

THE ROYAL ORDER OF BURMA , A.D. 1598-1885  
The Royal Orders of Burma, Part Nine, A.D. 1853-1885

Summary

3 March 1853

Order: In order that Yaza Wut Taw Gyaung - Conspiracy against the king, would be impossible, all the present Myo Ywa Thagyi - Town and Village Headmen, Myin Gaung - Heads of Horsemen, and Myin Zi - Leaders of [Fifty] Horsemen, in the kingdom, shall remain in their respective positions; there are in some places Myo Ywa Let Me Ayo Aya Set Khan Lo Thu - Men who lost their rightful position as headman of town or village and had been waiting for a chance to claim it; they shall continue waiting and join the Asaung Daw Mye - Bearers of King's Sword Group, [for the time being].

This Order was passed on 3 March 1853 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

Note : King Mindon became king on 17 February 1853 but he resided in Yadana Theinga until he moved to Amarapura on 20 November 1853. On 13 January 1857 the Royal Order to build Mandalay was passed and he moved to a temporary palace close to the building site on 2 July 1857.

10 March 1853

Order: There are men in various towns and villages whose [father and grandfather] were mentioned as headmen in the 1783 and 1802 records but someone else had taken their positions by using Ah Kyee Ah Mya Hpi Zi Hnate Set - Influence with ill intent, and they are waiting for a chance to get back their lost positions; these Ne Hmu Pe Hmu - Claims to Territories and Fields, shall not be accepted in any court of law; the present chiefs shall remain in office.

This Order was passed on 10 March 1853 and proclaimed by Min Hla Min Htin Kyaw, Liaison Officer.

Note : See ROB 6 April 1853.

13 March 1853

Order: Maha Thiri Sithu, Kyi Wun - Officer of Granaries, petitioned for having men of Kyi Wun Zu - Groups under Officer of Granaries, to collect things for palace use like :

Dah - Cutlass

Hlan - Lance

Hnget Mi - Feather

Kyauk - Precious Stone

Ngwe - Silver

Payin - Amber

Shwe - Gold

Than - Iron and

Thit Say - Tree Gum

and they are to work without being disturbed by any

Sawbwa - Shan Chief

Myo Za - Shan Deputy Chief

Myo Wun - Town Officer

Sitke - Regimental Officer

Myo Ywa Thagyi - Headman of Town / Village

Myin Gaung - Head of Horsemen and

Myin Zi - Leader of [Fifty] Horsemen

even though these people live and work in areas under these local chiefs; it is like this in all the former reigns and there are also several Royal Orders conforming to this practice; unfortunately this custom was discarded during the Ayay Daw - Royal Episode [Prince Mindon's Rebellion and seizing the throne] and therefore men of Kyi Wun Zu - Groups under Officer of Granaries, became restless; in 1783 and 1802 records there are the registers of these people including their descendants through intergroup marriages where mothers were Asu Thama - Women of Granary Officer's Group; local chiefs mentioned above shall respect the custom [that these people take orders from Kyi Wun - Officer of Granaries alone] because they are working to supply things for palace use; on the other hand by leaving them undisturbed to live and work in their normal conditions it would make things easier to get them mobilized quickly in times of emergency like [the recent] Ayay Daw - Royal Episode; the petition is granted; his men shall remain undisturbed by local chiefs wherever they live and work and they shall take orders only from him.

This Order was passed on 13 March 1853 and proclaimed by Min Htin Yaza, Liaison Officer.

Note : In Sin De collection the officer who proclaimed this Order was mentioned as Min Hla Min Gyaw, Liaison Officer.

19 March 1853

Order: Wait one year to claim debts from officers and men in various services of the king in the kingdom (including the fighting men) like Myin Gaung - Head of Horsemen and Myin Zi - Leader of [Fifty] Horsemen and (Shan State Administrative Officers) Sawbwa - Shan Chief, and Myo Za - Deputy Shan Chief.

This Order was passed on 19 March 1853 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer.

24 March 1853

Order: All the subjects of the king living in various towns and villages of the kingdom would have lands called

Le - Rice land

Ya - Cultivation other than rice

U Yin - Garden

Chan Myay - Fenced land for groceries

Kaing - Land subject to yearly inundation

Kyun - Island subject to yearly inundation

and they would have acquired them through

Bo Ba Bine - Forefather's land

Da Ma U Gya - First cut to clear forest and cultivate

Ngwe We - Bought;

[it is possible that by mistake] a Royal Order was passed to give some of these lands to either a member of Royal Family [Queen or Prince or Princess] or a minister or an officer; an owner who lost his land in this way shall come to Hluttaw to get redress.

This Order was passed on 24 March 1853 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

26 March 1853

Attention

Myo Wun - Town Officers

Sitke - Regimental Officers

Ye Gaung Nawyatha, [Officer-in-Charge of Kaw Lin, Wun Tho, Gyo Daung and Maw Naing] reported that men under Kyi Wun - Officer of Granaries, had either sold or mortgaged their land to Shwe Hmu - Gold Chief, and Than Hmu - Iron Chief. Neither the seller nor the buyer should have done that. Kyi Wun - Officer of Granaries, alone has control over these people and their land [could not be alienated from them]. This is an Order. On debts there is a Royal Order to stop [temporarily] all claims to get them paid now. Sawbwa - Shan Chief, and Myo Za - Deputy Shan Chief, etc. have no authority over the men of Kyi Wun - Officer of Granaries, for the reason that they live and work in areas [nominally] within their charge. Crown Prince also passed an Order that Kyi Wun - Officer of Granaries, is the only officer to deal with men given to his charge irrespective of the place where they live and work. After having received this Order, Shwe Hmu - Gold Chief, in Maw Naing and Maw Gun reported to Ye Gaung Nawyatha, Officer-in-Charge of Kaw Lin, Wun Tho, Gyo Daung and Maw

Naing that some land [of Kyi Wun Zu - men under Officer of Granaries] in area under Nga Shwe Ban, Thagyi - Headman, were either sold or mortgaged to Nga Shwe Hket and Nga Saing U, Town Headman, Hkaung Daik. It is not correct to sell or mortgage land known to be Shwe Gun Daw Zet - Giving Royal Gold, and no local chief shall buy them or take them in mortgage. Check the boundaries of these lands of Yay Dwin Gon village, Ta Han Ywa Ma village tracts, Maw Naing township, which are now supposed to be given in mortgage to Nga Shwe Hket and Nga Saing U, Myo Thagyi - Town Headman, Hkaung Daik. Nga Shwe Ban and Nga Nyo, Shwe Thagyi - Gold Headmen, shall Chin nin pya tha - Walk and show [the boundary]. This Order was passed by Crown Prince and Ye Gyaw Yan Naing, Myo Hmu Zaung - Town Executive Officer, Kaw Lin, Wun Tho, Gyo Daung and Maw Naing under Bo Kyaw U and Ye Gyaw Naing, shall also be checked and restored to men of Kyi Wun Zu - Group under Officer of Granaries. As Maha Thiri Sithu pointed out, men under him who get things [for palace consumption] have the special privilege like  
U Yin Zaunt - Gardeners [producing good fruits for palace]  
Nat Win Say Thama - Medicine Men [who are also Mediums] and  
Soon Daw Gyet - Cooks in religious service.

There are also men listed in 1783 record as Ngwe Gun Daw Zet - Giving Royal Silver, living in Thaton [Hsahtun] and they are also free from the control of local chiefs like

Saw Bwa - Shan Chief  
Myo Za - Shan Deputy Chief  
Myo Wun - Town Officer  
Sitke - Regimental Officer  
Myo Thagyi - Town Headman  
Myin Gaung - Head of Horsemen and  
Myin Zi - Leader of [Fifty] Horsemen.

Their lands cannot be sold or mortgaged. They cannot be pressed into service in fighting forces. They shall not be asked to settle debts at the present moment. No queen, prince, minister, etc. shall keep any one of them in his or her service. None of them shall become member in any of the Blood Bond Brotherhoods.

This intimation dated 26 March 1853 was from Maha Thiri Sithu, Kyi Wun - Officer of Granaries.

26 March 1853

Order: ( 1 ) Men of Kyi Wun - Officer of Granaries, shall be returned to their mother units if they were in any other service.

( 2 ) Kyi Wun - Officer of Granaries, shall assign his men to get 30,000 baskets of Thit Say - Tree Gum, for Pya Da Ga - Ward

Gates, of Ratanapura [Ava] Gold Palace.

This Order was passed on 26 March 1853 and proclaimed by Maha Thiri Zayya Thinkhaya, Liaison Officer-cum-Chief of Black Beret Guards.

31 March 1853

Order: ( 1) Pyinnya Shi - Pandits, Mahasiripanditadhammarajaguru and Sirimaharajindadhammarajaguru are appointed leaders of Eight Member Brahmins conducting ceremonies; they shall also take charge of Arakan Brahmins.

( 2) Sirisakkamahadhammarajaguru is appointed Pyinnya Shi - Pandit.

This Order was passed on 31 March 1853 and proclaimed by Min Hla Min Gyaw, Liaison Officer.

6 April 1853

ROB 10 March 1853 was passed again.

6 April 1853

Order: Officers and Clerks of Khin Ma Min - Chief Queen, petitioned for keeping under them all slaves and land given to the Chief Queen by her father the king and gifts that she received at the time of her ear boring ceremony which had been recorded in Yun Baung Pyan Dan - Notice sent on a lacquered tray on stand, and for exempting the Chief Queen's men from any other duty usually imposed by local chiefs; the petition is granted.

This Order was passed on 6 April 1853 and proclaimed by Min Hla Min Gyaw, Liaison Officer.

6 April 1853

Attention

Myo Wun - Town Officers

Ye Bet (Myin) Wun - Officer of Comrade Horses

Htaung Hmu - Chief of One Thousand (Men)

Myo Sayay - Town Constables

Myin Gaung - Head of Horsemen

Myin Zi - Leader of [Fifty] Horsemen

Asiyin - Managers

Thagyin - Headmen

Gaung - Heads

Akqi - Elders, and

Inhabitants of Chaung Zon and Than Bo villages

Officers and Clerks of Chief Queen had been given the charge of men and land given to the Chief Queen by her father the king and men and land that she received as gifts, recorded in Yun Baung Pyan Dan - Notice sent on a lacquered tray on stand. An Order has been passed that the men in the

service of Chief Queen would not be disturbed by local chiefs including Thanat Bo - Captain of Guns, Myo Wun - Town Officer, (Myo) Thagyi - Town Headman, Myo Sayay - Town Constable, and Su Htein Su Ok - Man in charge of [Various] Groups.

This intimation dated 6 April 1853 was [from the ministers] sent after an Order [on this subject] was passed by Crown Prince.

(6 April 1853)

Attention

Ministers

Ministers who have to suppress the troubles that originate from causes within the kingdom or without it failed so helplessly that there was a foreign invasion and lost of territories and the king asked them now as to what they would do to prevent its repetition. There was no satisfactory answer yet. In the time of the king's uncle [King Sagaing 1819-1837] defeat in war was attributed to [weaknesses in] strategy and tactics. Then another defeat followed in the time of the king's elder brother [King Pagan 1846-1853]. They should have a practical approach

(1) to raise a more powerful fighting force,

(2) to give top priority to get sufficient supplies of war material wherever available,

(3) to boost up the morale of the fighting men, and

(4) to collect provisions from places along the big river [Irrawaddy] without causing much hardship on the people;

at any given place a Myo Thagyi - Town Officer, alone would not be able to do these satisfactorily. A special officer would be attached to each town office. He shall take orders from Myit Sin Wun - Officer of Stages down the [Irrawaddy] River. The river course is sufficiently narrow at Ma Lun and therefore a Yadanabon Taik - Customs House, would be built there without delay. For emergency use to defend the water route [better] Ye Hlay [War Canoes] that would carry cannons on them shall be constructed and kept in readiness. In the arsenals there were :

18 bombs

173 bomb shells

1,407 cannons

10,406 cannon balls

346 jingals

2,100 jingal balls and

30,000 viss of gunpowder,

This much is not enough. Although there are ministers who had served all four kings, viz. Kings Sagaing, Thayawady, Pagan and Mindon, they could say nothing definite. They only play safe by telling just what the king

likes to hear. It would be well if one minister looks after executive affairs, another after army morale and discipline, another after collecting provisions and another after raising enough funds. A raft in the river would float easy for some time and that would make the raftmen careless; when they meet suddenly a rapid or a rough weather, they would be helpless. If one watches the weather and another the current at all times they might survive the calamity when one appears. Allow one minister to specialize in one duty. [Submit a written report]. This intimation (dated 6 April 1853) was [from the king].

16 April 1853

Order. Neyyadhamabhivamsasiripavaralankaradhammasenapatimaha dhammarajadhirajaguru is an authority in Buddhistic studies, in doing Pariyatti, Patipatti and Pativeda he has been helping greatly to promote Buddhism; in his devotion to duty and in his correctness in behaviour as a monk, he has no equal; he was the best disciple of The In Saya Suriyavamsabhisiripavaralankara dhammasenapatimahadhammarajadhirajaguru, who was appointed the Supreme Leader of the Extension and Propagation of the Buddha's Religion in the time of King Thawawady 1837-1846; on the demise of this great The In Sayadaw, Neyyadhamabhivamsasiripavaralankaradhammasenapatimaha dhammarajadhirajguru is appointed the Supreme Leader of the Extension and propagation of the Buddha's religion; he shall decide any religious affairs according to Dhamma Kan Gyaung - Scriptures; send this Order to the Hall of Good Law.

This Order was passed on 16 April 1853 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer.

20 April 1853

The Appointment Order of the Supreme Leader of the Extension and Propagation of the Buddha's Religion was sent to the Hall of Good Law in accompaniment of musical troupes. With the Royal Order there were the Orders of Hluttaw and the Supreme Leader in velvet bags with gold lace trimmings. The Orders were put on a pure gold tray on stand. The tray was brought by Min Hla Kyaw Htin, Amain Daw Yay - Scribe of Royal Orders. In the procession, two Sa Myaung - Black Beret Guards, came first. Then (Min Hla Kyaw Htin brought the Orders on a gold tray). He was followed by Athi Wun - Officer of Common Folks, Daing Wun - Officer of Shield (Bearers), former Lord Taung Gwin the Judge, Liaison Officer of Law Court, Clerk of Law Court and numerous officers. In the Hall of Good Law, the tray of Orders was placed at a suitable place. When a Brahmin announced the auspicious time, Liaison Officer-cum-Chief of Black Beret

Guards read the Order. He also read the Order of Supreme Leader. When the proclamations were over Chief Queen gave a feast to the monks.

(20 April 1853)

Order. (1) King Thayawady 1837-1846 had appointed Local Monk Leaders in towns and villages of the kingdom with a view to enable the monks to follow their own way of life [as prescribed in the Vinaya] in peace and if there were any disputes among them it was expected that their leaders could settle them most amicably accordingly to the tenets of the Buddha; in this way the Religion would thrive well; unfortunately things did not turn out as expected; Gaing Ok - Local Monk Leader, and Gaing Gyoke - Provincial Monk Leader, were not helpful; dismiss them first and some of them would be called upon to serve when necessary.

(2) When there were disputes among monks, choose two to three Vinaya [Book of Discipline] experts to decide the case and come to Golden Capital for an appeal.

(3) The king wants to help the Buddha's Religion in all possible ways and that includes the suppression of Alajji - [Monks] Unashamed [of doing a Forbidden Thing]. When monks find some undisciplined ones among them they shall report it immediately to Gold Capital [Monk Leaders].

(4) It is good and proper for a senior monk to keep a few pupils with him but to let the student population grow into an unwieldy number under one leader is not advisable; keep only a manageable number of students in one monastery under one elder or teacher.

(This Order was passed on 20 April 1853).

(24 April 1853)

Attention

Gaing Ok - Local Monk Leader

Gaing Dauk - Local Monk Assistant Leader

Myo Wun - Town Officer, and Sitke - Regimental Officer, Da Da Yin, could have been righteous or otherwise in their offices, three tical for each household Sassamadha could have been exacted correctly or not, thieves and robbers would be active or made scarce in Myay Du village tracts of Da Da Yin township, the king wanted to get these informations from the local monk leaders; Maha Dan Wun - Officer of Religious Affairs, and Maha Dan Sayay - Clerk of the Religious Affairs Department, were sent to the venerable monks with a request to submit a report addressed to Royal Preceptors of the Hall of Good Law on officers of the township and



village tracts with reference to general conditions of peace and prosperity in the area.

This intimation (dated 24 April 1853) was from Ministers of Interior.  
24 April 1853

The king prays for the Buddhahood and in working to achieve it he follows the way of his ancestors who were also considered Future Buddhas; ministers and officers who represent him in the administration shall, unlike those of King Pagan 1046-1853, remain steadfast; the law courts where the people come for redress of their grievances shall work with full consciousness to decide cases as quickly as possible,

Order: (1) The Atwin Daw, Hluttaw, Shay Yon and Nauk Yon shall not try civil cases; they shall be sent to Taya Yon.

(2) Cases like succession to an office, getting the correct boundaries of an administrative unit or a private estate defined, are to be sent to Hluttaw.

(3) All criminal cases fall within the jurisdiction of Shay Yon.

(4) Officers of the Atwin Daw, Hluttaw, Shay Yon, Nauk Yon and Taya Yon were chosen for their efficiency on the one hand and infallibility to malpractices on the other hand; officers right down to peons shall not ask unwarranted fees from those who come for help in these courts and cases shall be tried and decisions passed without unnecessary delay; various court fees are fixed as follows :

Fees exacted in Civil and Criminal Cases at Law Courts of Capital and Provincial Towns and Villages of the Kingdom (in Kyat)

Filing the plaint	K 0.50
Writing the statement	K 0.50
Appeal case (each party)	K 0.50
Copying the judgement	K 0.25
La Hpet Hpo [Accepting the judgement]	K 0.25
In Civil Suits where taking oath is required :	
Writing the Resolution (each party)	K 0.50
Peon	K 0.25
Bring the Oath	K 0.25
Administer the Oath	K 0.25
Four Trials by Ordeal (Lamp Contest, Chewing Rice Contest, Submerging in Water Contest, and Dipping Finger in Molten Lead)	
I For Lamp Contest	
Writing the resolution (each party)	K 0.50
Peon	K 0.25
Cost of Bee Wax	K 0.25

Watching the Time	K 0.25
II For Chewing Rice Contest	
Writing the resolution (each party)	K 0.50
Peon	K 0.25
Cost of rice	K 0.25
Watching the time	K 0.25
III For Submerging in Water Contest	
Writing the Resolution (each party)	K 0.50
Peon	K 0.25
Keeping the Beach clear	K 0.50
Fixing the Pole in position	K 0.50
Keeping the Cord ready	K 0.50
Pressing down the Bamboo	K 0.50
Watching the Time	K 0.50
IV For Dipping Finger in Molten Lead	
Writing the Resolution (each party)	K 0.50
Peon	K 0.25
Cost of Lead	K 0.25
Putting the Thatch Band (on the Finger)	K 0.25
In both civil and criminal cases when a peon has to go to serve the summon	
For going 1 taing [2 miles]	K 0.50
After a degree has been passed	
Writing the judgement	K 0.50
Peon	K 0.25
Pleader charges	
For each time to plead	K 0.25
For 1 taing [2 miles] of journey	K 0.50
Detained in a Lock-up	
For detention	K 0.50 Kun
Bo [Passing the judgement]	
On every 1 viss (of silver) paid as fine	Ks 10.00
Fees using the names like the following are not allowed :	
Hmat Chet Yay	- Writing Remark
Hmat Pon Tin	- Putting on Record
Athi Hkun Hkwa	- Clear the crust to show the content
Ahso Hto	- Advancing a claim [by plaintiff]
Ahso Hkan	- Denying a claim [by defendant]
Ca Yin Tin Gyay	- Fee to enter it in the list
Ataing Za	- Received because it was given,
	ignoring this Order and taking fees that have not been

prescribed here shall be punished; send this Order to all Hti Yan Nan Yan - Vassals, Saw Bwa - Shan Chief, Myo Za - Deputy Shan Chief, Myo Wun - Town Officer, Sitke - Regimental Officer, Myo Ywa Asiwin - Manager of Town or Village, Thagyi - Headman, Gaung - Head, Akyi - Elder, Su Htain - Group Warden, and Su Ok - Group Chief.

This Order was passed on 24 April 1853 during the Morning Audience and Min Hla Thiri Zayyathu, Yadana Hlaw Ga Daw Hmu Than Daw Zint - Herald in charge of Yadana Hlaw Ga Daw, recorded in the presence of Min Gyi Maha Min Hla Sithu, Atwin Wun - Assistant Minister, and Min Gyi Maha Thihathu, (Atwin Wun - Assistant Minister), and proclaimed on 24 April 1853 by Min Hla Min Htin Kyaw, Liaison Officer.

Note . See also ROB 10 May 1860 on court fees, etc.

9 June 1853

Order: Collect the customary Yay Gun Daw - Royal Water Tax, from fields that should pay the water tax located in Kyauk Se District of South Division.

This Order was passed on 9 June 1853 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer.

(5 August 1853)

Order: Maha Kyaw Htin is appointed Athi Wun - Officer of Common Folks; he was made an officer by King Badon 1782-1819 and he carried out his duties with efficiency; he became Wun Dauk Athi Wun - Assistant Minister of Common Folks, in the time of King Pagan 1846-1852; he is a type of person who would never forget the gratitude he owes to the king and it is expected that he would continue to be the same in this new appointment; there lived in the extensive territories of the king Athi - Native of a Place [Common Folks], Ala - Born of Native and Stranger Parents, under Thagyi - Headman, Pyi So - Town Ruler, Myay Daing - Headman of Land Tracts, Taing Gaung - Head of Land Tracts, and these men have been used either daily or monthly to do the bid of the government and (Athi Wun - Officer of Common Folks) shall take charge in carrying such duties so that no one would have to do more than what he was required to do; on the other hand there are cases when the number in any locality of Athi [Native of a Place/Common Folks], Ala [Born of Native and Stranger Parents], Win Nay [Stranger with Native Spouse] and Kapper [Settler] would be given less than actual number in order to evade work and (Athi Wun - Officer of Common Folks) shall not allow such a thing to happen; in

another words he shall help the people in his charge to work in peace and prosper without allowing any improper attitude on the part of either the ruler or the ruled; decide disputes without fear or favour in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate a Big Case and forget the Small One.

(This Order was passed on 5 August 1853).

(5 August 1853)

Order: Nawayatha Pyan Chi is appointed Sin Min Wun - Officer of King Elephant; he is honest and he had served the king with loyalty and diligence; he is a type of person who would never forget the gratitude he owes to the king; the White Elephant is the gift of Sakka [the King of Devas] to the king who has had the accumulation of greatest merits among the mortals; the king had by coronation given the White Elephant the status of a king and the King Elephant was given many slaves, lands and many precious ornaments as well as retinues including body guards and medical men; best food and water shall be given to the King Elephant at regular hours; cleaning and washing shall be done at regular intervals for at least three times a day or whenever necessary and the King Elephant shall have sufficient night rest after each long day; there shall be musical troupes also in the procession when the King Elephant goes to the river for a bath, numerous ornaments and utensils made of gold and studded with jewels should be checked after every time that each one is used and all of them shall be stored away safely; medical care is also necessary and all treatments given whenever necessary shall be reported either to Hluttaw or Atwin Daw - Royal Interior, guards of the King Elephant shall be given adequate provisions so that they would be happy in the service; check the places given in fief to the King Elephant are having good administration and dues either in cash or kind collected as the King Elephant's share from these places shall be properly accounted for and deposited in their respective stores and treasury; he shall decide disputes among the men of the King Elephant 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 5 August 1853). Similar Orders were issued on the appointment of Nay Myo Thuya Thin Gyan, Maha Min Hla Min Gyaw and former Awk Ma Wun - Officer of Catching Elephants.

(5 August 1853)

Order: Maha Min Hla Thihathu, Wun Dauk - Assistant Minister, is appointed Myin Su (Gyi) Wun - Officer of Burmese Horses, he was already an officer in the time of King Badon 1702-1819 and also in the time of King Pagan 1846-1853; he is honest and loyal and he served the king with diligence; in consideration of that he is made Myin Su Gyi Wun - Officer of Major Horse Group [i.e. Burmese Horses]; horsemen are given land to cultivate and land to live and they have been used as messengers to all parts of the kingdom at all times; disputes among them shall be decided 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 5 August 1853).

(5 August 1853)

Order: Maha Min Hla Kyaw Htin is appointed Wun Dauk - Assistant Minister, he is honest and loyal and he serves the king with diligence; he is Yaung Yin Bet Kyun Daw Myo - King's Boyhood Companion Born Royal Slave; he is a type of person who would never forget the gratitude he owes to the king; it is expected that he would continue to be the same in the new appointment; the duty of a Wun Dauk - Assistant Minister, is understandably to help the Wun (Gyi) - Minister, in his various responsibilities regarding Fyi Yay - Affairs of Capital, and Ywa Hmu - Affairs of Province, and it is not unlikely that they have some cases left unattended for a considerably long time; a Wun Dauk - Assistant Minister, shall bring such a case to the notice of any Wun (Gyi) - Minister, he assists; for some new cases he shall made the preliminary survey and with the case history attached indicating relevant Royal Order or precedence, he shall bring the case to Wun (Gyi) - Minister; he shall also deal with appeal cases sent from the provinces and send them either to Hluttaw or the Interior according to the nature of the case; the name of any member of the Royal Family or a minister or an officer who had not been fortunate to receive a reward, etc. though he deserves it shall be mentioned to the ministers with notes to point out what he had done to merit a reward, in the course of doing his duties he has three guiding principles of  
Dama Wut - Way of Law  
Yaza Wut - Way of King and  
Lawka Wut - Way of People.

(This Order was passed on 5 August 1853).

When Maha Min Hla Yaza and Maha Min Hla Min Htin Kyaw were made Wun Dauk - Assistant Ministers, the phrase Yanug Yin Bet - King's Boyhood Companion, was omitted. When Min Gyi Maha Min Htin Kyaw was made Wun Dauk - Assistant Minister, it was mentioned that King Pagan 1846-1853 had raised him to a high position and the king also trusted him well as he belongs to a family of most trusted servants.

(5) August 1853

Order. Min Hla Zayya Thuya is appointed Myo Wun - Town Officer, he is a type of person who would never forget the gratitude he owes to the king and he is honest and loyal and he served the king with diligence, it is expected that he would continue to be the same in this new appointment; as Myo Wun - Town Officer, he would have to follow the principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People, in doing his main duties on defending the city from all enemies, helping the overland trade and river way trade prosper by fixing the standard weights and measures on the one hand and by exacting dues in the most judicious way, keeping watch at the gates so that potential enemies could not have an easy entrance to the capital, suppressing theft and robbery within the city precincts and discouraging aggression of one man against another and finally administering adequate punishments on all those who are found guilty.

This Order was passed on (5) August 1853.

Similar Orders were issued when the following were appointed to positions mentioned against their names in the following list.

Lin Zin Bo Da Ga Hmu - Viengcheng Commander Chief of City Gates

Maha Min Hla Thiri, Nauk Taw Ba Myin Wun - Officer of King's Own Horses

Maung Galay, Myin Zu Gyi Wun - Officer of Burmese Horses

Min Gyi Maha Min Hla Kyaw Zwa, ?Myo Wun - Town Officer

Min Hla Kyaw Thu, Myo Wun - Town Officer

Min Hla Maha Min Gyaw, Ponna Wun - Officer of Brahmins

Min Hla Thinkhaya, Myo Wun - Town Officer

4 September 1853

Order: 1,201 pe (2,108.75 acres, 854.04355 hectares) of rice land called Thin Ban Gon Taw, in the register of Nga Tha, below (?South) Aung Pinle lake are given (Asa - in fief) to Eight Member Brahmins and [Nine] Member Brahmins conducting

ceremonies.

This Order was passed on 4 September 1853 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer.

15 September 1853

Order: (1) Crown Prince is given the right to give any plot for residence to any one he chooses in Amarapura City in a block with all the Win - Enclosures, Tan - Avenues, and Lan - Streets, bounded on the east by Lay Than Gate East Ward Road, on the south by Yan Hnin Gate Road, on the west by Yan Myo Aung Gate Road and on the north by the City Wall.

(2) Former officers who had served Kings Sagaing 1819-1837 and Thayawady 1837-1846 shall live in enclosed plots either within or without the Amarapura city only with permission.

This Order was passed on 15 September 1853 and proclaimed by Min Hla Min Gyaw, Liaison Officer.

15 September 1853

Order Believing that a change in capital city from Amarapura to Yadana Theinga Konbaung (Shwebo) would enhance the prosperity of the Religion as well as the people, the king wanted to do it but the Supreme Leader of the Extension and Propagation of the Buddha's Religion submitted a note that Amarapura would be best for a capital city and he was supported by the wise council of members of the Royal Family, learned Brahmins, ministers, etc. ; the people also wanted to remain in Amarapura; one of the virtues of a king is not to contradict a popular demand; the king decided to reside in Amarapura; Pyinnya Shi - Pandits, shall fix an auspicious day and time [to move there].

This Order was passed on 15 September 1853 and proclaimed by Min Hla Min Gyaw, Liaison Officer

18 October 1853

Attention

Ye Det Myin Wun - Officer of Comrade Horses

Myin Sayay - Clerk of Horses

Myin Gaung - Head of Horsemen

Myin Zi - Leader of [Fifty] Horsemen

Ywa Asigin - Village Manager

Thagyi - Headman, Than Bo

Gaung - Head

Akyi - Elder

Wun - Officer, and Sayay - Clerks, Chief Queen's Office, applied for

taking 399 men in the service of Chief Queen under their control; 380 men live in the following villages, Sagaing township, 13 under Nga Kya Yit, Nga Kyi and Nga Lu in Madaya and 6 under Nga Shwe in Yin Ma Kan :

Chaung Zon

Da Gun Daing

E Bya

Ga Bo

Htan Thon Gwa

Kala Ywa

Ma Le Kyin

Myin Mway

Myit Tha

Pauk Taw

Ta Da U

Taloke Myo

Taung Byon

Tha Mya Ga

Than Bo

Yin Daw

Zi Gan Tha ; Madaya and Yin Ma Gan; from these 399 men, they propose to organize a force of 300 men for use in emergency and these men shall not be taken away for any reason by Myo Shin - Owner of Town, and Ywa Shin - Owner of Village [i.e. Myo Za, Ywa Za, Myo Thagyi and Ywa Thagyi].

This Intimation dated 18 October 1853 was from [Crown Prince] who also added Nga O, Nga Chit Htwe and nine other men of the Chief Queen in these men who are now put under the Officer of the Chief Queen so that they would be organized into a force and that they would not be bothered by Ye Bet Myin Wun - Officer of Comrade Horses.

19 October 1853

Royal Order 18 October 1853 to organize 300 men of Chief Queen Service into a fighting unit was recorded by Wun Dauk Taw Myo Za Min

Assistant Minister who holds a town in fief, by order of Lord Magwe and Lord Mya Daung, Ministers.

29 October 1853

Order. Pyinnya Shi - Pandits, said that 20 November 1853 is the auspicious day to start [the move from Yadana Theinga] to Amarapura; get all land and water forces ready for the Royal Procession; bring the image of Buddha on the Moment of Triumph [Bhumisparsamudra - Right Hand in the Attitude of Touching Earth], the copies of Pitaka and Royal Teacher Monks in the front [of the Royal Procession].



This Order was passed on 29 October 1853 and proclaimed by Min Htin Yaza Thihathu.

29 October 1853

ROB 17 September 1853 on bringing the Buddha (Ghumisparsamudra) right at the front of the Royal Procession of the move from Yadana Theinga to Amarapura, recorded by Min Hla Min Htin, Herald, by order of Lord Pakhan Gyi, Treasury [Minister of Interior] and Lord Wet Ma Sut, is issued again and proclaimed by Min Htin Yaza Thihathu; recorded by Min Hla Theinkhathu, Herald, by order of Lord Pakhan Gyi, [Minister of Interior], Yin Don Hlay Ok - Chief of *The Grace*, and Lord Wet Ma Sut. (29 January 1854)

Order: (1) With "Lump Silver Currency" percentage of impurity in silver varies with intension to cheat and this is unquestionably thieving for which sin one would be punished in hell; on the other hand foreigners who come to trade with us prefer using coined money; King Badon 1782-1819 issued silver and copper coins as currency; following that example coins would be issued now; put on the obverse Anno Buddhae 2396 [of Era beginning in 544 BC\*] when the king ascended the throne [17 February 1853] and the figure of a bird called Shwe Pyi So [Common lora] on the reverse of the new coin.

(2) Chain Ti Ta [Measures of Weight, Capacity and Length] shall be standardized; only the standard weights, scales, baskets, etc. shall be used in capital and provinces; send this Order to all places of the kingdom.

This Order was passed on (29 January 1854).

\* Burmese take 544 BC as the year when the Buddha died [not 483 BC as corrected by the scholars].

(29 January 1854)

Order: Merchants from other countries frequently visited this country and it would be of mutual benefit to have coined money; issue coins with the Year of the Buddha's Religion when the king ascended the throne [on one side of the coin] and the mark of Shwe Pyi So - Common lora, on the reverse.+

This Order was passed on (29 January 1854).

+ See M. Robinson and L. A. Shaw, *The Coins and Banknotes of Burma*, Manchester, Lancashire and Cheshire Numismatic Society, 1980, p. 80, Fig. 10.1 for the picture of the coin (obverse and reverse) and B. E. Smythies, *The Birds of Burma*, Edinburgh, Oliver and Boyd, 1953 Second Edition, Plate III, Fig. 7 for the picture of bird Shwe Pyi So [Common lora, *Aegithina tiphia*, immature male].

(29 October 1853)

Another Order to issue Shwe Pyi So coins with AB 2396 on the obverse.

1 March 1854

Order: As Asoka appointed his young brother Tissa as Crown Prince, so the king had his brother appointed Crown Prince to attend Hluttaw regularly and take some of his responsibilities; taking the examples also of Maha Sudassana, Adasamukha and Nemiya, the king however is determined to carry on doing much of the administrative duties himself; that does not mean that Crown Prince's office is just nominal.

This Order was passed on 17 February 1854 in Glass Palace and Min Hla Thinkhathu, Herald, recorded it by order of Lord Pakhan Gyi, (Minister of Interior), Yin Bon Hlay Ok - Chief of *The Grace*, Hlay Thin - Boat Group, Minister of Interior, and Lord Wet Ma Sut. This Order was proclaimed on 1 March 1854 by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

23 April 1854

Order: A Royal Order [ROB 24 April 1853] had already been passed to take only the prescribed fees on

Yo Hmu - Establishing the Heritage

Ya Hmu - Disputing the Right of Succession

Taya Zaga Hmu - Claiming the Conjugal Rights

Claiming the Consummation of Marriage

Claiming the Correct Boundary of Land

Claiming the Damages for the Breach of Trust

Claiming Divorce

Claiming the Ownership of Property Animate and Inanimate and

Claiming the Payment of Debts

in all Courts of Law, viz.

Hluttaw - Court of Central Administration

Atwin Daw - Court of the Interior

Shay Yon - Court of East

Nauk Yon - Court of West

Taya Yon - Court of Law

Wun Ain - Court of Minister at his Residence

Away Myo Wun - Town Officer in Territories

Away Ayashi - Officer in Territories.

by giving the excuse that the extra exaction is just another Myay Htone - Custom of the Locality, peculiar in each place and therefore payable in addition to regular fees prescribed by

central government; that is not allowed; every fee shall be paid as it has been fixed by the Royal Order [ROB 24 April 1853].

This Order was passed on 22 April 1854 in Glass Palace; Min Hla Theingathu, Herald, put it on record in the presence of Lord Wet Ma Sut and Lord Laung Shay, Minister of Interior. On 23 April 1854 it was proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

4 May 1854

In a boundary dispute of Min Gyi Maha Min Gaung Kyaw Htin, Officer of Shwe Pyi Yan Aung Horse vs Ywa Thagyi - Village Headman, Nyaung Mya, Pagan Township, the 1782 and 1802 records on Pagan Township are used to get the name of villages in the township. There are :

17 villages in Taung Bon Tract

27 villages in Taung Bet Tract

13 villages in Nga Kyaw Tract

9 villages on Anya

9 villages of Akyay

5 villages of Kyaung

4 villages (in the category of ) Asun - villages not in any group

Total 84 villages.

When 1783 record on Kyauk Sauk Township that also has a Ywa Zin Kye - Full List of Villages, there were 44 villages including the three villages in dispute, viz. Seit Htain, Kan Byu and Hlaing Tha. To make this point clear, maps of the two townships were sent for and it was found that Nga Ohn, Headman, Nyaung Mya, Pagan Township, had changed the maps in order to have the villages of Seit Htain, Kan Byu, Hlaing Tha, Tet Than Gyin and Ohn Kyint in Pagan Township.

Order: [The Court decided] that a request be made to make the maps correct by sending them to the Interior, that the villages in dispute shall remain in Kyauk Sauk township as they are found in 1783 and 1802 records and that Nga Ohn, Headman, Nyaung Mya, would be made an example of being punished for changing boundaries in a township map by lashing him severely on the streets of capital while his crime is announced by a beat of gong and finally by cutting his hand [that made the changes in the maps]; the decision is confirmed.

This Order was passed on 4 May 1854 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

(12 May) 1854

Order: The following ministers are given insignias :  
Thado Min Gyi Maha Min Hla Thihathu

Min Gyi Maha Yaza Thin Gyan  
Thado Min Gyi Maha Min Hla Kyaw Thu and  
Min Gyi Maha Min Hla Sithu

This Order was passed on (12 May) 1854.

17 May 1854

Attention

Maha Min Gaung Kyaw Htin, Myo Wun -Town Officer, Taloke  
Maha Nanda Thin Gyan, Lord Hsa Mait Khon, Pundit, Away Kyi Wun -  
Officer of Granaries of Far Away Places, has had the authority given by  
Hluttaw to try disputes in two village tracts of Hsa Mait Khon and Tha  
Dun and also take his share from Apaw Wun - Court Fee paid by plaintiff  
at the beginning of a trial, Akauk Asa - Dues from business transactions  
and from collections at ferries, jetties, markets, toll gates, etc. like any  
other person who holds a town or village in fief. Hluttaw made this  
authorization after the Royal Order and Crown Prince Order of 17 May  
1854.

This intimation dated 17 May 1854 was from the ministers :

Thado Min Gyi Maha Min Hla Thihathu

Min Gyi Maha Yaza Thin Gyan

Thado Min Gyi Maha Min Hla Kyaw Thu and

Min Gyi Maha Min Hla Sithu

27 May 1854

Order: On 16 June 1854 the ceremony of Opening the Throne Room  
shall be held; synchronizing with the time of this ceremony set  
free all prisoners without exception and all caged animals and  
birds; this Order applies to all captives in both capital and  
provinces; send messengers now with it to all provincial  
chiefs.

This Order was passed on 27 May, 1854 and proclaimed by Min Hla Min  
Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

8 June 1854

The letter of intimation on the fief holders rights in Hsa Mait Khon to  
Taloke Town Officer from the ministers dated 17 May 1854 is copied by  
U Hnaw, Amha Daw Yay - Scribe of Notices, and Nga Toe, Sayay - Clerk,  
and sent again to Taloke Town Officer.

24 June 1854

Order: Nga Ra Baw, Nga Ba Taw and Re Gyaw Thu, Merchants, Arakan,  
came with 30,000 Hnget Taung - Feathers, and they had had  
their merchandise registered at Yadana Bon [Yangon] Custom  
House; they came quite a distance to trade believing that there  
is a fair deal under the benevolent rule of our king; reduce one

third of the usual customs on their merchandise.

This Order was passed on 24 June 1854 in Treasury, Min Hla Thinkhaya, Herald, put it on record in the presence of Lord Wet Ma Sut and Lord Laung Shay, Ministers of Interior and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

24 June 1854

Order: The Supreme Leader of the Extension and Propagation of the Buddha's Religion petitioned for making Ta Hpet Hse Gan , Maung Daung South , Upper Land Tracts, Alon (Township), a birds sanctuary; the petition is granted.

This Order was passed on 24 June 1854 in Treasury and recorded by Min Hla Thinkhathu, Herald, in the presence of Lord Wet Ma Sut, Minister of Interior and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

24 June 1854

Order: Asoka built 84,000 each of pagodas, monasteries and water reservoirs and inspite of all these Mahamoggaliputta, [Leader of the Buddha's Religion at that time] said that it was not enough to become the Supporter of the Religion; he should do more and that included sending his own son Mahinda as a novice [for becoming an ordained monk later] to the monastery; following this example the king is sending his sons viz.

Thado Min Hla Zayyathu [Prince Ma Lun]

Thado Min Hla Thihathu [Prince Ba Dain]

Thado Min Saw [Prince Thonze] and

Thado Min Hla Kyaw Zwa [Prince Myin Gun]

as novices to the monastery; before they go there they shall undergo the ceremonies of ear boring and hair knotting in Earth Palace like the ceremonies made for the present Crown Prince in the time of his father King Thayawady 1837-1846.

This Order was passed on 24 June 1854 in Treasury and Min Hla Thiri Zayyathu recorded it in the presence of Lord Wet Ma Sut and Lord Laung Shay, Ministers of Interior.

28 June 1854

Order: During the rains, there shall be no trials at [any one of the various] Law Courts [in the kingdom] on land disputes; they shall wait until the harvest is over; send this Order to Shay Yon [East Court], Nauk Yon [West Court], Taya Yon [Law Court] and also to township judges, group chiefs and Blood Bond Brotherhood Leaders.

This Order was passed on 28 June 1854 by Lord Magwe and Lord Hya

Daung, Ministers and recorded by Bhamo Town Officer, Assistant Minister.

30 June 1854

Order: 16 June 1854 is the day of Opening the Throne Room for the first time in this reign; set free on that day all prisoners, caged animals and birds without exception.

This Order was passed on 30 June 1854, recorded by Min Hla Thinkhathu, Herald, and proclaimed by Min Htin Yaza Thihathu, Liaison Officer

19 July 1854

Order: The king always wanted to do Lokattacariya - helping the creatures of the world, [Matattacariya - helping the relatives and Buddhattacariya - working to obtain the Buddhahood], in order to keep all people contented and happy he always tried to give personal attention to their affairs; there were numerous treasures buried in the past and when a person unearthed one of these treasures, he is expected to hand it over to the king because this kind of thing is customarily classified as Asarnika - No Owner, and naturally 'no owner' property becomes the king's property; now the king considers that the fortunate man has had his accumulated merits of his former lives and that was clearly evidenced by his discovery; therefore he is perfectly entitled to keep it; a person who unearthed a treasure shall keep it.

This Order was passed on 18 June 1854 in Treasury, recorded by Min Hla Theinkhathu, Herald, in the presence of Lord Wet Ma Sut and Lord Laung Shay, Ministers of Interior and proclaimed on 19 July 1854 by Liaison Officer-cum-Chief of Caduceus Bearers.

Note : ROB 30 December 1810 mentions a case when some boatmen of Prince Hlaing found a bag full of silver while they were harvesting and Nay Myo Nawyatha produced evidence to prove that he was the owner of the silver; instead of receiving rewards the men were arrested and their paddy was seized; when the king heard it they were set free, their paddy was returned and they got one third of the silver leaving two thirds for the owner. ROB 6 July 1813 gives another case where Nga Pu Ta and Nga Soat, Than Ywa, Myaung Hla Township, discovered a trove while they were tending the grazing cattle and they got a total of twenty five viss of silver in five pots each containing five viss; they were allowed to keep all silver except ten per cent of it for the Myo Za [who holds the Town in fief] because of the custom that ten per cent of the income goes to the ruler. Now in this ROB 19 July 1854, the king said that a treasure unearthed had no owner and therefore actually it became the king's

property though he waived his claim and the men who found it were allowed to keep it in acknowledgement of the fact that it was the accumulated merit of their former lives that lead them to the find the hidden treasure. One authority maintained that the king and finder took half and half (Tin, *Upkhyuppum* III/1970 p. 59).

21 July 1854

Order: There are a considerable area of religious lands as well as a considerable number of religious servants in the whole kingdom; it is very important that none of these land or men should become part of the king's land or men; neither the Dama Wut - Way of Law nor Yaza Wut - Way of King nor Lawka Wut - Way of People would allow such a confusion knowingly or unknowingly; King Badon 1782-1819 had in 1783 and 1785 made twenty four lists of land and slave of the Religion in an attempt to get them straightened as much as possible; unfortunately even some of the records inscribed on stones were lost during this three quarter of a century; check all the religious lands and slaves with records inscribed on stones, mentioned in Sittan - Statements made occasionally by a local chief on the conditions of the area under him, and given in King Badon's twenty four lists; after the new list is made, send it to the Supreme Leader first before submitting it for the Royal Perusal.

This Order was passed on 21 July 1854 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See also ROB 22 July 1854.

22 July 1854

Order: Collect and submit all chronologies, records on stone inscriptions, regional reports called Sittan and registers [of villagers and various service groups members] that bear reference to dedication of land and slave to religious establishments in order to define clearly all boundary demarcations of religious land and to show the number as precisely as possible the existing number of the religious servants against the area and number of king's land and servant.

This Order was passed on 22 July 1854 by Lord Magwe and Lord Maing Lon, Ministers and recorded by Lord Thonze, Assistant Minister.

Note : See also ROB 21 July 1854.

13 August 1854

Order: Wun Dauk - Assistant Ministers, are expected to be of real help to the ministers as their name implies, but they were recently

found to be of no real help; village registers and group registers are not updated to include the youngest children and grandchildren in most of the families [and when the additional information was collected now in haste] the people were [unnecessarily] alarmed; put the Assistant Ministers in the sun.

This Order was passed on 13 August 1854 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

13 August 1854

Order: Cancel the Order to put officers in the sun as it was their first offence; set them free.

This Order was passed on 13 August 1854 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

24 August 1854

Order: The Tarnote Hso Kan Daw made by ancient kings to supply water to some rice land on the east of Amarapura is in ruins; Min Gyi Maha Min Gaung, Lord Myay Du, Letwe Win Hmu - Captain of North Palace Guards, shall take charge to repair it and submit an estimate on expenses; do not ask free labour; pay all expenses; Pandits shall fix time and day to begin the repairs.

This Order was passed on 24 August 1854 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

11 November 1854

Order: The weights and measures as well as the quality of silver used in buying and selling varied considerably; this might lead to ill consequences [especially in having business with British subjects], a big country like us should not allow this; Maha Thiri Dana Yaza, Chief of Blood Bond Brotherhood, Tha Htay - Rich Man, shall check that only standard weights, etc. are used and submit a list of traders.

This Order was passed on 11 November 1854 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

(15 November 1854)

Attention

Thagyi - Headman

Akyat - Decurion

Ahmu Dan - Service Man

Kyay Dan Kyi Nge - Tax Payer Big and Small, Ten Villages of Kyaw Nga Tha, Headman of Kyaw Ten Villages, exacted heavy dues; now he fled to escape punishment; Nga Tha Toe of the true line of chiefs in Kyaw is appointed Headman, Kyaw Ten Villages; all villagers shall take orders from Nga Tha Toe and live in peace and prosperity.



This intimation (dated 15 November 1854) was from Maha Min Hla Min Gaung, Captain of Right Guns, Khu Na Ywa Taik Sa - Holder of Seven Village Land Tracts in fief.

15 November 1854

Attention

Inhabitants of villages in Yaw, Saw, Gan Gaw and Hti Lin Townships, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

The present headmen of [Yaw Province] in the list below applied for confirmation in their offices; they are true descendants of the local chief families; the names of their forefathers are in the 1763 and 1802 records; they work with diligence; Crown Prince passed an Order of their confirmation in their respective offices on 15 November 1854. [The village name is given next to the chief's name.]

Nga Aung Gyaw, Town Headman, Hti Lin

Nga Bo Gyi, In Na

Nga Bu, Kyauk Swa

Nga Hla Htwe, Kan

Nga Kin, Khaung Ton

Nga Kyan Maing, Gangaw

Nga Lin, Sin Zwe

Nga Min Shaung, Taw Ma

Nga Myat Htwe, Shai

Nga Myat Thin, Kyauk Htu

Nga Nila, Sa Meit

Nga San Min, Ta Ywa Haung

Nga San Yin, Ohn Dwe

Nga Shwe Hmun, Myin Tha

Nga Shwe Min, Kyet Lain

Nga Shwe Po, Tin Tha

Nga Shwe Thein, Saw

Nga Shwe Yi, North Min Ywa

Nga Soe, Mo So

Nga Tay, Te Neint

Nga Tha Hlay, Zaga

Nga Tha Toe, Kyaw and

Nga Yaw La, Ngint Shauk

The people of [Yaw Provinces] shall take orders from the head of thier own village [given above] and they shall live in peace and prosperity. This intimation dated 15 November 1854 was from the ministers.

16 November 1854

Order: Bury the remains of Min Hla Min Thiri Yaza, Sayay - Clerk, Aung Pinle Lamaing, Sa Daw Kun Yay Gaing - Retainer of Royal Betel and Water, 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 November 1854 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

4 January 1855

Order: Vacancies in such positions of Headman in town or village, Chief of the Blood Bond Brotherhood in groups, Myin Gaung - Head of Horsemen, Myin Zi - Leader of [Fifty] Horsemen, Daing Gaung - Head of Shields, and Awun - Leader of [any group] shall not be filled by Hluttaw and minister concerned; a Royal Approval is necessary prior to all these appointments; inspite of this, there was a report that a new Daing Gaung - Head of Shields, Letwe Win - North Palace Guards, was appointed [without the Royal Approval]; never allow this happen again; submit the list of head, leader and chief of Horsemen of Shwe Pyi Yan Aung and Shield Bearers of North Palace Guards.

This Order was passed on 4 January 1855 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

14 January 1855

Order: Bury the remains of Min Gun Tawya Sayadaw as the remains of Da Dauk Gyaung Sayadaw was buried by Hluttaw.

This Order was passed on 14 January 1855 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

3 February 1855

Attention

Asiquin - Manager

Thagyi - Headman

Gaung - Head

Kyay Htan Kyi Nge - Tax Payer Big and Small

In Maw Naing area where people employed in gathering things for palace consumption under Kyi Wun - Officer of Granaries, lived the following Shwe Hmu - Gold Chiefs, and they are confirmed in their offices in villages given after each of their names, on 3 February 1855. [There are also some Officers other than Shwe Hmu - Gold Chief, in the list below and the name of office is given between the names of each officer

and his village.]

Nga Aung Myat Kyaw, Man In

Nga Hmine, Nan Ma

Nga Hmwe Kyaing, Maw Naing

Nga Kyan, Hta Man Thi [Shan village]

Nga Kyaw San Hla , Me Daung

Nga Mo, Paw Hine [Shan Chief], Kin [Shan village]

Nga Myat Seint, Maw Kha

Nga Po, Khauk Sin

Nga San Pyi, Ga Nan Ma

Nga Saw Hla, Nga Ya Ne

Nga Saw Pon , Kun Daung

Nga Shwe Kho, Hta Mon [Shan Chief], Kho Daung

Nga Shwe Yan, Silver Chief, He Nu

Nga Tha In, Hnaung Gauk Ten Villages

Villagers shall take orders from their own chief and live in peace and prosperity.

This intimation dated 3 February 1855 was from the ministers.

(3 February 1855)

Order: Nga Myat Seint shall continue in the office of Shwe Hmu - Gold Chief, Maw Kha, under Kyi Wun - Officer of Granaries.

(This Order was passed on 3 February 1855).

3 February 1855

Attention

Asiyin - Manager

Thagyi - Headman

Gaung - Head

Akyi - Elder

Kyay Htan Kyi Nge - Tax Payer Big and Small

Nga Myat Seint is [confirmed in his office of] Shwe Hmu - Gold Chief, Maw Kha, under Kyi Wun - Officer of Granaries; people of Maw Kha shall take orders from him and live in peace and prosperity.

This intimation dated 3 February 1855 was from Ministers of Interior and Min Gaung Ye Hla Kyaw, Sayay - Clerk, Office of Granaries.

29 March 1855

Order: Sakkaraḥ 1217 would have an intercalary month and the decision was made by Nanindabhipanditaparamamahadhamma rajadhirajaguru Nyaung Gan Sayadaw after quoting a Buddhist text and various astrological works; according to this decision the beginning of the Buddhist Lent falls on 29 July 1855; send this information to the Supreme Leader of the Extension and

Propagation of the Buddha's Religion and to all provincial monk leaders, provincial chiefs, etc.

This Order was passed on 29 March 1855 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

5 April 1855

Order: Nga Shwe Kyi is confirmed in his office of Shwe Hmu - Gold Chief, in Nan Thi.

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

(5 April 1855)

Attention

Asiyin - Manager

Thagyi - Headman

Kyay Htan Kyi Nge - Tax Payers Big and Small

Nga Shwe Kyi, Shwe Hmu - Gold Chief, Maw Kha, claimed that he is from a line of chiefs and Nga Kaw, chief of Maw Kha who submitted the 1783 and 1802 records was his great grandfather. After Nga Kaw his son Nga Shwe Win was chief. Then Nga Shwe Win's son Nga Shwe Ban was chief. Then Nga Shwe Ban's brother Nga Myat Seint became chief. Now Nga Shwe Kyi, son of Nga Myat Seint, is chief. as his statement is correct, Nge Shwe Kyi is confirmed in the office of Shwe Hmu - Gold Chief, Maw Kha; the people shall take orders from Nga Shwe Kyi and live in peace and prosperity.

This intimation (dated 5 April 1855) was from Min Gyi Maha Thet Taw Shay, Lord Kaw Lin, Shwe Daik Wun - Officer of Treasury.

(5 April 1855)

Attention

Asiyin - Manager

Thagyi - Headman

Gaung - Head

Akyi - Elder, Maw Hka

Le Wun - Officer of Rice Fields, Than Daw Zint - Herald, who is in charge of Khauk Sin, Maw Hka, Me Daung and Sein Nant villages given in fief to Queen Yay Bwe sent an Asaung Gaing Nalin - Things of Everyday Use Bearer Messenger, to bring (Nga Kyee) for interrogation on revenue; (Nga Kyee) said that he had already weighed the revenue silver and handed it over to Lord Pakhan in the forepart of his residence; hence there was no cause to detain him; he was told to go back and take charge of Maw Hka; people of Maw Hka including Asiyin - Manager, Thagyi - Headman, Gaung - Head, and Akyi - Elder, shall take orders from him; he shall on the other hand help the people of Maw Hka live in peace and prosperity; every year in Thadingyut (Seventh of Burmese Months) he shall come to capital and deposit the exact revenue that he had collected at [Treasury] without fail.

This intimation (dated 5 April 1855) was from Lord Saw, Le Wun - Officer of Rice Fields, Than Daw Zint - Herald.

(5 April 1855)

Attention

Asiyin - Manager

Thagyi - Headman

Gaung - Head

Akyi - Elder

Kyay Dan - Tax Payer

Athi - Native [Common Folks]

Ala - Born of Native and Stranger Parents

Win Nay - Stranger with Native Spouse

Kappa - Stranger [who had settled in a new place]

On the death of Nga Myat Seint, his son succeeded him as Shwe Hmu - Gold Chief, as he is of the line of chiefs in Maw Hka; he shall help the people of Maw Hka live in peace and prosperity.

This intimation (dated 5 April 1855) was from Min Gyi Maha Thiha Thu, Kyi Wun - Officer of Granaries.

5 April 1855

Order: Over sixty boatman of the *Lawka Beik Hman Hlay* and *Fyay Zan Hlay* were arrested by Shay Yon - East Court, for fishing in the Taung Tha Man in which was declared a sanctuary; on interrogation they admitted guilty; after having declared by

a beat of gong of their weak control over their men, execute Nga Shwe Ya, Pe Nin - Helmsman, of the *Lawka Beik Hman Hlay* and Nga Shwe Min, Pe Nin - Helmsman, of the *Fyay Zan Hlay*; give lashes to the men guilty of fishing.

This Order was passed on 5 April 1855 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

20 April 1855

Order: In both the capital city and provinces, some officers were in need of funds to carry out some Myo Hnu Ywa Hmu - State Work required of Town or Village People, and they had to borrow the necessary funds and in this way they fell into debt; people also took loans from each other and in some cases the man who advanced the loan was a powerful man and he used all devices to get back his money and there would be some injustice done in the course of doing so; there were also cases when the debtor gained some status or power in the meanwhile and tried to evade the payment of debt; in some cases the loan would be prolonged and the compound interest on it would grow into an enormous amount; it would not be fair to say either to stop the payment of all debts or to get all debts paid; a plaint on debt shall be considered case by case and Hluttaw or Yon Daw or any other court of a prince, minister, officer, etc. shall not do it; send all these cases to the king.

This Order was passed on 20 April 1855 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 16 June 1855

9 May 1855

Order: Ramamuhan, Brahmin Pandit, and his relatives, viz.  
Damoda  
Damudara  
Kaccana  
Kalacam and  
Nga Shwe Maung  
petitioned for working under Lord Pakhan Gyi, Minister and not under Ramajaganath, Ponna Ok - Chief of Brahmins, the petition is granted.

This Order was passed on 9 May 1855 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

1 June 1855

Order: Plaints for payment of debts with or without land and slave

mortgage from armed men of Atwin Ko Yan Thanat - Inner Body Guard Gunners, Chauk Kyaung Thanat - Six Branches of Gunners, and Ayat Yat Asu Ahmu Dan Lu - Members of various groups in the service of king, shall wait (another) six months.

This Order was passed on 1 June 1855 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

6 June 1855

Order: In the capital as well as in various parts of the kingdom, all people including king's servants would be busy growing the year's crop as the rains come; when they were called upon to appear in law courts during this growing season, their work in the fields would be disturbed (considerably); therefore all law suits where these people were required to appear at Shay Yon, Nauk Yon, Taya Yon, Officer's Court, shall wait until the harvest is over, send this Order to all officers.

This Order was passed by Crown Prince on 6 June 1855 and by order of Ministers Lord Magwe, Lord Maing Lon, Lord Mya Daung and Lord Pakhan, it was recorded by So Lay Ze Daing Wun - Officer of Forty Sprout Shields, Wun Dauk - Assistant Minister.

16 June 1855

Order: ( 1 ) In Nanma Sanu Zaung - Passage of Main Palace, on 1 May 1855 Ministers Lord Magwe, Lord Maing Lon and Lord Pakhan petitioned for extending the same privilege of postponing for some time to pay debt to common people as it was given to service men; the petition is granted.

Min Hla Theinkha Thu recorded it in Bye Daik on 2 May 1855 by order of Ministers Lord Magwe, Lord Maing Lon, Lord Mya Daung and Lord Pakhan, and Assistant Ministers Lord Laung Shay, Lord Hlay Thin and Lord Bhamo. (Min Hla Min Gyaw who proclaimed ROB 20 April 1855) was told to add the following in ROB 20 April 1855.

( 2 ) (Under present conditions) it would not be easy for the people to pay any more taxes but as the state expenses grew it would be an easy solution to this if the state buys certain goods of foreign demand and sell them to Chinese and Indians [English] with a reasonable profit; that would cover much of the state expenses; Town Officers, Regimental Officers, Town and Village Headmen, Group Leaders and Chiefs who had been assigned to do the buying however did not understand the underlying principle of this trade enterprise, the officers have to pay the current price of any

commodity that they are buying from only those who are willing to sell; but it was reported that they insisted on having a fixed amount of each commodity that they wanted at a fixed price from a certain area; correct this immediately.

This Order was passed on 16 June 1855 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

19 July 1855

Order: Punishments vary according to crime; there are executions, (mutilation of leg or limb including ears, eyes and tongue), thrashing, tattooing and declaring by a beat of gong in all busy places of city the nature of the crime; there were precedences as to which punishment was for which crime, etc.; it was reported that the guilty person died in a punishment of lashing while the nature of crime was declared; anything like this shall not happen again.

This Order was passed on 19 July 1855 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

9 September 1855

Order: Meitthila Big Royal Lake was first made by Maha Kancana, grandfather of the Buddha (Prince Siddhattha) and it was repaired by the great grandfather who built Amarapura; there shall be no fishing and catching with traps or shooting birds in the lake and its environs; put stone pillars with this warning at all important points in the boundary limits of the forbidden area; submit a map showing the area.

This Order was passed on 9 September 1855 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

This Order was passed on 9 September 1855 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

10 September 1855

Order: With a letter and gifts from the King of England, an English minister Arthur Purvis Phayre had arrived; he shall be presented to the king in Earth Palace on 13 September 1855; submit the programme of the Audience Day.

This Order was passed on 10 September 1855 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

20 September 1855

Order: (1) Get the Royal Gifts to the Religion ready on (26) October 1855 when the Si Mi Myin Mo - Meru Light Festival, begins.  
(2) Preparations of the End of Buddhist Lent. Kowtow are approved; send the programme to Shan Chiefs. etc. so that



they could make adequate measures to leave trusted men at home and come here with their brothers, sons and some officers plus the customary tributes to attend the Kowtow, send similar notices to princes, ministers, officers, rich men, town or village headman, head of horsemen, leader of horsemen, chief of shield bearers, chief of Blood Bond Brotherhood in service groups, etc.

This Order was passed on 20 September 1855 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

16 October 1855

List of Ten Most Important Guardian Spirits in Kyat Pyin and Kathe vilages, Mogok Township made by Nay Myo Manivatthanasiriraja, So Thagyi - Sprout Headman, Kyat Pyin, on 16 October 1855

Bo Min Taung Daw	Offer rice cakes, jams, sweet meats, bananas
Bo Min's Big Sister	but no pickled tea twice a year (in April and
Bo Min's Little Sister	December) to all three deities
Sin Byu Shin	Offer same offerings (but in November)
Ga Ba Shin	Offer a garment of foreign manufacture to
Taw Nan Kyi	each of the six deities together with fried fish
Myo Taung	(head and tail intact), red cake, white cake,
Ya Mon Shin Ma	jaggery, sticky rice dough (prepared by Shan
Bo Min Tun Doe	recipe) in May and December; man who conduct
Kyauk Thon Lon	the ceremony uses a red Pulicat turban, a Satin
	jacket and a pair of Satin trousers

17 October 1855

Order: Min Hla Kyaw Htin [U San Ya], Amein Daw Yay - Scribe of Royal Orders, Min Hla Min Htin Kyaw Thu [U Naw], Ahma Yay - Scribe of Instructions, Min Hla Min Htin Sithu [U Sa], (Ahma Yay - Scribe of Instructions), are given insignias similar to those used by Sayay Gyi - Senior Clerks.

This Order was passed on 17 October 1855 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

17 October 1855

Attention

Bo Min Taung Daw  
 Bo Min's Big Sister  
 Bo Min's Little Sister  
 Sin Byu Shin  
 Ga Ba Shin  
 Taw Nan Kyi  
 Myo Taung

Ya Mon Shin Ma

Bo Min Tun Doe

Kyauk Thon Lon and

Various Other Spirits of Hill, Forest, etc. in ruby mines area of Mogok, Kyat Pyin and Kathe

His Majesty the Defender of Buddhism is a true descendant in the line of ancient kings and is perfect in observing the way of good kings; he has been recognized as the Future Buddha; it has been his policy to pay for all the things he wants and it is noteworthy that he always gets anything that he fancies; now he sent men to dig for rubies in Mogok, Kyat Pyin and Kathe areas; he had had the customary offerings made to all guardian spirits (and in return he expected their help) in having the present commission in search of rubies a big success without any difficulty; the guardian spirits of Mogok, Kyat Pyin and Kathe shall put forth everything in their power to produce the best of rubies hidden underground.

Anyone who is going to make use of this Royal Order shall put on his best dress and read it three times (at each of the shrines of) the Ten Guardian Spirits of the Area.

Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Gold City Royal Lands, and Than DawZint - Herald, wrote this Order and it was passed on 17 October 1855 in Tea Room in the presence of Ministers of Interior Lord Laung Shay and Lord Bhamo; then it was given to Min Hla Min Htin Gyaw, Shwe Daik Wun Sayay - Clerk of Treasury.

17 October 1855

Order: Issue the following material from Treasury to be offered at (the Shrines of) Ten Mogok Kyat Pyin Kathe Guardian Spirits and to be used by man who do the offering to Shwe Daik Wun Sayay - Treasury Officer's Clerk, and Tha Ye Sayay - Clerk of 'Braves'

6 garments of foreign manufacture

1 pair of Satin trousers

1 Satin jacket

1 Red Pulicat turban

This Order was passed on 17 October 1855 and given to Nga Ta, Bwa Bet Kyaw - Night Duty Man.

(17 October 1855)

Dress of Nat Htain - Warden of Spirits, who conducts the offering ceremony at the shrines of (the Ten) Most Important Guardian Spirits of (the Ruby) Mines :

1 pair of Satin trousers

1 Satin jacket  
 1 Red Pulicat turban  
 Garment to be offered to each of the Six Guardian Spirits  
 6 garments of foreign manufacture  
 Expenses and List of Things issued by Treasury for the Ruby Expedition  
 Kyats 1,500 Daily Wages of 100 men for 2 months @1/4 daily each  
 Kyats 1,500 Expenses of Officers & Organizers of the Expedition  
 Total Kts 3,000

100 Single-width garments of foreign manufacture  
 100 black jackets  
 100 turbans  
 100 cutlasses  
 26 shovels  
 100 spades  
 6 gimlets  
 10 punches  
 19 big & small hammers  
 25 viss of saltpetre

List of Officers & Work Charges of the Ruby Expedition

Min Htin Min Hla Yan Aung, Thaye Sayay - Clerk of 'Braves' + 5

Nga Bu, Thaye

Nga Kauk Ya, Thaye

Nga Ni, Thaye

Nga Shwe Ate, Thaye

Nga Tha Yin, Thaye

Min Hla Min Htin Kyaw Thu, Shwe Daik Sayay + 5

Nga Kywet, Shwe Daik

Nga Lu Gale, Shwe Daik

Nga Ne Dun, Shwe daik

Nga Shwe Hlaw, Shwe Daik

Nga Yon, Shwe Daik

Nay Myo Taman Kyaw Gaung + 6

Nga Kyaw

Nga O Dote, Saya - Master

Nga Ohn

Nga Pwa

Nga Shwe Aung

Nga Tun [A total of 19 Men] (17 October 1855)

16 October 1855

Order: (1) Min Htin Min Hla Yan Aung, Thaye Sayay and Min Hla Min Htin  
 Kyaw Thu, Shwe Daik Sayay shall go to Mogok, Kyat Pyin and

Kathe area to organize a work gang (with the local people) and dig for rubies.

( 2) While this digging of rubies for the king is in progress, Mogok, Kyat Pyin and Kathe villagers are exempted from any other public duty and any exaction of dues, etc.

( 3) Raise a work gang of one hundred local men and Treasury shall issue the following to Officers / Organizers of the expedition :

Ks 1,500 for daily wages of 100 workers for 2 months @ 1/4 each daily

Ks 1,500 for expenses of Officers & Leaders of Work Gangs

100 Eka Nam - One-width Garments for 100 workers

100 In Gyi Net - Black Jackets for 100 workers

100 Pawa - Turbans, for 100 workers

6 Garments of foreign manufacture for 6 Nat - Spirits

1 pair of Satin trousers for Nat Htain - Warden of Spirits

1 Satin In Gyi - Jacket for (Nat Htain Warden of Spirits)

1 Red Pulicat turban

100 cutlasses

19 big & small hammers

10 So - punches

26 Spades

100 Shovels

6 Gimlets / Auger

25 viss of saltpetre

( 4) Give the usual offerings to the Guardian Spirits of the area and read the Royal Order at the shrine of a Guardian Spirit three times.

( 5) When a ruby is unearthed the responsible officer and leader shall take all precautions to keep it safe; then write an account describing the ruby as well as where, when and how it was found; also give an account of expenses and send the ruby here with all those descriptions and expense accounts by a courier who could be trusted.

( 6) Take nothing from the local people without payment; Kyats 1,500 for the workers and Kyats 1,500 for the officers and work charges would be ample to cover expenses; were there any report on negligence of duty or exacting unpaid labour from local people or getting a gem lost or taking bribes to allow an illegal practice, the officer shall be executed.

This Order was written by Min Hla Theingathu, Shwe Pui Le Daw Ok - Chief of Gold City Royal Lands, and Than Daw Zint - Herald, and after

having it approved in Bye Daik by Ministers of Interior Lord Laung Shay and Lord Ghamo, it was passed on 18 October 1855 and given to Min Hla Min Htin Yan Aung, Thaye Sayay - Clerk of 'Braves' and Min Hla Min Htin Kyaw Thu, Shwe Daik Wun Sayay - Clerk of Treasury Officer.

18 October 1855

Attention

Assistant Ministers

Get the sanction of ministers to get boats and porters to convey men, silver, equipments, etc. of the Ruby Expedition, to Mogok, Kyat Pyin and Kathe area led by Min Htin Min Hla Yan Aung, Thaye Sayay - Clerk of 'Braves', and Min Hla Min Htin Kyaw, Shwe Daik Wun Sayay - Clerk of Treasury Officer, up to the river port of Tha Beit Kyin, Thein Ga Daw township.

This intimation dated 18 October 1855 was from Ministers. It was also passed as an Order on 18 October 1855 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

22 October 1855

Order: Followeing the examples of Nemiya and Mahasilava the king wants to promote the prosperity of his subjects as much as possible; in return to his benevolence the king always had had his desires accomplished; in the reign of King Pagan 1846-1853 it was observed that some junior people paid no respect to their seniors in office [and elders in society]; such a thing could not be tolerated now; any one who does not pay respect where it is due shall be punished.

This Order was passed on 22 October 1855 and proclaimed by Min Hla Theingathu, Herald.

30 November 1855

Order: Nga Shwe Hmun is appointed Myo Thagyí - Town Headman, Taya; he shall help the common folks and members of the service groups of his area live in peace and prosperity.

This Order was passed on 30 November 1855.

30 November 1855

Attention

Asiyin - Manager

Thagyí - Headman

Gaung - Head

Akyi - Elder

Kyay Htan Kyi Nge - Tax Payer Big and Small

In Taya, Nga Pwint (son of Nga Win) was Town Headman at the time when 1783 and 1802 records were collected; next Nga Baw (son of Nga

Pwint) became Town Headman; then Nga Shwe Bu (son of Nga Baw) was Town Headman; after Nga Shwe Bu (his son) Nga Shwe Hmon was made Town Headman at the time of King Sagaing 1819-1837; when King Mindon went to Yadana Theinga (Shwebo) Nga Shwe Hmon joined him with 200 men under Commander of North Palace Guards; while he was away from Taya, one Nga Kaw Nga received help from Taya Myoza - One who holds Taya in fief, to make himself Town Headman; Min Gin Lay Myo Wun - Four Town Officer of Min Gin, testified that Nga Shwe Hmon was Town Headman, Taya, in the time of four kings; Nga Kaw Nga was removed and Nga Shwe Hmon, Asaung Mye - Palace Apartment Attendant, was appointed Town Headman, Taya, on 30 November 1855; Crown Prince said that Nga Shwe Hmon should receive Sa Gyun - Appointment Order written on a long palm leaf with one end tapering to a point, from Hluttaw. Nga Kaw Nga is dismissed.

This intimation dated 30 November 1855 was from Maha Min Hla Yaza, Akauk Wun - Officer of Revenue, Shwe Daik Wun - Officer of Treasury, 30 November 1855

Attention

Asiyin - Manager

Thagyi - Headman

Gaung - Head

Akqi - Elder

Athi - Native [Common Folks]

Ala - Born of Native and Stranger parents

Kyay Htan Kji Nge - Tax Payer Big and Small, Taya township

Where there were public works to be done, take orders from Nga Shwe Hmon, Town Headman, Taya; he shall assign works equitably and he would help people of the area under him to live in peace and prosperity.

This intimation dated 30 November 1855 was from Maha Thiha Thuya, Athi Wun - Officer of Common Folks.

15 February 1855

Order: It was not self interest alone that the king took the throne; like his predecessors Ajatasatthu, Kalasoka and Siridhammasoka, he wanted to serve the Buddha's Religion in all possible ways to have it extending and thriving in all parts of the world; on the other hand he wanted his ministers to follow the example of Mahosadha, Vidhura, Nandisena, etc. in helping the people to live a good Buddhist life; next the ordained monks shall observe the Vinaya well; they are the mainstay of the Buddha's Religion and whenever they fail to observe well the Vinaya, the Religion would be in the wane,

an Aljji - Unashamed to do the forbidden thing, in the community of monk, could produce a thousand more like him and that would be the fall of the Religion. The way of an Aljji - Unashamed to do the forbidden thing, in the community of monks is doing anyone of the following .

1 Procuring, accepting, keeping and storing

cattle  
conch  
coral  
crystal  
dog  
flowers in a bouquet  
fowls  
fruits in a tray  
gold  
paddy [seven varieties]  
pearl  
pig  
precious stone  
ruby [three varieties]  
silver  
slave [female] and  
slave [male]

2 Buying and selling gold and silver or using gold and silver to buy and sell or bartering commodities or giving things allowed to monks to get in exchange things not allowed to monks or giving things forbidden to monks to get things allowed to monks.

3 Selling to get gold and silver some of the [eight] requisites of monks.

4 Taking things like betel cup, lime box, soapstone, black folding book, etc. from washing people [who come to monasteries to wash robes] after giving them the things which are allowed to monks like bowl, robe, razor, thread and needles, water stainer and waist cord.

5 Giving flowers, fruits, face powder, body powder, tooth brush, bamboo, medicine to curry favour with lay people and doing the bid of lay people to please them; by doing these the lay people would become spoiled.

6 Giving with a show of respect seats to lay people, providing them a meal with cakes, betel and tobacco, foretelling future and giving them any medical treatment.

7 Doing six forbidden things for a livelihood or causing a miracle to receive gifts or giving a small gift to get a large return.

- 8 Riding horse, elephant, carriage or doing alchemy or teaching alchemy.
- 9 Making gold and silver by alchemy or plating gold on silver or plating silver on copper.
- 10 Tattooing and making charms for becoming invulnerable to sword and spear.
- 11 Using gifts received for doing charms, etc.
- 12 Using carriage, cart, litter or palanquine without being sick.
- 13 Using any kind of footwear without such reasons of having bad foot or going through exceptionally rough terrain or treading on scorched earth.
- 14 Putting on slippers all white or slippers of white, black or many coloured cords which would be unusual for a monk to use.
- 15 Sitting or sleeping on a carpet from [countries like] China with lovely patterns of many colours by a monk himself even though lay people might use such carpets [for monks to sit] in the preaching hall.
- 16 Using an umbrella without having a sore eye or sickness.
- 17 Dancing or singing or playing musical instruments or having a theatrical show by the monk himself and by his order or playing a card game or chess or contesting in martial arts or participating in races of any kind or having fire works displayed.
- 18 Keeping a boat for racing or participating in a boat race.
- 19 Having food in the afternoon or chewing betel that was received on the day before.
- 20 Smoking cigar or tobacco pipe with no illness like difficulty to breath.
- 21 Going to the village in the afternoon without any urgent need to do so and without telling a colleague if there were one living in the same monastery.

Doing the above mentioned things without shame would be simply taken as disobeying the orders of the Buddha and a monk who had had the audacity to do them would no longer be considered a mendicant; he would eventually lead to the downfall of Buddhism. Anyone who supported such an unashamed person by giving food, etc. to him would also be classified as his accomplice; all people in all places of the kingdom are forbidden to associate with any Alliji - Unashamed One, among the monk; if any Alliji - Unashamed One, happened to be an old teacher, his former pupils shall make him mend his old ways and only after he had promised to conform with the Vinaya [the Book of Discipline in four



volumes] that he would be allowed to receive gifts from his former pupils. Send this Order to all provincial chiefs.

This Order was passed on 15 February 1856 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer

(15 February 1856)

Attention

Thagyi - Headman, Ywa Mun

(Read) ROB 15 February 1856 before all the monks in the area and let them know about it in full; report on any monk who disobeys the Order to the Provincial Leader of Monks who would summon that monk to appear before him and get interrogated and Myo Yon - Town Court, shall pass the judgement. Thagyi - Headman, shall be punished if he fails to report on a monk who happened to be an Alliji - Unashamed One.

This intimation (dated 15 February 1856) was from [Officer of Religion].

25 March 1856

Order: (1) Monks living within the limits of the capital city which are clearly defined either in all cardinal points or eight compass points, shall observe Uposatha (on Full Moon Day and No Moon Day of each lunar month) by the recitation of the Patimokkha (a collection of various precepts contained in the Vinaya on Bhikkhu and Bhikkhuni for the purpose of confession) because to collect four monks or more to do this kind of Suttuddesa Uposatha would not be difficult.

- (2) Monks living within the city limits shall never do the Parisuddhi Uposatha, i.e. by simply declaring that "I am free from sins" and requesting a colleague as "Consider me a person of no sins"
- (3) Only those monks living in rural areas (where a meeting of at least four monks at any time is impossible), shall do the Parisuddhi Uposatha.
- (4) While carrying out the Suttuddesa Upothatha, recitation of the Patimokkha shall be done by all the monks assembled, starting with the most senior monk down to the most junior one.

This Order of the Thathanabaing - Supreme Leader of the Extension and Propagation of the Buddha's Religion was passed on 25 March 1856.

Note : Explanation on Uposathas Suttuddesa and Parisuddhi are by U Pannajoti, Taung Lay Lon, Amarapura (15 March 1985). See also ROB 15 February 1856 and other lists forbidden things in ROB (8 May 1837), ROB 20 November 1839 and ROB 4 December 1845.

25 March 1856

Order: In the limits as defined in four as well as in eight directions of the compass (of the Golden Capital City), there probably are monks who spend their days doing the forbidden things like making gold and silver and enjoying theatrical entertainments; these things are not allowed because they would not in anyway help anyone to get the nirvana; as a matter of fact they are opposite to the way to nirvana; Gaing Ok - Local Monk Leader, and Gaing Dauk - Local Monk Assistant Leader, shall check the monk community to find out who have been doing these and tell them to stop them; if they disobey them they shall leave the monkhood.

This Order was passed on 25 March 1856 by the Supreme Leader of Expansion and Propagation of the Buddha's Religion.

25 March 1856

Order: Monks shall not eat meat of horse or elephant; most of the horses and elephants were the king's animals and the Buddha decided that it would be best that no monk took a share in meat of these animals; the king also made a request that monks would be told not to eat the meat of horse and elephant even if it were discarded on the road side; Gaing Ok - Local Monk Leader, and Gaing Dauk - Local Monk Assistant Leader, in Myay Du township, shall stop all monks in their area from eating meat of horse and elephant.

This Order was passed on 25 March 1856 by the Supreme Leader of the Extension and Propagation of the Buddha's Religion.

7 April 1856

Attention

Guardian Spirits of Forty Four Villages under Kyi Wun - Officer of Granaries, Nyaung Shwe [Yawngghwe]

Guardian Spirits of Kyauk Htap, Baw Saing [Maw Sun], Pindaya [Panglara], Inn Four Villages [Ang Lay Ywa], Nan Hkut [Nam Hkok], under Ngwe Gun Wun - Officer of Silver Revenue.

With a desire to bring forth great prosperity in the Buddha's Religion as well as in the kingdom, the king started several programmes of development and in order to avoid unnecessary burden on his subjects, the king always paid for all expenses in the projects. The king's projects succeeded because they were for the benefit of all the people. Now the king is sending expeditions to exploit the mineral resources of forty four villages under Kyi Wun - Officer of Granaries, in Nyaung

Shwe [Yawnghwe] State and Kyauk Htap, Baw Saing [Maw Sun], Pindaya [Pangtara], Inn Four Villages [Ang Lay Ywa] and Nan Hkut [Nam Hkok] under Ngwe Gun Wun - Officer of Silver Revenue; for special protection on behalf of the members of the expedition and for helping them to unearth the best of stones and to gather the biggest amount of silver and lead, the king had offered the customary offerings to the Guardian Spirits of the area.

This intimation dated 7 April 1856 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden Capital Royal Lands, Than Daw Zint - Herald, and when it was read in Tea Room, Minister of Interior Lord Laung Shay approved it.

16 September 1856

Attention

Bo Min Gyaw

Hse Ga Daw

Kan Le Shin Ma

Mandalay Bo Daw

Maung Shin Pyo

Ohn Baung Min

Ohn Hlut Ga Daw

Shwe Gu Gadaw

Shwe Ge Hla

Sin Byu Shin

Taung Byon Nyi Naung

Taung Gyun Min

Yay Zo Ga Daw and

all other Guardian Spirits of Mandalay, Kyaw Zin and Aung Pin Le areas  
The king is a true Sakyen and he follows all the good examples of his ancestors because he wants to rule with benevolence. Due to his good intentions, he got everything he wanted. In addition to that there are the Buddha's prophesies [as well as those of Gavampati and Sakka] that in AB 2400 (AD 1856) Mandalay would become the Golden Capital called Yadanabon and it would prosper beyond precedence; places around Mandalay are rich in natural resources and it is necessary to get them for use in the king's development schemes; usual offerings are given at the shrines of Guardian Spirits in the area and they are expected to help the workers in getting the minerals unearthed without difficulty.

This intimation dated 16 September 1856 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden Capital Royal Lands, Than Daw Zint - Herald, and when it was read in Tea Room, (Minister of Interior Lord Laung Shay) approved it.

29 September 1856

Order: In Nga Myine and sister Mi Za Yu, descendants of Salin Taung Zin family of chiefs vs Nga Tha Dun Aung, Salin Town Headman, to inherit Mi Tun Zan's estate, Nga Myine and Mi Za Yu, on interrogation said that their father Nga Shwe married Mi Tun Zan and on his death Mi Tun Zan took all his property animate and inanimate, when they filed a suit for having a share in the inheritance, the court decided that Mi Tun Zan had every right to the property and they would get whatever there was left on her death; on the strength of this decision in 1827 Nga Myine and Mi Za Yu maintained that they had had a claim on the property left by Mi Tun Zan on her death; they are, however, ready to accept only rice fields where 1,000 men are employed annually to grow the year's crop, Nga Tha Dun Aung shall hand over the rice fields where 1,000 men worked to Nga Myine, sister Mi Za Yu and their heirs and he shall keep the remaining property animate and inanimate left by Mi Tun Zan.

This Order was passed on 29 September 1856 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Berat Guards.

22 November 1856

Attention

Jeyyapura Sagaing Myo Zaunt Thaw Ta Ban Nat and All Other Guardian Spirits of Hills and Forests of Sagaing Township The king has become Lokasamuti - Head of the World, because he has had the best accumulation of merits from his former lives. Now as king he wanted more merits by helping the Buddha's Religion to prosper greatly. To raise funds in the programme of promoting the Religion he decided to exploit the mineral resources of Sagaing region which has a rich deposit of precious stones and metals. He made the usual offerings to the shrines of Sagaing Hill Guardian Spirits and sent expeditions to get lead and silver in the hills of Sagaing. It is expected that local Guardian Spirits shall help the workers in getting the best of results and no harm shall come to them in the course of their work.

This intimation dated 22 November 1856 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden City Royal Lands, Than Daw Zint - Herald, and approved by Minister of Interior Lord Laung Shay. It was given to Myin Zu Gyi Wun - Officer of [Burmese] Horses.

Note : The same intimation was issued again on 8 December 1856.

1 December 1856

Attention

Bo Daw Gyi

Bwa Daw Gyi

Ngwe Daung Thu and

All Other Guardian Spirits of Hills and Forests of Yay Gyi Kya Bin Area  
The King had become Lokasamuti - Head of the World, because he has had the best accumulation of merits from his former lives. Now he wanted to add more merits to his credit by helping the Buddha's Religion prosper greatly. To raise funds in the programme of promoting the Religion he decided to exploit the natural resources of the Yay Kyi Bin Area. Usual offerings were sent to the shrines of local Guardian Spirits and an expedition is coming to this area to get lead and silver. Guardian Spirits shall help the expedition to realise the best of results and no harm shall come to any member of the expedition.

This intimation dated 1 December 1856 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden City Royal Land, Than Daw Zint - Herald, and given to Nga Shwe Pu, Headman, Yay Kyi Bin.  
1 December 1856

Attention

Shwe Daik Wun - Officer of Treasury

Shwe Daik So - Chief of Treasury

Shwe Daik Kyat - Leader of Treasury

Shwe Daik Sayay - Clerk of Treasury

Issue the following to Bwa Bet Kyaw - Night Duty Man, to be given as offerings to Guardian Spirits, viz. Bo Daw Gyi, Bwa Daw Gyi and Ngwe Daung Thu.

1 Male garment of foreign manufacture with an edge

2 Female garments of foreign manufacture with an edge

1 Shawl

This intimation dated 1 December 1856 and the things issued by Treasury were given to Nga Hkway, Night Duty Man, who passed them on to Headman, Yay Kyi Bin village.

7 December 1856

Order: Nga Rama, Brahmin, Arakan, used astrological terms of his own invention and this would cause some confusions; send him to an area of deep forest.

This Order was passed on 7 December 1856 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

8 December 1856

Order: The Supreme Leader of Extension and Propagation of the Buddha's Religion requested clemency on behalf of Rama, Brahmin, Arakan, as it had been his first offence to be

punished; he is pardoned.

This Order was passed on 8 December 1856 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Caduceus Bearers.

8 December 1856

The intimation dated 22 November 1856 was reissued and given to Nga Yeit from Tha Ye Wun - Officer of 'Braves'.

20 December 1856

Order: Parapat - Men to make boats watertight, shall serve under Maha Min Htin Thihathu, Lord Myo Thit, Hpaung Wun - Officer of Barges, Wun Dauk - Assistant Minister; as petitioned by Hpaung Sayay - Clerk of Barges, and Hpaung Gaung - Head of Barges, the following rice lands are given to 69 men of the Barge Service.

Area in Pe	Name of the Field	Water Source	Township
15	Si Di Wun Daw Twet	Na Det Hse	Myaung Hla
10	Chay Maw	Na Det Hse	Myaung Hla
3	Ok Ta Da	Na Det Hse	Myaung Hla
15	Ga Det Chin	Na Det Hse	Myaung Hla
3.5	Htan Daw Bon	Na Det Hse	Myaung Hla
10	Kauk Ka Tha Di	Kyi Me	Pyin Ma Na
10	Tho Tan	Kyi Me	Myin Gon Daing
10	Si Di	Nga Myaung Hse	Myin Zaing
6	Pan Zwe	Nga Myaung Hse	Myin Zaing
6	Kan Ya	Yin Zwe	Myin Zaing
5	Si Ma	Yin Zwe	Myin Zaing

Total 93.5

1 pe = 1.75 acre = 0.405 hectare

This Order was passed on 20 December 1856 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

10 January 1857

Order: Mahasiripanditadhammarajaguru, Lord Sone, Pandit, Brahmin, petitioned for allowing his brother Kaccana to continue in the service as Pandit; the petition is granted.

This Order was passed on 10 January 1857 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

13 January 1857

Order: Maha Nanda Thin Gyan, Pandit, Away Kyi Wun - Officer of Far Away Granaries  
Maha Thiri Thinkhaya Myo Wun - Town Officer, Kani  
Min Hla Thiri Sithu, Pandit, Nayi Hmu - Chief of Time, Lord Sin De

Nay Myo Dama Yaza Thin Gyan, Lord Kyaw Zin  
Mahasiripanditadhammarajaguru, Pandit, Lord Sone  
Siripanditamahadhammarajaguru and  
Mahasiripanditarajaguru

reported that as Prince Siddhattha had chosen a place good enough for him to get the Buddhahood so it is appropriate for the king to get a site that would enhance his future success, according to them the proper site is Mandalay where the ground level is even and the water in the surrounding channels runs clockwise. Such a place is rare and it is certainly a Jeyabhumi - Land of Victory. In all the old records that go by the names of Thaik - Prophecies, Dhat - Phenomenon and Thamine - Story of Monuments, there are prophecies that 'by AB 2400 (AB 1856) Mandalay would grow into a big capital city of Ratanapura (Yadanabon) where a Tuesday born king would start a dynasty that would last for many many generations'. By Sani - Public Opinion, and Da Baung - Song with prophetic sense, this is also the place of big and marvelous city. Start building it in 1856 and complete the constructions in 1859; then the king would have the benefits of glory, long life and victory. A new capital city and a new palace would bring prosperity to both the Religion and the Kingdom. It was the unanimous opinion of all princes, ministers and officers as well as the Supreme Leader of Extension and Propagation of the Buddha's Religion and the monks. Study the programme of building Amarapura in 1782 by King Badon 1782-1819 and plan all constructions similar to it. Submit the programme. Exact no money from public nor take any labour free. Everything used in connection with the building of the new city shall be paid. Men learned in astrology shall fix the auspicious time and day to lay the plan of the new city.

This Order was passed on 13 January 1857 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

19 January 1857

Attention  
Akasathadeva  
Bhumadeva  
Catulokapala  
Rukkhadeva  
Sakka

Sammadeva

All Celestial Beings helping the Mankind

All Guardian Spirits of Baw Dwin [Maw Silver Mines Area]

The king is a true Sakyan and he follows all the good examples of his ancestors because he wants to rule with benevolence. He wants also to promote the Buddha's Religion as much as possible. Because of the accumulated merits of his former lives he always got what he wanted. When he is in need of large sums of money to help the Religion there appeared in several places of his kingdom more gold mines, silver mines, ruby mines, etc. Several expeditions are on their way to work in these mines. He sent offerings to the shrines of Local Guardian Spirits as usual and he expects them, especially those of Baw Dwin [Silver Mines Area] to help the expedition sent there to get the best of results and to protect its members from any danger in the course of their work. This intimation dated 19 January 1857 was approved by Ministers of Interior Lord Laung Shay, Lord Bhamo and Lord Yenangyaung and given to Nga Yauk, Clerk, Baw Dwin Wun - Officer of Silver Mines.

1 February 1857

Attention

Akasatthadeva

Asura

Bhumadeva

Catulokapala

Chadisapala

Le Nat

Manimekhala

Mo Nat

Rukkhadeva

Sakka

Sasana Daw Zaunt Samadeva

Yakkahsenapati and

All Celestial Beings as well as

Aung Pinle Kan Daw Zaunt Nat

Mandalay Shwe Daung Zaunt Bo Daw

Nanda Kan Daw Zaunt Nat

Taung Eyon Nat

Yan Gin Kan Daw Zaunt Nat

All the Thirty Seven Nats and

All those Nats of Hills and Forests at the Site of Capital

The king is a true Sakyan and residing in Amarapura built by his great grandfather, he had had the ambition to help Buddhism to its highest



pinnacle of success and to do everything possible that would benefit the people in general. There were prophecies that in AB 2400 (AD 1856) a place called Mandalay would develop into a capital city called Ratanapura [Yadanabon]; a [Dabaung - Song with a prophetic sense] runs :

When the King of Kings made Mandalay his capital city

Everybody there would be happy, healthy and wealthy.

He would also follow the Buddhist tenets well

And Buddhism would thrive more than you could tell.

There are also prophecies of Sakka and Gavampati in favour of this change of capital. In histories of monuments called Theik, this change is predicted as very good. The Na Mait - Omens, are favourable. The site must be cleared of forest on 1 February 1857 as it is the auspicious day named by the Pandits. According to Aparihaniya - Keeping things from being deteriorated, pavilions are built and temporary alters are made where white cloth, red cloth, coconut, sugar cane, banana, rice, cake, sweet and sour jams, delicacies, lamps, chandeliers, a variety of fruits, a variety of flowers, joss sticks, perfumes, etc. are offered in trays tastefully arranged when five kinds of musical instruments are played.

May you all good devas do the following :

Bring prosperity to the Buddha's Religion

Enhance the glory of the king

Let the posterity also enjoy the benefits

Get city constructions progress well and finished quickly

Enlarge the suzerainty of the king and the area of his territories

Send many white elephants and Royal Brides

And fulfill all the king's wishes

(This intimation) dated 1 February 1857 was written by ( Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden Capital City, Than Daw Zint - Herald).

25 March 1857

Order: Mahasiripanditadhammajaguru, Brahmin Pandit, Lord Sone and Mahasiripanditarajaguru, petitioned for having the charge over their relatives and for enlisting them in the Eight Member Brahmins conducting ceremonies; the petition is granted.

This Order was passed on 25 March 1857 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

3 April 1857

Attention

Guardian Spirits of Towns, Villages, Hills, Forests, etc. in Hsumsai, Hsipaw and Lawksawk States

On the merit of good deeds done in his former lives the king had become a supreme lord in Amarapura. He wanted to acquire merits in this life too and he decided to help increase the prosperity of the Religion and the people as much as possible. Following the example his ancestors who were the Future Buddhas like himself, he did not want to cause any burden on his people in carrying out his development schemes. He took care to pay for everything he took. He is now sending expeditions to the forests of Hsumsai, Hsipaw and Lawksawk [to extract good timber to build temples, monasteries, etc.] In floating logs down the streams the channels had to be straightened at several points to make the flow of timber regular and easy. Some rocks would be destroyed by dynamites. The Guardian Spirits are given their regular offerings. See that the timber men sent by the king suffer no harm. Let them finish their work successfully and quickly.

This intimation dated 3 April 1857 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden Capital Royal Land, Than Daw Zint - Herald, and given to Maung Hpo, Clerk, Myin Zu Gyi Wun - Officer of [Burmese] Horses.

(3 April 1857)

Attention

Myo Ok - Chief of Town, Yadana Theinga

The Treasury Officer had brought to an end the land dispute between villagers of Taung Din where Nga Hmine is Ywa Ok - Chief of Village, and Nga Bi of Halin Town. Myo Ok - Chief of Town, Yadana Theinga, shall notify this to the people of Halin Town.

This intimation dated (3 April 1857) was from (Min Hla Theingathu), Shwe Pyi Le Daw Ok - Chief of Golden Capital Royal Land, Than Daw Zint - Herald.

12 April 1857

Attention

Guardian Spirits of Kyu Wun Kyun Hla Dam, Aung Pinle Nanda Lake, Hills, Forests, etc. in the Environ

The king ascended the throne with a desire to bring prosperity to the Buddha's Religion and to all his subjects. And all he wanted were invariably fulfilled. On the east of the Golden Capital City [? Yadana Theinga] there are rice fields irrigated by Aung Pinle Lake which has its source from Kyu Wun Kyun Hla Dam. In fact these irrigation systems were left by the former kings but the king wanted to improve them by increasing the water storage capacity on the one hand and by straightening the channels which are the supply lines of water to the fields on the other hand so that the cultivators would not have much

difficulty to get water as much as they want. No free labour had been used. The king paid for all the work done. Usual offerings were sent to the shrines of the Guardian Spirits. No Harm shall come to the workers in this irrigation project. Make the project a success.

This intimation dated 12 April 1857, written by Min Hla Theingathu, Shwe Pyi Le Daw Ok - Chief of Golden City Royal Land, Than Daw Zint - Herald, was given to U Maung and U Pike, Sayay - Clerks, Lamaing Office of Royal Lands, Aung Pinle.

5 June 1857

On 18 April 1857 Lord Magwe (Minister) and Lord Myo Thit (Officer of Barges, Assistant Minister) brought a model to show the area of Pinya Shwezigon pagoda land and to mark the points where the stone pillar limits would be erected. The king told them to take the model to the Supreme Leader of the Extension and Propagation of the Buddha's Religion and ask his opinion on the places where stone pillar limits would be erected. The model was taken to the Supreme Leader in the afternoon of 18 April 1857. The stone pillars to mark the limits of the area would be erected at the following points :

- at the end of Na Le Hill; then go south
- at Kha Myu Jetty on the Panlaung River; then go west
- at South Kyat Kya village; then continue west
- at the mouth of the Kala Yay Win Channel; then go north
- at the embankment of the lake called Kan Daw Kan Hla; then go east
- at a point on the northwest of Pinya Old City Wall; then go south
- at a point on the southwest of Pinya Old City Wall; then go east
- at the Hson Bote Gate on Pinya Old City Wall; then continue east and
- at a point on the southeast of Pinya Old City Wall.

In addition to these nine pillars, the Supreme Leader suggested that four special pillars should be erected to mark the limits in each cardinal points of the compass. More stones would be necessary to do that and erections would wait until the necessary stones are available. By order of Lord Magwe, Minister and Lord Myo Thit, Officer of Barges, Assistant Minister, the extent of the religious land was checked again with the Pinya Shwezigon Pagoda inscription and by the area given in the 1783 and 1802 records. The distance between stone pillars are measured on 22 May 1857 and Min Hla Thiri Kyaw Htin, Sayay Daw Gyi - Senior Royal Scribe, went to the Supreme Leader with the report of Nga Cho, Nga Hla and Nga Myat Yway that the actual measurements do not agree with the records. The Supreme Leader gave the final decision that the Pan Bu - Flower Bulb Top Stone Pillars would be erected only with reference to the inscription.

5 June 1857

Crown Prince, Lord Magwe [Minister], Lord Pakhan Gyi [Minister], Lord Wet Ma Sut [Minister of Interior], Lord Laung Shay [Minister of Interior], Lord Bharno [Minister of Interior], Lord Myo Thit [So Lay Ze Daing Wun - Officer of Forty Sprout Shields] and Lord Myo Thit [Hpaung Wun - Officer of Barges] checked the model which show the areas of the Pinya [Shwezigon Pagoda] and Shwe Sa Yan [Pagoda] Lands on 23 May 1857. Crown Prince said : "It is all right when a piece of Royal Land was unwittingly marked as part of a Religious Land but never allow a mistake of marking not even half an inch of Religious Land as Royal Land." He also wanted a new map of the Shwesayan Pagoda Land carefully marked and kept it in a gilt box. As directed by him a copy of the Pinya Shwezigon Pagoda Inscription as recorded by Da Zi Shin Thihathu 1309-1325 was made. After having checked the area of Religious Land given in the above mentioned inscription and in the (1782 and 1802) records, the king rededicated the pagoda lands to the Pinya Shwezigon Pagoda. On 8 April 1857 the east limit stone pillar was erected.

Thado Min Gyi Maha Min Hla Thihathu, Lord Magwe, Minister and Maha Min Htin Thihathu, Lord Myo Thit, Officer of Barges, Assistant Minister ordered that the limits of the Pinya Shwezigon Pagoda land must be checked on the field by using the original record of pagoda land dated 1313 left by Da Zi Shin Thihathu 1309-1325 and another record dated 1785 left by King Badon 1782-1819. On 5 June 1857 at 9.00 am Nga Kye, Thagyi - Headman, Pinya, walked the whole extent of the limits followed by officers, viz.

Min Hla Thiri Kyaw Htin, Sayay Gyi - Senior Clerk

Yaza Bala Kyaw Htin, Wut Myay Wun - Officer of Religious Lands

Nga Shwe Tin, Clerk, Office of Religious Lands and

Ava Myo Taung Byin Htaung Hmu - Chief of One Thousand, Ava South  
A bamboo and a cord each measuring one Ta (7 cubits / 10.5 feet / 3.2004 metres) were used.

With centre Pinya Shwezigon Pagoda, the Boundary Stone Pillar

- |         |                                |
|---------|--------------------------------|
| I is    | 376 ta away on the northeast   |
| II is   | 146 ta away on the east        |
| III is  | 1,550 ta away on the southeast |
| V is    | 697 ta away on the south       |
| VI is   | 1,000 ta away on the southwest |
| VII is  | 867 ta away on the west        |
| VIII is | 958 ta away on the northwest   |
| XI is   | 103 ta away on the north       |

5 June 1857

Appended Document I, 9 February 1313

Stone inscription on dedication of lands by King Thihathu to the Pinya Shwezigo Pagoda :

On 9 February 1313, Siritaribhavanatityapavaradhipati, King of Pinya gave to the Pinya Shwezigon Pagoda where the relics of the Buddha were enshrined, all the land surrounding it starting in the north from the Sone Bote Gate to Na Le Taung Nge, to Hka Myu Jetty going in a bend as the river meanders, to Taung Kyat Kya village, to the Kala Yay Win Channel and until the embankment of the lake is reached.

5 June 1857

Appended Document II, 10 December 1783

1783 Statement on Pinya

On 10 December 1783 Nga No of the line of Pyi So - Chief of Capital City, Pinya, Friday born, aged 29 years, made the following statement. My great grandfather Nga Thit Sa was chief in the time of King Saturday 1698-1714; his son and my grandfather Nga Kyaw Hla Yazathattayaza became chief in the time of King Sunday 1714-1733; his son and my father Nga Htway Saw Zayya Ye Htin was chief in the time of King Thursday 1733-1752; and after him myself his son Nga No was made chief.

The boundary limit of Pinya township extends

in the east until it reaches the land of Gu Thon Lon and the Pan Laung

river across which on the east is the land of Da Bet Hswe village;

in the southeast 1 taing (2 miles) away to the meandering Paung Laung river and beyond it are Tu Yway Sa Gaing and Khan Lhu lands;

in the south 1 taing (2 miles) away to the Shwezigon Pagoda Land and

Tha Mon Bin Yay O Zin beyond which is the Yan Aung Myin Pagoda land;

in the southwest 1 taing (2 miles) away to a Zayat - Rest House, on the Na Gya stream beyond which is the land of Nga Zin Yaing village;

in the west .7 taing (1.4 mile) away to the Yadana Mya Zi Gon Pagoda land and Hpyauk Seit Pin;

in the northwest .5 taing (1 mile) away to the King's Highway and the Pinya Shwezigon Pagoda beyond which is the land of Nwa Gyaw Ta Ywa;

in the north .3 taing (.6 mile) away to a Yay O Zin - Water Pot Stand, on the north of Nyaung Chauk Pin village and Ya Gyi Kyaung land beyond which is the land of Ta Da U; and

in the northeast .3 taing (.6 mile) away to Khawa Zeit - Washer

Women's Jetty, beyond which is the land of Ta Da U.

Within this area, Kyay Htan Ya Thi Ywa - Villages paying Tax , are :

Ma Ya Bin

Myit Quay

Nyaung Chauk Pin  
Fait Tha Lon and  
Tu Ywin Chay;  
Kyay Htan Ma Ya Thi Ywa - Villages not paying Tax, are :  
Hsut Thwa Daw  
Kote Tha South  
Kyauk Sit Kon  
Sin Ya Gwet U Yin  
Ywa Thit and  
Zaga In.

They are all religious lands and they paid no tax. The customary dues at the city gate are :

for every (bullock) cart carrying rice

1 pyi (1/16th of a basket) to Pyi So - Chief of Capital City

1 pyi (1/16th of a basket) to Myo Gaing - Manager of Town

for every pack(horse) carrying rice

1 pe (1/20th of a Kyat) to Pyi So - Chief of Capital City

1 pe (1/20th of a Kyat) to Myo Gaing - Manager of Town

for every pack(horse) carrying (sessame) oil

1 palmyra seed cup of oil to Pyi So - Chief of Capital City

1 palmyra seed cup of oil to Myo Gaing - Manager of Town

for every pack(horse) carrying either Ngapi - Fish Paste, or salt the same two officers collect each a justifiable amount of the commodity depending on the whole amount of it being carried.

In 1754 under the pretense of being descended from the family of Myo Gaing - Managers of Town, one Nga Khine, Sin Hmu - Chief of Elephants, Hti Baung Ga, and Nga Sithu, Pwe Pyat - Assessor, Kyun Gaung - Head of Slave Market, and through the influence of Myo Lat Wun - Administrator of Towns where there are no Town Officer in each town, got the right to collect the dues which were formerly collected by Myo Gaing - Manager of Town. Pyi So - Chief of Capital City, however, continued to get his dues. Pyi So - Chief of Capital City, provided the (standard baskets and weights) and Ya Zu - Large Scales, and boats with Nga Pi - Fish Paste, Hsa - Salt, or any other commodity shall stop at the city to use the standard baskets, etc. and when the traders agreed to do business by their own choice they shall pay the dues to both Pyi So - Chief of Capital City, and Myo Gaing - Manager of Town. In 1754 when the present Chief Queen's father became Chief of Ava, he had had a pavilion built to assess the goods brought there. There was no such centre to assess before he arrived. Usually when bullock carts passed into city through a gate, the dues were collected by Pyi So - Chief of

Capital City, and Myo Gaing - Manager of Town, and Nga San Thu, Kyun Gaung Pwe Pyat - Head of Slave Market and Assessor, had no right to take any share in these dues. So in the same way, Mi Chit San, Ti Tha Ma - Woman in charge of Capacity Measures, had had no share in the dues. Nga San Thu, Kyun Gaung Pwe Pyat - Head of Slave Market and Assessor, had his share in the dues collected on the sale of slaves. When a slave was sold, one viss of copper was paid as Gaung Gyay - Copper for Head, and Nga San Thu, took it. Myi Gyay - Copper for Tail (another due collected on Sale of Animal), was 50 ticals (on each animal sold) and Pyi So - Chief of Capital City, took it. When a horse was sold, 250 ticals of Gaung Gyay - Copper for Head, was given to Nga San Thu and 250 ticals of Myi Gyay - Copper for Tail, was for Pyi So - Chief of Capital City. When a buffalo or an ox was sold 25 ticals of Gaung Gyay - Copper for Head, (was for Nga San Thu) and 25 ticals of Myi Gyay - Copper for Tail, was for Pyi So - Chief of Capital City. Mi Chit San, Ti Tha Ma - Woman in charge of Capacity Measures, took as her due on the sale of anything using a capacity measure and worth 10 ticals of copper, one scoop of the hand from the seller and another scoop from the buyer. The collector kept one half of the dues he or she collected and gave after every six months another half to Myo Za - Who holds the town in fief, if there were one or to Myo Wun - Town Officer, in the absence of Myo Za - Who holds the town in fief. During the pagoda festivals of either the Pingya Shwe Zigon or Aung Zigon, Kyi Wun - Officer of Granaries, gave one Khwe (1/2 of a basket) of rice and Shwe Daik Wun - Officer of Treasury, twenty five ticals of copper for each Tha Bin The - Artiste. When these allowances were stopped, a collection was made and one half of that was used 'to feed' the artistes. From 1753, there were no collections made. In the meanwhile the artistes 'were fed' by Pyi So - Chief of Capital City, Myo Gaing - Manager of Town, Nga San Thu, Kyun Gaung Pwe Pyat - Head of Slave Market and Assessor, and Mi Chit San, Ti Tha Ma - Woman in charge of Capacity Measures, each paying an equal share toward the expenses. At ferries close to markets, it was Pyi So - Chief of Capital City, alone who managed the ferries and collected the dues. The customary dues at a ferry were :

From boats stopping at the city jetty each

Pain Gaw Gyi - Big Flat-bottomed Boat, gave 2 Pyi(1/8th basket) paddy

Pain Gaw Nge - Small Flat-bottomed Boat, gave 1 Pyi(1/16th) paddy

Laung Zat Gyi - Big Long Canoe, gave 1 Zeik(1/4 basket) paddy

Laung Zat Nge - Small Long Canoe, gave 2 Pyi(1/8th basket) paddy

as dues to Pyi So - Chief of Capital City. At bazaars, all buying and

selling had to pay dues. Ferrying applied (not only to go across the river but also) to ply along the water way to the borders of kingdom. All these three (viz. collecting dues at the jetty, collecting dues to ferry across the stream and/or along the stream) were under the charge of Pyi So - Chief of Capital City. He did not usually send any portion of these dues as Akhun Daw - Royal Revenue. When there were troubles in Shan State or Yun State [Chiengmai], offerings were made at the expense of the government at the shrines of two major guardian spirits of Pinya, and also at the shrines of Shan spirit, Yun [Chiengmai] spirit and Zaga Kyaung Daw U spirit. The Record of 1802 gives the same names for headmen and boundary limits as this Record of 1783.

5 June 1857

Appended Document II 10 December 1783

1783 Statement on Zaga

On 10 December 1783, Nga Hkon, Myay Daing - (Head of) Land tracts, Zaga, Tuesday born, aged 35 years, was interrogated and he made the following statement. The land under my control is in fact Pinya Shwe Zigon pagoda land; when the dedication of lands to the pagoda was made, I was too young to notice who were the former owners of these lands. My great grandfather Nga Ye Nyo was the (first) Chief over the Pinya Shwezigon Pagoda land; after him my grandfather Nga Me was chief; after him my father Nga Myat San was chief; after him I was a minor and a foreigner Nga Kyaw (Hla) was made chief; under the present king (Badon 1782-1819) Nga Kyaw Hla was dismissed and I was given charge over the land where my ancestors were chiefs. The boundary limits are :

in the east go about .5 taing (1 mile) to the middle of the Pan Laung river bed beyond which is the Religious Land of Gu Daw Thit;

in the southeast go about .5 taing (1 mile) to the Hka Hpyu Jetty beyond which is the Religious Land of Sa Thin Gyaung;

in the south go about .5 taing (1 mile) to the Religious Land of Nga Zi Shin pagoda;

in the southwest go about .5 taing (1 mile) to the Religious Land of So Min Ko Daw Gyi Kyaung;

in the west go about .5 taing (1 mile) to Kala Yay Win Channel beyond which is the Religious Land of Zaga Kyaung in the tract under Nga Toke;

in the northwest go about .5 taing (1 mile) to the Religious Land of Nga Zi Shin pagoda;

in the north go about .5 taing (1 mile) to the Religious Land of Nga Zi Shin pagoda; and

in the northeast go about .5 taing (1 mile) to the Sone Bote Gate of



## Pinya

Within these boundary limits given in four and eight directions of the compass point Wut Thein Thingaza - Chief appointed by Monks to collect the dues for the Religion, took the dues from the following places or occasions :

Akawk Asa	- Dues on goods in transit or dues on anything produced locally
Apaw Wun	- Court fee paid by plaintiff
Gado	- Ferry
Kyun Gaung Kywe Nwa Mi	- Sale of Slave and Cattle
Pwe	- Brokerage
Seit	- Port / Jetty and
Ti	- Depot / Fair

For every basket of paddy measured, the due was paddy in one scoop of the hand. Both buyer and seller of land had to pay each Kyats 5 on every Kyats 100 [1 viss of silver] of the price of land. From ferry men, Wut Thein Thingaza - Chief appointed by Monks to collect the dues for the Religion, took 10 viss of copper each year for lamp and food offered to the Pinya Shwezigon Pagoda. Customary dues allowed to Myay Daing - Headman of Land Tracts, are :

4 sheaves of paddy in every 100 [i.e. bundle of stalks with corn]

Wut Thein - Collector of Religious Dues, received

- 5 (baskets) of paddy from every 1 pe of rice land
- 1 side of rib when a buffalo or an ox died
- 3 viss of copper from each fisherman at the time when the fishery was filled by southern flood
- 3.5 viss (of copper) from each fisherman at the time when the fishery has water when water level rises in the river
- 1.5 viss of copper when a slave was sold; (the due is called Gaung Kyay - Copper for Head)
- 1.5 viss of copper when a cattle (buffalo or ox) was sold; (the due is called Ami Gyay - Copper for Tail)
- 3 viss of copper from each person in Pinya who uses In Ta Chat - One Bowl, and Tan Myet Da Zi - One Broom, to sift gold.

The 1802 record gives the same names for the boundary limits as this 1783 record.

5 June 1857

Land of the Pinya Shwezigon Pagoda surveyed in 1783 and 1802 according to the boundary limits as given in stone inscriptions.

Direction	Inscription	Local Report	Distance from Pagoda in Ta		
			Estimate	Difference	Actual
North	Hsone Bote Gate	Nga Zi Shin Glebe	500	- 397	103
Northeast	Na Le Hill & Mid Stream	Hsone Bote Gate	500	- 124	376
East	(Panlaung) Mid Stream	Panlaung Mid Stream	500	- 354	146
Southeast	Hka Myu Jetty	Kha Myu Jetty	500	+1,050	1,550
South	Kyat Kya	Na Zi Shin Glebe	500	+ 197	697
Southwest	Kala Yay Win	So Min Ko Daw Gyi	500	+ 500	1,000
West	Kala Yay Win	Kala Yay Win			
Northwest	...	...	...	...	...
North	...	...	...	...	...

Distance from one Boundary Pillar to another in the Land of the Pingya Shwezigon Pagoda giving the entire circumference of the Glebe

From I at the Na Le Hill	to II at the Pan Laung River	753
II at the Pan Laung	to III at the Hka Myu Jetty	2,569
III at the Hka Myu	to IV at Kyat Kya South	870 3
IV at Kyat Kya South	to V at Bay Me	179 6
V at Bay Me	to VI Kala Yay Win Sluice SW	620
VI at Kala Yay Win	to VII Kala Yay Win Sluice W	700
VII at Kala Yay Win	to VIII Kan Daw Spirit Shrine	592 6
VIII at Kan Daw Shrine	to IX Pingya West Wall	526 3
IX at Pingya West wall	to X Pingya Wall SW	321 2
X at Pingya Wall SW	to XI Pingya South Wall Sone Bote	215 3
XI at Sone Bote Gate	to XII Pingya Wall NE	60
XII at Pingya Wall NE	to I the Na Le Hill	228
Total		7,636 2

Distance from the Pingya Shwezigon to each of the Eight Boundary Pillars

To I Northeast	376 Ta
To II East	146 Ta
To III Southeast	1,550 Ta
To IV South	697 Ta
To V Southwest	1,000 Ta
To VI West	867 Ta
To VII Northwest	958 Ta
To VIII North	103 Ta

### The Pinya Shwezigon Pagoda Inscription

Success! After 4 Asankhyeyya and 100,000 kappa of strenuous devotion to Dana, Sila and 30 Parami, the Bodhisattva was born in his last life. On the day he was born, a Bodhi tree grew and on the throne that appeared beneath that tree, the Bodhisattva became the Buddha. Tampadipa was one of the places where the Buddha's Religion prospered. In that land at the junction of five rivers where the Min 'wun range also terminates, stands Ava Ratanapura and on its right (south) and on the bank of the Samma Panlaung river there is Pinya founded by King Thihathu 1309-1325 who also built the Pinya Shwezigon Pagoda where the Buddha's relics collected by Shin Dippaset were enshrined. In order that food, lamps and the maintenance work at the pagoda be carried out for the whole period of 5,000 years of the Religion, lands were dedicated to it with their boundary limits recorded on a stone inscription. King (Myaydu 1763-1776) also wanted to make this original plan successful and he had the record on the Shwezigon Glebe copied on a new stone. According to this record the boundary of the Religious Land runs like this :

Starting in the north from the Sone Bote Gate (it goes east to the Na Le Hill, then it turns south (along the Panlaung river) to the Hka Myu Jetty, then (northwest ) to South Kyat Kya Village, then (west) to the Kala Yay Win (Sluice), then (north along the Kala Yay Win Channel) to the Spirit Shrine) at Kan Daw Kan Hla Embankment.

Land bounded by the limits given above were (rededicated) to the Pinya Shwezigon Pagoda. In Ywa was also dedicated to the pagoda. For all these good deeds may the king conquer all his enemies, solve all his difficulties, grow more powerful, live long and get all he wanted.

Finally the king would like to become the Buddha himself and help every body else to obtain the nirvana. May the king's ancestors, his ministers and all guardian gods of the Religion share the merits equally with him. [There are twenty nine lines of inscription on a stone measuring 3 feet 10 inches long and 4 inches thick. This is a copy of inscription by King (Myaydu 1763-1776)].

5 June 1857

Siripavaravijayanantayasatribhavanadityadipatipanditamahadhamma rajadhiraja [King Badon 1782-1819] founder of Amarapura capital city, rededicated the land given to the pagoda by King Siritribhavanaditya pavaradhammasahasura [Thihathu 1309-1325] on 9 February 1313. He also gave In Ywa to the same pagoda. An inscription on stone recording this dedication was made. The boundary runs from the Sone Gate Gate in the north to the Na Le Hill, Hka Myu Jetty, South Kyat Kya, Kala Yay Win Channel and [Kan Daw Kan Hla] Kan Yo. Tax and dues collected in this

area shall be used in support of the Religion. The collections were usually

Akawk Asa - Dues on goods in transit or dues on anything produced locally

Apaw Wun - Court fee paid by plaintiff

Dasa Baga - One-tenth of yearly agricultural produce

Taya Kun Bo - Court fee paid at the close of a trial

This redication was made on 27 October 1785 and recorded by a stone inscription.

Note : See also *Amay Daw Hpyay* 1961, pp.130-131 for the Pali portion of this inscription.

13 June 1857

Order: Pandits suggested that 2 July 1857 would be the best day for the king to move [into a temporary palace at] the site of new capital city and get the constructions begin in order to get everything done in 1859; make temporary living quarters at the city site; arrange defense of both the city site and Amarapura [while the king is not in Amarapura] and submit the arrangements.

This Order was passed on 13 June 1857 and proclaimed by Nay Myo Thiri Sithu, Liaison Officer.

1 December 1857

Order: To establish a new capital city and palace could mean three things, viz. the prosperity of the Buddha's Religion, the well-being of the subject people and the abundance of all sustenance in life for everybody and this prosperity would continue in all the generations to come. One way to have security, to conquer all enemies or to suppress all adversaries is the clever use of magic; when figures, numerals and letters of the alphabet are grouped and displayed skillfully by experts, they could achieve the required results; study the magic by Bame Sayadaw and three other senior monks at the time of making Ava capital city for the second time in 1763 and the records of how this art was employed when Amarapura was built in 1782 and coronation was held in 1784; the time of laying the foundation of the new capital city would be sometime on 4 December 1857; get the programme drawn after having consulted the said records first and submit it.

This Order was passed on 1 December 1857 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

24 January 1858

Attention

All Good Guardian Gods

The King has had the biggest accumulation of merits for doing good deeds in his former lives and in addition to that he is the true descendant of the most ancient line of monarchs on earth; on the other hand he tries to keep all the virtues of a just king. He is always working to bring prosperity to the Buddha's Religion beyond comprehension; in a site called Mandalay he is building a new capital city because he believes that it would bring further prosperity to the Buddha's Religion and to his people; when the foundations of the city are laid, he would send offerings of food and light with musical entertainments as well to the temporary shrines of all Local Guardian Spirits; in return he expects them to help him get what he wanted.

This intimation dated 24 January 1858, written by [Min Hla Theingathu], Shwe Pyi Le Daw Ok - Chief of Golden City Royal Land, Than Daw Zint - Herald, after a letter written on similar themes in 1838 when a palace in Amarapura was built and given to Liaison Officer-cum-Chief of Black Beret Guards to be read at the time of ceremonial offerings made at the temporary shrines of Local Guardian Spirits.

29 January 1858

Attention

Akasatthadeva

Anagamideva

Bhummadeva

Brahma

Catulokapala

Disapala

Myo Zaunt Nats

Nan Zaunt Nats

Rukkhadeva

Sakadagamideva

Sakka

Sasanapala naga gaha

Sotapannadeva

Thirty Seven Nats

Tikkhaphala

The king is a true Sakyan and he ascended the throne with a desire to help the Buddha's Religion proper. As he tops the list of all reigning monarchs of the world he is going to have a most magnificent city and palace in Mandalay. The Gods and Guardian Spirits were given various offerings. They shall in return help the king to get what he wanted.

This intimation dated 29 January 1858 [written by Min Hla Theingathu] and after having the approval of Ministers of Interior Lord Laung Shay, Lord Mo Hlaing and Lord Bhamo, was given to Liaison Officer-cum-Chief of Caduceus Bearers. Liaison Officer-cum-Chief of Black Beret Guards read it at the ceremony of offerings made at the shrines of Guardian Spirits.

20 April 1858

Order. When monks have to do anything as required by the Vinaya like Uposatha - Keeping the Promise, Pavarana - Invitation at the End of the Buddhist Lent, Waso Wakat - Promise not to leave the Monastery during the Rains [Vassa], they used the calendar authorised by the king; as for Sakkaraj 1220 [it would be a Wa Gyi Year with an intercalary month and] there would be four consecutive months of thirty days each, viz. Kason with thirty days [ending on 11 May 1858], Nayon with thirty days [ending on 10 June 1858], Waso I with thirty days [ending on 10 July 1858] and Waso II with thirty days [ending on 9 August 1858]; monks shall observe Uposatha - Keeping the Promise, at the beginning of the Buddhist Lent on 26 July 1858; send this information to the Supreme Leader of the Extension and Propagation of the Buddha's Religion and to all provincial Chiefs.

This Order was passed on 20 April 1858 and proclaimed by Min Htin Min Kyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

(20 April 1858)

Attention

Myo Wun - Town Officer

Myo Ok - Town Chief

Myo Thagyi - Town Headman

Thagyi Nge - [Village] Headman

Myay Daing - Land Tracts [Head]

In Daing - Fishery Head

Hkun Daing U - Fishermen Head

Gaung - Head

Akyi - Elder

Tangin Ywaza - Who holds Syriam village in fief, was told to collect Nga Hse Gun - Fish and Dam Tax, along the east bank of the Irrawaddy river from Myit Kaing Nya Dun ferry down to Yenangyaung, Wet Ma Sut, Magwe, Lay Kwe ferry, where fishermen are working in Yay Win - Pond that appears during the rains, Htone - Pond that receives water from a lake or river, Ai - Lake, where there were fisheries, using nets, scoops,

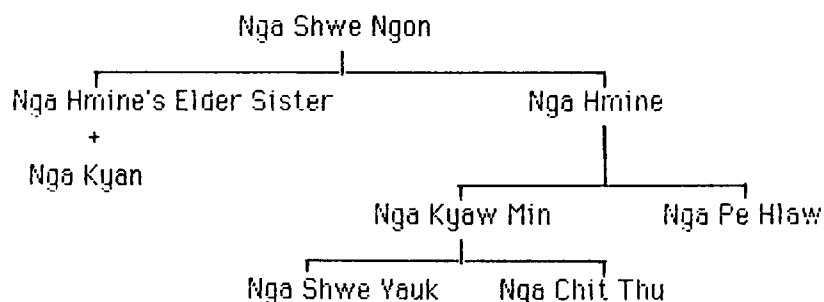
traps, hooks, poison, gunpowder blast, cormorants, etc. of the following descriptions to get fish.

Bazun Htaung Hmyon	- Trap to catch shrimp
Biku Gadon Kyon	- Triangular trap with weight
Bu Like	- Net line with buoys
Chay Do Kye	- Dragnet of wide mesh
Chay Do Zeit	- Dragnet of close mesh
Chay Gjin Kun	- Casting net with weights to close the other end
Chay Hle	- Reversible dragnet
Chin Kaw	- Bamboo basket scoop
Da Zo Pike	- Sweep net with spit
Done Taik	- Gunpowder blast
Hlay Hmauk Hlay Hlan	- Overturn the boat and turn it right again
Hman Za Zin Lin	- Duck weed {trap}
Hmya Dan	- Line of hooks
Hmya Thoke	- Swish the rod
Hmya Zwe	- Dangling hooks
Hmyaw Pike	- Floating down the net
Hmyon Gyi	- Big trap
Hmyon Nge	- Small trap
Hmyon Tha Din	- (Trap above the rapid)
Hmyon Yet Ok	- (Trap below the rapid)
Hmyon Za Le	- (Trap big in middle)
Hsaung Gyi	- Big bamboo cone with small opening on top
Hsaung Nge	- Small bamboo cone with small opening on top
Hsay Hkat	- Using poison
Hsu Zi	- Hedge of thorns
Kun San	- Casting net
Let Toon	- [Trap] pushed by hand
Lin Bet	- Fine mesh net with four corners stretched
Mway Chut	- Snake Box
Nga Zin Pike	- Sweep net catching mullet
Ohn In Gyi	- (Big trough)
Ohn In Nge	- (Small trough)
Pet Htoke Pet Tin	- Bailing out water to catch fish
Pike Gyi	- Big sweep net
Pike Hpyu	- White sweep net
Pike Nge	- Small sweep net
Pike [Hna] Pyin	- Two Level Nets
Pike Hsu Zi	- Sweep net with thorns
Pike Tet	- (Pouch net)

- Pike Wan Bu Gyi - Big pouch sweep net
- Pike Wan Bu Nge - Small pouch sweep net
- Sai Wun Gyi - Big circular dragnet
- Sai Wun Nge - Small circular dragnet
- San Ka Hsut/?San Sa Loke - Getting fish out of a hole made by waterfall
- San Ka Ton - Triangular across the stream
- San Pike - Sweep net used in a small stream
- Tain Ngin - Using kingfisher / cormorant
- Ta[hp]et Bi] Met Kun - Large casting net with wide mesh and one end fixed
- Tayin Chay Daung Paung Gwin Du Taik - Two posts, spreading legs and ramming knee
- Thaung Hle - Net going around a shoal
- Thaung Yan - Net around a shoal
- Tin Do Mi Gauk - Trap with wide mouth and curled up ending
- Toon Like Palaing Zwe - Push trap with basket
- U Hlwa Kun - (Net coming down the head)
- Ya [La] Gwin Gyi - Big thin cloth square trap to catch small fish
- Ya [La] Gwin Nge - Small thin cloth square trap to catch small fish
- Yet The - Bamboo scoop
- Yin Baung Dan - Chest high line of net
- Yin Doon - Trap pushed by chest
- Za Pike - Lattice net

(On 20 April 1858) Asaung Gaing - Bearers of Utensils used by Members of Royal Family, were sent to get all lists of fishermen and to record the devises they used to get fish.

5 June 1858



Order. (1) Nga Pe Hlaw, uncle of Nga Chit Thu, South In Gyin village, Min Gin township, petitioned for making him an acting village headman if and when Nga Chit Thu his nephew who should take the place of headman is a minor; Nga Pe Hlaw traced their line of chiefs from Nga Shwe Ngon who was his grandfather; after Nga Shwe Ngon his son Nga Hmine became chief; after Nga Hmine his brother-in-law Nga Kyan became chief; after Nga



Kyan, Nga Kyaw Min son of Nga Hmine was chief, he was succeeded by his elder son Nga Shwe Yauk who was unpopular and many villagers had left to live elsewhere; the village is now almost a ruin; the young brother Nga Chit Thu should be made a headman in place of Nga Shwe Yauk; but as Nga Chit Thu is still a minor, Nga Pe Hlaw his uncle volunteered to take charge of the village and restore it to its former conditions until Nga Chit Thu comes of age; Nga Shwe Yauk is dismissed, Nga Pe Hlaw shall take charge of South In Gyin village, Min Gin township until Nga Chit Thu comes of age.

- ( 2 ) Nga Aung Gyi petitioned for having a separate charge in Thinbaw village; according to him Thinbaw is within the area of In Gyin in Min Gin township, but in the time of King Sagaing 1819-1837 his father Nga Shwe Maung founded the village and the minister concerned had issued a letter that allowed him to have an independent charge of the village he founded without taking orders from the village headman of South In Gyin; [as successor to Nga Shwe Maung, Nga Aung Gyi is entitled to have an independent charge of Thinbaw village]; the petition is granted.
- ( 3 ) Nga Yay Gyan, Awun - Leader, Daga Ni (Zaunt) - Red Gate (Guards), is given insignias similar to those used by Thanat Sayay - Clerk of Guns, North and South Tavoy Guards.
- ( 4 ) Nga Hmote, son of Myin Gaung - Head of Horsemen, Tho Tan village, Shan Horse, Myin Zu Gyi, Myin Gon Daing and Nga Kyan, Myin Zi - Leader of [Fifty] Horsemen, Kyi Hteik village, petitioned for exempting the villagers of Tho Tan and Kyi Hteik, viz. Su Yin - Burmese Members of King's Service, Su Cha - Foreigner Members of King's Service, Athi - Native [of a village], Ala - Born of Native and Stranger Parents, Win Nay - Stranger with Native Spouse, and Kappa - Stranger now settled in the village, from being called upon to serve an influential person; the petition is granted.
- ( 5 ) Nga Maung Galay, Daing Gaung - Head of Shields, Letwe Win - North Palace Guards, Taung Byin, Myittha, petitioned for exempting Taung Byin villagers, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted.
- ( 6 ) Nga Wike, Daing Gaung - Head of Shields, Yauk Kya Ta Thaurig - Ten Thousand Males, Letwe Win - North Palace Guards, Letpan Zeik, Myittha township, petitioned for exempting Letpan Zeit

- villagers, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- ( 7) Nga Nyo Yaung, Daing Gaung Daing Sayay - Head and Clerk of Shields, Kaung Ta Shay, Letwe Win - North Palace Guards, Nyaung Bin, Myittha township and Nga Kya Hmine, Daing Gaung - Head of Shields, Nyaung Gon, Myittha township, petitioned for exempting the villagers of Nyaung Bin, Kaung Han and Nyaung Gon, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- ( 8) Nga Shwe Hnit, Daing Gaung - Head of Shields, Yan Bon Chin Daing, Hne We, Myittha township and Nga Kya U, Awun - Leader, He Bu, petitioned for exempting the villagers of Hne We and He Bu, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- ( 9) Nga Shwe Yauk, Daing Gaung - Head of Shields, Letwe Win - North Palace Guards, Pwe Lon Kyaw, Myittha township and Nga Bo, Daing Gaung - Head of Shields, Yauk Sauk [Lawksawk], viz. Su Yin, Su Cha, Athi, and Ala from being called upon to serve an influential person; the petition is granted.
- (10) Nga Lin, Myin Gaung - Head of Horsemen, Shan Horses, Myin Zu Gyi, Hkanti, Myittha township and Nga Myat Thu, Myin Zi - Leader of [Fifty] Horsemen, (Myin Zu Gyi), Ywa Bon Nge, Myittha township, petitioned for exempting the villagers of Hkanti and Ywa Bon Nge, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- (11) Nga Shwe So, Awun - Leader, Pwe Lon Kyaw Shields, Letwe Win - North Palace Guards, Kokko Gon, Myittha township and Nga Bay, Daing Gaung - Head of Shields, Pwe Lon Tin, petitioned for exempting villagers of Kokko Gon and Nga Lon Tin, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- (12) (Nga Tun U, Headman, Zay Haung and Zay Thit villages, Singu township), petitioned for exempting the villagers of Zay Haung and Zay Thit, viz. Athi and Ala from being called upon to serve an influential person; the petition is granted.
- (13) Mingala Let Swe Nay Myo Tharanta Ye Din, Headman, North and South Zagyin, Singu township, petitioned for exempting the villagers of North and South Zagyin, viz. Athi and Ala from being called upon to serve an influential person; the

petition is granted and Mingala Letwe Nay Myo Thamanta Ye Din shall serve as Headman of North and South Zagyin.

- (14) Nay Myo Ye Hla Kyaw Gaung and Nay Myo Ye Hla Thu Yain, Amyauk Awun - Leaders of Cannon (Regiment), Taung In and Kan Det, Singu township, petitioned for exempting the villagers of Taung In and Kan Det, viz. Athi and Ala from being called upon to serve an influential person; the petition is granted and Nay Myo Ye Hla Kyaw Gaung and Nay Myo Ye Hla Thu Yain shall serve as Awun Thagyi - Leader and Headman, Taung In and Kan Det, [Singu township].

This Order was passed on 5 June 1858 and proclaimed by U Po Lin, Liaison Officer.

(5 June 1858)

Order: (1) Nat Su Letwe Bo - Captain of God Selected North Gunners, Thanat Sayay - Clerk of Gunners, Thway Thauk Gyi - Leader of Blood Bond Brotherhood, Akyat - Decurion, and Ahmudan - Members of the Service Group, petitioned for working undisturbed in their land given by Kyo Lan Sadan Amein Daw - Royal Order on Rope Way Record, and as shown in Asut Achauk Sa Bon Pe Myay - Map showing Rice Land and Taxable Fisheries given in fief; the petition is granted.

- (2) Nga San Min, Village Headman, Thon Ywa and Ta Daing Shay, petitioned for exempting the villagers of Thon Ywa and Ta Daing Shay, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga San Min shall serve as headman of Thon Ywa, Ta Daing Shay.

- (3) Thamanta Thin Chay, Headman, Ohn Kun and Hnget Kyee Thaik, Kyaw Zin Taik, petitioned for exempting the villagers of Ohn Kun, Hnget Kyee Thaik, Hte Ok Kya, Myin Tha Ok Kyan, Myay Gya, Myo Gon, In Daw, Khwin Lain, Myay Bon, East Leik Kya, Wa Bo, Kywe Na Ba, In Gon and Wa Net, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Thamanta Thin Chay shall remain Headman.

- (4) Nga Pu, Ywa Ok - Chief of Village, Nyaung Gon, Taung Byon Gyi township, petitioned for exempting the villagers of South and North Nyaung Gon, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted and Nga Pu shall take charge as Headman of Nyaung Gon.

- (5) Nga Myat Nyein, Ywa Ok - Chief of Village, Lun Daung, Taung

Byon Gyi township, petitioned for exempting the villagers of Lun Daung and Nay Bu, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted and Nga Myat Nyein shall serve as a headman.

- ( 6 ) Min Hla Min Gyaw Thinkhaya, Sa Daw Kun Yay Gaing - Bearer of Royal Betel and Water, is appointed Shwe Nan Yo Lamaing Sayay - Clerk of Royal Lands from earlier reigns.
- ( 7 ) Min Hla Min Htin Yan Aung, former Town Officer of Sagaing, petitioned for having the right of fief without any disturbance on rice land Hlaing Za Maya Mi Myo Mi U Maung Nga Nyo Thein Zu - seized by Mi Myo and Mi U wives of Lord Hlaing and their brother Nga Nyo, over 20 pe (35 acres, 14.175 hectares) of Taung Myay in Tha Byu and Tha Htay Chaung land; the petition is granted.
- ( 8 ) Maha Min Hla Thamanta Yaza, Myo Tha Myo Za Myo Thagyi - Town Officer Lord Myo Tha, and Myo Sayay - Town Constable, Myo Tha, petitioned for exempting the people of Myo Tha township, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person and [from doing any public work] given by Nay Myo Min Hla Kyaw Gaung, Chief of One Thousand, West Sector, Ava; the petition is granted.
- ( 9 ) Nga So, Thagyi - Headman, Thaman, Da Be township, Ava area, petitioned for exempting the villagers of Tha Man, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted.

This Order was passed on (5 June 1858) and proclaimed by U Po Lin, Liaison Officer.

6 June 1858

- Order: ( 1 ) Nga Shwe Baw, Daing Gaung - Head of Shields, Shay Win - East Palace Guards, Kalay Kyauk Ma Yway, Makhaya township, petitioned for exempting the villagers of Kalay Kyauk Ma Yway and Zaung Kalaw, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted.
- ( 2 ) As Daing Gaung - Head of Shields, Nga Shwe Baw shall take charge of the Shield Bearers, East Palace Guards, who have had land in Kalay and Zaung Kalaw, Makhaya township as Daing Gaung - Head of Shields.
  - ( 3 ) Nga Po, Daing Gaung - Head of Shields, Ya Tat Chin, Shay Win - East Palace Guards, East Gu Me, Nga Shwe Maung, Daing Gaung - Head of Shields, West Gu Me, Nga Myat Hke, Daing Gaung - Head

of Shields, Middle Gu Me, Nga Naing, Daing Gaung - Head of Shields, Kokko Zu, Middle Gu Me Area, petitioned for exempting the villagers of East, West and Middle Gu Me and Kokko Zu located between Pinle and Pyinmana, Ko Khayaing, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga Po [East Gu Me], Nga Shwe Maung [West Gu Me], Nga Myat Ke [Middle Gu Ma], Nga Naing [Kokko Zu] shall take charge of the villagers for whom they submitted the petition.

- ( 4) Nga Ka, Awun - Leader, Letwe Win - North Palace Guards, Taung Daw, Myit Tha township, Nga Lun Byay, Daing Gaung - Head of Shields, Thi Lin, Nga Tet Toe, Daing Gaung - Head of Shields, Kaung Ton Nge and Nga Wite, Daing Gaung - Head of Shields, Kaung Ton Gyi, petitioned for exempting the villagers of Taung Daw, Thi Lin, Kaung Ton Nge and Kaung Ton Gyi, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted; Nga Ka, Daing Awun - Leader of Shields, Alawaka, Letwe Win - North Palace Guards, shall take charge of Taung Daw, Thi Lin, Kaung Ton Nge and Kaung Ton Gyi villages as Thagyi - Headman.
- ( 5) Min Gyaw Zayya Min Htin, Me Daw Hpayay Sayaygyi - Royal Mother's Senior Clerk, who did the actual measurement, maintained that there were 20 pe (35 acres, 14.175 hectares) of Myay Daing Sa Yo - Land recognized as Land Tracts Headman's Own, in In Ya village area; accordingly Nga Chain, Myay Daing - Land Tracts Headman, In Ya, shall have this land.
- ( 6) Nga Pay, Ywa Ok - Village Chief, petitioned for exempting the villagers of Hlaing Baw, Kan Thit, Myaung U, O Bo, Pauk Myine and Yay Wun from being called upon to serve an influential person; the petition is granted; Nga Pay shall take charge of the said villages as a Headman.
- ( 7) Nga Ku, Nga Hmun, Nga Kya U, Nga Kyi, Nga Waing, Nga Shwe Maung and Nga Shwe Ya of South Ywa Thit, Kyauk Than But area, Nga Ohn, Nga Myat Ywe, Nga So, Nga Myat Yay, Nga Kya Gan and Nga Tun U of Middle Ywa Thit, Kyauk Than But area, and Nga Sa, Nga Kay, Nga Myine and Nga Pan Kyaw of North Ywa Thit, Kyauk Than But area, petitioned for exempting the villagers of three Ywa Thit viz. Su Cha, Athi, Ala, Win Nay and Kappa from being called upon either to serve an influential person or to serve in elephant units under elephant officers and Ywa Ok - Village Chief, because the villages are located within the

- elephantmen's area of Kyauk Than But; the petition is granted and as chosen by popular consent Nga Ku shall become Headman of North, Central and South Ywa Thit villages.
- (8) Nga Shwe Min, former Shwe Pyi So - Chief of Gold City, Amarapura, petitioned for exempting the residents of Amarapura within the wall or without the wall, viz. Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted and Nga Shwe Min, former Shwe Pyi So - Chief of Gold Capital City, Amarapura, shall take charge of Amarapura as Myo Thagyi - Town Headman.
- (9) Nga Chit Hpo, Ywa Thagyi - Village Headman, Kyet Te Village, Kyet Te Village Tracts, Myin Gon Daing township, petitioned for exempting the villagers of Kyet Te, Kyun Hla Village Tracts, viz. Asu Ahmu Dan - Members of Service Groups, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted.
- (10) Nga Pan U, Ywa Thagyi - Village Headman, Taung Yo Village, Sa Main Village Tracts, Myin Gon Daing township, petitioned for exempting the villagers of Taung Yo and other villages within the Sa Main village tracts, viz. Aung Cha In, Tut Ya Pyaung Lamaing Kun, viz. Asu Ahmu Dan - Members of Service Groups, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted.
- (11) Nga Shwe Toke, uncle of Nga Po Sint, Myin Gaung - Head of Horsemen, Ywa Mon Gyi, [Shan Myin - Shan Horses, Myin Zu Gyi - Main or Burmese Horse Group], Myin Gon Daing township, petitioned for exempting the villagers of Ywa Mon Gyi, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person and for allowing Nga Shwe Toke, uncle of Nga Po Sint to take charge while Nga Po Sint is a minor; the petition is granted.
- (12) Nga Shwe Pay, Daing Gaung - Head of Shields, Shut Da Byet - Lightning, Shay Win - East Palace Guards, Kywe Swe, Myin Gon Daing township and Nga Shun, Daing Gaung - Head of Shields, Pyi Lon Tin - All City Defense, (Shay Win - East Palace Guards), Pyin, Myin Gon Daing township, petitioned for exempting the villagers of Kywe Swe and Pyin, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted and Nga Shwe Pay, Daing Gaung - Head of Shields, Shut Da Byet - Lightning, shall take charge of Kywe Swe and Pyin villages.

- (13) Nga Shwe San, Awun - Leader, South In Yaung, Shwe Nan Yo Lamaing - Royal Land from Former Reigns, Myin Gon Daing township, Nga Toe, Awun - Leader, North Sa Daung Nge, Nga Yauk, Ahmu - Chief, Sin U, petitioned for exempting the villagers of South In Yaung, North and South Sa Daung Nge and Sin U, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga Shwe San, Awun - Leader, South In Yaung, shall take charge of these villages.
- (14) Nga Hsan, Daing Gaung - Head of Shields, Letwe Win - North Palace Guards, Nga Zu Village Outpost, Pyinmana township, petitioned for exempting the villagers of Nga Zu, viz. Su Yin, Su Cha, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga Hsan shall take charge of Nga Zu village.
- (15) Nga Shwe Up, Ahmu Dan - [Gunner], Ywe Letya Thanat - Selected Right Guns, Tein Hnyet Taw where gunners have land to build their homes, Pinle township, petitioned for exempting the villagers of Tein Hnyet Taw from being called upon to serve an influential person; the petition is granted; Nga Shwe Up shall take charge of Tein Hnyet Taw.

This Order was passed on 6 June 1858 and proclaimed by Liaison Officer -cum-Chief of Black Beret Guards.

12 June 1858

- Order: ( 1 ) ... , Ywa Thagyi - Village Headman, Taung Dwin, Pauk Myine township, petitioned for exempting the villagers of Taung Dwin, viz. Athi and Ala from being called upon to serve an influential person; the petition is granted; ... shall take charge as Thagyi - Headman.
- ( 2 ) Min Gyi Maha Tha Main Bay Byat Sa, Tha Ye Wun - Officer of Braves, Shay Win Hmu - Commander of East Palace Guards, petitioned for granting the men of Tha Ye - Braves, the charge over Tha Yet Tan village and gardens, rice lands, etc. around it, the 1783 record on land given to The Ye - Braves, and the 1803 record on land given to Thaye Banya - Braves of Mon Lord, were checked and no record supported his claim; the petition is refused; Nga Nyo Min, Town Headman, Madaya, shall take charge of Tha Yet Tan and gardens as well as rice lands surrounding it.
- ( 3 ) Nga Kyee, Ywa Thagyi - Village Headman, Hkway Ywa, Pauk Myine township, petitioned for exempting the villagers of

Hkway Ywa, viz. Athi and Ala from being called upon to serve an influential person; the petition is granted; Nga Kyee shall continue the charge as Headman.

- ( 4) Maha Min Hla Min Htin, Pyi Lon Ant Htaung Ke - Chief of One Thousand [Boatmen] of the Wonder of Capital City, petitioned for keeping the forty three men in Pyi Lon Ant - 'Wonder of Capital City, service though Nga Shwe Hmon claimed that they were originally of Ye Bet Myin - Comrade Horse Group, because the transfer was made in the time of King Thagawady 1837-1846; the petition is granted.

This Order was passed on 12 June 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

13 June 1858

Order: Nga Chit Su, former Kaung Han Wun - Officer of Burmese-descendant-of-Chiangmai Guards, is pardoned; set him free.

This Order was passed on 13 June 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

(13 June 1858)

Order: ( 1) Nga Po, Ywa Thagyi - Village Headman, Hse Gon, Myin Gon Daing township, petitioned for exempting the villagers of Hse Gon and Hsit De and Myay Zo within the same village tract, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga Po shall continue to be in charge of these places.

- ( 2) Nga San Tun, Shut Da Byet Daing Gaung - Head of Lightning Shields, Shay Win - East Palace Guards, Kon Ywa, Pinle township, petitioned for exempting the villagers of Kon Ywa, viz. Su Yin, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted.

- ( 3) Nga Shwe Kwe, Ka Awun - Leader of [Circular] Shields, Letya Win - South Palace Guards, Ga Du Bauk and Nga Shwe Hlaing, Ka Awun - Leader of [Circular] Shield, In Daing Tha, petitioned for exempting the villagers of East and West Seik Tha, Madaya township, viz. Shield Bearers, Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted and Nga Shwe Kwe shall take charge as Awun Thagyi - Leader Headman.

- ( 4) Nga Hteik, Taw Gyaw Ka Awun - Leader of Country-side-fame [Circular] Shields, Shay Win - East Palace Guards, Myit Htain [located within "land to live" given to Taw Gyaw



[Country-side-fame Shield Bearers], Madaya township, petitioned for exempting the villagers of Myit Htain, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nga Hteik shall take charge as Awun Thagyi - Leader Headman.

- ( 5) Nay Myo Pyan Kyaw Thiri, Pe Nin - Helmsman, Taung Lon Hlay - Mountain Range Boat, petitioned for exempting the villagers of North, Central and South Hsu Hka [Su Cha] and Chaung Bauk, Taung Byon Gyi township, viz. Athi, Ala, Win Nay and Kappa from being called upon to serve an influential person; the petition is granted; Nay Myo Pyan Kyaw Thiri shall take charge as Awun Thagyi - Leader Headman.

This Order was passed on (13 June 1858) and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

12 July 1858

Order: Nga Ku, Nga Baw, Nga Aung Gyi and sixty villagers of Shwe Sa Yan village petitioned for exempting the members of 118 households in Shwe Sa Yan from being called upon to serve an influential person and for appointing either Nga Shwe Nge [son of Nga Tun Tha] or Nga Tha Byu [son of Nga Kani] because their fathers Nga Tun Tha and Nga Kani were brothers of the family of chiefs that submitted the 1783 and 1802 records of Shwe Sa Yan and because the present chief Nga Shwe Yay is an outsider who has been charged with misappropriation of funds as he collected tax from 118 houses though he said that only 85 houses paid tax; the petition is granted; Nga Shwe Yay is dismissed; Nga Shwe Nge is appointed Headman of Shwe Sa Yan.

This Order was passed on 12 July 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

19 September 1858

Order: ( 1) Maha Min Hla Min Gaung, Lay Myo Wun - Four Town Officer, Salin is given some insignias; issue an Order to this effect.

- ( 2) Maha Min Hla Min Gaung and Town Officer of Salin petitioned for postponing six months to collect Kyway Haung Myi-Haung - Long standing debts, and Kon Bo Hpyat Sa - Price of commodity by court decision, while the collection of Akhun - revenue, and Kun Bo - Price of betel [Court fee paid at the end of a trial when both party were happy with the decision] would be collected as before ; the petition is granted.

- ( 3) As recommended by Maha Min Hla Min Gaung, Helmsman of Taung

Lon Hmine Yin Gyaw Hlay and Town Officer of Salin, Nga Pauk is appointed Myo Sayay - Town Constable, Salin.

This Order was passed on 19 September 1858 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

19 September 1858

Order: The following In - Fisheries, in Bauk Kin area, Madaya township, are declared places of no catching and killing any creatures :

- In Ma
- In Ma Lwe and
- Myit Tain In;

put boundary pillars at each Sanctuary and submit a sketch map [showing where these pillars are erected].

This Order was passed on 19 September 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

23 September 1858

Order: Nga Sa, Town Headman, Hlaing Det, petitioned for appointing his son Nga Myu in his place as he wanted to retire and live a semi-religious life; the petition is granted; Nga Myu is appointed Town Headman, Hlaing Det.

This Order was passed on 23 September 1858 and proclaimed by Liaison Officer-cum-chief of Caduceus Bearers.

24 September 1858

Order: ( 1) Send the usual welcoming party to receive the horse sent as tribute from Thibaw [Hsipaw].

( 2) Prince Yin Ge petitioned for postponing to collect debts from Town and Village Headmen and Town Constables who had taken the loans for doing some administrative duties and price of commodities by court decision because the town is under reconstruction; the petition is granted; paying debts, etc. shall wait until the end of Sakkaraj 1220 (14 April 1859).

( 3) Nga Aung Min, Asu Yay - Clerk of the Group, Lin Zin (Viengcheng) Guns, is given insignias similar to those used by Asu Yay - Clerk of the group, Chauk Kyaung - Six Branches (of Armed Forces).

This Order was passed on 24 September 1858 and proclaimed by Min Htin Yaza Thiha Thu.

25 September 1858

Order: Programme to have the Lamp Festival on 21, 22 and 23 October 1858, to send the Royal Gifts including a figurine in gold of an elephant on floats drawn by elephants, horses and boats at the

End of the Buddhist Lent [23 October 1858] is approved; while leaving their provinces with their brothers or sons or officers that they trust, provincial chiefs shall come with tributes to attend the Kowtow; send notification of these occasions to members of the Royal Family, ministers, officers, rich men, town and village headmen, horse group heads and leaders and chiefs of Blood Bond Brotherhood.

This Order was passed on 25 September 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

26 September 1858

Order.( 1) In land dispute of Kya Bin vs Salin, the 1802 decision says that

Kan

Kyun Yin

O The

U Din Ga Yu and

Yin Ma Hpya

belong to Kya Bin; this decision was confirmed in the reign of King Thayawady 1837-1846; Min Htin Thamanta Kyaw Gaung, Town Headman, Kya Bin, shall take orders from Min Hla Min Gyaw Sithu, Than Daw Zint - Herald, and Asaung Ni Hmu - Chief of Red Chamber, and shall have the authority to decide civil and criminal cases, collect tax and fees and deposit them in Treasury; he is in no way subject to control by officers of Salin.

( 2) Maha Zayya Kyaw Gaung, Myo Wun - Town Officer, Myay De, shall take an independent charge of Myay De, without reference to Maha Min Hla Yaza Thin Gyan, Sayay Gyi - Senior Clerk, Myo Wun - Town Officer, Ma Lun.

( 3) Nga Yit, Village Headman of Ta Mote Hso, Nga Hmon, Village Headman of Nyaung Bin Tha, petitioned for working without disturbance from Shay Win Asu Tha - Members of East Palace Guards, in 10 pe (7.5 acres, 3.0375 hectares) of rice land given to East Palace Guards as Loke Myay Nay Myay - Land to cultivate and land where they could build their homes and also in 2 pe (3.5 acres, 1.4175 hectares) at Kan Dwin and 1 pe (1.75 acre, 0.7 hectare) at Kan Ok, which are given to Hlay Asu Tha - Members of Boatmen Group, from the time of King Badon 1782-1819; the said lands are classified as Kyi Daw Thwin Htan Bon Hlay Asu Za - Fields where boatmen work and send the government share from the annual produce to Royal Granary, and the East Palace Guards shall not interfere this

arrangement by saying that these lands are in fact Sittan Ba Sa Bon - Fields that the Provincial Records mention as lands given to Guards; Nga Yit, Village Headman of Ta Mote Hso, shall take charge of these lands and send the government's share from the yearly produce.

This Order was passed on 26 September 1858 and proclaimed by Min Hla Min Gyaw Yaza.

Note : On land dispute of Salin vs Gya Bin, see also RDB 2 May 1810, RDB 18 October 1811 and RDB 22 October 1811.

27 September 1858

Order: Zaw Date Bo, Shwe Da Zwe Ko Yan Daw - Royal Body Guard with Gold Sword, and Nga Yan Shin are pardoned; set them free.

This Order was passed on 27 September 1858 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

27 September 1858

Order: Nga Wike, [former] Myaung Hsaw - Controller of Irrigation Channel, Hniwa, Salin township, petitioned for getting back his position of Myaung Hsaw - Controller of Irrigation Channel, which he lost to Nga Yon Byu; he said that Nga Thaw Da, (his grandfather) was chief of the irrigation system at Hniwa, Salin township; next Nga Thaw Da's brother Nga Hmwe Tha who submitted the 1783 record was chief; next Nga Thaw Da's son Nga Hsu Ya was chief; next Nga Hsu Ya's brother Nga Yo was chief; next ?Nga Hsu Ya's son and Nga Thaw Da's grandson Nga Wike, would have become chief if Nga Yon Byu (an outsider) had not seized the position; the petition is granted; dismiss Nga Yon Byu and appoint Nga Wike Controller of Hniwa [Irrigation] Channel.

This Order was passed on 27 September 1858 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

28 September 1858

Order: (1) Min Hla Kyaw Thu, Myo Wun - Town Officer, Ava, shall take charge of the Towns of Pauk Myine and Myo Tha, villages of Aung Kyin Gyi and Zi Dan and the island of Aya Daw.  
(2) Min Hla Yaza, Ye Sit Marabin Hlawga Daw Ok - Chief of Real Brave and Palace Partition Royal Scorpion Boats, petitioned for appointing Nay Myo Yaza Kyaw Gaung, Nga Ze Daw Thway Thauk Gyi - Chief of Royal Fifty Blood Bond Brotherhood, as Htaung Ke - Leader of One Thousand, and Nay Myo Ye Htin, Pe Nin - Helmsman, as Htaung Hmu- Chief of One Thousand, [under him] in Ye Sit Marabin Hlawga Daw - Real Brave and Palace

Partition Royal Scorpion Boats and for giving them charge over Scorpion Boatmen, stopping anyone taking any boatman for other service and settling their disputes; the petition is granted; Nay Myo Yaza Kyaw Gaung [Nga Ze Daw Thway Thauk Gyi - Chief of Royal Fifty Blood Bond Brotherhood] is appointed Htaung Ke - Leader of One Thousand, Ye Sit Marabin Hlawga Daw - Real Brave and Palace Partition Royal Scorpion Boats, and Nay Myo Ye Htin [Pe Nin - Helmsman] is appointed Htaung Hmu - Chief of One Thousand, in Ye Sit Marabin Hlawga Daw - Real Brave and Palace Partition Royal Scorpion Boats.

- ( 3) Men of Royal Scorpion Boat living in Taik Kyan Hse Ywa - Ten villages not included in any administrative unit, shall take orders only from their Htaung Ke - Leader of One Thousand, and shall not wander into any other service.
- (4) Nga Myat Bu, Ngwe Gun Hmu - Chief of Silver Revenue, Pindaya (Pangtara) is dismissed; Nga Me is appointed Ngwe Gun Hmu - Chief of Silver Revenue, Pindaya (Pangtara) and he shall take orders from Nay Myo Min Hla Kyaw Htin, Kyay Ywa Ok - Chief of Village Tracts, Pindaya Baw Saing (Pangtara Maw Sun).
- ( 5) Nga Yan Kwin, Nga Tay, Nga Kywe Wa and forty seven service men of Taung Taya Nga Ze - South One Fifty, Thway Thauk - Blood Bond Brotherhood , Yadana Htan Zin Daw - Royal Gems Palanquin Bearers, Nga Kin Ywa, Taung Taya Nga Ze Way Bon - South One Fifty Territory, petitioned for appointing Nga Tha Ei as a popular choice for Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Taung Taya Nga Ze Yadana Htan Zin Daw - South One Fifty Royal Gems Palanquin Bearers; the petition is granted.

This Order was passed on 28 September 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

29 September 1858

Order: ( 1) Nga Yit petitioned for appointing him Ywa Thagyi - Village Headman , South Zibani, Ba Gyi Daik; Nga Yit claimed that his great grandfather Nga Kya Hmway submitted the 1783 and 1802 records [on Zibani] as its headman; after Nga Kya Hmway, his grandson Nga Ku was chief; Nga Ku wanted to avoid military service during the Thein Ni Gyaung Ayay Daw - Royal Episode along Hsenwi, signed an agreement of transfer of his office to Nga Yit who is also a descendant of the same family of chiefs, Nga Yit joined the campaign and came back to assume his office but Nga Ku allied with Nga Myat Tha and refused to hand over the charge; the petition is granted and Nga Yit is

appointed Ywa Thagyi - Village Headman, South Zibani, Ba Gyi Daik.

- ( 2) Nga Htun Hsaung is appointed Myin Dut Bo - Captain of Cavalry, Kathe Myin - Cassay Horses, Maing Nyaung [?Mong Nawng] as the popularly chosen chief.
- ( 3) Nay Myo Min Hla Kyaw Htin, Ywa Ok - Chief of Villages,, Kyauk Tan, Baw Saing [Maw Sun] and Pindaya [Pangtara], shall take charge of In Ngu.
- ( 4) Min Htin Min Hla Yaza, Ngwe Gun Sayay - Clerk of Silver Revenue, is given permission to use a gold umbrella.

This Order was passed on 29 September 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

1 October 1858

Order: ( 1) By popular consent the following are made leaders in Myauk Dawe [North Tavoy Troops]:

Nga Tay [Thway Thauk Gyi, Thit Seint, Myauk Dawe Myay]

Nga Shwe Yoke [Thway Thauk Gyi, Thazi, Myauk Dawe Myay] and

Nga Kyaw Tha [Thway Thauk Gyi, Kan Byu, Myauk Dawe Myay].

- ( 2) Maha Min Htin Ye Gaung Thu Yain, Ko Khayaing Kyaukse 'Wun - Officer of Kyaukse Nine Districts, is dismissed; Min Htin Yaza is appointed Ko Khayaing Kyaukse 'Wun - Officer of Kyaukse Nine Districts; Nawyatha Kyaw Zwa and Min Htin Yaza shall use insignias like those used by Maha Min Gaung Thihathu, when he was officer in Kyaukse.
- ( 3) Nga Kan Yay, Ahmu Dan - Service man, Nat Shin Yway - God's Selection, Yway Zu Ywa - Village of Selected Group, Tha Byay Hla, Singu township, petitioned for having charge over Yway Asu Tha - Selected Group Members, Nat Shin Yway - God's Selection, Tha Byay Hla, because Nga Thaing, Headman, Tha Byay Hla, admitted that he alone could not do all the work of administration as the population grew when Nat Shin Yway - God's Selection [Men] were given land to 'live and cultivate' in his area; Nga Kan Yay also submitted a list of group members and petitioned for protecting them from being taken away for other services; the petitions are granted; Nga Kan Yay is appointed Headman of Yway Zu Ywa - Village of Selected Group, Tha Byay Hla, Singu township.
- ( 4) Nga Ka Si, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Lin Zin Thanat - Viengcheng Guns, petitioned for having charge over people living in Tha Byay Hla, Kywe Gya, Chaung Daw Wa, Chaung Bauk and Sha Zay Gyat, viz. Su Yin, Su Cha, Athi and Als

because from the time that Lin Zin Gunners were given land to 'live and cultivate' in Tha Byay Hla township there were Su Gyi Ngan Gyi - Big Groups and Big Divisions and Nga Thaing, Headman, Tha Byay Hla felt that he would not be able to take charge over all of them satisfactorily; Nga Ka Si also petitioned for exempting the people living within the Kyo - Reserve, of land to 'live and cultivate' from being called upon to serve an influential person; the petition is granted; Nga Ka Si is appointed Thway Thauk Gyi Thagyi - Chief of Blood Bond Brotherhood Headman.

- (5) Nga Kya Waing, Akyat - Decurion, Lin Zin Thanat - Viengcheng Guns, petitioned for having charge over the land given to Viengcheng Guns to 'live and cultivate' within Kyo - Reserve, viz. villages of Zi Byu Gon and Kywe Dut because Nga Thaing, Headman, Tha Byay Hla, Singu township said that from the time when Lin Zin Thanat - Viengcheng Gunners, were given land to 'live and cultivate' in his area, there were too many Su Gyi Ngan Gyi - Big Groups and Big Divisions, and he would not be able to give effective control over them; the list of people including Su Yin, Su Cha, Athi and Ala living in Zi Byu Gon and Kywe Dut located within Kyo - Reserve, for Lin Zin Thanat - Viengcheng Guns, in Tha Byay Hla area is submitted with a request that no one living in this area be called upon to serve an influential person; the petition is granted; Nga Kya Waing, Akyat - Decurion, Lin Zin Thanat - Viengcheng Guns, is appointed (Thagyi - Headman)
- (6) Nga Kyine, Shwe Pyi Thanat Sayay - Clerk of Gold City Guns, is appointed Thway Thauk Gyi - Chief of Blood Bond Brotherhood, over forty men in Ka Thit Kon.

This Order was passed on 1 October 1858 and proclaimed by Liaison Officer-cum-chief of Black Beret Guards.

2 October 1858

Order: Maha Min Gaung Yaza is appointed Thon Myo Wun - Officer of Three Towns, viz. Laung Shay, Hti Lin and Saw.

This Order was passed on 2 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

2 October 1858

Order: (1) Bohmu Mintha - Prince Commander, shall take charge of all ten villages of Chaung U.

- (2) Nga Chwe applied to have Visumgama land 7 ta (49 taung / 63.5 feet / 19.3548 metres) square in Gu Byu monastic

establishment, Le Gaing, to build a Ku Tho Daw Fwa Khanda Sima - Ordination Hall on behalf of the king; the land grant is given.

This Order was passed on 2 October 1858 and proclaimed by Min Htin Yaza Thiha, Liaison Officer.

2 October 1858

Order: Paddy and rice, from towns and villages (of various parts of the kingdom) brought by land or water to (any) Seit - river port, and Pwe - brokerage, of the Golden City shall pay no dues at any toll gate or guard post on the route (either land or water) and no Ti Gun - Tax / Due payable at Ti (Depot); rich men viz. Maha Jotika and Maha Settha Mendaka shall control the Ti [Depots] and supervise the sale of paddy and rice.

This Order was passed on 2 October 1858 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

3 October 1858

Order: Thagyi - Headman, Pe Nin - Helmsman, Kyay Dain - Controller of Villages, and Ywa Ok - Chief of Village, shall continue the construction of Kaung Htut Tu Ta Daw - Royal Embankment by Kaung Htut, Singu; return all money and gifts that former Thet Pan Ywa Za - Officer who held Thet Pan village in fief, had taken to the victims while they witness him being lashed; when the project was over, send him here with Pin Da Ga - Poke of a disgraced person.

This Order was passed on 3 October 1858 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

3 October 1858

Order: (1) Min Hla Ye Thu Kyaw Htin, Let Swe Gyi - Chief of Body Guards, petitioned for being appointed Headman of Tha Hpan Daing, Meitthila township; he mentioned that Tha Hpan Daing was in ruins and he succeeded in rebuilding it and it has now over 100 houses; he wanted therefore to update the 1783 and 1802 records on this village with himself as the headman, the petition is granted; Min Hla Ye Thu Kyaw Htin is appointed Headman of Tha Hpan Daing, Meitthila township.

(2) Nga Lat and his wife Mi Hpyu escaped; their relatives now in prison are pardoned; set them free and send them to Lord Pakahn Gyi, Minister

This Order was passed on 3 October 1858 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

4 October 1858



Order: ( 1) As recommended by Min Gyi Min Hla Min Htin, Myin Zu Gyi Wun -  
Officer of Major [i.e Burmese] Group of Horsemen, the  
following are organized into Sanda Mani Kyaw Thu Blood Bond  
Brotherhood of Royal Forty :

Min Hla Min Htin Yaza (Grandson of Sanda Mani), Leader + 49

Aka Ye Gaung

Naya Thiri Kyaw Gaung

Naya Thiri Tin

Nga Bu

Nga Hko

Nga Hkway

Nga Hkway

Nga Hlaing

Nga Hmine

Nga Hmo

Nga Hpyo

Nga Htwa

Nga Kalu

Nga Kya Bu

Nga Kyaing

Nga Kye

Nga Lwin

Nga May Gyi

Nga Min

Nga O

Nga Paung

Nga Paw Yin

Nga San Hla Baw

Nga San Kon

Nga Sein Thein

Nga Shwe Bo

Nga Shwe Ge

Nga Shwe Gyi

Nga Shwe Gyi

Nga Shwe Hmon

Nga Shwe Kan

Nga Shwe Maung

Nga Shwe Yauk

Nga Shwe Yit

Nga Shwei

Nga Shwei

Nga So  
Nga Tha Sein  
Nga Thaw  
Nga Toe  
Nga Tun Aung  
Nga Tun Hnaung  
Nga Yeit  
Nga Yo  
Sanda Mani  
Shwe Daung Pyan Chi Nawyatha  
Thiha Yan Aung and  
Ye Hla Ahna;  
the following are organized into Bala Sithu Blood Bond  
Brotherhood of Royal Fifty :  
Shwe Daung Yaza Kyaw (Grandson of Thu Ya Kyaw Htin), Leader  
+ 40  
Aka Shwe Daung  
Kyaw Htin Shwe Daung  
Nay Myo Kyaw Thu Kyaw  
Nay Myo Sithu Nawyatha  
Nay Myo Thiha Shwe Daung  
Nawyatha Pyan Thu  
Nawyatha Shwe Daung  
Nawyatha Theinga  
Nawyatha Theingathu  
Nawyatha Thiri  
Nawyatha Thuyain  
Nawyatha Zayya  
Nga Aye  
Nga Boe  
Nga Bu  
Nga Hman  
Nga Hpyu Win  
Nga Hse  
Nga Kyauk Hke  
Nga Kyauk Sa  
Nga Mar  
Nga Myat Kaung  
Nga Net  
Nga Nyo  
Nga O

Nga Pay  
Nga Shwe Hlaw  
Nga Shwe Min  
Nga Shwe Min  
Nga Shwe Ohn  
Nga Shwe Pu  
Nga Shwe Thi  
Nga Shwe Toe  
Nga Ta Tay  
Nga Tay Naung  
Nga Win  
Nga Yit  
Pyan Chi Thuya Shwe Daung and  
Thiri Theinga Shwe Daung;  
and the following are organized into Kyaw Htin Naya Thu Blood  
Bond Brotherhood of Royal Fifty :  
Nay Myo Thiha Yan Aung (Grandson of Pyan Chi Nawyatha),  
Leader + 27  
Nay Myo Kyaw Thu  
Nga Aung Ni  
Nga Bo  
Nga Kan Bay  
Nga Kwe  
Nga Kya Yauk  
Nga O  
Nga Ohn  
Nga Ok  
Nga Pain  
Nga Pay  
Nga Pay Tu  
Nga Sein U  
Nga Shwe Hnya  
Nga Shwe Htun  
Nga Shwe Ke  
Nga Shwe Ke  
Nga Shwe Kyay  
Nga Shwe Min  
Nga Sone  
Nga Than Ba  
Nga Thin  
Shwe Daung Thiri

Tayza Shwe Daung  
Thiri Nawyatha Kyaw Gaung and  
Thiri Shwe Daung Kyaw;  
make a list of family members of these men including their  
uncles and brothers and enter all details of sex, age, the day  
when he or she was born and his or her relation with the head  
of family, of each person.

- (2) Nga Pain, Thagyi - Headman, Athant Daw Zet Myint Laung U Yin  
Ok - Chief of Myit Laung Gardens growing the choicest fruits  
for palace consumption, petitioned for working without  
disturbance in the cultivated lands which have been under his  
father Pyan Chi Zayya and his elder brother Nga Kala, Za Daw Ge  
- Royal Cook, and now under him and he was paying yearly a tax  
of one viss of silver on these lands but recently the Shwe Hlan  
- Gold Lance (Group of Armed Men) claimed that these lands are  
in the Kyo - Reserve, given to them; the petition is granted;  
[Nga Pain], Myit Laung U Yin Ok - Chief of Myit Laung Gardens,  
shall continue to supply (the choicest products for palace  
consumption).

This Order was passed on 4 October 1858 and proclaimed by Liaison  
Officer-cum-Chief of Black Beret Guards.

5 October 1858

Order: Chief Queen's Officer and Chief Clerk shall have the Kun Bo -  
Court Fee paid when both parties were happy about the  
judgement, at Myay De amounting to fifty viss of silver.

This Order was passed on 5 October 1858 and proclaimed by Liaison  
Officer-cum-Chief of Caduceus Bearers.

5 October 1858

Order: Htaung Hmu - Chief of One Thousand, Awun - Leaders, and Nge  
Tha - Followers, of Shan Pike Let Ya - Young Shan War  
Captives, petitioned for getting Loke Myay - Land to cultivate,  
and Nay Myay - Land to build homes to live, like Let Ma Yun  
Htaung Ana Asu Tha - One Thousand "No Hesitation" Men,  
because their services fall in the same category; in addition to  
this from the time of King Badon 1782-1819 and King  
Sagaing 1819-1837 these men had been exempted from doing  
any local public works and duties, supplying anything for  
palace use and giving dues at toll gates, etc. wherever they  
went trading with pack animals and now they petitioned for  
the same privileges; the exactions and dues are as follows :  
Akauk Asa - Share from an animal killed for meat and from

yearly agricultural produce  
 Apaw Wun - Court fee paid by plaintiff  
 Apho Daw - Royal Share  
 Awe Daw - Royal Monopoly  
 Chaw - Relay service to send messages, government property,  
 etc.  
 Gado - Fare paid at a ferry  
 Hta Min - Free food (for workers on some public duty)  
 Kin - Due paid at a guard station  
 Le Wa - Tree cotton (for cushions, etc, of palace use)  
 Myay Zi - Earth oil (for making Royal Boats water tight)  
 Nga Zi Byin Let Naing - Fish fat taken [at a toll-booth] as much  
 as one hand could carry  
 On Don - *Litsea chinensis* bark used to make cement  
 Ok Shit - *Aegle macmetas* fruit used to make cement  
 Pwe - Fair / Depot  
 Seit - Port / Jetty  
 Taya Kun Bo - Court fee taken after a decision was made  
 Tha Yay - [Buffalo] hide used to make cement  
 Ti - Toll booth  
 Win Tin U - Due paid at the first loading stage of pack animals  
 Yay Gun - Water tax for irrigation  
 Yay Poke Tet Myaw - Due taken from vegetables floating in  
 running water to keep them fresh though some are getting  
 petrid;  
 the petition is granted.

This Order was passed on 5 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

6 October 1858

Order: (1) Local officers were expected to suppress crime in their area but Nga Pa Tu, Ywa Thagyi Pe Nin - Village Headman Helmsman, Ywa Thit Gyi and his son Nga Shwe Kye were found together with some Ywa Thit Gyi villagers, viz. Nga Bar, Nga Cheit, Nga Wa Yit and Nga Yauk who killed an ox for beef; Nga Pa Tu, Ywa Thagyi Pe Nin - Village Headman Helmsman, is dismissed ; punish [Nga Shwe Kye], Nga Bar, Nga Cheit, Nga Wa Yit and Nga Yauk with lashing at all villages of Sagaing township while their crime would be declared by a beat of gong so that people would take their example and avoid crimes; Maha Min Hla Min Gyaw Min Htin, Myo Wun - Town Officer, Sagaing, shall name the new Headman of Ywa Thit Gyi.

- ( 2) Nga Be, Ngwe Gun Hmu - Chief of Silver Revenue, Pindaya (Pangtara) is given insignias similar to those used by former Ngwe Gun Hmu - Chiefs of Silver Revenue.
- ( 3) Nga Pan Saing, Ngwe Gun Hmu - Chief of Silver Revenue, Thi Nyut, is given insignias similar to those used by former Ngwe Gun Hmu - Chief of Silver Revenue of Thi Nyut.
- ( 4) Min Gyi Maha Min Gaung, Letwe Win Hmu - Chief of North Palace Guards petitioned for postponing the payment of debts and price of goods by court decision in areas where he has been doing the rehabilitation work, viz. In Dauk Tha five towns, In Daing five villages and Kyun Hla village, during Sakkaraj 1220 (15 April 1858-14 April 1859); the petition is granted.

This Order was passed on 6 October 1858 and proclaimed by Min Htin Yaza Thiathu, Liaison Officer.

6 October 1858

Order: ( 1) Nga Ba Thin is appointed Myo Wun - Town Officer, Yaw.

- ( 2) Nga Tha Tin, son of Nga Ba Thin, is appointed Myo Thagyi - Town Headman, Yaw.

This Order was passed on 6 October 1858 and proclaimed by Min Htin Yaza Thiha Thu, Liaison Officer.

6 October 1858

Order: Bury the remains of Maha Zayya Thohan Bwa, Lord He-Long, as the remains of a Tat Paung Za - Chief of Many Garrisons (in Shan State), was buried; Nga Hkun Long is appointed Lord He-long.

This Order was passed on 6 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards, who came to report (the death).

Note : See also ROB 15 October 1858.

6 October 1858

Order: In Hta Naung Gan, Meitthila township, Nga Lon was headman and it was he who submitted the 1783 record on the conditions of the area under his charge; after him his son Nga Tha Baw, who submitted the 1802 record was headman; after him his brother Nga Tha Aung was headman; after him his son Nga Shwe Hmaw was headman; in the meanwhile Nga Tut succeeded in getting an appointment order to become the headman of Hta Naung Gan but he failed to do his duties properly and being afraid of punishment, he fled; Chauk Myo Wun - Officer of Six Towns, who is responsible told Nga Shwe Hmaw to resume control of the village and things turn out well under him; Nga Tut is dismissed and with the recommendation of the Town Officer, Nga Shwe

Hmaw is appointed Headman of Hta Naung Gan village, Meitthila township.

This Order was passed on 6 October 1858 and proclaimed by Min Htin Yaza Thihathu.

7 October 1858

Order: Nag Myo Thiri Kyaw Htin, Myo Sayay - Town Constable, Salin, is given insignias similar to those used by [other] Myo Sayay - Town Constables.

This Order was passed on 7 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

8 October 1858

Order: Maha Devi, wife of Nyaung Shwe [Yawngshwe] Sawbwa is given insignias similar to those used by [Maha Devi of] Thein Ni [Hsenwi] Sawbwa.

This Order was passed on 8 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

13 October 1858

Order: ( 1) Nga Than, Ywa Thagyi - Village Headman, Myin Tha, Pagan township and Penin - Helmsman, Lun Gyin Boat [make like a bird of extreme attachment to its mate], is dismissed.

( 2) Min Hla Yaza Bo, who is a descendant of the family of local chiefs, is appointed Ywa Thagyi - Village Headman, Myin Tha, Pagan township and Pe Nin - Helmsman, Lun Gyin Boat.

( 3) Nga Win is appointed Akyi - Elder, Thanat Sayay - Clerk of Gunners, Yway Letwe - Selected Left Guns.

( 4) Min Htin Thamanta Kyaw Gaung, Myo Thagyi - Town Headman, Gya Bin, reported that in Kandaw village, Gya Bin township, Nga Chin Byu was headman when the 1783 and 1802 records were collected; after him his son Nga Guba was headman; after him his son Nga Nan was headman though he found the task too much for him and in the time of King Pagan 1846-1853 and in the presence of all Kyay Htan Gyi - Big Tax Payers, he handed the headship over to his younger brother Nga Shwe Maung; on the strength of this report Nga Shwe Maung is appointed Headman of Kan Daw village, Gya Bin township.

This Order was passed on 13 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

14 October 1858

Order: Nga Mauk, Nagan - Liaison Officer, Mong Nai, was sent to Kengtung; he was accused of taking bribes causing unrest among the people in Kengtung; if he was guilty as accused, he

shall return everything that he took from other people and he shall be sent back here as a prisoner; send Min Kyaw Thuyain, Liaison Officer, Mong Nai, to Kengtung; postpone the payment of debts, etc. and set free those people detained by orders of Atwin Daw - Interior, Hluttaw, Shay Yon - East Court, Nauk Yon - West Court, Pyin Ain - Residents of Prince, and Wun Ain - Residents of Minister; send the list of prisoners who were set free.

This Order was passed on 14 October 1858 and proclaimed by Liaison Officer-cum-chief of Black Beret Guards.

15 October 1858

- Order: (1) Crown Prince shall repair the Pujaw Reservoir, Sone, Singu township; when it is good again call it the Crown Prince Reservoir and declare it and its environ a sanctuary of birds and beasts; erect stone pillars to mark the boundary and submit the map showing the sanctuary area.
- (2) Min Hla Gon Ban, Ain Shay Win Hmu - Commander of Guards at Crown Prince, petitioned for exempting the villagers of Hnget Sa Nyaung Bin village from all the public duties like Min Hmu State Project, Min Kin - Patrol Duty, Za Yeit Kyay Ngwe - Copper and Silver given to support Armed Men, Athay Aphwe - Minor Expenses, Errands, etc., which local authorities used to exact; there were 150 men at that village when they came to join the Kon Baung [Yadana Theinga] forces [during the Ayay Daw Bon - Royal Episode of 1853] and they received a Sa Gyun - Order written on a palm leaf with one side tapering to a point, exempting them from all Min Hmu Min Kin - State Duties, wanted by Myo Ywa Thagyi - Headmen of Town and Village, Su Shin - Group Leader, and Ngan Shin - Division Leader; he also petitioned for allowing his men to work on land known as Nga Kywet and son Nga Ta Tay estate which Crown Prince had promised to give them; the petitions are granted.
- (3) Nga Hkun Long, Lord He-long, is given insignias used by his father the late Lord He-Long [Maha Zayya Thohan Bwa].

This Order was passed on 15 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

Note See also ROB 6 October on Lord He-Long.

16 October 1858

- Order: Nga Lu Gyi, a descendant of Hti Lin Headmen Family, petitioned for having the charge of Hti Lin; Nga Lu Gyi traced his forefathers to Nga Myat San who was Town Headman of Hti Lin



and who submitted the 1783 record [on Hti Lin] , after him his son Nga Tha Kyan was Headman who submitted the 1802 record [on Hti Lin]; after him his son Nga Myat Kan was Headman; after him his brother Nga Hli was Headman; after Nga Hli the headmanship devolved upon Nga Lu Gyi [son of Nga Myat Kan] but as he was then only a minor, Nga Aung Gyaw [Tin Tha village] was made Headman; Nga Aung Gyaw proved himself to be a failure as a headman; the petition is granted; Nga Aung Gyaw is dismissed; Nga Lu Gyi is appointed Headman, Hti Lin.

This Order was passed on 16 October 1858 and proclaimed by Min Hla Yaza Thiha Thu, Liaison Officer.

17 October 1858

Order: Nga Shwe Maung, Captain of Za Gyin Wa Horses, is dismissed; Nga Shwe Toke as the popular choice of horsemen is appointed Captain of [Za Gyin Wa] Horses.

This Order was passed on 17 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

18 October 1858

Order:( 1) Over 10,000 men of Asu Ahmu Dan - Service Groups, living in the Big Gold Capital, had been given over 60,000 pe (105,000 acres, 42,525 hectares) of cultivable land; as this immense spread of land would have in it some Bo Ba Baing - Land of Forefathers, and Ngwe We - Bought by Silver, these lands shall continue to remain under private individual ownership.

( 2) When there were not enough paddy to be given annually to Ahmu Dan Lu - Men in the Services, take the deficit from the granaries of Shwe Nan Yo Lamaing - Royal Land of Former Reigns, and also from granaries where paddy brought by Ngwe Daw - Royal Silver, received from various places [where revenue was received in cash].

This Order was passed on 18 October 1858 and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

Note : The arrangement on land and paddy for service men was repeated in ROB 19 October 1858.

19 October 1858

Order:( 1) Over (1)0,000 men of Asu Ahmu Dan - Service Groups, living in the Big Gold Capital, had been given over 60,000 pe (105,000 acres, 42,525 hectares) of cultivable land; as this immense spread of land would have in it some Bo Ba Baing - Land of Forefathers, and Ngwe We - Bought by Silver, these lands shall continue to remain under private individual ownership.

- ( 2 ) When there were not enough paddy to be given annually to Ahmu Dan Lu - Men in the Services, take the deficit from the granaries of Shwe Nan Yo Lamaing - Royal Land of Former reigns, and also from the granaries where paddy bought by Ngwe Daw - Royal Silver, received from various places [where revenue was received in cash].
- ( 3 ) Nga Shwe Tha had been given the Ta Wa De We Yu Tin Chaung Yaung Cha - Monopoly, of Pa Hso Hta Main - Male and Female Lower Garments, which are Ataung Ahtwa Ma Mi - Below Standard Measurements; Nga Shwe Tha paid below the normal price of this kind of material; grant of monopoly to Nga Shwe Tha on this material is ceased.
- ( 4 ) Bury the grandson aged three years of Bohmu Min Tha - Prince Commander, as the remains of a child of middle class prince was buried.
- ( 5 ) Min Hla Min Gaung Yaza, Myo Wun - Town Officer, Ta Mu Khan Bat and Kin Dat Hmu - Guard Station Chief, Nat Kyun Aung Myay, is dismissed; he shall come back here.
- ( 6 ) Nga Ba is appointed Myo Wun - Town Officer, Ta Mu Khan Bat and Kin Dat Hmu - Chief of Guard Station, Myit Pyin Thon Ze Khunit Ywa - Thirty Seven Villages along the River Valley, and Nat Kyun Aung Myay.

This Order was passed on 19 October 1858 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

20 October 1858

- Order: ( 1 ) Bury the remains of the daughter of Min Htin Sithu, Lord Madaya, as the remains of a courtier of Du Nay Ya - Second Series of Seat in the Audience Hall, was buried.
- ( 2 ) Nga Shwe Daung, son of Mi Waing, petitioned for working without any disturbance in the Le Ya Kan Kon Kyin - Rice and Other Crops by Irrigation on High and Low Land, in Ohn Daw Kanbalu area of Myay Du township; the lands were really Bo Ba Baing - Land of Forefathers, but in 1844 Zayya Nawyatha, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Ohn Daw Kan Ba Lu, said that they were part of the land given to their group; when the case was brought before a judge, the decision was against him and he took La Phet - Pickled Tea, which signified that he would respect the decision; then Nga Toe Lu, Village Headman, Ohn Daw Kan Ba Lu claimed these lands and Lord Pakhan Gyi decided against him but he refused to eat La Phet - Pickled Tea; the Interior gave the same verdict

and he still refused La Hpet - Pickled Tea, the petition is granted; Nga Toe Lu has no claim on these lands; Nga Shwe Daung shall work in the land of his ancestors without interference.

This Order was passed on 20 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

21 October 1858

Order: Min Hla Thinkhaya, Than Daw Zint - Herald, shall take charge of the land given to the Shwe Pyi Thanat - Gold City Guns, in the same way as he has been doing with the rice land irrigated by the Shwe Ta Chaung channel.

This Order was passed on 21 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

22 October 1858

Order: ( 1 ) Bring the (annual) Royal Gifts (to temples), viz. gold elephant, carriage, boat, etc. for Royal Inspection, as suggested in the tentative programme.

( 2 ) An Order had been passed to collect the dues at Gado - Ferry, Kin - Guard Station, Pwe - Brokerage, Seit - Jetty, and Ti - Fair / Depot, at customary rates only; nevertheless there were reports that the Order was ignored; the dues were exacted much higher than usual; submit a list giving the customary rate of these dues.

( 3 ) Prince Malun petitioned for having a plot of land 16 ta (42 taung, 63 feet, 19.2024 metres) square in Mo Hti monastic establishment to build an Ordination Hall; the petition is granted.

This Order was passed on 22 October 1858 and proclaimed by Min Hla Yaza Thihathu, Liaison Officer.

23 October 1858

Order: Treatise on customary dues at Gado, Kin, Pwe, Seik and Ti should agree with  
Yaza Wut - Way of King  
Dama Wut - Way of Law and  
Loka Wut - Way of People;  
when the compilation is done send a copy of it to the Supreme Leader of the Extension and Propagation of the Buddha's Religion and other learned monks with Royal Titles [for comment].

This Order was passed on 23 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

26 October 1858

Order: Daughter of Crown Prince is given the Royal Land in Ahmyint. This Order was passed on 26 October 1858 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

27 October 1858

Order: Nga Shwe Thaing, Thagyi Thway Thauk Gyi - Headman Chief of Blood Bond Brotherhood, Kyauk Yit, petitioned for exempting the villagers of Kyauk Yit, viz. Hpon Daw Byit Letwe Gyaung - For King's Glory Left Command, Shay Win - East Palace Guards, Athi, Ala, Win Nay and Kappa, from being called upon to serve an influential person; the petition is granted; Nga [Shwe] Thaing shall take charge over them [as before].

This Order was passed on 27 October 1858 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

28 October 1858

Order: Nga Shwe Pyi, Myay Za Gyin village, Salin towship, petitioned for [being reinstated as Headman of] Myay Za Gyin; he said that he is a descendant of the family of local headman while Nga Pay the present Headman is only an outsider; according to him Nga Taw was chief in Myay Za Gyin who submitted the 1783 record of the village; after him his son Nga San Bin was chief; after him his son Nga Htin who submitted the 1802 record of the village and who also joined the Mong Nai campaign was chief; after him his daughter Mi Way was chief and her husband Nga Baw served in all the campaigns of Manipur, Lower Burma and Arakan; after Mi Way her nephew Nga Shwe Pyi [son of her sister Mi Pon and Nga Yauk] was chief; that was in the time of King Sagaing 1819-1836; in the meanwhile an outsider Nga Pay made himself chief; check this statement and submit a report.

This Order was passed on 28 October 1858 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer

(28 October 1858)

Order: (1) Nga Bo Galay petitioned for [being reinstated Headman of] Singu, Pagan township; according to him his great grandfather Nga Min Pon [Bala Watabo] was chief in Singu; after him his son Nga Ngon [Theinga Nandathu] was chief who submitted the 1783 record on Singu; after him his son Nga Tun was chief who submitted the 1802 record of Singu, after him his son Nga Bo Galay was chief; in the meanwhile an outsider Nga Lat became chief of Singu; the petition is

granted; Nga Lat is dismissed; Nga Bo Lay is appointed Town Headman, Singu, Pagan township.

- ( 2) Tharnanta Thiri Kyaw, Ywa Thagyi - Village Headman, Kan Hla Tha Hna, Myay De township, petitioned for confirmation as Village Headman, Kan Hla Tha Hna, Myay De township, according to him his great grandfather Nga Hmway who submitted the 1783 record was chief; after him his son Nga Tha Doke who submitted the 1802 record was chief; after him his son Nga Shwe U was chief; after him his son [Thamanta Thiri Kyaw] became chief from the time of King Tharyawady 1837-1846; Maha Zayya Kyaw Gaung, Myo Wun - Town Officer, Myay De, testified that Thamanta Thiri Kyaw's statement was correct; the petition is granted; Thamanta Thiri Kyaw is confirmed as Ywa Thagyi - Village Headman, Kan Hla Tha Hna, Myay De township.

This Order was passed on (28 October 1858) and proclaimed by Min Hla Yaza Thihathu, Liaison Officer.

3 February 1859

Order: To give the impression that the Buddha had moved into the new capital, bring the Buddha's Tooth and Bodily Relics by the Yadana Htan Zin Daw - Royal Palanquin of Gems, the Buddha images and Dakkhiṇasakha image by the Yadana Waw Daw - Royal Litter of Gems, the Bodhi Bin Daw - Royal Bodhi Tree, on Moriyapaccayanagaraja Elephant and pictures of pagodas, temples, ordination halls, etc. by the Lin Zin Waw - Viengcheng Litter, right in front of the procession from the temporary palace at the Royal Barge Landing Stage to Golden Palace; members of the Royal Family shall carry the Yadana Htan Zin Daw - Royal Palanquin of Gems; its usual bearers shall accompany the procession from some other place.

This Order was passed on 3 February 1859 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

5 February 1859

- Order: ( 1) Nga Tha Baw, Zi Gyun, Magwe township, petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in Zi Gyun monastery to build a Ku Tho Daw Bwa Khanda Sima - Ordination Hall, on behalf of the king; the petition is granted.
- ( 2) Collect the Thit Taw Akauk - Timber Tax, as usual from all logs, bamboos and canes that float down by the Shwe Ta Chaung Myaung [Channel of One Gold Stream], i.e. there shall be

no change whatsoever in the rate or place or officers of collection.

- ( 3 ) Patheingyi teacher petitioned for having a building site being Visumgama - Separated from Village Land, [7 ta square] in his monastery compound to build a hall with multiple roofs where monks meet by invitation at the End of Buddhist Lent, by Nga Lu Po on behalf of Queen Sein Don; the petition is granted.
- ( 4 ) Enlist the following in Chauk Kyaung Thway Thauk - Sixth Branch of Blood Bond Brotherhood, Nat Shin Yway Thanat - God Selected Guns, as requested by its Captain and Clerks :
- Nga Shwe O, Leader + 15
  - Nga Hmon Gyi
  - Nga Hmway
  - Nga Ku
  - Nga Lin
  - Nga Maung Galay
  - Nga Nyo Yaung
  - Nga Pya
  - Nga Sa Kun
  - Nga Shwe Baw
  - Nga Shwe Bwint
  - Nga Shwe Byant
  - Nga Shwe Galay
  - Nga Shwe Yi
  - Nga Son and
  - Nga Tha Lu.

This Order was passed on 5 February 1859 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

6 February 1859

- Order: ( 1 ) Nga Aung Baw petitioned for having a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square, on the north of Shwe Bon Tha pagoda at Kin Dut village, Nat Kyun Aung Myay area for a hall where monks meet by invitation at the End of Buddhist Lent, on behalf of the king; the petition is granted.
- ( 2 ) Nga Tha Dun petitioned for having a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square on the southeast of Zigon pagoda, Htein Tha village, Nat Kyun Aung Myay area to build a hall where monks meet by invitation at the End of Buddhist Lent, on behalf of the king; the petition is granted.

- ( 3 ) U Manju, Thu Daw - Holy Man, petitioned for having a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in Kan Thit forest monastery, northeast of Ywa Gyi village where Letwe Gyaung Anauk Shwe Pyi Yan Aung Myin - Left Branch of West Gold Capital Victorious Horsemen, lived; he wanted to build a hall where monks meet by invitation at the End of Buddhist Lent, on behalf of the king; the petition is granted.
- ( 4 ) U Manju, Thu Daw - Holy Man, petitioned for having a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) in a monastery on the east of Palawa village, Pin Da Le township, to build a hall where monks meet by invitation at the End of Buddhist Lent, on behalf of the king; the petition is granted.
- ( 5 ) Postpone a year to pay debts and the price of goods by a court decision for members of groups under Min Gyi Maha Sithu, Lord Laung Shay, Minister of Interior, and living in Myay Lat - Cis-Salween area, Shan State and people in such groups of Pujin Nga Thi Ate Aka - Artistes who play music and dance.

This Order was passed on 6 February 1859 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

7 February 1859

Order: Nga Tay, Sayay - Clerk, Yway Letwe Thanat - Selected Left Guns, Nga Hmine, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Nga Hpyo, Nga Kyan Baw, Nga Pay and Nga Po, Akyat - Decurion, are pardoned; set them free.

This Order was passed on 7 February 1859 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

7 February 1859

Order: Thado Min Gyi Min Hla Kyaw Thu, Lord Mya Daung, Thanat Wun Gyi - Minister of Guns, shall take charge of  
 Moda  
 Mohnyin [Mong Yang]  
 Shwe Gu and  
 Tagaung.

This Order was passed on 7 February 1859 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

8 February 1859

Order: ( 1 ) Nay Myo Zala Kyaw Htin, Pe Nin - Helmsman, Ba Zun Chaung Yin Mon Boat, Nga Shwe Toe, Htaung Ke - Leader of One Thousand, Lin Zin [Viengcheng] Royal Boat and Nga Shwe

Maung, Ywa Ok - Chief of Village, Ye Gon village, petitioned for exempting the people, viz. Su Yin, Su Cha, Athi and Ala of Kun Daung, Let Hkok Kon and Ye Gon villages in Kume township, from being called upon to serve an influential person; the petition is granted; Nay Myo Zala Kyaw Htin, Pe Nin - Helmsman, Ba Zun Chaung Yin Mon Boat, shall take charge of Kun Daung, Let Hkok Kon and Ye Gon villages in Kume township.

- ( 2 ) Nga Tay, Daing Gaung - Head of Round Shields, Kaung Ta Shay - Lasting High Quality, North Palace Guards, South O Dain, Myit Tha township, petitioned for exempting the South O Dain villagers, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted; Nga Nyo Yaung, Daing Sayay - Clerk of Round Shields, shall take charge of South O Dain.
- ( 3 ) Nga Shwe Aing, Daing Gaung - Head of Round Shields, Yan Lon Hmway - Get All Enemies Confused, Nyaung [Bin] Tha village, Saw Hla township; Nga Shwe Ei, Daing Gaung - Head of Round Shields, Hkaw Ma Ngan and Nga Be, Ka Awun - Leader of [Any Type of] Shields, Shan Tha Nge, petitioned for exempting the villagers of Hkaw Ma Ngan, Kyauk Ma Yway and Shan Tha Nge, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted; Nga Shwe Aing, Daing Gaung - Head of Round Shields, Yan Lon Hmway - Get All Enemies Confused, Nyaung Bin Tha, Saw Hla township, shall take charge of these villages.
- ( 4 ) Nga Shwe Yit, Awun - Leader, Let Hasaung Yu Ahmu Dan - Member of Tribute Receiving Group, Ko Ga Daw village, Myin Gon Daing township, petitioned for exempting the villagers of Ko Ga Daw and Let Pan Daing, viz. Su Yin, Su Cha, Athi and Ala from being called upon to serve an influential person; the petition is granted; Nga Shwe Yit shall take charge of Ko Ga Daw and Let Pan Daing, Myin Gon Daing township.
- ( 5 ) Maha Min Hla Tan Zaung, Myin Dut Bo - Captain of Horses, Ye Bet Myauk Let - North Section Comrades, is dismissed.

This Order was passed on 8 February 1859 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

9 February 1859

Order: Bring cushions that form part of Annual Royal Gifts to religious places for inspection; a musical troupe shall take them to their destinations on 10 February 1859, get the



ingredients of porridge and broil the porridge at the Shay Yon Daw - East Court, during the night and give it to monks on 17 February 1859.

This Order was passed on 9 February 1859 and proclaimed by Liaison Officer-cum-Chief of Caduceus Bearers.

10 February 1859

Order: Thu Thiri Mutta, young sister of Queen Myauk Nan, shall have her ears pierced like the ears of the daughter of Shwe Daik Wun - Treasury Officer were pierced; Thu Thiri Yatha and Thiri Wunna, nieces of Queen Myauk Nan, shall have their ears pierced like the ears of the daughter of former Officer of Hanthawaddy were pierced; the following Hman Nan Apyo Daw - Glass Palace Maids of Honour, shall have their ears pierced like the ears of a Glass Palace Maid of Honour granddaughter of Shwe Pyi Yan Aung Cavalry Captain were pierced :

Mi Ain  
Mi Aye  
Mi Bwa  
Mi Htu  
Mi Saw  
Mi Shwe  
Mi Toke and  
Mi Toke.

This Order was passed on 10 February 1859 and proclaimed by Min Htin Yaza Thihathu, Lision Officer.

11 February 1859

Order: Nga Myat Hpyu, Pe Nin - Helmsman, Shwe Lun [Golden Loom] Boat, Thagyi - Headman, Pauk Taw, Sagaing township, petitioned for allowing him to spend the rest of his life visiting religious places as he is getting old and appointing his son Nga Shwe Nu as his successor Thagyi Pe Nin - Headman Helmsman; he said that from the time of King Dabayin 1763-1776 to the present time [King Mindon 1853-1878], his father Nga Pan was chief and he succeeded his father; likewise he wanted his own son to become his successor; in addition to this his son had been his Ko Zwe - Personal Assistant, and [in this way he had had a good chance to learn Tet Ma Gine - Helmsmanship; it was Nga Shwe Nu who made the list of boatmen in all the Su Gwe - Different Groups, and Ngan Gya - Different Divisions, [Nga Myat Hpyu also] petitioned for exempting the Bo Ba [Baing] - Land of

Forefathers, and Da Ma U Gya - First to Clear and Claim for Cultivation Land, from being taken away and the villagers [whose names are in the village register] from being called upon to serve an influential person; the petition is granted and Nga Shwe Nu is appointed Thagyi Pe Nin - Headman Helmsman.

This Order was passed on 11 February 1859 and proclaimed by Min Hla Yaza Thihathu, Liaison Officer who brought the petition.

11 February 1859

Order: In addition to Tut Kyee land Let Yway Gyi [Senior Selected] boatmen, shall also have 10 pe (17.5 acres, 7.0875 hectares) of land from former Officer of Elephant, Lord Kut Ywa and from where Nat Shin Yway - God's Selected Group had evacuated.

This Order was passed on 11 February 1859 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

13 February 1859

Order: Town and Village Headmen, Taung Dwin Gyaung, petitioned for appointing Nga Theik Dun as Town Headman because his father Nga Tha Aye was killed by robbers; as Nga Theik Dun is a minor, they also petitioned for making Nga Tha Kauk (Nga Tha Aye's elder brother) regent; the petition is granted.

This Order was passed on 13 February 1859 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

14 February 1859

Order: Men of whatever Asu - Group, or Ahmu Dan - Service, living in the suburbs of [Mandalay] and Amarapura townships and who had not worked yet in the projects of Kyu Wun Kyun Hla stream dam and channel, shall get themselves listed with their local chiefs to go and help the repairs of Kan Dwin - Within Dam [Embankment], or Kan Awk - Below Dam [Channel], at Ta Mok Hso, Arnein Daw Ya Myaung Hla and Shan Galay [Irrigation Systems].

This Order was passed on 14 February 1859 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

16 February 1859

Order: Bury the remains of the father of Min Ye Maha Min Gyaw Thet Shay, Lord Kyauk Ba 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 16 February 1859 and proclaimed by Min Htin

Yaza Thihathu, Liaison Officer.

16 February 1859

Order: Nga Kyu, Ywa Thaqyi - Village Headman, Yon Bin, Kan Byin and Skwe Pyi three villages, Taung Byon Gyi township, petitioned for allowing Athi of these villages to work on land measuring about 30 pe (52.5 acres, 21.2625 hectares) outside the Kyo - Reserve, which had been given to members of Nat Su - God's Group, North and South Palace Guards, on terms of giving one tenth of the yearly produce to the [Guards]; the petition is granted.

This Order was passed on 16 February 1859 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

18 February 1859

Order: Settling debts by court decision is postponed for five months in Singu town proper and township.

This Order was passed on 18 February 1859 and proclaimed by (Min Htin Yaza Thihathu, Liaison Officer).

20 February 1859

Order: Nay Myo Min Hla Thuyain Kyaw Htin, Sayay - Clerk, Yway Letwe Thanat - Selected Left Guns, is pardoned; set him free.

This Order was passed on 20 February 1859 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

25 February 1859

Order: Min Hla Yaza, Yodaya Wun - Officer of Ayut'ia Men, Hlay Ok - Chief of Boatmen, U Daung [Peacock] Boat, petitioned for postponing payment of debts by court decision in towns, viz. Ava, Pauk Myine and Myo Tha because the people in general suffered economic depression recently; the petition is granted; postpone payment of debts until the end of Sakkaraj 1220 (on 14 April 1859).

This Order was passed on 25 February 1859 and proclaimed by Min Hla Thiri Kyaw Htin, Liaison Officer.

26 February 1859

Order: ( 1) All members of ten families related to late U Nanda, Sayadaw - Royal Teacher, Shan Galay Kyun, shall continue to have the exemption as they had been exempted during the lifetime of the Sayadaw from doing anything asked by local authorities.  
( 2) Members of the Mingala Amyauk - Auspicious Cannons, who are working in 35 pe (61.25 acres, 24.80625 hectares) of rice land irrigated by Kyi Me Dam, Myin Gon Daing township, shall pay no Yay Gun - Water Tax, for Sakkaraj 1220 (15 April

1858-14 April 1859].

This Order was passed on 26 February 1859 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

26 February 1859

Order: Thiri Gonna Kyaw Thu, Kala Wun - Officer of Foreigners [Consul] petitioned for granting officers and men of Nan Zin Kala Byo - Young Foreign Guns of Successive Reigns, to postpone payment by court decision of debts with land mortgage and price of goods they bought on credit, while they are in Hanthawaddy; the petition is granted.

This Order was passed on 28 February 1859 and proclaimed by Min Hla Yaza Thiha Thu, Liaison Officer.

1 March 1859

Order:( 1) Martin Watt, Kala - Foreigner, petitioned for tax exemption on 200 bales of Pink Super (Thin Cloth) and 240 packets of (sewing) threads that he brought for [palace use]; the petition is granted.

( 2) Nay Myo Theidi Ye Gyaw, Mingala Letswe Gaung - Head of Auspicious Personal Attendants, petitioned for burying with certain style the remains of Shin Vimalacara, North Kho Nan Monastery, Shein Ma Ga; bury the remains of Shin Vimalacara, North Hko Nan Monastery as the remains of a Sa Di Saya - Monk Editor in the Team of Copying the Pitaks, was buried.

This Order was passed on 1 March 1859 and proclaimed by Min Hla Thiri Kyaw Htin, Liaison Officer.

2 March 1859

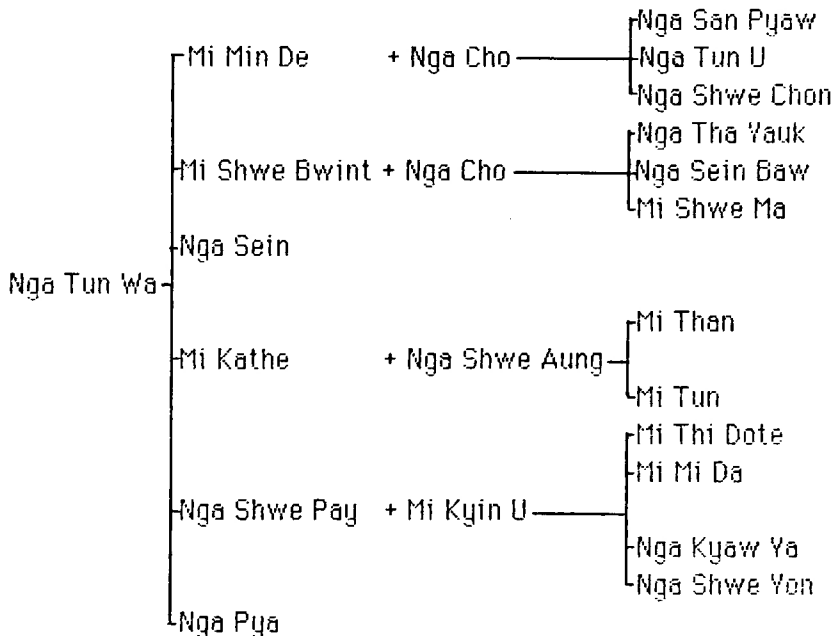
Order: Nay Myo Thiri Kyaw Htin petitioned for a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square within the Taw Ya Kyaung - Forest Recluse, south of Shwe Pyi Yan Aung Gon and Taung Gaung Zu Gon, to build a hall for monks to meet by invitation at the End of Buddhist Lent; the petition is granted.

This Order was passed on 2 March 1859 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

4 March 1859

Order:( 1) Twenty (one) heirs of Nga Tun Wa (see family tree) petitioned for working without being disturbed on 17.5 pe (30.625 acres, 12.403125 hectares) or over 700 ta (4,900 taung, 7,350 feet, 2240.28 metres) spread of U Yin Chan Myay Garden Land, within Kan Awk Le - Below Tank Rice Lands,

irrigated by the Zi Daw dam as well as the river; they claimed that these lands are Bo Ba [Baing] Da Ma U Gya - Land of Forefathers who first made a Cut for Cultivation, and the family was working in these fields all during the reigns starting from King Badon 1783-1819 until now when local Myay Daing - Headman of Land Tracts, Gaung - Head, Akyi - Elder and Me Daw Hpaya Le Daw Ok - Queen Dowager's Royal Land Manager, threatened to take them away from them; the petition is granted; the heirs of Nga Tun Wa shall keep the land.



(2) The following Kyun Daw Myo - Born Royal Slave, viz.

- Nga Ain [8]
- Nga Ei [son of 3]
- Nga Kyi [son of 9]
- Nga Law Hu [son of 4]
- Nga Lon [son of 8]
- Nga Myat Nay, Jr [9]
- Nga Myat Yay [?son of 9]
- Nga Pike [son of 1]
- Nga Pu [7]
- Nga Shwe Khine [son of 6]
- Nga Shwe Kyi [4]
- Nga Shwe Pe (Pe Zi) [2]
- Nga Shwe Thin [son of 2]

Nga Shwe Win [son of 7]  
Nga Shwe Ya (U Zi) [1]  
Nga Tha Hmun [6]  
Nga Tun [3]  
Nga Tun Byu [son of 5] and  
Nga Ywe [5]

shall serve the Middle Queen as elephant men.

5 March 1859

Order:( 1) Bury the remains of the mother of Queen Let Pan Zin in a coffin of certain decorations.

( 2) Maha Min Hla Min Gaung, Pe Nin - Helmsman of the Taung Lon Hmine Yin Gyaw Hlay Daw - Shadow of the Whole Range Famous Royal Boat, and Lya Myo Wun - Four Town Officer, Salin, shall come here.

This Order was passed on 5 March 1859 and proclaimed by Min Hla Thiri Kyaw, Liaison Officer.

Note : See also ROB 6 March 1859 on the funeral and ROB 7 March 1859 on the helmsman.

6 March 1859

Order:( 1) Min Gyaw Thi Wa, Baw Dwin Wun - Officer of Maw [Silver] Mines, shall come here.

( 2) Bury the mother of Queen Let Pan Zin at the Royal Cemetery.

This Order was passed on 6 March 1859 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 5 March 1859 on the funeral.

7 March 1859

Order:( 1) Senior Clerk, Myin Zu Gyi - All [Burmese] Horses, Senior Clerk, Shan Myin - Shan Horses and Senior Clerk, Zin Me Ba Myin - Horses from Chiangmai, Myin Zu Gyi - All [Burmese] Horses, petitioned for allowing all horsemen to postpone payment of debts by court decision while they are engaged in [city constructions]; the petition is granted.

( 2) Min Gyi Maha Sithu, Lord Laung Shay, shall take charge of Thi Kyit [Hsi Kip] and collect taxes there as in other towns and villages of Nan Yo Ngwe Gun Daw Zet - Paying Silver Tax from the time of Former Reigns.

This Order was passed on 7 March and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

(7 March 1859)

Order:( 1) Maha Min Hla Min Gaung, Pe Nin - Helmsman, the Taung Lon Hmine Yin Gyaw Hlay Daw, is dismissed.

- ( 2 ) Min Hla Tharnanta Kyaw Gaung, Myo Thagyi - Town Headman, Gya Bin, is appointed Pe Nin - Helmsman, the Taung Lon Hmine Yin Gyaw Hlay Daw.
- ( 3 ) Uncle of former Princes Sanpanago came to capital with the princess as a Royal Bride during the reign of King Sagaing 1819-1837 and he was a courtier since then; now Princess Sanpanago had died and he was old enough to retire; he petitioned for permission to go back to his relatives in Sanpanago; the petition is granted.
- ( 4 ) Maha Min Gaung Min Hla, Taung Dawe Bo - Commander of South Tavoy (Guns), Thanat Sayay - Clerks of Guns, and Thway Thauk Gyi - Chief of Blood Bond Brotherhood, petitioned for appointing Nga Shwe Wa of popular choice in place of deceased Nga Paw U, Chief of Blood Bond Brtherhood, Bu Da Lin; the petition is granted.
- ( 5 ) Maha Min Gaung Min Hla, Taung Dawe Bo - Commander of South Tavoy (Guns), Thanat Sayay - Clerk of Guns, and Thway Thauk Gyi - Chief of Blood Bond Brotherhood, petitioned for appointing Nga Shwe Hmine of popular choice in place of Nga Win, Thway Thauk Gyi - Chief of Bloof Bond Brotherhood, Gon Hnyin Zeik [which form part of lands given to Taung Dawe - South Tavoy (Guns)] as he was oppressive on his followers and corrupt and therefore he became increasingly unpopular; Akyat - Decurions, and Ahmudan - Service Men, were in favour of a change and they all wanted Nga Shwe Hmine to take his place; Nga Win is dismissed and Nga Shwe Hmine is appointed in his place.
- ( 6 ) [Maha Min Gaung Min Htin], Taung Dawe Bo - Commander of South Tavoy (Guns), Thanat Sayay - Clerk of Guns, and Thway Thauk Gyi - Chief of Blood Bond Brotherhood, made a complaint to minister concerned, i.e. Lord Mya Daung, Thanat Wun Gyi - Minister of Guns, that Nga Kyi, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Taw Lay Ywa, was quarrelsome and oppressive on his followers; Nga Kyi is dismissed; ... is appointed Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Taw Lay Ywa.

This Order was passed on (7 March 1859) and proclaimed by Min Hla Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

(7 March 1859)

Order:( 1 ) Nga Be Nyo, Saing Thay and Tha Byay, [Myaung Hla township]  
 Nga Kya Bu, Myaung Yo and Pauk Pin Gway, [Myaung Hla]

Nga Kya Nyo, Bo Taing Bauk, Myaung Hla  
Nga Shwe Lin, Kya Ga and Ta Da Hna Thwe, [Myaung Hla]  
Nga Shwe Waing, Hsu Boke Gon and Kya Zwe Khan Daw [Myaung  
Hla] each submitted the register of villagers in his charge  
and petitioned for confirming him as headman in his place; he  
also requested that Athi and Ala in his villages would not be  
called away to serve an influential person; the petition is  
granted.

- ( 2 ) Nga Myine, [O] Sa Gyi - Senior of Five [eating from the Same  
Pot of Rice], the Pyi Lon Ant Hlay Daw - Wonder of Capital  
Royal Boat, submitted the register of Su Yin, Su Cha, Athi and  
Ala living in Ma Gyi Gon, Myit Tha township, which had been  
given to the boatmen of the Pyi Lon Ant - Wonder of Capital;  
he petitioned for exempting the villagers of Ma Gyi Gon as per  
register submitted from being called upon to serve an  
influential person; the petition is granted, Nga Myine is given  
charge of Ma Gyi Gon, Myit Tha township.
- ( 3 ) Nga Kyan Baw, Ywa Gaung - Village Head, [Maing Ton Nge]  
Nga Lu, Ywa Gaung - Village Head, [Pan Hkwa]  
Nga Tay Naung, Ywa Gaung - Village Head, Tay Soe and  
Nga Waing, Ywa Gaung - Head of Village, Thin Don, each  
submitted the register of Su Yin, Su Cha, Athi and Ala living  
in the villages under his charge; these villages in Saw Hla  
township had been given to Win Kaung Han - Palace Guards of  
Burmese Desendants from Chiengmai; these armed men also  
petitioned for exempting them from being called upon to serve  
an influential person; the petition is granted; Nga Kyan Baw  
shall take charge of Maing Ton Nge, Pan Hkwa, Tay Soe and  
Thin Don villages.
- ( 4 ) Nga To, Daing Gaung - Head of Shields, Win Kaung Han - Palace  
Guards of Burmese Descendants from Chiengmai, Maing Ton  
Gyi and Sin Ta Lin villages, Saw Hla township, submitted the  
register of Su Yin, Su Cha, Athi and Ala living in the two  
villages and petitioned for exempting them from being called  
upon to serve an influential person; the petition is granted  
and Nga To is given charge of Maing Ton Gyi and Sin Ta Lin,  
Saw Hla township.
- ( 5 ) Nga So, Awun - Leader, Win Kaung Han - Palace Guards of  
Burmese Descendants from Chiengmai, Lun Gyaw, Saw Hla  
township, submitted the register of Su Yin, Su Cha, Athi and  
Ala living in Lun Gyaw and petitioned for exempting the



villagers from being called upon to serve an influential person; the petition is granted; Nga So is given charge of Lun Gyaw, Saw Hla township.

- ( 6) Nga Shwe Lon, Awun - Leader, Win Kaung Han - Palace Guards of Burmese Descendants from Chiengmai, Myaung U, Si Kun and Ywa Tha, Saw Hla township, submitted the register of Su Yin, Su Cha, Athi and Ala living in these villages and petitioned for exempting them from being called upon to serve an influential person; the petition is granted; Nga Shwe Lon is given charge of Myaung U, Si Kun and Ywa Tha, Saw Hla township.
- ( 7) Nga Saing, Ywa Gaung - Village Head, Thi Lun, Win Kaung Han - Palace Guards of Burmese Descendants from Chiengmai, and Nga Shwe Yin, Ywa Gaung - Village Head, Nan Maw each submitted the register of Su Yin, Su Cha, Athi and Ala in the village under his charge and petitioned for exempting these villagers from being called upon to serve an influential person; the petition is granted and Nga Saing is given charge of Thi Lun and Nan Maw villages.
- ( 8) Nay Myo Thiri Kyaw Htin, Daing Gaung - Head of Shields, Yan Bon Gwin - Crushing All Enemies, and Sa Chi - Sergeant, Letwe Win - North Palace Guards, submitted the register of Su Yin, Su Cha, Athi and Ala living in Gaung Zu Paw Maw and East Pay Taw, Myit Tha township and petitioned for exempting the villagers from being called upon to serve an influential person; the petition is granted and Nay Myo Thiri Kyaw Htin is given charge of [Gaung Zu] Paw Maw and East Pay Taw villages, Myit Tha township, where men of Yan Bon Gwin - Crushing All Enemies are living.
- ( 9) Nga Win, Thagyi - Headman, Nga Myat and elders, South Thaya Gon, submitted the register of Athi, Ala, Win Nay and Kappa and petitioned for exempting the villagers from being called upon to serve an influential person and appointing Nga Shwe Thi as Headman; the petition is granted; Nga Shwe Thi is appointed Headman of South Thaya Gon.
- (10) Nga Shwe Hlaing reported that Nga Hmon, Sin Hmu - Chief of Elephants, Kyauk Than But township, died in service at Kan Gyi Kan Daw and he submitted the register of Athi, Ala, Win Nay and Kappa living in Ywa Thit Thon Ywa - Three New Villages, [viz. Kyauk Than But, Nyaung Bin Tha and Tha Byay Tha]; Hnan Kye [village] sent its own register with the intention of requesting separation from Kyauk Than But administrative

unit; Nga Shwe Hlaing petitioned for exempting these people from being called upon to serve an influential person and for allowing him to succeed his father [Nga Hmon] as Sin Hmu Myo Thagyi - Chief of Elephants Town Headman, Kyauk Than But township; the petition is granted; Nga Shwe Hlaing is appointed Sin Hmu Myo Thagyi - Chief of Elephants Town Headman.

This Order was passed on (7 March 1859) and proclaimed by Min Htin Min Gyaw Yaza, Liaison Officer-cum-Chief of Caduceus Bearers.

27 April 1859

- Order: (1) The Mandalay Golden Hill area is considered to be the best or right site for building a new capital city; the reasons are that there is the Buddha's prophecy saying that a Tuesday born king would start a dynasty here, that the experts who know good land agree that it is really a Bhumi Nak Sam - Land of Victory, that the area is extensive with green vegetation and all smooth level ground, and that a palace here would be presumably taken as the centre of Jambudipa; in addition to these it is hoped that the new capital city would last in all the five thousand years of the Buddha's Religion and in order to bring about this cherished hope all instructions on longevity given in the Sasana (Buddhist) as well as Vedic (Brahmanical) works are carried out; the best possible or the most auspicious day and time have been chosen to lay the foundation of each of the seven most important places, viz.
- city [wall]
  - moat
  - pagoda
  - library
  - hall of good law
  - monastery and
  - ordination hall; there would be trees along the avenues and street lights at night so that the city would be as magnificent as Mitthila and Kappilavatthu (of the Buddha's lifetime); according to calculations made by astrologers, the best day to lay the foundation of the above mentioned seven places is 23 May 1859; lay the foundations of the seven places of the city simultaneously on 23 May 1859.
- (2) Make the roof above each of the four Dhat [Favourable Nature] city gates and four corner Pya Gyi [Ward] gates with seven graduated turrets; each of the eight Mait [Friendly Attitude]

city gates and of the thirty two Pya Nge [Block] gates with five graduated terrets.

- ( 3 ) As suggested by the Supreme Leader, give offerings to all Guardian Gods and alms to monks when city constructions begin at a certain synchronized time.

This Order was passed on 27 April 1859 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

(14 August 1859)

Attention

Myo Thagyi - Town Headman, Taya, Mingin Township

Myo Asiwin - Town Manager, Taya, Min Gin township

Seven Junior Town Headmen in Min Gin township promised to give 32,000 baskets of paddy for the year 1859; in this 32,000 baskets, Min Gin's share is 3,919.75 baskets and it included 220 baskets for officer and clerks; the remaining 3,699.75 baskets are for Shwe Pyi Hman Gin Group members; Thway Thauk Gyi - Chief of Blood Bond Brotherhood of Shwe Pyi Hman Gin Group shall go to Min Gin to get 3,699.75 baskets of paddy; keep a record of this payment.

This intimation dated (14 August 1859) was from Crown Prince.

Note : See ROB 14 August 1859, ROB 27 October 1862 and ROB 4 July 1863 on Taya and ROB (18 November 1859) on paddy for armed men.

14 August 1859

Attention

Thagyi - Headmen, Taya township

Gaung - Heads and

Akyi - Elders

Nga Aung Ban, Nga Khan and Nga Tha Nyo of He Hlaw village in Kham Bat area reported on 10 June 1859 that they found a white elephant in the Kyun Gyi forest in He Hlaw area; (Sin Wun - Officer of Elephants) said that a white elephant 4 taung (2 yards, 1.8288 metres) high with 1 mite (5 inches, 127mm) of tusk showing, was found in the Kaw In forest, Pyit Sin Seven Villages area under Officer of Granaries on the [west] bank of the Than La Wadi [Chindwin] river; in an attempt to capture it the white elephant gored (the leading elephant of the hunt) at Sa Gauk - a point between lower lip and chin, and escaped; Thaug Thut Sawbwa - Shan Chief of Hsawnghsop, shall find and capture it.

This intimation dated 14 August 1859 was from Crown Prince.

Note : The Taya stream, spring-fed and perennial, joins the South Yama stream that empties into the Chindwin from the west. [*Lower Chindwin Gazetteer*, 1967 Reprint, p.2]. Kan on the North Yama and Taya near the South Yama are old walled towns and 'the remains of the wall exist'

[p.24]. Except the boundary definition Taya Sittan AD 1783 is given [p.25] to illustrate the tax and dues collected in Taya. West of Taya was a forest 'in which roamed herds of elephant [p. 145]. See also ROB (14 August 1859), ROB 27 October 1862, ROB 4 July 1863 and ROB (18 November 1866) on other references to Taya.

14 September 1859

Order: Bury the remains of Prince Nyaung Ok, [son of King Badon 1782-1819], who died of Ana Pa Soap - a malignant ulcer on the back, as the remains of a senior prince was buried.

This Order was passed on 14 September 1859.

17 October 1859

Order: Brahmin wise men Siripanditamahadhammarajaguru and Mahasiripanditarajaguru are given each thirty ticals of silver from revenue collected in Kyawt Zi, Taloke township.

This Order was passed on 17 October 1859 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer.

18 October 1859

Order: Lord Yaw is appointed Atwin Wun - Minister of Interior; 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 was for these reasons that he had had various appointments that enabled him to gather large 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 Pyay 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  
Loka Wut - Way of People  
as well as precedence.

This Order was passed on 18 October 1859.

10 May 1860

Order: (1) When the first king was elected in Jambhudipa, everyone volunteered to give one-tenth of his [yearly] income to the king and that established the custom of tithe; but as time went on the tax increased and the king wanted to get back the first idea in taxation; conform to this custom and made taxation only to mean taking the one tenth; send this Order to all officers in the provinces.

(2) There were reports that capital punishments were given to

those who did not deserve it; wait for Hluttaw sanction to execute even a thief or a robber who would be invariably punished.

- ( 3) There were also reports that court fees on cases of assault, slender, divorce, etc. were excessive; the fees had already been fixed like this
  - (1) Take 10 ticals of copper on a compensation of 1 viss of copper in a case of assault or slender.
  - ( 2) In divorce take only Nyan Pu Zaw [Ga] - Token for wisdom [given to the judge] plus [a minimal fee] for writing the judgement and a fee for the messenger [who brings witnesses to the court]; payment of one tenth of the value of property divided between divorcees is not allowed.
  - ( 3) In a case of inheritance the judge [who would also be an officer in charge of a town or village] may take one tenth of the property divided among heirs; when the division of property was done through a mutual agreement though the inheritance suit was filed in court, only one-twentieth of the value of the property divided shall be given as fee to the court.
  - (4) Take only one-twentieth [5 ticals of copper for 1 viss of copper] by Myay Daing Thagyi - Headman of Land Tracts, on sale of land.
  - (5) Take Khaing Za - [One Tenth] fee from the debtor when he was proved being guilty of evading payment; when debtor admitted what he had taken on loan, take fees for writing the court decision and for the messengers (who brought the evidences to the court)

This Order was passed on 10 May 1860 and proclaimed at the end of Audience at Hluttaw by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 24 April 1853 and ROB (15 April 1861) for other Orders on court fees.

4 February 1861

Order: Bury the remains of Mahasirisudhammaraja Prince Mirdon, uncle of the king who died on 4 February 1862, as the remains of [Sirimahasahasuradhammaraja Prince Toungoo, brother of King Sagaing 1819-1837 who died on 29 September 1825] was buried.

This Order was passed on 4 February 1861; the funeral attended by the

king was on 7 February 1861; after the cremation Nga Pauk, grandson of Prince Mindon's former nurse, collected the ash and bones.

Note One Prince Toungoo was executed (ROB 10 June 1819) and on the funeral of Prince Toungoo who died on 29 September 1825 see ROB 7 October 1825.

5 March 1861

Order: (1) Organize the following [38] descendants of King Myay Du 1763-1776 and princes living in Anauk Ain Daw - West Royal Residences, viz. Lord Pakhan, Lord Pindale and Lord Myawadi into Lay Ze Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood.

Min Hla Min Htin, Leader + 37

Nga Aung Tha

Nga Cheit

Nga Chet

Nga Cho

Nga Ei

Nga Hman

Nga Hmon

Nga Hpyit

Nga Kala Hpyu

Nga Kan

Nga Kway

Nga Kye

Nga Kyee

Nga Lat

Nga Lu Galay

Nga O

Nga O

Nga Ohn

Nga Pay

Nga Pe

Nga Pe Pu

Nga Po Maung

Nga Po Maung

Nga Po Myat

Nga Po Tin

Nga Pu

Nga Pwint

Nga Pye

Nga Saw

- Nga Shwe Thu
  - Nga Su
  - Nga Ta
  - Nga Tay Maung
  - Nga Toke
  - Nga Tun
  - Nga Tun and
  - Nga Ywet; 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 the family.
- ( 2) Organize the following [30] descendants of the Chief Queen of King Badon 1782- 1819, Royal Young Brother U Shwe Ya, Royal Brother-in-Law Min Ye Kyaw Zwa, Royal Sister-in-Law Me Hnaung San and Royal Sister Me Min into Le Ze Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood.
- Min Hla Nge, Leader + 29
  - Nga Ba
  - Nga Be Gyi
  - Nga Bo
  - Nga Bo Maung
  - Nga Bu
  - Nga Chit Lu
  - Nga Cho
  - Nga Chon
  - Nga Hko
  - Nga Kun
  - Nga Lu
  - Nga Lu
  - Nga Lu Ni
  - Nga Pa Ku
  - Nga Po Khin
  - Nga Po Ū
  - Nga Po On
  - Nga Shwe Ei
  - Nga Shwe Gyi
  - Nga Shwe Lu
  - Nga Shwe Nyo
  - Nga Shwe O
  - Nga Shwe Thee
  - Nga Shwe U
  - Nga So

Nga Tay Lay

Nga Toke

Nga Up and

Nga Yo; 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 the family.

- ( 3) Organize the following [17] descendants of Thado Theingathu into Lay Za Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood :

Nga Kala, Leader + 16

Nga Hlaing

Nga Hmyin

Nga Hnin

Nga Hnya

Nga Khaing

Nga Kyi

Nga Myaing

Nga Po Maung

Nga Pon

Nga Sa

Nga Shwe Ai

Nga Shwe Hnyin

Nga Thaing

Nga The

Nga Waing and

Nga Yo; 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 the family.

- ( 4) Organize the following [22] descendants of Thado Thinga Thu into Lay Ze Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood :

Min Ye Kyaw Gaung, Leader + 21

Nga Baw

Nga Be

Nga Be

Nga Hlwa

Nga Kala

Nga Kalay

Nga Kyi O

Nga Lhwa

Nga Lu Gyi



Nga Myin  
Nga O  
Nga Pain  
Nga Pe Pu  
Nga Po  
Nga Po  
Nga Po Maung  
Nga Po Mya  
Nga Po U  
Nga Pon  
Nga San Tun and

Nga Ta; 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 the family.

- ( 5) Organize the following [28] descendants of Royal Sister Me Win, Uncle Min Nyo Thu, Royal Sister-in-Law Me Si and her daughter Me Lun Sa into Lay Ze Daw Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood  
Min Htin Min Gyaw, Leader + 27

Nga Bo Gyi  
Nga Bo Gyi  
Nga Bo Mauk  
Nga Kalay  
Nga Khine  
Nga Kya Bu  
Nga Kya Bwint  
Nga Kye  
Nga Kye  
Nga Kye  
Nga Kye  
Nga Lu  
Nga Lu Galay  
Nga Lu Nyo  
Nga Mait  
Nga Mauk  
Nga Nyo  
Nga Po Hte  
Nga Po U  
Nga Sa  
Nga Sa Nyun  
Nga San

Nga Sein

Nga Shwe Hngin

Nga So

Nga Thein and

Nga Yi; 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 the family.

- ( 6) Organize the following [20] descendants of Royal Uncle Min Nyo Htin and his son Min Gyaw Shwe Hti into Lay Ze Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood :

Nga Po Min , Leader + 19

Nga Aye

Nga Ba

Nga Bo Gyi

Nga Hnya

Nga Kyee

Nga Lat

Nga Lat

Nga Lun

Nga Mya

Nga Po Ka

Nga Po Min

Nga Po Thein

Nga Po U

Nga Sa

Nga Tha Zi

Nga Thant

Nga Thaw Da

Nga Toke and

Nga Tun ; 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 his or her head of the family.

- ( 7) Organize the following [22] descendants of the North Queen of King Badon 1783-1819 into Lay Ze Daw - Royal Forty of Maha Thway Thauk - Senior Blood Bond Brotherhood :

Nay Myo Nanda Kyaw Htin, Leader + 21

Nga Aye

Nga Be

Nga Bo

Nga Bo

Nga Cho  
Nga Chon  
Nga Hko  
Nga Hnan  
Nga Lat  
Nga Mo  
Nga Myit  
Nga Ngunt  
Nga O  
Nga Po Min  
Nga Pu Lay  
Nga Sa  
Nga Sa  
Nga Sa U  
Nga San Hla  
Nga Shwe Swe and

Nga Tin ; 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 the family.

This Order was passed on 5 march 1861 and proclaimed by Min Hla Thiri Kyaw Htin, Liaison Officer.

6 April 1861

Order: Min Hla Min Gyaw Thiri, La Maing Wun - Officer of Royal Lands, Yin Bon Hlay Ok - Chief of *The Gracie*, is appointed Myo Wun - Town Officer, Singu; [copy the rest from other Town Officer Appointment Orders].

This Order was passed on 6 April 1861.

Note : See ROB 1 December 1843 [Bassein Town Officer appointment] and ROB (5) August 1853 [Town Officer Appointment Order Form].

(13 April 1861)

Qualifications of Minister

1 Decide all cases without four Agati -?Favours

- 1 Chandagati - going the forbidden way because of love
- 2 Bhayagati - going the forbidden way because of fear
- 3 Dosagati - going the forbidden way because of hate
- 4 Mohagati - going the forbidden way because of ignorance;

and without three Tan Chui: - ?biases

- 1 Natisalohita - favourable decision goes to a relative
- 2 Piyamitta - favourable decision goes to a loved one
- 3 Dhanaggaha - favourable decision goes to a person who gives money

- 2 Acquire a good sense of justice to decide various disputes.
- 3 With no love of exaggeration and no waste of time, mitigate a big issue and suppress a small one.
- 4 Devote full time to ameliorate the benefits of the emperor, the people and the Religion.
- 5 Get oneself thoroughly informed as to how things are developing both in capital and provinces by sending out reporters without intermission.
- 6 On hearing something untoward had happened in Myo Yay - Affairs of Capital and Towns, or in Ywa Hmu - Affairs of Villages, take a prompt measure to keep things under control as quickly as possible.
- 7 Know thoroughly the king's territories and the routes from capital to provincial centres, etc.
- 8 Do not slack even a moment in the watch so that there are no omissions in collecting regular revenues and some new ones recently introduced.
- 9 Guard royal and national treasures with care several times more than one would take to guard his own treasures to keep them in a state of good preservation.
- 10 Peace in outlying districts of the kingdom is essential; carry out development programmes where there is peace and in some troubled areas, peace should come first and a sustained effort is necessary to get it.
- 11 There are royal servants formed in many professional groups; their well-being is essential; keep them sufficiently contented so that they would be happy and most productive.
- 12 Keep the common folks [Athi - Native of a place, and Ala - Born of Native and Stranger Spouse] free from oppressions; help them to live in peace and prosperity.
- 13 Keep the arsenals full and ready so that any amount of weapons necessary would be available in an emergency.
- 14 Keep oneself away from bribery and corruption.
- 15 Gauge everything under two criterions, viz. whether it is anything that the king dislikes or whether it would increase the king's wealth; avoid the first and do the second.
- 16 Be devoted to duty.
- 17 Attend Hluttaw daily and solve problems with efficiency and without any unnecessary delay.
- 18 Take the undisputed position as the first person to attend all affairs of the king, the people and the Religion.

18 April 1861

## Attention

Min Hla Min Gaung Thuyain , Myo Wun - Town Officer, Ahmyint Monks depend on the king's calendar to observe the Buddhist sabbath days in opening the Buddhist Lent, ending the Buddhist Lent, etc., the king had had a committee of learned men to calculate and make the calendar of Sakkaraj 1223; the committee decided that there would be one intercalary month, viz. Second Wazo (7 July 1861-5 August 1861); [Nayon - Third Month, however, remains having twenty nine days as usual]; according to their recommendation, the monks shall begin the Buddhist Lent on 22 July 1861 and Crown Prince on 18 April 1861 ordered that this information shall be sent to the Supreme Leader of the Extension and Propagation of the Buddha's Religion and with his permission the same information shall be passed to all monks and officers of the provinces.

This intimation dated 18 April 1861 was from

Min Thado Min Gyi Maha Min Hla Thihathu

Min Thado Min Gyi Maha Kyaw Thu and

Min Thado Min Gyi Maha Min Hla Sithu.

12 October 1861

Order: Maha Min Gyaw Sithu, Lord Tha Byay Nga Ywa, is appointed Myo Wun - Town Officer, Alon.

This Order was passed on 12 October 1861 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

21 March 1862

Order. In order to bring prosperity to the Royal Family for several generations to come, to the Buddha's Religion and to all the creatures in general, the king had created a new capital city in AB 2400 [AD 1856, Sakkaraj 1218] and had it named Mandalay [Ratanapura / Yadanabon]; its splendour is comparable to that of Kappilavatthu and it stands in the centre of Sunaparanta, Tampadipa and several other provinces; it has a multitude of soldiers to protect it from all enemies; the area of Mandalay Yadanabon Golden City is described as follows :

To get a good idea of the whole circumference of the area one has to start from the southeast where Shwe Sa Yan pagoda is situated; from this pagoda go east to the point where the Than Baya stream meets the Myit Nge river on its north bank; south of this point is Makkhaya land; go west from this junction along the meandering Myit Nge on its north bank until it enters the Irrawaddy river; then turn north along the meandering Irrawaddy river to Shwe Kyet Kya pagoda; continue north

following this east bank to some riparian islands of Pyi Lon Ant Hlawga boatmen, viz. Yin Daw, Shan Galay and Kon Tha; then go north along the west water's edge of these islands to Thayet Maw on the east bank [of the Irrawaddy river]; continue north again along the east bank to the islands of Mallaka and Ah Laung; then go along the west water's edge of the islands until Hlaing Gyun; from there continue north [again] along the meandering east bank of the Irrawaddy to the point where the Madaya river joins the Irrawaddy at Nat Pauk and where North Po Wa village is located; beyond this on the north is the land of Singu; from Nat Pauk go by the south bank of Madaya river to Nat Kon Nyaung Chaung which is the last point of Madaya land and it is here that four lands, viz. Madaya Kyaw Zin Taik land, Singu Land, Mong Long land and Hsum Hsai land meet; from this point turn south and go along the west slope of the crooked range until [Shwe Sa Yan pagoda or] the starting point on the [southeast of the capital] is reached again; within this perimeter given in all four/ eight cardinal points of the compass is Mandalay Ratanapura [Yadanabon];

put stone pillars to mark the limits; the whole area is declared a sanctuary of birds and beasts; submit a map showing the area [of Shwe Gyo That - Gold Chain Reserve].

This Order was passed on 21 March 1862 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards

Note : The Mandalay University Museum has a parabikey copy of this Shwe Gyo That - Gold Chain Reserve [Map] and it shows the Tha Nga Kyay Hngat Bay Me - No Harm to Beast-Bird-Fish Area, and it does not show King Mindon's Mandalay Area Development Plan ( M. M. Tin and T. O. Morris : "Mindon Min's Development Plan for the Mandalay Area", *JERS*, June 1966, pp.29-34, Plates 1 and 2). The map is first reproduced in H.F. Searle : *Mandalay Gazetteer* [back cover inside pocket]. The stone inscriptions [dated 23 February 1857] giving the boundary of Gold Chain Reserve are at Yay Tha Note monastery on the north of Madaya and Tha Yet Kon on the east of Mandalay (see Than Tun : *Ne Hla* // 1968, pp.59-61 and 64-67).

27 October 1862

Attention

Myo Tha Gyi - Town Headman, Min Gin

Myo Sayay - Town Constable

Nga Bo, son of Nay Myo Thiri Yaza Bo, Myo Thagyi - Town Headman, Taya, petitioned for permitting him to take over the charge of Taya from his father because the father is old and he is virtually doing all the duties of a headman; in addition to this he petitioned for treating

Taya as an independent administrative unit free from the control of Min Gin because the 1783 and 1802 records of Taya do not mention it as part of Min Gin; if this separation is permitted it is understood that the people of Taya would pay no copper tax [three ticals each] as those living in the four towns and five villages of Min Gin township; instead of the [copper tax] Taya people would have to pay collectively each year 4,400 baskets of paddy as revenue; Nga Bo however promised to give 6,000 baskets collected and ready for transport at the jetty in Taya ; the petition was granted on 27 October 1862 and Nga Bo was made Taya Town Headman; he shall have to give annually 6,000 baskets of paddy collected and ready for transport at the jetty of Taya; Crown Prince said that Min Gin office shall make no demands on Taya [as long as] Nga Bo is paying a revenue of 6,000 baskets of paddy a year.

This intimation dated 27 October 1862 was from the ministers.

Note See also ROB (14 August 1859), ROB 14 August 1859, ROB 27 October 1802, ROB (27 October 1862) and ROB (18 November 1866) 27 October 1862

Order: Nga Bo, son and successor of Nay Myo Thiri Yaza Bo as Myo Thagyi - Town Officer, Taya, shall have the charge of Taya independent from Min Gin and he shall have to pay a year as revenue 6,000 baskets of paddy ready at Taya jetty for transportation.

This Order was passed on 27 October  
(27 October 1862)

Attention

Nga Bo, Myo Thagyi - Town Headman, Taya

A Royal Order as well as a Sa Gyun - Instruction written on a palm leaf with on side tapering to a point, require Nga Bo, successor of Nay Myo Yaza Bo as Taya Town Headman to pay annually a revenue of 6,000 baskets of paddy ready at Taya jetty to be taken to capital.

This intimation (dated 27 October 1862) was from Min Gyi Maha Thet Taw Shay, Lord Kaw Lin, Treasury Officer, Minister of Interior.  
(22 June 1863)

Order: Bury the remains of Thiri Thu Maha Dama Yaza, Bohmu Mintha - Prince Commander, as the remains of Maha Thiri Thu Dama Yaza , Prince Makkhaya was buried within the [city] wall on the northeast.

This Order was passed on (22 June 1863).

4 July 1863

Attention

Myo Thagyi - Town Officer, Taya

People of Taya township shall have to pay in 1863 three ticals of copper each or its equivalent in paddy and the same tax collected in 1862 was 1050 ticals; all these in paddy became 6,000 baskets; collect the paddy and bring them to Taya jetty; take a period of three months, viz. Pyatho, Tabodwe and Tabaung (9 December 1863-6 March 1864) to get the paddy ready at Taya jetty for shipment; submit a register of households mentioning which are Ain Yin - Original Family, and which are Su Pwa - Branches of the Family, and [Tha]gyi - Headman Family, [Sa]lyay - Constable Family, [Myo] Hsaw - Promoter Family and Ati Dukkha - Disabled Family, which are not paying tax; give also the total copper from 'three tical' tax and the basket of paddy when the tax money was used to purchase paddy at the rate of 35 ticals (per 100 baskets); there was a total of 6,000 baskets of paddy and give the accounts under four categories of Kyay - Full, Lat - Half, Choke - Brief and Htat Choke - Most Brief, and send them to Hluttaw.

This intimation dated 4 July 1863 was from the ministers and sent by Nga Tay.

6 February 1864

Order: Min Hla Thihathu, [Sa Daw Kun Yay Gaing - Attendant of Royal Betel and Water, Hlay Ok - Chief of Boat, Mya Ban Boat] and Mi Swe, son and daughter of late Min Gyi Maha Min Htin Min Gyaw, [Sitke - Regimental Officer, Mong Nai], petitioned for allowing them to (inherit and) continue working in rice lands and gardens which are Bo Ba Baing - Land of Forefathers [inherited], and Ngwe We - Bought [acquired by themselves]; the petition is granted.

This Order was passed on 6 February 1864 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

15 August 1864

Order: It was reported that people who wanted to dance in the procession of bringing the Kyauk Taw Gyi - [Image of] Great Royal Stone, had been collecting funds to cover expenses either by request or by exaction; stop all these fund raising activities; return all money received; apply for subsidies through Town Officers; Treasury shall pay the money they want.

This Order was passed on 15 August 1864 in the Tea Room with Lord Wet Ma Sut [Minister of Interior], Lord Kaw Lin [Treasury Officer], Lord Yenangyaung [Minister of Interior], Lord Yaw [Minister of Interior], Officer of Common Folks [Assistant Minister], Lord Poppa [Assistant Minister] and Lord Kyauk Ye [Assistant Minister] attending; it was



recorded by Maha Min Hla Sithu, Lord Saw, Than Daw Zint Herald, Le Wun - Officer of Rice Fields.

14 September 1864

On 14 September 1864, Nga Chin, Headman, Pale, South Tavoy Residential Area, promised to abide by the following rules :

Rule 1 Made a thorn hedge or wall with gates all around the village and organize household units each under a leader and these units shall take turns to do the guard duty so that men of dubious character would not have a chance to commit any crime [in the village].

Rule 2 Without permit no one would be allowed to bear arms and to bring cattle for sale within the precincts of the village; anyone found with arms or engaged in sale of cattle with no permit shall be arrested and sent to town office for trial.

Remark : A headman who failed to report or take action according to the rule given above shall be punished as if he were a criminal himself.

Rule 3 Gauged by the productivity of the place, revenue payable by each village had been assessed and leaving one tenth of it, the remainder of the revenue shall be sent to Treasury.

Rule 4 Cases on defamation, assault and dispute are within the jurisdiction of a headman but send appeals to the Town Office of Town Officer and Town Headman; exact fee on the value of property involved and fee taken when a decision was made shall be deposited at the Town Office; give a quarterly report on these fees and ask permission from central administration before using them.

Rule 5 Traders who came either by land or water route shall report the arrival and departure, nature of their trade and route that they take; if they ignore these requirements, they would not get compensation when they are robbed on the route; if they did the reporting, etc., headman within whose area of charge where robbery occurred shall arrest the culprits, seize the property they robbed and return it to the owner; if he could not get the culprits and return the property he shall be punished; when the headman cannot get the culprits or the property robbed, tax paying villagers or Treasury shall pay the compensation.

Rule 6 Register the sale of horse to ride and cattle to plough or draw cart at the [village] headman's office where the sale was done and issue a certificate to the buyer allowing him to take away the animal to his own place; put the name of seller and buyer and number of animals sold in the register.

Rule 7 In cattle theft when the owner could trace the track of his animal to a certain village, the headman of the village is held responsible to produce the lost animal or to give its price in

compensation unless he and his subordinate chiefs of the village take an oath that none of their villagers had stolen the animal in question, when the lost animal is found, the thief shall be punished as usual.  
Rule 8 When a four-legged animal is bought or sold in the village, the brokerage goes to the headman.

Rule 9 All weapons have to be registered at the Town Office where Akyi - Elder, Ahtein - Leader, and Ahok - Ruler, of the town keep a register of weapons; after having a weapon registered it requires permission to take it from one village to another; when carried without permit, the weapon would be seized and the offender would be punished; the permit is written on a palm leaf with the seal of Zi Wa Zo - Grey-rumped Swiftlet [*Collocalia esculenta*] and copies of this permit would be kept at the village headman's office and the headman shall keep a register of issues; he shall apply for more copies so that he always has a sufficient supply of them.

30 January 1865

Attention

Nga Yan Way, Thagyi - Headman, Laung Bon Gyi

As a member of the family of chiefs Nga Yan Way was made Headman, Laung Bon Gyi, on 30 January 1865; Athi, Ala, Win Nay and Kappa living in Laung Bon Gyi shall obey Nga Yan Way who would administer justice, promote peace and prosperity in the area under his charge; he shall take orders from the Town Office.

This intimation dated 30 January 1865 was from Town Headman, Yaw.

Note : ROB 15 April 1866 mentions Nga Tha Ye as Headman of Laung Bon, perhaps it is Laung Bon Nge; Nga Yan Way was Headman of Laung Bon Gyi from 30 January 1865 and according to ROB 24 September 1868 and ROB 9 August 1876 he was Headman in Laung Bon Gyi until 1876.

14 June 1865

Order: The following Wun Dauk - Assistant Ministers, are given insignias of rank :

Min Gyi Maha Thihathuya, Lord Taing Da, Athi Wun - Officer of Common Folks

Min Gyi Thiri Maha Uzana, Lord Khan Bat

Min Gyi Maha Min Htin Sithu, Lord Myo Thit, Mone Bohmu - Commander of Mong Nai Troops

Maha Min Hla Min Gyaw Min Htin, Lord Poppa

Maha Min Htin Sithu, Lord Kyauk Ye

This Order was passed on 14 June 1865 and proclaimed by Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 2 October 1867 and ROB 6 October 1867 on more

information of insignias given to these officers.

14 September 1865

On 7 July 1865 at Shwe Bon Tha, Ywa Thit, a Taw Ya Taik Ta - Forest Monastic Establishment, was founded by U: Sirima Gyi with U: Uggamsa, U: Vanna, U: Dipa, U: Nandima, U: Sunanda and fifteen other Samana - Mendicants [?Novices]; lay disciple Nga Hte organized a team to construct a Talapannavihara - Big Cottage of Palm Leaf Roof; Saya Pyu, Nga Thet Su and Nga Thoke, on 15 July 1865 constructed a Kammathan Kyaung - Meditation Chamber; Saya Pyu, Saya Pe, Saya Thaw and Nga It on 29 August 1865 built bamboo huts for the monks to reside; Saya Pwe and U Htaung on 26 August 1865 made a water reservoir; and Nga Pyaung on 1 September 1865 dug a well. Saya Thaw on 9 October 1865 brought a Royal Order giving permission to build an Ordination Hall [in their monastic establishment].

Order: Mi Kay is given a building site being Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in Taw Ya Kyaung - Forest Monastery, at an open space south of Le Gyi, Ba Dauk forest, north of Kywe Swe village, Myay Du township, to build a Sima - Ordination Hall, on behalf of the king.

This Order was passed on 14 September 1865.

Note : See also ROB 20 May 1867 when the environs of this Sima was declared a sanctuary for birds and beasts.

(11 November 1865)

Public Works Act

Public works that needs maintenance are Golden Palace, Hluttaw, Shay Yon - East Court, Taya Yon - Law Court, Nauk Yon - West Court, Twelve Gates of the City Wall, Big and Small Daunt Pya - Turrets on City Wall at Corners, Barracks, Factories, Covered Passages between Palace Apartmenmts, Main Streets of City, etc.

1 Red Gate (of Palace) Exterior, Yway Daw Yu Gate Interior, Hluttaw, Tooth Relic Tower, Clock Tower, Arsenal, Mint and also barracks, sheds, etc. require constant check to find out any weaknesses in them that would be replaced; one Athon Sayay - Clerk of Public Works Department, shall be given this duty to check the said buildings once in every ten days and report together with the estimation of expenses.

2 Gates of brick wall and stockade of palace city, offices of palace four sections, Ate Hpan De - Tents of Night Duty Men, Gyun De - Tent of Heddles (Weavers Hall), Stables, Hluttaw Messengers Lay Dan - Four Barracks [ viz. Kin U, Te Daw, Myo Thit and Siputtaya] used as Lockup, Barracks of Let Ya - Armed Attendants who accompany Hluttaw Clerks

on tour, Thon Dan - Three Barracks used as Lockup, would need repairs; one Athon Sayay - Clerk of Public Works Department, shall be given this duty to check the said places once in every ten days and report together with the estimate on expenses.

3 The Interior shall pay the amount of money shown in the estimate submitted by the Public Works Clerk for repairs to a Senior Clerk who would be best suited to carry out the task and assign him to do the repairs, etc. within a given time.

4 Red Gate [of Palace] Interior, Great Golden Palace, Temporary Palace in Royal Garden, Treasury, Archives, Tailors' Hall, Palanquin Hall, various barracks and tents also need repairs; one Herald, Bye Daik, shall be given this duty to check the said buildings once in every ten days and the Interior shall issue a notification on what kind of repair at which place is necessary.

5 A Senior Clerk most suitable for the duty shall be assigned to carry out the repairs as given in the notification [of the Interior]; he would do the estimate of expenses first, then apply for the money and proceed with repairs within a given time.

6 Apply permission in Hluttaw to do repairs in Shay Yon - East Court, Nauk Yon - West Court, Taya Yon - Law Court, Htaung Let Ma Htauk - No Respect Prison, Ana Zo Tan - Lockup with Full Power, shall be checked by department concerned and report the necessary repairs to Hluttaw.

7 Hluttaw shall send either a Sayay Gyi - Senior Clerk, or Athon Sayay - Clerk of Public Works Department, to check a building, draw an estimate of expenses to have it repaired, get the money and assign a suitable person to do the repairs within a given time.

8 Twelve gates, thirty two turrets and four big turrets at corners of city wall shall be checked, estimates drawn, suitable men assigned to do the repairs and work progress checked every ten days.

9 Within and without the city wall, Daga Lan - streets leading to a gate is 7 ta (49 taung, 73.5 feet) wide and Pya Lan - streets leading to a turret is 5 ta (35 taung, 52.5 feet); road maintenance workers shall check and keep the standard width of each street.

10 Report when a street's alignment has become crooked because of the encroachments made by people using fences or hedges to increase the area of their court yard or when the street in any way does not agree with the original layout; attach a sketch map to show the discrepancies; issue an order to correct them.

11 Within and without the Golden Palace city, main streets, streets, ditches and drawbridges shall be repaired with money from funds raised by officers given in the list.

12 For making or adding new pagodas, monasteries, Zayat - rest houses, Da Zaung - alms halls, wells, water reservoirs, bridges, etc. in the earth wall of Greater Yadanabon, i.e. bigger city surrounding the palace city, a Hluttaw permission is necessary and build the new monument only on the site given by Hluttaw.

13 Ethnic communities of Chinese, Indians, Brahmins and Cassays shall apply for permission from Hluttaw to build their temples and mosques and build them only on sites given.

14 Officers of Shay Yon - East Court, shall make a list and address of all temples, mosques, rest houses, alms halls, wells, reservoirs, bridges, etc. built and maintained by ethnical [or religious] communities in the Great Golden City and submit the list together with drawings (to illustrate the various monuments).

15 No transfer of ownership is possible without Hluttaw sanction for temples, mosques, brick buildings, houses and compounds, apartment houses, building sites, gardens, cultivation plots, rice fields, etc.

#### Punishments

1 For failure to do a maintenance work or repair at a given place within a given time with the given money, the men who had been given that work shall have their feet shackled and get the work done.

2 Any person who failed to do the supervisory work or who failed to do the regular checking of buildings, etc. to detect weaknesses that need repair shall be imprisoned for fifteen days.

3 Anyone irrespective of race or religion who built any building either for religion or residential purpose that differs from the plan passed or on a site other than the site allowed, the building shall be demolished and the guilty person shall be imprisoned for one month.

4 In the Gold Royal City and Great Earth City, any residential building, building site, garden, cultivation plot, land in fallow, any religious building, rest house, bridge, etc. shall neither be bought nor sold without Hluttaw permission; when sold, the price paid shall be seized and the seller goes to prison for one month.

Note : The date [11 November 1865] was the day when the Mandalay Mint started the making of coins. Section 1 of this act mentions the Mint in the list of buildings that requires maintenance work.

16 November 1865

Order: Nga Hkun Tun claimed that Kale Town Headmen who submitted the 1783 and 1802 records on Kale were his forefathers and he had inherited their family rice lands; he therefore petitioned for succeeding the Kale Headmanship as well and for permission to work in the family rice fields;

the petition is granted.

This Order was passed on 16 November 1865 and proclaimed by Min Hla Thiri Kyaw Htin, Liaison Officer.

16 November 1865

Attention

Asiyin - Manager, Kale

Gaung - Head

Akyi - Elder

Athi - Native of a place [Common Folk]

Ala - Born of Native and Stranger Parents

Win Nay - Stranger with Native Spouse

Kapper - Settler

Kyay Htan Kyi Nge - Tax Payer Big and Small

Nga Hkun Tun is appointed Town Headman, Kale, by the Royal Order of 16 November 1865; he is also permitted to inherit his family rice lands, etc. All subordinate officers in Kale and common folks, etc. of Kale shall take orders from Nga Hkun Tun who shall administer justice in the land under his charge and help the people to live in peace and to carry out the duties asked by the central government.

This intimation dated 16 November 1865 was from the ministers.

(7 December) 1865

On (7 December) 1865 the following Wun Gyi - Ministers, were given additional insignias :

Thado Min Gyi Maha Min Hla Thihathu, Lord Magwe, Myin Wun Min Gyi - Commissioner of Horses

Thado Min Gyi Maha Min Hla Kyaw Thu, Lord Mya Daung, Thanat Wun Gyi Minister of Guns

Thado Min Gyi Maha Min Hla Sithu, Lord Pakhan, Wun Gyi - Minister, and Thado Min Gyi Maha Sithu, Lord Laung Shay, Hlay Thin Wun Gyi - Minister of Boats

15 March 1866

Order: Mahasiripanditarajaguru, Pandit, Ponna Ok - Chief of Brahmins, petitioned for keeping the following relatives of his under his charge and no other Ponna Ok - Chief of Brahmins, and Ponna Gaung - Head of Brahmins, shall have anything to do with them; the petition is granted.

Dulala [second son of Harinaram]

Harinaram

Nilamani [son of Ramananda]

Nimaqi [son of Harinaram]

Ramananda and

Subhadhana [second son of Ramananda]

This Order was passed on 15 March 1866 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

15 April 1866

Attention

Myo Thagyi - Town Headman, Hti Lin

Myo Asiyin - Town Manager

Myo Sayay - Town Constable

Nga Tha Ye requested a notification from the office concerned that being a descendant of headmen who submitted the 1783 and 1802 records on Laung Bon, he has a claim to become Headman of Laung Bon. Accordingly he is appointed Headman of Laung Bon. Athi, Ala, Win Nay, Kappa and Kyay Htan Kyi Nge shall obey Nga Tha Ye and live in peace and prosperity.

This intimation dated 15 April 1866 was from Min Hla Kyaw Thu, Officer of Laung Shay, Saw, Hti Lin and Taik [Kyan] Khu Hna Ywa - Seven Villages not included in Any Division.

Note : ROB 30 January 1865, ROB 24 September 1868 and ROB 9 August 1876 mention Nga Yan Way as Headman, Laung Bon Gyi; Laung Bon where Nga Tha Ye was made Headman on 15 April 1866 is probably Laung Bon Nge.

26 April 1866

Order: Proposal to have the kingdom divided into thirty six judicial districts after taking into consideration the extent of each area and the number of households it contains as well as the mode of travel within each area so that communications would be easy and to appoint thirty six Khon Daw - Royal Judges, to try all civil and criminal cases as well as [to confirm] Myet Hna Ngi Hmya Hmu - Case where a decision is reached by mutual agreement, is approved.

This Order was passed on 26 April 1866 and proclaimed by Min Htin Sithu, Liaison Officer-cum-Chief of Caduceus Bearers.

17 October 1866

Order: Mahasiripanditarajaguru, Pandit, Shit Pa Ponna Ok - Chief of Eight Member Brahmins to conduct ceremonies, is appointed Ponna Wun - Officer of Brahmins.

This Order was passed on 17 October 1806 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer

18 November 1866

Order: (1) In the rebellion of Prince Myin Gun and Prince Ba Dain, Princes Myin Gun and Myin Gon Daing and their advisers escaped to

lower Burma; in the rebellion of Princes Taing Da, Taung Zin, Taung Bon [brothers of Prince Ba Dain], Nga Hpyu, Nga San Aung, Nga Ohn and Nga Hlaik, the rebel princes and their supporters were captured and the Ayay Daw - Royal Episode, was over; a general amnesty is now proclaimed; in all the places in the kingdom, all the rulers, viz. Myo Ok - Town Chiefs, Ywa Ok - Village Chiefs, Myo Thagyi - Town Headmen, Ywa Thagyi - Village Headmen, Myin Gaung - Heads of Horsemen, Myin Zi - Leaders of [Fifty] Horsemen, Daing Gaung - Heads of Shields, Awun - Group Leaders, Su Htein - Group Controllers, Su Ok - Group Chiefs, as well as all the ruled, viz. Myo Ywa Nay Sin Ye Tha Kyun Daw Myo - Born Royal Slaves working and living in Towns and Villages [i.e. all the people including both Athi and Ahmu Dan], shall have the general amnesty; none of them, [either the ruler or the ruled] would be arrested and interrogated because he had been somehow or other connected with the rebellions.

( 2 ) Prince Kyay Myin, Nga Hman, Nga Yan, Nga Shwe Maung, Nga Kyauk Hke and Nga Mait escaped and should anyone of them come to take refuge in any village or town, seize him and send him here.

( 3 ) Send this Order to all provincial chiefs.

This Order was passed on 18 November 1866 and proclaimed by Min Hla Thiri Kyaw Htin, Liaison Officer.

(18 November 1866)

Attention

Myo Thagyi - Town Officer, Taya, Min Gin township

Myo Sayay - Town Constable, Taya, Min Gin township

A Royal Order was passed on 18 November 1866 granting a general amnesty to all officers and men of the fighting forces and all the common people except the following six :

Nga Hman

Nga Kyauk Hke

Nga Mait

Nga Shwe Maung

Prince Kyay Myin;

when these six come to take refuge in any place, seize them and send them here.

This intimation (dated 18 November 1866) was from the Ministers.  
27 November 1866

Order: Maha Min Hla Yaza, La Maing Wun Dauk - Assistant Minister of



Royal Lands, is given insignias; issue an Order to this effect. This Order was passed on 27 November 1866 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards. When Wun Dauk Taw Kin Wun - Assistant Minister Officer of Guard Stations and U Daung Hlay Ok - Chief of *The Peacock*, were given insignias on 7 October 1867, they received all insignias given to Lamaing Wun Dauk - Assistant Minister of Royal Lands (Maha Min Hla Yaza), minus Salway - Shoulder Strings (of Nine). U Kye, Sayay Gyi - Senior Clerk, went to the two officers and asked permission to write the Order on awarding insignias in the same style (except Salway - Shoulder Strings) and he was allowed to do so.

24 February 1867

Order: From the time of ascension to the throne the king wanted to stop the members of the Royal Family, ministers, officer, etc. taking bribes under the pretense of receiving gifts or tributes; minor officers bribed their seniors for favours; some people bribed influential people to help them escape punishments, etc.; on the other hand the king had with the advice of learned monks and men, fixed fees and dues so that any passing of money or material between a ruler and the ruled to get certain grants and privileges would be strictly legal and exacting more than the prescribed amount would be punishable to both the giver and the receiver; the ministers shall enforce these rules as strictly as possible.

This Order was passed on 24 February 1867 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer.

(15 May 1867)

Attention

Gaing Ok - [All] Local Monk Leaders [in the kingdom]

Gaing Dauk - [All] Local Monk Assistant Leaders [in the kingdom]

The Buddha's Religion would last as long as there are monks and monks would have their organization strong as long as they observe the Vinaya [the Disciplines]; as a matter of fact they would not become Kuladusaka - spoiled, so long as they avoid

giving flowers

giving fruits

giving white and red powder

giving predictions [foretelling the future]

participating in boat and animal races

making money through selling and buying things that they received free gardening

lending money  
doing business in partnership with lay people  
making gold and silver  
practising magic  
eating in the afternoon  
smoking  
using footwear in the village streets  
using umbrellas without being sick  
using foul language and become abusive  
enjoy shows and musical or theatrical entertainments  
helping thieves and robbers to escape punishment  
keeping weapons, etc.

Letters had been sent to local monk leaders to watch the monks in their localities to avoid doing the above mentioned things but there were no good results yet. In the meanwhile there was the Myin Gun and Ba Dain episode of 1866 that encouraged further laxity in the observation of the Vinaya among monks. A monk would make a sudden return from the capital to his native place in the province and it is not unlikely that he had with him some palace treasures [from some conspirators in the palace to be hidden in some unexpected places until the storm blew over]; local monk leaders shall check that no such things happened in their place; as a matter of fact local monk leaders are trying to keep all monks good in observing the Vinaya. Local officers like Myo Wun - Town Officer, and Sitke - Regimental Officers, shall report to Hluttaw when a monk leader fails to do his duty; then the Sudhamma Sayadaw - Committee of Royal Preceptors at the Hall of Good Law, shall take up the case and deal with it according to the Vinaya.

This intimation (dated 15 May 1867) was from the Thudama Sayadaw - Committee of Royal Preceptors at the Hall of Good Law.

(15 May 1867)

Gaing Ok - [All] Local Monk Leaders [in the kingdom]

Gaing Dauk - [All] Local Monk Assistant Leaders [in the kingdom]

There were towns and villages seized by rebels during Ba Dain - Myin Gun Episode [August-September 1866] and some of the king's fighting men were pressed into the service of rebel princes and when the rebellion was suppressed some of them fled to hide in the forest; they would not know that a general amnesty had been proclaimed so that they could safely return home; nevertheless there were reports that some Myo Wun - Town Officers, and Sitke - Regimental Officers, continued rounding up the remnants of the rebels and punishing them; Gaing Ok - Local Monk Leaders, and Gaing Dauk - Local Monk Assistant

Leaders shall have to intervene and stop it. This a special request made by the government to the monk leaders and the Thudama Sayadaw - Committee of Royal Preceptors at the Hall of Good Law, agreed to comply with it. Gaing Dauk - Local Monk Assistant Leader, Wet Gaung, shall convey this information to all other monk leaders in his division. This intimation (dated 15 May 1867) was from the Thudama Sayadaw - Committee of Royal Preceptors at the Hall of Good Law.  
(15 May 1867)

Attention

Gaing Ok - Local Monk Leader, Pin, Nat Mauk and Kyauk Ba Daung  
Gaing Dauk - Local Monk Assistant Leader

The Sassamedha - Yearly tax from each household, for 1867 is Ks 5 in Ywet Ni [Red Leaf] silver or Ks 8 in Ni Tin [Red Cap] silver; each household had paid Ks 5 in Ni Tin [Red Cap] or Ks 6.25 in coins. Most people found it difficult even to pay this. After having paid Ks 5 in Ni Tin [Red Cap] a household still has to pay Ks 3 in Ni Tin [Red Cap] (or Ks 3.75 in coins) but if it could pay K 1.75 in coins it would be taken as it has paid the full Sassamedha of the year.\* The government has requested the monks to notify this reduction in the Sassamedha to both tax payers and tax collectors in the provinces.

This intimation (dated 15 May 1867) was from the Ministers.

\*5 Red Leaf = 8 Red Cap = Ks 10 in coins; instead of Ks 10 the Sassamedha of 1867 would be 5 Red Cap or Ks 6.25 + K 1.75, i.e. Ks 8 only; see Toe Hla : "Monetary System of Burma in the Konbaung Period, *JBRFS*, LXII, December 1979 (53-87) 86.

(15 May 1867)

Attention

The Sassamedha collectors, Pin, Nat Mauk and Kyauk Ba Daung

The Sassamedha for 1867 is 5 ticals of Ywet Ni [Red Leaf](Ks 10 in coins) but each household could pay it in two instalments of 5 ticals in Ni Tin [Red Cap](Ks 6.25) as the first instalment and Ks 3.75 in coins as the second instalment. All had paid the first instalment. [In the meanwhile there was the Ba Dain Min Gun Episode and] because of these disturbances the second instalment has been reduced to K 1.75 only [and although coined money is in current use now some people in some place could not have the coins easily and in that case accept the equivalent of K 1.75 in silver "with 25 per cent copper", give the tax payer some allowance of time to pay it but do not wait too long.

This intimation (dated 15 May 1867) was from the Ministers.

Note : Prince Ba Dain was captured and executed on 15 May 1867 (*Kon* //1967, p.355)

20 May 1867

Order: There is an Ordination Hall donated by Mi Kay at the forest monastery, Ywa Thit, north of Kywe Swe, Myay Du township. Siri Ma[la], Chief Monk of the forest monastery petitioned for making the area within 500 ta (3,500 taung, 5,250 feet, 1,600.2 metres) radius of the Ordination Hall a sanctuary of birds and beasts; the petition is granted; submit a map showing the area of the sanctuary.

(This Order was passed on 20 May 1867)

Note : See also ROB 14 September 1865

(20 May 1867)

Attention

Myo Thagyi - Town Headman, Myay Du

Myo Sayay - Town Constable

Asiyin - Manager, Kywe Swe village

Thagyi - Headman

Gaung - Head

Akji - Elder

The Royal Order of (20 May 1867) declared the area within 500 ta (3,500 taung, 5,250 feet, 1,600.2 metres) radius of the Ordination Hall, Forest Monastery, Ywa Thit, north of Kywe Swe, Myay Du township, a sanctuary of birds and beasts; put boundary pillars of stone and submit a map showing the sanctuary.

This intimation (dated 20 May 1867) was from the Ministers.

Note See ROB 14 September 1865 on the Ordination Hall at the forest monastery of Ywa Thit built by Mi Kay.

(30 June 1867)

Mong Nai Garrison Act 1867

1 Station a considerable number of men under one Wun Dauk - Assistant Minister at Mong Nai Garrisons, Myay Lat [Cis-Salween Area], Shan State.

2 Keep one arsenal with full stock of arms and munitions in Mong Nai Garrison, another in Yawnghwe and a third in Hsipaw.

3 In towns and villages of Myay Lat [Cis-Salween Area], Shan State, there shall be no other commanding post except at Mong Nai which takes instructions from Hluttaw.

4 There shall be no independent collection of funds, by any Sawbwa - Shan Chief, or Myo Za - Shan Deputy Chief, except by [the Commander's] order of the Mong Nai Garrisons.

5 Keep a register of Burmese descendants in Mong Nai and keep them ready for emergency.

6 Depending on population of each place, make a list of how many men and weapons that place shall send when required and which chief is responsible to collect them.

7 Keep storehouses of rice for the troops at any strategic point where a stand could be made.

8 When the rains were over, troops would march to suppress the rebels; alert the guard stations all along the south (Shan State) to watch closely all routes of exit; then leaving one Sitke - Regimental Officer, in Mong Nai with sufficient troops for defense, Wun Dauk - Assistant Minister, and other Sitke - Regimental Officers, and troops shall march to Hsenwi.

9 Before Wun Dauk - Assistant Minister, leaves for Hsenwi, orders would be sent to keep in preparedness the following five troops in Hsenwi : Hsenwi Town Proper, Hsenwi East, Hsenwi North, Hsenwi Northeast and Kya Thee.

10 When Wun Dauk - Assistant Minister, marches to Hsenwi, in addition to Burmese service men, armed men from Shan places each under their own chief himself or his representative (like his own brother, son or a trusted officer) shall also march with him.

#### Rules of Mong Nai Garrisons

1 Men and Officers of the [Mong Nai] troops are having monthly salaries; all towns and villages under the Mong Nai command shall not be bothered with billeting or asking money or asking villagers to [supply porters or free labour in road construction, etc.]

2 When time comes for collecting the tax of Ks 2 or 3.50 in towns and villages under the Mong Nai Command, no one from the garrison shall do it; ask local chiefs to collect it.

3 When there are disputes between men living together in the same town or village under the Mong Nai Command, always leave them to local chiefs, viz. Sawbwa - Shan Chief, Myoza - Shan Deputy Chief, Myo Ok - Shan Town Chief, and [Myo] Sitke - Town Constable.

4 When the dispute could not be settled by Sawbwa - Shan Chief, Myo Za - Shan Deputy Chief, Myo Ok - Shan Town Chief, [Myo] Sitke - Town Constable, then the case shall be taken up by the Garrison Office; if it could not be settled there, it would go to the Commander.

5 When one party in dispute is from a place other than the place of the opposing party, the case shall be taken up by the Garrison Office.

6 When the Garrison Office could not decide a case, it would be sent to the Commander

7 The Garrison Office shall not ask fees for Mhat Chet Yay - Writing Remark, Hmat Pon Tin - Registration, Hpat Ca - Account for Reading,

Hmat Ca Account for Note, etc.; it shall ask only the court fees prescribed.

8 Within the town and villages of the Garrison Command, Sawbwa - Shan Chief, Myo Za - Shan Deputy Chief, Myo Ok - Shan Town Officer, and [Myo] Sitke - Shan Town Constable, are appointed by the Commander and when they come to apply for appointment orders at the Garrison Office, they shall not pay for writing remark, registration, notification, instruction, etc. and the orders they want shall be issued without delay.

9 On crime, when the accused person comes from one place and the accusing person from another place, the Garrison Office shall decide it but ask no fees; after the decision is made, carry out the punishment, release on bail, take the fine, etc. as sentenced and send a four monthly report to the commander on the number of cases tried and the number of prisoners held; the Commander shall forward the report [with remarks] to Hluttaw.

10 On report of [keeping or] using unauthorized arms, the garrison shall send armed men [strong enough to seize the weapons and their owners].

11 In a case of unauthorized arms, local chiefs shall be summoned to appear at the Garrison Office; ask nothing from them except the messenger fee of K 0.25 for going a distance of every two miles.

12 Send men to reconnoitre Hta or Kin [Guard Posts], situated at outlying places where Kalang [?Karen], Yun [Chiengmai] and Yodaya [Ayut'ia Men] visited and let them report on situations there; men from trans-Salween areas might come to report on the situations in their places too, put together these reports and submit them to [Hluttaw] immediately.

13 Expenses of sending men to capital to report as occasion arises, expenses on sending to reconnoitre and gather reports on conditions (along Burma Thailand boundary), office expenses, etc. in each month shall be paid from tax collected at towns and villages under the Garrison Command; the travelling and daily allowances when an officer is on tour would also be paid from these taxes. Keep an account on all these expenses and submit it to the Commander once in every four months.

14 The account on expenses to keep in touch with places under the Garrison Command shall be submitted to the Commander once in every four months.

15 The Garrison Office shall send spies to places under its command and report every four month to the Commander and the Commander to Hluttaw if there were anything like:

asking more than what has been prescribed to pay as court fees, taking bribes and transferring village chiefs called Hain, Hta Mon, Myay Daing, Kyawt and Gaung from one place to another; and extracting [unauthorized] money from villages.

16 Under Sawbwa - Shan Chief, and Myo Za - Shan Deputy Chief, there are Hain, Hta Mon, Myay Daing, Kyawt and Gaung, who are village or community heads; possibly some of them are oppressive and it would be best to transfer them and in that case report it through the Garrison Office to the Commander and act according to his order.

17 When a clerk or a messenger of the Garrison Office asks fees more than the prescribed amount or making false charges on people to exact money, he shall be punished by the Garrison Officer according to the Bribery Act.

On a Garrison Officer or his wife or any one of their children is guilty of taking bribes :

1 When an officer is accused of taking Ks 10.00 to Ks 50.00, he shall be sent to capital for trial and when he is found guilty, he shall return the double of the amount of money he took and he shall be detained in lockup for one month.

2 For taking Ks 50.00 to Ks 100.00 the punishment would be the same except that the guilty person would be sent to prison for one month.

3 For taking above Ks 100.00, the punishment would be the same except the terms of imprisonment would be extended to three months and with a Royal Sanction, the guilty person shall be dismissed from office.

On a clerk or a messenger taking fees, etc. more than the prescribed amount :

1 On taking anything valued below Ks 5.00 including silver, he shall return double the amount taken, be given five lashes at the Garrison Office and detained in lockup with no work for ten days.

2 On taking anything valued between Ks 5.00 and Ks 10.00, he shall return double the amount taken, be given ten lashes at the Garrison Office and detained in lockup with no work for one month.

3 On taking anything valued above Ks 10.00 he shall return double the amount taken, be given thirty lashes and detained in prison for one month.

2 July 1867

Order. Eight Member Brahmins conducting Ceremonies of His Majesty, petitioned for exempting any member of them from accompanying a marching army; they maintain that they had

been in the service of kings from the time of King Alaungmintaya 1752-1760; they keep their families chaste on the one hand and they conducted the ceremonies [with the greatest care to make them perfect or correct] on the other hand; as a matter of fact they had never been asked to go with the marching forces except on one occasion when Nga Kala, former Ponna Wun - Officer of Brahmins, in the time of King Pagan 1846-1853, forced some of them to go with former Lord Kyauk Ba Daung [on his campaign south]; it is true that Brahmins who do the sacrifice to Gods and chant mantras serve in the army [though the nature of their services is quite different from those of Brahmins conducting ceremonies]; the petition is granted; except for those who are already pressed into military service, none of them shall be called upon for similar services again.

This Order was passed on 2 July 1867 by Lord Yenangyaung, Minister and recorded by Kin Wun Dauk - Assistant Minister of Guard Stations. (10 August 1867)

Order: Min Gyi Maha Thamain Bayan, Town Officer, Ahmyint Five Towns and Alon, petitioned for a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the compound of the Bon Byan monastery, Ahmyint to build a meeting hall of monks on behalf of the king; the petition is granted.

(This Order was passed on 10 August 1867).

9 September 1867

Order: Mahasiripanditarajaguru, Pyinnya Shi - Learned Man, Ponna Ok - Chief of Brahmins, and Ponna Wun - Officer of Brahmins, petitioned for paying no tax on sale of land in Ponna Ywa - Village of Brahmins; according to him Shwe Pyi So - Chief of Gold City, and Shwe Pyi Sayay - Constable of Gold City, were exacting tax on sale of land for building houses in their village; the petition is granted.

This Order was passed on 9 September 1867 in the Tea Room and Min Gyaw Min Htin Thinkhaya, Herald, recorded it in the presence of Kani Assistant Minister, Officer of Forest, Officer of Silver Revenue, Officer of Granaries, Myo Tha Town Officer and Lord Myo Tha.

2 October 1867

Order: Min Gyi Maha Sithu, Officer of Guard Stations and Assistant Minister,  
Min Gyi Maha Min Gaung Kyaw Htin



Min Gyi Maha Min Hla Min Gaung, Officer of Aung Pinle Royal Lands and  
Maha Min Hla Thinkhaya, U Daung Hlay Ok - Chief of *The U Daung*,

are given insignias similar to those given to Min Gyi Maha Min Gyaw Min Htin, Lord Poppa, Assistant Minister.

This Order was passed on 2 October 1867 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

Note : See also ROB 14 June 1865 and ROB 6 October 1867  
6 October 1867

Order; Add a Shwe Salwe - Gold Shoulder Thread [of Twelve Strings], to the insignias given to the following Assistant Ministers :

Min Gyi Maha Min Gyaw Min Htin, Lord Poppa

Min Gyi Maha Sithu, Officer of Granaries

Min Gyi Maha Min Gaung Kyaw Htin

Min Gyi Maha Min Hla Min Gaung, Aung Pinle Royal Lands Officer and

Maha Min Hla Thinkhaya, Chief of *The U Daung*

This Order was passed on 6 October 1867 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See also ROB 14 June 1865 and ROB 2 October 1867.

1 December 1867

Order: Guards of Palace Four Sectors, viz. So Lay Ze Daing - Forty Sprout Shields, Kaung Han - Guards of Burmese Descendants from Chiengmai, Myin Zu Gyi - Major [Burmese] Horses, Shan Myin - Shan Horses, Zin Me Ba Sin Daw Thi Thaye - Elephant Men from Chiengmai in the Fighting Forces, Lin Zin (Myin) - Viengchang (Horses), together with their families under Tat Hmu - Commander of Fighting Forces, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Daing Gaung - Head of Shields, Awun - Leader, Myin Gaung - Head of Horsemen, Myin Zi - Leader of [Fifty] Horsemen, Sin Zi - Leader of Elephant Men, Ahmudan - Service Men, had been given land in Ko Khayaing [Nine Districts], at Kha Mon area; as land tax they shall have to pay each year 7 baskets of paddy for every pe (1.75 acre) of land they cultivate; in addition to that they shall pay all the crop they produce by working in the extra fields, i.e. the land that had not been really assigned to them; they petitioned for giving tax only five instead of seven baskets per pe and for exempting the tax on extra fields for the year 1867; the

petition is granted.

This Order was passed on 1 December and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

12 December 1867

Order: Maha Thiri Yaza Tho Hon Bwa is appointed Myo Ok - Town Chief, Maing Gaing (Mong Kaing); he is given insignias similar to those used by his father.

This Order was passed on 12 December 1867 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

28 December 1867

Order: Nay Myo Min Hla Kyaw Htin 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 which should have no such thing like aggression of one person on another and if there were any such violation the culprits would be tried at the Taya Yon Daw - Royal Court of Law, which has two judges and they would be punished if 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 Rhuwe Myan*: in four parts; if further reference is necessary use *Kuin: Ca: Manu Raja Cirat Thum - The Rulings of Manu Yaza Lord Kaing Za*, which was 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 on 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 file a suit; keep these things in mind and using the *Dhammasattham* and precedence for his guide and counsel, a judge shall try cases; he has to suppress such obsessions of Da Zo Thon Ba - Three Bribes, viz. decision made in favour of the person who is a close relative of the judge, decision made in favour of a person who is very friendly with the judge and decision made in favour of a person who pays money to the judge or he has to free himself from 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.

This Order was passed on 28 December 1867 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer-cum-Chief of Caduceus Bearers, in Hluttaw in the presence of Lord Yenangyaung, Minister and all the Assistant Ministers.

Note : See also ROB 21 June 1814, ROB 4 May 1837 and ROB 9 December 1840 on former appointment of judges.

18 January 1868

Order: Some common people living in various towns and villages of the kingdom were accused of either receiving secretly some palace treasures (during Myin Gun Ba Dain Episode) or having participated in the rebellion; there is the General Amnesty Order; no one would be accused of these two things and subjected to interrogation and punishment; leave them alone and stop doing anything in connection with that episode; punish the officer who ignores this Order.

This Order was passed on 18 January 1868 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 18 November 1866 on General Amnesty, ROB (15 May 1867) on palace treasures secretly sent through monks to villages and ROB (15 May 1866) on requesting local monk leaders to intervene if there were any oppressions continued in spite of the amnesty.

19 January 1868

Order. The Committee of Royal Preceptors in the Hall of Good Law reported that there were people who have had the ill fate to abandon their native places and who still believe that it is not safe to return home; local monks would be glad to trace them and persuade them to return to their native places, Gaing Ok - Local Monk Leaders, and Gaing Dauk - Local Monk Assistant Leaders, are quite willing to lead this repatriation programme; but in addition to general amnesty the monks are in favour of allowing the people who come back to pay no Sassamedha - Yearly Household Tax, to pay no debt, and to do no public work given by local officers for a certain number of years; the suggestion is accepted; the exemption to pay the Sassamedha, the postponing to pay debts and the denial to give free labour is good for five years from the time that these people are repatriated; the monks shall submit the list of people repatriated.

This Order was passed on 19 October 1868 and proclaimed by Min Htin Yaza Thihathu, Liaison Officer-cum-Chief of Caduceus Bearers.

19 January 1868

Attention

Gaing Ok - Local Monk Leaders

Gaing Dauk - Local Monk Assistant Leaders

His Majesty the King, Master of Morigapaccayanagaraja White Elephant, Owner of Cakra Weapon, Lord of Life and King of Law, had had the Muddhabhiseka - Water poured on Head, when he took a solemn oath promising a most benevolent rule. The Buddha's Religion was helped in various ways. With funds he has from the Apho Akhun Daw - His Shares, on rubies [and other precious gems] mined he gave monks everything they need and encouraged them to learn the Pitaka. Observation of the Vinaya [Discipline] was raised to the highest possible level. Starting from himself he persuades everyone else in his realm to live a good Buddhist life by observing *sila* and practice *dana*. Both Gamavasi - monks residing in village, and Arannavasi - monks dwelling in forest, as well as monks of the capital city, were requested to act as his eyes and ears in watching everything in the kingdom to develop well in line with his benevolent programmes. Monks of exceptional qualities were appointed Gaing Ok - Local Monk Leaders, and Gaing Dauk - Local Monk Assistant Leaders, to lead monks and men in the right path of progress. As a matter of fact the religion prospers on the king's support, the people need the religious guidance and the monks depend on the charity of the people to get their meagre necessities. In this trilateral relationship monks are now expected to give another kind of help by checking and reporting that the local officers are not oppressive in their rule on the people especially in the period that follows the 1866 Episode when the waste and scum of the society rebelled. The serene life in some places was so shaken that many people fled into forests or moved to new places. Local monks tried to trace them and persuade them to return home with the information that there was the Amnesty Order passed on 17 January 1868 and from the time they come back until five years they do not have to pay the Sassamedha, to give free labour in public works and to pay debts.

This intimation (dated 19 January 1868) was from the Committee of Royal Preceptors in the Hall of Good Law.

16 March 1868

Attention

Asiyin - Manager

Thagyi - Headman

Gaung - Head

Akyi - Elder

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Maha Min Hla Yaza, Myo Wun - Town Officer, Man Li, reported that Nga Shwe Kyee had been acting as [Shwe Hmu - Gold Chief], Maw Hka, for over ten years; he also said that Nga Shwe Kyee is a descendant of the line of chiefs there and he traced the line as follows :

Nga Kaw

(appointed Maw Hka Headman on 27 February 1787)

Nga Shwe Win

(son & successor of Nga Kaw, Headman in ?1810)

Nga Myat Seint

(son & successor of Nga Shwe Win, appointed Maw Kha Shwe Hmu on 11 December 1833)

Nga Shwe Kyee

(son & successor of Nga Myat Seint, Shwe Hmu in ?1858; confirmed in the office on 16 March 1868

During the Aye Daw - Royal Episode (1866), Nga Shwe Kyee joined the forces under In Dauk Tha Nga Myo Wun\* to quell the rebellion; now he is Shwe Hmu again and his superiors are quite satisfied with his services. On the strength of this report Nga Shwe Kyee is confirmed in the post of Shwe Hmu by an Order of 16 March 1868. Asiyin - Manager, Thagyi - Headman, Gaung - Head, Akyi - Elder, and villagers of Maw Kha shall take orders from Nga Shwe Kyee and live in peace and prosperity. This intimation dated 16 March 1868 was from the Ministers.

\* In Dauk Tha Five Town Officer was in charge of the area comprising In Daing, Maw Ke, Maw Ton, In Dauk Tha and Kyun Hla and later this area became Kyun Hla township on the west of the Mu river [Williamson, A., *Burma Gazetteer, Shweta District, Volume A*, (1929)1963 Reprint, p. 166]

16 March 1868

Attention

Asiyin - Manager, Maw Kha

Thagyi - Headman

Gaung - Head

Nga Shwe Bee

(brother & successor of Nga Shwe Kyee; handed over the charge to Nawyatha Zayya on (5 April) 1875

Akji - Elder

Athi - Native of a place [Common Folk]

Ala - Born of Native and Stranger Parents

Win Nay - Stranger with Native Spouse

Kappa - Settler

Kyay Htan Kyi Nge - Tax Payer Big and Small

Nga [Shwe] Kyee, Shwe Hmu - Gold Chief, Maw Kha, said :

At the time of making the 1783 and 1802 records, Nga Kaw was Maw Kha Headman. He was succeeded by his son Nga Shwe Win [in about 1810].

Nga Shwe Win was succeeded by his son Nga Myat Seint [who was given the appointment of Shwe Hmu - Gold Chief, Maw Kha, on 11 December 1833]. He is Nga Myat Seint's son and became chief [in about 1858].

After [the 1866 Episode, he] received an Order with the Lion Seal to continue in his office of Shwe Hmu - Gold Chief, and as he did his duties very well he was confirmed in his office [on 16 March 1868].

Asiyin - Manager, etc. of Maw Kha shall take orders from him. He shall help the people live in peace and prosperity.

This intimation (dated 16 March 1868) was from Min Gyi Maha Min Hla Sithu, Lord Yaw, Kyi Wun - Officer of Granaries, Atwin Wun - Minister of Interior.

(16 March 1868)

Attention

Nay Myo Thu Wunna Yaza Kyaw Thu, Shwe Hmu - Gold Chief, Maw Naing Shwe Hmu - Gold Chief, Gyo Daung, was unable to do his duties satisfactorily and therefore the charge of his area is now given to Shwe Hmu - Gold Chief, Maw Naing. Shwe Hmu - Gold Chief, Maw Naing, shall take charge of not only Maw Naing and Gyo Daung but also Kyun Bin, Lwin U, Pin Lon, Pu Ta Gon and Yon Hkone which were formerly under Maw Kha. Check Gyo Daung boundary with reference to records in the Archives.

(This intimation dated 16 March 1868 was from the Ministers.)

30 April 1868

The Sassamedha Tax [Evasion] Act of 1868

S 1 On submitting the list of households by Town and Village Headmen as Officers or Supervisors of Administrative Units

In an area and in areas adjoining an area which had been given to an officer to take charge, a list of Ain Yin - Original Homes, and Son Pwa - Additional Houses [of the children who got married and live separately from their parents] shall be taken without any omission [so that homes omitted would escape taxation]; the officer and his assistants shall submit the list with a covenant that they shall take any punishment

for an omission if there were any.

S 2 On punishing for omission in a list of households submitted by a Town Headman or Village Headman or Supervisor of Administrative Unit  
When a name was omitted in the list of households and when there were no bribes given, the headman shall pay twice the tax payable by that household and the same amount by his subordinate who was also held jointly responsible with his officer for that omission. The punishment would be the same when a household is not in the list because the householder was classified "destitute" though he was an able-bodied person like any other tax payer. When bribes were involved, the officer shall pay four times of the tax evaded and his subordinate twice.

S 3 On striking off certain names from the list of householders from the village register by Myo Wun - Town Officer, and Sitke - Regimental Officer, who were in charge or on supervision

From the correct list of householders sent from the village office, a town officer or a regimental officer might either strike off a name from the list altogether or transfer a tax payer's name to the non-tax-paying column of "destitutes", he shall pay twice the amount that would have been received as tax; if bribes were involved, ask a sanction to punish the guilty officer by the Bribery Act.

S 4 On rewarding anyone who could expose any tax evasion

A town officer, a regimental officer, etc. might help a tax evasion and anyone who could expose it shall receive a reward amounting to half of the fine imposed on the culprit.

S 5 On punishing for taking bribes and neglecting to report that officers concerned had helped a tax evasion

Give a man ten lashes plus a fine which is the double of the amount that he took to keep silent his knowledge on anything done by a town or village head on tax evasion.

This Sassamedha [Evasion] Act of 1868 was printed by Royal Order at the North Royal Garden Press on 30 April 1868 by Nga Saung and Nga Pait, South Tavoy Troops. [A copy of it] with memoranda was sent to Min Gyi Maha Min Gaung Kyaw, Two Town Officer, Da Ba Yin and Maya Du. Note . See also ROB 10 February 1869

22 May 1868

Memoranda on the Sassamedha Tax [Evasion] Act of 1868

Attention

Myo Wun - Town Officer

Sitke - Regimental Officer

Myo Ywa Ah Htein Ah Ok - Officer-in-charge of Town/Village

Royal Order together with instructions on the collection of the

Sassamedha had been already circulated.

Gaing Ok - Local Monk Leaders, and Gaing Dauk - Local Monk Assistant Leaders, had also been instructed by the Committee of Royal Preceptors in the Hall of Good Law [to help the initial collection of this tax so that the people would not have any problem or hardship to pay it].

Get all village headmen to Town Office and made two or more of them whose areas are close into a group because it would be good for them to work together.

According to the Royal Order of (19 January) 1868 they shall make a list of all original families and all additional families in each of their areas except the families of a destitute, a religious servant and a repatriated man.

When the list was made include the occupation of each tax payer, viz.

Le - Cultivation of rice

Ya - Cultivation other than rice

Kaing - Cultivation in an area subjected to yearly inundation

Kyun - Cultivation on an island

Uyin - Cultivation of fruit trees in a garden that requires a long time

Chan Myay - Cultivation of green groceries in an enclosed field

Than - Cultivation of palmyra palm trees to get juice for jaggery [brown sugar]

Ohn - Coconut

Hsa Dwin - Making salt from salt water of a well

Hsa Gyin - Making salt from salt saturated earth

Lup Ngan Sibwa - Handicraft / Cottage Industry and

Ku Than Yaung We Sibwa - Buying and Selling;

Take care that no payment is made under duress and none of it exceeds the ten per cent of the total amount of yearly income.

Make assessments in terms of coined money [recently introduced.]

Tax is payable in two equal instalments; the first one is due in June [Nayon+Wazo] (and another in January [Pyatho+Dabodwe]).

When payments are made to the Thagyi - Headman, and Ywa Ok - Village Chief, Lu Gyi - Village Elders, and Hse Ain Gaung - Ten House Heads, whom the villagers respected [and trusted] shall bear witness.

Town Office shall made a copy [with their own stationary] of the full list of people "who really pay".

Like any other tax payer of the village, a Ywa Zaw - Village Promptor, shall also pay the Sassamedha.

The tax received minus the ten per cent share of collectors [shall be sent to Treasury] without any further deduction unless Hluttaw sanctions it.



Su Gyi - Guild Members, Su Thay - Menial Labourers, and Amhu Dan - Men in the King's service including the Fighting Men, except those exempted by Hluttaw, shall pay the Sassamedha.

After having paid the first instalment of the Sassamedha, each tax payer is exempted from contributing money toward any kind of fund or free labour on a public work.

Send this memoranda to all village and town offices; a town officer would be held responsible for any negligence to follow these instructions in his township.

This memoranda on Sassamedha Tax [Evasion] Act of 1868 dated 22 May 1868 (was from the Ministers).

(22 May 1868)

Attention

[Min Gyi] Maha Min Gaung [Kyaw], Myo Wun - Town Officer, Da Ba Yin and Myay Du

Sitke - Regimental Officer

Collect the Sassamedha Tax of 1868 in two equal instalments viz. once in June 1868 and again in January 1869.

Su Cha - Foreigners in the King's service either as Armed Men or as Skilled Labourers, are also liable to pay this tax.

Original homes as well as those homes that branched out from the original families shall be listed and they all shall pay the tax.

The list of families paying tax and the money collected from them shall be [sent to Treasury] without any omission.

Checks shall be made to find out whether there were any omissions or not.

This Hmat Sa Note, with reference to the Sassamedha Tax [Evasion] Act, dated (22 May 1868) was from (the Ministers).

31 July 1868

Attention

Myo Thagyi - Town Headman, Taloke

Myo Sayay - Town Constable

Athi, Kaing village

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Officers of Taloke petitioned for confirming the headmen of Taloke township in their offices and as the petition was granted Nga Yan Byay had been confirmed in his office of Thagyi - Headman, Kaing. Nga Yan Byay shall carry on with his duties of a headman [of Kaing]. The people

of Kaing shall take orders from him and live in peace and prosperity.  
This intimation dated 31 July 1868 was from the Ministers.  
(31 July 1868)

Attention

Myo Thagyi - Town Headman, Taloke

Myo Sayay - Town Constable, Taloke

Inhabitants of Kiang, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Myo Thagyi - Town Headman, Taloke, together with Thway Thauk Gyi -  
Leader of Blood Bond Brotherhood, (Ywa) Thagyi - (Village) Headman,  
and Ywa Ok - Village Officer, petitioned for having Nga Yan Byay  
confirmed in his office of Headman, Kaing. The petition was granted. All  
inhabitants of of Kiang village shall take orders from Nga Yan Byay and  
live in peace and prosperity.

This intimation (dated 31 July 1868) was from Min Gyi Maha

Thihathuya, Athi Wun Dauk - Assistant Minister of Common Folks.

12 September 1868

Order. Nga Tay Lay is appointed Ywa Thagyi - Village Headman, of  
Kywe Gyan village in Myay De township; he shall look after the  
welfare of the people in his charge.

This Order was passed on 12 September 1868.

(24 September 1868)

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Chaung Gu, viz.

Nay Myo Min Htin Yaza, Yaw Four Town Officer, petitioned for  
confirmation of 126 village headmen in Yaw, Saw, Laung Shay and Hti  
Lin townships in their respective offices and the petition is granted on  
24 September 1868; Nga Myat Hla is thereby confirmed in his office of  
Headman, Chaung Gu village, Yaw township. The people of Chaung Gu  
shall take orders from Nga Myat Hla and live in peace and prosperity.

This intimation (dated 24 September 1868) was from Min Gyi Maha  
Thihathuya, Athi Atwin Wun - Common Folks Minister of Interior, Yaw.

(24 September 1868)

Attention

Nay Myo U Dain Thamanta Thiha Kyaw, Ywa Thagyi - Village Headman,

Sin San Ayaing Ke

Nga Myat Hla, Thagyi - Headman, Chaung Gu

Without having an Appointment Order with the Chin Thay Da Zeit - Lion Seal, no village headman is entitled to Khaing Za - Share in the tax collected; in order to obtain the Lion Seal Appointment Order, Nay Myo U Dain Thamanta Thiha Kyaw of Ayaing Ke and Nga Myat Hla of Chaung Gu shall proceed to U Dain Yaza Nawyatha, Sin Asiyin - Manager of Elephants, Salin Hku Hna Thin - Seven Elephant Groups of Salin, who have had the Order already to bring here the said headmen with their (former appointment orders and any other) relevant papers.

This intimation (dated 24 September 1868) was from Min Hla Min Gaung Yaza, Moza Hlay Daw Ok - Captain of *The Mozs*, Awk Ma Wun - Officer of Elephant Catching Group, and Sattan Sin Min Wun - Officer of King Elephant.

24 September 1868

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Ale Ban, Yaw, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nay Myo Min Htin Yaza, Yaw Four Town Officer, petitioned for the confirmation of 126 village headmen in Yaw, Saw, Laung Shay and Hti Lin townships in their respective offices and the petition was granted on 24 September 1868; Nga Lu Gyi is thereby confirmed in his office of Headman, Ale Ban village, Yaw township. The inhabitants of Ale Ban shall take orders from Nga Lu Gyi and live in peace and prosperity.

This intimation (dated on 24 September 1868) was from Min Gyi Maha Thihathuya - Athi Wun Wun Shin Daw - Officer of Common Folks Minister.

(24 September 1868)

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Ale Ban, Yaw township, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Lu Gyi had been given a Lion Seal Appointment Order (24 September 1868) in confirmation of his office as Ale Ban headman; he shall take orders from (Yaw)Town Office and help people in his charge to live in peace and prosperity.

This intimation (dated 24 September 1868) was from Nay Myo Min Htin Yaza, Lay Myo Wun - Four Town Officer, Yaw.

(24 September 1868)

Attention

Inhabitants of Ale Ban, Yaw Township, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Lu Gyi, Headman, Ale Ban, had been confirmed in his office by a Lion Seal Order of (24 September 1858). He shall take orders from Town Officer, Yaw and help the people in his charge to live in peace and prosperity.

This intimation (dated 24 September 1868) is from Town Headman, (Yaw).

24 September 1868

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Ale Ban, Yaw township, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Headmen of towns and villages of Yaw, Saw, Hti Lin and Laung Shay townships had been confirmed in their offices; Nga Lu Gyi, thereby received his confirmation as Headman of Ale Ban; the people of Ale Ban shall take orders from him and he shall help them to live in peace and prosperity.

This intimation dated 24 September 1868 was from Min Gyi Maha Thihathuya, Athi Wun - Officer of Common Folks, Wun Shin Daw - Minister.

24 September 1868

Order. Nga Yan Way is appointed Ywa Thagyi - Village Headman, Laung Bon Gyi, Hti Lin township; he shall help the people under his charge to live in peace and prosperity.

This Order was passed on 24 September 1868.

Note - See also ROB 30 January 1865, ROB 15 April 1866 and ROB 9 August 1876 on Nga Yan Way, Headman, Laung Bon Gyi, Hti Lin township. 24 September 1868

Attention

Myo Thagyi - Town Headman, Hti Lin

Myo Sayay - Town Constable, Hti Lin

Inhabitants of Laung Bon Gyi, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nay Myo Min Htin Yaza, Yaw Four Town Officer, petitioned for confirmation of 126 village headmen in Yaw, Saw, Laung Shay and Hti Lin townships in their respective offices and the petition is granted on 24 September 1868; Nga Yan Way is thereby confirmed in his office of headman, Laung Bon Gyi, Hti Lin township; the inhabitants of Laung Bon Gyi shall take orders from Nga Yan Way who shall help the people live in peace and prosperity.

This intimation dated 24 September 1868 was from Min Gyi Maha Thihathuya, Athi Wun - Officer of Common Folks, Wun Shin Daw - Minister.

24 September 1868

Attention

Myo Thagyi - Town Headman, Hti Lin

Myo Sayay - Town Constable, Hti Lin

Inhabitants of Laung Bon Gyi, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nay Myo Min Htin Yaza, Yaw Four Town Officer, petitioned for confirmation of 126 village headmen in Yaw, Saw, Laung Shay and Hti Lin townships in their offices and the petition is granted on 24 September 1868; accordingly Nga Yan Way is confirmed in his office of Headman, Laung Bon Gyi; the people of Laung Bon Gyi village shall take

orders from him and shall live in peace and prosperity.

This intimation dated 24 September 1868 was from the Ministers.

(24 September 1868)

Attention

Inhabitants of Laung Bon Gyi, Hti Lin township, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Yan Way produced documentary evidences that his forefathers were chiefs in Laung Bon Gyi and on the strength of these evidences he was made headman with a Lion Seal Appointment Order in 1868; nevertheless Nga Kya Khaing, an outsider contested the headmanship; but he won the contest, therefore he applied for another Order with the Lion Seal from Hluttaw of his being confirmed in the office of Headman in Laung Bon Gyi and he received it. He shall take orders from Hti Lin Town Office and help the people of Laung Bon Gyi live in peace and prosperity.

This intimation (dated 24 September 1868) was from Nay Myo Min Hla Min Htin Kyaw Gaung, Yaw Lay Myo Ok - Yaw Four Town Chief.

(24 September 1868)

Attention

Myo Thagyi - Town Headman, Hti Lin

Myo Sayay - Town Constable, Hti Lin

Inhabitants of Laung Bon Gyi, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Yan Way received an Order of Hluttaw (dated 24 September 1868) of his being confirmed as the Headman of Laung Bon Gyi, Hti Lin township. He shall take orders from the Town Office in Hti Lin to carry on with the state duties imposed in the area under his charge, on the other hand he shall help the villagers of Laung Bon Gyi live in peace and prosperity and do anything that they are required to do by the state with efficiency.

This intimation (dated 24 September 1868) was from Nay Myo Min Hla Yaza, Captain of Gold Swords and Yaw Four Town Officer

(24 September 1868)

Attention

Myo Thagyi - Town Officer, Hti Lin

Myo Sayay - Town Constable

Nga Yan Way, Headman, Laung Bon Gyi, claimed that the headmanship devolved on him like this : Nga Kyan Aung was Headman, Laung Bon Gyi, who submitted the 1783 record of the village. He was succeeded by his son Nga Hpyo San. Then Nga Hpyo San's son Nga Hla Gyaw was Headman. Then Nga Hla Gyaw's son Nga San Hnaung was Headman. Nga Yan Way, son of Nga San Hnaung, received the Appointment Order with the Lion Seal as Headman of Laung Bon Gyi on (24 September 1868). One Nga Kya Khaing tried to take his position but he failed. Nga Yan Way remains Headman of Laung Bon Gyi.

This intimation (dated 24 September 1868) was from Min Htin Sithu Kyaw, Sa Daw Kun Yay Gaing - Bearer of Royal Betel and Water, Yaw Lay Myo Wun - Yaw Four Town Officer.

24 September 1868

Order: Nga Ye is appointed Thagyi - Headman, Hse Ywa - Ten Villages, Laung Bon (Nge); he shall help the people in his charge to live in peace and prosperity.

This Order was passed on 24 September 1868.

24 September 1868

Attention

Myo Thagyi - Town Headman, Hti Lin

Myo Sayay - Town Constable, Hti Lin

Inhabitants of Laung Bon Nge, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nay Myo Min Htin Yaza, Yaw Lay Myo Wun - Yaw Four Town Officer, petitioned for confirming 126 headmen of Yaw, Saw, Laung Shay and Hti Lin in their offices; the petition is granted on 24 September 1868; accordingly Nga Ye is confirmed in his office as Headman, Laung Bon Nge by a sealed letter of authority; the people of Laung Bon Nge shall take orders from Nga Ye who is expected to carry out his duties conscientiously and help the people to live in peace and prosperity.

This intimation dated 24 September 1868 was from Min Gyi Maha Thihathuya, Officer of Common Folks, Minister.

24 September 1868

Attention

Myo Thagyi - Town Officer, Hti Lin

Myo Sayay - Town Constable, Hti Lin

Inhabitants of Laung Bon Nge, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nay Myo Min Htin Yaza, Yaw Lay Myo Wun - Yaw Four Town Officer, petitioned for confirming 126 headmen of Yaw, Saw, Laung Shay and Hti Lin in their offices; the petition is granted on 24 September 1868; accordingly Nga Ye is confirmed in his office as Headman, Laung Bon Nge by a sealed letter of authority; the people of Laung Bon Nge shall take orders from Nga Ye who is expected to carry out his duties conscientiously and to help the people live in peace and prosperity. This intimation dated 24 September 1868 was from the ministers.

21 October 1868

Order: Nga Pe, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Pan Hlwar village, Nauk Wun Gyi - North Environ Guns, is appointed Headman, Pan Hlwar, Le Kaimng township; he shall help the people both Athi - common folks, and Nge Tha - subordinates in service groups, to accomplish their duties well or to develop their enterprises to prosperity.

This Order was passed on 21 October 1868.

6 January 1869

Attention

Min Gyi Maha Min Hla Min Gaung Kyaw, Two Town Officer, Da Ba Yin and Myay Du

Sitke - Regimental Officer, Da ba Yin and Myay Du

There were reports that old and thin cattle had been killed for meat at various places in the kingdom. Send Orders again to all Town and Village Headmen to stop completely the slaughter of cattle for meat and get all offenders punished as they deserved.

This intimation dated 6 January 1869 was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thado Min Gyi Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung and

Min Gyi Maha Thiha Thu

Nga Po, In Thagyi - Fishries Headman, brought it [to the Town Office of Da Ba Yin and Myay Du].



(10 February 1869)

The Sassamedha Act Section 8 Subsection 2 On precautions against theft and robbery

The chiefs of a locality shall under a covenant raise funds within the means of the local residents to be used in the suppression of crime.

The local authorities shall have the right to take ten per cent of the funds as remuneration of their services in this scheme.

These chiefs also have the authority to try cases of assault and libel. A few cases would be sent to the town office for decision. The town office shall have a separate account on the fees so received and send a quarterly report on them to the central government. A Royal Sanction is necessary to use them in that area for any good purpose including compensation on lost property due to theft and robbery.

Traders using land as well as water routes passing through various administrative units shall report their arrival and departure at every unit centre and the route they had taken along the main way. If they come and go by unusual paths and without reporting to the authorities, they could not claim compensation for lost property.

If anything happens after reporting and going through a main way, the local authorities shall seize the culprits and retrieve the property.

When the chiefs could not get the culprits, they shall be punished according to the rules [now enforced in connection with the negligence of duty by an officer].

Compensation would also be given as much as the funds permit. On some cases a grieved person could expect a Royal Bounty.

After the sale of horse and cattle to be used as beasts of burden, both buyer and seller should present themselves at the office of the local chief and register the transfer of ownership giving the number and description of the animals.

A written and sealed permit is necessary to take the animals from one locality to another.

In accusations of cattle theft, Chay Kya Ya - Follow the Pug Mark (?Hoof Mark), is the rule. Without establishing the trail of entering, the animal could not be taken out of a place.

A strange animal in an area could be either a stray one or a stolen one. Establish first what it is. When theft is certain chiefs shall produce the thief or they shall pay the damages.

When a person is found with a stolen animal, he would be taken to a court with criminal charges.

Register with the local authorities all weapons kept. Town Office issues blank toddy-palm leaves with Zi Wa Zo Da Zeik - Seal of Grey-rumped

Swiftlet [*Collocalia esculenta*] stamped on them. Village office writes on it the date of issue, place of issue, description of weapons and the name of owner or the permit to carry arms during travel. Town Office keeps the register of palm leaves issued and Village Office keeps the register of every individual owner of them.

After having arrested a thief or robber, he would be sent to the capital. For taking property valued at or above thirty (ticals of silver) a thief would be sent to a town far away from his native place, for six years of rigorous imprisonment and a robber twelve years.

For theft or robbery with murder his crime would be tattooed on his forehead, cheeks and chest in bold letters and he gets a life imprisonment.

For molesting religious property, he gets the tattoo marks and becomes a religious slave.

For more serious offences like destroying a religious monument or killing a religious slave he gets the same tottoo marks and his legs would be shackled for the rest of his life.

For tasking property valued between ten and thirty, he gets one year's imprisonment and one month for property worth less than ten.

Harbouring a thief or robber with the knowledge of his crime, a person would be punished in the same way as the thief or robber he helped.

For not being able to hand over a thief or robber in his area the Myo Wun - Town Officer, Myo Ok - Town Controller, Myin Gaung - Head of Horsemen, Myin Zi - Leader of Horsemen, Daing Gaung - Head of Shields, Awun - Leader of Shields, would be put under custody with a promise to behave well whether he be Nu Yin Yaw Hsay Yaw - new or old in his job or he had had only a weak control over the area put under him. He might be sent to prison and tortured to produce hidden property.

After having proved that a thief or robber was a protege of an officer, a Royal Sanction would be applied for to dismiss that officer from his office, to discontinue his line of hereditary chiefs, to beat him as he walked through the streets in the area of his charge while a town crier explained why he was so beaten and to imprison him.

When an officer failed to punish a thief or a robber as he deserved or when the criminal was set free without any good cause before his time of his release, apply for a Royal Sanction and dismiss him.

When a prisoner has served his term of imprisonment, a Hluttaw sanction is necessary to release him from prison.

On suspicion of theft and robbery by any one of the people in his charge, an officer has the authority to put the suspect under custody and a guarantor is necessary to acquire his release.

Any officer or anyone for that matter, who was found to be an alcoholic or a drug addict or who was a manufacturer or a dealer in these intoxicants including the bitter juice of toddy palm, will be shackled and sent to Bhamo where he would be used for one year to Cetiayangana - Clean a religious compound. If he were a Chinese he would be deported as there is a Hluttaw rule to save him from any other punishment.

For slaughter of animals for meat, the guilty person would be punished [as prescribed by law].

For gambling, the guilty person would have his offence proclaimed by a Maung Gyaw - beat of gong, and he would be held in custody for one year.

This regulation on thievery and robbery is (dated 10 February 1869).

10 February 1869

The Sassamedha Act [On making the Family List]

S 1 Headman of Town or Village shall make a list of Ain Yin - Original families, and Son Pwa - Additional families that grew later, including his own, without omission; if it were incorrect he shall take the consequences.

S 2 A check would be made at every centre where the list was made and for every omission, the responsible officer or officers shall give twice the tax payable by the family or families not given in the list.

S 3 When bribes were not taken for this favour of omission in the list, the officer or officers responsible shall pay twice the tax that the family should pay and when bribes were involved for an omission without giving any reason or with the reason that the householder was a Dukkhitā - disabled person, the officer or officers responsible shall pay four times of the tax that the family should pay.

S 4 Myo Wun - Town Officer, Sitke - Regimental Officer, Akhun Daw Kauk - Collector of Revenue, etc. would increase the number of houses in order to get more tax and when it was detected, these officers shall pay twice of the extra money that they had exacted. On the other hand village leaders would by themselves increase the number of homes paying tax. They would also be punished by letting them pay back twice the amount they had exacted.

S 5 In case where Headmen were correct in giving the number of houses paying tax though Town Officers, Regimental Officers, etc. might reduce the number by making a few simple omissions or changing the category of "paying" to "not paying" or of able to disabled householder, the homes so favoured shall pay their dues and the officers shall pay double the amount of money that they helped to evade payment. For misappropriation of funds like claiming more on expenses etc. in the account book [of tax and expenses], the responsible officer shall be dealt with by the Bribery

Act and the tax collectors shall never collect tax again.

S 6 Anyone who could bring to light that the Town Officer or Regimental Officer or Tax Collector or Village Headman had submitted an incorrect list of homes paying tax, homes not paying tax and homes where householders are disabled, to evade tax, he would receive as reward half of the fine imposed on the guilty. Correcting the list means to increase the number of tax payers and vice versa. Making false accusations on tax evasion is also punishable. On failure to produce a convincing evidence on evasion, the accuser shall pay the amount that had been alleged as being evaded.

S 7 When a Town Officer or Regimental Officer or Tax Collector or Village Headman took bribes and did not report a tax evasion, he shall pay twice the amount that he helped to evade and he shall be kept under custody for one month.

S 8 When the central administration discovered that the officers of a certain area did not really know that there were tax evasions in their area, they shall get ten per cent less in their share from the taxes collected at a place where there are only fifty or less households paying tax and twenty per cent less from the taxes collected from a place with over fifty households.

The Royal Sanction on the Sassamaedha Act was passed on 10 February 1869 and the information on it was sent to the Committee of Royal Preceptors in the Hall of Good Law.

Note : See also ROB 30 April 1868 and ROB 2 February 1871 for more accounts on the Sassamadha Tax.

(10 February 1869)

#### The Bribery Act

When an officer in charge of a place either close to capital or not, including a leader of armed men (or service men), regimental officer, liaison officer, town constable, court officer and his wife were found guilty of taking bribes, they shall be punished as follows :

For taking 10 to 50 ticals of silver, a guilty officer shall give back double the amount he took to the person from whom the bribe was taken.

For taking 50 and above, a guilty officer shall give back double the amount he took to the person from whom the bribe was taken and he would be imprisoned for one month.

When clerks, messengers, etc. were found guilty of taking bribes, they shall be punished as follows :

For taking anything worth below or about one tical of silver the guilty person shall return the double of the amount taken; then he receives

five lashes and detention in a lockup for ten days without work.

For taking anything worth between one and five ticals of silver, the guilty person shall return the double of the amount taken; then he receives ten lashes and detention in a lockup for one month without work.

For taking anything worth between five to ten ticals of silver, the guilty person shall return the double of the amount taken; then he receives thirty lashes and an imprisonment for one month with no work.

(The Bribery Act was passed on 10 October 1869).

(10 February 1869)

The Extortions Act [of 1869]

When a Myo Thagyi - Town Headman, or Ywa Thagyi - Village Headman, or Ywa Ok - Village Chief, or Myin Gaung - Head of Horsemen, or Myin Zi - Leader of Horsemen, or Daing Gaung - Head of Shields, or Awun - Leader [of Group], or Su Ok - Controller of Group, or Su Htain - Keeper of Group, or his wife was guilty of extortion, he or she would be punished as follows :

for extorting one to five ticals of silver, the guilty person shall return the double of the money taken, receive ten lashes and live under custody at the Town Office for one month;

for extorting five to ten ticals of silver the guilty person shall return the double of the money taken, receive thirty lashes and live under custody at the Town Office for one month;

for extorting anything worth above ten ticals of silver the guilty person shall return the double of anything taken, receive thirty lashes, wait for a Royal Sanction to be dismissed from office and sent to capital as a prisoner.

When the subordinates of a Provincial Office were guilty of taking bribes, etc. and when the officers failed to take adequate actions against them, the following punishments would be given :

Clerk or messenger for his first offence shall return the double of the money he took and he would be detained in the lockup for one month;

for his second offence he shall return the double of the money he took and he would be imprisoned for one month;

for his third offence he shall return the double of the money he took and wait for a Royal Sanction to be dismissed from office.

(The Extortions Act was passed on 10 February 1869).

7 March 1869

Order: Nga Ta Yoke is given permission to get a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the compound of Naung Tha

Hkaw village monastery, Taung Ta Lon village tract, Hsumhsai township, to build on behalf of the king a meeting hall of monks.

This Order was passed on 7 march 1869.

(7 March 1869)

Attention

Sitke - Regimental Officer, Hsumsai

Amat - Minister, Hsumhsai

Myo Za - Shan Town Officer, Hsumhsai

Local chiefs of Ho Naung, Hpet Loot, Lwe Ban, Taunggyi, Ti Gyit, Yay Dwin Gyi and Zaga Bin, Taung Khan Daing [Village Tract], viz.

Hein

Hta Mon

Kyawt

Gaung and

Akyi

Local inhabitants viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

The Royal Order of (7 March 1869) has authorised Lord Myo Thit Maha Min Hla Min Gaung Kyaw, Akkabat Myin Wun - Officer of Cachar Horses,

Thonze Myo Wun - Hsumhsai Town Officer, to raise a force of 2,100 men with the men from the Nine Guard Stations in Hsumhsai area, men in the Hsenwi Campaign now under Nga Thin, Tat Hmu - Garrison Commander,

stationed at Taung Hteik Guard Station, and local Athi Ala\* after the fashion of an organization in the Shwe Gyo That Pa Ya Tat - Century in

Gold Chain Reserve [Capital and its environ], who could be mustered into a force called Ya Dat - Century, at short notice. Under Nga Shin Yu, Tat

Hmu - Captain of the Century, this Century [in Hsumhsai] would be kept in readiness for emergency. The Ya Dat - Century, is under the following

twenty one centurions :

Nga Aw

Nga Gyi

Nga Hmaw

Nga Hmon

Nga Hpo

Nga Hpon

Nga Kaung

Nga Maung Galay  
Nga Nay Dun  
Nge Ni  
Nga Nu  
Nga San Hla  
Nga Shin Yu [Captain of the Century]  
Nga Shwe Aung  
Nga Shwe Hpo  
Nga Shwe The  
Nga Thaw Na  
Nga Toe  
Nga Yauk  
Nga Yi and

Nga Yo; made a list of the members of the men in the Century giving such details of sex, age, day when he or she was born and his or her relationship with the head of the family and submit it to Hluttaw; Nga Shin Yu shall take orders from [Hsumhsai] Town Office and it is expected that he shall work with diligence.

This intimation (dated 7 March 1869) was from (Lord Myo Thit Maha Min Hla Min Gaung Kyaw, Akkabat Myin Wun - Officer of Cachar Horsses, Thonze Myo Wun - Town Officer of Hsumhsai)

Note : Athi - [Common Folk] Native of a place, Ala - Born of Native and Stranger Parents, Win Nay - Stranger with Native Spouse, and Kappa - Settler, are categorically all Athi; \*it is a common believe that Athi [including Ala, etc.] are free from military service and here is one evidence that goes against this generalization.

(7 March 1869)

Attention

Hain - Shan Chief, Taung Khan Village Tract, Hsumhsai

Asiqin - Burmese Manager representing Myo Za [who holds Town in fief]

Thagyí - Burmese Headman

Kyawí - Shan Headman

Gaung - Head of Burmese Armed Men

Inhabitants of Hpet Loot, Ho Naung, Lwe Ban, Taunggyi, Ti Gyit, Yay Dwin Gyí and Zaga Bin

The Royal Order of (7 March 1869) has authorized (Maha Min Hla Min Gaung Kyaw) to organize the Hsumhsai people into a Century of 2,100 men so that it would be easy to have mustered a force at short notice after the fashion of the Shwe Gyo That Pa Ya Tat - Century in Gold Chain Reserve [Capital and its environ]. Nga Shin Yu is appointed Captain of [Hsumhsai] Century; he shall encourage the local people enlisted so that he could

muster the full quota of Sit Let Net Kaing - Armed Men. He is also given the duty of the Sassamedha Tax collector in that part of Hsumhsai area where his men are [now billeted].

(This intimation dated 7 March 1869 was from the Ministers.)

(12) March 1869

Attention

Gaing Ok - Local Monk Leader, Hsumhsai

Gaing Dauk - Local Monk Assistant Leader, Hsumhsai

Gaing Thinga Kyi Nge - Senior and Junior Members of Monk Community

Shin Jeya was given on (12) March 1869 the twenty five rules for monks and failure to conform shall be punished; chief of each community and his assistant shall come to Shwe Gyin Nga Daik - Five Monastic

Establishments [at Capital] of the Shwe Gyin Sect, for instructions [in connection with the rules]. Monk Teacher at Ywa Thit shall direct all monks in matters of Su Mangala - Good [Happy] Occasions, as well as Du Mangala - Bad [Sad] Occasions.

This intimation dated (12) March 1869 was from Gaing Ok - Local Monk Leader, Hsumhsai, Forty Nine Mongs, Kambhojasivirattha.

(12 march 1869)

(Teacher Local Monk Leader, Hsumhsai)

Reverend Sir,

May I have the permission to do the following good deeds for merit that would ultimately give me the reward of nirvana

build a pagoda gilded and decorated with glass mosaic;

enshrine the Buddha's Bodily Relics in the pagoda;

build many miniature pagodas and big lotus flower vases [around the main edifice];

make statues of mythical lions, sea monsters, elephants to guard the pagoda precincts;

enclose the precincts with a wall of iron spikes and 'ogre in foliage' decoration and a miniature tower at each of the four corners of the wall.

Your most humble pupil,

Nga Ta Yoke

Naung Tha Khaw

Hsumhsai

9 June 1869

Order. (1) No one on his own shall dig and take away a piece of jade in the following places and try to sell or buy it :

U Yu Ten Villages, Mogaung

On either bank of the rivers Irrawaddy and Chindwin

Kyauk Twin [Jade Mine] and



Kyauk Maw [Jade Spur].

This prohibition comes into force in the month of Tawthalin in Sakkaraj 1231 (6 September 1869-5 October 1869). Register any deal in jade made before 6 September 1869 at the office of Kyauk Ok - Jade Chief, in Bhamo or Mogaung. For jades of other places, register at Jade Office, Capital. In the registration form state :

Owner's Name .....  
Address .....  
Weight of Stone .....  
Description of Stone : .....  
[State whether it is .....  
Whole or Fragment] .....  
Quality .....  
Value [Estimate] .....  
Guarantor .....

- ( 2) Divers in the U Yu stream to get jade from the stream bed shall do so if they are not wage earners or if they could afford to buy their own diving equipments. They shall bring all the stones they get without exception to Kyauk Ok [Jade Chief], in Kyauk Twin [Jade Mine] or Kyauk Maw [Jade Spur]. Half of these are for the king. The value of the other half is assessed by Kyauk Ok [Jade Chief] and given to those who brought them. He shall submit an account on stones acquired and prices given for them.
- ( 3) Besides divers, there are those who dig jade on their own or as wage earners. In fact there are three groups of workers, viz. workers who take wages as well as allowances for food and have to hand over all they got to their employer, workers who do not take wages but take allowances for food and have to give one half of what they get to their employer, and workers who are on their own and they keep all they got except the tax [paid like everyone else i.e. one half of all the jades he has]. After the tax was paid he has to sell the other half to Kyauk Ok [Jade Chief] at the current price and receives the value in silver. All these workers must register with Kyauk Ok [Jade Chief].
- ( 4) After a worker had registered the stone that he had found in the office of Kyauk Ok [Jade Chief] in Bhamo or Mogaung he will get the local current price if he wants to sell it there, he is also allowed to get a permit to take it to capital where he has

- to pay tax before he sells it to Kyauk Ok [Jade Chief] or he pays tax at capital and get Hluttaw permit to sell it elsewhere.
- (5) A jade worker of any place other than Bhamo or Mogaung must have a permit from local chief to take the jade he got to capital and pay tax; then he could sell it to Kyauk Ok [Jade Chief] or take Hluttaw permit and sell it to any one he likes.
  - (6) When there were several owners of one stone or several stones, the owners must get Hluttaw permit first to have them divided and division could be done only at the Kyauk Sein Yon Daw - Royal Jade Office, in capital.
  - (7) On or before 6 September 1869 every owner of a jade stone shall register his ownership with Hluttaw and all jade business requires Hluttaw permission after 6 September 1869. Any jade stone not registered on 6 September 1869 would be confiscated and its owner shall serve a prison term of three months. When an officer is found guilty on the charge of owning an unregistered jade stone, he shall be punished as everyone else and with a Royal Sanction he would be dismissed.
  - (8) Divers of the U Yu stream or elsewhere shall also respect the rules given above or they shall be punished on failure to obey them.
  - (9) When a jade stone registered either in Bhamo or Mogaung Jade Office was taken elsewhere without local office permission to be taken away, and sold without paying tax at the revenue office and without having Hluttaw permission to sell it, it would be traced and the buyer lost the stone, the seller lost the money and both would be imprisoned for three months. When only one party is found, he shall be given his own punishment plus the punishment meant for his counterpart. When an officer is involved that officer loses his office in addition to the usual punishments.
  - (10) When a jade stone registered at a local headman's office, was taken elsewhere and sold without paying tax in capital, without Hluttaw permission, and without local office permission, the punishments would be the same as those given above.
  - (11) An informant on any illegal jade dealing shall receive a reward of twenty percent on the money involved. On the other hand anyone who had had the knowledge of an illegal transaction on jade and neglected to inform the authorities about it would be

imprisoned for three months; when some money is received as a bribe to ignore this kind of transaction, the man receiving the bribe shall pay a fine which is double the amount of the money he took and he would be imprisoned for three months.

(12) A punishment by imprisonment could be commuted by a payment of Ks 1,000 fine.

Printed on 9 June 1869 in North Garden [Press] and published by Nawayatha Sithu, Da Zeit Sayay - Clerk of Seals, Apada, Printing Press technician and Nga San, Nga Kyu and Nga Aung Tha of North Tavoy Guns.  
21 August 1869

Attention

Asiyin - Manager, Maw Hteik

Thagyí - Headman, Maw Hteik

Inhabitants of Maw Hteik, viz.

Athi

Als

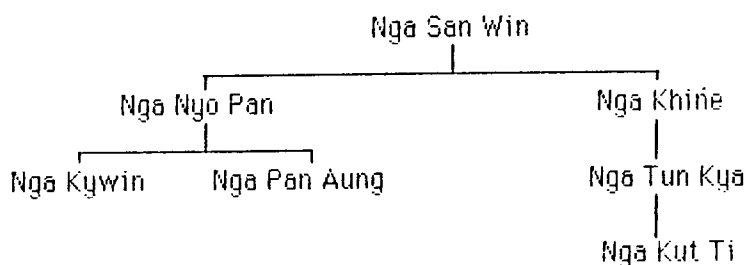
Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Kut Ti claimed that his great grandfather Nga San Win was Headman of [Maw Hteik] who submitted the 1783 record on [Maw Hteik]; after him his son [Nga Khine] who submitted the 1802 record on [Maw Hteik] became Headman; after him his son Nga Tun Kya was Headman in the three reigns of King Thayawady 1837-1846, King Pagan 1846-1853 and King Mindon 1853-[1878]; he was succeeded by his son Nga Kut Ti who joined in the suppression of 1866 Rebellion under Wun Tho Sawbwa. While he was away in active service, Nga Kut Ti said that one Nga Shwe Ate, a minor, was made Headman of Maw Hteik with Nga Tha Byi as regent. They were found guilty of keeping robbers and they had now fled to escape punishment. Nga Kut Ti petitioned for reappointing him Headman, Maw Hteik. People at Manli were asked about the robbery by Maha Min Hla Yaza, Lay Myo Wun - Four Town Officer, [in charge of Man Li, Ashay Gyaung and Anya Myit Sin] they said that villagers of Maw Hteik, viz. Nga Aung Kalaung, Nga Kyay Hmon, Nga Min, Nga Pan Aung, Nga San Aye and Nga Shwe Waing robbed Than Hmu - Iron Chief, and Sayay - Clerk, of Than Ale Ta - Iron Middle Tract, but as they had fled Nga Shwe Aye and Regent Nga Tha Byi were unable to produce them; when Wun Tho Sawbwa was asked about Nga Kut Ti's services during the 1866 Episode, he said that it was not Nga Kut Ti but Nga Tha Nyein his elder brother and Nga San Hla his brother-in-law who came with forty armed men to fight and suppress

the rebellion with him. When Shwe Daik Wun Sayay – Clerk of Treasury Officer, [who would know better] was asked, he said that Nga Tun Kya received an appointment order of headman in Maw Hteik and he was succeeded by his son Nga Kut Ti who certainly sent men and arms to help in suppressing the rebellion [1866 Episode]. Then Nga Kut Ti was asked to submit the history of his family. His version of it was checked against the 1783 and 1802 records and Nga Kut Ti's claim was found to be correct though there were two branches in the family like this :



Order: Nga Shwe Ate [Minor] and Nga Tha Byi [Regent] were dismissed and Nga Kut Ti is appointed Shwe Hmu – Gold Chief, Maw Hteik.

(This Order was passed on 21 August 1869 and proclaimed by Maha Min Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.)

(21 August 1869)

[Attention

Inhabitants of Maw Hteik]

After Nga Shwe Ate [Minor] and Nga Tha Byi [Regent] were dismissed, Nga Kut Ti became Shwe Hmu – Gold Chief, Maw Hteik. The people of Maw Hteik shall take orders from Nga Kut Ti and live in peace and prosperity. This intimation dated 24 August 1869 was from Wun Dauk Lamaing Wun – Officer of Royal Lands Assistant Minister. U Hmon, Senior Royal Clerk, sealed it and gave it to Nga Kut Ti.

Note: See also ROB 7 November 1869 [Intimation from Min Gyi Maha Thihathu, Kyi Wun – Officer of Granaries.

13 October 1869

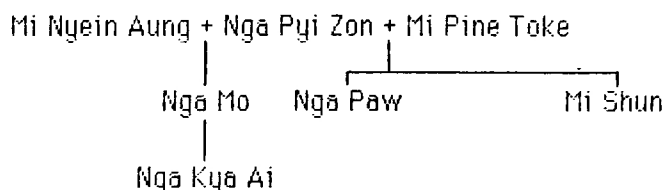
Order: Min Gyi Maha Min Gaung Thinkhaya, Lord Kani, Minister of Interior and Min Gyi Maha Min Hla Sithu, Lord Saw, Minister of Interior are given some insignias; issue an Order to this effect.

This Order was passed on 13 October 1869 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

1 November 1869

Nga Kya Ai petitioned for appointing him Thagyi – Headman, Nga Nu Chaung village, Kan Bauk Thway Thauk area, Muay Du township; he

claimed that his grandfather Nga Pyi Zon submitted both the 1783 and 1802 records on Nga Nu Chaung and after Nga Pyi Zon his son Nga Mo was chief; after Nga Mo his half-brother Nga Paw was chief; after Nga Paw, his nephew Nga Kya Ai (son of Nga Mo) became chief though he was not yet given an appointment order. Lord Set Ku Nga Mya, Two Town Officer, Da Ba Yin and Myay Du, was asked to verify Nga Kya Ai's claim and he confirmed it and added the information that Nga Kya Ai is also serving as Than Daw Gyet - Organizer of Iron Workers. In the Archives the 1782 record gives the Nga Nu Chaung headman lineage as :



Order: Nga Kya Ai is appointed Headman, Nga Nu Chaung village, Myay Du township.

This Order was passed on 1 November 1869 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

7 November 1869

Attention

Asiyin - Manager, Maw Hteik

Thagyi - Headman, Maw Hteik

Akyi - Elder - Maw Hteik

Inhabitants of Maw Hteik, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Kut Ti, Headman, Maw Hteik, petitioned for giving him confirmation in the Office of Shwe Hmu - Gold Chief, Maw Hteik. Nga Tha Ate [Minor] and Nga Tha Byi [Regent] who were in charge of Maw Hteik were dismissed; Nga Kut Ti is appointed Shwe Hmu - Gold Chief, Maw Hteik; people of Maw Hteik shall take orders from Nga Kut Ti who shall work with diligence in carrying out his duties and help his people live in peace and prosperity.

This Intimation dated 7 November 1869 was from Min Gyi Maha Thihathu, Kyi Wun - Officer of Granaries, and written by his clerk.

8 November 1869

Nga Ba La, Shwe Hmu - Gold Chief, Maw Naing  
 Nga Kut Ti, Shwe Hmu - Gold Chief, Maw Hteik  
 Nga Kyi, Shwe Hmu - Gold Chief, Maw Hka  
 Nga Aung Myat Kyaw, Shwe Hmu - Gold Chief, Man In  
 Nga Nwe, Shwe Hmu - Gold Chief, Maw Hkwin  
 petitioned for exempting them from doing the bids of Man Li Town  
 Officer simply because they had been working in earnest under Kyi Wun -  
 Officer of Granaries, exacting lead and silver in Maw Hka, Maw Hkwin and  
 Maw Hteik, Ashay Gyaung - East Tract, within [Kyi Wun Wun Zu - Areas  
 where Workers under Officer of Granaries] work [and they would have no  
 time for other work]. They are not claiming the expenses in their work as  
 they wanted to give the state the largest possible benefit. The above  
 mentioned five chiefs promised to give each 1,000 [viss of] lead in a  
 month. [In a year that would be 60,000 viss from all of them without  
 expenses.]

Nga Ba La, Maw Naing  
 Nga Kut Ti, Maw Hteik  
 Nga Aung Myat Kyaw, Man In  
 Nga Thi, brother-in-law of Nga Kyi represented Maw Hka and  
 Nga Pinle represented Maw Hkwin and  
 they said that although they are not going to claim it from the state, the  
 expenses to get the lead are as follows :

5 men for 1,000 [viss] of lead paid at Ks 7.5 each a month	Ks	37.50
Carting 1,000 [viss] of lead to jetty at .25 per 100 [viss]		25.00
1,000 [viss] of lead transported by boat to capital		30.00
	Total	92.50
For 6,000 [viss] of lead	Grand Total	555.00

Most probably the production would exceed 6,000 [viss] though they  
 agreed to wait orders regarding the extra lead produced. All these  
 promises, they pointed out, would be possible only when they do not have  
 to carry out any bid from Man Li. If they have no other obligation they  
 could get the promised 6,000 viss of lead ready for transport to capital  
 in Pyatho [2 January 1870-31 January 1870]. Although Chiefs Maw Hka  
 and Maw Hkwin are not here themselves the three chiefs present  
 guaranteed that they would also honour their promises and if they fail to  
 keep their promises they are prepared to take all consequences.

10 November 1869

Order: Nga Aung Myat Kyaw (Man In), Nga Ba La (Maw Naing), Nga Kut Ti  
 (Maw Hteik), Nga Kyi (Maw Hka), and Nga Nwe (Maw Khwin)  
 petitioned for exemption from the works of Man Li Town  
 Officer while they are extracting lead in Maw Hka, Maw Hkwin

and Maw Htaung within Kyi Wun Wun Zu Ashay Gyaung - East Tract under Officer of Granaries; they promised on the other hand not to claim expenses from the state; the petition is granted; Man Li Town Officer has no authority to get people of Maw In, Maw Hka, Maw Hteik, Maw Khwin and Maw Naing to work for him; they shall take orders only from Min Gyi Maha Thiha Thu, Kyi Wun - Officer of Granaries.

This Order was passed on 10 November 1869 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

10 November 1869

Attention

Maha Min Hla Yaza, Man Li Four Town Officer

Royal Order of 10 November 1869 allows the people of

Man In under Nga Aung Myat Kyaw

Maw Hka under Nga Kyi

Maw Hteik under Nga Kut Ti

Maw Hkwin under Nga Nwe and

Maw Naing under Nga Ba La to take orders only from Min Gyi Maha

Thihathu, Officer of Granaries, to collect lead without claiming expenses from the state in Maw Hka, Maw Hkwin and Maw Htaung areas and Maha Min Hla Yaza, Man Li Four Town Officer shall not bother them with his works.

This intimation dated 10 November 1869 was from [the Ministers].

25 November 1869

Order: Nga Nay Win, descended from a family of chiefs, is appointed Shwe Hmu - Gold Chief, [Hko Nan], Maw Hteik Tract.

This Order was passed on 25 November 1869 and proclaimed by Min Hla Min Htin Kyaw, Liaison Officer-cum-Chief of Caduceus Bearers.

Nga Myat Nge, Pa Mon village, Than Ale Ta - Iron Middle Tract, brought this Appointment Order and gave it to Nga Myat Nge in the presence of Gaing Ok - Local Monk Leader, Village Monastery, Hko Nan, Maw Hteik Tract.

28 January 1870

U Hla Bu, Than Daw Zint - Herald, claimed from Shwe Hmu - Gold Chiefs, Man In, Maw Hka, Maw Hkwin, Maw Hteik and Maw Naing 840 ticals of silver being the charges to cart 2,000 lead at .42 [tical] for 100 [viss] of lead and he wanted them paid immediately. U Hla Bu was paid Ks 600 (in coins being the equivalent of 840 ticals of silver) on 28 January 1870; each of the five lead producing villages paid its share according to the number of houses it has by the 1869 list of households.

*Charges on cartage of Lead paid according to Number of Houses in 1669*

	Number of Houses	Payment in Coins	Remarks	
			Paid	Balance Paid in full
Man In	105	50.50		
Maw Hka	200	98.60		
Maw Hkwin	200	98.60		
Maw Hteik	220	108.40		
Maw Naing	494	245.50		
Total	1,219	601.60		

30 January 1870

When U Hla Bu - Herald, demanded by order of Kyi Wun Atwun Wun Yaw Myo Za - Lord Yaw Minister of Interior Officer of Granaries, that the lead producing people of five villages shall pay [in coins the equivalent of] 840 ticals of silver immediately, they had to

borrow gold ornaments weighing 30 ticals from Royal Aunt paying	Ks	40.00
brokerage to mortgage the ornaments for Ks 600.00		6.00
Ain Daw Dan - Service in Royal Residence		9.00
For taking out the ornaments from safe, paid to Khin Ei		15.00
Loan plus interest to pay miscellaneous charges to Khin Ei		33.00
Fee to get permission to mortgage		60.00
Fee to guarantee Clerk of Hlay Thin		60.00
Kyay Zu Dwet [Thank You] paid to Sale Kun Bo Dain		10.00
Total		233.00

30 January 1870

*Miscellaneous Payments to get a Loan of Ks 600.00 paid according to the Number of Houses in Each Five Lead producing Villages*

	Number of Houses	Payment in Coins	Remarks	
			Paid	Balance Paid in full
Man In	105	17.80	5.40	12.40
Maw Hka	200	33.60	27.00	6.60
Maw Hkwin	200	33.60	27.00	6.60
Maw Hteik	220	36.05	30.00	6.05
Maw Naing	494	82.70	42.00	40.70
Total	1,219	203.75		

4 February 1870

When Ks 600.00 were paid for cartage of lead there was a demand for Ks 200.00 more. To pay that sum Royal Aunt was requested again for help and the following were paid to get her aid.



For Ks 10.00 at .50 interest for 10 days	25.00
Gift to Phwa Bet Kyaw Messengers	6.50
Given to Nga Hmine who went to Aung Myin Tha Zi to get lead	12.00
Gift to Nga Lat and Nga Bi	4.00
Broker (for a loan of Ks 240.00)	5.00
Kun Bo Dain	5.00
	Total 57.50

4 February 1870

*Payments for a Loan of Ks 200.00 paid according to Number of Houses in each Lead producing Five Villages*

	Number of Houses	Paid	Balance	Remarks Paid in Full
Man In	105			3.60
Maw Hka	200			6.80
Maw Hkwin	200			6.80
Maw Hteik	220			7.50
Maw Naing	494			16.80
	Total 1,219			41.50

5 February 1870

On 5 February 1870, Shwe Hmu - Gold Chiefs, in five areas had to borrow [in addition to Ks 600.00 that they had borrowed before] some Ks 240.00 from Royal Aunt and each house has to pay Ks 15.50.

*Payments for a Loan of Ks 240.00 paid according to Number of Houses in each Lead producing Five Villages*

	Number of Houses	Paid in Coins	For	Remarks Five Payments	Paid in Full
Man In	105	20.30	5	25.30	
Maw Hka	200	39.40	10	49.40	
Maw Hkwin	200	39.40	10	49.40	
Maw Hteik	220	43.35	11	54.35	
Maw Naing	494	97.55	24	121.55	
	Total 1,219	240.00	60	300.00	

5 February 1870

Balance from Silver of 1869 payable by people of Kyi Wun Wun Zu Ashay Gyaung - East Tract under Officer of Granaries, was collected by Nay Myo Thiri Kyaw Gaung, Nan Zin Asaung Taw Mye - Regular Palace Attendant, and Nga Bo, [Treasury] Clerk.

*Balance of Silver 1869 collected from Six Places of East Tract*

	Number of	Payable	Remarks	
	Houses		Paid	Balance
Man In	100	100		100
Maw Hka	288	2,304	1,152	1,152
Maw Hkwin	189	1,512	756	756
Maw Htaing	20	160	80	80
Maw Hteik	210	1,680	840	840
Maw Naing	464	3,872	1,600	2,272
Total	1,291	9,628	4,428	5,200

5 February 1870

*Fund for Armed Men collected in Villages producing Lead, etc.*

	Number of	Payable	Remarks	
	Houses		Paid	Balance
Ga Ba	170	1,360		1,360
Gyo Daung	577	4,616	2,308	2,308
Hkawk Sin				
Nan Ma	87	696	348	348
Set Taw	400	3,200	1,600	1,600
Total	1,234	9,872	4,254	5,616

Ashay Gyaung - East

Line

Shwe - Gold

Total	2,525	20,200	8,684	11,516
-------	-------	--------	-------	--------

*From Than Thon Da - Three Spreads of Iron, for 1869*

Ashay Ta - Eastern

Spread	210	1,680	90	1,590
--------	-----	-------	----	-------

Ale Ta - Middle Spread	209	1,672	80	1,592
------------------------	-----	-------	----	-------

Anauk Ta - Western

Spread	60	480		721*
--------	----	-----	--	------

Total	479	3,832	170	3,903
-------	-----	-------	-----	-------

Grand Total	3,004	24,032	8,854	15,419
-------------	-------	--------	-------	--------

\*241 Balance of 1868 included

*Balance of 1860 claimed by Man Li Town Officer*

Ga Ba	38,190
-------	--------

Hkawk Sin	89,435
-----------	--------

Total	127,625
-------	---------

5 February 1870

Attention

Nay Myo Thiri Kyaw Gaung, Nan Zin Asaung Daw Mye - Regular Palace

Attendant

Nga Bo, Saing Ya Wun Sayay - Clerk of Officer concerned

To collect the balance in the 1869 revenue, i.e. the second instalment, Nay Myo Thiri Kyaw Gaung and Nga Bo were sent to Ashay Gyaung Kyay Ywa - Villages of East Line; make no move that would terrify the villagers who might run away when they sensed danger; approach the village officers with sweet words to get the terms wanted; take no bribes but make sure that all families that should pay tax are in the list of tax payers, they have to pay 8 ticals per household in two instalments and if there had been no arrangements made to pay so, just ask the village officers to do so; Ga Ba was marked for 68 ticals towards fund for armed men but so far it had paid none; if necessary postpone the collecting until a favourable time but make it clear that the village is responsible to pay so much for so many men and nothing extra would be exacted.

This intimation dated 5 February was from the ministers.

7 March 1870

Order: Lord Pyin Daw, Le Wun - Officer of Rice Fields, is appointed Wun Dauk - Assistant Minister; issue a regular appointment order

This Order was passed on 7 march 1870.

31 May 1870

Order: Maha Min Hla Narathu, Thon Myo Wun - Three Town Officer, Ma Lun Myay De Tha Yet, Awk Myit Sin Sitke - Regimental Officer Down River, reported that Nga Min Gyaw, Taik Thagyi - Division Headman, took the Royal Subsidy to get 4,000 [viss] of catch [*Acacia catachu*] from villages in Tat Taw Ya Taik - Division from where Royal Troops are raised, within the year 1870 but he failed to supply the catch and he could not return the subsidy either; but one Nga Kyan said that he could collect 4,000 [viss] of catch and he did; in the meanwhile Nga Kyan died and Nga Yan Aung is his successor; as recommended by [Maha Min Hla Nawyatha] Nga Yan Aung is appointed Tat Taw Ya Taik Thagyi Headman of Division from where Royal Troops are raised.

This Order was passed on 31 May 1870 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

10 July 1870

Order: The king believes that he owes his kingship to the merit of various good deeds in the past lives and he wants to continue this accumulation of merit by supporting the Buddha's Religion; he considers that to have a Buddhist Synod would be best in that line; build a hall close to Sudhamma Hall and name it the

Patthan Hall; send a request to the Supreme Leader of the Extension and Propagation of the Buddha's Religion to assemble monks in that hall and recite the scriptures on all the four sabbath days of each month in a year ; the king, queens, princes, princesses, ministers, officers, rich men and common folks shall attend the recitation ceremonies.

This Order was passed on 10 July 1870 and proclaimed by Nau Myo Min Hla Thinkhaya, Liaison Officer.

26 December 1870

Down River Officers Act

1 List of Criminals in the Area

Ex-convicts shall have some respectable person of the locality to stand guarantor. Any ex-convict who has had no guarantor shall be under surveillance so that he would not leave his native place. The Myit Sin Yon - Office of Places along the River, shall make a list of these ex-convicts and submit them soon.

2 Sale of Cattle

A person who wants to buy a pair or two of oxen [or buffaloes] to plough shall apply to his village headman permission to do so and give the address of the would be seller. The application is forwarded to the headman of the village where the would be seller lives. If he receives a reply in the affirmative, he shall go and get the animals; on return he register the purchase with his headman with a promise that he would not resell the animals to those who would take them beyond the stone pillar [into British Burma].

3 Taking Cattle beyond the Stone Pillar [into British Burma]

A headman shall keep watch so that no cattle and horses of his area or any other area that adjoins his pass through his area and go [south] beyond the stone pillar [into British Burma]. Every headman [along south Native Burma border] shall submit a written promise to Myit Sin Yon - Office of Places along the river, that he would stop all attempts to smuggle these animals out of his area into [south].

4 In outlying areas in proximity with big forests or hills with good hiding places for bad men, sufficient guards shall be so stationed that they would not have a chance either to go in or come out of these shelters, if anyone of them were ever captured, send him to capital.

5 Build a Su Zi Daga - Thorn Stockade, around the Village

In outlying areas in proximity with big forests and hills, a village shall be protected by a kind of thorn stockade strong enough to stop bad men from entering the village. A Town Officer shall decide which village in his township needs the stockade and have it built within one month from

now.

#### 6 List of cattle

Myin Gun, Pathanago, Taung Gwin, Myay De, Tha Yet, Ma Lun, Min Hla are notorious of smuggling cattle [out of the kingdom]. As a precaution against this make a list of cattle [giving the exact number of bulls, cows and calves] in each village and get a promise from each owner of cattle that he had given the true numbers. [Keep the lists in the Town Office]. Local officers shall report birth and death of cattle at each cattle owners place on every fifth day of the month to the Town Office.

#### 7 Going by bullock cart

A trader who would have a pair or two pairs or three pairs of oxen to draw a cart and go into British Burma shall have to register with the village headman how many oxen are going to be used to draw the cart and he must give a guarantor against his promise to bring back all the animals when he returns home.

#### 8 Immediate Attention

Any [Myo Wun, Myo Thaggi and Myo Ok] Town Officer and Pe Nin - Helmsman, shall go immediately to the scene of crime when one was reported in his area and he shall report the crime to Myit Sin Yon - Office of Places along the River, Min Hla.

#### 9 Weapons for Town or Village Defense

Each town or village along the River is given a certain number of weapons for defense. Hluttaw has the list. Each town or village chief shall send the list of weapons he has to be checked against the Hluttaw list.

#### 10 Broker and Brokerage

At a town or village there are brokers and brokerages in business with or without licence and ferries taking fees. Local authorities shall send their list immediately.

#### 11 Thievery and Robbery within Township

A Town Officer shall report immediately by a special messenger or by Lan Shauk Sa - the use of postal service, where, when and what value of property had been robbed in his township to Myit Sin Yon - Office of Places along the River

#### 12 Summoning an evidence to appear at a law court

Collect fees to summon evidences according to those prescribed in the Royal Order on 24 April 1853.

#### 13 Fees to settle Debts and share Inheritance

When a debtor admitted the debt he owed, no fees shall be exacted. Some cases of debt are settled outside a court. That is allowed. Then the court does not receive any fees. When a case of debt or inheritance was

settled in court, fees are payable in accordance with the Royal Order of (10 May) 1860.

14 Judgements passed on Cases of Debts by Monetary Loans and Business Transactions.

No one shall apply for copies of judgements passed on cases of debts by monetary loans or business transactions made before.

This Order was passed on 26 December 1870 and all Town Officers and Regimental Officers shall make their own copies of it after having listened them read.

26 December 1870

Bond made by Min Hla Yaza Kyaw, Hna Myo Wun - Two Town Officer, Myay De Tha Yet, on Cattle Smuggling, on 26 December 1870

I shall watch the people living in the area under my charge not to take away cattle to towns and villages beyond the stone pillar. I shall also seize the cattle and arrest the men who tried to pass their animals through my area (with similar intentions). I shall have my subordinates who are in charge of various villages in my area to make a bond like mine and send them to (Myit Sin Yon - Office of Places along the River), Min Hla. If we fail to keep the terms of this bond, we will take any punishment given.

26 December 1870

Share in Court Fees

At the Myit Sin Yon - Office of Places along the River, the division of court fees are made as follows :

On every ten Kyats, the Taya Thagyi [Judge] receives	K	1.00
Kun Bo Dain [Bailiff]	K	.50
Myit Sin Wun Dauk [Down River Officer]	Ks	3.00
Sitke [Two Deputies]	Ks	4.00
Nagan [Liaison Officer]	K	1.00
Sayay Gyi [Senior Clerk]	K	.50
Total	Ks	10.00

Summoning to appear in Court on Criminal Charge

Assistant Minister would receive the case and try it on the front part of his residence. Fees are shared as follows :

To file a suit (Wun Dauk) [Assistant Minister] receives	Ks	4.00
Sitke [Two Deputies]	Ks	2.00
Alhwa (Yay) [Writing Statement]	Ks	4.00
Nagan [Liaison Officer]	K	1.00
Sayay Gyi [Senior Clerk]	K	1.00
Total	Ks	12.00

Criminal case goes to the Town Office concerned. When the decision made there was not acceptable, the case would be sent to Myit Sin Wun [Officer of Places along the River]

A man detained in lockup pays the following fees on release

Tan Gaung Htaung Hmu [Chief of Lockup]	K	.50
Yay Nan [Earth Oil]	K	.25
Total	K	.75

A man in shackles paid the following fees on release

to unlock the shackles	K	1.00
Yay Nan [Earth Oil]	K	.25
Total	K	1.25

Fee given to the peon for every 1 taing [2 miles] he had to go to summon [a witness] to court in a civil suit K .25

Fee given to the peon for every 1 taing [2 miles] he had to go to summon [a witness] to court in a criminal case K .50

Pay nothing more than these rates.

14 January 1871

Order: U Pike, Khin Ma Min Wun - Officer of Chief Queen, is appointed Atwin Wun - Officer of Interior; issue a regular Appointment Order of Minister of Interior.

This Order was passed on 14 January 1871.

28 February 1871

The Sassamedha Act : text is the same with the one passed on 10 February 1869 except corrections in some places wherever necessary and they were passed with unanimous consent when the Council met on 26 February 1871 and approved by the king.

Note : See also ROB 30 April 1868 and ROB 10 February 1869.

(19) April 1871

The Sassamedha Tax Act comes into operation on (19) April 1871. It is the Tithe imposed in the whole kingdom.

1 An adult male between sixteen and seventy pays one tical silver coin a year

2 An adult female between sixteen and seventy pays one half tical silver coin a year.

3 A trader pays one tenth of his profit by trading and a respected person in the community decides the amount he has to pay.

4 A land owner pays one tenth of the rent he receives on his land and a respected person in the community decides the amount he has to pay.

5 A farmer after harvest has to show his year's crop to a respected person in the community who determines what would be its one tenth to pay as tax and if he wants to pay the tax in cash the same person has to

say what it would be in cash by the current local price.

6 Mango [*Mangifera indica*] fruits from trees each bearing more than a hundred shall pay one tenth of the total crop determined by a respected person of the community; if there are only four or five trees there would be no tax.

7 Marian [*Mangifera oppositifolia*] fruits from trees each bearing more than a hundred shall pay one tenth of the total crop determined by a respected person of the community; if there are only four or five trees there would be no tax.

8 Betel vine is taxed when the leaves are sold. Take 2 pice for each bamboo on which creepers climb and 3 pice for each wood post; if there are only a few creeper vines there would be no tax.

9 Banana is taxed when the fruits are sold; get an honest man to assess the tax at the rate of one bunch in every ten bunches and that would be .25 ticals of silver or a quarter Kyat; if there are only five or six plants there would be no tax.

10 Jackfruit [*Artocarpus integrifolia*], pineapple or any other seasonal crop or flower or garden produce shall have to pay one tenth of the produce ; get an honest man to assess the tax.

11 Kaing [Cultivable land subject to yearly inundation] produces beans, (chili), cucumber, (egg plant, gourd, groundnut), melon, (pumpkin), roselle plant, (tobacco, tomatoes), etc. shall pay one tenth of the produce as tax; get an honest man to assess the tax either in cash or kind.

12 Sesame is also taxable; get an honourable man of the community to walk in the field and assess the one tenth tax payable either in cash or kind; fix the money by the local current market price.

13 Kauk Yin [Early Rice having a life period of 140-150 days against Kauk Kyi of 170-200 days] crop is taxed one tenth of the year's produce, get an honorable man of the community walk in the fields and assess the tax payable in cash [fixed by the local current market price] or kind.

14 Maize or Indian corn is also taxed one tenth; get an honorable man of the community to walk in the fields and assess the tax payable in cash [fixed by the local current market price] or kind.

15 Betel nut [*Areca catechu*] is taxed at the rate of .25 ticals of silver or a quarter of a kyat on a tree producing one hundred nuts; get an elder who knows the nuts visit the garden and assess the tax; old or young trees would not be taxed and there is no tax if there are only a few trees

16 Coconut is assessed at the rate of 10 coconuts for a tree producing 100 or K .50; old or young trees would not be taxed and there is no tax if there are only a few trees.

17 Cotton shall pay the one-tenth of the produce tax; get elders who



know this kind of plant walk in the field and assess the tax.

18 Forest products like Hpo Htike Thit Pin - Valuable wood, fibre, dammer, thatch, bamboo, cane, bee wax, etc. pay the one-tenth tax; a certain number of days would be fixed to collect logs and a tax would be asked on it.

19 Sugar cane pays the one-tenth tax determined by elders who know this cane; a few clusters of them pay no tax.

20 Kauk Kyi [Big rice having a life period of 170-200 days against Kauk Nge of 140-150 days] crop is taxed one-tenth of the year's produce, an expert knowledge is necessary to make the assessment of tax because rate of yields might vary with the fertility of the soil.

21 Hnan Za Pyaung [Millet, *Sorghum bicolor* var], Ni Pa Hsay [the Madder Plant for red dye, *Morinda tinctoria*], various kinds of bean, Pain [Arum, *Colocasia affinis*], Tadway [Yam, *Dioscorea cupanioides*], Lu [Common Millet, *Panicum miliaceum*], Sat [Italian Millet, *Setaria Italica*], Ma Yaw [Barley], etc. are taxable; get experts do the one-tenth tax assessment after a walk in the fields.

22 Tha Hkut [*Dolichandrone atrovirens*] tax to be assessed by experts.

23 Salt manufacture tax to be assessed by experts.

24 Cultivations on river islands where most of the beans including Kala Be [Gram, *Cicer arictinum*] are grown; get experts to assess the tax.

25 Wheat: get experts to assess the tax.

26 Tobacco : get experts to assess the tax.

27 Wa Gyi [Cotton, *Bambusa copelandi*] : get experts to assess the tax.

28 Galic, onion : get experts to assess the tax.

29 Hnan Gyi [*Sesamum indicum*] : get experts to assess the tax.

30 Htan [Palmyra Palm, *Borassus flabellifera*] : get experts to show the tree producing good juice to make jaggery [brown sugar] and tax 0.10 ticals of silver on each tree.

31 Iron ore, alabaster, etc. shall pay one-tenth tax.

This is the Sassamedha Tax Act XXXI passed on (19) April 1871 and Maha Dan Wun - Officer of Religious Affairs shall collect these taxes.

20 April 1871

Attention

Gaing Ok - Local Monk Leader, Aung Myay Thazi

Gaing Dauk - Local Monk Assistant Leaders, Aung Myay Tha Zi

To collect the Sassamedha Tax of 1871 in the villages of Aung Myay Thazi township, Nay Myo Thiri Yaza, Mahadan Wun - Officer of Religious Affairs, and Nay Myo Sithu Yaza (Nga Po Toke), Asaung Daw Mye - Palace Attendant, were sent with the authorization letter, instruction and necessary forms; they were also told by the members of the Council of

Royal Preceptors in the Hall of Good Law to work in close association with the Gaing Ok - Local Monk Leader, so that they would be safe against doing any mistakes like omissions and excesses. Help them in all possible way when they turn up.

This intimation dated 20 April 1871 was from the Council of Royal Preceptors in the Hall of Good Law.

23 May 1871

Order: One hundred and seventy four Eight Member Brahmins conducting ceremonies, are exempted as before from paying the Poll Tax, Income Tax and Sassamedha Tax of 1871.

This Order was passed on 23 May 1871 and proclaimed by Nay Myo Thinkhaya, Liaison Officer

23 May 1871

Attention

Sassamedha Tax Collector, Makkhaya

Myo Thagyi - Town Headman, Makkhaya

Myo Sayay - Town Constable

Kyay Ywa Asiyin - Manager of Town and Village

Thagyi - Headman

Gaung - Head

Akyi - Elder

One hundred and seventy four Eight Member Brahmins conducting Ceremonies are exempted from paying Poll Tax, Income Tax and Sassamedha Tax as they had been exempted before every year; the Royal Order giving this exemption was passed on 23 May 1871; there is a list of these one hundred and seventy four Brahmins and Bhidra also known by the title Siridevarajabrahma living in the capital is in the list; if he had already paid the tax return it.

This intimation (dated 23 May 1871) was from the Ministers.

10 September 1871

Order: King Ajatasatthu convened the First Buddhist Synod, Kalasoka the Second, Asoka the Third and Dutthagamani the Fourth when the Buddha's Teachings were reduced to writing on palm leaves. These kings supported the Dhamma Sak Authority of Law, by their Ans Sak - Power of Enforcement, and in that way the Buddha's Religion had had a lasting effect on all people for many centuries. Following their example the king had convened the Fifth Buddhist Synod on 15 April 1871. Eight members of the Council of Royal Preceptors at the Hall of Good Law led the convention when 2,400 monks met to recite all the Buddha's Teachings in the Great Prasada of Earth Palace. The Convention

shall be over on 12 September 1871. With the beat of drum the good news would be declared in the capital and messengers would take the information to the provinces so that all people in the kingdom could join the festivals that would start by a cannon fire as soon as the recitations are over.

This Order was passed on 10 September 1871 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

(14) September 1871

*Timber extracted during the Six Month Period  
(14 September 1871-8 March 1872)*

1 From Pyaung Shu forest down the Dutthawati river to O Dote Dan	4,500	60	1,560
2 Down the Mu river to Myin Mu, Royal Purchase through Kaw Lin (Town Officer)	6,000	60	6,060
3 From timber extracted by Khan Bat Regimental Officer, bought by Nga Hman, Thit Ok [Timber Chief], down the Chindwin to Kun Ywa, Pakhan	4,500	60	4,560
4 Down the Mon to Hkway Thay Wa, Salin	1,500	60	1,560
5 (Down the Yin to Yin Wa - Taung Dwin Gyi	1,500	60	1,560)
Total	18,000	300	18,300

Nga Shwe Tha and Nga Tha Dun, Kyun Daw Myo - Born Royal Slaves, reported that they had delivered as per list below 3,000 logs of Hlwa Thit [Plank Timber] and 50 logs of Yat Thit [Post Timber] extracted and conveyed by the Myit Nge [Dutthawati], Mu, Chindwin [Sallawati], Yin and Mon. The list gives the monthly delivery starting from (14) September 1871.

*Monthly Delivery of Timber since (14) September 1871*

Forest of Origin River/Stream used and Destination	Plank Timber	Post Timber	Total	Remarks
1 From Pyaung Shu & Hlaing Det down the Dutthawati to O Dote Dan	750	10	760	Nga Shwe Maung* Nga Chon* Nga Aung Min->
2 Royal Purchase through Wun Tho Town Officer from upper Mu down the Mu to Myin Mu	1,000	10	1,010	Nga Kauk* Nga Hme* Nga Pe Pu-< Nga Kyaing-<
3 Extracted by Khanbat Rgmt Ofr, bought by Nga				Nga Tha Dun* Nga Shwe Maung* Nga Hso

	Hman, Timber Chief, down the Chindwin to Kun Ywa Pakhan Gyi	750	10	760	Gyi+> Nga So Min+>
4	Down the Yin to Taung Dwin Gyi	250	10	260	Nga Ain* Nga Aung Pine+>
5	Down the Mon to Hkway Thay Wa, Salin	250	10	260	Nga Shwe Hmyin* Nga Ba Toke+>

\* Kyun Daw Mye [Born Royal Slave]

+ Letya Asaung Daw Mye [Right Attendant]

- Letwe Asaung Daw Mye [Left Attendant]

> Let Htet Taw [Of this reign]

< Nan Zin [Of former reigns]

(14) September 1871

Timber floated down the Duttawati to D Dote Dan [Awa], down the Mu to Mu Wa [Sagaing], down the Chindwin to Kun Ywa [Pakhan Gyi], down the Yin to Yin Dwet [Taung Dwin Gyi], down the Mon to Khway Thay Wa [Salin], are collected by Asaung Daw Mye [Palace Attendants] and Kyun Daw Mye [Born Royal Slaves] and delivered to Nga Shwe Tha [Born Royal Slave] and for their services they were paid monthly salaries as follows :

*Men at the Golden Capital*

Nga Tha Dun\* Awe Daw [Commissioner Agent] Ks 50.00

*Men at D Dote Dan*

Nga Aung Min+> Ks 30.00

Nga Shwe Maung \* Ks 30.00

Nga Chon\* Ks 30.00

*Men at Myin Nu*

Nga Pe Pu-< Ks 30.00

Nga Kyine-< Ks 30.00

Nga Hme\* Ks 30.00

Nga Kauk\* Ks 30.00

*Men at Kun Ywa, Pakhan Gyi*

Nga Hso Gyi+> Ks 30.00

Nga So Min+> Ks 30.00

Nga Tha Dun \* Ks 30.00

Nga Shwe Maung Galay\* Ks 30.00

*Men at Yin Wa, Taung Dwin Gyi*

Nga Aung Pine+> Ks 30.00

Nga Ain \* Ks 30.00

*Men at Khway Thay Wa, Salin*

Nga Ba Toke+> Ks 30.00

Nga Shwe Hmyin\* Ks 30.00

*Men at Yangon working with Nga Shwe Tha \**

Nga Kya Nyo+>

Ks 30 00

Total Ks 530.00

10 October 1871

Order Mlin Gyi Maha Mlin Hla Yaza, Lord Le Ma, is appointed Town Officer, Bhamo.

This Order was passed on 10 October 1871 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

21 October 1871

Attention

Wun Dauk - Assistant Ministers

Maha Sithu, Kin Wun - Officer of Guards, Wun Dauk - Assistant Minister Get permission from ministers to send Nga Pe Pu-< and Nga Kyine-< and Nga Kauk\* and Nga Hme\* with 750 [Plank Timber] and 10 [Post Timber] in six rafts from Kaw Lin sent by the Mu and now in Myin Mu to Yangon where Nga Shwe Tha\* shall sell them. Similarly Nga Ba Toke+> and Nga (Shwe) Hmyin\* at Khway Thay Wa [Salin], Nga Hso Gyi+> and Nga So Mlin +> at Kun Ywa [Pakhan Gyi] and Nga Tha Dun\* and Nga (Shwe) Maung\* at Myin Mu shall collect all timber that came down the Mon, Mu and Chindwin to lower Burma; town office concerned shall attach some of their men to work with these Palace Attendants, etc. Send also Nga Aung Pine+> and Nga Ain\* with necessary funds to take timber that came down the Yin to Nga Shwe Tha \* in Yangon.

This Intimation dated 21 October 1871 was from the ministers.

\* Kyun Daw Myo [Born Royal Slave]

+ Letya Asaung daw Mye [Right Palace Attendant]

- Letwe Asaung Daw Mye [Left Palace Attendant]

> Let Htèt Taw [Of this reign]

< Nan Zin [Of former reigns]

26 October 1871

Attention

Nay Myo Thiri Kyaw Thu\* (?Nga Shwe Tha)

Nga Kya Nyo+>

Timber from the Dutthawati [Myit Nge], Sallawati [Chindwin], Mu, Yin and Mon shall by (the Irrawaddy to Yangon) for sale. Two of you (viz. Nay Myo Thiri Kyaw Thu and Nga Kya Nyo) shall make a list of all timber they receive giving the Sote Pat - Girth, [and Taung Ta - Length] of each log. There are also Thein Ya - Seized, timber. When they are sold report giving quantity, quality and price.

This intimation dated 26 October 1871 was from the Ministers.

26 October 1871

Nga Aung Pine+>

Nga Ain\*

Some of the timber brought down the Yin to Taung Dwin Gui are good to be sold in Yangon; select these good ones and make them into a raft to be floated down the Irrawaddy, Nga Shwe Tha\* in Yangon shall receive them. But Min Gui Maha Sithu, Kin Wun Wun Dauk - Officer of Guard Stations Assistant Minister, might have some other arrangements, ask him before you send them in rafts down the Irrawaddy. Send report by Dawk (Mail) Boat giving the quality and quantity of timber and expenses incurred, men commissioned to work in timber business are not allowed to do any other thing and for negligence of duty they shall be punished like every body else.

This intimation dated 26 October was from the Ministers and sent together with the Da Zeit Baung Ka - Seal with ?Boundary.

26 October 1871

Attention

Nga Pe Pu -<

Nga Kyine-<

Nga Kauk \*

Nga Shwe Maung\*

Stay at the mouth of Mu and select from the timber sent down the Mu all the good ones to be sent to Nga Shwe Tha\* (in Yangon); after having selected the logs, get their Sote Pat Taung Ta - Girth and Length, recorded and one attendant and one slave shall bring the report here, when the permission to float the timber to Yangon arrived from Hiuttaw the other attendant and slave shall proceed to Yangon together with the logs tied up into a raft; take care that no log is lost on the way and the whole lot is safely delivered (to Nga Shwe Tha\* in Yangon); they shall keep an account of expenses during the trip and if there were any misappropriation of funds and unnecessary delay in the journey they shall be punished.

This intimation dated 26 October 1871 was from the Ministers; similar letters were sent to attendants and slaves at [D Dote Dan] on the Dutthawati [Myit Nge], (Kun Ywa) Pakhan on the Sallawati [Chindwin] and (Khway Thay Wa) Salin on the Mon, together with the Atha Phaung Da Zeit - Grand Seal Embosser

6 November 1871

Order. Lord Pyin Daw Ywa, Wun Dauk- Assistant Minister, is appointed Atwin Wun- Minister of Interior; issue an Appointment Order in its regular form.

This Order was passed on 6 November 1871.

6 November 1871

Order: U Thaung Byu, Mingala Myin Wun - Officer of Auspicious Horses,  
is appointed Wun Dauk - Assistant Minister  
U San Ngein is appointed Wun Dauk - Assistant Minister.  
U Chain is appointed Wun Dauk - Assistant Minister.  
Issue the Appointment Orders in the regular form. Omit the  
phrase Yaung Yin Bet - Boyhood Companion [of the King], in the  
Order for U Thaung Byu.

This Order was passed on 6 November 1871.

17 November 1871

Attention

Nga Hso Gyi+>

Nga So Min+>

Nga Tha Dun\*

Nga (Shwe) Maung Gale\*

Tat Yau Sergeant Clerk, Pyi Lon Set Yaung - All Capital Wheel of Light  
(Guns), and Nga Tha Nu, Sayay - Clerk, had brought 1,500 logs from Tamu  
and Khanbat to [Kun Ywa], Pakhan. Together with officers of Pakhan, the  
attendants and slaves [on timber business] stationed at [Kun Ywa] shall  
take over the logs after taking the Sote Pat - Girth [and Length] of each  
log and report.

This intimation dated 17 November 1871 was from the Ministers and  
sent by Nga Ok, Myo Gan - Native of the Town, Khan Bat.

21 November 1871

North Telegraph Office, [Mandalay]; received at 9.00 am on 20 November  
1871

From Min Gyi Maha Sithu, Assistant Minister, Yin Wa, Taung Dwin Gyi  
To Hluttaw

Send immediately an expert on timber girth Stop reply by wire when he  
is sent Stop

Reply

Nga Tun Aung\* and Nga Sote\* sent on 21st instant by Dawt boat of Nga  
Ok+> Stop Not necessary to send someone to handle money as Assistant  
Minister himself is there Stop He shall depute anyone he trusts to do it  
Stop

Nga Po Nuun, Daing Daw - Bue Daik Messenger, was sent with this reply to  
Nga Hson, Kyau Nan Saya - Telegrapher, (North Mandalay Telegraph  
Office), on 21 November 1871.

Note : See RDB 26 October 1871.

\* Born Royal Slave

+> Right Palace Attendant of the Reign

25 November 1871

Attention

Pe Min - Helmsman, the Hswe Ma Naing [ *The Hard to Hold*] Royal Boat  
 Pe Chate - Oarsman, the Hswe Ma Naing [ *The Hard to Hold*] Royal Boat  
 Thway Thauk Gyi - Chief of Blood Bond Brotherhood, [O Dote Dan, Ava]  
 Two hundred logs in O Dote Dan, Ava, marked for [Yangon] were straddled  
 dry on high bank; push them down to water in time for making them into a  
 raft.

This intimation dated 25 November 1871 was from the Ministers and Nga  
 Chon\* had brought it to [the Hswe Ma Naing / *The Hard to Hold* boatmen]

\* Born Royal Slave

25 November 1871

Attention

Nay Myo Thiri Sithu, Pwe Ok Haung - Former Chief of Brokerage,

Hlwa Gyat - Chief of Saw Men

There are at O Dote Dan, Ava, the following logs for Yangon.

Plank Timber [18 feet - 45 feet long]	156
---------------------------------------	-----

Post Timber [18 feet - 45 feet long]	75
--------------------------------------	----

Total	231
-------	-----

Hewn Wood [ 4" X 5"]	173
----------------------	-----

Hewn Wood [ 4" X 5"]	48
----------------------	----

Total	221
-------	-----

Send Nga Aung Min [Palace Attendant] and one [Born Royal Slave] with  
 these timber [to Yangon]; Nay Myo Thiri Sithu, Pwe Ok Haung - Former  
 Chief of Brokerage, Hlwa Kyat - Chief of Saw Men, other Palace  
 Attendants in Thit Taw Dain - Forest Reservation [Service], and Sagay  
 Clerks, Ava, shall make a list of all timber [with girth measurements]  
 that they received at their station and report here.

This intimation dated 25 November 1871 was from the ministers and  
 Nga Chon [Born Royal Slave] brought it to Ava.

11 December 1871

Attention

Wun Dauk - Assistant Ministers

The Mu valley timber [now at Myin Mu] to be sent to Nga Shwe Tha\* [in  
 Yangon] are

Plank Timber	694	Hewn Wood	709
--------------	-----	-----------	-----

Post Timber	118	Hewn Wood	54
-------------	-----	-----------	----

Total	812		763
-------	-----	--	-----

Permission given to send Nga Kyine < and Nga Kauk \* [to Yangon].

This intimation dated 11 December 1871 was from the ministers and  
 was sent [to Ava] by Nay Myo Min Hla Thinkhaya, Liaison Officer

\* Born Royal Slave < Left Palace Attendant of Former Reigns

15 January 1872

Order. Min Gyi Maha Sithu, Kin Wun - Officer of Guard Stations, is



appointed Wun Gyi - Minister; he is a Mingala Ain Daw Ba Kyun Daw Myo - Born Royal Slave at the Auspicious House of Prince who is now King, he is loyal and he would never forget the gratitude that he owes to the king; so far he had served the king with loyalty and diligence and as he had the experience of dealing well both the palace affairs and the administrative affairs, he has been selected from among many princes and officers as the most suitable person to be given the office of Agga Mahasenapati - Supreme Commander, and Wun Gyi - Minister. The king has the capital and the kingdom plus the provinces under several vassals with various problems like Pgi Yay - Affairs of Capital, Ywa Hmu - Affairs of the Provinces, as well as the Thathana Yay - Affairs of the Religion; everything possible has to be done to promote the prosperity of both the religion and the kingdom now and forever and the ministers have to devote their best effort to help the king in this programme of development and they shall work under the three guiding principles of

- Dama Wut - Way of Law
- Yaza Wut - Way of King and
- Lawka Wut - Way of People, and with the most possible cooperation between them.

This Order was passed on 15 January 1872 in Hluttaw in the presence of Lord Khan Bat, Minister and all Assistant Ministers and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

15 January 1872

Order: Maha Min Hla Kyaw Htin, Bade Wun - Officer of Blacksmiths, is appointed Wun Dauk - Assistant Minister; he is a kind of person who would never forget the gratitude he owes to the king; he had served the king with loyalty and diligence and it is expected that he would continue to be the same in his new position, as the names of his office implies, he shall have to assist the ministers who always have a vast amount of work to do; his work falls under five categories, viz. (1) to bring to the notice of the ministers some cases that had been kept long undecided, (2) to prepare a case with case history, references to similar cases decided before and the king's remark or attitude on such cases, (3) to help the people in general to get redress of their grievances through Hluttaw or Yon Daw, (4) to present some important cases to the king which even the minister would have some reluctance to decide and (5) to

recommend rewards on some excellent services. He has as guide three principles of  
Dama Wut - Way of Law  
Yaza Wut - Way of King, and  
Lawka Wut - Way of People.

This Order was passed on 15 January 1872 in Hluttaw in the presence of Lord Khan Bat, Minister and all Assistant Ministers and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

19 January 1872

Attention

Gaing Ok - Local Monk Leader, Myay Du and Khaw Than Di

Gaing Dauk - Local Monk Assistant Leader, Myay Du and Khaw Than Di

The king as the Champion of the Buddha's Religion wants to help monks in their observation of the Vinaya and in practice this leads to discourage a few monks who could not follow the Vinaya well to remain in the community of monks. On the other hand the study of the Vinaya would be encouraged by holding religious examinations in the Vinaya and giving good rewards to successful candidates. Next care should be taken that unsuitable persons would not be accepted as monks. Finally no monk shall take the offer of horse and elephaant meat for food.

This intimation dated 19 January 1872 was from the Council of Royal Preceptors in the Hall of Good Law.

Attention

Gaing Ok - Local Monk Leader, Myay Du and Khaw Than Di

Gaing Dauk - Local Monk Assistant Leader, Myay Du and Khaw Than Di

The king is most anxious to help the Buddha's Religion to prosper and he had issued various Orders on religion to help it in all possible way. One important aspect in this move was that the monks should know the Vinaya well. Each monk shall learn it and recite it bfore his teacher once in each month. A novice shall learn the rules and regulations of novices and recite them before his teacher [often]. (But learning the rules and ability to recite them is not the be-all and end-all of the whole idea. They all have to follow the rules very closely. Among the monks and novices elders shall keep a close watch so that there are no laxity in the observation of the Vinaya and the rules of the novices as well.)

Administrative officers shall keep watch so that all people follow the Buddhist way of life, they must use persuasion rather than punishment to keep them good Buddhists. Whenever a monk is found to be doing contrary to the Orders passed, the monk leaders would also be held responsible for his misbehaviours.

This intimation dated 19 January 1872 was from the Council of Royal

Preceptors in the Hall of the Good Law.

29 January 1872

Bond made by Kyun Daw Myo - Born Royal Slave and Asaung Daw Mye - Palace Attendants, now in the timber service.

On 29 January 1872 we the undersigned

Nga (Shwe) Maung\*, Ava

Nga Pe Pu+, Myin Mu

Nga Hme\*, Myin Mu

Nga Bain\*, Myin Mu

Nga So Min+, Kun Ywa, Pakhan Gyi

Nga Hso Gyi+, Kun Ywa, Pakhan Gyi

Nga (Shwe) Maung (Galay)\*, Kun Ywa, Pakhan Gyi entered into an agreement in extracting timber as follows :

150 Hewn Wood to be floated in a raft down the river

6.55 ticals of silver for rafting material like bamboo, cane, thatch, etc. and for wages of men in raft-making

It is agreed to submit an account of expenses and to take any punishment for frauds, etc. if there were any. The money now given is for expenses including wages to take timber in a raft from Ava and Myin Mu [to Yangon] at the rate of two ticals of silver for every log

*Expenses of making 100 Logs into a Raft*

Type of Logs rafted	No.	Rate	Amount Paid
Drag-hole Timber 18 feet long	24		
Timber 18 feet for Roofing	24		
Timber 18 feet for Prop	24		
Timber 18 feet for Lever	24		
Timber 18 feet for Lever [Shan Type]	4		
Timber 18 feet for Pestle [Shan Type]	4		
Timber 18 feet for Press	3		
Timber 18 feet for Tent Lower Frame	8		
Timber 18 feet for Bamboo Rack	2		
Total 116			

(Wages of 12 men) 1.60 19.20

*Material of Raft-making*

	Nos.	Rate	Amount
Bamboo (Tent on Raft)	100	2.00	2.00
Thatch	300	.75	2.25
			4.25
Cane (15 for 1 Log)	1,500	.60	9.00
Cord / Hto	1	4.00	4.00
Cord / Pe Lun	2	1.50	3.00

Post / Dividing	3	.25	75
			16.75
	425 + 16.75		21.00
Raft-making Logs	100	.25	25.00
(Raft-makers)	12	1.50	19.20
Bamboo	100	2.00	2.00
Thatch	300	.75	2.25
			48.45
	21.00 + 48.45		69.45

31 January 1872

Order: Nga Kyaw is appointed Myo Thagyi Thway Thauk Gyi - Town Headman Chief of Blood Bond Brotherhood, Na Bet, he shall look after the welfare of his subordinates including common folks.

This Order was passed on 31 January 1872.

31 January 1872

Attention

Asiyin - Manager, Na Bet

Thagyi - Headman, Na Bet

Gaung - Head, Na Bet

Akui - Elder, Na Bet

Inhabitants of Na Bet, viz.

Athi

Ala

Win Nay

Kappa

Ahmu Dan

Kyay Pay Kyi Nge

Nga Shwe Saw succeeded his father and was Thagyi - Headman, Ywa Ok Chief of Village, and Pe Ok - Chief of Cultivable Lands, Chaung U ten villages; he went to serve with Yway Letya - Left Selected (Guns) in the 1866 Episode and he never returned home; his brother Nga Kyaw petitioned for succeeding his brother; the petition is granted, Nga Kyaw is appointed Myo Thagyi - Town Headman, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Na Bet; he shall serve with diligence and all villagers shall take orders from him.

This intimation dated 31 January 1872 was from the Ministers.

31 January 1872

Attention

Feringhi Community of Na Bet comprising

Ahmu Dan Kyi Nge

Athi

Ala

Win Nay

Kappa

Kyau Pay Kun Nge

(Nga Kyaw), Na Bet Headman, served in Yway Letya - Selected Left (Guns), and therefore he bears the tattoo mark of the forces like all the male members of his family as they all belong to the batallion from the time of his forefathers; all the old records bear witness to it; now with the support of these records he applied Hluttaw for having control over all Feringhis of Na Bet; Hluttaw agreed; Na Bet Feringhi community shall not have another chief; it comes under the control of (Nga Kyaw), Na Bet Headman. He shall look after the welfare of all feringhis who shall live in peace and take orders from him.

This intimation (dated 31 January 1872) was from Five Town Officer, Ahmyint.

Note Nga Kyaw, Chief of Blood Bond Brotherhood, died on 3 August 1932.  
12 February 1872

	<i>Expenses to float Timber</i>	
21 October 1871	In addition to Ks 1,000.00	
	Nga Kauk*	
	Nga Hme*	
	Nga Pe Fu+	
	Nga Kyine+	
	were told to take	
	764 Mu Timber as well and given	Ks 529.00
25 November 1871	Nga tha Tun*	
	Nga Chon*	
	were told to float	
	222 Myit Nge timber and given	Ks 446.00*
	*Claim the money from Yay Nan	
	Wun - Officer of Earth Oil	
9 January 1872	Another Issue of Funds	Ks 1,767.00
	<i>Summary</i>	
	1 Man from Capital as Organizer	Ks 50.00
	3 Men to O Dote Dan, Ava	Ks 90.00
	4 Men to Myin Mu	Ks 120.00
	4 Men to Kun Ywa, Pakhan Gyi	Ks 120.00
	2 Men to Yin Wa, Taung Dwin Gyi	Ks 60.00
	2 Men to Khway Thay Wa, Salin	Ks 60.00
	1 Man to assist	
	Nga Shwe Tha* in Yangon	Ks 30.00

17 Men	Ks	530.00
21 October 1871 Money paid for 17 men listed above	Ks	530.00
21 November 1871 Nga Tun Aung received 530+60	Ks	590.00*
*Nga Oak gave Nga Tha Dun 240 silver + 70 gold for Ks 590.00		
10 January 1872 Nga Aung Pine+ received	Ks	560.00
31 January 1872	Ks	(510.00)
12 February 1872 Nga Tha Dun received	Ks	50.00
	Total Ks	2,240.00

(5 March 1872)

Order: Nga Hkun Sun, Hpa Nat Taw - Bearer of Royal Sandals, is appointed Myo Thagyi - Town Headman, Tain Nying, he shall help the people under him to live in peace and prosperity.

(This Order was passed on 5 March 1872)

Note . See ROB 9 May 1873 and ROB 10 September 1873.

5 March 1872

Attention

Asiyin - Manager, Tain Nying

Thagyi - Headman, Tain Nying

Gaung - Head, Tain Nying

Akyi - Elder, Tain Nying

Inhabitants of Tain Nying , viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nga

Nga Hkun Sun, Hpa Nat Taw - Bearer of Royal Sandals, is appointed Myo Thagyi - Town Headman, Tain Nying, because he is a descendant of the family of chiefs there. His great great grandfather Nga Wa was chief who submitted the 1763 record on Tain Nying. He was succeeded by his son Nga Saw Maung who submitted the 1802 record on Tain Nying. He was succeeded by his son Nga Saing Khan. He was succeeded by his son Nga Min Tat. His son Nga Hkun Sun is now getting an appointment to this family seat on 5 March 1872. The people of Tain Nying shall take orders from Nga Hkun Sun and live in peace and prosperity.

(This intimation dated 5 March 1872 was from the Ministers.)

(5 March 1872)

Attention

Asiyin - Manager, Kale

Thagyi - Headma, Kale

Gaung - Head, Kale  
Inhabitants of Kale, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Hkun Sun, Myo Thagyi - Town Headman, Tain Nyin, said that his brother Nga (Hkun) Tun, Myo Thagyi - Town Headman, Kale, had deputed him to take charge of Kale while he has to serve 'full time' as a Palace Attendant. He submitted an agreement between Nga (Hkun) Tun and himself to that effect. Nga (Hkun) Tun when asked said that Nga Hkun Sun was right. Nga Hkun Sun, Myo Thagyi - Town Headman, Tain Nyin, is given charge of Kale and Asiwin - Manager and people of Kale shall obey Nga Hkun Sun who shall help them to live in peace and prosperity. This intimation (dated 5 March 1872) was from the Ministers.

14 March 1872

Attention

Sayadaw - Royal Preceptor, Hla Tway

Gaing Ok - Local Monk Leader, Hla Tway

Gaing Dauk - Local Monk Assistant Leader, Hla tway

Maha Dhammika, Sayadaw - Royal Preceptor went to see the king in Saint San Nan - Temporary Palace of Dozing Water, Taung U Yin - South Garden, and the king told him that he wanted all Monk Leaders of Capital send their representatives to the Monk Leaders of their own sect in the provinces with a request from the king that these Monk Leaders shall report any oppressions made by the king's officers on the people in their area and also report on any monk who was not careful in the observation of the Vinaya ...

(This intimation dated 14 march 1872 was from the Council of Royal Preceptors in the Hall of Good Law.)

15 May 1872

*Expenses to get Timber from Sagaing to Yangoon*

9 January 1872 Money given for expenses (including 26 gold coins)	1,767.00
10 January 1872 Salary of 17 men <sup>1</sup> in Sagaing @ Ks 30 each	510.00
14 January 1872 Salary of Nga Tha Dun, Nga Myan and Nga Tha Leit (Mahasuvanna's men)	20.00
Cane to be used as cord	5.00
15 January 1872 Charcoal to make 2 seals	2.00
9 March 1872 Nga Pho, Elephant Officer	420.00

20 March	1872 Salary of 10 men in the Mu and Chindwin (river mouths) @ Ks 30 each	300.00
26 March	1872 Salary of Nga Seint and Elephant Men	120.00
26 March	1872 Arrears of Pay to Nga Tha Tun Aung and Nga Shwe Mya	150.00
1 May	1872 Arrears of Pay to Nga Kyine and Nga Kauk	120.00
15 May	1872 Expenses paid to Nga Hman	60.00
	Total	Ks 1,767.00

26 July 1872

Order: ( 1) Nga San Taik, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Nga Hkon village, Ahmyint township, is dismissed.  
 ( 2) The following dams are given new names :  
 Sin Byu Chi Kan, Tha Boot Gyi,  
 Taung Bo Group, East Branch,  
 Shwe Pyi Yan Aung Horse ..... Mandagini  
 Nga Thet Kan, The Daw, In Gan Group ..... Pundarika  
 Shi Yo Gan, In Gan ..... Hemajala  
 Su Ban Gan, Su Ban ..... Kundala,  
 erect name plates bearing the new names.

This Order was passed on 26 July 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

27 July 1872

Order: ( 1) Nay Myo Ye Gaung Thuyain, Let Swe - Attendant, Nga Hpone Daik, is appointed Tha Ye Sayay - Clerk of Braves (Fighting Unit).  
 ( 2) Nga Hpo, Thin Baw Daw Zi - Royal Steamer Crew Chief, reported that there are eighteen families enlisted as crew members of the steamer in his charge and each member has been tattooed with the steamer's brand; he has the authority to recruit more crew members from the common folks to make it fifty.  
 ( 3) Nay Myo Thuya Ye Gyaw; Nay Myo Ye Gaung Thuyain and Nay Myo Zayya Ye Din, Gaung - Heads, Mingala Letswe, Taung Sa Mote, who formerly had the permission to collect the bazaar dues at the Zaga Bin U Min shall stop collecting dues there; in exchange of it they shall have a share in the funds collected from toll stations of Zay Thit, Yay Na Tha, Ohn Lat and Sin Gyan.

This Order was passed on 27 July 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

31 July 1872

Order: ( 1) Nga Hpo Nge shall take the place of his father Pyi Gyi Yan Maing and become a Nga Hpone Daik Letswe - Attendant of Nga Hpon



Daik.

- (2) Nga Po Pe, former Nagan - Liaison Officer, Mong Pai, Myay Lat, shall become Asaung Daw Mye - Palace Attendant.
- (3) Nga Yan Nin and son Nga Thaik reported that Nga Thein Naw, Village Headman, Gaung Gwe, Magwe township, had had opened a gambling house of fifteen dens; Nga Thein Naw admitted his offence; he shall be dismissed from office; send him to Shay Yon - East Court, to get his punishment of three months in prison in accordance with the Criminal Code; Magwe Town Officer shall nominate a man from the family of chiefs there to take his place.
- (4) Nga Shan, Headman, Yay Zin, Kyi Daung, Tounqoo-township, shall keep 120 ticals of silver as commission of the Sassamedha collected in Yamethin.
- (5) Nga Kyee, Htaung Ke - Chief of One Thousand, shall continue as Chief of Let Yway Gyi - Senior Selected, Boatmen.
- (6) Nay Myo Thiri Yaza, Clerk, Hlay Thin - Boat Groups, is given 600 ticals of silver a year; he shall collect at the ferry of Hlaing Gyun and take his 600 and deposit the balance in Treasury.
- (7) Thirty six family members who are related to Pagan Town Headman are exempted as before from the Sassamedha tax as well as other exactions including menial labour.
- (8) Nay Myo Thamanta Kyaw Thu, Pe Nin - Helmsman, Shwe Laung Gyi - *The Great Golden Canoe*, his fellow officers Pe Gyeik - Oarsman (sitting next to Pe Nin), and Chief of Blood Bond Brotherhood reported that there were only fifty one for the usual sixty oarsmen; they also petitioned for recruiting nine men to fill the vacancies and as each oarsman would be getting Ks 10 a month, they applied for permission to take Ks 90 out of Ks 180 collected at Shwe Laung Gyi village festival, the petition is granted and nine recruits shall be tattooed like other oarsmen and shall also get the salaries.
- (9) Nga Kun, Town Headman, Ella Zayya Thein, petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the East Monastery, Aung Gon village, Ella Zayya Thein township, to build a meeting hall of monks on behalf of the king; the petition is granted.

This order was passed on 31 July 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

31 July 1872

Order. Bury the remains of the wife of Min Hla Shwe Daung Kyaw Thu, Sa Daw Kun Yay Gaing - Carrier of Royal Betel and Drinking Water, 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 31 July 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

2 August 1872

Order. As recommended by Min Gyi Maha Min Gaung Thuyain, Lord Myo Tha, Town Officer, Nga Po Sin, son of Nga Pe, Da Ga Bo - Captain of City Gate, Kyay Hmon, is appointed Da Ga Bo - Captain of City Gate, Si Tha, in place of Nga Kyaw Gyi who died (recently).

This Order was passed on 2 August 1872 and proclaimed by Nay Myo Vaza Kyaw Thu, Liaison Officer.

23 August 1872

Order: (1) Nga Chit Htwa, Village Headman, Shan Ma Nge, is attached to Shwe Da Zwe Bo - Captain of Gold Swords, as before.

(2) In 1870 when Commissioner of Guard Stations was holding the Awk Myit Sin Yon - Office of Down River Stations, he permitted Myay De Tha Yet Two Town Officer to grant Nga Min Kyaw, Headman of Land Tracts, Tat Taw Ya, a licence to collect 4,000 (viss) of catch [*Alacis catachu*] at Ks 10 for 100 (viss) and to give in advance Ks 400; Nga Min Kyaw after having the licence and money, failed to supply the catch; Myay De Tha Yet Two Town Officer reported this to Commissioner of Guard Stations, and the Commissioner authorised him to get another man to do the work of Nga Min Kyaw; accordingly Nga Kyan took over the duty from Nga Min Kyaw with a letter of agreement signed by Nga Min Kyaw; Nga Kyan did well in supplying all the required catch and Two Town Officer now petitioned for appointing Nga Kyan as Headman of Land Tracts, Tat Taw Ya; the petition is granted; Nga Min Kyaw is dismissed and Nga Kyan is appointed Taik Thagyi - Headman of Land Tracts, Tat Taw Ya.

This Order was passed on 23 August 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

25 August 1872

Order. Clerks of Daing - Shield Bearers, and Win - Palace Guards, and Win Hsaw - Promoter of Palace Guards, petitioned for having land for them; the petition is granted; Lord Yenangyaung, Bo Hmu Wun Gyi - Commander Minister, is authorised to allot land measuring 490 pe (857.5 acres, 347.2875 hectares) in Taung

Bet Ko Khayaing - Nine Districts of South Division, where there are lands formerly allotted to service men and now returned, to the clerks, etc. of Palace Guards.

This Order was passed on 25 August 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

26 August 1872

Order: Nga Kun Aung petitioned for recruiting twenty volunteers from the common folks to work on board the Royal Steamers, in addition to former thirty volunteers who are already working as Gyun Nauk Htauk Akhyup - All Purpose Supporting Main Group, and to have them branded with tattoo marks; the petition is granted.

This Order was passed on 26 August 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

31 August 1872

Order: (1) Min Gyi Maha Thamaing Ba Yan, Alon and Ahmyint Five Town Officer reported that in Monywa, Lower Alon Division, Nga Chit Su [Headman] quarrelled with the people under his charge and as a result the village tract of Monywa is in a state of unrest, he suggested that it would be well to have Nga Tha U as headman because he was popular with the villagers, Nga Chit Su is dismissed; Nga Tha U is appointed Alon Awk Taik Mon Ywa Ok - Chief of Mon Ywa, Alon Lower Division.

(2) Two clerks of So Lay Ze Daing - Forty Sprout Shields, and two clerks of Kaung Han - Armed Men of Burmese descent from Chiangmai, petitioned for having each 30 pe (52.5 acres, 21.2625 hectares) as Sa (Myay) - Land to use; the petition is granted; Lord Yenangyaung, Bohmu Wun Gyi - Commander Minister, shall allot them the land from Taung Bet Ko Khayaing - Nine Districts of South Division.

This Order was passed on 31 August 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer

9 September 1872

Order: Min Htin Thuya Min Gyaw, Nat Su Letya Thanat Bo - Captain of Left God Collected Guns, reported that Nga Ku, Chief of Earth Palace Blood Bond Brotherhood, Left God Collected Guns died and his son Nga Nyo is appointed Nat Su Letya Myay Nan Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Earth Palace Left God Collected Guns.

This Order was passed on 9 September 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

11 September 1872

Order: Nga Kyan, Shwe Da Zwe Bo - Captain of Gold Sword, Sin Hmu Thagyi - Headman Chief of Elephant men, Mway Talaing (Zu) village, was oppressive on his subordinates and he was also found to be corrupt; when this was reported to Hluttaw, an investigation was ordered and it was found that the accusations were correct and he had misappropriated Ks 456 from a fund of Ks 800; he also admitted his crimes; Nga Kyan is dismissed; all elephant men wanted Nga Pan Hmway to take his place; Nga Pan Hmway is appointed Sin Hmu Thagyi - Headman Chief of Elephant Men, Mway Talaing Zu village.

This Order was passed on 11 September 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

28 September 1872

Order: Thado Min Gyi Maha Min Gyaw Min Gaung, Lord Yenangyaung, Bohmu Wun Gyi - Commander Minister, reported that Nga Kay, former Hse Sayay - Clerk of Dams, worked with sixty of his relatives under Letya Win Hmu - Captain of South Palace Guards, in 4,000 pe (7,000 acres, 2,835 hectares) of Le Daw Ya Daw - Royal Land of Rice and Other Crops, irrigated by Nga Pyaung Dam from 1869 to 1872 and he had had his duties done quite satisfactorily by giving all the Royal Paddy in full, he therefore recommended Nga Kay as Hse Sayay - Clerk of Dams, Nga Kay is appointed Hse Sayay - Clerk of Dams, Taung Bet Ko Khayaing - Nine Districts of South Division.

This Order was passed on 28 September 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

7 October 1872

Order: Akha Thon Yet - Three Day [Festivals], shall start on 18 October 1872; the proposal to alert all Min Nyi Min Tha - Princes, Hmu Daw Mat Taw - Ministers, Su Yay Su Gaing - Group Clerks Group Chiefs, Tha Htay Tha Gywe - Rich Men, Aya Shi - Officers, etc, that they should get ready for the Wa Kyut Ga Daw Bwe - End of the Buddhist Lent Kowtow, is approved.

This Order was passed on 7 October 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

8 October 1872

Order: Nga Paw Tun, Myo Wun - Town Officer, Sagaing, is dismissed; Nga Myine, Nga Yan Kwin, Nga Sa and Nga Po Myit, Myo Htaung Hmu - Town Chief of One thousand, and Myo Sayay - Town Constable, are dismissed.

Nga Hmu, Sha Ywa Thagyi Hemajeya Uyin Hmu - Sha Village Headman Hemajeya Chief Gardener, is appointed Myo Htaung Hmu - Town Chief of One Thousand, Sagaing.

Nga Ain, Shwe Pui Hman Gin Ahmu Dan - Armed Man of Gold Capital Glass Top (Guns), is appointed Myo Htaung Hmu - Town Chief of One Thousand, Sagaing.

Nga Hmon, Ywa Ok - Village Chief, is appointed Myo Sayay - Town Constable, Sagaing.

Nga Tauk Tun, Ywa Thagyi - Village Headman, Maung Daung, is appointed Myo Sayay - Town Constable, Sagaing.

This Order was passed on 8 October 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer

8 October 1872

Order: Min Hla Min Htin Yaza, Wun - Officer. Shwe Ashay Gyaung - Gold East Line, Ale Gyaung - Middle Line, and Than Thon Ta - Iron Three Stretches, shall come here.

This Order was passed on 8 October 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

20 October 1872

Order: Mingala Myin Wun - Officer of Auspicious Horses, is appointed Atwin Wun - Minister of Interior; issue an Appointment Order in its regular form.

This Order was passed on 20 October 1872.

26 October 1872

Order: Maha Thiri Zayya Thu, Lord Maing Gaing (Mong Kung), is appointed Khin Ma Min Wun - Officer of Chief Queen.

This Order was passed on 26 October 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

Note : U Yan, Maing Gaing Myo Za - Lord Mong Kung, Pitaka Taw Ok - Librarian of Royal Collection of Pitaka, was father-in-law of U Lat [died on 10 August 1930], Wun Dauk - Assistant Minister, Wet Ma Sut, who wrote useful short notes on the last king's reign as he answered the various questions asked by British administrators in Mandalay. He also left a diary of eleven years after King Thibaw was deposed on 29 November 1885 and it makes a very interesting study of Mandalay settling down to a new regime.

26 October 1872

Order: Mi Htay, widow of Maha Min Gyaw Thiha Min Gaung, Ava Town Officer, petitioned for the continuation of right to collect bazaar tax in Ava East Palace Bazaar from which she is getting Ks 20 a month long before her husband died, the petition is

granted.

This Order was passed on 26 October 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

29 October 1872

Order: Maha Min Gaung Thiha Thu, Myauk Dawe Thanat Go - Captain of North Tavoy Guns, reported that Nga Kan Wike, Headman of Wa Daw Ma village which has been included in the administrative unit under North Tavoy Command, Alon Township, proved to be inefficient and he had voluntarily handed over his charge to Nga Paw Aung, a tattooed member of the service men and who happened to be quite popular with his fellow armed men, they all wanted him to be their leader; on investigation Nga Kan Wike produced the letter of agreement that he had voluntarily handed over his charge to Nga Paw Aung; when chiefs of Blood Bond Brotherhood in Wa Daw Ma were interviewed individually, each one of them agreed to have Nga Paw Aung as Ywa Thagyi Ywa Ok - Village Headman Village Chief; Nga Kan Wike is dismissed; Nga Paw Aung is appointed Ywa Thagyi Ywa Ok - Village Headman Village Chief, Wa Daw Ma, North Tavoy Command, Alon, as the choice of his peers.

This Order was passed on 29 October 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

29 October 1872

Order: Nga Po Myo petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 735 feet, 22.4028) square in the monastery of Shin Sudaja, We Gui Sin village, Amarapura township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king, the petition is granted.

This Order was passed on 29 October 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

Note : A site on which an Ordination Hall of the Buddhist Monks is built must be separated from the village land and it is believed that the king alone can do that separation; this explains why a Royal Order is necessary to build a Sima on a site of seven ta square and why the phrase 'on behalf of the king' is often used; for other references on Sima see ROB 31 July 1872, ROB 13 December 1872, ROB 14 December 1872, ROB 18 December 1872, ROB 24 December 1872, ROB 27 December 1872, ROB 2 January 1873, ROB 17 January 1873 and ROB 7 February 1875.

16 November 1872

Order: Maha Min Htin Sithu, Pyinnya Shi - Learned Man, Myo Wun Town Officer, Taung Dwin Gyi, reported that in the time of King

Thayawady 1837-1846 a Blood Bond Brotherhood of 1,000 gunners with 100 [decurions] and 20 [captains] was organized and (given land in Taung Dwin Gyi area); Nga Shwe Yain was made Shwe Hmu Thagyi - Gold Chief Headman to (rehabilitate) the Yay Shan Tain Ne Myay Kyay Ywa - Land Tracts submerged under water where there were once villages and cultivations, Nga Shwe Yain succeeded in having 400 households settled well in that "once flood devastated" tract and that area is not included in the "land given to cultivate" to the service men under twenty [captains]; in fact no civil or military officer could have any control in this area where Nga Shwe Yain had developed; he advanced loans without interest to (would be cultivators) to claim the land that remained in waste for many years and he paid every year 500 baskets of paddy as revenue from the land; (Maha Min Htin Sithu) petitioned for appointing Nga Shwe Yain as Thagyi Thway Thauk Gyi - Headman Chief of Blood Bond Brotherhood, in Yay Shan Tain - Submerged Land Tract, with a promise to pay 500 baskets of paddy as an annual revenue; the petition is granted; Nga Shwe Yain is appointed Thagyi Thway Thauk Gyi - Headman Chief of Blood Bond Brotherhood, Yay Shan Tain - Submerged Land Tract, Taung Dwin Gyi; he shall pay 500 baskets of paddy annually as revenue.

This Order was passed on 16 November 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

28 November 1872

Order: (1) Mi Htay, widow of (Maha) Min Gyaw Thiha Min Gaung, late Ava Town Officer, petitioned for approving the inheritance including the expenses incurred while the deceased was in good health and in death bed and when his remains were buried between the surviving sons and daughters; the petition is granted.

(2) Nga Toe is appointed Pe Nin - Helmsman of Pa Leik Shwe Ge Bwa [*The Multiple Gold Nugget of Pa Leik*] Boat.

This Order was passed on 28 November 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

30 November 1872

Order: (1) Nay Myo Min Gyaw Min Htin, Town Officer, Mong Mit and Mong Lang, is permitted to use a gold umbrella while he served in Mong Mit and Mong Lang.

(2) The following gardeners of Sagaing are exempted from all taxes including the Sassamedha, money and labour

contributions.

(Nga Tun), Chief, Myo Daw Kan Ugin (Royal City Lake and Garden)

Nga Thein, Garden Watchman

Mi Tay, (Nga Thein's wife)

Mi Tote (Mi Tay's sister)

Mi Kyay (Mi Tay's niece)

Nga Shwe Maung Nga Po Tu (Nga Shwe Maung's son)

( 3) Nga Kye is appointed Kun Bo Dain - Clerk receiving Court Fee, in salin and Gya Bin.

( 4) Nga Shwe Ban, former Town Officer of Poppa, petitioned for reappointing him as Town Officer in Poppa, he explained that his forefathers were chiefs of Poppa who submitted the 1783 and 1802 reports on Poppa; then an outsider Nga Shwe U was given charge of Poppa and he did well in carrying out his duties, in the meanwhile the 1866 Episode occurred and [Nga Shwe Ban] with over fifty of his followers joined the forces under Nga Teja, former Regimental Officer of Taung Dwin Gyi and a protegee of Lord Yenangyaung, who marched to Nyaung Ok to suppress the rebellion, (Nga Shwe U) was succeeded by his grandson Nga Ta who was inefficient and guilty of keeping unauthorized guns. He fled to escape punishment; Pagan Town Officer informed this by telegram and Nga Hmun was sent to Poppa as Myo Ok - Town Chief, Hluttaw shall investigate this case and report.

This Order was passed on 30 November 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

4 December 1872

Order: Bury the remains of Min Hla Min Htin Thinkhaya, Sa Daw Kun Yay Gaiq Yodaya Wun - Bearer of Royal Food, Betel and Water Officer of Agut'ia Men, 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 December 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

4 December 1872

Order: Min Hla Thiri Kyaw Thu and Nay Myo Thiri Kyaw Thu are appointed Athon Sayay - Clerks of Public Works Department.

This Order was passed on 4 December 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer

13 December 1872

Order: Nga Shan Bo petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22 4028 metres) square in the octagonal forest monastery of



Nay Pu Gan, Na Det Gyi, Lower Division, Myay Du township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.

This Order was passed on 13 December 1872 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

14 December 1872

- Order: ( 1 ) Nga Pe petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in Pauk Taw Kut Ywa monastery to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king, the petition is granted.
- ( 2 ) Nga Yeit petitioned for a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the forest monastery of Gyo Bin, Singu township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 3 ) Nay Myo Theiddi Kyaw Zwa, Bye Daik Than Zint - Court of Interior Herald, petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the monastery near Za Gyin, Ywa Tha (Pyin Sa La Five Towns) township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king, the petition is granted.

This Order was passed on 14 December 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

18 December 1872

- Order: Nga Thaing, Headman, Nat Sone Maw, petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the South Monastery, Me Hti, Pinga township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king, the petition is granted.

This Order was passed on 18 December 1872 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

24 December 1872

- Order: ( 1 ) Min Gin Royal Preceptor petitioned for making a bird and beast sanctuary of the area within a 1,000 ta (2 miles, 3.218 kilometres) radius of Ahmyint Monastery, Taya, Ba Gyi Taik, the petition is granted; erect stone pillars at some limits of the area and submit a map showing its boundary.
- ( 2 ) Shin Yayama, Forest Monastery, Ma Gyi Zu, Nga Yote Hton, Da

Ba Yin township, petitioned for making a bird and beast sanctuary of the area measuring 500 ta (1 mile, 1.609 kilometre) square with his monastery in the centre, the petition is granted; erect stone pillars at some limits of the area and submit a map showing its boundary.

- ( 3 ) Nga Shwe Yan petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22,4028 metres) square in the forest monastery, Kyun Bin, Pin Da Le township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 4 ) Nga Kan petitioned for a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22,4028 metres) square in the Monastery of Kyauk Da Ga, Pin Da Le township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 5 ) Nga Tun Aung petitioned for a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22,4028 metres) square in the East Monastery, Myay Gya, Pwe Hla [Pwela] township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.

This Order was passed on 24 December 1872 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

27 December 1872

Order: Nga Tha Dun, Thagyi - Headman, Nyaung Hla, petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22,4028 metres) square in the East Monastery, Nyaung Hla, Salin township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.

This Order was passed on 27 December 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

31 December 1872

Order: ( 1 ) Nay Myo Min Hla Thamanta Yaza, Shwe Chauk Ywa Ok - Chief of Six Gold Villages, Ma Sein (township) shall come to the capital.  
( 2 ) While Nay Myo Min Hla Thamanta Yaza is here in the capital, Nga Hmyin, Lu Byan Daw - Ex-Monk, Akyat - Decurion, shall take charge of Shwe Chauk Ywa - Six Gold Villages, Ma Sein (township).

This Order was passed on 31 December 1872 and proclaimed by Nay Myo Min Hla Thinkhaya, Liaison Officer.

2 January 1873

- Order: ( 1 ) Nga Chet petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Village Monastery, The Dwin, Pagan Township to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 2 ) Nga Kha petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Village East Monastery, Kon village, Tawng Peng, Shwe Pyi Yan Aung East Quadrant, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 3 ) Nga Myo petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the village monastery, In Bin, Yamethin township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 4 ) Nga Nwe petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Kan Zwe Monastery on the northeast of Ale Village, Pin Da Le township to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 5 ) Nga U petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Village Monastery, Phaya Byu, Pin Da Le township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 6 ) Nga Hmaw petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the village Monastery, Talaing Thay, Yamethin township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 7 ) Nga Yeit petitioned for a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Village South Monastery, Gyo Bin, Singu township, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.
- ( 8 ) Nga Shwe Gan petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in the Village East Monastery, Alan Be, Pin Da Le township, to build a Khanda Sima - Meeting

Hall of Monks, on behalf of the king; the petition is granted.  
This Order was passed on 2 January 1873 and proclaimed by Nay Hgo  
Thinkhaya, Liaison Officer

13 January 1873

Order: Nga Lat, Nga Shwe In and Nga Shwe Aung, Captains of Cassay  
Horse, who went to serve in Hsenwi with Min Hla Yaza Kyaw  
Htin, Myin Wun - Officer of Horses, Myin Thit - New Horses,  
shall use umbrellas like all other Cassay Horse captains in  
Hsenwi.

This Order was passed on 13 January 1873 and proclaimed by Maha Min  
Hla Min Gyaw, Liaison Officer-cum-Chief of Black Beret Guards.

16 January 1873

Order: Min Hla Min Htin Yaza, Min Don Taung Zin Wun Haung - Former  
Officer of Min Don and Towns along the Arakan Range, shall  
have in lieu of his last charge rice lands irrigated by Myaung  
Zon, Makkhaya township, Nine Districts of South Division; no Se  
Zayay - Dam Clerk, Pe Ok - Chief of Cultivations, Taung Gaung -  
Head of Hills, shall disturb him in anyway in his charge; Maha  
Min Hla Shwe Daung, Lord Yay Za Gyo Four Villages, Za Daw Wun  
- Officer of Royal Food, shall define the area now given to [Min  
Hla Min Htin Yaza].

This Order was passed on 16 January 1873 and proclaimed by Nay Myo  
Thinkhaya, Liaison Officer.

17 January 1873

Order: Nga Kya U petitioned for having a building site of Visumgama -  
Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4026  
metres) square in the Village West Monastery, Sein Gu, Yadana  
Theinga township to build a Khanda Sima - Meeting Hall of  
Monks, on behalf of the king; the petition is granted.

This Order was passed on 17 January 1873 and proclaimed by Liaison  
Officer-cum-Chief of Black Beret Guards.

19 January 1873

Order: Nga O, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Ta  
Yaw Daw, Shwe Pyi Hman Gin Thanat - Gold Capital Glass Top  
Guns, died and all the men agreed to have Nga San Hlaw who had  
had the tattoo mark of star for distinguished services by  
risking his life to save the king, as their next chief; captains  
and clerks of the Shwe Pyi Hman Gin Thanat - Gold Capital  
Glass Top Guns, petitioned for appointing Nga San Hlaw as  
Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Ta Yaw  
Daw, Akyat - Decurions, and Ahmu Dan - men, were asked their

opinion and they all said in support of Nga San Hlaw; Min Hla Kyaw Gaung, Shwe Pyi Hman Gin Thanat Bo - Captain of Gold Capital Glass Top Guns, and Nay Myo Thiha Yaza and Nga Paw Win, Clerks of the same regiment were asked again and they testified that in the 1866 Episode Nga San Hlaw risked his life to protect the king and they also supported the popular choice; Nga San Hlaw is appointed Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Ta Yaw Daw, Shwe Pyi Hman Gin Thanat - Gold Capital Glass Top Guns.

This Order was passed on 19 January 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

19 January 1873

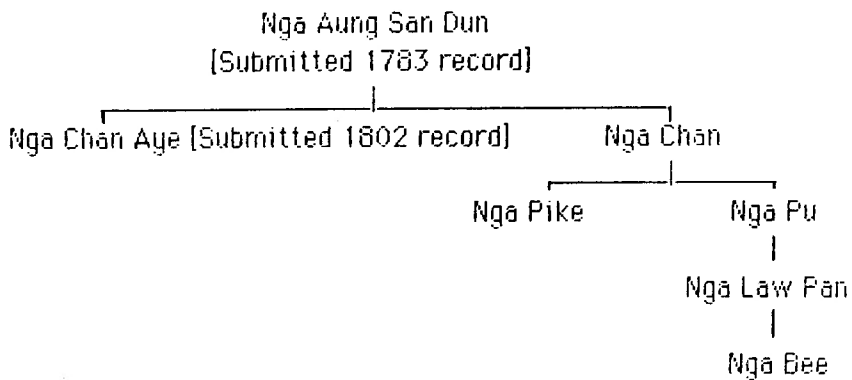
Order. (1) Nga Kyaw Zan and Nga Aung Min, Kawa Daw Hput Gaung - Heads of Royal Laundry, workers under Shwe Daik Wun - Treasury Officer, petitioned for exempting thirty eight families of laundry people including themselves from the Sassamedha Tax; the petition is granted.

(2) Nga Ywet, U Yin Hmu - Chief of Gardens, Mingala U Yin - Auspicious Gardens, petitioned for exempting thirteen gardeners including himself from the Sassamedha Tax as well as any other contributions like free labour or payment towards a fund; the petition is granted.

This Order was passed on 19 January 1873 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

30 January 1873

Nga Bee applied for headmanship in Thet Ke Gyin, Nyaug Ok township. He claimed that he is a descendant of the line of chiefs there. As a matter of fact his father Nga Law Pan was made Headman of Thet Ke Gyin by an Appointment Order with the Lion Seal. When he died (Nga Bee was a minor and) Nga Aung Kala was made regent. Soon Nga Aung Kala was found guilty of two serious charges, viz: the stealing of Goon Daw - Royal Cotton, and the distilling of alcoholic drinks for sale as well as for his own consumption. Former Town Officer of Taung Tha and Nyaung Ok investigated the case and though Nga Aung Kala and Nga Po U denied the charges, Nga Bar, Nga Pain, Nga Paw Shun, Nga Po, Nga Po U, Nga Po Yi, Nga Shwe Maung and Nga Yay all took an oath and testified that Nga Po U operated the distillery and they saw (often) Nga Shwe Lone sent to the distillery for liquor by Nga Aung Kala. On the other hand records in the Archives are consulted and the family of chiefs as claimed by Nga Bee is correct. The family tree is as follows



Min Gyi Maha Min Hla Min Gaung, Lord Kyauk Ba Daung, Shwe Pyi Yan Aung Myin Wun - Gold Capital Victorious Horse Officer, testified that Nga Law Pan was the officer who claimed land for cultivation around Maha Adhikara Royal Lake and acknowledging his good services, he was given an Appointment Order with the Lion Seal. Nga Law Pan was the father of Nga Bee. Nga Hsa, a native of Nyaung Ok said that Nga Bee would have the ability to take charge of Thet Ke Gyin.

30 January 1873

Order: ( 1) Nga Aung Kala is sentenced to six month imprisonment and Nga Po U to three. Their crimes would be declared by a beat of gong in all the crowded places within and without the city wall.

( 2) Nga Bee is appointed Headman, Thet Ke Gyn, Nyaung Ok township.

This Order was passed on 30 January 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer

23 April 1873

Order: With the recommendation of Gaing Ok Sayadaw - Royal Preceptor Local Monk Leader, Da Ba Yin, Nga Shwe Ohn is appointed Myo Thagyi - Town Headman, Hinthu, Da Ba Yin township.

This Order was passed on 23 April 1873 and proclaimed by Nay Myo Thinkhaya, (Liaison Officer.)

23 April 1873

Attention

Myo Thagyi - Town Headman, Da Ba Yin

Myo sayay - Town Constable, Da Ba Yin

Asiqin - Manager

Thagyi - Headman

Gaung - Head

Akyi - Elder

Kyay Htan Kyi Nge - Tax Payer Big and Small

Nga Shwe Ohn is appointed with the recommendation of the Royal Preceptor Local Monk Leader of Da Ba Yin and by a Royal Order of 23 April 1873 Headman, Hinthā, Da Ba Yin township. The people of Hinthā shall obey Nga Shwe Ohn who shall help them to live in peace and prosperity. This intimation dated 23 April 1873 was from the Ministers.

23 April 1873

Attention

Min Gyi Maha Min Hla Min Gaung Kyaw, Myo Wun - Town Officer, Da Ba Yin and Myay Du

Sike - Regimental Officer, (Da Ba Yin and Myay Du)

With the recommendation of Gaing Ok Sayadaw - Royal Preceptor Local Monk Leader, Da Ba Yin, Nga Shwe Ohn is appointed Headman, Hinthā, Da Ba Yin township. It is expected that his fellow officers and the people would welcome him in his official post.

This intimation dated 23 April 1873 was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thado Min Gyi Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung

Min Gyi Thiri Maha U Zana

Min Gyi Maha Sithu

23 April 1873

Attention

Inhabitants of Hinthā, Da Ba Yin township, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Shwe Ohn is appointed Headman, Hinthā. The people of Hinthā shall take orders from Nga Shwe Ohn in contributing free labour in state works and to collect commodities for palace consumption. They shall live a good Buddhist life doing nothing sinful or anything detrimental to the interest of the king.

This intimation dated 23 April 1873 was from Min Gyi Maha Min Hla Min Gaung Gyaw, Myo Wun - Town Officer, Da Ba Yin and Myay Du, Three Gold Villages and Six Tree Gum Villages.

9 May 1873

Hluttaw Copy

Attention

Min Hla Min Htin Thihathu, Two Town Officer, Kale and Tain Nyin

Nga Hkun Sun, Hpa Nat Taw - Attendant of Royal Sandals, Myo Thagyi -

Town Headman, Tain Ngin and Nga Hkun Tun, Myo Thagyi - Town Headman, Tain Ngin and Nga Hkun Tun, Myo Thagyi - Town Headman, Kale, had had the share of one tenth from revenues collected in their respective towns in 1870 and 1871; they wanted the same share in the revenues collected [for the years 1872 and 1873] from their respective suburban areas, they have been given also this right as it has been given to all other Town Headmen; they shall submit the account of what had been collected and what they had taken out of it.

This intimation dated 9 May 1873 and sent by Nga Bi was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thado Min Gyi Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung

Min Gyi Maha U Zana

Min Gyi Maha Sithu

17 May 1873

--- was reported to Lord Saw in Bye Daik - Court of Interior; U Po Tu, Gye Daik Than Zint - Herald of Court of Interior, reported it to --- Lord Kam, Minister of Interior.

Order: ( 1) Min Hla Min Gaung Kyaw, Taung Dawe Thanat Bo - Captain,

South Tavoy Guns, shall receive annually Ks 2,400 and he shall be paid from the revenues collected in Dhannavati Way.

( 2) Shwe Daung Thiri Nawyatha, Away Yauk Sayay - Clerk of Far Away Territories, shall receive annually Ks 600 and he shall have the permission while he is in Baw Dwin - Maw Mines, Myay Lat - Cis-Salween Area, to use a gold umbrella with no gold for six inches in the middle.

This Order was passed on 17 May 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

27 May 1873

Attention

Maha Min Gyaw Min Htin, Bade Wun - Officer of Coppersmiths

Religious Examinations Grade I will be held at the Pathan and Sudhamma Halls in the period 27 May 1873 - 2 July 1873; Shin Suriya, Mangalarama Monastic Establishment is the candidate of Maha Min Gyaw Min Htin, Bade Wun - Officer of Coppersmiths. Everyday at six o'clock in the morning the candidate shall appear at the door of the examination hall during all the six days of the examination. He shall come on horseback, put on certain insignias of a prince and attended by servants, all provided by his benefactor. They are

1 horse with full harness

1 Betel receptacle of gold



- 1 spittoon of gold
- 1 tray of gold
- 1 bowl of gold
- 2 gold umbrellas
- 1 set of princely dress including turban and shoulder threads
- ... attendants to carry the insignias
- 1 tray of flowers and joss sticks as offerings
- 3 meals a day of good food with betel, tea and tobacco

This intimation dated 27 May 1873 was from the Ministers.

12 June 1873

- Order ( 1) Nauk Htauk Kyay - Supplementary Contributions from the villagers to support the troops that they sent, collected in Win Daw, Meitthila, are marked for the Kinda Guns; Clerk of Kinda Guns shall work out how much that the troops are getting out of it and deposit the excess [if there were any] in Treasury.
- ( 2) Nga Kya Shun, La Hpet Yay Daw - Bearer of Tea, Palace Attendant, is appointed Lamaing Myin Dat Bo - Captain of Royal Land Horses.

This Order was passed on 12 June 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

12 June 1873

- Order. Bury the remains of Min Gyi Maha Min Hla Kyaw Htin Yazs, Danetpala Sin Wun - Officer of Taming Elephants, Hna Myo Wun - Two Town Officer, Toungoo and Yamethin, as a man (of substance) was buried in Toungoo.

This Order was passed on 12 June 1873 and proclaimed by Nay Myo Yazs Kyaw Thu, Liaison Officer

15 August 1873

Newspaper Press Act of 1873

A Royal Order to decide the location of a newspaper printing press either in Yangon or Mandalay was passed and Mandalay is considered the most suitable location.

- 1 It would be best to have both the Burmese and English types to print.
- 2 The paper printed would have a heading of *the Mandalay Yadanashan Biq Golden Capital Gazette* and with a widespread circulation of it in other lands especially Europe, it would bring such advantages like arousing interest on knowledge of machines and attract foreigners to come and develop some industries here.
- 3 Advertisements on things to sell and buy in the newspaper would increase the volume of trade with foreign countries.

4 Information on what is happening in Europe, India, China, Siam, etc. would inspire people here to adapt themselves to changing situations.

5 It would be most proper and much more easier to use this media to refute any ill words spoken about our land in Europe, India and Yangon

6 It would be most rewarding to use the media to extoll the benevolence of His Majesty the Burmese King.

7 News report could be advantageously used by government offices to help the people in various ways.

8 Merchantile law of Europe and trade rules and regulations here could be explained in the newspaper in order to ease trade relations and bring about mutual benefits.

9 For some healthy criticisms in the newspaper people could be warned against any mischief that they had in mind or they had already done inadvertently or they could find means to correct themselves before any serious damage was done.

10 Books on knowledgeable subjects of other people and works of wisdom either on world or religion could be printed in the newspaper press and circulated widely.

11 Any publisher [including the newspaper publishers] might print the set of Pitakas and made it available in hundreds and thousands of copies entirely free of mistakes and omissions and at a comparatively low price for each set; perhaps a set formerly priced at Ks 100.00 would be available at a quarter of it or even less and that would encourage more donors to buy them for monastery libraries and help the extension of the Buddha's Religion.

12 The newspaper press could have printed application forms, agreement forms, inheritance forms, monetary loan forms, receipt of payment, transfer of ownership of movable and immovable property forms, etc. and that would minimize disputes or frauds on the one hand and encourage trade on the other hand; a brand or trade mark of a commodity or product could be registered at a registration office and by advertising the brand as well as its price in the newspaper, the public could get a genuine product at a true price, the producers could increase the sale and variety of products and the government could get more tax by exacting six per cent from their sales.

To get the above mentioned aims and objects

1 give Ks 5,500.00 to Nga Shin Galay, Newspaper Man, to get the printing press in Mandalay;

2 publish the newspaper weekly with a subscription rate of K 1.00 a month;

3 get 500 subscriptions from all [government] officers for one or two

years so that the paper would have a start (and eventually increase its circulation);

4 stop a full 500 subscriptions of officers when the newspaper could stand on its own by popular subscriptions;

5 Nga Shin Galay could return the loan of Ks 6,500.00 after two years if he starts printing the sets of Pitaka for sale; when a work of 120 palm leaves is printed for 500 copies, he could sell each copy at Ks 5.00 or at Ks. 3.00 if there were 1,000 copies and the proceeds could eventually repay the loan in [hopefully] two years; until the time that the loan is paid, the notice of government auctions would appear in the paper free of charge; and

6 for [free] distribution in nations that had signed the treaty of friendship with us or that would do so soon, Nga Shin Galay shall give 200 copies of every newspaper published each week to the government.

On 15 August 1873 the following ministers met in Shay Saung Daw - Royal East Hall, and drew the Press Act.

Khan Bat Minister

Kani Minister of Interior

Saw Minister of Interior

Yaw Minister of Interior

Shwe Daik Minister of Interior

Poppa Assistant Minister

Bhamo Assistant Minister

Pagan Assistant Minister

Kin Zin Assistant Minister

Kin Minister went to the king and get the permission to pass the Act. The press would be located in one of the brick buildings on the west quarter of the city. Min Hla Sithu Kyaw, Herald, recorded the Royal Order

20 August 1873

Order: Min Gyi Maha Min Gaung, Lord Kyauk Ba Daung, Tha Ye Wun - Officer of Braves, Shwe Pyi Yan Aung Myin Wun - Officer of Golden Capital Victorious Horses, petitioned for appointing headmen for villages of Hnget Pyaw Gan, Hmin Byaung, Tha Min Byu and Myin Din; he said that these villages are under Gaung - Head, In Gan, Si Gwin - Land under Leader of [Fifty] Horsemen, Wun Dwin, and Gaung - Head, Ashay Let - East Arm, Shwe Pyi Yan Aung Myin - Golden Capital Victorious Horses, the rice lands in this area were left uncultivated for quite a long time until Nga San Hla, Nga Po San, Nga Thaing and Nga Tha Maung were given the task of rebuilding the villages and reclaiming the lost land in the environs and they did that very well; in

recognition of their work [Min Gyi Maha Min Gaung recommended that] Nga San Hla is appointed Headman of Hnget Pyaw Gan, Nga Po San of Hmin Byaung, Nga Thaung of Tha Min Byu and Nga Tha Maung of Myin Din; the petition is granted.

This Order was passed on 20 August 1873 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

24 August 1873

Order: Min Gyi Maha Min Hla Min Gaung, Lord Kyauk Ba Daung, Tha Ye Wun - Officer of Braves, Shwe Pyi Yan Aung Myin Wun - Officer of Gold Capital Victory Horses, petitioned for appointing Nga Lu Da as Aya Daw Pe Ok - Chief of Royal Rice Land, [irrigated by] the Ok Kan Laung Gan - [Long] Brick Reservoir; he said that Nga Lu Da led the weir constructions in the Ok Kan Laung Gan - [Long] Brick Reservoir, Pyin Zi, West Arm, Land of Gold Capital Victory Horses and he gave the full revenue on cotton and paddy from the said area in 1871; his men are happy under him and they wanted him to remain their leader as he had done before in that area where they worked together to claim the waste land, define the Bo Ba Bine - Land of the Forefathers, cultivate the Aya Daw - Royal Land, and collect the Yay Gun Daw - Royal Water Tax; on the other hand Nga Lu Da said that as an encouragement the cultivators should be exempted from the Sassamedha for [a few years]; there are 4,472 pe (7,826 acres, 3,169.53 hectares) of Royal Rice Land cultivated by 1,118 Royal Land Cultivators, each having 4 pe (97 acres, 2.835 hectares) to cultivate and producing a total of 44,720 baskets of paddy at the rate of 10 baskets from each pe (1.75 acres). From 1,568 pe (2,744 acres, 1,111.32 hectares) of Forefathers Land (presumably worked by 392 cultivators), the annual produce is 7,840 baskets of paddy at the rate of 5 baskets from each pe (1.75 acres).

*Number of Pe, Number of Cultivators and Annual Paddy Production, the Ok Kan Laung Gan, Pyin Zi*

	No. of Pe	No. of Cultivators	Paddy Production [1871]
Royal Rice Land	4,472	1,118	44,720
Forefathers Land	1,568	(393)	7,840
Total	6,040	(1,510)	52,560

While Nga Lu Da promised to get yearly 52,560 baskets of paddy, Nga Shwe Tha [his rival] said that he would get only 40,000 baskets from all these lands. [That eliminates him from the rivalry with Nga Lu Da.] Nga Lu Da is appointed Aya Daw Pe Ok -

Chief of Royal Rice Land, Pyin Zi; men working under him are exempted from the Sassamedha; he shall try and produce each year starting from 1873 the promised 52,560 baskets of paddy and it is hoped that he might be able to increase the production of these lands in the succeeding years.

This Order was passed on 24 August 1873 and proclaimed by Nay Myo Yaza Kyaw, Liaison Officer.

Note Ten baskets of paddy from each pe of rice land in Pyin Zi (about twenty miles on the west of Myittha, Kyaukse) seems to be the maximum rice production in most irrigated areas of the Dry Zone of central Burma other than Kyaukse, Madsaya and Salin.

29 August 1873

Order: ( 1) In Palace of Fragrance on 20 August 1873 Min Gyi Maha Min Hla Min Gaung, Lord Kyauk Ba Daung, Tha Ye Wun - Officer of Braves, Shwe Pyi Yan Aung Myin Wun - Officer of Gold Capital Victory Horses, petitioned for appointing Nga Lu Da as Aya Daw Pe Ok - Chief of Royal Rice Land (irrigated by) the Ok Kan Laung Gan - [Long] Brick Reservoir, and for exempting the cultivators [working under Nga Lu Da in an attempt to reclaim waste lands as well as Bo Ba Bine - Land of Forefathers, to get altogether 52,500 baskets of paddy a year as revenue] from paying the Sassamedha; the petition is granted; Nga Lu Da is appointed Aya Daw Ok - Chief of Royal Rice Land, Pyin Zi; his men are free from the Sassamedha; he shall continue to serve Le Yan Daw - Rice Land Office, so that he might have a chance to improve the yearly produce of his lands. [Nay Myo Min Hla Kyaw Thu, Kyi Wun - Officer of Granaries, Than Daw Zint - Herald, put this on record.]

( 2) Min Gyi Maha Uzana, Lord Khan Bat, Minister, supervised the construction of four steam boats in Ma De Dock, West Mandalay; name the first one *The Yadana Yin Eyan*.

This Order was passed on 29 August 1873 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

1 September 1873

Order: ( 1) Nga Sin, Myo Sayay - Town Constable, Yadana Theinga, is given Ks 600 a year.

( 2) Nga Nu, Myo Sayay - Town Constable, Yadana Theinga, is given Ks 600 a year.

This Order was passed on 1 September 1873 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

10 September 1873

Attention

Min Hla Min Htin Theingathu, Two Town Officer, Kale and Tain Ngin  
In capital as well as in its suburban area and provinces, there are monks  
receiving Royal Rice regularly; Gaing Ok - Local Monk Leader, and Gaing  
Dauk - Local Monk Assistant Leader, shall make a list of all monks and  
report when the Royal Rice was distributed; in Kale Tain Ngin Two Town  
Area there are :

*Free Distribution of Royal Rice to Monks of Kale Tain Ngin*

	Rice in Baskets
1 Gaing Ok - Local Monk Leader	5
2 Gaing Dauk - Local Monk Asst. Leaders	6 @ 3 each
57 Monks	57 @ 1 each
Total 60 Monks	Total 68 or 170 in paddy
For 5 months [Tawthalin/Pyatho:23 Aug-17Jan 1874]	850 in paddy
850 baskets of paddy @ Ks 15.00 for 100	Ks 127.50
For unhusking paddy @ Ks 7.50 for 100	Ks 63.75
	Total Ks 191.25

Take Ks 191.25 from Kale Tain Ngin 1873 Sassamedha ; send a  
monthly report on this Free Distribution of Royal Rice in Kale  
and Tain Ngin.

This intimation dated 10 September 1873 was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thao Min Gyi Maha Sithu

Min Thado Min Gyi Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung

Min Gyi Thiri Maha Uzana

Min Gyi Maha Sithu;

Nga Kyaw San brought it to Kale and Tain Ngin.

10 September 1873

Attention

Min Hla Min Htin Thihathu, Two Town Officer, Kale and Tain Ngin

Nga Hkun Sun, Town Headman, Tain Ngin and Nga Hkun Tun, Town Headman,  
Kale, had collected 2,000 baskets of paddy as revenue from Bo Ba Bine  
Land of Forefathers; they have had the permission to bring the paddy to  
capital.

This intimation dated 10 September 1873 was from Min Gyi Maha Min  
Gaung Thinkhaya, Pyinnya Shi - Pandit, Kani Minister of Interior and Nga  
Kyaw was sent with it [to Min Hla Min Htin Thihathu].

10 September 1873

Attention

Min Hla Min Htin Thihathu, Two Town Officer, Kale and Tain Ngin

Nga Hkun Sun, Town Headman, Tain Ngin and Nga Hkun Tun, Town Headman,

Kale, said that their area is on the fringe of the kingdom and situated next to Chin barbarians; they would have therefore much defense problems and it would be best to leave their men without obligation to do any other state duties; Two Town Officer of Kale and Tain Ngin should keep this in mind and if he has anything for the people to do he shall consult it with the two headmen first; if it were an important thing that the people could not give any help, he shall report it to the central government.

This intimation dated 10 September 1873 was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thado Min Gyi Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung

Min Gyi Thiri Maha Uzana and

Min Gyi Maha Sithu;

Nga Kyaw San was sent with it [to Kale and Tain Ngin].

10 September 1873

Attention

Min Hla Min Htin Thihathu, Two Town Officer, Kale and Tain Ngin

In any part of the kingdom no criminal or civil case could be tried at the residence of any one of these officers : Town Officer, Regimental Officer, Liaison Officer, Town Chief, and Judge. All cases are to be tried only at a law court; any officer who ignores this Order shall be detained at the court with shackles on his feet; remember this Order.

This intimation dated 10 September 1873 was from

Min Thado Min Gyi Maha Min Hla Sithu

Min Thado Maha Sithu

Min Thado Min Gyi Maha Min Gyaw Min Gaung

Min Gyi Thiri Maha Uzana and

Min Gyi Maha-Sithu;

Nga Kyaw San was sent with it [to Kale and Tain Ngin].

15 September 1873

Order: Nga Lu Pe is appointed Headman, Myo Gyi village, Da Ba Yin, by an Order with the Lion Seal; he shall help the people to live in peace and prosperity.

(This Order was passed on 15 September 1875).

15 September 1873

Attention

Myo Thagyi - Town Officer, Da Ba Yin

Myo Sayay - Town Constable, Da Ba Yin

Inhabitants of Myo Gyi village

Nga Lu Pe is appointed Headman, Myo Gyi village, Da Ba Yin, by an Order

with the Lion Seal; the villagers of Myo Gyi shall take orders from him and he shall help the people to live in peace and prosperity.

This intimation dated 15 September 1873 was from Min Gyaw Min Htin Thihathu, Clerk of Common Folks Officer, Two Town Officer, Hlaing Det and Tha Ga Ya.

15 September 1873

Attention

Inhabitants of Myo Gyi village

Nga Lu Fe is appointed Headman, Myo Gyi village, Da Ba Yin, by an Order with the Lion Seal, the villagers of Myo Gyi shall take orders from him and he shall help them to live in peace and prosperity.

This intimation dated 15 September 1873 was from Min Gyi Maha Min Hla Min Gaung Kyaw, Two Town Officer, Da Ba Yin and Myay Du, Shwe Zin village and Thit Say Six villages.

15 September 1873

Order. Nga Po, Headman, Me O village, Da Ba Yin and Nga Lu Fe, Headman, Myo Gyi village, Da Ba Yin petitioned for giving them each an appointment Order with the Lion Seal; they belong to the family of chiefs in their localities; they shall have the Orders with the Lion Seal and become chiefs in their respective villages.

This Order was passed on 15 September 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

7 November 1873

Order. U Daung, Wun Dauk - Assistant Minister, is appointed Atwin Wun - Minister of Interior; issue an Appointment Order in the regular form.

This Order was passed on 7 November 1873.

(20 November 1873)

(Attention)

Myo Thagyi - Town Headman, Hti Lin

Inhabitants of Hti Lin

Nga Lun San, Ywa Thagyi - Village Headman, Laung Bon Nge, Hti Lin township, omitted eleven households from the list of households paying tax; as each household was to pay Ks 33.316 there was a total loss of Ks 36671; there was an Order that the shortage was to be recovered by asking 491 households to pay each K 0.741; for having to pay this the members of these household are exempted from paying any other taxes, report to Hluttaw if this Order is ignored. This intimation (dated 20 November 1873) was from the Ministers. Note: See ROB 30 April 1868, ROB 10 February 1869 and ROB 28 February 1871



9 December 1873      ...

This statement was by Nga Hnrun, Thagyi - Headman, Myo Gyi.

On 9 December 1873 at Yon Daw - Royal Court, other village leaders were interrogated. Mi Hpyu, former Thagyi Ma [Female Village Head] said

In our family estate, one portion of [rice] land is always reserved to be given to the child (either son or daughter) who would become the next village chief and this piece of land where 25 baskets of seeds are used to grow the year's crop and reserved for the next chief is called Akyi Za [Land for Chief to eat]. There is a well on the embankment of this field. A Sittan - Statement made by Local Chief on the Situation of the Area under his Charge, would not mention the presence of such land [simply because it is only a private arrangement]. I am sure this land has never been used as a Myin Za Gyet [Horse Grazing Ground]. But all the members of [our] family know it as Akyi Za [Land for Chief to eat].

Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Myo Gyi, gave his statement on 7 December 1873.

25 December 1873

Order:      Nay Myo Thihathu, Than Daw Zint - Herald, Two Town Officer, Salin and Kya Bin, petitioned for appointing Nga Nyo, son of late Nga Toe, as successor to his father Myo Thagyi Se Ok - Town Headman Chief of Dam, [Salin]; Gaing Ok - Local Monk Leader, and Gaing Dauk - Local Monk Assistant Leader, recommended him and all the people are also happy to have him in this appointment; the petition is granted; Nga Nyo is appointed Myo Thagyi Se Ok - Town Headman Chief of Dam, [Salin] so that there would be no break in the family line of chiefs in Salin.

This Order was passed on 25 December 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

30 December 1873

Order:      With the recommendation of Gaing Ok - Local Monk Leader, and Gaing Dauk - Local Monk Assistant Leader, Sagu, Nga San Yin shall continue in the charge of Min Ywa, Sagu township.

This Order was passed on 30 December 1873 and proclaimed by Nay Myo Thinkhaya, Liaison Officer.

8 February 1874

Siripavaravijayanantayasapanditamahadhammarajadhiraja His Majesty the King of Burma in the Land of Rising Sun has appointed an ambassador with plenipotentiary powers to visit the countries in the west in the person of Maha Sithu, Kin Wun Min Gyi - Minister of Guard Stations, who has been vested with full power to represent the King. He has had a wide

experience of state affairs. He is also a man of great wisdom and impeccable character. He would be considered an equal to anyone or to any group of men selected by his or their government to represent it with plenipotentiary powers to discuss any problem and enter upon any form of agreement either temporary or permanent on matters of mutual interest to his or their country and ours like

a treaty of friendship

an agreement of alliance

a treaty of trade

an exchange of consuls, each of whom shall guard against the interest of the country he represents in an alien land

a conclusion to any disputes

a precautionary measure against further disputes

a discussion on sending and receiving missions, etc.

The decisions he made and agreements he reached in foreign relations, however, require ratification by His Majesty the King.

His Majesty the King of Burma signed this notification on the seventh day of the waning moon in the eleventh month [Tapodwe] in Sakkaraj 1235 [6 February 1874] in the Golden Palace of Yadanabon Royal Capital City

Sd. Siripavaravijayanantayasapandita  
mahadhammarajadhiraja

His Majesty the King of Burma in  
the Land of Rising Sun

Sd. Aggamahasenapati the Burmese  
Commanders-in-Chief

The Mission to Paris left Than Lyak Maw by *The Yay Nan Set Kya* on 12 March 1871 (*Kan* III/1967, p.394).

(17 March) 1874

Attention

Kyay Ywa Thagyi - Village Tracts Headman

Gaung - Head

Inhabitants of Maw Hka, viz.

Athi

Ala

Win Nau

Kappa

Kyay Htan Kyi Nge

Maw Hka and surrounding villages had lost some population [recently] and Nawyatha Zayya, Shwe Hmu - Gold Chief, Maw Hka, was unable to pay in full the Sassamedha - Tithe. He shall have to get more people by making the conditions right so that people would be happy to work under him and produce gold. All those who come to work with him shall cooperate in carrying out the tasks given them by the Officer (of Granaries).

This intimation dated (17 March) 1874 was from Min (Gyi Maha) Min Hla Yaza, Five Town Officer, Gold East, Middle Iron Three, [and In Dauk Tha].

Note : In Dauk Tha township included five towns, viz. In Dainq, Maw Ke, Maw Ton, In Dauk Tha and Kyun Hla; now this township roughly coincides with the Kyun Hla township.

(17 March) 1874

Attention

Inhabitants of Maw Hka villages, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Kyi applied for an Appointment Order [in the regular form with the Lion Seal] appointing him Shwe Hmu - Gold Chief, in tracts producing gold known as Maw Hka Kyay Ywa Khayaing [Maw Kha and Villages District], he was virtually in control of the area and he gets what he applied for [easily] in the area now defined in all four and eight cardinal points of the compass; he shall carry out within this area the Ashin Yay Min Hmu [Affairs of the Lord and King], as directed by Town Office.

This intimation dated (17 March) 1874 was from Maha Min Htin Min Gaung, Five Town Officer, Pyin Sa La, Shwe Ashay Gyaung - Gold East Tract, Ale Gyaung - Middle Tract, Than Thon Da - Iron Three Expanses, Chun Daung with Nga Ya Ne, Khaw Than Di and Htan Da Bin.

27 May 1874

Order: Nga Hnyin of Kan Pale Let Pan Chiefs' Family, petitioned for appointing him Headman, Kan Pale Let Pan, Kale township; he could trace the family for three generations above him as chiefs. He also said that when his grandfather Nga Nyi died, his father Nga Hla Tun was so young that he could not defend against Nga E San who became chief as he got the help of an officer of Lord Saw who made chiefs in that area. Nga E San

was succeeded by his daughter Mi Ain Yin. She was succeeded by her son Nga Kay who was quite oppressive over his charges. Hluttaw knew it but Nga Kay died before any action was taken against him. Nga Kay had two sons but they are still very young. Nga Hnyin takes this opportunity to apply for headmanship in the view of the fact that most of the villagers like him. His family tree is given as :

Nga San Hla  
Great great grandfather  
|  
Nga Htin  
Great grandfather  
|  
Nga Nyi  
Grandfather  
|  
Nga Hla Tun  
Father  
|  
Nga Hnyin

Min Hla Min Htin Thihathu, Two Town Officer, Kale and Tain Nyin, interrogated fifty five elders who would remember the past in the presence of Gaing Ok - Local Monk Leader, and Gaing Dauk - Local Monk Assistant Leader, and they said that Kan Pale Let Pan was a suburban area and it was therefore not mentioned in the 1783 and 1802 records but twenty seven elders maintained that Nga Hnyin got a claim to the headmanship and they were in favour of his choice. Twenty said that they wanted him as their headman. Nga San Hla, Nga Chit O, Nga Tun Aung and five others said no, because they were the relatives of Nga Kay; Nga Hnyin is appointed Headman, Kan Pale Let Pan, Kale township.

This Order was passed on 27 May 1874 and proclaimed by Nay Myo Yaza Kyaw Thu, Liaison Officer.

9 January 1875

Order. Nga Myat Tha is appointed Headman, Anya Baw village, Yaw Kya Hkat township; he shall help the people live in peace and prosperity.

This Order was passed on 9 January 1875.

9 January 1875

Attention

Myo Thagyi - Town Headman, Yaw Kys Hkat

Myo Sayay - Town Constable, Yaw Kya Hkat  
Inhabitants of Anya Ban village, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

The positions of Thagyi - Headmen in villages or towns, Myin Gaung - Head of Horsemen, Myin Zi - Laeder of [Fifty] Horsemen, Taing Gaung - Head of [Land] Tracts, Awun Asu Thanat Tat Hmu - Captain in Group or Circle of Gunners, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, etc. are appointed only by Royal Sanction and if any appointments were made locally by the Saing Ya Su Shin - Lord of Community concerned, or by Myo Wun - Town Officer, [because the vacancy occurred] in places far away from capital; the officer who had had the audacity to do so shall be punished; a guilty community leader shall be dismissed from his office and his crime would be declared by the beat of gong; a guilty Town Officer would be dismissed, taken to capital as a prisoner and his crime would be declared by the beat of gong; reports on towns and officers shall be given from time to time and at present there are fifty two towns (under)

390 Thagyi - Headmen

1 Tat Hmu - Commander of Troops

9 Thway Thauk Gyi - Chiefs of Blood Bond Brotherhood

1 Pe Nin - Helmsman

4 Pe Chat - Second Helmsmen

9 Shwe Hmu - Gold Chiefs

1 Than Hmu - Iron Chief

1 Se Hsaw - Dam Prompter

416 Total number of local leaders

20 Thagyi - Headmen, went over to the rebels

396 Total number of local leaders at present

Nga Myat Tha was one of these 396 and his tenure of office as Thagyi - Headman, Anya Ban, Yaw Kya Hkat township, had been continued, the people of Anya Ban shall take orders from him and he shall help them to live in peace and prosperity; he is also expected to carry out the state duties as directed by Town Office with diligence.

This intimation dated 9 January 1875 was from the Ministers.

9 January 1875

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw  
Inhabitants of Anya Ban village, viz.

Athi [Aia]

Win Nay

Kappa

Kyay Htan Kyi Nge

The positions of Thagyi - Headmen, in villages or towns, Myin Gaung - Head of Horsemen, Myin Zi - Leader of [Fifty] Horsemen, Taing Gaung - Head of [Land] Tracts, Awun Asu Thanat Tat Hmu - Captain in Group or Circle of Gunners, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, etc. are appointed only by Royal Sanction; a local Saing Ya Su Shin - Lord of Community concerned, or Myo Wun - Town Officer, even in a far off places could not do it; if any of them had had the audacity to do so, he would be punished; a guilty community leader will lost his office and his crime would be declared by the beat of gong; a guilty Town Officer would be dismissed, brought back to capital as a prisoner and his crime would be declared by the beat of gong; reports on towns and officers shall be given from time to time and at present there are fifty two towns under

390 Thagyi - Headmen

1 Tat Hmu - Commander of Troops

9 Thway Thauk Gyi - Chiefs of Blood Bond Brotherhood

1 Pe Nin - Helmsman

4 Pe Chat - Second Helmsmen

9 Shwe Hmu - Gold Chiefs

1 Than Hmu - Iron Chief

1 Se Hsaw - Dam Prompter

416 Total number of local leaders

20 Thagyi - Headmen went over to the rebels

396 Total number of local leaders at present

Nga Myat Tha was one of these 396 and his tenure of office as Thagyi - Headman, Anya Ban, Yaw Kya Hkat township, had been continued by orders issued from Hluttaw together with a letter by Athi Wun - Officer of Common Folks. The villagers of Anya Ban shall take orders from Nga Myat Tha who shall keep law and order in the area under him defined by limits given in four and eight cardinal points of the compass.

This intimation dated 9 January 1875 was from Maha Min Gaung Thuyain, Myo Ok - Town Chief, Yaw.

9 January 1875

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Anya Ban village, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

The positions of Thagyi - Headmen, in villages or towns, Myin Gaung - Head of Horsemen, Myin Zi - Leader of [Fifty] Horsemen, Taing Gaung - Head of [Land] Tracts, Awun Asu Thanat Tat Hmu - Captain of Group or Circle of Gunners, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, etc. are appointed only by Royal Sanction; a local Saing Ya Su Shin - Lord of Community concerned, or Hyo Wun - Town Officer, even in far off places could not do it; if any of them had had the audacity to do so, he shall be punished; a guilty community leader will lost his office and his crime would be declared by the beat of gong; a guilty Town Officer would be dismissed, brought to capital as a prisoner and his crime would be declared by the beat of gong; reports on towns and offices shall be given from time to time and at present there are fifty two towns (under)

390 Thagyi - Headmen

1 Tat Hmu - Commander of Troops

9 Thway Thauk Gyi - Chiefs of Blood Bond Brotherhood

1 Pe Nin - Helmsman

4 Pe Chat - Second Helmsmen

9 Shwe Hmu - Gold Chiefs

1 Than Hmu - Iron Chief

1 Se Hsaw - Dam Propmter

416 Total number of local leaders

20 Thagyi - Headmen, went over to the rebels

396 Total number of local leaders at present

Nga Myat Tha was one of these 396 and his tenure of office as Thagyi - Headman, Anya Ban, Yaw Kya Hkat township, had been continued by a sealed Order and letter of Athi Wun - Officer of Common Folks. the villagers of Anya Ban shall take orders from Nga Myat Tha who shall help them to live in peace and prosperity and carry out the state duties with diligence.

This intimation (dated 9 January 1875) was from Min Htin Min Gyaw Thihathu, Sayay Daw Gyi - Senior Royal Clerk, of Officer of Common Folks and Two Town Officer, Hlaing Det and Tha Ga Ya.

16 January 1875

Order. Thado Min Gyi Min Hla Sithu Kyaw, Thanat Wun - Officer of Guns, Kin Wun Gyi - Minister of Guard Stations, shall have an

annual emolument of Ks 12,000.

This Order was passed on 16 January 1875 in South Palace and recorded by Min Hla Naya Sithu Kyaw, Herald. On 18 January it was proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

22 January 1875

Order: Maha Kyaw Htin is appointed Athi Wun - Officer of Common Folks; he was Shwe Daik So - Chief of Treasury, who held Khin Me town in fief in the time of King Badon 1782-1819 and Athi Wun Wun Dauk - Officer of Common Folks Assistant Minister, in the time of King Pagan 1846-1853; in all these times he was very dutiful and his services were quite satisfactory; he is a kind of person who would never forget the gratitude he owes to the king; he had served a succession of kings with loyalty and diligence and it is expected that he would continue to be the same as before and therefore he has been given this position of Athi Wun - Officer of Common Folks; the king's territories are extensive and various people under their own chiefs are living side by side; but it is the Athi Wun - Officer of Common Folks, who could get all of them to come and work together on a common cause of serving the same king; in another words if there were anything that the king wanted all his subjects to undertake it was through the office of Athi Wun - Officer of Common Folks, that he got it done and it was this officer who took care that no one had been forced to do more than his usual quota. He helps the people live in peace, work with honesty and pay tax without omission. If there were disputes among the common folks, 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 Word and forget the Small One.

This Order written in the regular style of appointments was passed on 22 January 1875 when U Bo Galay and Maung Thant were made Athi Wun Officers of Common Folks.

7 February 1875

Order: Nga Ni Toot petitioned for having a building site of Visumgama - Separated from Village Land, 7 ta (49 taung, 73.5 feet, 22.4028 metres) square in West Monastery, Laung Shay, to build a Khanda Sima - Meeting Hall of Monks, on behalf of the king; the petition is granted.

This Order was passed on 7 February 1875.

Note: See ROB 31 July 1872, ROB 29 October 1872, ROB 13 December



1872, ROB 14 December 1872, ROB 18 December 1872, ROB 24 December 1872, ROB 27 December 1872, ROB 2 January 1873 and ROB 17 January 1873 on similar requests for a Visumgama building site of Khanda Sima. 4 February 1875

Order: Thamanta Thiha Theinga, Village Headman, O Dain South Village, which is within the places given to Blood Bond Brotherhood is appointed Thway Thauk Gyi - Chief of Blood Bond Brotherhood, over the members of the same brotherhood billeted in Tha Hto Dan, Taung Dwin Gyi.

This Order was passed on 4 February 1875.

18 March 1875

Order: Nga Ta Yoke, Naung Tha Hkaw new village, petitioned for allowing him to add a magnificent tower of seven tiers with a bulb and a finial decorated with a diamond bulb, diamond flower and gables with glass tops, to the Khanda Sima and to enshrine in that Sima a Buddha image on a throne of glass mosaic, on behalf of the king, he expected to get the reward of nirvana for this act of merit; the petition is granted.

This Order was [sent to] Hnit Ne Gaing Ok - Two Area Local Monk Leader, Hsumhsai and Let Yin U Yin, who [informed the donor] on 18 March 1875.

(18 March 1875)

Order: Nga Ta Yoke, Naung Tha Hkaw, Hsumhsai township, petitioned for having permission to build a pagoda on behalf of the king and for the reward of nirvana; to enshrine the Sariradhatu - Bodily Relics, of the Buddha, Nga Ta Yoke wanted to build the pagoda according to the following descriptions :

Signon Type of Pagoda built of bricks

Kirtimukha - Ogre called Famous Mouth with flowers for his beard, used as a decoration of repeated patterns going like a belt around the part of the pagoda that looks like a bell

Four miniature pagodas at the four corners of each terrace of the pagoda

Eight Kalasa - Flower vases, each made like a woman's womb with child

Four Nat Hlay Ga - Stairways meant for Devas, with each railing made

like a Makara - Sea Monster, resting its head on an enormous frog

Three Tiers of Enclosure Wall with diamond shape rectangular patterns

Cement pavement covering the whole pagoda precincts

Four Chin Thay - [Crested] Lions

Pagoda fully gilded from the bulbous top down to the base where there are Pan Tin Gon - Flower Alters

Poot Taing - Turned Wood Pillars, enclosing the [Hpa Nat Taw - pagoda base]

Pyat That - Graduated Steeples, above the four main gates and four corner gates of the enclosure wall;  
the petition is granted.

This Order was passed on (16 March 1875).

18 March 1875

Order: Nga Ta Yoke, Naung Tha Hkaw village, petitioned for allowing him to build on behalf of the king and to enable him to escape from Samsara - Chain of Rebirths, a Khandha Sima - Meeting Hall of Monks, with

a graduated steeple,  
an exterior decoration of diamond shape rectangulars,  
a finial of glass top,  
friezed gables with figures carved in the round as well as in relief of bees, birds, dragons intertwined in the foliage and  
a Buddha image on a bejewelled throne inside the hall,  
the petition is granted.

This Order was (sent to Hnit Ne Gaing Ok - Two Area Local Monk Leader. Hsurhsai and Let Yin U Yin) and he passed the information to the donor on 10 March 1875.

(5 April) 1875

Attention

Inhabitants of Maw Hka township, viz.

Athi

Ala

Win Nay

Kappa

Htan Tha Kyi Nge

Nawyatha Zayya, Nga Shwe Bi and Nga Bah were Shwe Hmu - Gold Chiefs, in Maw Like villages; Nga Shwe Bi in 1874 was unable to pay in full the Sassamedha - Tithe, and he reported this to Town Officer, Pyinsala, who told Nawyatha Zayya to take over the place of Nga Shwe Bi; village heads as well as group leaders [who were formerly under Nga Shwe Bi] shall take orders from Nawyatha [Zayya].

This intimation dated (5 April) 1875 was from Min Hla Yaza, Town Officer, Shwe Ashay Gyaung - Gold East Tract, Ale Gyaung - Middle Tract, Than Thon Da - Iron Three Expenses, In Dauk Tha Five Towns.

8 April 1875

Order: Nga Shwe Bi, Shwe Ashay Gyaung - Gold East Tract, and Kyi Wun Zu - Groups under Officer of Granaries, shall continue in his office of Shwe Hmu - Gold Chief.

Attention

Inhabitants of villages in Shwe Ashay Gyaung - Gold East Tract, Kyi Wun  
Zu - Groups under Officer of Granaries  
Nga Shwe Bi, Shwe Hmu - Gold Chief, gave his family line of chiefs as  
follows :

Nga Kaw  
submitted the 1783 & 1802 Records  
Great great grandfather  
|  
Nga San Pyaw  
Great grandfather  
|  
Nga Ye Shwe  
Grandfather  
|  
Nga Kya Ban  
Father  
|  
Nga Shwe Bi

Nga Shwe Bi joined the forces of Lord Kan Shay during the 1866 Episode.  
There was an Order passed on 8 April 1853 that Nga Shwe Bi shall  
continue in his office as Shwe Hmu. He shall help the people in his charge  
to live in peace and prosperity. He shall take instructions from Town  
Office.

This intimation dated 8 April 1875 was from the Ministers.

21 April 1875

Order: Myo Wun - Town Officer, Hsumhsai, Akkapat Myin Wun - Officer  
of Cachar Horses, Myo Thit Myo Za - Lord Myo Thit, is appointed  
Wun Dauk - Assistant Minister.

This Order was passed on 21 April 1875. When U Hmon, Sayay Daw Gyi  
Senior Royal Clerk, [was about to write an Appointment Order in the  
Regular Form] he was told by Lord Yenangyaung and Lord Kin Wun to omit  
the phrase "Yaung Yin Bet - King's Boyhood Companion" and insert  
"Mingala Ain Daw Ba - One who had served the prince who is now the  
king" in that Order.

5 May 1875

Order: Min Gyi Maha Yan Ngu Thihathu is appointed Letwe Win Hmu -  
Commander of North Palace Guards; he serves the king with  
loyalty and diligence and it is expected that he would continue  
to be the same in this new position. A Commander of Palace  
Guards has under him armed braves serving as personal guards  
of the king and they have to keep watch fully armed night and

day so that there would be no plots or attempts against the king and they stay in barracks within the palace yard. Besides these armed men there are in and around palace many people, viz.

- Amat Kyay Za Ywa Za Lu Byo - Adolescent Companion made officer and given a village or villages in fief
- Amyauk Hmu - Chief of Cannons in palace yard
- Asaung Daw Mye - Bearers of Royal Utensils (not apartment attendants)
- Ait Hle Ait Hpan - Take Turn Night Duty
- Daing Hmu - Chief of Shields
- Da Zwe Ko Yan - Body Guard with drawn sword
- Lay Ze - Men in ceremonial dress with sword and fan present in all palace ceremonies as well as during the time when a barber or manicurist is at work [organized on 29 May 1784]
- Myay Nan Win Gyin Thway Thauk Gyi - Chief of Earth Palace Environ Blood Bond Brotherhood Gunners
- Nga Ze - [Organized for services similar to Lay Ze mentioned above]
- Sin Hmu - Chief of Elephants
- Tha Ye Hmu - Chief of Braves
- Tat Kaung Han Hmu - Chief of Palace Escorts organized with Men of Burmese descent from Chiengmai  
(Win Kaung Han Hmu - Chief of Palace Guards organized with Men of Burmese descent from Chiengmai)
- Za Daw Kun Yay Gine - Servers of Royal Food including betel and drinking water

Check them so that everybody turns up punctually either for day duty or night duty and is not either slovenly or drunk on duty. On the other hand no outsider should appear as a substitute of a man on duty. Beat a gong every three hour at night to warn the sleeping men to No No Kya Kya Ait - Sleep but not shut off completely from what is happening around. Help every guard so that he could carry on with his duties satisfactorily. If there were disputes among them he could decide without fear or favour using the maxim Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Word and forget the Small One.

This Order was passed on 5 May 1875 when Lord Kyauk Ba Daung was made Letwe Win Hmu - Commander of North Palace Guards.

Note : Order of Appointments of Commanders of South and West are also written like this but in the appointment of Shay Win Hmu - Commander of East Palace Guards, the name Tha Ye Gyi Hmu - Commander of Braves, is used instead of Shay Win Daw Hmu - Commander of East Palace Guards.

When Min Gyi Maha Min Htin was appointed Amyauk Wun - Officer of Cannons, the Order was also written like this one.

5 June 1875

*Supplementary Support of Armed Men Act*

Armed men belonging to such groups of guns, cannons, horses, palace guards, shields, Burmese descendants of Chiengmai, men from Chiengmai, boat, barge, etc. together with their families had given to them either Sa Don Pe - Land from which they get a share in its annual produce, or Nauk Htauk - Funds raised in their support. There were cases when the men did not receive the paddy meant for them or the money collected for them because the officers concerned were not honest. Some of the men in the king's service went hungry. Make an act to prevent this was the order and the Council of Ministers, Ministers of Interior and Assistant Ministers met on 5 June 1875 and draw the Act with the following features by unanimous decision.

S 1 When a man in the king's service is Pe Za - Holding a field in fief, local authorities where the field is located shall guard the field against being sold or mortgaged by the man himself or by his superior.

When the man himself either sold or mortgage his Sa Don Pe - Land from which he gets a share in its annual produce, the man who bought it or gave a loan for it, shall lost the money; the man gets fifteen lashes that draw blood; the land shall not be returned to him; it shall be managed by the group leader and he shall get his share; if the guilty man is the group leader or an officer he received twenty lashes that draw blood and with a Royal Sanction he is dismissed from office.

S 2 Each service man shall get in full his share of paddy from the land given to him; his group leader shall not take any portion of it

When a group leader took a portion or all of a service man's paddy of the year, it is expected that the Minister concerned shall know it first; then he shall let the group leader return the service man twice the amount of his paddy and with a Royal Sanction the officer shall be dismissed and given fifteen

lashes that draw blood; if the king knew it first, the Minister and Minister of Interior concerned and the Commander of the troops shall return double the amount of paddy taken; in the fine imposed, Minister and Minister of Interior pay two third of it and Commander one third; then the guilty leader shall be punished in the same way as given in S 2 mentioned above.

S 3 When a man in the king's service is Nauk Htauk Sa - Entitled to get funds collected to support him, he shall get all of it.

When the funds for the service man were misappropriated by by the group leader and when the Minister concerned find it out first, the grieved service man shall get twice that amount from the guilty leader and that leader shall be given fifteen lashes that draw blood and with a Royal Sanction he shall be dismissed; if the King knew it first, the Minister and Minister of Interior concerned and the Commander of the Troops shall return double the amount of money taken, in this fine imposed Minister and Minister of Interior pay two third of it and Commander one third, then the guilty leader shall be punished in the same way as given in S 2 mentioned above.

S 4 When a man in the king's service who is Pe Za - Having field in fief and Nauk Htauk Sa - Entitled to get funds collected to support him, he shall get all of the share

If a man was in difficulty because the authorities neglected to do their duty, the Minister and Minister of Interior concerned and the

from the field produce and all the money collected.

Commander of Troops shall pay him a month's salary of Ks 10 [in the ratio of Ministers 2/3 and Commander 1/3] and with a Royal Sanction, his paddy and his money would be sent to him as soon as possible.

S 5 An intelligent man in each group shall be given the duty to make a close watch and report regularly if there were anything like selling and mortgaging the service man's land either by himself or his officer, any omission to send paddy to him and any misappropriation of his money by his superiors.

If the man given the duty of surveillance fails his duty and if the king knew about the service man's trouble first, he shall have ten lashes that draw blood.

Group leaders and members of the group shall copy these five sections after they heard them read. On 6 June 1875 in East Garden Chamber these sections received the Royal Consent when Min Hla Naya Sithu, Herald, Boat Chief, *Mingala Thaung Tin Eyan Hlay*, read them in the presence of Lord Yenangyaung, Horse Officer, Minister Lord Khan Bat, Shield Officer, Minister Lord Le Gaing, Guns Officer, Minister Lord Saw, Officer of Rice Lands, Minister of Interior Lord Taung Gwin, Officer of Treasury, Minister of Interior Lord Moda, Officer of Cannons, Minister of Interior [Lord] Bhama, Assistant Minister Lord Hlaing Det, Assistant Minister Lord Pathanago, Assistant Minister and Lord Myo Thit, Assistant Minister.

9 August 1876

Attention

Inhabitants of Laung Bon Gyi, viz.

Athi

Ala

Win Nay

Kappa

Kyas Htan Kyi Nge

Nga Yan Way was a descendant of the line of chiefs in Laung Bon Gyi and he received the Headman Appointment Order with the Lion Seal in 1868;

in the meanwhile Nga Kya Saing an outsider tried to get the headship. The contest is now over and Nga Yan Way is given an Appointment Order [again] with the Lion Seal on 9 August 1876 as Headman, Laung Bon Gyi; people of Laung Bon Gyi shall take orders from Nga Yan Way who shall help them live in peace and prosperity. He shall take instructions from Town Office to do the state duties.

This intimation dated 9 August 1876 was from Town Headman, [Hti Lin].  
19 August 1876

Order: Nga San Wa is appointed Headman, Hsa Hton North Village, Ahmyint township; he shall help the people in his charge to live in peace and prosperity.

This Order was passed on 19 August 1876.  
19 August 1876

Attention

Lay Myo Ok - Four Town Chief, Chaung U Ahmyint

Myo Thagyi - Town Headman

Myo Sayay - Town Constable

Inhabitants of Hsa Hton North Village, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga San Wa is appointed Headman, Hsa Hton North Village and Nga Chain, [Kyon] Sayay - [Moat] Clerk, is appointed Headman, Hsa Hton South Village on 19 August 1876; Athi Wun - Officer of Common Folks, sent this information to Nga San Wa; the people of Hsa Hton North Village shall take orders from him and live in peace and prosperity. Nga San Wa shall follow the instructions from Town Office.

This intimation (dated 19 August 1876) was from Athi Wun - Officer of Common Folks.

(19 August 1876)

Attention

Myo Thagyi - Town Headman, Ahmyint

Myo Sayay - Town Constable, Ahmyint

Inhabitants of Hsa Hton North Village, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge



Nga San Wa was appointed Headman, Hsa Hton North Village in place of Nga Chain by a Sa Chun - Order written on a palm leaf with one end tapering to a point. He shall submit a report on the area in his charge. The people of Hsa Hton shall take orders from him and live in peace and prosperity. Nga San Wa shall follow instructions from Town Office to carry out any state duty imposed upon him.

This Intimation (dated 19 August 1876) was from Min Gyi Min Hla Min Gyaw Yaza, Athi Wun - Officer of Common Folks.

21 September 1876

Order: Nga Hpyo is appointed Headman, Ka Zat, Ma Sein Village Tract, he shall help the people in his charge live in peace and prosperity.

This Order was passed on 21 September 1876.

21 September 1876

Attention

Asiyin - Manager, Nan Thi

Lu Gyi - Senior

Gaung - Head

Inhabitants of Nan Thi, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Hpyo, Headman, Ka Zat, petitioned for making him Yin Gwin Bike - Regent, of Nga Tha Tun Aung, a minor who succeeded late Nga Kye, Shwe Hmu - Gold Chief, Nan Thi. Nga Kye was his brother-in-law. Nga Hpyo shall take charge of Nan Thi as the Regent [of Nga Tha Tun Aung] He shall help the people in his charge live in peace and prosperity.

This intimation (dated 21 September 1876) was from Min Htn [Thuyain], Kun Khan Bo - Captain of Kun Khan, Ma Sein Shwe Khyauk Ywa Ok - Chief of Six Village Ma Sein Gold Tract.

(21 September 1876)

Attention

Ywa Ok - Village Chief, Ma Sein

Asiyin - Manager

Sayay - Clerk

Inhabitants of Nan Thi (on of the Ma Sein Six Villages), viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Hpyo, Headman, Ka Zat (one of the Six Ma Sein Villages) is made Regent of Nga Tha Tun Aung after the death of his father, subject to Royal Sanction which has been applied for with the recommendation of Gaing Dauk - Local Monk Assistant Leader, and unanimous agreement of the villagers. Nga Hpyo shall take charge of Nan Thi.

This intimation (dated 21 September 1876) was from Min Gyi Maha Min Hla Min Gaung Thuyain, Shwe Myo Daw Wun - Officer of Royal Golden Capital, Lord Myo Tha who also have charge over Magwe Myo, Taung Byon Gyi Myo, Kut Ywa Myo, Min Gin Myo, Taung Dwin Gyaung Myo and Ma Sein Six Villages.

25 November 1877

Order: Queen Siripavaratilokamaharatanadevi is the daughter of King Sagaing 1819-1837 with his Chief Queen. She has all the good qualities of an exceptionally fine woman and for the reason that she is a genuine descendant of the line of Mahasamata the Sakians, she has been made a most senior queen; she shall receive Sirimahasubhaddaratana White Cow Elephant from Tavoy; prepare the ceremony of receiving the White Cow Elephant; submit the programme.

This Order was passed on 25 November 1877 and proclaimed by Nay Myo Sithu Kyaw Gaung, Liaison Officer.

3 May 1878

Order: The following shall use the insignias of Sayagyi - Senior Clerk, or Athon Sayay - Clerk of Public Works Department, or Ahma Yay - Clerk Writing Instructions.

Athi Wun Sayay Gyi - Senior Clerk of Office of Common Folks  
Min Htin Thihathu, Myo Ok - Town Chief, Amarapura

Nay Myo Kyaw Thu, Senior Clerk

Min Hla Sithu Kyaw, Senior Clerk

Min Hla Kyaw Htin, Senior Clerk

Nawyatha Thiri Kyaw Htin, Clerk of Public Works Department

Nga Kin, Clerk of Public Works Department

Nga Hnan, Clerk of Public Works Department

Nga Dhn, Clerk of Public Works Department

Nga Lu Gyi, Clerk of Public Works Department

Nay Myo Thinkhaya Sithu, Clerk Writing Instructions and

Nay Myo Sithu Kyaw Zwa, Clerk Writing Instructions.

This Order was passed on 3 May 1878 and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer.

31 May 1878

Pariyattisasana - Learning the Buddha's Teachings

[Patipattisasana - Practicing the Ways given in the Buddha's Teachings

Pativedhasasana - Gaining Insight into the Buddha's Teachings];

these are the mainstays of Buddhism and all the ancient kings who professed to be the defenders of the Buddha's Religion devoted their best efforts to keep the Buddha's Teachings [which were later reduced to writing in the form of the three Pitakas] free from any addition or omission. They sponsored to hold the Sangayana - Convention to recite all the Buddha's Teachings in the original form. After the convention the text would be copied again completely edited to make it free from any mistake and to use the edited text in all monastic schools. It is very important to encourage these educational institutes that produced most able teachers as well as talented pupils [to carry on with the Buddhistic studies for many many generations in succession]. In all these phases, the king's help was essential in the nature of extending generous aids and subsidies to these establishments. These certainly would help the Buddha's Religion last [for the whole span of five thousand years]. Bearing this in mind the king had (1) the Pitaka Text incised on [729] stone slabs, (2) the learned were given the Four Requisites of Monks, (3) the Fifth Buddhist Synod was convened in Earth Palace and (4) religious examinations were held regularly and sumptuous rewards were given to successful candidates.

Order: In order to make the king's help to the Religion an  
Asadisanuggaha - Effort with no equal, fire a cannon three times  
to begin the Religious Examination on each day of its duration.

This Order was passed on 31 May 1878.

17 JULY 1878

Order: Wherever a recruit for Gun Group was made, exempt the  
members of the following groups :

Thanat Asu - Gun Group

Amqauk Asu - Cannon Group

Myin Asu - Horse Group

Win - Palace Guard

Daing - Shields

Kaung Han - Chiangmai Men of Burnese Descent

Hsay Hto Ain Daung Zon - Branded with Tattoo [including family  
members]

Nauk Htauk - Supplementary Men

Nan Ma Daw Kyun - Slaves of Chief Queen

Sin Byu Shin Mibaya Kyun - Slaves of Queen Mistress of White

Elaphant

Mo Gaung Su Hpaya Kyun - Slaves of Princess Mogaung

Thamidaw Su Hpaya Lat Kyun - Slaves of Princess Su Hpaya Lat

Thamidaw Yamethin Su Hpaya Kyun - Slaves of Princess

Yamethin

Salin Su Hpaya Kyun - Slaves of Princess Salin

Maing Lon Minthami Kyun - Slaves of Princess Mong Long

Hka Tun Royal Land Cultivators of Hman Tha Gyi Village and  
Dealers in wheat, oil, tobacco and jaggery.

Get the register of Athi - Common Folks, in every town or  
village and fix how many households are required to send how  
many men to serve in which group.

This Order was passed on 17 July 1878 during the Evening Audience in  
Gold Palace and Herald, Chief of *The Sa Chet Shwe Laung Hlay*, Shwe Pyi  
Yan Aung Horse Senior Clerk, put it on record in the presence of Lord Wet  
Ma Sut, Shwe Pyi Minister of Interior Lord Taung Gwin, Shwe Daik  
Minister of Interior Lord Hlaing Det, Kin Zin Assistant Minister, North  
Tavoy Guns Commander and South Tavoy Guns Commander.

19 September 1878

Order. Every one of our forefathers the good and exalted kings had  
selected a son as Crown Prince in order to extend and add  
prosperity to the Buddha's Religion and to promote extensively  
the prosperity of the kingdom. The king had followed these good  
practices. The Fifth Buddhist Synod was convened and it would  
have the good result of helping the religion to prosper in many  
generations to come. The king's son Susirimahadhammaraja  
Prince Thibaw (Hsipaw) is a true Sakyan on the one hand and a  
good scholar who had passed thrice in the religious  
examinations on the other hand. He is well versed in the way of  
law as well as the way of people so that he could truly be  
called a man of Hna Lon Let Yon - Wisdom and Strength. He is  
named Crown Prince. Submit the list of insignia and retinue of  
Crown Prince.

This Order was passed on 19 September 1878 and Maha Min Htin Kyaw,  
Herald, Day Wun - ? Dewaun, Akauk Wun - Officer of Revenues, recorded  
it in the presence of

Lord Yenangyaung, Minister

Kin Wun Thanat Wun, Minister

Lord Wet Ma Sut, Minister of Interior

Lord Taung Gwin, Minister of Interior, Treasury

1 October 1878

Order: King Mindon 1853-1878 was sick and the best of his physicians and ministers worked together to give various treatments though they failed to save him; he died at 2.24 pm on 1 October 1878; his remains shall be cremated with all the ceremonies that the remains of a universal monarch was cremated; prepare well everything necessary; all members of the Royal Family and ministers and their wives who have the honour of using the suffix Ga Daw to their husbands' designation (to identify them) shall change into white dress for seven days from 2 October 1878.

This Order was passed on 1 October 1878.

1 October 1878

Order: (1) King Mindon 1853-1878 died and King Thibaw succeeded him, administer the oath of allegiance to

Princes of the Royal Family

Ministers

Officers

Commanders

Shan Chiefs

Lords holding town in fief

Town Officers

Regimental Officers

Group Leaders

Rich Men

Town / Village Headmen

Leaders of Horsemen

Chiefs of Armed Forces

Chiefs of One Thousand and

Chiefs of Boatmen

in Earth Palace.

(2) Intensify the defense of four sections of palace yard, twelve city gates and fifty seven outer city gates.

(3) All people shall continue living their daily life without any fear or anxiety.

(4) Send information of [the ascendancy of] new king to all provincial chiefs including those in the Shan area.

(5) Declare the change and Order to keep business as usual by the beat of gong in all crowded places of capital city.

This Order was passed on 1 October 1878.

2 October 1878

Order: King Mindon 1853-1878 was exceptional in the sense that he

had done wonderful things like having both the ceremonies of Rajabhiseka and Muddhabhiseka, having all the eighty four thousand sections of the Buddha's teachings incised on [729] stone slabs so that they would last for all the Five Thousand Years of the Religion, and meditating in most of his waking hours throughout his life on Anattalakkhana vipassana that no other king would imagine to do; for all these virtues he deserves veneration by members of the Royal Family, ministers and all his subject people. A mausoleum would be built in his memory in palace yard on the north of Hluttaw; finish the mausoleum as quickly as possible

This Order was passed on 2 October 1878; Maha Min Htin Min Gyaw, Herald, De Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Officer of Guns, Officer of Guard Stations, Minister

Lord Wet Ma Sut, Minister of Interior and

Lord Taung Gwin, Officer of Treasury, Minister of Interior

and proclaimed on 6 October 1878 by Nay Myo Sithu Kyaw Gaung, Liaison Officer.

11 October 1878

*Oath of Allegiance*

Order

Take me and me alone as your lord.

Don't behave like the palm of your hand; stay like the palm of your foot [that cannot change sides].

Use the best of your ability to get things turn out well in the affairs of province, capital city and the religion.

Do not avoid your duty by giving excuses.

Never do anything not in the least bit to discredit the [Buddha's] Religion, your province and your capital city.

If you know anyone who would do any act of sabotage [in any part of the administrative machine] stop him if possible; if not report.

Follow the vow you have just taken; otherwise :

May you be killed by the gods guarding the Buddha who had worked strenuously the whole period of four asankhyaya and one hundred thousand kambha to fulfil the ten Parami like dana, sila, nikkama, panna, viriya, khanti, sacca, adhithana, metta and upekkha or thirty parami under three categories for each of the ten mentioned above.

May you be killed by the gods guarding the bodily relics of the Buddha like

forty teeth, four eyeteeth, two collar bones and eight sayut (one basket) of ball like relics.

May you be killed by the gods guarding eighty four thousand sections of the three Pitaka embodying the Five Vinaya, Three Suttanta and Seven Abhidhamma.

May you be killed by the gods guarding the Jambudipa, Aparagoya, Uttarakuru and Pubbavideha islands and two thousand more islands surrounding these major islands.

May you be killed by the gods guarding the five major and five hundred minor rivers of Ganges, Jumna, Aciravadi, Mahisaraphu, etc. including lakes and ponds.

May you be killed by the Akasathadeva, not excepting Visnu nor bhuta nor peta guarding or living in Himavantsa and its forests.

May you be killed by the fierce gods like Assamukha, Candi, Paramisvara, Mahagiri as well as the powerful ones like Vessavana, Gumbhanta, Yakkha, Gandhabba and Asura.

May you die vomiting blood when your trunk, legs and limbs are broken and turned other way round.

May you meet eight kinds of Bhaya - calamities, and ten kinds of Danda - Punishments, and die consequently.

May you die a horrible death of being eaten by crocodile, shark, porpoise at sea during a voyage by water where one hundred million creatures live

May you die a horrible death of being eaten by carnivores during a journey on land where ninety million creatures live.

May you die of snake bite.

May you go to hell or may you be born again in animal kingdom.

May you be afflicted by such diseases of leprosy, paralysis, rheumatism, etc. when you are born a man again.

May you die with legs and limbs spread wide and while asking mother to help after an accident.

May you be executed with legs and limbs mutilated and head severed.

May you die in a shipwreck.

May you perish as cotton in fire.

May you lost all children and grandchildren, property animate and inanimate and become a beggar and suffer the highest degree of misery in life and die of starvation.

May you suffer all the curses enumerated by Min Nan Thu like lime silting or a log burning slowly toward complete extinction.

On the other hand if you would keep the oath and remember the gratitude you owe me, may you be free from all curses mentioned above and may you live happily with children, grandchildren, servants, etc. enjoying all

the comforts of life, doing all the good deeds like dana, sila, bhavana and getting the ultimate reward of nirvana.

Oath of Allegiance administered at Earth Pakace on 11 October 1878.

12 October 1878

Order: As the defender of the Buddha's Religion, the king observes  
Four Sangaha - Ways of Friendship  
Four Ripunjaya - Ways of success  
Seven Aparihaniya - Ways of keeping Prosperity from  
Disintegration;

· like all other Thathana Byu - Promoters of the Religion

Taing Byu - Founders of the Kingdom

Pyi Byu - Builders of the Capital

the king takes only ten per cent of the yearly income of every household. Like Vanarinda [Jataka No. 57] he would conquer all difficulties. Like Licchivis he would sought advice and manage things to bring happiness to everyone. There is the oath of allegiance twice administered to ministers and officers. They shall meet and talk and decide rules that would stand the test of time and remain good for several generations to come. Once they had decided the rules, people shall abide by them.

This Order was passed on 12 October 1878 in the meeting at Sanu - Passage, leading to Baung Daw Saung - Apartment of Turbans, and recorded by Maha Min Htin Min Gyaw, Herald, Day Wun - Dewaun, Customs Officer, in the presence of

Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Kaing, Officer of Guns, Officer of Guard Stations, Minister

Lord Wet Ma Sut, Minister of Interior

Lord Taung Gwin, Officer of Treasury, Minister of Interior

Pagan, Assistant Minister

Kin Zin, Assistant Minister

Myo Tha, Assistant Minister

Myaung Hla, Assistant Minister and

Yan Aung Myin, Assistant Minister;

it was proclaimed by Min Htin Kyaw Gaung, Liaison Officer.

16 October 1878

Order: (1) The right thing to start a deal is to pray and correspondingly the new reign shall begin with making newly edited copies of the Pitaka, one set written in ink on paper, another set written in gold on paper and the third incised by stylus of palm leaves.

(2) Scribes of the Pitaka, living in capital, Amarapura, Alon, Da Ba



Yin, Kani and Nga Ya Ne [shall have to come here and work together] under Maha Thiri Zayyathu [Lord Maing Kaing (Mong Kung)]; they are exempted from the Sassamedha - Tithe, as well as other obligations like contributing funds and giving free labour

This Order was passed on 16 October 1878 and proclaimed by Nay Myo Min Htin Min Gaung, Liaison Officer.

19 October 1878

Order: Myo Za - Deputy Shan Chief, and Officers of the Lu Se Hnit Panna - Twelve Districts of Lu, Kyaing Yon Gyi [Kenghung], petitioned for appointing Jotinagaramahavamsasiripavarasudhammaraja as Thay Wi Bwa - Shan Chief, in Jotinagara State; the Council of Ministers also decided in favour of him because he is the son of former Uparaja of Kenghung and as it is a state close to China, it should not be left without a chief; the petition is granted; new Thay Wi Bwa - Shan Chief, shall have the same insignias used by former Thay Wi Bwa - Shan Chiefs, of the state.

This Order was passed on 19 October 1878 and proclaimed by Nay Myo Min Hla Yaza, Liaison Officer.

20 October 1878

Order: (1) Queen Mother of the White House is given in fief the towns of Salin and Ta Loke and people of Chaung U Ten Villages, Ahmyint township shall serve the Queen Mother as Vehicle Men and Umbrella Men.

(2) Susiriratanadevi, Princess Maing Kaing Su Hpayá, King's Elder Sister, is given in fief the town of Pakhan Gyi and the people of Maing Kaing shall serve the princes as Vehicle Men and Umbrella Men.

(3) Sirisurucavati, Princess Pyaung Pya Su Hpayá, King's Younger Sister, is given in fief the town of Meitthila and people of Pyaung Pya shall serve the princess as Vehicle Men and Umbrella Men.

This Order was passed on 20 October 1878 and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

21 October 1878

Order: Queen Mother of White Cow Elephant is given in fief the towns of Bhamo and Wuntho and the people of Ahmyint Four Towns shall serve the Queen Mother as Vehicle men and Umbrella Men, issue an Order to this effect.

This Order was passed on 21 October 1878 and proclaimed by Nay Myo Min

Htin Kyaw Gaung, Liaison Officer.

11 November 1878

Affairs of the Religion, Provinces and Capital are both celestial and temporal and they are quite extensive and complicated; ministers and officers would have great difficulty when the responsibilities are not channelized on the one hand and an officer would serve best in his special field on the other hand; therefore the Council of Ministers and Officers agreed upon having the administration divided into several departments and to put each department under one head as follows

I Department of Land : Royal Land, Rice Land, Any Other Cultivable Land, Cattle and Irrigation System, come under this department with Thado Min Gyi Maha Min Hla Min Gaung Kyaw, Lord Yanangayung, Minister, as head.

II Department of Public Works : Religious Buildings, Palace Buildings, Moat Constructions, Road Constructions, Maintenance of Public Places, etc. come under this department with Thado Min Gyi Min Hla Maha Uzana, Lord Pakhan [Gyi], Minister, as head.

III Department of Ordnance : Guns, Cannons, Horses, Infantry, Manufacture of Arms and Ammunitions, Construction of Forts and Stockades, Military Training, come under this department with Thado Min Gyi Maha Min Hla Sithu Kyaw, Lord Le Gaing, Officer of Guns and Guard Stations, as head.

IV Department of Revenues : Collection of Taxes and Dues from Markets, Brokerages, Toll Stations, Ferries, Fisheries, Ruby Mines, Jade Mines, Forest, Earth Oil Wells, Tea. etc. come under this department with Thado Min Gyi Maha Min Hla Min Gaung Thihathu, Lord Wet Ma Sut, Minister of Interior, as head.

V Department of Religion : Religious Lands, Maintenance of Religious Libraries, Maintenance of Non-Religious Institutions like the Home of the Sick and the Aged, Sending Royal Gifts to Monks, Collecting Dues from Twenbty Four Fairs at [Famous] Pagodas, come under this department with Min Gyi Maha Min Htin Thinkhaya, Lord Saw, Minister of Interior, as head.

VI Department of Salaries : Expenses of Royal Gifts and Monthly Salaries given to Various Officers and Men in the King's Service from the Purisamedha - Capitation Tax, Maintenance of the Royal Gardens of King Mindon 1853-1878, come under this department with Min Gyi Min Gaung Kyaw, Lord Yaw, Minister of Interior, as head.

VII Department of King's Share : the Sassamedha - Tithe / one tenth of yearly income given to the king, in Cash or Kind from Any Collection made in the kingdom that customarily send the king's share come under

Department with Min Gyi Maha Min Htin Sithu, Lord Taung Gwin, Officer of Treasury, Minister of Interior, as head.

VIII Department of Gold Chain Reserve by the Royal Order of King Mindon 1853-1878, certain measures have to be taken in this area of Royal Residence and its environ to prevent conspiracies especially when the king leaves or returns to the palace, to maintain the Standard Ti - Capacity, Ta - Length, and Chain - Weight, Measures in all buyings and sellings, to keep the lepers in quarantine, to get the good scavenging service of menial labourers including graveyard workers, to guard the city gates and to extend the security measures over the whole suburban area of the capital city, come under this department with Min Gyi Maha Min Hla Min Gaung Thuyain, [Lord Myo Tha, Myo Wun - Town Officer] and Maha Min Hla Sithu, [Lord Sone, Myo Wun - Town Officer], as heads.

IX Department of Law : Cases sent to Hluttaw and Taya Yon Daw from various towns and villages of the Kingdom and assigned to respective judges for decision come under this department with Min Gyi Thiri Maha Yaza Thingyan, Wun Dauk - Assistant Minister, as head.

X Department of Water Transport : Boats, Barges, Sampans and Steamers with their crew and arms and armunitions that they carry as well as the appliances that the flotilla requires for it maintenance come under this department with Min Gyi Maha Min Gaung Thinkhaya, Lord Hlaing Det, Wun Dauk - Assistant Minister, as head.

XI Department of Foreign Relations : All dealings with Kings, Ministers, etc. of Other Countries and Control of Telegraphic Communications come under this department with Min Gyi Thiri Maha Zayyathu, Lord Myaung Hla, Wun Dauk - Assistant Minister, as head.

XII Department of Mixed Court : People of [European Countries] including those of Islámic Faith as well as people from India and China who get the Privilege of Extralty come under this department with Min Gyi Maha Min Htin Yaza, Lord Pathanago, Wun Dauk - Assistant Minister

XIII Department of Provinces : Anything to do with Treasonable Offences committed in Places Far Away from Capital, All Instructions to be sent to Chiefs in Shan State and Provinces, Management of the Newspaper and Printing Press, Decisions on Succession to Headmanship, Boundary Limits of Land and Intergroup [Marriage] Relations between Athi [Common Folks] and Ahmu Dan [Men in the King's Service] come under this department with Min Gyi Maha Min Hla Min Gaung, Lord Myo Thit, Wun Dauk - Assistant Minister, as head.

XIV Department of Industries : Manufacture of Weapons, Minting Coins, Weaving Fabrics, Welding Metal, Turning Wood, etc. that require machines come under this department with Min Gyi Maha Min Gaung, Lord Yan Aung

Myin, Wun Dauk - Assistant Minister, as head.

Division of departments and appointment of heads was made by the Council of Ministers and Officers.

11 November 1878

Order: The proposal to divide administration into fourteen departments each under one head [except the Department of Gold Chain Reserve with two heads] is accepted.

This Order was passed on 11 November 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Turbans. [Maha Min Htin Min Gyaw], Herald, Day Wun - Dewaun, Customs Officer, recorded it in the presence of Lord Yenangyaung, Minister

Lord Khan Bat, Minister

[Lord Le Gaing], Officer of Guard Stations, Mimister

Lord Wet Ma Sut, Minister of Interior

Lord Saw, Minister of Interior

Lord Yaw, Minister of Interior

Lord Taung Gwin, Minister of Interior;

it was proclaimed by Nay Myo Sithu Kyaw Gaung, Liaison Officer.

14 November 1878

Kings who professed to support the Buddha's Religion usually began their work by helping the monks in

Pariyatti - Learning the Buddha's Teachings

Patipatti - Practicing the Way given in the Buddha's Teachings and

Pativeda - Gaining Insight in the Buddha's Teachings

and from among these monks he chose the most learned as well as the most perfect in the way of living as a monk to become the Supreme

Leader in Propagation and Extention of the Buddha's Religion; King Mindon

1853-1878 however maintained that several would be better than one in

this case and he selected ten such monks to form the Sudhamma Council

of Monks to look after all religious affairs. The king likewise wanted to

retain such a council and with the four members of the old council, viz.

Mahavisutarama Sayadaw

Mandalarama Sayadaw

Mangalarama Sayadaw and

Cam Kyon: Sayadaw, he adds eight, viz.

Mahakhemikarama Sayadaw

Taung Daw Sayadaw

Thet Pan Sayadaw

HLa Dway Sayadaw

Pakhan Sayadaw

Vicittarama Sayadaw

Mahavijitarama Sayadaw and Mahadhammajotikarama Sayadaw, to make the Sudhamma Council of Twelve Monks.

14 November 1878

Order: The Sudhamma Council of Twelve shall decide all religious affairs in accordance with the Dhamma; proclaim this Order in the Sudhamma Hall.

This Order was passed on 14 November 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Turbans, [Maha Min Htin Min Gaung], Herald, Day Wun - Dewaun, Customs Officer, recorded it in the presence of Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Officer of Guns, Officer of Guard Stations, Minister

Lord Wet Ma Sut, Minister of Interior

Lord Saw, Minister of Interior

Lord Yaw, Minister of Interior

Lord Taung Gwin, Officer of Treasury, Minister of Interior;

it was proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer and proclaimed again on 23 November 1878 in the Sudhamma Hall.

23 November 1878

From the time that King Mindon 1853-1878 was sick until King Thibaw ascended the throne, ministers and officers had had the most difficult task of keeping everything under control and they deserve best of rewards.

Order ( 1) Thado Min Gyi Maha Min Hla Min Gaung Kyaw, Lord Yenangyaung, Minister and Thado Min Gyi Min Hla Maha Uzana, Lord Khan Bat, Minister, are given each a staff of gold with seven rings of ruby and a water bottle cover of Mogyo - Copper Gold Alloy.

( 2) Thado Min Gyi Maha Min Hla Sithu Kyaw, Lord Le Gaing, Officer of Guns, Minister, is given the title of Thado Thudama Maha Thet Taw Shay and a water bottle cover of Mogyo Copper Gold Alloy.

( 3) Thado Min Gyi Min Hla Maha Min Gaung Thihathu, Lord Wet Ma Sut, is appointed Minister to work with four other ministers, viz.

Thado Min Gyi Maha Thiri Sithu

Thado Min Gyi Maha Min Hla Min Gaung Kyaw

Thado Min Gyi Min Hla Maha Uzana and

Thado Thudama Maha Thet Taw Shay; he shall use the insignias similar to those used by Thado Min Gyi Maha Thiri Sithu, Lord Laung Shay, Minister, and he shall get Ks 12,000 of annual

emolument.

- ( 4) Min Gyi Maha Min Htin Sithu, Lord Taung Gwin, Officer of Treasury, Minister of Interior, is given the title of Thado Min Gyi Maha Min Htin Sithu and a rise in his annual salary from Ks 6,000 to Ks 8,400.
- ( 5) Min Gyi Maha Min Gaung Thinkhaya, Lord Hlaing Det is appointed Atwin Wun - Minister of Interior, to work with other Ministers of Interior, viz.  
Min Gyi Maha Min Htin Thinkhaya  
Min Gyi Min Gaung Kyaw and  
Thado Min Gyi Maha Min Hla Min Htin Sithu; he is given insignias similar to those used by Min Gyi Maha Min Htin Thinkhaya, Lord Saw and an annual pay of Ks 6,000.
- ( 6) Min Gyi Maha Min Hla Min Gaung Thuyain, Lord Myo Tha, Myo Wun - Town Officer, shall use a velvet circular cushion and a Mo Gyo - Copper Gold Alloy, spittoon.
- ( 7) Maha Min Hla Sithu, Lord Sone, Myo Wun - Town Officer, is given the title of Min Gyi Zayya Gamani and a rise in his salary from Ks 3,600 to Ks 6,000.
- ( 8) Min Gyi Thiri Maha Zayyathu, Lord Myaung Hla, Wun Dauk - Assistant Minister, shall use a velvet circular cushion and have a rise in his annual salary from Ks 3,600 to Ks 6,000.
- ( 9) Each of Min Gyi Maha Min Htin Yaza, Lord Pathanago, Wun Dauk - Assistant Minister, Min Gyi Min Hla Maha Min Gaung, Lord Myo Thit, Wun Dauk - Assistant Minister, Min Gyi Maha Min Hla Min Gaung Yaza, Lord Yan Aung Myin, Wun Dauk - Assistant Minister, shall use a red velvet turban with twelve gold flowers, a pair of gold Mi Dwin ear ornaments, a velvet long coat with satin underlining and five inches of gold brocade edgings and twelve strings of gold shoulder strap; each of them shall have a rise in his annual salary from Ks 3,600 to Ks 6,000.
- (10) Maha Min Hla Kyaw, Herald, Day Wun - Dewaun, Customs Officer, Atwin Chauk Su Thanat Sayay Gyi - Senior Clerk of Inner Six Group Guns, is given Pauk Myine in fief and he is given a rise in his annual salary from Ks 1,200 to Ks 3,600.
- (11) Min Hla Yaza Kyaw Gaung, Herald, Amyauk Wun - Officer of Cannons, is given the title of Maha Min Hla Min Htin Min Gaung and a rise in his annual salary from Ks 1,200 to Ks 4,800.
- (12)\*Min Gyi Min Hla Maha Min Gaung, Lord Myay Ne, Nagan - Liaison Officer, Mong Nai Troops, shall become Kin Wun - Officer of Guard Stations, in lieu of Myin Zu Gyi Wun - Officer of

[Burmese] Horses

- (13) Maha Min Hla Min Gaung Kyaw Htin, Lord Kyauk Ba Daung, Letwe Win Hmu - Commander of North Palace Guards, Tha Ye Wun - Officer of Braves, is dismissed.
- (14) Maha Min Gaung is appointed Myin Zu Gyi Wun - Officer of Burmese Horses.
- (15) Maha Min Hla Min Htin Kyaw Gaung is appointed Tha Ye Wun - Officer of Braves.
- (16) Min Htin Yaza, Lord Ya Naung, Let Thon Daw Gaing - Bearer of King's Sword, is appointed Myauk Dawe Thanat Bo - Captain of North Tavoy Guns, and Min Htin Thinkhaya, Lord Kyauk Ba Daung, Let Thon Daw Gaing - Bearer of King's Sword, is appointed Taung Dawe Thanat Bo - Captain of South Tavoy Guns; both of them shall use gold umbrellas as it has been used by any other [Thanat] Bo - Captain [of Guns].
- (17) Each of Min Gyi Maha Min Htin, Hpaung Wun - Officer of Barges, and Maha Min Gaung Thinkhaya, So Lay Ze Daing Wun - Officer of Forty Sprout Shields, Myo Wun - Town Officer, Pagan, shall have a rise in his annual pay from Ks 3,600 to Ks 4,800.
- (18) Maha Min Hla Thinkhaya, Lord Pin Tha, Let Thon Daw Gaing - Bearer of King's Sword, is given a rise in his annual pay from Ks 1,200 to Ks 2,400 and the permission to use a gold umbrella.
- (19) Min Gyaw Pya Shat, Herald, Amway Wun - Officer of Inheritance, Sayay Gyi - Senior Clerk, Ye Bet Myin - Comrade Horse, is given a rise in his annual salary from Ks 1,200 to Ks 2,400.
- (20) Min Gyi Maha Thet Taw Shay, Myin Wun - Officer of Horses, Shwe Pyi Yan Aung, Myo Wun - Town Officer, Alon, shall be known by his former title Min Gyi Maha Thamain Ba Yan.

This Order was passed on 23 November 1878 in South Palace and (Maha Min Htin Min Gyaw), Herald, Day Wun - Dewaun, Customs Officer recorded it in the presence of

Lord Venangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Minister and

Lord Wet Ma Sut, Minister of Interior and proclaimed by Nay Myo Sithu Kyaw Gaung, Liaison Officer.

5 December 1878

Order: Sukhamahasala is appointed Tha Htay - Rich Man; he shall be addressed by the new title of Mahasirisukhasetthaanatapina; Bhogamahasala is appointed Tha Htay - Rich Man; he shall be addressed by the new title of Mahabhogasetthasiriraja; both of

shall use insignias of a titled rich man.

This Order was passed on 5 December 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans; Maha Min Htin Min Gyaw, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yanangyaung, Minister

[Lord Le Gaing], Officer of Guns, [Officer of Guard Stations], Minister

Lord Wet Ma Sut, Minister

Lord Yaw, Minister of Interior and

Lord Saw, Minister of Interior

Lord Taung Gwin, Shwe Daik - Treasury, Minister of Interior and

proclaimed by Maha Min Htin Min Gyaw, Herald, Day Wun - ?Dewaun,

Customs Officer, Atwin Chauk Su Thanat Sayay Gyi - Senior Clerk of

Interior Six Group Guns.

6 December 1878

Order: ( 1 ) There are four Anauk Wun - West Officers, in Anauk Atwin Daw - West Interior, but all four were inefficient; Min Gyaw Thiri Yaza, Nay Myo Thiri Kyaw Htin, Min Gyaw Thiri Yaza and the other West Officer, are dismissed.

( 2 ) Min Hla Nayathu, Nauk Win Gyin Wun - Officer of West Environs, is given an additional duty of Anauk Wun - West Officer.

( 3 ) Min Gyi Maha Min Gaung Kyaw Zwa, Shay Win Daw Hmu - Commander of East Palace Guards, Myo Wun - Town Officer, Yadana Theinga, Ye Bet Myin Wun - Officer of Comrade Horses, and Min Gyi Maha Min Hla Min Htin Narathu, Awk Myit Sin Sitke - Places Down River Regimental Officer, Lay Myo Wun - Four Town Officer, Ma Lun, Myay De, Tha Yet and Ma Gwe, shall return here.

This Order was passed on 6 December 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - ?Dewaun, Customs Officer, Atwin Chauk Su Thanat Seyay Gyi - Senior Clerk of Interior Six Group Guns, recorded it in the presence of

Lord Yanangyaung, Minister

Lord Le Gaing, Officer of Guns, Minister

Lord Wet Ma Sut, Minister

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior and

Lord Hlaing Det, Minister of Interior.

9 December 1878

Order: Whenever there were disputes, both parties suffered because



- (1) the judges took bribes from one party or another and deferred judgement and
- (2) the case would be sent from one court to another as none of them felt that it was competent to make any decision; more expenses were incurred and a simple case grew into a complicated one; all these were due to having no prescribed 'civil code procedure'; right from the beginning of kingship, the king's duty was to stop one person becoming aggressive on another or to stop dishonesty and fraud; collecting the Tithe was to defray expenses in the administration and there were the three guiding principles of
- Yaza Wut - Way of King  
 Dama Wut - Way of Law and  
 Lawka Wut - Way of People,
- to help the king and his ministers to tackle various administrative problems; now the Council of Ministers and Officers has established to consider and make clear or precise provisions as
- (1) to expedite court procedure to conclude a case of dispute,  
 (2) to fix court fees [with reference to Royal Orders of 1871 and of 1853]  
 (3) to stop people spending any unnecessary expenses at courts,  
 (4) to expedite the execution of a decision once a judgement was passed  
 (5) to make officers observe certain rules and became good judges and  
 (6) to punish those officers who fail to observe these rules; there are altogether eighty six sections; all of them are approved.

This Order was passed on 9 December 1878 and Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - ?Dewaun, Customs Officer, Atwin Chauk Su Thanat Sayay Gyi - Senior Clerk of Interior Six Group Guns, recorded it in the presence of

Lord Yenangyaung, Minister  
 Lord Khan Bat, Minister  
 Lord Le Gaing, Officer of Guns, Minister  
 Lord Wet Ma Sut, Minister  
 Lord Yaw, Minister of Interior  
 Lord Taung Gwin, Treasury, Minister of Interior and  
 Lord Hlaing Det, Minister of Interior.  
 15 December 1878

Order: As recommended by the Council of Ministers and Officers, make Hlay Thin Asu - Boat Crew Group, 4,000 men strong so that each boat would have an average of 56 men; there are Nga Tha Dun and Nga Ta Yoke as Hlay Thin Sayay - Clerks of Boat Crew; for efficiency the Council wanted to add Nga Shwe Myat and Nga Ku, both of whom are former Boat Crew Clerks, as Boat Crew Clerks so that there would be altogether four of them; Nga Shwe Myat and Nga Ku are appointed Hlay Thin Sayay - Clerks , Boat Crew.

This Order was passed on 15 December 1878 at South Palace; Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - ?Dwaun, Customs Officer, Atwin Chauk Su Thanat Sayay Gyi - Senior Clerk Interior Six Group Guns, recorded it in the presence of

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior and

Lord Hlaing Det, Minister of Interior.

18 December 1878

On the recommendations of the Council of Ministers and Officers the following Order was passed.

- Order: ( 1) Maha Min Htin Min Hla Kyaw Gaung, Thaye Wun - Officer of Graves, is given the flour mill and its yard on the east of the Shwe Ta Chaung [Channel].
- ( 2) Min Gyi Maha Min Htin, Hpaung Wun - Officer of Barges, is given the house and yard where Nga Kywet Yut, Steam Boat Carpenter once lived.
- ( 3) Min Hla Thinkhaya , Lord Pin Tha, Let Thon Daw Gaing - Bearer of King's Sword, is given the square [inside the outer wall of capital] near the Gaw Wane Gate of former Princess Maing Lon.
- ( 4) Nay Myo Min Hla Yaza, Lord Yay Na Tha, Let Thon Daw Gaing - Bearer of King's Sword, is given the house and yard of ---
- ( 5) Nay Myo Min Hla Thiri, Lord Khaw Than Di, Let Thon Daw Gaing Bearer of King's Sword, is given the house and yard of Nga Tet in ---
- ( 6) Maha Siridhanasiddhi, Rich Man, is given the brick house built by Queen Khu Hna Ywa in the China Ward.

This Order was passed on 18 Decmber 1878 in South Palace and recorded by Maha Min Htin (Min) Gyaw, (Lord) Pauk Myine, Herald, Day Wun -

?Dewaun, Customs Officer, [Atwin Khyauk So Thanat Sayay Gyi - Senior Clerk of Interior Six Group Guns] in the presence of

Lord Yaw, Minister of Interior

[Lord Taung Gwin], Treasury, Minister of Interior and

Lord Hlaing Det, Minister of Interior

19 December 1878

On 14 December 1878 in the Meeting Hall, South Palace, the First Council and Second Council met and passed the following decision.

Monks readers checking the copies of the Pitaka and all officers at Hluttaw and Yon Daw - Royal Law Court, shall use the following works :

On *asat* spelling

Rwa Kri: Charatoau , *Vannabhadhana Sat An:*

Samtoachan, Cin Ta Kyoau Su , *Kavilakkhana Sam Pak Lanka Ca Kuyi* and *Sat An: Atui Kak*

Pan: Charatoau , *Ratana Kre: Mum Sat Pum Ca Kuyi*

Makwe: Mrui, Ca: Wan Thok , *Sat Thu:* and

Caré: Toau Khon: Amha Re: , *Tabhak Pra Chakaranta Sat Pum ;*

On *apan, arac* spelling

Non Kan Charatoau , *Kabyasarattasangaha Sat Pum Ca Kuyi* and *Sat An: Atui Kak*

On *asat apan, arac*

Twan: San: Tuik Wan , *Sat Nhwān:*

Sam Toau Chan, Cin Ta Kyoau Su , *Sat Nhwān: Ratana Kre: Mum Sat Nhwān:*

Rhan Lankasara , *Vibhajjattapita Khwaitha:*

Lay Kuin: Mrui, Ca: Se Nat Wan Kri: , *Khwai Tha:*

Atwan: Wan Yo Mrui, Ca: *Khwai Tha:*

Le Kuin: and Yo [Co-authors] , *Khwai Tha: Kyau Mhan Pra Jaya: Pum ;*

a list of thirty six works was also appended to the above list when it was sent to the Sudhamma Council of Twelve Monks. It was recorded by Maha Min Htin [Min] Gyaw, Herald, Day Wun - ?Dewaun, Customs Officer, Senior Clerk of Interior Six Group Guns.

Annotated Bibliography

Mon O [Cin Ta Kyoau Su] , *Fon, Rac Re: Nan: Sat Pum* pe 2 anga [on 24 palm leaves], by the same author of *Kavilakkhana Sat Pum Sam Pak Atui Kak* , not as informative as Non Kan Charatoau , *Kabyasarattasangaha Sat Pum Cakuyi*

Mon Mrat Cam [Lakwai Sundhara] , *Mran ma Sam ya ga Di pa ni* , pe 2 anga G rwak [on 30 palm leaves], learned Charatoau [Non Kan Charatoau] who wrote *Kabyasarattasangaha* pointed out that some of Mon Mrat Cam's decisions [without reference to any authority] are not acceptable.

Bhum Kyoau Rhwe Kyon: [Khu Nac] Kyon: U: Pu , *Apan, Arac Sempak* pe 2 anga [on 24 palm leaves], not as informative as *Kabyasarattasangaha Sat Pum*

Mum Rwe: Charatoau , *Kavimandani Sat Pum Lanka*, pe 8 anga [on 96 palm leaves], not as informative as *Kabyasarattasangaha Sat Pum*

Soau Ka Pan Charatoau (member of the *Mhan Nan: Rajawon* Committee of 1830), *Ekakkhara Pakasani Sat An:*, pe 3 anga [on 36 palm leaves], not as informative as *Ratana Kira: Mum Sat Pum*

Soau Ka Pan Charatoau , *Ra Kri: Ya Nay Khwasi Tha: Lanka*, pe 1 anga [on 12 palm leaves], good for reference\*

Ashyan Tisanadaha Akyoau Charatoau (Ton Nu), *Laka Dhamma Re: Nan: Khwasi Tha:*, pe 1 anga [on 12 palm leaves], good for reference \*

Ton Bhi Lu: Pugguil Kyoau , *Re: Nan: Sat Nan: Chum: Ma: Tam:* pe 1 anga [on 12 palm leaves], good for reference.\*

Pran Charatoau Rhan Jayanta (U: Lhe:) *Sat Nhwon:* , pe 7 anga [on 84 palm leaves], not as informative as Twan San: Tuik Wan *Sat Nhwon:*

Pran Charatoau Rhan Jayanta (U: Lhe:) *Apan, Arac Lanka*, pe 1 anga [on 12 palm leaves], not as informative as *Kabyaserattasanga Sat Pum*

Siripavarabhimaharatananantadhajabuddhanguramaharajadhipativasi munindabhirajaguru , *VacanaLankara Sat Pum*, pe 5 anga [on 60 palm leaves], not as informative as Twan: San: Tuik Wan *Sat Nhwon:*

U: Rhwe Thum: (Pukhan: Kri:), *Pan, Rac Asat Lanka*, pe 1 anga [on 12 palm leaves], information not complete in both *Pan, rac* and *Asat*

Guin: Up Charatoau , Swe: Che: Kan , Ran Kun , *Likhanerasi Sat Pum*, pe 2 anga [on 24 palm leaves], information not complete in both *Pan, rac* and *Asat*

Shyan Uggamsamala Akyoau , *Vanna Badhana Sat An:*, pe 6 anga [on 72 palm leaves], good to have it committed to memory and follow its rules.\*\*

Rhan Punnasami (Dutiya Mhan Ci Charatoau), *Sirimangala Sat Pum*, pe 1 anga [on 12 palm leaves], information not complete.

Mon O (Cinta Kyoau Su, Samtoau Chan,), *Kavi Lakkhana Sat Pum Sam Pak Atui Kok*, pe 6 anga [on 72 palm leaves], good to learn it by heart.\*\*

Mon O (Cinta Kyoau Su, Samtoau Chan,), *Kavi Lakkhana Sat Nhwon:*, pe 1 anga [on 12 palm leaves], good to learn it by heart.\*\*

Anonymous, *Sabbhananam Sat Pum Han:* , pe 6 anga [on 72 palm leaves], disagrees in several points with spellings found in most of the literary works in *Fyui*, and *Kabya* where spellings are generally taken as very reliable.

Anonymous , *Rhwe Nan: Twan: Sat Pum* , pe 2 anga [on 24 palm leaves], information not complete.

Mon Nanda Dhaja (Kyan: Kan Mon Rhan Kri:), *Cway Cum Kyoau Than Sat Pum*, pe 8 anga [on 96 palm leaves], good for reference.\*

Gunindabhipavaramaharajadhirajaguru (U: Su Nayante Non Kan Charatoau), *Akkhara Sambodha Sat Pum* also known as *Vannabodhana*, pe 2 anga [on 24 palm leaves], just rendering Mon O , *Kavilakkhana Sat Pum* into Pali.

Gajabala , *Sat Nhwān* , pe 2 anga [on 24 palm leaves], information not complete.

Twan. San: Tuik Wan (Rhan Lankasara) *Vibhajjathipita Khwai Tha* , pe 2 anga [on 24 palm leaves], good to learn it by heart.\*\*

Twan. San: Tuik Wan , *Sat Nhwān Sac* , pe 8 anga [on 96 palm leaves], good for reference.\*

Twan. San: Tuik Wan , *Asat Khrok Pa Acap Khrok Pa Pe Pum Catam* and *Mula Ka Ran Ta Chay, Khrok Cap Nan. Ka Ram Khrok Chay, Le. Jaya: Pum* , pe 3 anga [on 36 palm leaves], good for reference.\*

U: Bud (Chara Toau) *Kabyasarattasangaha Sat Pum Atui Kok Pa* , pe 3 anga [on 36 palm leaves], good to learn it by heart.\*\*

U: Bud (Charatoau) , *Kabyasarattasangaha Sat Nhwān* , pe 1 anga [on 12 palm leaves], good for reference.\*

Mon Sa On (Care: Toau Khon: Amha Re:) , *Chakarantanaya Sat Pum* , pe 1 anga [on 12 palm leaves], good in only *Asat Karan* .\*

U: Visuddha (Mum Kan: Charatoau) , *Saddanusari Sat Pum* , pe 1 anga, good for reference.\*

Mon Kri: , Care: Kri: , Ton Nu , *Patthanusari Sat Pum* , pe 1 anga [on 12 palm leaves], good for reference.\*

Man: Lha Sankhaya , Lakbhak Ran Toau Rwa Can Rwa Ca: , *Pan, Rac Gandi* , pe 1 anga [on 12 palm leaves], information incomplete.

Pan: Charatoau , *Ratana Kre: Mum Sat Pum Ratana Kre: Mum Sat Nhwān* , pe 3 anga [on 36 palm leaves], good in only *Asat Karan*.\*

Pana Rhi Ma Kwe: Mrui, Ca: Wan Thok , *Sat Thu* , pe 1 anga [on 12 palm leaves], good to learn it by heart.\*\*

Sangaja Charatoau , *Mran ma Lekha* , information incomplete.

Anonymous , *Pan Kirwa Sat Pum* , pe 1 anga [on 12 palm leaves], information incomplete

Lay Kuin: Mrui, Ca: Se Nat Wan Kri: and Atwan: Wan Yo Mrui, Ca: , *Khwai Tha: Kyoau* , pe 5 anga [on 60 palm leaves], good to learn it by heart.\*\*

Rhan Maha Ratthasara , *Ca San Pathama Chi Sat Pum* , not available; U: Yam shall get it.

The annotated bibliography on Burmese orthography with thirty six works was submitted to the king.

19 December 1878

Order:( 1) The Council of Ministers using former Royal Orders on Burmese spelling for all religious works and official records [both central and provincial] are :

On *asat karān*

Rwa Kri: Charatoau , *Vannabodhana Sat An:*

Sam Toau Chan, Cin Ta Kyoau Su , *Kavilakkhana Sat Pum Ca Kuyi* and *Sat*

*An: Atui Kok*

Pan: Charatoau , *Ratana Kre: Mum Sat Pum Co Kuyi*

Ma Kwe: Mrui, Ca: Wan Thok , *Sat Thu:*

Care: Toau Khon: Amha Re: , *Chakarants Sat Pum;*

On *apan, arac*

Non Kan Chara Toau , *Kabyasarattasengaha Sat Pum Co Kuyi* and *Sat An: Atui Kok*

On both *asat* and *apan, arac*

Twan: San: Tuik Wan , *Sat Nhwan:*

Sam Toau Chan, Cin Ta Kyoau Su, *Sat Nhwan:*

Pan: Charatoau , *Ratana Kre: Mum Sat Nhwan*

Twan: San: Tuik Wan (Lankasara), *Vibhajjatha Pita Khwai Tha:*

Lay Kuin: Mrui, Ca: Se Nat Wan Kri: , *Khwai Tha:*

Atwan: Wan Yo Mrui, Ca: , *Khwai Tha:*

Lay Kuin: and Atwan: Wan , *Khwai Tha: Kyoau;*

the Council's recommendation is accepted; it is expected that the good results of this measure to use the standard spelling would benefit many generations to come.

- ( 2 ) Ywan: Pon Pa - List of Royal Gifts on a lacquered tray, for two Chief Queens, including boats, gardens, rights to collect dues in markets, brokerage, toll gate, ferry, town and village to hold in fief, cultivable lands, and men of Blood Bond Brotherhood (on guard duty, escort duty, etc.) are put under the charge of Wun - Officer, and Sayay Gyi - Senior Clerks, of Nan Ma Daw Hpaya Gyi - Chief Queen; cultivable lands, gardens, men of Blood Bond Brotherhood, etc. of the late Queen Dowager are put under the charge of Wun - Officer, and Sayay Gyi - Senior Clerk, of Taung Nan Ma Daw Mi Hpaya Gyi - South Chief Queen.

This Order was passed on 19 December 1878 and proclaimed by Nay Myo Min Hla Yaza Kyaw Htin, Liaison Officer.

(23) December 1878

Order: ( 1 ) The Council of Ministers and Officers recommended that Min Hla Thiri Thinkhaya, holding Kun Ohn village in fief, Ahmyint Four Town Officer, should take charge of timber extraction in Shwe Ale Gyaung - Gold Middle Tract, In Dauk Tha Five Towns.

- ( 2 ) Nay Myo Min Htin Kyaw Thu, In Dauk Tha Five Officer, is dismissed; he shall stop doing the tasks given to him by Min Gyi Min Hla Maha Min Gaung Kyaw, Town Officer, Myay Du and Da Ba Yin, and return here.

- ( 3 ) Min Hla Thiri Thinkhaya, holding Kun Ohn village in fief, Ahmyint Four Town Officer, is transferred to become In Dauk Tha Five

Town and Myay Du Town Officer; the people of Shwe Ale Gyaung - Gold Middle Tract, and Taik Kyan Se Ywa - Ten Villages excluded from the Division, shall take orders from him, Maha is added to his title to become Mhah Min Hla Thiri Thinkhaya.

- ( 4 ) Former Thin Thanat Bo - Captain of Group Guns, Sitke - Regimental Officer, Nagan - Liaison Officer, Myo Sayay - Town Constable, Myay Du, are dismissed; they shall return here.
- ( 5 ) Nay Myo Yaza Kyaw Gaung, Taik Kyan Se Ywa Ok - Chief of Ten Villages excluded from the Division, Sitke - Regimental Officer, Allakappa, shall return here.
- ( 6 ) Nga Maung Gyi, former Sitke - Regimental Officer, Ahmyint Four Towns, is appointed Myo Wun - Town Officer, Myay Du Indauk Tha Five Towns and Shwe Ale Gyaung Taik Kyan Se Ywa - Ten Villages excluded in the Division in Gold Middle Tract.
- ( 7 ) Nga Kyaw Zan is appointed Officer of Shwe Ale Gyaung Taik Kyan Se Ywa - Ten Villages excluded in the Division in Gold Middle Tract and In Dauk Tha Five Towns.

This Order was passed on (23) December 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans, and Maha Min Htin Min Gyaw, Lord Pauk Myine, Hearad, recorded it in the presence of

Lord Yenangyaung, Minister

Lord Pakhan, Minister

(Lord Le Gaing), Minister

Lord Wet Ma Sut, Minister

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior

Lord Hlaing Det, Minister of Interior

(23) December 1878

Order. ( 1 ) By the recommendation of the Council of Ministers and Officers the members of Thai and Burmese Theatrical Troupe as well as acrobats and band masters shall receive the following land :

Land irrigated by the Min Ye Min Hla Tank, Nine South Divisions	Pe 300
Land irrigated by the Tamoke Dam	200
Land irrigated by the Zidaw Dam	100
Land irrigated by the Na Det Dam	292.5
Land Irrigated by the Kyi Me Dam	82.5
Total	Pe 975

There are 2 artiste clerks and 104 male and female of the Thai Group; they shall get their share from these 975 pe.

Land irrigated by the Zi Daw Dam	50
Land irrigated by the Na Det Dam	167.5

Total Pe 217.5

There are 41 men serving in the Burmese and Pyin Sa Yu Pa  
Troupes. They shall share these 217.5 pe.

Land irrigated by the Min Ye Min Hla Tank 300  
Land irrigated by the Na Det Dam 117.5

Total Pe 417.5

There are 6 masters of Thai and Mon music and 56 members,  
altogether 62. They shall share these 417.5 pe

Land irrigated by the Kun Say Dam 300  
Land irrigated by the Min Ye Min Hla Tank 200  
Land irrigated by the Na Det Dam 165  
Land irrigated by the Kyi Me Dam 12

Total Pe 677

There are 64 acrobats big and small, trumpeters, drummers,  
tight-rope walkers, etc. They shall share these 677 pe.

Land irrigated by the Zi Daw Dam 150  
Land irrigated by the Myaung Zon Dam 300  
Land irrigated by the Htone Gyi Dam 700  
Land irrigated by the Na Det Dam 57.5

Total Pe 1,207.5

There are 8 masters of Burmese Interior Music and 170  
members. They shall share these 1,207.5 pe.

( 2 ) Sawbwa - Shan Chief, Hsenwi, reported that the position of  
Sitke - Regimental Officer, Hsenwi, has fallen vacant and by  
the recommendation of the Council of Ministers and Officers  
Min Hla Min Htin is appointed Sitke - Regimental Officer,  
Hsenwi.

This Order was passed on (23) December 1878 in Sanu - Passage, leading  
to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord  
Pauk Myine, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in  
the presence of

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior

Lord Hlaing Det, Minister of Interior

26 December 1878

Order. Min Hla Min Htin Sithu, Sitke - Regimental Officer, shall have  
Ks 1,200 as an annual salary like any other regimental officer.

This Order was passed on 26 December 1878 in Sanu - Passage, leading  
to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord  
Pauk Myine, Herald, recorded it in the presence of

Lord Yaw, Minister of Interior



Lord Taung Gwin, Treasury, Minister of Interior  
 Lord Hlaing Det, Minister of Interior  
 28 December 1878

Order: By the recommendation of the Council of Ministers and Officers the following appointments are made :  
 Nay Myo Min Gaung Kyaw Htin, Herald of Bye Daik, Senior Clerk of Queen Dowage Sin Byu Ma Shin, is appointed Lay Myo Ok - Four Town Chief as its officer was transferred to Gold Middle Tracts and  
 Nay Myo Min Htin Yan Aung, Athon Sayay - Clerk of the Public Works Department, with his good knowledge of brick and cement is appointed Ok Wun - Officer of Bricks.

This Order was passed on 28 December 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - Dewaun, Customs Officer, recorded it in the presence of  
 Lord Yaw, Minister of Interior  
 Lord Taung Gwin, Treasury, Minister of Interior  
 Lord Hlaing Det, Minister of Interior.

(28 December 1878)

Order: With the recommendation of the Council of Ministers and Officers, Min Gyi Min Hla Maha Min Gaung Kyaw Zwa, Shay Win Hmu - Commander of East Palace Guards, Town Officer of Yadana Theinga, Ye Bet Myin Wun - Officer of Comrade Horses, petitioned for certain changes in the officer and men under him in Ye Bet Myin - Comrade Horses and horsemen villages in Yadana Theinga; the petition is granted and the changes were made accordingly.

<i>POSITION</i>	<i>DISMISSED</i>	<i>APPOINTED</i>
Ye Bet Myin Sayay Gyi Min Gyaw Pya Shut		
Ye Bet Myauk Let		
Myin Tat Bo	Nay Myo Yethu Yegaung	Nay Myo Min Htin Thuyain
Ye Bet Myin Sayay Gyi	Nga Yain Khawthandi Wun	Nga Tun
Yadana Theinga		
Myo Sayay	Nga Sin	Nga Lu Galay
Nyaung Zin		
Myin Gaung	Nga Tun Khine	
Khu Hna Ywa		
Myin Gaung	Nga Tun Lin	Nga Hpyu
Yon Tha Myin Gaung	Nga Shan Gyi	Nga Tun Khine
Hman Tha Gyi		

Ywathagyi	Nga Pu Lay	Nga Po Toke
Yin Dike Ywa		
Thagyi Myin Zi		Nga La
Palaing Ywa Ok	Nga Nyo	
Min Ywa Ok	Nga Ni	
Sin Gaing Ywa Ok	Nga Kya Shin	
Samantha Ywa Ok	Nga Taung	

This Order was passed on (28 December 1878)

29 December 1878

Order: ( 1) Three Sayay Gyi - Senior Clerks, are appointed Officer of Taung Dwin Gyi, Officer of Bhamo and Chief of Pin Da Le.

( 2) Nga Toe Lon and Nga Lu Galay are appointed Sayay Gyi - Senior Clerks; they shall use insignias similar to those used by Sayay Gyi - Senior Clerks, and draw the salary of the same.

This Order was passed on 29 December 1878 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord of Pauk Myine, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior

Lord Hlaing Det, Minister of Interior.

2 January 1879

Order: Get the elephant catching ceremony with the elephant caught in the Dway Da Gun forest, Salin township, by Ava Nine Groups and Ye Ba Daing Four Groups of elephant catching men.

This Order was passed on 2 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yaw, Minister of Interior and

Lord Taung Gwin, Treasury, Minister of Interior.

8 January 1879

Order: ( 1) Nga Pyaw, Headman, Da Ba Yin, Magwe township, was unable to keep the area under his charge free of thieves, etc., was oppressive on his people by overtaxing them and had no respect on monks; as a result many villagers deserted their homes; villagers who stay on want Nga Net Sa as chief and Awk Myit Sin Sitke - Places Down River Regimental Officer, Malun Town Officer, also agreed to this change; the Council of Ministers and Officers also agreed to make this change; Nga Pyaw is dismissed; Nga Net Sa is appointed Headman, Da Ba Yin Ya Tha

Ya, Magwe township; he is given the title of Nay Myo Theiddi Kyaw Gaung and a salary of Ks.1.200 a year.

- ( 2) Nga Fo Kywe, Town Headman, Taloke, was known to have in his association a few bad characters who committed robbery with murder and he was dismissed and sent to prison; the Council of Minister and Officers recommended Nga O who is a descendant of the line of chiefs there to take his place; Nga O is appointed Town Headman, Taloke.

This Order was passed on 8 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin (Min) Gyaw, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yenangyaung, Minister  
Lord Khan Bat, Minister  
Lord Le Gaing, Minister  
Lord Magwe, Minister  
Lord Yaw, Minister  
Lord Taung Gwin, Minister of Interior.

9 January 1879

Order: Min Gyi Zayya Gamani, Lord Sone, Town Officer, Sone, shall use insignias similar to those of Min Gyi Maha Min Hla Min Gaung Thuyain, Lord Myo Tha, Town Officer, Myo Tha.

This Order was passed on 9 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yenangyaung, Minister  
Lord Khan Bat, Minister  
Lord Le Gaing, Minister  
Lord Magwe, Minister  
Lord Yaw, Minister of Interior  
Lord Taung Gwin, Treasury, Minister of Interior.

12 January 1879

Order:( 1) When Min Gyi Maha Min Hla Min Htin Narathu, Awk Myit Sin Sitke - Places Down River Regimental Officer, Lay Myo Wun - Four Town Officer, Ma Lun, arrived at Ma Lun and Min Hla, Min Gyi Min Gaung Thamain Law, Awk Myit Sin Sitke - Places Down River Regimental Officer, Hna Myo Wun - Two Town Officer, Salin and Gya Bin, shall return here.

- ( 2) When Mong Pan Myo Za, Mong Tun Sawbwa and Mong Pawn Myo Za arrived in their respective towns, Kampocaraththamahavamsapavarasirisudhammaraja, Mong Nai

Sawbwa shall come here.

This Order was passed on 12 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Herald, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Minister

Lord Yaw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior.

14 January 1879

Order: Maha Min Htin Sithu, Lord Saku, Za Daw Wun - Officer of Royal Food, petitioned for permission to take full charge of 54 pe (94.5 acres, 38.2725 hectares) on river islands off Amarapura which are most suitable to grow vegetables for palace consumption; the petition is granted.

This Order was passed on 14 January 1879, recorded by U Kywet, Herald and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

15 January 1879

Order: By the recommendation of the Council of Ministers and Officers two Let Thon Daw Gaing - Bearers of King's Sword, viz.

Banya Min Hla Thinkhaya, Lord Pin Tha , is appointed Captain of North 150 Guns and

Min Htin Kyaw Gaung , Lord Khaw Than Di, is appointed Captain of South 150 Guns.

This Order was passed on 15 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord Pauk Myine, Heralds, Day Wun - ?Dewaun, Customs Officer, recorded it in the presence of

Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Minister

Lord Magwe, Minister

Lord Yaw, Minister of Interior

Lord Saw, Minister of Interior

Lord Taung Gwin, Treasury, Minister of Interior.

16 January 1879

Order: (1) Min Hla Thiri Thinkhaya, Sayay Gyi - Senior Clerk, is given the title of Maha Min Hla Thiri Thinkhaya and the insignias of a Burmese Resident in Calcutta; he shall proceed to Calcutta and take the place of Maha Min Hla Kyaw Htin Sithu, Sayay Gyi - Senior Clerk, [Burmese] Resident in Calcutta, Bengal.

( 2) Nawyatha Thiri Sithu, Zaga Byan - Interpreter, attached to the Burmese Residency in Calcutta, is give the title of Nay Myo Min Htin and six strings of gold for his shoulder strap.

This Order was passed on 16 January 1879 in Sanu - Passage, leading to Baung Daw Saung - Hall of Royal Turbans. Maha Min Htin Min Gyaw, Lord Pauk Myine, Herald, Day Wun - Dewaun, Customs Officer, recorded it in the presence of

Lord Yenangyaung, Minister

Lord Khan Bat, Minister

Lord Le Gaing, Minister

Lord Magwe, Minister

Lord Yaw, Minister of Interior

Lord Saw, Minister of interior

Lord Taung Gwin, Treasury, Minister of Interior.

24 January 1879

Order: Thaug Ke - Chief of One Thousand, Sa Gyi - Chief of Smaller Units, U Zi - Chief of Boatmen, and men of Lin Zin Boat Group, petitioned for the continued use of 32 pe (56 acres, 22.68 hectares) of rice land in Tan Ti Kan Bya, Sagaing township, that they had been cultivating since 1870; they had to ask this because Kan Taing Kyay - Collector of Water Fee, and Clerk and Granary Chief of Chief Queen demanded 100 baskets of Kauk Kyee - Long Life Rice and 40 baskets of Kauk Yin - Short Life Rice from their last year's produce and ordered them to stop using these lands entirely; the petition is granted; Lin Zin Boatmen shall continue to use the Tanti Kan Bya land in Sagaing township without any disturbance.

This Order was passed on 24 January 1879, recorded in the presence of U Po O, Herald and proclaimed by Maha Min Gyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

24 February 1879

Order: Nga Shwe Waing, son of Nga Tha, member of Shwe Pyi Families in Pin Da Le Thway Thauk, petitioned for the continued use of a rice land known as Wa Thun Daw; according to him Shwe Pyi Groups were first settled in several townships for Thaug Hni - Support from villagers to men they send to fight, and while his forefathers were given [to exact the Htaung Hni funds] in Yin Daw township, Nga Pyay, Headman, Aung Gon Shauk Sin, Yin Daw township, had to pay Khine Kun Bo - Betel Price Due, amounting to the sum of Ks 350 to Nga Tha; but Nga Pyay could not give that money he had to give Nga Tha the use of the land

known as Wa Thun Daw; and Nga Tha and later his son Nga Shwe Waing had had the use of that land in all the four reigns [of Kings Sagaing, Thayawady, Pagan and Mindon], Nga Te [grandson of Nga Pyay], present Headman of Aung Gon Shauk Sin, Yin Daw township, has no claim on that land; the petition is granted; Nga Shwe Waing shall continue to use Wa Thun Daw land.

This Order was passed on 24 February 1879, recorded in the presence of Min Gyaw Zayya Thinkhaya and proclaimed by Maha Min Gyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

24 February 1879

Order: Maha Min Htin Sithu, Lord Sagu, Za Daw Wun - Officer of Royal Food, shall have the sole charge of producing green groceries on the islands of Ba Ye and San Pan as he does on other riparian cultivations producing vegetables for royal kitchen.

This Order was passed on 24 February 1879, recorded in the presence of Nyaung Yan Officer, Herald and proclaimed by Maha Min Gyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

25 February 1879

Order: Nga Hko, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Family Service Group, Left Route, petitioned for permission to redeem the land called Taw Galay Taw and Yaung Tin Taw Gon Kan Le, Htan Da Bin township, which is the Da Ma U Gya - First to cut and claim for cultivation, land of his great grandfather Nga Yaza; the area of Taw Galay Taw is given as a land using twenty five baskets of seeds to grow the year's crop and Yaung Tin Taw Gon Kan Le as using seventy baskets, in the time of his grandfather Nga Tha Min and grandmother Mi Hnin Shun, it was mortgaged for Ks 250 to be used in some state duties; the mortgagee Nga Tha Hmo joined the rebels while Nga Hko was in the forces to suppress it during the 1866 Episode; Nga Hko fought in the vanguard even at the risk of his life in Yawnghwe, Maw Mai, Mong Nai and Mong Pai [and he deserved a special consideration on this score]; in the meanwhile all the lands of Nga Tha Hmo were confiscated by Aya Daw Ok - Chief of King's Lands; if Nga Hko's statement is correct he is allowed to return the loan of money with interest and get back the land.

This Order was passed on 25 February 1879, recorded in the presence of Min Gaung Zayya Thinkhaya, Herald and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

26 February 1879

Nga Hpya, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, One

Thousandth Man in the North Tavoy forces, claimed that he had had risked his life to suppress the rebellion of 1866 and he and his family group had been most loyal right down to the present reign keeping vigilance night and day on Palace Interior defense duty and therefore he deserved a special consideration for rewards, etc.; he continued to say that his elder sister Mi Si and her husband Nga Shwe Tun lost their garden land Daung Ma, Sagaing township, in mortgage to former Queen Myauk Shwe Yay for a loan of Ks 150 [Silver with 25 % lead].

Order: Nga Hpya petitioned for getting the garden land in Daung Ma, Sagaing township, which his sister lost for a certain loan of money; if his statement is correct, he shall get the land of Daung Ma, Sagaing township.

This Order was passed on 26 February 1819, recorded in the presence of U Nyunt, Herald and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer.

1 March 1879

Order: Nga Pu and his brother-in-law Nga Pwint, members of Tha Ye Banya forces, petitioned for getting back their land that had been seized [in mistake] for the land of former [minister] Lord Magwe, it is not all rice growing land but it has a total area of 23.5 pe (41.125 acres, 16.655625 hectares); it is in Madaya and his grandfather Nga Ya bought the land from Nga Baw and Nga Ok in 1796 paying Ks 350; some part of this land measuring 7.5 pe (13.125 acres, 5.315625 hectares) is used for gardening, when ex-Lord Magwe's land were seized the garden land was seized too because Nga Thet Shay, Head Gardener said that it is part of ex-Lord Magwe's land; an appeal was filed with Hluttaw and Nga Thet Shay fled as he would not dare appear before Hluttaw; Nga Hlaing testified that the rice land was bought [by Nga Ya] and officers of Madaya and Yay Gyi supported him, the rice land was returned to Nga Pu and party in the time of King Mindon 1853-1878; return the land to Nga Pu and party.

This Order was passed on 1 March 1878, recorded in the presence of Min Gyaw Zayya Theinga and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

1 March 1879

Order: Thaug Ke - Chief of One Thousand, Pe Nin - Helmsman, Sa Gyi - Chief of the Smallest Unit, U Zi - Bow Leader, Tet Swe - Oarsman, etc. of Boats  
*Hwet Tsing Ya* [Ever Victorious]  
*Kattu* [Coaster]

*Paleit Yan Nin* [Enemy Crusher of Paleit]

*Shwe Don* [Gold Nugget]

*Shwe Loon Kyaw* [Famous Gold Shuttle]

*Shwe Loon Byan* [Flying Gold Shuttle]

*Waw Gyi Yan Hwint* [Big Lift Scattering Enemies] and

*Ye Loon Kyaw* [Brave Famous Shuttle]

petitioned for allowing them to work without being harassed by Myo Za Ywa Za - Noble or Lady holding a Town or Village in fief, by threatening them to be ejected from their land on the excuse that their land falls within the fief or he or she has had the right to exact labour from the people in the fief, the petition is granted.

This Order was passed on 1 March 1879, recorded in the presence of Min Gyaw Zayya Thinkhaya, Herald and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

5 March 1879

Order: 2,542 men of the fourteen gun groups, viz.

Natsu Letwe	7
Natsu Letywa	8
Yway Letwe	13
Yway Letya	14
Letwe Gyaung	3
Letya Gyaung	4
Nat Shin Yway	6
Shwe Pyi	10
Nauk Win Gyin	9
Lin Zin	5
Tha Ye	11
Hpon Daw Byit	1
Taung Marabin	12
Kin Da	2

1,360 horsemen and their families and

4,343 boatmen and

Total 8,245 men

shall settle in the land marked for them by the Council of Ministers and Officers and approved by the king.

This Order was passed on 5 March 1879, recorded in the presence of Away Kyi Wun - Officer of Granaries in Far Away Places and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

7 March 1879

Order: Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Akyat -



Decurion, and Amhu Dan - Men, now producing gunpowder petitioned for having 130 pe (227.5 acres, 92.1375 hectares) divided between officer and men as follows

15 pe to 1 Chief

20 pe to 2 Decurions and

100 pe to 20 Men

135 pe to 23 men in total; the petition is granted; check the land before giving so that it is not in a fief already given to a noble or laddy.

This Order was passed on 7 March 1879, recorded in the presence of Herald, Officer of Religious Land and proclaimed by U Tha Gyaw, Liaison Officer

13 March 1879

Order: Maha Min Hla Min Gaung, Sin Wun - Officer of Elephants, petitioned for giving Nay Myo Thinkha Yaza and Nay Myo Pyan Gyaw, Sin Wun Dauk - Assistant Ministers of Elephant Men, the charge of Elephant Men's Land located on the east and west of the Ah Laung island and in Taung Byon Gyi, Kut Ywa and Kyauk Than Ban village tracts and distribute the land among various groups of Elephant Men in proportion to the number of elephants in each group; for also taking charge of land in that area that could not be included in the distribution and for collecting and selling the annual produce of the land to pay the men their annual salaries and to send the remainder if there were any to Treasury; the petition is granted.

This Order was passed on 13 March 1879, recorded in the presence of Herald Officer of Religious Land and proclaimed by Nay Myo Min Htin Kyaw Gaung, [Liaison Officer].

18 March 1879

Order: Officer of King's Horses and Clerks of Horse Groups, gave the history of horsemen from the time of Narapati I 1441-1468 when eleven leaders and their men from Bhamo were given land in Kin Mun Chon Nga Khayaing; in the east their land extended until it met the land of Myin Mu, in the south until the land of Myin Mu, in the west until the land of Nat Su and in the north until the land of Ayay Ma So [No Complaint]; the land had an area of 16 pe (28 acres, 11.34 hectares). In the time of King Thalun 1633-1648 war captives from Mong Nai and Yawnghwe were organized into one hundred Myin Daw Gan [Royal Horse Grooms], and they were given land at Nyaung Zauk and Nyaung Wun on the south of Ava; they usually made two horse carriages for the End

of Buddhist Lent gift and once a year they also made offerings to the White Horse Guardian Spirit. To raise funds for these gifts and offerings, they were given part of the Mya Zi Gon pagoda land in Nga Khayaing irrigated by Kyaukse and Myaung Zon canal systems. The limits of the land are in the east the Myaung Ma Daw, in the south Lamaing Lands, in the west Pinya Daing Lands and in the north Nat Su Lands. This land had an area of 10 pe (17.5 acres, 7.0675 hectares). The total of Kin Mwan Chon and Mya Zi Gon lands was 26 pe (45.5 acres, 18.4275 hectares). Water tax for the Mya Zi Gon 10 pe was K 0.25 per pe plus 1 basket of rice and paid to Wuttha Gan Thein - Collectors for Religion. As these lands so given in the times of Kings Narapati I 1441-1468 and Thalun 1633-1648 had been recognized as the land of horsemen in both 1783 and 1802 records they shall remain so now.

This Order was passed on 18 March 1878, recorded in the presence of Herald Officer of Religious Land and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer.

28 March 1879

Order: Nga Shwe Ok, Nga San Baw and Nga Shwe Yoke who are together with their family members tattooed as belonging to the Big [Burmese] Horse Group, reported that Aya Daw Ok - Chief of King's Land, came to stop them from cultivating a land that measures about 12 pe (21 acres, 8.505 hectares) of Bo Ba Bine - Land of Forefathers, rice land called Sin Sa Ba Byin in Pin Myine Land Tracts, Yin Daw Township, bounded on the east by Daw Na rice land, on the south by Nga Hpyaw land, on the west by the east Ga Zin - Low Earth Embankment, of Aya Daw Mon Te, running north south straight, and on the north by the Shauk Taw Sluice. They maintained that the land in question is a real Bo Ba Bine - Land of Forefathers and as the owners were not rebels they could not be seized; Nga Shwe Ok, Nga San Baw and Nga Shwe Yoke shall work in the Sin Sa Ba Byin land without any disturbance.

This Order was passed on 28 March 1879, recorded in the presence of Herald Officer of Tinsmiths and proclaimed by Nay Myo Sithu Kyaw Gaung.

4 April 1879

Order: Nga Lin, member of North Palace Guard living in Thin Boke, Makkhaya, Ko Khayaing, said that the land that he cultivates measuring 8.5825 pe (15.019375 acres, 6.0828468 hectares) in Yay Dwin Bye Taik

1.8325 pe (3.206875 acres, 1.2987843 hectare)  
in Nyaung Bine Taik and  
3.25 pe (5.6875 acres, 2.3034375 hectares)  
in Kyi Zeik Taik  
Total 13.665 pe (23.91375 acres, 9.6850687 hectares)  
are Bo Ba Bine - Land of Forefathers, and they could not be  
seized as Aya Daw Thein Zu - Seized as King's Land; If Nga Lin's  
statement is correct, he shall work in his land without  
disturbance.

This Order was passed on 4 April 1879, recorded in the presence of  
Herald Chief of Palanquin Bearers and proclaimed by Nay Myo Sithu Kyaw  
Gaung, Liaison Officer.

5 April 1879

Pe Nin - Helmsman, Pe Gyeit - Second Helmsmen, Thway Thauk Gyi -  
Chief of Blood Bond Brotherhood, Tet Swe Ahmu Dan - Oarsmen, of *The  
Hpo Gaung Hlay Daw*, were given the following land against their yearly  
salary of Ks 4,536.

	No.	Annual Pay	Location of Land given	Pe
Pe Nin	1	360		
Pe Gyeit	2	288	U Yin, Myaung Zon, Ko Khayaing	33
Thway Thauk Gyi	1	144	Pinya	6
Tet Swe	52	4,536	Kan Daw Kan Hla Kaing Ya	250
			Land in exchange of Kan Daw Kan Hla	
From 40 pe of Myit Tu, Amarapura, Little			Ko Khayaing Myaung Zon, Pinya	9
Horse Return		320	Kathe	40
Khaung To Kaing		41	Kyi Ait U Yin	30
Shwe Paw Kyun Asut		40	Ex-Queen Hku Hna Ywa	3
			Win Ba Lu	5
			Hta Min O Ta Lon	5
			Pyi Gyi Mun Barge Return	10
			Kun Ze Se Seized	30
			Min Ye Se	9
			Makkhaya	34
			Na Det Se	40
			Total	215

5 April 1879

Order: *The Hpo Gaung Hlay Daw* officers and crew shall have the land  
(given in the list) against their annual pay of Ks 4,536.

This Order was passed on 5 April 1879, recorded in the presence of  
Herald Officer of Religious Land and proclaimed by Liaison

Officer-cum-Chief of Black Beret Guards.

5 April 1879

Order: Sayay - Clerk, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Akyat - Decurion, and men of Shwe Pyi Bo Guns, petitioned for working without being harassed in the rice fields given to them, viz. 266 pe (465.5 acres, 188.5275 hectares) in Tike - Land Tracts, under Nga Shwe Thi and Nga Tun, irrigated by the Khayaing Pyun and Ma Gyi Pyun, according to them Letwe Daw Le Ok - Chief of Left Royal Lands, tried to stop their use of the said lands; the petition is granted; they shall continue their work in these fields.

This Order was passed on 5 April 1879, recorded in the presence of U Nyun, Herald and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

7 April 1879

Order: Nga Tay Mi, member of North Palace Guards, living in Thin Boke village, petitioned for not seizing his Bo Ba Bine - Land of Forefathers, for the only reason that his brother-in-law Nga Kyi was a rebel and Nga Kyi's land had already been seized; Nga Pain and his son Nga Kyi were of Myin Zu Gyi - Big [Burmese] Horse Group, living in Ywa Ngan and they joined the rebels led by Nga Tin; Nga Tay Mi and all the members of his family are tattooed as belonging to North Palace Guards and the only thing that could be said against him is that his wife Mi Bwa is Nga Kyi's sister; the land he claimed as Bo Ba Bine - Land of Forefathers, comprised of

1.625 pe Nan Tike Se Kyat land irrigated by the Ta Moke Dam

5.125 pe Thaw Hpyu

1.625 pe Myin Sayay Mi San

1.625 pe Yay Dwin Bye Dike Shwe Pyi

Total 10 pe (17.5 acres, 7.0875 hectares); if what Nga Tay Mi said is correct, he shall continue working in his lands.

This Order was passed on 7 April 1879, recorded in the presence of Officer of Tinsmiths and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer

11 April 1879

Order: Nga Swa, Nga Khwa Nyo and Nga Naw Za, Comedians, Thai Theatrical Troupe, are each given 15 pe (26.25 acres, 10.63125 hectares) from the fields of Nga Tone, Tat Hmu - Captain of Troops, Tha Yet Kan, Taung Byon Gyi township; they shall enjoy

any fruit or crop that the lands produce.

This Order was passed on 11 April 1879 and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer

13 April 1879

Order: Nay Myo Kyaw Htin Yaza, Than Daw Zint - Herald, Waw Gyi Hnu - Chief of Palanquin Bearers, is given 14 pe (2.45 acres, 9.9225 hectares) of Tha Man Da Lin land, Waw Gyi Hnu List, Irrigated (Area), Ko Khayaing.

This Order was passed on 13 April 1878, recorded in the presence of Herald, Officer of Tinsmiths and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

14 April 1879

Order: Pandits reported that at 11.48 am on 12 April 1879, the sun would move from Pisces to Aries and at 3.42 pm on 14 April 1879 it would be New Year [Sakkaraj 1241]; fire one cannon at New Year and invite eight monks to recite Paritta at that moment at each of following places :

Palace

Hluttaw

Paho [Drum Tower to announce Time]

Four Palace Guard Stations

East Court

West Court

Court of Law

Four Major Gates of Capital and

Four Corners of Capital Wall;

let the Eight Member Brahmins conducting Ceremonies, take the Paritta water and sprinkle it at all these places; make offerings at the shrines of Sakka [Indra], all Devas and Guardian Spirits of Capital, Royal Throne, White Umbrella, Umbrella Stand, King, etc.; pour water at the Bodhi Tree. Allow all people to pour water at each other but forbid them using either coloured or unclean water and it would be best for them to play using only scented water in the morning and evening [and not during the very hot midday].

This Order was passed on 14 April 1879 and proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer.

17 April 1879

Order: Nga Bo Gyi, Ywa Thagyi - Village Headman, Let Pan, a member of Mingala Cannons reported that men of artillery got Loke Myay - Land to cultivate, and Nay Myay - Land for Homestead, and in

addition to this some of them have their own Bo Ba Bine Land of Forefathers, and although there are Royal Orders allowing these men to live in peace in their homesteads, etc. the Mingala Cannon Men living and working in the following fields are disturbed by some people of influence :

- 9.5 pe on the east of the Myaung Ma Daw, Kyaukse Yay Win, land once held by Princess Henzada
- 9.5 pe on the west of the Myaung Ma Daw, Kyaukse Yay Win, land once held by Princess Henzada
- 19 Ga Daw land seized from Nga Thu, land once held by Princess Henzada and
- ... [Lands of Forefathers];

Mi Yay, concubine of Lord Hsumhsai [in the time of King Mindon 1853-1878] and her daughters Mi Pu and Mi Khin had ejected them from the above mentioned fields; Mi Yay, Mi Pu and Mi Khin shall not disturb the Mingala Cannon Men living and working in the above mentioned fields; Nga Bo Gyi shall continue to have his charge over these men and their fields as before.

This Order was passed on 17 April 1879 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

24 April 1879

Order: Myin Zu Gyi - Major [Burmese] Horse Groups, and Shan Horses, have a total of 332 men and now 169 men are added; these [169] men petitioned for giving them land to cultivate, preferably in Ko Khayaing, South Division, in the following arrangement

- 40 pe to 1 Sayay Gyi [Senior Clerk], Shan Horses
- 30 pe to 1 Tat Hmu [Captain of Troops]
- 40 pe to 2 Thway Thauk Gyi [Chiefs of Blood Bond Brotherhood] @ 20 pe each
- 100 pe to 5 Myin Gaung [Head of Horsemen] @ 20 pe each
- 645 pe to 43 Myin Zi [Leaders of Horsemen] @ 15 pe each
- 1,170 pe to 117 Ahmu Dan [Service Men] @ 10 pe each

Total 2,025 pe to 169 men ;

the petition is granted if 2,025 pe (3,543.75 acres, 14,352.2187 hecctreres) of land are available in Ko Khayaing, South Division.

This Order was passed on 21 April 1879, recorded in the presence of Herald Senior Clerk and proclaimed by Nay Myo Sithu Kyaw Gaung, Liaison Officer

29 April 1879

Order: Min Gyi Min Hla Maha Min Htin Kyaw, Pauk Myine Myo Za - Lord Pauk Myine, Wun Dauk - Assistant Minister, *The Htwet Tsing Ye Hlay Ok* - Chief of *The Ever Victorious*, petitioned for allowing the crew of *The Ever Victorious* increased from 56 to 100 and giving their annual salary from some rice land large enough to pay their money out of the revenue; he also petitioned that some arrangements could be made to pay the boatmen the full pay of 1878 as they received so far only a portion of it; from the time of King Mindon 1853-1878 until now the crew of *The Ever Victorious* received their salary of Ks 4,886 from the revenue of the fields in Ava township, viz. Aya Daw Kyun, Kan Gyi, Kyun Galay and Myit Pauk and the remainder would be sent to Treasury; unfortunately in the year 1878 although Ks 7,701 were received as revenue from these fields, Aya Daw Ok - Chief of King's Land, Myay Daing - Headman of Land Tracts, and Taw Kai - Chief of Forest, took Ks 7,408 from it and the boatmen were left only with Ks 293; Ks 4,593 were in arrears and it would be well to make some arrangements so that they could get it either in cash or in paddy; in addition to this [Min Gyi Min Hla Maha Min Htin Kyaw] also petitioned for getting the salary of 44 new men, if he were allowed to raise the crew from 56 to 100 men, from the revenue of Aya Daw Kyun, Kan Gyi, Kyun Galay, Myit Pauk, Na Nwin Bo and Than Ban Kyun; he promised to collect the revenue from these fields, take the boatmen's salary and send the remainder to Treasury; make arrangements to pay the arrears; in future Aya Daw Ok - Chief of King's Land, Ava, shall collect the revenue, give the boatmen their salary and send the remainder to Treasury; increase the men from 56 to 100 and tattoo the new men as boatmen of *The Ever Victorious*.

This Order was passed on 29 April 1879, recorded in the presence of Min Kyaw Zayya Thinkhaya, Herald and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

30 April 1879

Order: Shwe Gyaung Tat Hmu - Captain of Gold Tracts, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, and Akyat - Decurion, of Ba Nya troops stationed in Tha Ye Awk Kin petitioned for continuing the use of the following land within the charge of Letwe Daw - ?Commander of North Palace Guards

9 pe seized by Mi Bu, west of Ma Gyi Bin Zauk  
30 pe Ta Daing Gon 30 pe Kyon Gya, Kywe Yay Gon

10 pe seized by Mi Be, south of Nat Khayaing  
 5 pe seized by Nga Chin  
 20 pe seized by Mi Be and Nga Chin, west of Ma Gyi Bin  
 Zauk  
 8 pe of ?Douglas Jagger  
 7 pe Ma Yin Athwe  
 10 pe Nga Yaw Gaung Bine  
 1 pe Yay Le Chan Kyet Thoon Chan from Nga Shwe Maung  
 and Nga Let To, Tha Yet Kan, Madaya

Total 130 pe;  
 the petitionis granted.

This Order was passed on 30 April 1879, recorded in the presence of Herald Officer of Far Away Granaries and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

2 May 1879

Order: Min Hla Min Htin Thihathu, Achoke Wun - Officer of Tailors, on behalf of men serving no where else but the Mingala Kyine Daw Yet, petitioned for getting back their former Loke Myay - Land to cultivate, and Nay Myay - Land to build homes, comprising 50 pe (87.5 acres, 35.4375 hectares) irrigated by the Gadu channel and Na Det dam, Saw Hla Township, South Nine Districts, which they had to surrender like all other service men in 1868; the petition is granted; Nga Kay, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, and ten of his men shall have the said land if available like they said.

This Order was passed on 2 May 1879 , recorded in the presence of Herald Officer of Tinsmiths and proclaimed by Nay Myo Sithu Kyaw Gaung, Liaison Officer.

5 May 1879

Order: Men in high as well as low positions serving in the Mon Daing group of Pwe Daw - Royal Kitcken, reported that Nga Tha Pon, Pe Nin - Helmsman, was corrupt and being afraid to face investigations he agreed to transfer his office as well as 20 pe (35 acres, 14.175 hectares) of land that he held to Nay Myo Ye Tin Theiddi, Pwe Daw Gaung - Head of Royal Kitchen; all men of the Royal Kitchen petitioned for appointing Nay Myo Ye Tin Theiddi as Pe Nin - Helmsman, of Mon Daing, in addition to his regular duty of Pwe Daw Gaung - Royal Kitchen Head, and he would also be given to hold his own 30 pe plus Nga Tha Pon's 20 pe; the petition is granted.

This Order was passed on 5 May 1879 and proclaimed by Nay Myo Hlin Hla



Kyaw Thu, Liaison Officer.

8 May 1879

Order. Pe Nin - Helmsman, Pe Gyaít - Second Helmsman, Thway Thauk Gyi - Chief of Blood Bond Brotherhood, Tet Swe - Oarsmen, etc. of *The Hka Daung Shwe Ge Hlay Daw* petitioned for permission to return to their lands, viz. West Ah Laung, Nyaung Bin Tha and Mu Dain Gon island which had been seized from them by Sin Wun Haung - former Officer of Elephants, because he said that the lands were originally elephant men's Sa Myay - Fields [given to them to get their share of the year's crop]; the petition is granted; *The Hka Daung Shwe Ge Hlay Daw* crew shall have the lands in West Ah Laung, Nyaung Bin Tha, and Mu-Tain Gon island, as these lands were given to them in the time of King Mindon 1853-1878; the elephant men shall have no right there.

This Order was passed on 8 May 1879 and proclaimed by Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

11 May 1879

Order. On 10 May 1879 in South Palace, Maha Min Hla Min Gaung, Sin Wun - Officer of Elephants, petitioned for allowing Sin Wun Dauk - Assistant Minister of Elephants, to carry a sword like the one used by Thanat Sayay - Guns Clerk, and Sin Sachi - Elephant Registration Clerk, to carry a sword like the one used by Thanat Asu Tat Hmu - Captain of Gun Group; the petition is granted, they shall also use umbrellas corresponding to those used in Gun Groups.

This Order was passed on 11 May 1879, recorded by Nay Myo Sithu Kyaw Htin and Nay Myo Min Hla Sithu, Herald, Senior Clerk and proclaimed by Maha Min Kyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

13 May 1879

Order. Mi Gyi, Kyun Daw Myo Ma - Born Royal Female Slave, petitioned for continuing the use of 20 pe (35 acres, 14 175 hectrares) of Thin Boke Sa, Shin Min Htwe's Land, Madaya Reserve, which she received in the time of King Mindon 1853-1878, the petition is granted.

This Order was passed on 13 May 1879, recorded in the presence of Herald, Officer of Far Away Granaries, and Proclaimed by Nay Myo Min Hla Kyaw Thu, Liaison Officer

16 May 1879

Order. Min Hla Min Gaung Kyaw Htin, Lord Nyaung Bin, Let Thon Daw - Bearer of King's Sword, Aggabud Myin Wun - Officer of Cachar

Horses, petitioned on behalf of Cachar Horsemen under six heads and Kan Daw Troops under four heads, for allowing them to work in the following lands without the disturbance of Palace Boatmen who said that they too had a right to use these lands.

- 10 pe Ta Ma Yay irrigated by the Min Ye Dam
- 10 pe Nat Yin
- 10 pe Pagan
- 10 pe Htauk Sha
- 20 pe Tin Goke
- 4.5 pe Mo Gyo
- 5 pe Nga Ya
- 10 pe Let Tan Shay near Sin Haing
- 5 pe Mway Pway near Puttaing irrigated by Tarnoke Dam
- 5 pe Pauk Ngu
- 5 pe Kyaung Ya
- 15 pe Chan Yin Kyaung Yin near Da Zo irrigated by the Kun Zay Dam
- 10 pe Kyun Bin Khan near Hta Naung Bin Hla
- 40 pe Mya Gan returned by boatmen, west of Kyay Zi irrigated by the Na Det Dam
- 15 pe Kyet Mya Ka Pay irrigated by Zi Daw Dam
- 20 pe Htu near Kyak Mya Ka Pay
- 3 pe Ma Yo Bin, Sin Gaung
- 29 pe Chinese making sugar, Letwe Kin
- 5 pe Kok Ko Yin
- 9 pe Land around Wun Tho irrigated by the Myaung Zon Dam
- 3.5 pe Meza near Wun Tho
- 3.5 pe Letpan near Wun Tho

Total 247.5 pe; the petition is granted if their statement is correct.

This Order was passed on 16 May 1879, recorded in the presence of Herald, Chief of Troops stationed in Gold Tracts and Nay Myo Min Htin Kyaw Gaung, Liaison Officer.

29 May 1879

Order: Wife of Than Daw Zint Away Kyi Wun – Herald Officer of Far Away Granaries, is given Shay Thwe Nay Ya – First Series of Seat in the West Palace Audience Hall.

This Order was passed on 29 May 1879.

Note : The four series of honoured seat in the West Palace Audience Hall were Shay Thwe [Front Lane], Nauk Thwe [Rear Lane], Pwe Det

[Ceremonial Attendance] and Ka Nya [Virgin].

14 February 1880

Order: Nga Sin, Nga San Nyein, Nga Hpo Saung and Nga Hpo Wa petitioned for permission to trade in some forest products that required no licence to extract given in the following list :

Kan Gu - Soapstone

Ma Gyi - Tamarind

Ni Ba - Madder plant and root for dyeing cotton fabrics

Parabike - Black folding -fan-like book

Pyauung Bu Bet - Corn leaf wrap

Sha - Cutch

Tha Yay Myo Zon - Various kinds of animal hide

Thet Nge - Thatch

Thit Pyin - Plank [of soft wood]

Thit Taw Athay Akok Thet Win Ya - Timber of lesser value though taxable

Wa - Cotton

Wah - Bamboo and

Zi - Plum;

for this permission they had paid yearly Ks 4,000 but they are now prepared to increase the payment to Ks 10,000 and to pay it in four instalments; the petition is granted.

This Order was passed on 14 February 1880 and proclaimed by Maha Min Gyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

17 February 1880

Order: Nga Shwe Thi, Akauk Ok - Chief of Customs, who has the right to collect dues in Gado - Ferry, Kin - Toll gate [twelve in number], Pwe - Brokerage and Zay - Market in the province of Hsumhsai by giving yearly Ks 40,000 in monthly instalment of Ks 3,333, in the meanwhile provincial authorities stopped Nga Shwe Thi from collecting the dues at the twelve gates from Chay Gyin Pa Khon Dan - Carrier with load of shoulder Myin La Nwa Wun Din - Pack animals [horse, ass and ox] Pwe - Fair or festival at pagoda and guardian spirit shrines and Zay - Markets

in Hsumhsai state; Nga Shwe Thi petitioned for collecting the dues as before after paying yearly the usual amount of Ks 40,000 in monthly payments of Ks 3,333 and without being disturbed by local authorities; the petition is granted.

This Order was passed on 17 February 1880 and proclaimed by Maha Min Gyaw Min Htin, Liaison Officer-cum-Chief of Black Beret Guards.

26 February 1880

Order: Nga Hla Moe is appointed Myo Thagyi - Town Headman, Saw, he shall help the people under his charge to live in peace and prosperity.

This Order was passed on 26 February 1880.

26 February 1880

Attention

Asiyin - Manager, Saw

Thagyi - Headman, Saw

Gaung - Head

Akyi - Elder

Inhabitants of Saw, viz.

Athi

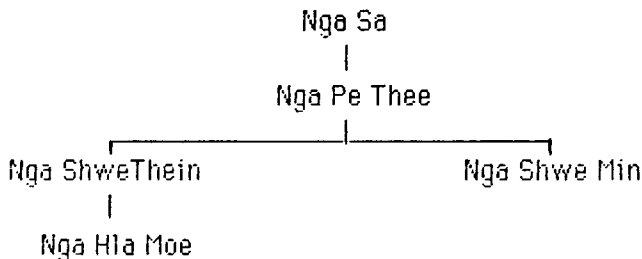
Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Hla Moe said that in Saw, his great grandfather was Myo Thagyi - Town Headman, who submitted the 1783 and 1802 records on Saw. The family line runs like this :



Nga Shwe Min is dismissed and Nga Hla Moe is appointed Town Headman, Saw. The people of Saw shall take orders from from Nga Hla Moe and live if peace and prosperity.

This intimation dated 26 February 1880 was from the ministers.

26 February 1880

Attention

Asiyin - Manager, Saw

Thagyi - Headman, Saw

Gaung - Head

Akyi - Elder

Inhabitants of Saw, viz.

Athi

Ala

Win Nay

Kappa

Kyay Htan Kyi Nge

Nga Hla Moe said that it was his great grandfather (Nga Sa), Thaqyi - Headman, Saw, who submitted the 1783 and 1802 records of Saw. Hedmanship went from father to son like Nga Sa to Nga Pe Thee to Nga Shwe Thein though Nga Shwe Min, a brother, came next to Nga Shwe Thein. Now it devolved on Nga Hla Moe in its proper style. The people of Saw shall take orders from Nga Hla Moe who would help them to live in peace and prosperity.

This intimation dated 26 February 1880 was from Min Hla Thiri Thinkhaya, Athi Wun - Officer of Common Folks.

9 April 1880

Order: Pandits using such works on astrology like

*Grahalaghavarahessaramancari*

*Jalitatta*

*Rajamattan* and

*Suriyasiddhanta*

came to the conclusion that Sakkara] 1242 shall be a Wagyi Oat - Year with Wazo II after the regular Wazo and thirty days in Nayon; the Purima Wa would be the period 22 July 1880-18 October 1880 though as an alternative monks could keep the Pacchima Wa during 21 August 1880-16 November 1880, send this information to the Sudhamma Council of Monks and to all provincial chiefs.

This Order was passed on 9 April 1880 and proclaimed by Min Htin Yaza Kyaw Gaung, Liaison Officer.

(9 April) 1880

Attention

Asiqin, Manager, Maw Kha, Shwe Ashay Gyaung - East Gold Tracts

Thaqyi - Headman

Gaung - Head

Akyi - Elder

Kyay Pay Nge Tha - Tax paying people of less importance

Nga Kyi is a descendant of the headman who submitted the 1783 and 1802 records on Maw Kha and now the headmanship devolves on him. The people of Maw Kha shall take orders from Nga Kyi who shall help them to live in peace and prosperity.

This intimation dated (9 April) 1880 was from Min Gyi Min Hla Maha Min Gaung, Lord Pynmana, Commander of West Palace Guards.

3 July 1880

Order: Min Gyi Min Htin Maha Sithu 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. He shall assist the ministers who are very busy with Pyi Yay - Affairs of Capital and Ywa Hnu - Affairs of Provinces, and as the kingdom is very extensive there would be numerous problems that require their personal attention and it is most likely that they might inadvertently fail to settle some problems and in such a case an Assistant Minister shall bring up this case (1) by preparing the case history, (2) by quoting precedence and (3) by referring to some pertinent Royal Order on similar cases. Hluttaw and Yon Daw are to help the people to get redress of some wrongs that befell them and an Assistant Minister shall help them to get the redress that they sought by bringing their cases either to the notice of the king or to the minister concern. He shall report from time to time the names of princes, ministers, etc.who deserve rewards in order to encourage efficiency among the services. As a matter of fact, an Assistant Minister shall dispose of his official duties under the three guiding principles of

- Dama Wut - Way of Law
- Yaza Wut - Way of King and
- Lawka Wut - Way of People.

This Order was passed on 3 July 1880 in the Royal Meeting held in the front section of Hluttaw; in the presence of  
Lord Khan Bat, Minister  
Lord Le Gaing, Minister  
Lord Yaw, Minister  
Lord Taung Gwin, Minister and  
all Assistant Ministers, Min Htin Yaza Kyaw Gaung, Liaison Officer  
proclaimed it.

12 August 1880

#### PREAMBLE

The Buddha's Religion prospers. The weather conditions are correct and the year's crop thrives. Serious crimes like robbery and rape including abduction of woman are rare. No rebellion disturbs the country side. With peace and tranquility trade prospers. There is general prosperity which is an essential feature of a highly stabilized kingdom of extensive territories. To maintain such good conditions, however, depends largely on the ministers and officers of the king. Their efficiency on the other hand depends on code of procedures. Before expecting everyone to do his

duty, the duty shall be defined. Various administrative works would be categorized and grouped into allied subjects thereby forming governmental departments each under one responsible head. All necessary rules and regulations would be prescribed by the Council of Ministers and Officers. There would be actually two functions, viz. U Ba Day Byu - Legislative, and U Ba Day Zaunt - Judiciary. In addition to that, Taing Pyi Naing Ngan Mhu Khant Hta Sin Hso Si Yin Yan - Appointments, assignments, instructions, supervisions, etc. on all affairs of the capital, provinces and the empire, fall under the Executive Authority and all these would be divided into eight departments.

#### Eight Executive Departments

Name of Department	Head of Department
Foreign and Religious Affairs	Lord Khan Bat, Minister
Civil and Criminal	Lord Yaw, Minister
Customs and Dues	Lord Taung Gwin, Minister
Sassamedha - Tithe	Lord Pin, Minister of Interior
Land Forces	Lord Yenangyaung, Minister of Interior
	Lord Taing Da, Minister of Interior
Water Forces	Lord Sale, Hlay Thin Minister of Interior
Handicrafts and Manufactures	Lord Kani, Minister of Interior
Agriculture	Lord Myo Thit, Assistant Minister
Legislative and Judiciary	Lord Le Kaing, Minister

#### On Judiciary Officers

As there are [U Ba Day Khan] (executive) officers to observe the rules and [U Ba Day Saung] (judiciary) officers to maintain the rules, the following are for [U Ba Day Saung] (judiciary) officers to maintain the rules.

S 1 Except for what has been given as salary, no officer himself nor his wife nor any member of his family who is living with him shall take anything either in cash or kind in connection with a case that could be taken as a bribe.	Taking in cash from K 1 to Ks 300 or anything valued between K 1 and Ks 300, the recipient, for his first offence, shall return the thing taken, a quarter of his salary would be cut and he would be transferred to one of the U Ba Day Khan (executive) offices to observe the rules; taking in cash above Ks 300 or anything valued above Ks 300, the recipient, for his first offence, shall return the thing taken, a Royal Sanction would be applied for his dismissal and he shall never be reemployed in any government office.
S 2 Except for one principal	Taking an additional wife, the offender

wife an officer shall take neither a Apyaung - Parallel, or Hnaung Nge - Lesser wife.

S 3 Whatever he says about the case, an officer shall always say the truth.

S 4 An officer shall not use a person sent to him for custody or an ex-convict as one of his servants.

S 5 An officer shall not use a language that is not befitting his status or that would lower him in the esteem of those who heard him.

S 6 An officer shall do nothing that the King had forbidden anyone of his subjects from doing.

S 7 An officer shall do his own duty that has been assigned to him and nothing else.

#### On Legislative and Judiciary Officers

[U Ba Day Byu] (Legislative) Officers - to make the rules, and [U Ba Day Saung] (Judiciary) Officers - to maintain the rules, who come to the Meeting Hall shall observe the following rules.

S 1 Except the Sabbath Day at the end of the week a member of the Council of ministers , etc. shall

shall discard that additional one and shall take a seat one status lower than his own in the Audience Hall for seven days.

When an officer fails to observe the rule to say only the truth, he shall be confined for three days at the meeting hall.

When an officer is found using as servant a person sent to him for custody or an ex-convict, Ks 200 would be cut from his salary for each person found for each time he was using and for the third time , a Royal Sanction would be applied for his dismissal; the ex-convict shall be fined Ks 100 for each time that he was found to seek protection and for his third offence irerespective of who his protector was, he would be convicted as a criminal for theft and robbery.

When an officer talked something in a way that would lower him in the esteem of others he would be confined for three days in the meeting hall.

If he were found guilty, he shall receive the double of the punishment given to an ordinary offender.

For doing anything not assigned to him an officer shall be fined for the worth of the case that he tried to deal without having an authority to do so.

For failure to present himself at the Meeting Hall he shall be confined for three days in the Meeting Hall for the



arrive at the Meeting Hall to do his bid of duty after the Royal Morning Audience until 3 00 pm.

S 2 Apply in writing for leave of absence from officers to maintain the rules for being unable to come to the Meeting Hall for some legitimate reason and he shall stay away only by permission.

S 3 The meeting minutes shall be kept secret until they are published.

S 4 An open disagreement to a certain decision is allowed in the Meeting Hall but not elsewhere.

S 5 Either a member of the Council or any other officer shall report within three days any breach of rule passed by the Council.

S 6 Any offender to a rule prescribed by the Council shall be summoned to appear before the Council to explain.

S 7 Any offender who came for explanation is found guilty, a Royal Sanction shall be applied for having a trial.

#### On Legislation

[U Ba Day Byu] (Legislative) Officer - making the rules, and [U Ba Day Saung] (Judiciary) Officer - maintaining the rule, are expected to decide the rules on the following items.

I The rules of eight [U Ba Day Khan] (Executive) Departments - following the rules, shall be drawn for each department by the members of the [U Ba Day Saung] (Judiciary) that maintain the rules

II The rules drawn shall be sent to respective departments to discuss

first offence and one day would be added to the number of days that he was confined before for his last similar offence.

For being absent without leave the punishment is the same with that given in S 1 above.

Offence of talking about the meeting minutes before they are published is punished with a cut as much as half of the salary of the offender and he would be transferred to another department.

For talking against a decision of the Council of Ministers, etc. outside the Meeting Hall, the punishment is the same with that given in S3 above.

For not reporting his knowledge of an offence within three days, the officer shall be punished in the same way as the offender.

It is simply a chance to explain and therefore there would be no provisions for punishment.

Any member of the Council who does not make any attempt to get an offender punished would receive the same punishment given to the offender.

and improve upon them if necessary.

III A week after the rules were made head and assistant head of the department concerned shall come for discussion with the law makers in Hluttaw.

IV In Hluttaw discussion a simple majority will decide any issue and in case of a tie the king's decision is final.

V When everything is agreed upon between [U Ba Day Saung] (Judiciary) Officers and [U Ba Day Khan] (Executive) Officers, all other subordinate officers of the department concerned shall attend Hluttaw meeting to listen when the rules were read.

VI When discussion and (listening to) reading the rules were over, they shall be proclaimed as a Royal Order.

VII After the proclamation the rules would be printed and published so that all offices where these rules are observed shall keep their own copies.

VIII [U Ba Day Saung] (Judiciary) Officers shall send regular notifications to observe the rules and regular checks would be made to find any laxity in the observation of the rules.

IX Although every single item had been discussed and agreed, there would be some amendments made from time to time, such amendments would be made by the same process of discussion and agreement and when a decision is reached, it requires a Royal Sanction to have the rule enforced.

X Any officer who has to use a particular rule though he has a doubt in his own interpretation of it shall apply to [U Ba Day Saung] (Judiciary) Officers for explanation.

XI All Royal Orders passed daily shall be sorted out by Hluttaw so that each would be sent to the department concerned without any omissions.

XII Each of the eight departments shall report how it had applied a particular rule in which case to Hluttaw and [U Ba Day Saung] (Judiciary) Officers shall keep these reports well classified for future reference and for assuring the public to have full confidence in these rules, they shall be printed and published from time to time.

On Executive Officers

[U Ba Day Khan] (Executive) Officers of the eight departments shall abide by these rules.

S 1 Except for what has been given as salary, no officer himself of any eight executive departments nor his wife nor any member of his family living with him shall take Taking in cash from K 1 to Ks 300 or anything valued between K 1 and Ks 300, the recipient for his first offence shall return the thing taken and have a quarter of his salary cut,

anything animate or inanimate in connection with a case that could be taken as a bribe.

S 2 An officer in any one of the eight departments would come across with cases which require visitations to the locale and with the exception of such a case he shall do all work in the office; in another word his official duty shall not be carried out even in his residence or anywhere else except in his office.

S 3 An officer in any one of the eight departments shall accept affairs that have been assigned to him by Royal Order and he shall not perform any other duty, not even in his office that had not been given to him.

S 4 An officer in any one of the eight departments shall not try a case even if it comes under his assignment where he has a vested interest, i.e. a case where he or his wife or his parents or any one of his relatives or even his slaves form a party to a certain dispute; such a case shall be handed over to another officer of the same

for his second offence he shall return the thing taken and have a third of his remaining salary cut and for his third offence he shall return the thing taken and after having a Royal Sanction he would be dismissed; taking in cash above Ks 300 or anything valued above Ks 300 he shall return the thing taken and even for the first offence he shall be dismissed after having a Royal Sanction and he shall never be reemployed in any government office.

For every time an officer fails to carry out his duty in his office he shall be confined for one day not in his own department but in each of the other seven departments, he shall therefore be confined for seven days altogether

Punishment similar to the one given in S 2.

When an officer was found to try a case where he had a vested interest the party having any connection with him would be declared the loser even if he has had a chance to win.

department.

S 5 An officer in possession of any information that could be used with benefit in deciding a case that had been brought to his department or any other department shall pass over the information to the officer concerned; in recognition of such a good gesture his name would be sent to Hluttaw to be included in the list of honour

S6 An officer in any one of the eight departments shall not keep at his residence an ex-convict; that does not include anyone one sent to him for custody.

S 7 An officer shall do nothing that the king had forbidden anyone of his subjects from doing.

On Administration

I An officer of any one of the eight departments shall have to decide whether a case with him should be reported to the king or not; when it has been reported, a duplicate copy of the report is also sent to Hluttaw.

II Believing that the eight department administrative system would be more efficient, each department shall submit a monthly report with explanations, illustrations, tables and charts to Hluttaw to gauge progress or efficiency.

III [U Ba Day Byu] (Legislative) Officers and [U Ba Day Saung] (Judiciary) Officers may ask the department heads and their assistants to attend meetings in Hluttaw and talk on amendmants, etc. on some of the rules if and when necessary.

IV After having reached a decision on an amendment, etc. other subordinates of eight departments shall attend the meeting in Hluttaw

For neglecting to hand over a useful information an officer shall be confined for three days in the department where that information would be useful.

For harbouring an ex-convict at home an officer would have Ks 100 cut from his salary on the first and second offence but for the third a Royal Sanction would be applied for his dismissal; as for the ex-convict he shall be fined Ks 100 for each time he took refuge at the home of an influential person and on his third offence whether he was found with the same master or any one else, he shall be convicted as a criminal.

If he were found guilty, he shall receive the same punishment given to a culprit.

when the amendment would be read and explained to them.

V After having received the Royal Approval, a rule becomes a law which would be followed explicitly.

VI On interpretation of a law the decision made by the originators who made the law is final.

VII When a department considers that a case is very important it shall send it to Hluttaw where (U Ba Day Saung) (Judiciary) Officers and department heads shall sit together and decide.

Order: For the general progress of the Religion and the Kingdom, the administrative system by eight departments had been introduced.

7 Rules on Judiciary Officers

7 Rules on Legislative and Judiciary Officers

12 Rules on Legislation

26 Rules on the legislative side plus

7 Rules on Executive Officers

7 Rules on Administration

40 Rules altogether are approved.

This Order was passed on 11 August 1880 in the Morning Royal Audience in South Palace and recorded by Min Gyaw Thiri Min Htin, Herald, in the presence of

Lord Khan Bat, Minister

Lord Le Gaing, Minister

Lord Yaw, Minister

Lord Taung Gwin, Minister

Lord Taing Da, Minister of Interior

Lord Kani, Minister of Interior

Lord Pauk Myine, Minister of Interior

Lord Myo Tha, Town Officer

Lord Sone, Town Officer

Lord Kut Ywa, Town Officer

Lord Pathanago, Assistant Minister

Lord Yan Aung Myin, Assistant Minister

Lord Kyauk Ye, Assistant Minister

Lord Magwe, Assistant Minister

Lord Wet Ma Sut, Assistant Minister; it was proclaimed on 12 August 1880 in Hluttaw by Min Htin Yaza Kyaw Gaung, Liaison Officer.

8 October 1880

Order: Thado Thudama Maha Thet Taw Shay, Lord Le Gaing, Minister is given some insignias.

This Order was passed on 8 October 1880.

(8 October 1880)

West Palace Audience Protocol

Amay Daw Gan Ga Daw Gyi - Spokeswoman addressed by the honorific *Ga Daw* after her husband's designation, one on the left and another on the right, led the procession [as they entered the West Audience Hall on the Kowtow Day]. Ten more *Ga Daw*- Madams, came after them. Each of these twelve shall put on

Myait Khan - Coiffure Base

Myait Yit - Twisted Tip

Tho Yin- Gown of European Origin

Da Bet Pwe Det - Shawl for ceremonies

They shall come by palanquin with decorated red roof. [Palanquin bearers] shall use

Si Bon - Bejewelled Gold Skull Cap

Tho Yin - Coat of European origin

The palanquin is followed by youths in ceremonial dress and fan maids come later with Si Bon Bauk Gyait Tho Yin - Bejewelled bonnets of European origin. Elephants and chariots also join the procession under the supervision of Wun Sayay Gyi- Senior Clerk of Officer [West Palace].

When the procession reaches the West Palace Stockade Gate, the ladies on the palanquins, etc. leave them and wait for a while to begin the procession on foot. When they start again the gifts they bring and betel receptacles, etc. that they use are carried by maids with bejewelled bonnets. [All males in their entourage are left behind at this point.] They climb the West Palace stairs to reach the [West Audience Hall] where the ushers of West Palace Officer take them to their respective seats.

[This note was written on 8 October 1880].

Note : There were fourteen *Ga Daw* when King Thibaw was captured [29 November 1885]. They were :

Mya Daung Myo Za Wun Gyi *Ga Daw*

Laung Shay Myo Za Wun Gyi *Ga Daw*

Shwe Daik Wun *Ga Daw*

Shay Win Hmu *Ga Daw*

Nauk Win Gyi Wun *Ga Daw*

Letwe Win Hmu *Ga Daw*

Bhamo Atwin Wun *Ga Daw*

Yaw Myoza Atwin Wun *Ga Daw*

Letya Win Hmu *Ga Daw*

Yenangyaung Atwin Wun *Ga Daw*

Me Daw Hpayya Wun *Ga Daw*

Myo Tha Myo Za Myo Wun *Ga Daw*

Myo Thit Myo Za 'wun *Ga Daw*

Le Gaing Myo Za *Ga Daw*

(See Tan . *Rhwa Nan: Sum Wihara Abhidhan*, 1975, p.26)

15 May 1881

Order: Thanat Bo - Captain of Guns, Thanat Sayay - Clerk of Guns, Myauk Marabin - North Partition, petitioned for the continuation of privileges given to them in 1826 and 1837 when their forces were organized and as rewards that they received for serving well in the suppression of 1866 rebellion. There are seventeen Thway Thauk Gyi - Chiefs of Blood Bond Brotherhood, and in every six months they took turns to collect court fees and dues in villages allotted to their troops and each took his own share from these collections. Some chiefs have and some do not have villages given to them to control but they all pool together either to work or to share the benefits and to take charge of any specific area in their charge once in a year for collecting the Sassamedha - Tithe. They prefer to continue this arrangement. This petition is granted. They shall take turns to collect the Sassamedha - Tithe, in villages of Alon township, which are under their charge.

This Order was passed on 15 May 1881 and proclaimed by Min Hla Min Gaung Kyaw Htin, Liaison Officer.

30 July 1881

Order: Thanat Bo - Captain of Guns and Thanat Sayay - Clerk of Guns, Shwe Pyi Hman Gin Guns, petitioned for the continuation of privileges given to them in 1826 and 1837 when their forces were organized and as rewards that they received for serving well in the suppression of 1866 rebellion. The privileges they got were the same as those given to the troops of Myauk Marabin Guns and they choose to remain so in the discharge of duties and in sharing the privileges among themselves (i.e. chiefs). The petition is granted. They shall take turns to collect the Sassamedha - Tithe, in villages of Alon township, which are under their charge.

This Order was passed on 30 July 1881 and proclaimed by Min Hla Min Gaung Kyaw Htin, Liaison Officer.

(17 March 1882)

Order: To prevent the officers from becoming oppressive and to give people a sort of direct communication with the king for redress of their grievances, a Gold Box was put in a place of easy access to the public. From the Gold Box the king found

that

Lord Pagan, Minister of Interior

Lord Nyaung Yan, Commander of North Tavoy Forces and

Lord Kya Bin, Officer of Braves

were charged with being oppressive on the people. In a state of drunkenness they had broken the chastity of married women, exiled or murdered their husbands and seized their property under false charges. They took bribes and appointed headmen of villages by falsifying documents especially on family history of chiefs to suit their claim on headmanship. They demanded money from chiefs if they want to remain safe in their positions. In an appointment order they would add several other names of their own choice so that it would look like all of them were appointed to their respective posts in one single Appointment Order. In some Appointment Orders names were changed so that the men they favoured got the appointments in towns and villages they prefer to have. As responsible officers of the king they should not have done these things. On investigation the charges are all correct. Nga Bo Gyi (Pagan), Nga Toke (Ya Naung) and Nga Pyaung (Kya Bin) were given power and position [because the king trusted them] but they had abused the trust. They had no scruples. They were not loyal nor grateful to the king.

Nga Bo Gyi is deprived of all his titles, privileges, etc. as Minister of Interior and dismissed.

Nga Toke is deprived of all his titles, privileges, etc. as Captain, North Tavoy Forces and dismissed.

Nga Pyaung is deprived of all his titles, privileges, etc. as Officer of Taming Elephants and dismissed.

Imprison Nga Bo Gyi, Nga Toke and Nga Pyaung.

Nga Shwe Maung is deprived of all his titles, privileges, etc. as Minister and dismissed.

Nga Lat, Officer of Kaung Han (Burmese Descendants of Chiangmai) is dismissed.

Nga Nge, Officer of Silver Revenue, is dismissed.

Nga Ba (Kaw Than Bi), Officer of Akkabat [Cachar] Horses, is dismissed. Imprison him.

Nga Bar, Town Officer, is deprived of all his privileges and dismissed.

Nga Hpan, Officer of Common Folks, is dismissed.

Nga Nge (Taung Tha Man), Officer of Royal Horses, Treasury



Officer, is dismissed. Nga Pya, Officer of Royal Land and Horse, is dismissed.

Nga Myo, Nga Kan and Nga Tar, Town Constables, are dismissed. Nga Khin and Nga Toke, Heralds, Bye Daik, are dismissed. Imprison them.

Nga Bo Maung and Nga Bo, Clerks of Blacksmiths, are dismissed.

This Order was passed on (17 March 1882).

21 March 1882

Order. There were reports that (1) people had to spend more money than what was necessary at law courts to get redress of their grievances, (2) there are more officers than the actual volume of administrative work there was to do and it has been a nuisance to the people as well as a strain on the public finances and (3) change of officers were frequent in some localities without any good excuse. The king felt that he shall have to correct them. By the coronation oath the king together with the Chief Queen have to prevent the public from all these inconveniences. He is prepared to made this promise good. All cases come under three categories, viz. those that require Royal Sanction, those that remain strictly in the jurisdiction of Hluttaw and Taya Yon - Court of Law, like conspiracy and treason and those that Hluttaw alone could handle like civil suits. No officer has the right to try any case at his home or detain at his home any one awaiting a court decision for punishment, etc. When a case has been tried at the said three places of the Interior, Hluttaw and Court of Law, officers shall not leave only clerks to handle the case. An officer himself has to ask questions, record statements and write judgements which should all be made available by proper application. He would be of course helped by two clerks and he has the right to use the clerk he trusts. There are many Royal Orders fixing the court fees and messengers fees and never allow anything more than what has been prescribed in these Orders. On appointment of provincial officers, the position goes to the best deserving person and a council of ministers and officers shall select and recommend who should get it. For hereditary chiefs, the first consideration would be to find out whether a candidate is a descendant of the line of chiefs at any locality, secondly find out his ability of leadership and finally seek the impression of local elders, etc. on any particular candidate who would be filled in the vacancy. Hluttaw shall scrutinize all these and

made the final decision. The various reasons that determine the appointment would be recorded and kept in archives for future reference.

This Order was passed on 21 March 1882 and proclaimed by Min Htin Yaza Kyaw Gaung, Liaison Officer.

17 April 1882

Order: In all the various towns and villages the Sassamedha - Tithe, of 1882 shall be collected as prescribed and all Assistant Ministers shall take care that only one-tenth of the yearly agricultural produce or annual income [of a household] is taxed.

This Order was passed on 17 April 1882 and proclaimed by U Hla Yin, Liaison Officer.

22 June 1882

Attention

Gaing Ok - Local Monk Leaders, of the whole kingdom

Gaing Dauk - Local Monk Assistant Leaders, of the whole kingdom

The king wants to do all he could to make the Buddha's Religion prosper.

*Pariyatti* is like the embankment. *Patipatti* is water and *Fativedha* is the lotus. In *Patipatti* the Vinaya forms the most important part. Every monk has to live according to the rules laid down in it and the Religion would last as long as there are well disciplined monks. In order to promote the study of the Vinaya, all local monk leaders shall study themselves *Udatta Vibhan*; and all the heads of monasteries shall study *Dvevematika*, the monks of monastery *Bhikkhu Patimok*, the novices *Paccavekkhana*, *Lin Dan Sekhiya Khuddasa Khandhaka vat*. It would be best to make these studies compulsory. On visiting places outside monastery, no monk shall go without the full robe. [They should not visit markets, gambling places, entertainment parks, theatres and marionette shows nor use *anmasa* - forbidden things [like money] to do the buying and selling. They should not participate in any animal, boat and cart races. [In fact they should not] do anything that would spoil the well - disposed feeling of the lay people on them. To the list of forbidden things the king adds two more, viz. eating beef even if it was found discarded on the roadside and taking part in any display of fireworks. Next no monk should do anything to start a schism among the monks.

This intimation dated 22 June 1882 was from the Supreme Leader of the Extension and Propagation of the Buddha's Religion and after having it read before the assembly of monks in the Thudama Hall, it was sent to all Local Monk Leaders and Assistant Leaders in towns and villages of the kingdom.

26 March 1883

Order: Shin Kavi, Yun Monastery, Myo Ma, Laung Shay, is appointed Gaing Ok - Local Monk Leader; Shin Punna, Min monastery, Myo Ma, Laung Shay, is appointed Gaing Dauk - Local Monk Assistant Leader; Shin Vicitta, Village monastery, Yin Ge, Laung Shay township, is appointed Gaing Dauk - Local Monk Assistant Leader; they shall use the Vinaya to guide the monks in their way of life and to decide their disputes.

This Order was passed on 26 March 1883 by the Royal Preceptor Samghalankarasaddhammavamsasiripavaradhammasenapati mahadhamma rajadhira jaguru.

26 March 1883

Attention

All monks of Laung Shay township  
Myo Wun - Town Officer, Laung Shay  
Sitke - Regimental Office, Laung Shay  
Myo Thagyi - Town Headman, Laung Shay  
Ywa Thagyi - Village Headman  
Asiyin - Manager  
Sayay - Clerk  
Gaung - Head  
Akyi - Elder

Shin Kavi, Yun monastery, Myo Ma, Laung Shay is appointed Gaing Ok - Local Monk Leader; Shin Punna, Min monastery, Myo Ma, Laung Shay is appointed Local Monk Assistant Leader; Shin Vicitta, Village monastery, Yin Ge, Laung Shay township is appointed Gaing Dauk - Local Monk Assistant Leader; all monks of Laung Shay township shall follow their leadership in all religious affairs; the three leaders shall decide their disputes by the laws of Buddhism.

This intimation dated 26 March 1883 was from Royal Teacher, Mingala Hman monastery and Royal Teacher, Nan U Mingala monastery, [Mandalay].  
18 May 1883

In the monastic establishment founded by Lord Taing Da, Minister, West Mandalay, where the Supreme Leader of the Extension and Propagation of the Buddha's Religion resides, seventy [two] learned monks [with Titles given by the king for their learnedness] of the Golden Capital met on 18 May 1883 and drew the Kyin Wut - Guiding Principles, of monks. This is to record that the Supreme Leader had approved these guiding principles. The meeting of monks held on 18 May 1883 and presided by the Supreme Leader of the Extension and Propagation of the Buddha's Religion was attended by the following :

*West Mandalay*

The Supreme Leader

Nan U

Nan U Taik Ok

Khin Ma Gan

Meghavati

Pinga

Shwe Pyi

Myo Tha

Hti Lin

U Acara

Hnan Gyaung

Thin Gaza

Da Ba Yin

Gway Gyo

Representative of U Kavinda

15 monks of West Mandalay

*East Mandalay*

Sin De

Mak Kha Ya

U Candalanka

Thet Pan

Hla Dway

Representative of Pa Khan

Representative of Vicittarama

Vijayarama

Representative of Hnan Gyaung

Representative of Nan Dwin

Representative of Gandhadhura

U Gandhama

Representative of U Aloka

U Sakyavamsa

U Lakkhana

Representative of Madaya East

Mangalarama

Saddhammajotikarama

Mahavisuddharama

Le Gaing

Nga Zo

Representative of Mahavijikarama

U Adicca

U Paduma

U Sujata

U Rajinda	
U Vilasa	27 monks of East Mandalay
<i>North Mandalay</i>	
Representative of San Gyaung	
Mandalarama	
Nga Gyaw	
Su Ga	
Ya Me Thin U Vayama	
Representative of Hta Yan Ga	
Representative of U Kalyana	
Min Gin	
Representative of Weluwun	
Representative of Sobhitarama	
Representative of Ghositarama	
Ok Kyaung	
Lon Daw	
Khaw Taw	
Representative of Madaya West	15 monks of North Mandalay
<i>South Mandalay</i>	
Zi Ba Ni	
Mo Hti	
Mo Da Wun Dauk Taik	
Representative of Mit Thi La	
Nyaung Gan	
Representative of Bon Gyaung	
Aung Myay Shwe Bon	
Dakkhinarama	
Asokarama	
Representative of Shwe Yay Zaung	
Representative of Gu Gyi	
Representative of Mya Daung	
Representative of Tha Nat Wun Gyi Taik	
Taung Gwin Wun Gyi Taik	
Representative of U Punna	15 monks of South Mandalay
	Total 72 monks of All Mandalay

18 May 1883

Guiding Principles for Monks (drawn with the help of 71 learned monks of the Golden Capital) by the Supreme Leader of the Extension and Propagation of the Buddha's Religion  
 All Gaing Ok - Local Monk Leaders, and Gaing Dauk - Local Monk Assistant Leaders, of the Golden Capital and the Kingdom

*Pariyatti* is like the roots of a tree giving nourishment to bear the *Pariyatti* fruits of best flavour and sweetness (i.e. *nibbana*). Among the monks there are *Lijji* - who are ashamed of doing bad things, and *Alijji* - who are not ashamed to do any heinous deed. *Alijji dussila papasamacara* should disappear giving place to *Lajjipesala [sikkhakama] silavamsa*. Consequently the Religion would shine like a rising sun. It would expand and it would last long. Monks famous for their piety and learnedness were invited to [attend this meeting and] draw the guiding principles for monks and they are as follows:

- 1 Gaing Ok - Local Monk Leader, shall learn four *Vinaya*,  
Gaing Dauk - Local Monk Assistant Leader, shall learn *Dve: Matika*  
and *Khuddakasikkha* and all other monks shall learn *Dve: Matika*  
*Ehikkhupatimak*.
- 2 Promising novices shall learn *Dve: Matika*.
- 3 Little novices shall learn Pali pronunciation well; then they shall  
proceed learning *paccavekkhana, lin, dan, sekhiya* and  
*khuddasakhandaka* and encourage them to finish this course of  
study quickly.
- 4 Depending on monk population and on living closely or scattered,  
meetings shall be conducted by U Boke Gaung - Head of Meetings,  
religious affairs would be discussed in these meetings.
- 5 Monks and novices have to observe table manners as prescribed in  
*Sekhiya*.
- 6 Knowing the proper way to use the robe is essential.
- 7 Correct way with the robe is more important when a monk leaves the  
monastery and goes into a village.
- 8 They shall not leave the monastery without permission.
- 9 Behaviour is also very important for a monk while he is in a village.
- 10 Use no umbrellas without any special reason.
- 11 Be careful of the colour of the robe.
- 12 During the prayer hour, let the monks recite the *Dve: matika* and  
*Dasadhammasuttanta paritta* and *paccavekkhana, lin, dan, sekhiya*  
*cuddasakhandaka* and *Dvattisanara Kammathana*.
- 13 Allow no buying and selling of robes by monks themselves.
- 14 Practice no magic.
- 15 Learn no poetry.
- 16 Do not try to be friendly with the lay people.
- 17 Do not meddle in the affairs of lay people.
- 18 Do nothing that would lower the impression of the lay people on  
monks.
- 19 Do not quarrel.

- 20 Do not ask for anything (or take only what is given without asking.)
  - 21 Pay respect to elders.
  - 22 Do not eat the left over of yesterday's food.
  - 23 There shall be no social calls or friendly visits.
  - 24 Observe the etiquette when a visit cannot be avoided.
  - 25 Take no part in animal races.
  - 26 Take no part in boat races.
  - 27 Enjoy no musical or theatrical entertainments.
  - 28 Do not play fireworks
  - 29 Visit no markets.
  - 30 Do not help criminals, run away slaves, etc. to become monks.
  - 31 Take no beef for a meal even if it is found discarded by a roadside
  - 32 Learning the scriptures alone is not enough; discuss it and practice it.
- 20 June 1883

Tow Da Zeik - The Seal of Lion-Deer Hybrid

Order: Nga San Wa is appointed Headman, North Hsa Hton village, Ahmyint; he shall help the people live in peace and prosperity

This Order was passed on 20 June 1883.

20 June 1883

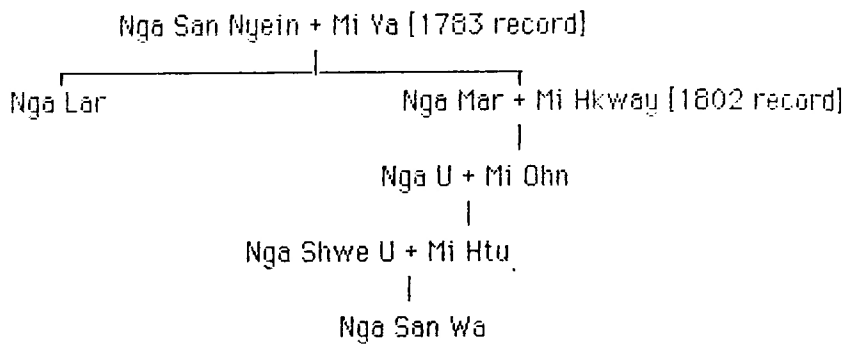
Attention

Myo Thaayyi - Town Headman, Ahmyint

Myo Sayay - Town Constable, Ahmyint

Inhabitants of North Hsa Hton

Nga Chain, Headman of North Hsa Hton, Ahmyint township, was not a descendant of the family of chiefs there. In addition to this he arrested Nga Hlaing, Nga Kya Gine and Nga Kya Yon without any strong charge and Nga Kya Yon died of torture. Nga Myo Wun - Five Town Officer, Ahmyint, had Nga Chain arrested and sent to capital. In the meanwhile Nga San Wa who is a descendant of chiefs there applied for headmanship in North Hsa Hton. Min Gyaw Thiri Sithu, Myo Wun - Town Officer, Ahmyint, reported that he found Nga San Wa's claim was true and the villagers supported it. The history of chiefs that Nga San Wa submitted agrees with the records of 1783 and 1802. It is :



There also appeared another claimant; one Nga San Tun said that he is also a descendant of the family of chiefs there and he wanted to become headman of both North and South Hsa Hton. Nga Bee, Ahmyint, was sent to bring Nga San Tun for interrogation. Nga San Tun disappeared. Min Gyaw Yaza, Sayay Gyi – Senior Clerk, asked Ahmyint Five Town Officer and get the answer that there was no one called Nga San Tun in both North and South Hsa Hton. For having arrested three men without any charge and for causing the death of one, Nga Chain is dismissed. Nga San Wa is appointed Headman, North Hsa Hton. The people of North Hsa Hton shall take orders from him who would help them to live in peace and prosperity.

This intimation dated 20 June 1883 was from the ministers.

(30 November 1883)

(Attention)

(Myo Thagyi – Town Officer, Hti Lin)

(Inhabitants of Laung Bon Nge)

Nga Tha Tun Aung, Ywa Thagyi – Village Headman, Laung Bon Nge, Hti Lin township, helped seventeen households to evade paying tax; as each was to pay Ks 33.316 there was a total lost of (Ks 566.79); there was an Order that this kind of shortage was to be recovered from all the households; as there are 317 households, each shall have to pay K 1.941, for having paid this additional tax they are exempted to pay any other tax [in this year]. Report to Hluttaw if they refuse to pay.

This intimation (dated 30 November 1883) was from the Ministers.

(22 December 1883)

Attention

Tat Hmu – Captain of Troops, Hti Lin

Sitke – Regimental Officer, Hti Lin

Nagan – Liaison Officer, Hti Lin

Tat Sayay – Regimental Clerk, Hti Lin

Myo Thagyi – Town Headman, Hti Lin

Nga Ei, son of Nga Tha Tun Aung, Ywa Thagyi – Village Headman, Laung Bon Gyi, reported that like all other headman, his father joined the



fighting forces and on his return to the village to collect the Nauk Htauk - Supplementary Support (in both paddy and cash), he died on the way; Nga Ei continued to say that his grandfather Nga Lun San and his father Nga Tha Tun Aung were both headman and he therefore has the best claim to the headmanship in Laung Bon Nge and as Headman [of Laung Bon Nge] he now reports to join the fighting forces; he is accepted in the troops. This intimation (dated 22 December 1863) was from Min Gyi Nawyatha, Commander.

31 January 1864

Tow Da Zeik - The Seal of Lion-Deer Hybrid

Order: Nga Myat Tha, Headman, Anya Ban village, Yaw township, shall continue in his office and help the people in his charge live in peace and prosperity.

This Order was passed on 31 January 1864.

31 January 1864

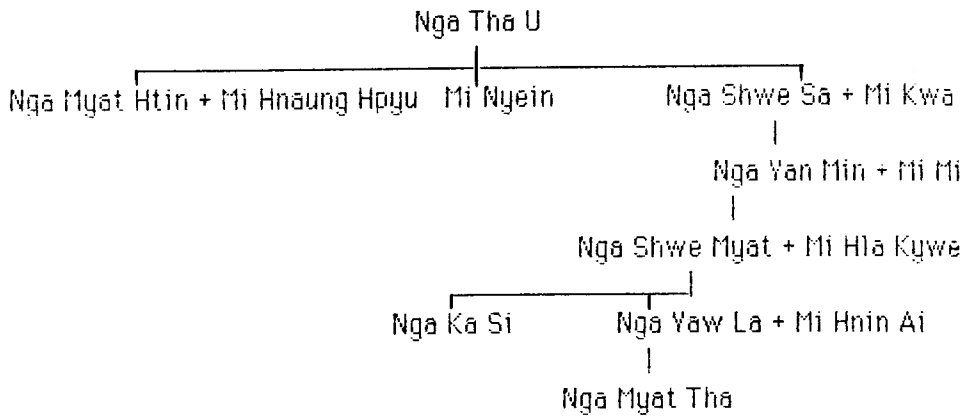
Attention

Myo Thagyi - Town Officer, Yaw

Myo Sayay - Town Constable, Yaw

The inhabitants of Anya Ban, Yaw township

Min Htin Min Hla Ya Za Kyaw Gaung, Yaw Four Town Officer, by Royal Order, checked the all family histories of headmen under him. Only the true descendants of old chiefs shall get confirmation in office with the Tow Seal. He asked each headman to submit his genealogical list and checked it against the 1763 and 1802 records. Although the said records give only the two generations [in the late eighteenth century] they could be used to check who would be [the forefathers of] the present chief. Nga Tha U [probably started the line and] Nga Myat Tha could also give that name as the man who started his family of chiefs.



Nga Myat Tha was given the Order with the Tow Seal to remain in office. He shall help the people of Anya Ban to live in peace and prosperity. This intimation dated 31 January 1884 was from the Ministers.

(31 January 1884)

Attention

Myo Thagyi - Town Officer, Yaw

Myo Sayay - Town Constable, Yaw

As part of the area development scheme Nga Myat Tha shall encourage strangers to settle in Anya Ban; in the place from where they came they would be either an Athi [Common Folk] or Ahmu Dan [Service Man] but in Anya Ban they are allowed to settle first and not Ywa Ok - Chief of Village, or Sayay -Clerk, but Nga Myat Tha himself will tackle their problems of Daing Sayin - Register of Land Tract, Min Hmu - Contribution of Labour, and Yaza Wut Taya Zaga - Charges of Criminal or Civil Nature, after taking instructions from the Town Office.

This intimation (dated 31 January 1884) was from the Ministers.

(31 January 1884)

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Anya Ban, Yaw Township

Nga Myat Tha, Headman, Anya Ban, Yaw Township, said that his uncle Nga Ka Si had had an Appointment Order with the Lion Seal because he was a descendant of the family of headmen in Anya Ban. When Nga Ka Si died, Nga Myat Tha was a minor and Nga Shwe Pay, an outsider, became headman. Number of houses in the village dwindled [and the village was reduced almost to a ruin]. Nga Myat Tha persuaded ten families from other places to come and live in Anya Ban and applied for appointing him a headman there. Nga Myat Tha was made Ywa Ok - Village Chief. He shall try to keep the original families and settlers happy to continue living in

the village and also try to persuade more settlers to come and live with them. For state duties he shall take instructions from Town Office. This intimation (dated 31 January 1884) was from Maha Min Gaung Thuyain, Myo Ok - Town Chief, Yaw.

Note : In the genealogical tree given above we might assume that Nga Tha U was headman in about 1775 because it was he who made the 1783 record. Then his successors came roughly in this order : Nga Myat Htin 1800, Nga Shwe Sa 1810, Nga Yan Min 1825, Nga Shwe Myat 1850, Nga Ka Si 1855 and Nga Myat Tha 1875. In that case the above intimation from Maha Min Gaung was of 1875 rather than 1884.

31 January 1884

Attention

Myo Thagyi - Town Headman, Yaw

Myo Sayay - Town Constable, Yaw

Inhabitants of Anya Ban, Yaw township

Min Htin Min Hla Yaza Kyaw Gaung, Yaw Four Town Officer, by Royal Order checked the genealogical lists of headman, who were appointed head in the time of King Mindon 1853-1878 and [early] in the present reign (that began late in 1878); he submitted the Nga Myat Tha family list to be checked against the 1783 and 1802 records. Nga Myat Tha was correct in his claim of being a member of Anya Ban headman family. He was allowed to continue in the office of headman in Anya Ban. The villagers there shall take orders from him. On the other hand he shall help them to live in peace and prosperity.

This intimation dated 31 January 1884 was from Min Gyi Min Hla Maha Min Gyaw Yaza, Athi Wun - Officer of Common Folks.

27 February 1884

The Peacock Seal

Bond of Pin-Nat Mauk-Kyauk Ba Daung Town Officer

Cases like succession to office, treasonable practices, criminal assaults and civil disputes would all be sent under the Peacock Seal to Away Yauk - Far Away Territories Department, in Hluttaw by Three Town Officer. It is the custom. No officer or clerk shall interfere by saying that a particular case should be sent to him because he was working on it. The Three Town Officer is prepared to take any punishment if he breaks this pledge. Nga Sint, Two Town Officer, Tounqoo and Yamethin made a similar

pledge on 27 February 1884. Nga Sint, Six Town Representative, Mya Daung, also made this pledge on 27 February 1884.

29 February 1884

There is [only one single] administrative system in the whole kingdom except Mong Nai, Mong Pai and Hsenwi where there are three regimental offices. The kingdom including the Shan State except the three places of Mong Nai, Mong Pai and Hsenwi, is divided into ten districts.

I Golden Royal Capital and villages within the Gold Chain Reserve including Ohn Kyun, U Taung, Letya Chauk Ywa, Yegyi Kya Bin Ywa, and (Twin Nge Ywa), shall become First Unit Gold Capital District.

II Ava Town Officer's charge, places taking orders from the office of Taung Bet Ko Khayaing, Paleit Ywa, Da Bet Swe Ywa, Shwe'Pyi Yan Aung Horse Officer's charge, Taloke Town Officer's charge, and Pin Da Le Town Officer's charge, shall become Second Unit Ava District.

III Meitthila Town Officer's charge, Nyaung Yan Town Officer's charge, Taung U Yamethin and Town Officer's charge, shall become Third Unit Taung U District.

IV Taung Dwin Gyi Town Officer's charge, and Pin Nat Mauk Kyauk Ba Daung Three Town Officer's charge shall become Fourth Unit Taung Dwin Gyi District.

V Pagan Town Officer's charge, Sale Town Officer's charge, Salin Town Officer's charge, Sagu Town Officer's charge, Magwe Town Officer's charge, Malun Town Officer's charge, Myay De Town Officer's charge and Mindon and Yoma Seven District Officer's charge shall become Fifth Unit Awk Myit Sin [Places Down the River] District.

VI Pakhan Gyi Town Officer's charge, Ba Gyi Division Officer's charge and Yaw Four Town Officer's charge shall become Sixth Unit Pakhan Gyi Officer's charge

VII Kani Town Officer's charge, Kale Town Officer's charge, Tamu Khanbat Town Officer's charge, Maing Khaing Maing Naung Town officer's charge, Khamti Sawbwa's charge and Hsawnghsup Sawbwa's charge, shall become Seventh Unit Chin Dwin Way District.

VIII Sagaing Town Officer's, Ahmyint Five Town Officer's charge, Alon Town Officer's charge and Da Ba Yin Town Officer's charge shall become Eighth Unit Sagaing District.

IX Yadana Theinga Town Officer's charge, Pyinsala Six Town Officer's charge, Shwe Ashay Gyaung [Gold East Tracts] Officer's charge, Kaw Lin Town Officer's charge, Wun Tho Sawbwa's charge, Myay Du Town Officer's charge and Indauk Tha Town Officer's charge shall become Ninth Unit Yadana Theinga District.

X Singu Town Officer's charge, Sanpanago Town Officer's charge, Mya

Daung Town Officer's charge, Moda Town Officer's charge, Man Li Town Officer's charge, Hong Mit Hong Lang Two Town Sawbwa's charge, Hnook Kyat Pyin Ka The Thon So Villages, Bhamo Town Officer's charge and Mo Gaung Town Officer's charge, shall become Tenth Unit Anya Myit Sin [Places Up the River] District.

Order: (1) Shay Yon - East Court, is given charge of First Unit Gold Pousal Capital District.

(2) Min Gyi Maha Min Gaung Kyaw Htin, Wun Dauk - Assistant Minister, Myay Daing Amat - Officer of Land Tracts, is appointed Khayaing Wun - District Officer, Second Unit Ava District.

(3) Min Gyi Min Hla Maha Kyaw Htin, Lord Moda, Wun Dauk - Assistant Minister, is appointed Khayaing Wun - District Officer, Third Unit Taung U District.

(4) Min Gyi Thiri Maha Zayya Gamani, Lord Yin Daw, Myo Wun - Town Officer, is appointed Khayaing Wun - District Officer, Fourth Unit Taung Dwin Gyi District.

(5) Min Gyi Min Gaung Maha Thamain Bayan, Lord Makkhaya, Letwe Win Hmu - North Palace Guards Commander, is appointed Khayaing Wun - District Officer, Fifth Unit Places down the River District.

(6) Min Gyi Maha Min Gaung Thinkhaya, Myin Zu Gyi Wun - Officer of Major [Burmese] Horses, Wun Dauk - Assistant Minister, is appointed Khayaing Wun - District Officer, Sixth Unit Pakhan Gyi District.

(7) Min Gyi Maha Min Gaung Thinkhaya, Lord Nysung Wun, Wun Dauk - Assistant Minister, is appointed Khayaing Wun - District Officer, Seventh Unit Chin Dwin Way District.

(8) Min Gyi Maha Thiri Zayya Thu, Lord Maing Kaing, Atwin Wun - Minister of Interior, Khin Ma Min Wun - Officer of Chief Queen, is appointed Khayaing Wun - District Officer, Eighth Unit Sagaing District.

(9) Thado Min Gyi Maha Min Gaung Yaza, Shay Win Hmu - Commander of East Palace Guards, Ye Bet Myin Wun - Officer of Comrade Horse, Myo Wun - Town Officer, Yadana Theinga, is appointed Khayaing Wun - District Officer, Ninth Unit Yadana Theinga District.

(10) Min Gyi Maha Min Hla Min Gaung Kyaw, Wun Dauk - Assistant Minister, is appointed Khayaing Wun - District Officer, Tenth Unit Places Up the River District.

This Order was passed on 29 February 1884 and proclaimed by Min Htin

Yaza, Liaison Officer

10 March 1884

Order: Shin Tikka, Patthama Gaing Dauk - Local Monk Assistant Leader I, Bon Byan Monastery, Ahmyint is appointed Gaing Ok - Local Monk Leader; Shin Gambhi, Village Monastery, Shwe Lay Village, is appointed Patthama Gaing Dauk - Local Monk Assistant Leader I; and Shin Asabha, Ma Gyi Daw Monastery, Chaung U Ten Villages, is appointed Dutiya Gaing Dauk - Local Monk Assistant Leader II; all monks living in Ahmyint Chaung U Ten Villages shall follow their leadership and respect their decisions made in accordance with the Buddhist texts.

This Order was passed on 10 March 1884 by Malalan karasasanadha jadhham masenapatimahadhammarajadhira jaguru, [the Supreme Leader of the Extension and Propagation of the Buddha's Religion].

(10 March 1884)

Attention

Inhabitants of Laung Bon Nge, viz.

Athi

Ala

Kyay Htan Kyi Nge

Nga Ei, now in the fighting forces, asked the supporting paddy and silver from Laung Bon Nge and Nga O who is now acting headman there objected this; he cannot do that, Nga Ei shall have the supporting paddy and silver as any other headman in the fighting forces.

This intimation (dated 10 March 1884) was from Myo Thagyi - Town Headman, [Hti Lin].

(10 March 1884)

Attention

Inhabitants of Laung Bon Nge

Nga Ei, now in the fighting forces representing Laung Bon Nge is entitled to a supplementary support in both paddy and silver from his village but he reported that he is not getting this support; Nga O and villagers shall get the supporting paddy and silver collected and sent to Nga Ei [without further delay].

This intimation (dated 10 March 1884) was from Myo Thagyi - Town Headman, [Hti Lin].

13 May 1884

Order: The king wanted to follow the good examples of Adasamukha (Jataka No. 257), Mahasudassana (Jataka No. 95) and Nemiya (Jataka No. 541) where kings appeared in the Hall of Law and decided disputes to the satisfaction of everyone concerned; he

is attending Hluttaw; make necessary preparations.

This Order was passed on 13 May 1884.

13 May 1884

Order: The king wanted to follow the good examples of Siridhammasoka, Dutthagamani and Devanampiyatissa in some programmes to help the Buddha's Religion. Encouraging monks to learn the Teachings of Buddha would form the major theme of the programme and that includes the religious examinations. Use Earth Palace which is the foremost edifice of the palace complex. Make a list of candidates and send it to the Sudhamma Council of Monks. Make necessary preparations.

This Order was passed on 13 May 1884 and proclaimed by Maha Min Gqaw Sithu, Liaison Officer-cum-Chief of Caduceus Bearers.

20 May 1884

A big province or a big capital would have a large volume of trade and that is not possible unless there is security. Taxation would be moderate and restrictions would be few if there were any. Now it has been decided that a considerable number of items would be struck off from the tax list. There will be no more taxation on the following commodities at the places mentioned against their names.

Commodity	Place	Location
Beans	Brokerage	Le Myo
Horse	Brokerage	
Water (Products)	Brokerage	
Earth Oil	Brokerage	
Fish Paste (Raw)		Taung In
	Market, Ferry	Ko Khayang
Coconut, Plantain	Brokerage	
	Toll Gate	Taung Byon Nge
Salt		Chindwin Way
	Brokerage	Ahmyint 4 Town
	Fair	Twenty Pagodas
	Fair	Nat Shrines
Betel Vine		Using No Scales
Beans	Mu Left Bank, Right Bank	Yay U
Tickets		Taung U
	Market, Brokerage	Mong Mit
		Mong Long
Salt		Bhamo Kaungton
Forest (Minor) Products		Chindwin
?Gambling	Twelve	Bhamo

Tobacco

Jaggery

Oil

Yaw Products

South Route

20 May 1884

Order: Take no tax on the things at places given in the list above from 25 May 1884. Tax on gold foils in Capital and cart ox in Amarapura shall remain the same, i.e. ten per cent on [the value]. On Myet Pa Shwe Ba Za it would be K 0.75 and on a cart with a pair of oxen for one month is Ks 3. Import and export duties remain the same. Send copies of this Order to provincial chiefs.

This Order was passed on 20 May 1884 and proclaimed by Maha Min Gyaw Sithu, Liaison Officer-cum-Chief of Palanquin Bearers.

23 May 1884

Attention

Gaing Ok - Local Monk Leader, Bon Byan Monastery, Ahmyint

Myo Wun - Town Officer, Ahmyint and Ten Villages outside Allakappa Division

Shin Soma, Ywa Tha, Ahmyint township, reported that when his uncle Nga Chain died his father Nga Mait was the sole heir to the deceased estate. As heir of Nga Chain, Nga Mait buried the deceased and settle his debts. Then Nga Maung Gyi of Royal Capital appeared as Nga Chain's heir. When the case was brought to Hluttaw, a decision was passed in Nga Mait's favour. But Nga Mait does not receive the decision of Hluttaw yet because Nga Maung Gyi through the help of a Wun Dauk- Assistant Minister, succeeded in keeping it detained as long as possible. The growing season is coming and Nga Mait's workers would be preparing the fields for cultivation. It is feared that the Nga Maung Gyi would stop the workers because Nga Mait could not produce the necessary papers giving him the right to use the lands in question. Shin Soma said that he could produce evidence that he is telling the truth. See that Nga Maung Gyi does not disturb Nga Mait because a rival claimant also must have a Hluttaw decision in his hand to do or say anything regarding the lands in question. This intimation dated 23 May 1884 was from Ba Gyi Sayadaw - Royal Teacher, Ba Gyi Division, Thathana Byu - ? Member of the Sudhamma Council of Monks, [now residing in] Ahmyint.

Note : See also ROB 15 July 1884.

25 May 1884

Order: Preliminary religious examinations were held in Earth Palace from 1 March 1884 and Shin Guna and 15 were qualified to sit



for the Sudhamma Examination to be held in Earth Palace from 1 June 1884 to 30 June 1884. Prepare the examination and submit the list of candidates.

This Order was passed on 25 May 1884 and proclaimed by Min Hla Min Gaung Kyaw Htin, Liaison Officer.

7 June 1884

Attention

Gaing Ok - Local Monk Leader, Bon Byan Monastery, Ahmyint  
In a dispute for land between Shin Javana, North Monastery, Nat Set village, Ahmyint township and Mi Min Bu, Shin Javana solicited help from the Supreme Leader of the Extension and Propagation of the Buddha's Religion because the case was left undecided for quite a long time, the Supreme Leader passed an order to Ba Gyi Sayadaw - Royal Teacher in Ba Gyi Division, to take necessary measures. Ba Gyi Sayadaw - Royal Teacher, Bagyi Division, now asked Gaing Ok - Local Monk Leader, Bon Byan Monastery, Ahmyint, to send a report of this case as quickly as possible to the capital.

This intimation dated 7 June 1884 was from Ba Gyi Sayadaw - Royal Teacher, Ba Gyi Division, Thathana Byu - ?Member of the Sudhamma Council of Monks, [now residing in] Ahmyint.

29 June 1884

Order: The king had exact but larger copies of his crown made and shoulder straps for the Great Image of Mahamuni; he is going to fix the crown and shoulder straps himself on the Buddha on 5 July 1885; prepare Htwet Taw Mu Gyi - Great Royal Departure, submit the programme.

This Order was passed on 29 June 1884 and proclaimed by Min Hla Min Gaung Kyaw, Liaison Officer

15 July 1884

Attention

Gaing Ok - Local Monk Leader, Bon Byan Monastery, Ahmyint  
Shin Soma, Ywa Tha, Ahmyint township, requested again that in a dispute on inheritance of Nga Chain estate between Nga Mait and Nga Maung Gyi, Gaing Ok - Local Monk Leader, Bon Byan Monastery, Ahmyint and Nga Myo 'Wun - Five Town Officer, Ahmyint would better interfere and stop Nga Maung Gyi from doing anything against Nga Mait's men working in the field of Nga Chain as he has the obligation to wait for a court decision [to do anything regarding the land for inheritance]. Nga Mait has had the use of land until the court says otherwise [and cultivation on the land should carry on by the season]. Shin Soma's request is reasonable and it should be given a good consideration.

This intimation dated 15 July 1884 was from Ba Gyi Sayadaw - Royal Teacher, Ba Gyi Division, Thathana Byu - ?Member of the Sudhamma Council of Monks, [now residing in] Ahmyint.

Seal of Bagyi Sayadaw

Note : See also ROB 23 May 1884.

(4 September) 1884

Attention

Shwe Myo Daw Lay Byin Sayadaw - Royal Teachers residing in all four quarters of Gold Royal Capital

Gaing Ok - Local Monk Leaders of the kingdom

Gaing Dauk - Local Monk Assistant Leaders of the kingdom

The Supreme Leader of the Extension and Propagation of the Buddha's Religion, on 18 May 1883 had issued 32 Guiding Principles for Monks.

Here is the supplement.

(1) No monk, not even a Royal Preceptor, nor a Local Monk Leader, nor a Local Monk Assistant Leader, shall ride on a cart or a carriage, if he is not sick. A little illness is no excuse.

(2) To pawn anything, not even an article out of the eight requisites of a monk like a robe or a begging bowl, and to keep similar things pawned, is not allowed.

(3) Before using anything a monk must be sure that it was allowed or made suitable for him to use by a *fidus Achates* (*Kappiya*).

(4) No taking or giving money on loan.

(5) No participation in a social event like a wedding or not taking charge of a festival and patrolling around the festival area with a sword or club in hand.

(6) Not doing anything to belittle the prestige of another monk in the eyes of lay people.

(7) Not instigating in anyway a quarrel among monks leading to a schism.

(8) There are junior monks who shall not live without an *uppsajjhay* - close and watchful, teacher and a *nissayan* - reliable, teacher; if one's teacher is on a long journey, or dead, or had abandoned monkhood, or had turned a heretic, he shall try and get another set of *uppsajjhay* and *nissayan* teachers.

(9) No misinterpretation of facts to make right things appear wrong and wrongs right.

This intimation (dated 4 September 1884) was from the Supreme Leader of the Extension and Propagation of the Buddha's Religion.

17 October 1884

Attention

Gaing Ok - Local Monk Leader, Ahmyint

Gaing Dauk - Local Monk Assistant Leader, Ahmyint  
Nga Shwe Sint, Nga San Ya, Nga Bet O, Mi Thaung and Mi Thon, Chaung U  
Ten Villages, Ahmyint township, said that they are heirs of Mi Hmaung  
their eldest sister. But Mi Chin, Mi Hnyin, Mi Thin and Nga Kya Lay who  
are related to Nga Po U, husband of Mi Hmaung, contradicted them by  
saying that they are also Mi Hmaung's heirs. They objected dividing the  
estate without giving them their shares. They produce Nga Sa Son as  
evidence. Nga Shwe Sint and party have U Vimalasara, Bodhi Monastery,  
as evidence on having divided the property among themselves and every  
one concerned had eaten La Hpet (Pickled Tea) to signify that they were  
happy with the decision [on division of the property]. When U Vimalasara  
was asked about it he refused to say anything unless he has the  
permission of his superiors. Permission is given. Report what he said.  
This intimation dated 17 October 1884 was from Sayadaw - Royal  
Teacher of Ten Villages outside Allakappa Division and Ahmyint Five  
Towns.

Seal of Ba Gyi Sayadaw

(17 October 1884)

Gaing Ok - Local Monk Leader, Ahmyint

Gaing Dauk - Local Monk Assistant Leader, Ahmyint

No monk shall use any animal drawn carriage. This is so mentioned in the  
Boke Ok U Ba Day - Book of Rules, for monks.

This intimation (dated 17 October 1884) was from Ba Gyi Sayadaw -  
Royal Teacher of Ba Gyi Division.

Seal of Ba Gyi Sayadaw

16 January 1885

Order: A king usually is intent upon doing everything good for his  
people and his kingdom. In this kingdom the king found out that  
agriculture tops the list of all development programmes. All  
cultivations fall under five categories, viz.

Aya Daw - King's land

Bo Ba (Bine) - Land of Forefathers

Da Ma U Gya - First cut and clear for Cultivation

Ngwe Baung - Lost in Debt and

Ngwe We - Bought

Not all the king's land are under crop. There is an Order  
allowing anyone to cut the jungle and turn the land into a  
cultivation within Aya Daw - King's Land. The man who did that  
shall pay no tax on that land for some years and he cannot sell  
the land though it is inheritable. Send this Order to all  
provincial chiefs.

This Order was passed on 16 January 1885 and proclaimed by Min Hla Min Htin Kyaw, Liaison Officer.

(14) April 1885

- Order: (1) As recommended by Sirirajindapanditabrahma, Pyinnya shi - Pandit, Na Yi Daw Hmu - Officer-in-Charge of Royal Time, shall change the gong that was used to announce time.
- (2) Nga Tun is appointed Byamana Ponna Gaung - Head of Brahmins, Amarapura township.
- (3) Nga Maung Gyi is appointed Pyak Ga Dain Daw Zet Byamana Ponna Gaung - Head of Brahmins in Royal Calendar Committee.
- (4) Nga Ohn Gaing is appointed Byamana Ponna Gaung - Head of Brahmins, Sagaing.
- (5) Nga Tha Dun Aung is appointed Anauk Gyo Nat Pujaw Gaung - Head of Ceremonial Offerings in West Palace to Gods of the Planets.

This Order was passed on (14) April 1885.

2 May 1885

Attention

All monks residing in Hsumhsai

Shin Kalyana, Hmyaw Daw Monastery, Mid Hsumhsai, is appointed Dutiya Gaing Dauk - Local Monk Assistant Leader II.

Shin Nanda, Baw Hlaing Monastery, is appointed Dutiya Gaing Dauk - Local Monk Assistant Leader II.

Shin Varinta, Naung Tha Hkaw Monastery, is appointed Dutiya Gaing Dauk - Local Monk Assistant Leader II.

All monks shall obey Shin Kalyana, Shin Nanda and Shin Varinta.

This intimation dated 2 May 1885 was from Gaing Ok - Local Monk Leader, Letya U Yin [Monastery], Hsumhsai.

(2 May 1885)

Attention

Hain - Chief, Hsumhsai township

Asiyin - Manager

Daing - [Headman of] Land Tracts

Sayay - Clerk

Thagyi - Headman

Kyawt - Headman (Shan)

Theinni Ba Lu - Men from Hsenwi, had been exempted from paying tax, due, etc. All local authorities shall respect this attitude and obey. Report anything done to ignore this Order to the Supreme Leader of the Extension and Propagation of the Buddha's Religion and the guilty person shall be punished after public declaration of his offence.

This intimation dated (2 May 1885) was from Gaing Ok - Local Monk Leader, Hsumhsai, Kambhojasivirattha.

(2 May 1885)

Order: Shin Parama, Gaing Ok - Local Monk Leader, Hsumhsai, petitioned for having certain funeral ceremonies to bury the remains of Shin Nana, Gaing Dauk - Local Monk Assistant Leader, Ywa Thi Village Monastery, Taung Ta Lon Land Tracts, Baw Hlaing, Hsumhsai, aged 70; spread two white umbrellas over the remains of Royal Preceptor lying in state, and accompanied by a funeral band, carry the remains on a palanquin and use bellows for cremation; make the ceremony in the same way that a learned monk with a Royal Title who edited the copies of the Pitaka was cremated.

This Order was passed on (2 May 1885).

(2 May 1885)

Attention

All monks of Saung Aw, Baw Hlaing and Taung Ta Lon

The king wanted to develop the Buddha's Religion in all places throughout the kingdom. For this purpose he appointed a Sudhamma Council of Monks [in Golden Capital] and to represent this council in provinces Gaing Gyoke - Provincial Monks Leader, Gaing Ok - Local Monks Leader and Gaing Dauk - Local Monks Assistant Leader, are appointed. In this way I [Na Lin Teacher] was appointed Gaing Ok - Local Monks Leader, Hsumhsai; I appointed Shin Nana, Ywa Thi Monastery, and Shin Kalyana, Myaw Daw Monastery, Gaing Dauk - Local Monks Assistant Leaders, to look after all monks of Saung Aw, Baw Hlaing and Taung Ta Lon, Hsumhsai township. In all disputes among monks, they shall respect the decision made by these leaders.

This intimation (dated 2 May 1885) was from Na Lin Techer, Local Monks Leader, Hsumhsai.

19 July 1885

Attention

All monks of Capital and Provinces

Learned Monks with Royal Titles

Learned Monks with no titles

Taik Ok - Head of a Monastic Establishment

Taik Kyat - Deputy Head of a Monastic Establishment

Gaing Gyoke - Provincial Monks Leader

Gaing Ok - Local Monks Leader

Gaing Dauk - Local Monks Assistant Leader

To keep the Buddha's Religion in best possible conditions, Dama Zet - the

Buddha's Discipline, and Ana Zet - the king's authority, are necessary. All learned monks with Royal Titles met and made 32 guiding principles for all monks to obey on 18 May 1883 and 9 supplementary principles were made on (4 September) 1884. Now a further 7 principles are added [to the above 41].

(1) Learning the Teachings of Buddha is most important to keep Buddhism thriving, encourage the study of Buddhism as much as possible.

(2) Allow no monk or novice who is not a studying any part of the Buddhist scriptures to reside in any monastic establishment.

(3) No monk shall take interest in worldly affairs; Hluttaw has circulated printed forms with a request to monks to use them to report current administrative conditions in their localities; reports shall confine to religious affairs only.

(4) No monk shall take part in the quarrels of people nor use weapons to stop the fights among them.

(5) With no imaginary sickness or disability no monk shall chew betel quids after 12.00 noon, chew tobacco, smoke tobacco pipe, etc.

(6) No monk shall make social calls to the residential quarters of lay people nor pass the night at their homes without any adequate reason.

(7) At the monthly assembly of monks read these guiding principles and leaders shall warn the monks to observe them strictly.

This intimation dated 19 July 1885 was from the Supreme Leader of the Extension and Propagation of the Buddha's Religion. Printed at the Royal Printing Press on the east of Hluttaw on 22 August 1885.

8 October 1885

People of U Yu Ten Villages do not pay the Sassamedha - Tithe, because they produce jade and revenue from sale of jade is enough. They need not pay any other tax.

Mogaung and Bhamo people pay their tax by producing Kyet Faung Zay - Rubber.

Mogok, Kyat Pyin and Ka The (Thon So - Three Units of Control) pay tax by producing ruby.

When rubies are sold in capital [Shwe Bwa Daw Awk - Under the Golden Feet] 5 per cent [of the price] is taken as the Da Zeit Khun - Stamp Tax.

When a ruby is sold in Golden Royal Capital to be taken to [British] Burma, both buyer and seller have to pay each 5 per cent on the value of the ruby.

In Ruby Three Units of Control a pack ox bringing salt, fish paste, etc. pays K 0.25 at the toll gate and a man who carries the load on his shoulder pays K 0.10. At markets in these three villages, dues are collected as in any other market of South Shan State.

In Bhamo twelve kinds of tax are payable. Some commodities are brought to Bhamo and Kaungton simply to be sent from there down the river to Capital. Such commodities are classified as Day Wun Kon - Commodities for Dewaun to collect Tax. Some commodities sold in Bhamo and Kaungton are salt, (dried fish), fish paste (putrid and made into balls or cakes and sold either Cheit Kon [in weight measure] or Taik Kon [capacity measure]. Tax is Ks 5 on every 100 viss.

Every pack ox leaving Bhamo or Kaungton pays K 0.50. Similarly every pack ox leaving Lin Ban Gya or Taping toll gates pays K 0.50. A pack ox carrying jade pays Ks 2 on passing through a toll gate.

Goods from China on arrival by boat at Ta U or Mo Kain or Non On or Ta Pat pays K 0.25 a boat. Coming up stream one Pain Gaw [Flat Bottomed Boat] pays K 0.50, one Laung Hlay [Long Narrow Boat] pays K 1, one Tet Ma Shay Hlay [Long Helm Boat] pays Ks 2, one Hton Hlay [Boat of Chunam] pays Ks 3, and one Tet Htaung Hlay [Boat with no Dar Locks] pays Ks 4 on leaving a toll gate.

On leaving a toll gate at Anya Lay Myo - Four Up Stream Towns, on the Mo Le stream, Bhamo township, a pack ox pays K 0.10, and a pack ox carrying jade pays Ks 4.

Goods from China, marked for Golden Royal Capital must have permission to leave Bhamo and for things worth Ks 100, a stamp to the value of K 0.30 is fixed on the permit paper at Bhamo office. When goods are sold in Bhamo five per cent of the price is tax.

Printed on 8 October 1885 in Mandalay at the Printing Press on the east of Hluttaw.

24 November 1885

Telegram from Hluttaw Mandalay to Commanders of Troops 6:24 hours  
Attention

All Commanders

Check the advance of invading heretics Stop Send them as prisoners here  
Stop Stand at all strategic points along the Irrawaddy Stop His Majesty  
wants quick and complete victory Stop To get quick results His Majesty  
will lead the Army from Victory Hill of Shwe Kyet Yet Stop Notify this to  
all officers and men in the field Stop

24 November 1885

Telegram from Hluttaw Mandalay to Sale Myoza Myingyan 12:48 hours  
Attention

Commander Hlay Thin Sale Myoza Irrawaddy Command

Kill or capture all heretics coming up the Irrawaddy Stop Allow no  
Escape Stop Report in dispatch all acts of bravery Stop Sending big  
rewards Stop Let all men know this Royal Order Stop

24 November 1885

Telegram from [Atwin Wun] Mandalay to (Taung Gwin) Ava 12.48 hour  
Attention

(Taung Gwin Min Gyi)

His Majesty was not satisfied with the result of battles Stop His Majesty is taking the command himself to destroy all heretics Stop His Majesty is marching from Shwe Kyet Yet Stop Notify this to all military personnel by telegram Stop

24 November 1885

Telegram from Sawbwa Yawnghwe Mandalay to Hlay Thi Myingyan 13:12  
hours

Attention

Hlay Thin

How could heretics got through your troops at Pagan Nyaung U and reach Kun Ywa? Stop His Majesty expects you to do your best Stop Fight with courage and determination Stop His Majesty said he would lead the forces Stop So exalted a person need not do it Stop You do it as you had promised Stop Chase all heretics right back to their own land Stop Report success by telegram Stop

24 November 1885

Telegram from Atwin Wun Mandalay to Hlay Thin Myingyan 13:12 hours

Attention

Commander Hlay Thin

Your chief clerk is not available Stop So with permission Let Net Taik Wun, Herald, is sent instead at noon today Stop On 22 instant 100 mounted Cachar lancers were sent to Nat Mi Lin Stop Report when they arrive Stop

24 November 1885

Telegram from Atwin Wun Mandalay to Hlay Thin Myingyan 15:00 hours

Attention

Commander Hlay Thin

Pakhan Gyi Khayaing Wun is bound to Kun Ywa Stop If heretics are there stop him Stop His Majesty wants the latest intelligence Stop

24 November 1885

Telegram (Hluttaw) Mandalay to Hlay Thin Myingyan 18.24 hour

Attention

Commander Hlay Thin

Nga Khine Nga Tha Aung and Nga Aung of Ye Nyunt [Horse] are going posthaste on horseback to deliver you 100 viss of gold and 240 gold cups Stop Give them as rewards of bravery Stop Give most liberally Stop More is coming Stop



24 November 1885

Telegram from [Hluttaw] Mandalay to Hlay Thin Myingyan 18:24 hours

Attention

Commander Hlay Thin

His Majesty was immensely pleased with your successes Stop You get the highest reward Stop Keep up these daring feats of yours Stop

24 November 1885

Telegram from Atwin Wun Mandalay to Hlay Thin Myingyan 21:00 hour

Attention

Commander Hlay Thin

Several enemy steamers were reported to have been driven back to Hseik Nyan Stop Only two passed beyond Myingyan Stop They might try landing to unite [with land] troops Stop Prevent this Stop Pakhan people will defend west bank Stop Send them help and instructions Stop

24 November 1885

Telegram from Atwin Wun Mandalay to Hlay Thin Myingyan 21:24 hour

Attention

Commander Hlay Thin

Enemy steamers were reported to have advanced under cover of heavy shelling upon shore batteries Stop Our men stood firm at their respective posts Stop It proved good command Stop Also received the report that you risked going among the men [to keep up their morale] in the middle of heavy enemy fire Stop Everyone was amazed to hear it Stop

Congratulations Stop

25 November 1885

Telegram from Atwin Wun Mandalay to Taung Gwin Ava 24:00 hour

Attention

Taung Gwin Min Gyi

We receive report that a little after 15:00 hour today heretics in ten steamers came to Myingyan Stop Battery at Tha Byay Bin Ywa opened fire on them Stop They returned the fire Stop But Commander aimed well to disable two of their steamers Stop Six moored below Myingyan Stop Two came beyond Myingyan Stop They tried to repair the two steamers but they could not do it because of our firing Stop Enemy casualty thirty Stop No casualty on our side Stop Both Their Majesties were very much pleased with the news Stop This news is forwarded to other commanders Stop

25 November 1885

Telegram from Atwin Wun Mandalay to Pin, Myo Thit and Shay Win Hmu

Ava 24:00 hour

Attention

Pin Atwin Wun

Myo Thit Atwin Wun

Shay Win Hmu

Two enemy steamers passed beyond Myingyan Stop Commander Hlay Thin was most courageous Stop Commanders at Sagaing and Ava should show courage like him to check further advance of enemy Stop

25 November 1885

Telegram from Atwin Wun Mandalay to Pin Myo Thit Ava 24:00 hour

Attention

Pin Atwin Wun

Myo Thit Atwin Wun

Position batteries at a distance of ten to twenty feet from the water line on Ava and Sagaing shores Stop Hlay Thin said so by telegram Stop That will put enemy steamers within firing range Stop By the captured steamer *The Ok Fa* send 500 bags of rice-husks from Gawwane Stop Send it back after it has delivered the cargo Stop

25 November 1885

Telegram from Atwin Wun Mandalay to Hlay Thin Myingyan 0:43 hour

Attention

Commander Hlay Thin

Destroy enemy steamers coming up the river Stop Capture them and send them here Stop

25 November 1885

Telegram from Hluttaw Mandalay to Pin Myo Thit Ava 0:45 hour

Attention

Pin Atwin Wun

Myo Thit Atwin Wun

Organize a commando with men selected from Asu Ahmu Dan Ko Yan and Tha Gaung Dan in Tounqoo and Taung Owin Gyi Stop Send it immediately here Stop Finish blockading the steamerway in the Irrawaddy at Yin Ye before dawn Stop Make it very strong Stop Use all devices to complete it before daybreak Stop

Note : Boats with stones were sunk in the river so that enemy steamers could not pass through this point. The work was done at 03:48 hour.

(25 November 1885)

Order. Ask Lord Kyauk Myaung, Atwin Wun - Minister of Interior, to go and find out what the English want and report by telegram; he shall come straight to palace on his landing at Mandalay jetty.

This Order was sent from the Interior to Clerks at the Mandalay Jetty early on 25 November 1885.

26 November 1885

Telegram from Taung Gwin Ava to Hluttaw Ministers Mandalay 17.00 hour  
Attention

Ministers, Hluttaw

Sinking old ships and boats to block the waterway at Yin Ye was completed satisfactorily Stop Before the blockade was done there was about 4 feet to 5.5 feet of water above the rock bed Stop Because of the blockage water level rose Stop Now due to Samon Panlaung flood Irrawaddy water level rises to 7.5 feet to 10.5 feet Stop Send old ships, etc. immediately to restore the blockade Stop

27 November 1885

Telegram from Kyauk Myaung Wet Ma Sut Ava to Ministers Mandalay ...  
hour

Attention

Ministers, Hluttaw

The English said nothing definite though we could guess that the treaty of friendship be renewed by giving all they ask just to save our kingdom Stop Let their ships come right to Royal Golden Capital without any more resistance Stop Then we could possibly say and get [the best out of the terms] that they dictate Stop

27 November 1885

Telegram from Hluttaw Mandalay to Commanders Ava Saging Tha Byay Dan ...  
hour

Attention

Commanders of Forts Ava, Saging and Tha Byay Dan

Cease fire and surrender Stop

(28 November 1885)

Telegram from Interior, Mandalay to Myo Sayay, Gawwane, Mandalay ...  
hour

Ask Kyauk Myaung to find out what the English General wants Stop Report by telegram Stop

(28 November 1885)

Telegram from Interior, Mandalay to Kyauk Myaung, [Gawwane] Mandalay ...  
hour

Attention

Kyauk Myaung Atwin Wun

After landing at jetty report immediately Stop

(28 November 1885)

Telegram from Myo Sayay, Gaw Wane Mandalay to Daga Bo Mandalay ...  
hour

Three steamers viz. *The Shin Saw Pu*, *Yunnan* and *Yan Gin Taung* landed Stop Others dropped anchor in mid stream Stop One with white flag went

up stream Stop Captain Carey who came here during September boat race was seen on board *The Duwin* Stop When checked he was not there Stop Ship captured from us flies the English flag Stop Nga Yoe Chief of Gawwane Gate went on horseback to seek Kyauk Myaung Stop Heard he was on board *The Duwin* Stop Went on a sampan to *The Duwin* Stop Captain said no Stop Other captains also said no Stop  
(28 November 1885)

Telegram from Nga Kyaw Aye Bye Daik Than Zint Gawwane Mandalay to Shwe Daik Atwin Wun Interior Mandalay --- hour

Attention

Shwe Daik Atwin Wun

Went to all ships landed at shore and on a sampan to those anchored off shore to seek Kyauk Myaung Atwin Wun Stop The answer was no Stop Probably he was on board the war boat that went up stream Stop Came back with no success Stop  
(28 November 1885)

Telegram from Nga Ta Athe Sayay Gawwane Mandalay to (Shwe Daik) Mandalay --- hour

Attention

Shwe Daik Atwin Wun

Went to all ships landed at shore and on a sampan to those anchored off shore to seek Kyauk Myaung Atwin Wun Stop The answer was no Stop Probably he was on board the war boat that went up stream Stop Came back with no success Stop  
(28 November 1885)

Telegram from Atwin Wun Interior Mandalay to Athe Sayay Myo Sayay Gawwane Mandalay --- hour

Attention

Athe Sayay

Myo Sayay

One of you goto all English ships to seek Kyauk Myaung Atwin Wun Stop Another go either by boat or by horse down stream Stop He might come by a rowboat Stop  
(28 November 1885)

Telegram from Athe Sayay Gawwane Mandalay to Atwin Wun Hluttaw Mandalay --- hour

We could only ask Stop Couldn't go on board to check Stop We might see him only if he was standing on deck which he didn't Stop All ships that came to stop here do not carry white flag Stop All fly red ones Stop More ships arrived but no Atwin Wun Stop Eurasian Captains said Atwin Wun came with one of the ships Stop But English Captain of *The Duwin*

said no Stop I went with Mya Sayay at jetty Stop *The Durwin* Captain said the flotilla has altogether 35 ships Stop 20 had arrived Stop He said we could possibly find him coming on a row boat Stop Chief of Gawwane Gate went on horse to check Stop  
(28 November 1885)

Telegram from Mya Sayay Athe Sayay Gawwane Mandalay to Atwin Wun Hluttaw Mandalay ... hour

Attention

Atwin Wun Hluttaw

*The Durwin* landed at the North Su Ga Jetty Stop We went on board to ask through interpreter Stop Mail Karbaree said Kyauk Myaung Atwin Wun and Wet Ma Sut Wun Dauk landed at Amarapura Stop Sepoys who landed are on parade with guns Stop Some play military bands Stop 20 Sepoys went east from Gawwane Stop Steamer that went upstream is now at Ma Ywau pagoda Stop

29 November 1885

On 29 November 1885 the English Ayay Baing - Resident, was given the following .

- 1 Big gold and bejewelled Hamsa receptacle of betel
- 1 Gold and bejewelled betel box complete with cups for nuts, etc
- 1 Gold and bejewelled betel tray on stand
- 1 Small gold and diamond spittoon
- 1 Gold and diamond tray on stand for drinking water
- 1 Gold and bejewelled betel receptacle with no stand
- 1 Gold and bejewelled spittoon made like a flower bulb
- 1 Gold and bejewelled betel receptacle made like a flame
- 1 Gold and bejewelled tray on stand for drinking water and funnel
- 1 Gold and bejewelled goglet
- 1 Gold spittoon with embossed flowers in ornamental designs
- 1 Small gold and bejewelled tray on stand
- 6 Pairs of diamond ear ornaments
- 3 Pairs of diamond and ruby ear ornaments
- 3 Pairs of diamond and emerald ear ornaments
- 1 Sapphire gold ring
- 1 Diamond necklace
- 1 Egg with figures in relief and diamonds
- 7 Pairs of jade ear ornaments
- 1 Box of Pya Zin to keep jade (ornaments)
- 7 Rings of gold, ruby and other gems
- 1 Diamond necklace
- 1 Diamond waist band

6 Rings of gold, emerald, sapphire, cat's eye stone  
5 Diamond rings big and small  
6 Big emerald rings  
3 Pearls  
2 Mirrors framed with gold and diamonds

(1 January 1886)

Attention

Nga San Min, Thagyi - Headman, Thein Gon

Nga Kut, Thagyi - Headman, Baw Ywa (?Maw)

Nga Kyaw, Thagyi - Headman, Taung Balu

Nga Kan, Thagyi - Headman, U Ti Gon

Because of Europeans invasion the Buddha's Religion, the people and the Royal Family [in Burma] had had experienced a series of hardship and misery and because we, Prince Makkhaya (son of King Mindon), Prince Hteik Tin Saw Yan Naing and Prince Hteik Tin Saw Yan Taing (sons of Prince Makkhaya) want to destroy all these dangers that threatened the Religion, the people and the Royal Family, and to establish peace so that there would be prosperity everywhere for a long time to come. We have been collecting arms and organizing men in Ava township, Shwe Pyi Yan Aung Area, Taloke township and Ko Khayaing area. The people who are largely Buddhists readily accepted our leadership and so far over 200 leaders with 10,000 armed men took the oath of allegiance to serve us with loyalty and willingness. They all are waiting for an auspicious day and time to march up to Mandalay Golden Royal Capital. Captains and officers keep their men well organized and by the petition for raising each of them to a higher rank than he was first given, tendered by one Nga Ba, we agreed to do so. We also call upon anyone or any organization (willing to fight for a cause mentioned above) to come and join us.

This intimation (dated 1 January 1886) was from Prince Makkhaya and his two sons Hteik Tin Saw Yan Naing and Hteik Tin Saw Yan Taing.

25 July 1898 [8th Day of the Waxing Moon in Wa Gaung - Fifth Month, Sakkaraj 1260]

To

The Viceroy of India

According to the letter dated 16 July (1898) forwarded to me by (Mr Bomanj, the Curator of ) Ratanagiri, through my Political Officer, my debt of Rs 55,000 to Mr Edgelow, Bar-at-law had been settled and on account of that all my property on my death would become the property of the Empress (of India).

If it were true, Chief Queen, her sister and our daughters would have had many great difficulties in their future. For this reason I write this

