of Mong Nai Troops and Min Hla Min Htin, Sitke - Regimental Officer, (of Kyaing Yon Gyi - Kenghung)

Now that Min Hla Min Htin has been appointed Sitke - Regimental Officer, Kyaing Yon Gyi - Kenghung, he shall use insignias like those used by former Sitke - Regimental Officer, Kyaing Yon Gyi - Kenghung. This Order was passed on 1 June 1850. King Mindon approved everything done in carrying out that order on 17 July 1850. This intimation was written by the order of

Min Thado Min Gyi Maha Min Hla Thiha Thu (Lord Kyauk Yit)

Min Thado Mingyi Maha Min Htin (Lord Sittang)

Min Thado Min Gaung (Lord Kyauk Ba Daung) and

Min Thado Min Gyi Min Hla Maha Min Gaung Yaza (Lord Thonze).

It was sealed by Lord Laung Shay, Wun Dauk - Assistant Minister, and given to (Min Hla Min Htin), Sitke - Regimental Officer, Kyaing Yon Gyi - Kenghung.

19 July 1850

Attention

Thado Min Gyi Maha Thiha Min Htin, Commander of Mong Nai Troops and (Min Hla Min Htin), Sitke - Regimental Officer, Kyaing Yon Gyi - Kenghung

(After giving a brief account of how Yaza Put was appointed Chief in Kyaing Yon Gyi - Kenghung), on 29 May 1850, King Mindon on 17 July 1850 ordered to start the expedition there and told the officers of the expedition that they must bring back the customary tributes from the new chief and report on the land now ruled by him; they were also told that there shall be no exactions other than these tributes; the troops marching to Kyaing Yon Gyi - Kenghung, might be passing through areas where local tribes are hostile. Send a reconnoitre before the march from one stage to another on each day; otherwise use guides who would be sent from Kyaing Yon Gyi - Kenghung, to meet the Burmese troops coming to them. The guides and men sent from Kyaing Yon Gyi - Kenghung, shall go ahead of the main force though at times it would be necessary to strengthen them by some men of the main force or local recruits. All these shall be reported regularly to the central government by messengers. Several copies of this intimation to officers of Kyaington - Kengtung, and Kyaing Hon Gyi - Kenghung, were

written on rolls of palm leaf and Min Hla Min Htin Kyaw Thu went to the residences of the following dignitaries for approval :

King Mindon

Lord Kyauk Maw

Lord Sittang

Lord Kyauk Ba Daung and

Lord Thonze.

Then he fixed the Myin Mo Son Da Zeik - Seal of Mt Meru Complete Control, on letters to Kyaington - Kengtung, and Kyaing Yon Gyi - Kenghung, and the Hintha Da Zeik - Seal of Mythical Bird, to Mong Nai. Each roll of palm leaf was then put in a red sack with a label. The copies were written by U Kun, Sayay Daw Gyi - Royal Senior Clerk, and Nga Hteik and Nga Ponna, Sayay - Clerks.

22 July 1850

The intimation of 19 July 1850 is repeated with only one addition that Commander of Mong Nai Troops shall send his men to do the investiture of new chief in Kyaing Yon Gyi - Kenghung, and to administer him the oath of allegiance.

26 July 1850

Order: Jotinagaramahasihapavarasudhammaraja, Thay Wi Bwa - Chief of Kyaing Yon Gyi (Kengnung), petitioned for having a written instruction on what the king verbally ordered that debts of former Thay Wi Bwa - Chief of Kyaing Yon Gyi - Kenghung, shall wait two more years for settlement because the former chief was in trouble soon after he was made chief as Saw Nga Khan and Naw Khan rebelled and as he and his mother were captured by the (Viengchang), it is not likely that his debts could be repaid now by his successor; the petition is granted.

This Order was passed on 11 July 1850 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer. King Mindon passed the Order as it had been written on 26 July 1850. So did Lord Kyauk Maw, Lord Sittang, Lord Kyauk Ba Daung and Lord Thonze. It was then sealed and given to Kyaing Yon Gyi Sawbwa - Chief of Kenghung, (on 26 July 1850).

28 July 1850

Attention

Thado Min Gyi Maha Thiha Min Htin, Commander of East Palace Guards and Commander of Mong Nai Troops, and (Min Hla Min Htin), Sitke - Regimental Officer, Kyaing Yon Gyi - Kenghung

Soon after (Jotinagaramahavamsaraja), brother of Yaza Put, was installed Thay Wi Bwa - Chief of Kyaing Yon Gyi - Kenghung, Saw Nga Khan with Chinese help and Naw Khan with Wa help rebelled and the chief and his mother were driven out of Kyaing Yon Gyi - Kenghung. (Unfortunately) they were seized and taken away as prisoners by Lin Zin - Vienchang. While he was in office he (fell into debt to raise a force of armed men) and the present chief could not possibly repay the debts now. The king allowed Jotinagaramahasihapavarasudhammaraja to defer two years to pay the debts of the former chief by an Order on 11 July 1850.

This intimation was written by the order of

Min Thado Min Gyi Maha Min Hla Thiha Thu, Lord Kyauk Maw

Min Thado Min Gyi Maha Min Htin, Lord Sittang

Min Thado Min Gaung, Lord Kyauk Ba Daung and

Min Thado Min Gyi Min Hla Maha Min Gaung Yaza, Lord Thonze

and passed by Hluttaw on 24 July 1850; King Mindon also approved it on 28 July 1850; it was sealed and given to Chief of Kyaing Yon Gyi - Kenghung.

11 August 1850

Order: Bury the remains of Min Gyi Maha Min Hla Min Gaung Kyaw, Shwe Nan Yo Lamaing Wun - Officer of Royal Lands from former reigns, as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 11 August 1850 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

25 August 1850

Attention

Thado Min Gyi Maha Thiha Min Htin, Commander of East Palace Guards and Commander of Mong Nai Troops, and (Min Hla Min Htin), Sitke -

Regimental Officer, Kyaing Yon Gyi - Kenghung

Jotinagaramahasihapavarasudhammaraja and Officers of Twelve Panna - Townships, Kyaing Yon Gyi - Kenghung, Jotinagara Province, petitioned for allowing them to take back the people who had recently abandoned their homes in Jotinagara due to marauders and had taken refuge in adjoining places of Kyaington - Kengtung, Kyaing Khyaing - Kengcheng, Maing Lin Gyi - Mong Li and Maing Nyaung - Mong Yawng; the petition is granted provided that the people return to their old homes by their own free will. On the other hand, authorities at the said places where former people of Jotinagara took refuge shall do nothing against them if they decided to go back to their native places. This Intimation was written by order of

Min Thado Min Gyi Maha Min Hla Thiha Thu, Lord Kyauk Maw
Min Thado Min Gyi Maha Min Htin, Lord Sittang
Min Thado Min Gaung, Lord Kyauk Ba Daung and
Min Thado Min Gyi Min Hla Maha Min Gaung Yaza, Lord Thonze;
on 25 August 1850 Lord Laung Shay, Assistant Minister, told U Kun ,
Sayay Daw Gyi – Royal Senior Clerk, to make (a few) copies of this
intimation.

9 September 1850

Order: Bury the remains of
Alokavamsabhidhajamahadhammarajaguru, Teacher of Thado
Min Gyi Maha Min Gaung Min Htin, Lord Nerancaya, Atwin Wun
– Minister of Interior, as the remains of Nay Yin Teacher
Janindabhisiriparamadhajamahadhammarajadhirajaguru,
was buried.

This Order was passed on 9 September 1850 and proclaimed by Maha Min
Htin Kyaw Zwa, Liaison Officer.

14 October 1850

Order: Bury the remains of Min Gaung Thiha Min Htin, elder brother
of Captain, Taung Dawe (Tavoy), as the remains of a courtier
of Taw Nay Ya – First Series of Seat in the Audience Hall,
was buried.

This Order was passed on 14 October 1850 and proclaimed by Liaison
Officer – *cum* – Chief of Black Beret Guards.

2 November 1850

Order: Bury the remains of the mother, aged seventy years, of Nga
Shwe Htike, former Wun Dauk – Assistant Minister, as the
remains of a courtier of Taw Nay Ya – First Series of Seat in
the Audience Hall, was buried.

This Order was passed on 2 November 1850 and proclaimed by Maha Min
Htin Kyaw Zwa, Liaison Officer

5 November 1850

Order: Jotinagaramahasihapavarasudhammaraja, Thay Wi Bwa –
Chief of Kyaing Yon Gyi – Kenghung, and Officers of Twelve
Panna – Townships, Jotinagara Province, petitioned for
allowing them to take back the people who had recently
abandoned their homes in Jotinagara due to marauders and
had taken refuge in adjoining places of Kyaington –
Kengtung, Kyaing Khyaing – Kengcheng, Maing Lin Gyi – Mong
Li, and Maing Nyaung – Mong Yawng; the petition is granted

provided that the people return to their old homes by their own free will; on the other hand, authorities at the said places where former people of Jotonagara took refuge shall do nothing against them if they decided to go back to their native places; Min Htin Min Gaung, Asaung Daw Mye - Palace Attendant, shall take this Order and proceed to Kyaing Yon Gyi - Kenghung.

This Order was first approved by King MIndon on 27 October 1850, then by Lord Sittang and Lord Thonze, Ministers, on 30 October 1850 and finally by Lord Kyauk Maw and Lord Kyauk Ba Daung on 5 November 1850. U Kun, Sayay Daw Gyi - Royal Senior Clerk, and Nga Ponna, Sayay - Clerk, made a copy of it and Lord Laung Shay, Wun Dauk - Assistant Minister, fixed the seal to it.

11 November 1850

Order: Bury the remains of Maha Min Hla Kyaw Htin, Lord Min Dat, Min Daing Bin Amat - the King's Councillor, in a coffin with some decorations.

This Order was passed on 11 November 1850 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

12 November 1850

Order: Bury the remains of the wife of Thado Min Gyi Maha Thiha Min Htin, Commander of Mong Nai Troops, in a coffin of some decorations.

This Order was passed on 12 November 1850 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

15 November 1850

Order: Bury the remains of the uncle aged over eighty years of Thado Min Gyi Maha Min Hla Min Htin, Officer attached to the office of Queen Dowager, in a coffin of some decorations.

This Order was passed on 15 November 1850 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 December 1850

Order: Bury the remains of the wife of Min Gyi Maha Min Hla Min Gaung, Town Officer, Salin, who died in Salin, in a coffin with some decorations.

This Order was passed on 4 December 1850 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer.

6 December 1850

Order: Bury the remains of the mother-in-law of Thado Min Gyi
Maha Min Hla Kyaw Thu, Babe Wun - Officer of Blacksmiths,
Atwin Wun - Minister of Interior, in a coffin of some
decorations.

This Order was passed on 6 December 1850 and proclaimed by Maha Min
Htin Kyaw Zwa, Liaison Officer.

30 January 1851

Order: Bury the remains of former Sin Wun - Officer of Elephants,
aged eighty eight years, father-in-law of Maha Min Htin Min
Hla Yaza, Nagan - Liaison Officer, as the remains of a
courtier of Taw Nay Ya - First Series of Seat in the
Audience Hall, was buried.

This Order was passed on 30 January 1851 and proclaimed by Liaison
Officer - *cum* - Chief of Caduceus Bearers.

(2 February 1851) Attention

Ala - Common Folk born of Native and Stranger Parents

Ahmu Dan - Man in Armed Forces

Asu - Man in Work Forces

Athi - Common Folk, Native of a Place

Kyay Dan Gyi Nge - Big and Small Tax Payers living in Tha Gaung Ward : Grandfather of Nga Hkway, Leader of Blood Bond Brotherhood, Tha Gaung Ward, is getting old and he would not be able to do his duties with efficiency; Nga Shwe Hnit, Myo Thagyi - Town Headman, shall take charge of Tha Gaung Ward. This intimation dated (2 February 1851) is of Myo Wun - Town Officer.

(2 February 1851)

Attention

Akyi - Elder of a Community

Ala - Common Folk born of Native and Strangrer Parents

Asiwin - Manager

Athi - Common Folk, Native of a Place

Gaung - Head, Leader

Kapper - Stranger in a Place

Kyay Dan Gyi Nge - Big and Small Tax Payer

Thagyi - Headman

Win Nay - Stranger now settled in a Place with a Native Spouse living in Ava township

Nga Shwe Hnit, son of Thiha Nanda, Myay Daing Thagyi - Headman of Land Tracts, Ava township, who later became Shwe Pyi So - Ruler of City, with the title Maha Zay Ta Yit, petitioned for being appointed Myo Thagyi - Town Headman, Ava. Clerks, Ava, maintained that when King Sagaing 1819-1837 resided in Ava, one Shwe Pyi So - Ruler of City, was appointed and the man appointed was probably Maha Zay Ta Yit, who was formerly Thiha Nanda, Myay Daing Thagyi - Headman of Land Tracts, father of Nga Shwe Hnit. But from the time of King Thayawady 1837-1846 and until now, Amarapura is the capital city again and therefore Ava would not have a Shwe Pyi So - Ruler of City; it is correct that Nga Shwe Hnit's father was once a Myay Daing Thagyi - Headman of Land Tracts and therefore King Mindon said that Nga Shwe Hnit shall become a Myay Daing Thagyi - Headman of Land Tracts, Ava; he shall bring prosperity to the area under his control and would try and carry out in full all government obligations in his charge; all people in Ava shall obey him in doing public works and paying tax. This is a Sa Gyun Daw - Appointment Order written on a long strip of palm leaf that tapers to a point on one end, dated (2 February 1851). (See ROB 9 July 1819 and ROB 5 January 1824)

2 February 1851

Attention

Thado Min Gyi Maha Thiha Min Htin, Commander of East Palace Guards and Mong Nai Troops, and (Min Hla Min Htin), Sitke Regimental Officer, Mong Nai

Nay Myo Min Gyaw Yaza has been sent to conduct the investiture ceremony of Thay Wi Bwa - Chief of Kyaing Yon Gyi (Kenghung) and he shall be given all necessary help to get his mission completed as quickly as possible. This intimation was written by the following ministers :

Min Thado Min Gyi Maha Min Hla Thihathu, Lord Kyauk Yit

Min Thado Min Gyi Maha Min Htin, Lord Sittang

Min Thado Min Gaung, Lord Kyauk Ba daung and

Min Thado Min Gyi Min Hla Maha Min Gaung Yaza, Lord Thonze

On 2 February 1851 Lord Laung Shay, Wun Dauk - Assistant Minister, ordered U Kun, Sayay Daw Gyi - Royal Senior Clerk, to make a new copy it and King Mindon, as well as Lord Kyauk Maw, Lord Sittang, Lord Kyauk Ba Daung and Lord Thonze approved it in Hluttaw. They fixed a seal to the letter and returned it to U Kun.

19 February 1851

Order: Bury the remains of the nurse aged over seventy years of King Mindon, as the remains of Mi Dali, nurse of Prince Thayet, was buried.

This Order was passed on 19 February 1851 and proclaimed by Maha Min Htin Kyaw Zwa, Liaison Officer

14 April 1851

Order: Bury the remains of the nephew, aged three, of Prince Hke Baung, as the remains of a child of prince in the middle status was buried.

This Order was passed on 14 April 1851 and proclaimed by Lord Kyauk Yit, Liaison Officer

14 April 1851

Order: Bury the remains of the mother of Lady San Pa Nago, as the remains of the mother of Lady Bhamo, who died in the time of King Thayawady 1837-1846, was buried.

This Order was passed on 28 April 1851 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer

7 May 1851

Order: Bury the remains of Maha Min Hla Min Gyaw Yaza, Sayay Gyi - Senior Clerk, as the remains of a courtier of Taw Nay Ya First Series of Seat in the Audience Hall, was buried.

This Order was passed on 7 May 1851 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

20 May 1851

Order: Bury the remains of former Lady Kyauk Sauk as the remains of a courtier of Taw Nay Ya - First Series of Seat in the Audience Hall, was buried.

This Order was passed on 20 May 1851 and proclaimed by (Liaison Officer - *cum* - Chief of Black Beret Guards).

11 November 1851

Order: Sirisakkamaharajaguru, Pandit, Brahmin conducting Ceremonies, petitioned for going on a pilgrimage to Budh Gaya via Arakan; the petition is granted.

This Order was passed on 11 November 1851 and proclaimed by Maha Min Htin (Min) Gyaw, Liaison Officer - *cum* - Chief of Black Beret Guards.

18 March 1852

Order: (1) There are about 20,000 men sent from the capital city and from various places along the (Irrawaddy River) below Pyay (Prome) under the Command of Thado Min Gyi Maha Min Gaung Kyaw; they are

- 11,438 men from places below Pyay (Prome)
- 1,000 men under Captain, Nat Su Letwe of Capital
- 500 men of Nat Su Letya
- 1,000 men under Captain of Yway Letya
- 972 men under Captain of Shwe Pyi Hman Gin
- 50 men of artillery
- 1,000 men under Maha Min Htin Ye Hla Ye Gaung, Captain, Yway Letwe
- 514 men under Maha Min Hla Min Htin Thamanta Kyaw, Captain, Letwe Gyaung
- 873 man under Maha Min Hla Min Htin Da Zaung, Captain Letya Gyaung
- 456 men of Singu and Kyauk Myaung Services
- 500 men under Maha Min Gaung Thinkhaya, Captain, Taloke
- 50 men of artillery

Total 18,353 men.

(2) The arms and ammunitions that this contingent requires shall be provided by Hanthawaddy (Pegu).

- (3) Their purpose is to destroy the English Foreign Rebels.
- (4) During the march from the capital, men shall observe the following rules :
- Nothing shall be taken, not even a fresh fruit or a green leaf from the public without payment.
- Foot soldiers are not allowed to use horses and elephants during the march.
- All animals used by the troops must be fed well.
- Men shall talk about things that would bring good luck and they abstain from saying anything that would bring bad luck.
- Gambling, drugs and intoxicant drinks are not allowed.
- When the men are safely encamped after a day's march, all leaders starting from ten man head to commander shall go with Dah Hka Chut - Sword strapped by the waist, to the Commmander-in-Chief's tent and they shall discuss tomorrow's plan from 6.00 pm to 9.00 pm.
- While the whole camp is at rest during the night, one half of all leaders, viz. Bohmu - Commander, Tat Hmu - Captain, Sitke- Regimental Officer, Nagan - Liaison Officer, Tut Yay - Clerk of the Troops, Akut - Chief of Group, and Akyat - Decurion (Chief of Ten), shall remain awake and send a gong man on his four hourly round (to warn the sleeping men that an instant notice for action is possible).
- Send out scouts to all possible points of enemy approach to prevent any surprise attack.
- At every camp site offer banana, betel, cake, coconut, fruit jam, joss-stick, rice, tea and tobacco to the Three Refuges of the Buddha's Religion and Guardian Gods of the Area and pray for an immediate success over the English and capture all of them.
- (5) Investigate before any positive action is taken; sometimes diplomacy might work without any recourse to force and when use of force is imperative consider how much of the total 20,000 men would be used in which way against the enemy in a certain situation.
- (6) In warfare a through onslaught often assures success in the middle and final phases of the battle; choose the most loyal

and courageous men to lead an attack and made the right decision either to give a lightening strike or allow a little manoeuvre for an opportune moment to launch a smashing blow.

- (7) Send messengers by horse or swift boat to report on the progress of the campaign.
- (8) For any sign of betrayal, defection or desertion, punishment would be swift, severe and exemplary and report all courageous acts in battle for rewards and honours. The King's Shwe Hpone Daw Myat - Golden Store of Former Meritorious Deeds, would certainly help to suppress the English without much difficulty.
- (9) Anyone who seized enemy property like cattle, gold, silver, textile, etc. can keep them for himself; leave only horses, elephants, guns, cannons and ammunitions for the King.
- (10) When the fightings were over, select who should stay behind on duty and who should return to the capital; those returning, however, shall wait for an Order of Recall.
- (11) Everyone in active service shall do his duty; any negligence of duty shall be most severely punished irrespective of his rank and status and that includes Commander-in-Chief, and there would be no clemency for any shortcomings.

This Order was written in four copies on 18 March 1852 and one copy (*mutatis mutandis*) was given to each of the Commanders-in-Chief, viz. C-in-C Irrawaddy, C-in-C Hanthawaddy (Pegu), C-in-C Patheingyi (Bassein) and C-in-C Dhannawati (Mrokgu) Maung Lu Ga Lay. Amein Daw Yay - Scribe of Royal Orders, wrote them and Maung Thit put each of them in a velvet bag and gave it to the person concerned.

18 March 1852

Order: (1) To annihilate the English rebels, the Hanthawaddy (Pegu) Campaign was launched under
Thado Min Gyi Min Hla Maha Min Gaung Yaza, Lord Thonze, Minister, Bohmu - Commander*
Thado Min Gyi Maha Min Hla Min Gaung Kyaw, Town Officer, Pyaw (Prome) and Shwe Daung, Sitke - Regimental Officer
Maha Min Hla Min Gyaw Yaza, Captain, Yway Letya, Sitke - Regimental Officer

Maha Min Gaung Kyaw Htin, Nagan - Liaison Officer
Maha Min Gyaw, Nagan - Liaison Officer
Maha Min Hla Min Htin Kyaw, Sayay Gyi - Senior Clerk, Bo
Tut Yay - Officer Clerk of Troops
Maha Min Htin Kyaw Htin, Sayay Gyi - Senior Clerk, Bo
Tut Yay - Officer Clerk of troops;
under them there are :

4,870 armed men
20 cannons
100 jingals
2,920 guns
1,949 spears
2,000 cannon balls
10,000 jingal balls
20,000 lead balls
3,000 salpetre
10,000 flints
50 viss of sulphur
10 viss of borax
50 viss of steel
5 viss of ammonia
10 Victory Flags
10 Victory Drums
10 Victory Gongs
3 men of Mi Pa Bellows
5 men of Ba Be Bellows
2 Brahmin Pandits
2 Brahmins to lead prayers to Gods
2 Medicine Men
1 Barber
5 Carpenters and
other equipments of a marching army.

- (2) The campaign shall start immediately.
- (3) During the march from the capital, men shall observe the following rules :
- No private property including horses, buffaloes, oxen, pigs and poultry, not even a fresh fruit or a green leaf of vegetation shall be taken without payment.
- No young women shall be seized and molested.

Gambling, drugs and intoxicant drinks are not allowed.
Men shall talk about things that would bring good luck and abstain from saying anything that would cause bad luck.

At every camp site offer banana, betel, cake, coconut, fruit, jam, joss-stick, rice, tea and tobacco to Guardian Spirits of the Area.

Man bearing arms shall keep the weapons he uses in good repair at all times.

Never use the weapon without any good reason.

When a firearm is ruined, punish the man to whom it was issued.

When the men are safely encamped after a day's march, all leaders from ten man head to commander shall go with Dah Hka Chut - Sword strapped at the waist, to

Commander-in-Chief's hut and discuss tomorrow's plan from 6.00 pm to 9.00 pm.

While the men are sleeping one half of leaders viz. Bohmu - Commander, Tut Hmu - Captain, Sitke - Regimental Officer, Nagan - Liaison Officer, Tut Yay - Clerk of the Troops, Akut - Chief of Group and Akyat - Decurion (Chief of Ten) shall remain awake and send a gong man on his four hourly round (to tell the sleeping men that an instant notice to action is possible)

- (4) Stop the troops at some suitable place outside Mawbi and confer with troops under Town Officer of Pyay (Promé) and Shwe Daung and under Captain of Yway Letya who were already in Mawbi about the development of the situation and decide to do either one of these four alternatives :
 - 1 Leave the Mawbi Troops with their own programme,
 - 2 Take the Mawbi Troops into a concerted action,
 - 3 Use diplomacy to terminate hostilities,
 - 4 Plan a major operation from one direction or several directions.
- (5) In warfare an opening severe attack might lead to success in the middle and final phase of the battle; choose the most loyal and most courageous man to lead an attack and made the right decision either for a lightning strike or a little manoeuvre of waiting an opportune moment to launch a smashing blow.

- (6) Send messengers either by horse or swift boat to report the progress of the campaign.
- (7) Send scouts to all possible points of enemy attack.
- (8) For any sign of betrayal, defection and desertion, punishments should be swift, severe and exemplary and report all acts of exceptional courage for rewards and honours.
- (9) Anyone who had seized enemy property like cattle, gold, silver, textile, etc. shall keep them for himself; leave only horses, elephants and weapons for the King.
- (10) When the fightings were over select who shall remain on duty and who shall return to the capital though returning men shall wait for an Order of return.
- (11) Everyone in active service shall do his duty; any negligence of duty shall be most severely punished irrespective of his rank or status and there shall be no clemency for any shortcoming.

This Order was written in four copies on 18 March 1852 and one copy (*mutatis mutandis*) was given to each C-in-C Irrawaddy, C-in-C Hanthawaddy (Pegu), C-in-C Patheingyi (Bassein) and C-in-C Dhannawadi (Mrokgu). Maung Lu Ga Lay, Ameen Daw Yay - Scribbler of Royal Orders wrote them and Maung Thit put each copy in a velvet bag and gave it to the person concerned.

*Thado Min Gyi Min Hla Maha Min Gaung Yaza was Nga Kyee, son of Maha Bandula ; see also ROB 10 August 1852.

18 March 1852

Order: (1) To annihilate the English rebels, the Patheingyi (Bassein) Campaign was launched under
 Thado Min Gyi Maha Min Gaung, Patheingyi Myo Wun - Bassein Town Officer, Commander
 Min Gyaw Zayya Yan Aung, Sitke Regimental Officer
 Min Hla Min Htin Kyaw, Sitke Regimental Officer
 Min Htin Min Hla Yan Aung, Nagan - Liaison Officer
 Min Gyaw Yaza, Nagan - Liaison Officer
 Min Hla Kyaw Htin, Bo Tut Yay - Officer Clerk of Troops
 Min Hla Min Gyaw, Bo Tut Yay - Officer Clerk of Troops,
 under them there are :

1,200 men under Maha Min Nge Yaza, Captain, Lin Zin
 (Viengchang) Troops

150 men of Kyauk Ba Daung

500 men of Lin Zin (Viengchang)

500 men under Maha Min Gaung Yaza, Captain of
Troops at Pakhan North

500 men under Maha Min Gaung Kyaw Htin, Captain of
Troops at Pakhan South

2,850

1,620 men in Pathein (Bassein)

1,000 men of Nat Shin Yway

Total 5,470 men;

they shall be given Victory Flag, Victory Drum, Victory
Gong and all the arms and ammunition (including
artillery) that they need shall be taken from Pathein
(Bassein) Arsenal.

- (2) While the troops are on the march they are to observe the
following rules :

Nothing shall be taken , not even a fresh fruit or a green
leaf, from the public without payment.

Gambling, drugs and intoxicant drinks are not allowed.

Men shall talk about things that would bring good luck and
abstain from saying anything that would cause bad luck.

When the men are safely encamped after a day's march, all
leaders from ten man head to commander shall meet and
discuss on tomorrow's plan.

While the whole camp is at rest during the night one half
of the leaders shall remain awake and send a gong man on
his four hourly round (to warn the sleeping men that an
instant notice for action is possible).

Send scouts to all possible points of enemy approach to
prevent any surprise attack.

At every camp site offer banana, betel, cake, coconut,
fruit, jam, joss-stick, rice, tea and tobacco to the Three
Refuges of the Buddha's Religion and Guardian Gods of the
Area and pray for an immediate success of the campaign.

Investigate before any action is taken; sometimes
diplomacy could avert bloodshed; if an attack is
imperative decide how it should be done.

Prepare well the first phase of the battle; an initial
success might bring the final victory.

Choose the most loyal and most courageous men to lead an attack.

- (3) Send messengers to report on the progress of the campaign.
- (4) For any sign of betrayal, defection and desertion among the men, punishment would be swift, severe and exemplary and all acts of courage for rewards and honours. The King's Shwe Hpon Daw - Accumulation of Merits, is so great that success is inevitable.
- (5) Anyone who had taken enemy property except elephant, horse and weapon shall keep them for himself.
- (6) When the fightings were over select who should remain on duty and who should return to the capital and those returning shall wait for an Order of Recall.
- (7) Everyone is expected to do his duty and negligence would be severely punished irrespective of rank and status.

This Order was written in four copies on 18 March and one copy (*mutatis mutandis*) was given to each of the four Commanders. Maung Ga Lay, Amein Daw Yay - Scribe of Royal Orders, wrote them and Maung Thit put each of it in a velvet bag and gave it to the person concerned.

18 March 1852

Order:(1) Troops marching in the Dhannawati Campaign to destroy the English Rebels are under
Thado Min Gyi Min Hla Maha Min Gaung, Letwe Win Hmu - Commander, North Palace Guards, Bohmu - Commander
Maha Min Htin Min Gyaw, Captain, Ye Bet Horses, Letwe Sitke - Left Regimental Officer
Maha Ainda Min Gyaw, Captain, Shwe Pyi Guns, Letya Sitke - Right Regimental Officer
Maha Min Hla Min Htin Yaza, Captain, Kin Da Kala Byo Guns, Nagan - Liaison Officer
Maha Min Hla Tain Gya Min Gaung - Kin Da Kala Byo Guns, Nagan - Liaison Officer and the troops are :
886 men of Ye Bet Horses
248 men of Kin Da Kala Byo
100 men of Nauk Win Gyi
200 men of Shwe Pyi Guns
80 men of Hpon Daw Byit, West Palace Guards
100 men of Yin Daw

150 men of Pinn

50 men of Hlaing Det

3,103 men of Myay Lat (Cis-Salween Area)

50 men of Hpon Daw Byit

150 men of Wuntho

12 men of the Artillery

Total 5,129 men; these men were given 8 Victory Flags, 4 Victory Drums, 4 Victory Gongs, guns, cannons, swords, spears, jingals, arms and ammunition.

- (2) During the march, men shall follow the following rules :
Nothing shall be taken, not even a fresh fruit or a green leaf, from the public without payment.

Foot soldiers are not allowed to use horses and elephants.

All animals used by the troops must be fed well.

Men shall talk about things that would bring good luck and abstain from talking anything that would cause bad luck.

Gambling, drugs and intoxicant drinks are not allowed.

When the men are safely encamped after a day's march, all leaders from ten man head to commander shall go with Dah Hka Chut - Sword strapped to the waist, to Commander-in-Chief's hut and discuss on tomorrow's plan from 6.00 pm to 9.00 pm.

While the whole camp is at rest during the night, one half of all leaders, viz. Bohmu - Commander, Tut Hmu - Captain, Sitke - Regimental Officer, Nagan - Liaison Officer, Tut Yay - Clerk of the Troops, Akut - Chief of Group and Akyat - Decurion (Chief of Ten) shall remain awake and send a gong man on his four hourly round (to warn the sleeping men that an instant notice for action is possible).

Send scouts to all possible points of enemy approach to prevent any surprise attack.

At every camp site offer banana, betel, cake, coconut, fruit, jam, joss-stick, rice, tea and tobacco to the Three Refuges of the Buddha's Religion and Guardian Gods of the Aerea and pray for an immediate success over the English rebels.

- (3) On arrival at Dhannawati (Mrok U) make a thorough investigation and decide on either one of the following :
 1 make a heavy strike using all forces, or
 2 use diplomacy and terminate hostilities; or
 3 prepare a prolonged war
- (4) Send messengers either on horse or swift boat to report the progress of the campaign.
- (5) For any sign of betrayal, defection and desertion, punishment would be swift, severe and exemplary and report all acts of valour for rewards and honours. The King's Shwe Hpone Daw Myat - Golden Store of Former Meritorious Deeds, would certainly help to suppress the English rebels without much difficulty.
- (6) Anyone who had seized enemy property shall keep it for himself except weapons, horses and elephants.
- (7) When the fightings were over, select who shall remain on duty and who shall return to the capital and those returning shall wait for an Order of Recall.
- (8) Everyone in active service shall do his duty; any negligence of duty shall be most severely punished irrespective of his rank and status and there would be no clemency for any shortcomings.

This Order was written in four copies on 18 March 1852 and one copy (*mutatis mutandis*) was given to each of the four commanders, viz C-in-C Irrawaddy, C-in-C Hanthawaddy (Pegu), C-in-C Patheingyi (Bassein) and C-in-C Dhannawati (Mrok U). Maung Lu Ga Lay, Amein Daw Yay - Scribe of Royal Orders, wrote them and Maung Thit put each in a velvet bag and gave it to the person concerned.

20 March 1852

Order: (1) To annihilate the English rebels, the Taung Dwin Gyi Campaign was launched under
 Min Ye Min Gaung Kyaw, Town Officer, Taung Dwin,
 Commander
 Maha Min Hla Min Gaung Thu Yin, Captain, Shwe Pyi Yan Aung Horses, Letwe Sitke - Left Regimental Officer
 Maha Min Htin Kyaw Gaung, Captain, Shwe Pyi Yan Aung Horses, Letya Sitke - Right Regimental Officer
 Maha Min Gyaw Min Gaung, Captain, Yamethin, Nagan - Liaison Officer

Maha Min Hla Nanda Yaza, Captain, Pindale, Nagan -
Liaison Officer

Min Gaung Yaza, Bo Tut Yay - Officer Clerk of the Troops

Min Gaung Thuyain Kyaw, Bo Tut Yay - Officer Clerk of the
Troops; under them there are;

3,000 men of Taung Dwin Gyi

1,000 men of Shwe Pyi Yan Aung Horses

500 men of Pindale 500 men of Yamethin

1,300 men of Madama (Martaban)

1,000 men of Toungoo

500 men of Shwe Gyin

500 men of Sittang

500 men of Kyauk Maw

Total 8,800 men; they shall also be given 8 Victory Flags, 4
Victory Drums, 4 Victory Gongs, swords, spears, cannons,
jingals, arms and ammunitions, 1 Medicine Man, 1 Barber,
and any other military appliances.

(2) They shall leave the capital city immediately.

(3) During the march men shall observe the following rules :

No private property including horses, buffaloes, oxen,
pigs

and poultry, not even a fresh fruit or a green leaf of
vegetation, shall be taken without payment.

Foot soldiers shall not use horses and elephants during the
march.

All animals used by the troops must be fed well.

Gambling, drugs and intoxicant drinks are not allowed.

Men shall talk about things that would bring good luck and
abstain from talking anything that would cause ill luck

At every camp site offer banana, betel, cake, coconut,
fruit, jam, joss-stick, rice, tea and tobacco to Guardian
Spirits of the Area.

When the men are safely encamped after a day's march, all
leaders from ten man head to commander shall go with Dah
Hka Chut - Sword strapped to waist, to

Commander-in-Chief's hut to discuss tomorrow's plan
from 6.00 pm to 9.00 pm. While the whole camp is at rest
during the night, one half of all leaders, viz. Bohmu -
Commander, Tut Hmu - Captain, Sitke - Regimental

Officer, Nagan - Liaison Officer, Tut Yay - Clerk of the Troops, Akut - Chief of Group, and Akyat - Decurion (Chief of Ten) shall remain awake and send a gong man on his four hourly round (to warn the sleeping men that a short notice of action is possible)

Send scouts to all possible points of enemy approach to prevent any surprise attack.

- (4) On arrival at Madama (Martaban) make a thorough investigation and decide to do either one of these :
 - 1 make a heavy strike against the enemy using all forces available (7,500 men + 1,300 men in Madama) or
 - 2 prepare a prolonged war.A good start might bring success finally. Choose the most loyal and courageous men to lead an attack and a right decision is essential in strategy and tactics. The King's Shwe Hpone Daw Golden Store of Former Meritorious Deeds would certainly help in bringing victory without much difficulty.
- (5) Send messengers to report on the progress of the campaign.
- (6) For any sign of betrayal, defection and desertion punishment would be swift, severe and exemplary and report all acts of valour for rewards and honours.
- (7) Any one who had seized enemy property shall keep it except horses, elephants and weapons.
- (8) When the fightings were over select who should remain on duty and who would return to the capital; those returning shall wait for an Order of Recall.
- (9) Everyone in active service shall do his duty; any negligence of duty shall be most severely punished irrespective of his rank and status and that includes the Commander; there would be no clemency for any shortcomings.

This Order was passed on 20 March 1852 and Lord Kyauk Maw, Lord Sittang and Lord Kyauk Ba Daung told U Kun, Sayay Daw Gyi Senior Royal Clerk, to write it and put it Thakalat - Serge, sack.

3 August 1852

Order: Min Gyi Maha Min Hla Thinkhaya (U Thin) is appointed Atwin Wun Minister of Interior; he is loyal and he is a kind of person who would never forget the gratitude that he owes to

the king; so far he had served the king with honesty and diligence; it was for these reasons that he had had various appointments that enabled him to gather much administrative experience; in addition to this the king trusts him; as an Atwin Wun - Minister of Interior, he has to supervise the affairs of the Interior together with Pyi Yay Affairs of the City, and Ywa Hmu - Affairs of the Province; to do these onerous duties he has the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

as well as precedence.

This Order was passed on 3 August 1852 and proclaimed by Nga Pya, Liaison Officer.

4 August 1852

Order: Min Ye Min Gaung Kyaw, Myo Wun - Town Officer, Taung Dwin Gyi, Bohmu - Commander, Madama (Martaban) Campaign, is appointed Wun Gyi - Minister, in association with four other ministers, viz.

Thado Min Gyi Maha Min Hla Thiha Thu

Thado Min Hla Maha Thiha Thu

Thado (Thudama Maha) Min Gaung and

Thado Min Gyi Maha Thet taw Shay

This Order was passed on 4 August 1852 and proclaimed by Maha Min Htin Min Hla Yaza, Liaison Officer

Order: Min Ye Min Gaung Kyaw, Myo Wun - Town Officer, Taung Dwin Gyi, Bohmu - Commander, Madama (Martaban) Campaign, is appointed Wun Gyi - Minister; he had been a loyal servant to the prince who is now the king and he had had a good record of service as well as a good administrative experience so that he is most suitable to serve the king in both affairs Atwin Hmu - Confidential, and Pyin Hmu - Public; a careful selection was made among the king's brothers, sons and officers senior and junior for this position of Agga Maha Senapati - Commander-in-Chief, together with the Achoke Gyi Akaing Gyi - Supreme Power to Control and Manage, (called) Wun Gyi - Minister or the Highest Level of Responsibility, and he was found to be the most suitable

person for it; the king has a big city and an extensive territory including many vassal states and (the minister) has to carry out Pyay Yay - Affairs of the City, and Ywa Hmu - Affairs of the Provinces, far and near, together with the duty to promote the Buddha's Religion on the one hand and to ensure a continued prosperity of the state even in the time of the king's descendants on the other hand; bearing these in mind, he has to carry out his work under the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

and following what his predecessors had done before him he has to work in complete harmony with his subordinates.

This Order was passed on 4 August 1852 and with the permission of King Mindon, Lord Kyauk Maw and Lord Kyi Wun passed it to U Kun, Sayay Gyi - Senior Clerk, and Nga Yo, Sayay - Clerk, to have it written.
10 March 1852

Order: Nga Kyee was made a minister and had been given the command of the Hanthawaddy (Pegu) Campaign (against the English rebels); he proved himself to be incompetent and being not afraid of the displeasure that would fall upon him and his followers, he admitted defeat; he is demoted to become a soldier marching in front of the army; his command is given to Thado Thudama Maha Min Gaung, Lord Kyauk Ba Daung; as the Commander of the Hanthawaddy (Pegu) Campaign, Thado Thudama Maha Min Gaung is expected to capture the foreign rebels; he had been given power to raise troops in all the towns and villages of lower Burma and he is advised to concur all his important decisions with the commanders of Dhannawati (Mrok U) Campaign, Madama (Martaban) Campaign and Pathein (Bassein) Campaign; Thado Min Gyi Min Hla Maha Min Gaung, Captain of North Palace Guards, Commander of Dhannawati (Mrok U) Campaign shall, on reasons of heavy rain that makes military manoeuvres impossible in Arakan, leave his own men of Sagu, Salin, Le Gaing, Mindon and Seven Districts along the Range, and go with men from places along the Irrawaddy river below Pyay (Prome) and join the forces of the Hanthawaddy (Pegu)

Campaign under Thado Thudama Maha Min Gaung; Thado Min Gyi Min Hla Maha Min Gaung shall take orders from Thado Thudama Maha Min Gaung.

This Order was passed on 10 August 1852 and proclaimed by Maha Min Hla Theingathu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

15 August 1852

Order:(1) In the Hanthawaddy (Pegu) Campaign, the following changes are made :

Thado Thudama Maha Min Gaung, Lord Kyauk Ba Daung, Minister, Bohmu - Commander

Thado Min Gyi Min Hla Maha Min Gaung, Lord Wuntho, Captain, North Palace Guards, Sitke Regimental Officer

Thado Min Gyi Maha Min Hla Min Gaung Kyaw, Town Officer, Pyay (Prome) and Shwe Daung, Sitke - Regimental Officer Maha Zayya Kyaw Gaung, Controller of Myede, Captain, Nagan - Liaison Officer

Maha Min Gyaw, Nagan - Liaison Officer

Maha Min Hla Min Gyaw Min Htin, Sayay Gyi - Senior Clerk,Bo Tut Yay - Officer Clerk of the Troops

Min Gyi Maha Min Gaung Kyaw Yaza, Bo Tut Yay Officer Clerk of the Troops; under them are :

2,400 men from the Capital City

550 volunteers (Tha Gaung Byi Htan)

Total 2,950 men

35 cannons

100 jingals

3,500 cannon balls

10,000 jingal shots

10,000 flints

50,000 lead balls

5,000 viss saltpetre

50 viss sulphur

5 viss borax

5 viss ammonia

20 viss steel

10 Victory Flags

10 Victory Drums

10 Victory Gongs

3 men Mi Ba Bellows

10 men Ba Be Billows

10 carpenters

1 barber

1 medicine man

2 Brahmins to say the auspicious time

2 Brahmins to lead praying Gods;

they are given all military equipments to destroy the English rebels who came to disturb Hanthawaddy (Pegu), Madama (Martaban), Ta Nyin (Syriam), Dala and Pathein (Bassein); Thado Thudama Maha Min Gaung, Commander, is given the authority to recruit men in all places along his march.

(2) Observe the following rules during the march :

Men given the use of guns, jingals, cannons as well as swords and spears must keep their weapons well polished and in a state of good condition; they shall not use their weapons without any good reason; officers shall inspect the weapons often and punish those who were not careful in the use of their arms.

When the men are safely encamped after a day's march, all leaders from ten man head to commander shall go with Dah Hka Chut - Sword strapped at the waist, to Commander-in-Chief's hut and discuss tomorrow's plan from 6.00 pm to 9.00 pm.

When the whole camp is at rest during the night one half of leaders, viz. Bohmu - Commander, Tut Hmu - Captain, Sitke - Regimental Officer, Nagan - Liaison Officer, Tut Yay - Clerk of the Troops, Akut - Chief of Group and Akyat - Decurion (Chief of Ten) shall remain awake and send a gong man on his four hourly round (to warn the sleeping men that an instant notice to action is possible).

(3) Depending on the situation a decision shall be made

1 to use all forces to destroy the enemy

2 to use diplomacy and terminate hostilities and

3 to prepare a prolonged war; in warfare a success in the beginning would bring success in the middle and final phases of the battle; choose the most loyal and courageous men to lead an attack and made the right decision in

strategy and tactics. The King's Shwe Hpone Daw Myat - Golden Store of

Former Deeds of Merit, would certainly help in bringing victory soon.

- (4) Send messengers to report on the progress of the Campaign.
- (5) Send scouts to all possible points of enemy approach to prevent any surprise attack.
- (6) For any sign of betrayal, defection and desertion, punishment would be swift, severe and exemplary and report all acts of valour for rewards and honours.
- (7) Anyone who had seized enemy property like cattle, gold, silver, textile, etc. can keep them for himself leaving only the weapons, horses and elephants for the king.
- (8) When the fightings were over select who shall remain on duty and who shall return to the capital; those returning shall wait for an Order of recall.
- (9) Everyone in active service shall do his duty and any negligence of duty shall be most severely punished irrespective of his rank and status and that also includes the Commander-in-Chief; there shall be no clemency for any shortcomings.

This Order was passed on 15 August 1852 and with the approval of King Mindon, Lord Kyauk Maw, Lord Kyauk Ba Daung and Kyi Wun Min Gyi, Lord Kawliya, Wun Dauk - Assistant Minister, sent it to Liaison Officer - *cum* - Chief of Caduceus Bearers who proclaimed it on 16 August 1852 in the Office of Ministers with two Town Officers in the east, two more in the west and several Commanders in the north extension of the Hall.

15 October 1852

Order: Maha Min Gyaw Min Htin is appointed Sin Wun Officer of Elephants; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the king; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in this new appointment; in addition to this he knows good and bad characteristics in elephants which form a major branch of military organizations under a king; in fact not all elephants are for war purpose; there are
Aukma Sin - Elephants to capture wild elephants

Danet Pala Sin - Elephants to tame wild elephants
 Hman Sin Ma - Cow elephant decoys
 Htan Sin Elephant carriers
 Htu Sin - Best young bull elephants
 Htu Sin Ma - Best young cow elephants
 Kyin Sin - Elephants used in funeral processions
 Mein Thit Sin - Elephants of poor quality (young and old)
 Si Daw Gyi - Selected bull elephants to ride on short trips
 by members of the Royal Family
 Si Zu Sin Ma - Selected cow elephants for short trips
 Win Sin - Elephants of North Palace Guards
 Wun Yi Sin - Elephants reserved for ministers
 Yway Sin - Selected elephant fighters;
 these elephants need good food and water and a good nights
 rest each day and although each elephant is tended by U Zi -
 Man sitting on the head of elephant, and Nauk Pe - Man
 sitting on the hind of elephant, the Elephant Officer shall
 supervise them so that all animals are treated with love
 and kindness; on the other hand there are suppliers of
 elephant fodder, as well as Sin Sachi - Clerks of the Office
 of Elephants, and Myet Sit - Men to check grass supplied,
 the Elephant Officer shall check the supplies so that the
 full quantity of the best quality of supplies are given each
 day; there would be some genuine cases when it would be
 best to send an elephant back to its forest environment, but
 there are also fakes when an elephant men would make a
 animal looks ill so that it would be sent back to the forest
 close to which are located their native places; the Elephant
 Officer shall take care that such that such a thing should
 never occur under him; each animal needs special care and
 Sin Say Thama - Elephant Medicine Men, shall do their daily
 round of checking the elephants so that no illness would
 develop into a serious one; if there are Main Thit Sin -
 Elephants of poor quality, train them also to get the best
 possible service from them; in effect the Elephant Officer
 shall keep elephants and elephant men in good condition at
 all times; if there were disputes among elephant men, he
 shall decide them without fear or favour in accordance with

the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk
Aung Mitigate the Big Case and forget the Small one.

This Order was passed on 15 October 1852 and Lord Pakhan, Lord Kaung Ton, Lord Yin Daw and Min Gyi Maha Thin Gyan, Wun Dauk - Assistant Minister, gave their approval to have it given to Min Gyi Maha Min Gyaw Min Htin as a similar Order was given to (Min Gyi Maha Thinkhaya) before.

Supplementary

17 June 1846

Order: Bury the remains of Prince Thonze (Hsumsai) as the remains of Prince Thayet was buried; Treasury shall pay the expenses; due to wet weather and muddy grounds the king is not attending the funeral; members of the Royal Family and ministers, officers and their wives shall attend it.

This Order was passed on 17 June 1846 and proclaimed by Nay Myo Yaza Kyaw Zwa, Liaison Officer

21 October 1846

Order: Nay Myo Thamanta Yaza, So Thagyi - Sprout Headman, Kyat Pyin, shall use a red umbrella.

This Order was passed on 21 October 1846 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.