

SUMMARY

6 May 1249

- Order: (1) Listen with great care to this proclamation because it is in conformity with the teachings of the Religion as well as the laws passed by the ancient kings.
- (2) Give the most severe punishments to those who are guilty of theft and robbery. The king wants to be magnanimous but one good example could stop others from becoming bad. Therefore such punishments are necessary.
- (3) No one could escape punishment for doing any of these hideous crimes because no one is going to escape hell in his next life for his misdeeds in this present life.
- (4) Live a good and moral life.
- (5) Every village of more than fifty houses must have one stone inscription pillar of this proclamation.
- (6) Once in a fortnight all villagers (including those from small villages where there are no such inscription stones of this proclamation) shall come to this inscription stone when the Village Headman reads the proclamation engraved on it.
- (7) Made 444 stone inscriptions of this proclamation.

This Order was proclaimed on 6 May 1249.

Note : This Order is included in this collection because it is the earliest known order of a king in Burma that has ever been recorded.

19 June 1368

Order: Ministers Maha Nanda Zayya Kyaw Htin, Maha Taraphya and Maha Thiri Nay Myo Naw Yatha, Assistant Minister Nanda Thin Gyan and Deputy Ministers Nay Myo Zayya and Thiri Zayyya Kyaw Htin should see that the following points are taken care of in the execution of various aspects of administration.

- (1) Officers are appointed to maintain law and order and preserve peace and tranquility through out the kingdom.
- (2) Officers are expected to be well versed in the affairs of state so that they might not do anything detrimental to the interest of the King, the Royal Family and the State and they are given the permission to remonstrate the King if necessary.
- (3) Officers of the Interior are solely responsible for the Palace Defence and they are expected to act as the King's Eyes and Ears. Righteousness should be the guiding principle in the execution of all their state functions.
- (4) Guards of the Palace are to be on duty for twenty four hours and they must be very sharp in detecting spies or enemies coming into the precincts of the Palace.

- (5) Personnel of All the Armed Forces must be loyal and courageous but they are discouraged to be exceedingly ruthless and cruel.
- (6) Officers-in-Charge of the Capital City has the jurisdiction over the area within ten miles (16.093km) radius of the City and he is held responsible to keep this area free of burglars, thieves, robbers, rapists and arsonists. His duty is to safeguard life and property.
- (7) Officers-in-Charge of other towns and villages must help the people to work and prosper. They are to use arbitration to mitigate a minor offence or to minimise a great offence and they should keep the taxes and revenues in the minimum.
- (8) Group Leaders of All Groups in the Service of the King including the menial servants of the Palace should take care that there is efficiency in discharging duties.
- (9) Secretarial Staff of the Palace should be prompt in their work but they are to be civil in all their public dealings.
- (10) In dealing with the Vassals, civility is again the catchword.

- (11) Boundary Demarcations are always to be respected and all chiefs of administrative units must have records of the extent of the areas under their control.
- (12) Any act of treason should be dealt with promptness though thorough investigations are necessary before punishment. Keep the people happy is the slogan.
- (13) Provincial Chiefs must bring customary tributes to the King on the First Day of the Ninth Month (Nadaw) and failing to do so would be taken as an act of rebellion.
- (14) Vigilance is the keynote of all officers and men under the King.

This Order was proclaimed by Theinga Tuyin, the Chief of Heraldry, on 19 June 1368.

Note : This Order conveys the idea that the Burmese kingship was just and humane and its stability is largely depended upon the efficiency of the King's ministers, etc.

30 March 1598

Order: Declare Sakkaraj 960 (AD 1598) as a Wa Nge Year (meaning that the Third Month - Nayon, should have twenty nine days as usual but the Fourth Month - Waso, would be followed by an intercalary month called Waso the Second).

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on 30 March 1598.

Note : The intercalary month of Waso the Second of this year began on 23 June 1598 and ended on 22 July 1598. Usually every third year of the Burmese calendar has an intercalary month but it was always the King who decided that the Third Month - Nayon, should have either twenty nine days as usual or thirty days. Of course he was advised by the Calendar Committee.

24 August 1598

Order:(1) Make specifications as to

a/how much dues that a person holding a town as his fief

or a village as his fief, should exact from his fief,

b/what kind of a residential house that such a person

who holds a fief should live in

c/what kind of ceremonial dress that each noble or

officer should wear and

d/what insignias that he should use as befitting his

rank and status.

(2) Allow no one to use any insignia above his rank.

(3) Appoint Gate Keepers at the East Red Gate, West Red Gate and Nine City Gates.

This Order was proclaimed at the Hluttaw on 24 August 1598.

Note : Rank and status of each prince, provincial chief or vassal, minister and officer were determined by the seat he was given in the Audience Hall. There were five divisions, viz. Du Nayya, Taw

Nayya, Atwin Bawaa, Pyin Bawaw and Sanee. The King set facing east
ans as tha audience took their seats facing him, those on the left
or south side of the aisle are considered superior to those of the
right or north side even if they were of the same rank.

25 August 1598

Order:(1) Carry out the magic rites of protection as prescribed
by the Bame Sayadaw in building a new palace.

(2) Determine the limits of the Capital and post guards at
various gates.

(3) Recruit the Guards from among the men of Ayut'ia, Laung
Shay. Taung Yoe and Yakhine.

This Order was proclaimed at the Hluttaw by the Chief of Heralds
on 25 August 1598.

Order:(1) Carry out the sentinel duty at the Palace for all twenty
four hours and check as frequently as possible the
sentries by the Officer-in-Charge of the Guards during
the day and by the Chief of Lamp Men and the Chief of
Curtain Men at night.

(2) Report regularly the monthly consumption of food at the
Palace (including food given as a ration to the Servants
of the Palace) by the Clerk of the Tribute Receiving
Department of the Palace Secretariat.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on

25 August 1598.

30 August 1598

- Order: (1) Prepare the Ceremony of Occupying the New Palace as prescribed by the Bame Sayadaw, Acara Thumyat and Myat Muni Thingayaza and the Officer of Twin Thin Taik shall supply all necessary material to be used at this ceremony.
- (2) The Officer of the West shall stock adequately the provisions at the Palace.
- (3) The Officer of the West shall allocate and supervise the duties of the Servants of the Palace.
- (4) The Treasury Officer of the City called the Shwe Pyi Soe, shall exact various dues from all the markets of the City.
- (5) Reorganise the Elephant Men and Horse Men belonging to the Palace Defense.
- (6) The Officer of the Mahadan Taik shall supply the objects to be offered at all religious ceremonies.
- (7) Appoint the Attendants at various shrines of the Guardian Spirits of the City and let them do the proper propitiations to these spirits.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 30 August 1598.

Note : Usually Brahman Astrologers took charge of these ceremonies of the Occupying the New Palace or the Moving into the New City. The Buddhist Monks now asked to supervise these occasions is a departure worthy of note.

24 September 1598

- Order:(1) Confine the Living Quarters of a man of the Fighting Forces at the place where his ancestors had lived for generations before him.
- (2) Attach him permanently to the Group where his ancestors had served.
- (3) Any change from one Group to another of a man of the Fighting Forces requires a special order.
- (4) A change would be occasionally made when an exceptionally able person out of the Fighting Forces elsewhere would be transferred to some duties at the Palace.
- (5) Made the yearly supply of ceremonial as well as official dresses, etc. to courtiers in the same way as it was done during the reign of King Hanthawaddy Hsinbyushin.
- (6) The Hluttaw shall try all cases without any discrimination.
- (7) Determine the City Limits and the Officer of Lak Ma Thauk should handle all crimes committed within the City area.
- (8) All Dues and Taxes exacted should be the same as the time honoured custom of the past.

(9) The Religious Offerings should be carried out as usual.

(10) All appointments should have the prior sanction of the Hluttaw.

(11) Everyone in the Service of the King must be prepared to learn from experience because a person who knew the custom would not know the actual practice; when he came to recognise the actual practice he would not conceive the shape of things that would be brought about; when he realize the shape he would not grasp the idea; and even when he became well aware of the idea he would not comprehend the consequences.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 24 September 1598.

30 July 1600

Order:(1) Declare as Royal Monopolies the works of extracting amber, gems, gold, gums and iron.

(2) Workers employed in producing the above five material should not be asked to contribute labour to do any other public work because they are already in the Service of the King.

(3) These workers should not be harassed by money lenders in order to recover their loans to them should they happen to incur some debts.

- (4) Their Chiefs should be given all accomodations should they visit the Capital to pay their Annual Tributes to the King.

This Order was proclaimed by Herald Nay Myo Nandathu on 30 July 1600.

30 October 1600

Order:(1) Give Prince Min Ye Okzana and Princess Thiri Mutta, son and daughter of His Majesty by the Chief Queen, the insignias of rank as befitting their status.

- (2) Give also Prince Min Ye Thein Hka Thu the insignias of rank.

This Order was proclaimed by the Chief of Heralds on 30 October 1600.

28 December 1600

Order:(1) The Officer of the West shall prepare the Hair Dressing and Ear Boring Ceremonies of Princess Panthwar.

- (2) Draw the List of Gifts to be given to the Princess at these ceremonies to be held on 1 March 1600.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 28 December 1600.

1 March 1601

Order:(1) Princes Thiridhammathawka and Maharaja Thawka shall feed the Ceremonial Rice to Princess Panthwar on the

occasion of her Hair Dressing and Ear Boring Ceremonies.

- (2) Say these phrases while they are feeding the rice for seven times :
- a/Eat this rice; it will give you long life
 - b/Eat this rice; it will give you health
 - c/Eat this rice; it will give you loyal servants
 - d/Eat this rice; it will give you political power
 - e/Eat this rice; it will give you prosperity
 - f/Eat this rice; it will give ^{you} ~~a~~ good sense of righteousness
 - g/Eat this rice; it will give you a good mind to be generous

This Order was proclaimed on 1 March 1601 - the day of the ceremonies.

29 July 1603

- Order:(1) Start a Monastic Establishment according to the given specifications on the west of the Maha Myat Muni.
- (2) Each monastery built must have wood carvings of various designs and figures.
- (3) Forty Sawbwas shall be notified to participate in this programme of founding the Monastic Establishment.
- (4) Thiri Sithu is appointed the Chief Architect to take charge of all constructions.
- (5) The Officer of the Golden Treasury shall give 100 viss of silver called the Ywet Ni or Kyats 10,000 to cover

the estimated cost of each monastery or the total estimate of Kyats 400,000 for all the forty monasteries.

(6) All this money must be taken from the personal accounts of the Dowager Queen, the King and the Queens (mothers of Prince Talok, Prince Taung Hsin, Prince Pyinzi and Prince Hkaw Than Di).

(7) One Minister, one Deputy Minister, one Senior Clerk and one Chief of Lak Ma Htaung must supervise the whole programme.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 29 July 1603.

1 August 1603

Order: (1) Prince Tabayin is appointed the Crown Prince with the title of Thado Maha Dhammayaza.

(2) The Crown Prince is given all the insignias of rank, all the official and secretarial staff and Armed Guards.

(3) The Crown Prince is given special gifts by the King and the gifts include land and cattle.

(4) The Crown Prince is also given the Buddha Images newly made and the Piṭaka set newly copied.

(5) A three day festival is allowed at the time of the Investiture of the Crown Prince.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 1 August 1603.

27 April 1604

Order: (1) The King's brothers Thado Dhammayaza and Min Ye U Zana shall march against the 'wild people' of the north with 10,000 fighting men.

(2) They shall not come back until they are recalled.

(3) They shall start the Campaign on 28 December 1604.

This Order was proclaimed on 27 April 1604.

Note : 'Wild people' was used in the sense that these people living in the far north and north east and called Shan, Yoon, Lu, Tayok and Tayet were once under the Burmese suzerainty and were now in open rebellion. They lived close to but on the other side of the Burma frontier and at that moment they were found to be coming to the Burma side for loot and plunder. Some wanted to settle in the Burmese territories and they would be welcome as Burma needed more people to claim forest land for agriculture. (See the ROB of 24 May 1642 and 2 April 1647).

20 June 1604

Order: Minister Nay Myo Maha Dhamma shall report the origin of carrying the Royal Order of Great Importance on a young bull elephant with a howdah called Ye Ka and beating the Big Drum and Big Gong when every sentence of the Order

is read.

This Order was passed on 20 June 1604 which was the fifth day of the fourth month of the Burmese Calendar.

Minister Nay Myo Maha Dhamma reported that as the liveblood of the Kingdom depends on agriculture, the declaration of the Cultivator's Calendar by the King with the advice of the Calendar Committee on the fifth day of the fourth month every year as to when it is time to start the nursery plots of the paddy plants, to prepare the fields to receive the seedlings from the nurseries, to transplant the seedlings, to start the water supply, to stop the water supply, to do the weeding, to do the harvesting, to store the year's crop, etc. is considered very important. To impress the people that the information so declared is important, an elephant, a big drum and a big gong are used. When the cultivators are busy in the fields (from June to December) none of them are to be disturbed like ordering them to appear at a law court either as a defendant or a witness. Even when the cultivator himself has a grievance to be settled at court he shall wait until the harvest is over.

8 August 1604

Order: (1) Reestablish Ava as the Capital City on 8 August 1604.

(2) Maung Pu Shwe is appointed the Officer-in-Charge of the Golden City (Shwe Pyi Soe) with the title Zay Ta Yit.

(3) Let the Officer-in-Charge of the City supply the Palace these twelve commodities - On Don (Laurus), Ok Shit (Quince), cotton, leather, charcoal, gum, hemp, earth oil, molasses, tamarind, palm leaves as before.

(4) Let the Keeper of the Red Gate supply the pickled tea

and cloth called Khatha as before.

- (5) Let the Chief of Tribute Receiving Office sell the cloth called Thalu after having a written permission to do so from the Officer-in-Charge of the Commonfolks called Athi.
- (6) A unit of five member Athi family shall pay in every ten months a revenue in copper of $2\frac{1}{2}$ viss (9.125 lbs, 4.1391 kg).
- (7) A unit of ten member Headman family shall pay in every ten months a revenue in copper of $2\frac{1}{2}$ viss (9.125 lbs, 4.1391 kg).
- (8) A man who is a stranger at first at a village but when he marries a woman of that village and settles there he would be known as an Ala.
- (9) A man and his wife who settle at a village not of their own would be called a pair of Kuppa.
- (10) A Service Man stationed at a village on duty would never become either an Athi or an Ala.
- (11) For Public Works, the exaction of Dues would be 3 viss

(10.95 lbs, 4.97 kg) for an Athi, $\frac{1}{2}$ viss (1.82 lb, 828 g) for an Ala, $\frac{3}{4}$ viss (2.74 lbs, 1.24 kg) for a Kuppa and $\frac{1}{16}$ viss (0.23 lb, 115 g) for a Service Man.

This Order was proclaimed on 8 August 1604.

Note : With the exception of clauses 1 and 2, this Order of King Nyaung Yan was proclaimed in toto by King Thalun on 24 May 1635 and also by six other kings - King Pintale in 1649, King Pyi in 1661, King Nayawaya in 1672, King Dabayin in 1704, King Mhannan Shin in 1714 and King Mahādhammarājā in 1733.

16 February 1605

- Order: (1) Start a military campaign immediately with His Majesty himself in command against Bhamo and Hsenwi.
- (2) The Crown Prince, Prince Min Ye Thein Ga Thu and Prince Min Ye U Zana shall accompany the King.
- (3) All necessary preparations including magical rites for such an expedition should be carried out and the learned Brahman of Pandaung and the Bame Sayadaw are to be consulted in matters of magic.
- (4) In the organization of the Fighting Forces, put 1,000 of them under 100 Leaders called Akyat, 10 Chiefs called Ahsaw and 1 Commander called Ake and all of them must be adequately equipped with weapons including guns and cannons.

(5) Among the Camp Followers include experts in catching wild elephants and artistes of musical entertainment.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on 16 February 1605.

26 February 1605

Order: (1) Define the Limits of the Palace as

- the Enclosure Wall of Tazishin Pagoda in the east,
- the main road leading to the foot of Mt Tuyin in the south,
- the big field called Hpyet Ma Naing in the west and
- the Pan Say Stream in the north.

(In fact these limits were marked when the Temporary Palace called Maha Bon Tha at Tada U was occupied on 11 August 1598).

(2) Declare the Extent of the Empire as

- the Iron Bridge in the east,
- Ayut'ia in the south,
- the sea coast in the west and
- the places where fire is seen burning on the water

surface and where the people called Gig Ears, Thet and Kathe live in the north.

(In fact these boundaries were declared when the Permanent Palace at Ava was occupied on 3 November 1598).

- (3) Within this Empire only a Prince of the Royal Family must be appointed as an Officer-in-Charge of a town which is important like the towns of Chiengmai, Hanthawaddy, Martaban, Mindon, Prome, Tavoy and Toungoo; other Princes would be appointed as officers at Keng Si, Keng Cheng in the north, at Ye and Salin in the south and at all the Riverine Toll Gates downstream.
- (4) Give these officers retinue befitting their rank and status as it was formerly done by King Ngazishin of Wizayapura.
- (5) Build the Clock Tower and resume announcing the time.
- (6) Build the Buddha Tooth Tower close to the Palace.
- (7) Raise the total height of the Maha Myat Muni Pagoda, the construction of which was begun on 18 March 1603, to 102.5 feet (31.242 metres).

(8) Build a four story monastery near the Maha Myat Muni.

(9) Start the Campaign to Bhamo on 17 December 1605.

(10) Appoint Prince Dabayin the Crown Prince and give him
the insignias as befitting his rank and status.

This Order was proclaimed by the Chief of Heralds on 26 September
1605.

28 October 1605

Order:(1) There should be no panic and

(2) business should be carried on as usual at Shwe Wa .

This Oeder was proclaimed by using an elephant with the howdah
called Ye Ka when the new King ascended the Throne at the demise of
the old King on 28 October 1605.

Note : Shwe Wa was the new name of Ava. The dead king was King
Nyaung Yan and the new one was King Anaukhpelun. Using a Ye Ka
elephant to proclaim this Order means that it is very important.
(See the ROB of 20 June 1604). According to the Mhannan (III,1967
Reprint, pp.140 and 145) King Nyaung Yan died on 21 February 1606
and his son King Anaukhpelun succeeded him on 23 February 1606.
Whenever a date or an event disagrees between the ROB and the
chronicle, we prefer to follow the ROB.

9 November 1605

Order: (1) The Crown Prince should follow the Religious Teachings seriously.

(2) Construct the Residence of the Crown Prince with the given specifications on the north west of the Palace.

(3) Give the insignias as well as the Guards to the Crown Prince.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 9 November 1605.

Note : The chronicles do not mention this investiture of a Crown Prince early in the reign of King Anaukpetlun.

17 December 1605

Order: Give Maha Thiri Zayya Thinkaya and Maha Thiri Zayya Kyaw Htin some more objects in addition to the insignias already given to them.

This Order was proclaimed during the Campaign to Bhamo on 17 December 1605.

Note : The chronicles have no reference to this Campaign to Bhamo in 1605.

23 June 1607

Order:(1) Give Nanda Yawda the Charge of the Guards at the Eastern Sector of the Palace Yard, Bala Yawda south, Yaza Yawda west and Thiri Yawda north.

(2) These Officers must also take charge of more than fifty groups of the Servants of the Palace.

(3) Take the Population Count in each of these groups clearly stating how much there are adults and children of each sex.

(4) Take the List of Senior Monks, Junior Monks, Lay Devotees at the monasteries, disabled persons who are depending on the charity of the monasteries and slaves who take refuge at the monasteries within the City.

(5) Submit these List and Registers as quickly as possible.

This Order was given to the four Officers of the Palace Yard on 23 June 1607.

23 June 1607

Order:(1) A Pleader should put on his head a pointed top headdress, carry a bag and use a fan of yellow handle when he

appears at court on behalf of a client.

(2) A Client is advised to give only small gifts to his Pleader when he first appears before the Judge on his behalf.

(3) A Pleader shall take only $37\frac{1}{2}$ ticals of copper from his client for one case and asking or giving more than that is punishable.

(4) A Pleader who could not possibly avoid telling lies, should therefore live at a given quarters outside the City.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 23 June 1607.

23 June 1607

Order:(1) There is always a possibility that a Judge would be misled by a Pleader who is usually a very good speaker and therefore a Judge should take care that a Pleader should not unduely exaggerate the importance of a case.

(2) A Judge is empowered to give 100 lashes for the first offence and to exile for the second offence to the Pleader for the contempt of the court.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 23 June 1607.

Note : See also the ROB of 24 June 1634.

23 June 1607

- Order:(1) In an intergroup marriage between a woman of the one group among the nine of the Palace Entertainers in music, singing and dancing or playacting and a man of any one group of the Servants of the Palace, a male offspring should become a Servant of the Palace and a female offspring should become one of the Queen's Drummers.
- (2) Children sired by a Prince of the Royal Family and born of a Palace Nautch-girl should not be taken as a member of the Royal Family.
- (3) All children of the second category should become Palace Entertainers.
- (4) Some of the children of the second category would be transferred to other services.
- (5) It is the Royal Prerogative to do such a transfer and even then a transfer to a higher position is impossible.

This Order was proclaimed at the Hluttaw by the Chief of Herald's

on 23 June 1607.

Note : This is an exception to the age old custom of "Girls stay with mother; boys go to father". See also the ROB of (30 May 1635).
(23 June 1607)

Order:(1) A Judge should weigh the evidence and differentiate right from wrong.

(2) A Judge should use the Dhammasat to determine the the punishment though he should remember the fact that there are the differences of time and place between the case cited as an example in the Code and the case for which he would now be giving a judgement.

(3) A Judge should be moderate in exacting Court Fees or in ordering a fine or compensation. He should always take care that "the charges of repair should not exceed the the original price of a thing".

(4) A Judge should be able to stop a Pleader who would use clever words to misrepresent a case and if he were not checked in time it would be just like conniving theft or robbery right in the centre of the City.

(5) Every Judge should have a copy of this Order with him.

This Order was proclaimed by Zayyathura and copies of it were sent to all the Judges.

Note : Although the Dhammasat is an important manual for Judges, this Order gives them the power of discretion in applying it to any case that they are trying.

18 November 1607

Order: Yay Hlan Za and Le Hla Za make a return trip between Toungoo and Ava within a fortnight to seek the advice of the Bame Sayadaw as to ways and means of a speedy success in the siege of Toungoo.

This Order was proclaimed on 18 November, the day when the said two officers were sent to Ava.

Note : The monk on receiving the message said nothing but he took off his cap and put it on a receptacle. That was interpreted as a hint to pull down the finial of a pagoda outside the wall of Toungoo on the north east where the main force under the King was camping. The King of Toungoo accepted the subordinate alliance on 24 August 1610. The date 18 November 1607 (10 Nadaw 969) should be 25 November 1609 (10 Nadaw 971) because although it took long to subdue Toungoo, it would not take the period of three years.

18 April 1608

A Note on White Umbrellas submitted to the King by the Tipitakalankara Sayadaw :

1 U Yu, diameter 78" (1.9812 metres) is placed one on either side

of the Arch over the Throne (U Gin)

2 Thamokdayit, diameter 126" (3.2004 metres) is hung over the
Golden Bedstead (Thalun)

3 Kya Nghan, diameter 75" (1.905 metre)

4 Thamokdaza, diameter 75.75" (1.92405 metre)

5 Sanda, diameter 7.75" (1.92405 metre)

6 Thuriya, diameter 76.5" (1.9431 metre)

7 Padonma, diameter 76.5" (1.9431 metre)

8 Thamokkha, diameter 78" (1.9812 metre)

9 Withajon, diameter 77.25" (1.96215 metre)

10 Kanetgadan, diameter 93.75" (2.38125 metres); used at the

Coronation and therefore considered as the most important of
all the White Umbrellas.

11 Kampu (Gamba), diameter 77.25" (1.96215 metre)

A Note on the Magic Thread of the Prince

Vijayabhahu put this thread around his body as a protection against
the evil spirits when he invaded Srilanka at about the time of the
Buddha's Death and this practice has spread to Burma.

A Note on the Buddha's Religion

Buddhism reached Srilanka at the time of Vijayabhahu's invasion and
from there the Religion reached Thaton and Pagan. The Mahavihara

Sect of Buddhism of Srilanka reached Hanthawaddy in the time of King Ramadhipati (Damazedi, 1472-92) and from there it reached Ava during the time of King Mahadhammaraja (Anaukpetlun, 1606-1628). These Notes were submitted to the King on 18 April 1608.

November 1610

Order: Pintaga Za make a return trip between Syriam and Ava within a month to seek the advice of the Bame Sayadaw as to ways and means of a speedy success in the siege of Syriam.

This Order was passed in November 1610 at the Camp on the south eastern approach to Syriam.

Note : The monk said nothing but gave the messenger one set of monastic robes, a piece of human bone and one cubit (1.5ft, 45.72cm) length of a burnt firewood; these things reminded the King that through some mistake some Servants of the Religion were in his Fighting Forces. A check was made and these people were sent back to their former services. The date November 1610 is impossible.

The King started the Syriam Campaign on 15 December 1612 and Syriam was taken on 18 March 1613. Therefore this Order was given sometime in January or February 1613.

22 November 1628

Order:(1) Conduct the elaborate Ritual prescribed by the Bame

Sayadaw that would enable the King to subdue all the
other One Hundred Kings and made him the King of Kings.

(2) The Ritual is scheduled to be performed on 22 November
1628 within the Enclosure of the Zigon Pagoda of (Ava).

(3) Perform on that day dance and music by the Indians on the
east side of the Pagoda, by the Burmese on the south,
by the Chinese on the west and by the Shans on the north.

This Order was proclaimed on 22 November 1628.

Note : King Anaukpetlun was assassinated at Hanthawaddy by his son
Min Ye Dibba on 29 May 1628. At Ava Prince Min Ye U Zana made
himself king on 25 August 1628 and the troops sent by Min Ye Dibba
defeated him on 6 December 1628. Therefore if the date of this Order
22 November 1628 (7 Nadaw 990) is correct, it might have been passed
by Min Ye U Zana. But there is a possibility that the day and month
are all right though the year would be 991 instead of 990. Then the
date would become 11 November 1629 (7 Nadaw 991) and it was King
Thalun who passed it.

10 April 1630

Order:(1) The King now residing at the Thetkama Camp in Hanthawaddy
had since 22 December 1629 assumed the Regnal Title of
Sirisudhammarajadhipati.

(2) Press the scions of the old dynasties into the Guards
called the Lay Ze Daw and Nga Ze Daw.

(3) Reorganize the Fighting Forces employed in the Palace
Defense.

(4) Open proper Registers of the Service Men and keep them
in the Palace Archives.

(5) Open a Register of Monks, disabled persons who depend
on the charity of the monasteries and slaves who take
refuge at the monastic establishments.

This Order was proclaimed by the Chief of Heraldry on 10 April 1630.

(10 April) 1630

Order:(1) Check with the Registers of the Former Service Men and
reorganise the following Fighting Forces :

Amyauk (Cannon)
Daing (Round Shield)
Hlay (Boat)
Hlwar (Oblong Shield)
Hsin (Elephant)
Kar (Any Kind of Shield)

Ko Yan (Body Guard)
Lay (Archer)
Myin (Horse)
Shan Kaung Han (Shan from Kenghung)
Thanat (Gun)
Thway Thauk (Soldier)
Win (Palace Guard)

- (2) Take the Register of the Families of the Fighting Forces mentioning how much there are ^{adults} ~~male~~ and children of both sexes in each family.
- (3) Give Residential Quarters to the menial servants of the Palace under the charge of the Officer of the West.
- (4) Give Residential Quarters to Kawa Daw (~~Launders~~) and Ok Kyut (Tile Makers).
- (5) Revive the Magical Devices which were carried out by King Thadomihpaya on 27 January 1365 to make Ava invulnerable to the attacks of enemies.

This Order was proclaimed on (10 April) 1630.

12 November 1630

- Order: (1) Sons and daughters of Kings Hanthawaddy Hsinbyushin, Nyaung Yan and Anaukpetlun are allowed to ^{inter} ~~to~~ marry provided they are born of different mothers.
- (2) Scions of the old dynasties of Bassein, Chiengmai,

Hanthawaddy, Martaban, Myaungmya, Pagan and Thayaykhittaya are allowed to intermarry provided they are born of different mothers.

(3) Offsprings of the union between a prince and a commoner will never be considered a prince or princess and male offsprings have to join the Guards called Lay Ze Daw and Nga Ze Daw.

(4) Descendants of the grandfather and grandmother of the Chief Queen are to join the Fighting Forces of Shin Htwe and Shin Kyine.

(5) Reorganise the following Fighting Forces :

Han Pyi Bo
Kwun On Za
Letwe Kyaw Htin
Le O Za
Min Hla Ni Yoke Sa
Mun Shwe Ban Pan
Myo Htin
Nanda Meik
Nanda Sithu
Nanda Thiri
Nay Myo Bon Kyaw
Sokkate
Tetlu Yan Aung
Thi Hton Za
Tuyin Gathu
Tuyin Thura
U Dain Thara
Waylu Thondara
Yanma Thiri
Yaza Gonna
Ye Waw Hmu
Zayya
Zayya Kyaw Htin and
Zayya Yawda

(6) The following are appointed to the positions shown

against their names :

Aung Kyaw San, Clerk of the North Horse
E Thaw Da, Senior Clerk of the Shan Horse
Kyaw San Hla, Clerk of the South Horse and
Nga Tha Dun Aung, Senior Clerk of the Burmese Horse

This Order was proclaimed at the Palace of Festivities in

Hanthawaddy by the Chief of Herald's on 12 November 1630.

18 November 1630

Order: (1) Collect all Records of Religious Monuments like pagodas

and Religious Establishments like monasteries and find

out the exact limits or boundaries of the Religious Lands

dedicated to these foundations by their founders like

the previous nineteen kings of Ava starting with King

Thadominhpya.

(2) Interrogate by the Lead Ordeal called Hke Htauk, all

Provincial and Land Officers, their Clerks, Local Chiefs

who are in charge of all the Religious Lands, or their

descendants and any old local resident who would have

the knowledge of the Religious Lands to get all possible

information in connection with these Religious Lands.

- (3) Check all Records of Land Revenue so that no revenue either in cash or kind from the Religious Land had been deposited in the Royal Treasury or Royal Granary through mistake or ignorance.
- (4) Restore all Boundary Marks of these Religious Lands like Nat Saunt Nat Hta - the Shrines of Guardian Spirits, Gazin - a Line of Raised Earth between Two Lands, Thit Si - a Hedge between Two Lands, and Kyauk Tine - Cairn or Stone Pillar.
- (5) Copy all Records of the Religious Lands for the Palace Archives.

This Order was proclaimed on 18 November 1930.

Note : It seems that this fear of misappropriating a religious property through mistake or ignorance was present through^{out}the Burmese history. An investigation was made in 1256 and King Tayoke Pyay returned the Religious Land which his predecessor had taken because the establishment to which the land was originally given was in ruin. In such a case the charge of the land would be given to the nearest Religious Establishment. King Kyaw Zwa (who became king on 12 December 1350) ordered on 12 March 1359 that the lithic inscriptions should be collected to check the Religious Lands

(Pl.521¹). In addition to this Order of 18 November 1630 to check the Religious Lands, the King also gave another Order on 30 May 1635 to check the lands given in maintenance of the Shrines of Local Guardian Spirits. Another Order was passed on 6 August 1636 to prohibit misappropriation of any Religious Property and the Orders of 27 April 1637 and 7 November 1637 were given not only to check the Religious Lands but also to trace the descendants of the Servants of the Religion so that they could be reemployed in the Service of the Religion. The Order of 4 April 1638 required the scribes to copy the old records of land dedications to the Religion. A few months before his death (on 23 August 1648) King Thalun on 18 May 1648 clearly stated at a dedication of land and men to a Religious Establishment that it was impossible for the Religion to own land and slaves but it was the Order of a King that certain land and men were set aside for the maintenance of a certain Religious Establishment and such an Order should be respected by all the later kings. And it was found that his idea of "land ^{and} / men given in maintenance of a Religious Establishment" was well accepted by later kings (see ROB of 5 October 1681 and 24 July

1793) and also by the British conquerors.

3 August 1632

Order:(1) Put on duty as the Guards of the Palace the descendants
of the Guards of former four kings.

(2) The Palace Guards must check all the Elephant Men and
Horse Men who come to the Palace on duty. Allow them
only to use the North Entrance.

(3) Put the Guards not only at the entrance doors but also
at the stairways and at some places close to all the
windows.

This Order was proclaimed by Yan Toke Pa on 3 August 1632.

1 March 1633

Order:(1) Prepare a pageant on 12 April 1633 when the King would
visit the Bon San Tu Lut monastery at Pinya.

(2) Made the preparations like the Pageants of King
Hanthawaddy Hsinbyushin visiting the Kyaik Ban Daing
monastery, King Nyaung Yan visiting the Tada U Maha
Bon Tha monastery and King Anaukpetlun visiting the
Pyatthat Maha Yadana Myat Bon Tha monastery.

(3) After the Pageant, deposit the things used then not at
the Min Gan Taik but at the Mingala Min Gan Taik.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry
on 1 March 1633.

7 April 1633

Order: (1) Assign a group of five hundred artists to paint on the
enclosure walls of the Maha Myat Muni Pagoda the stories
of 547 Jatakas, the Life of the Buddha, the Occasion when
the Teachings of the Buddha were reduced to writing, the
Spread of Buddhism to Burma and the Foundation of the
Dagon Pagoda.

(2) The learned monks whose names are given here supervise
the paintings :

Sayadaw of Tay Mi Chauk Ma Monastery
Sayadaw of East Parakkama Monastery
Sayadaw of West Parakkama Monastery
Sayadaw of Taywin(Taung)Chay Monastery
Sayadaw of Set Monastery
Sayadaw of Zayya Thabin Monastery and
Sayadaw of Thit Seint Bin Monastery

(3) Give these Sayadaws of the Supervisory Board food,
medicine and the best of treatment while they are at
work by the Officer of the Royal Granary and the Rich
Men Gambiya Withaha, Ponnya Thiri, Pattama, Nandiya
and Puppa.

- (4) Give the five hundred artists full provisions while they
are at work.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on
7 April 1633.

24 June 1634

Order:(1) Start the New Palace constructions on the auspicious
day of 21 July 1634.

- (2) The Tipitakalankara Sayadaw shall explain whether it is
correct or not to have the beams of a building running
north-south like these in the Talaing buildings or in
the buildings built by the Order of King Nyaung Yan.

- (3) Ministers supervise the magical rites performed in the
course of constructions.

- (4) Prepare a Pageant for the Occupation of the New Palace
on 24 May 1637.

This Order was proclaimed by the Chief of Heralds on 24 June 1634.

Note : The monks could say nothing because it is a question of
custom though they knew that the King wanted the Talaing custom.

(24 June 1634)

(This is the repetition of the ROB of 23 June 1607.)

(24 June 1634)

Order: (1) Do not bring wild elephants recently captured by the

Auk Ma Elephant Group to the Old Elephant Yard by the route that approaches Ava from the East Island after having crossed the Ngwe Zin Stream.

(2) Bring them by the route that crosses the mouth of the Panlaung River and goes west until Nga Ya Bya to enter the Old Elephant Yard.

(3) Made the usual offerings to U Dain Min Kyaw, the Guardian Spirit of Elephants, by the Officer of the Auk Ma Elephant Group.

This Order was proclaimed on (24 June 1634)

Order: (1) Tax Collectors take the commission of one quarter in a viss of silver or 25%, one half in a viss of copper or for 50% and in other commodities take not more than one third of the thing that has been collected.

(2) Appoint Gold Assayists only those descendants of the Assayists of the former kings.

(3) Report to the Hluttaw any post that has fallen vacant in the Hti Byu Taik, Min Gan Taik, Myauk Taik, Pa Soe Taik and Pyin Ayoke Kyee Taik under the charge of the Officer of the Royal Treasury.

(4) Train suitable persons in the special knowledge of the Royal Treasury.

(5) Fill all the vacant posts in the Provincial Treasuries immediately and any appointment made in accordance with this Order must apply for a Royal Sanction.

(6) The Hluttaw shall apply for a Royal Sanction to fill the following vacancies :

Head Clerk
Royal Scribe of Orders
Royal Scribe of Instructions
Royal Scribe of Provincial Correspondence
Clerk of the Office of the East Magistrate
Clerk of the Golden Palace
Clerk of the Burmese Horse Group
Clerk of the Shan Horse Group
Clerk of the Yoon (Chiengmai) Horse Group
Clerk of the Horse Group which had served the King when he was the Crown Prince
Clerk of the Office of the Commonfolks
Clerk of the City Office
Clerk of the Office in Charge of Towns which have no Local Town Officers and
Clerk of the Office of Royal Granaries.

(7) The Hluttaw shall make a list of persons in order of merit to be appointed as :

Officer-in-Charge of a Town
Commander of a Town Garrison
Herald
Head Clerk
Tax Collector and
Officer as Personal Assistant to a Minister.

Appointments made to any of these positions require a Royal Sanction.

(8) Accomodate the Offices of :

Officer-in-Charge of the Commonfolks
Officer-in-Charge of the Outposts
Officer on Inheritance
Officer of Petitions
Officer-in-Charge of the Population Count and
Officer-in-Charge of the Toll Gates

at the building of the Court of the East Magistrate.

(9) Officer-in-Charge of the City shall have jurisdiction
over the area extending until Hti Paung Ga in the east,
Zaga in the south,... in the west and Yay Za in the north
and his special duty is to keep this area safe from
thieves and fire.

(10) Officer of One Thousand Men shall keep the people in
preparedness for fire fighting but both he and his
superior officer would be expelled from their offices
if he were found to be harassing the people.

(11) Officer of Petitions shall receive $1\frac{1}{2}$ viss of copper
on each petition; Officer-in-Charge of the Commonfolks

shall receive one set of clothes, two coconuts, one packet of pickled tea for each list of commonfolks submitted by the Village Headmen; a clerk for doing one official transaction shall receive one coconut and a packet of $\frac{1}{2}$ viss of pickled tea; and Officer-in-Charge of the City, Officer of Inheritance, etc. shall take gifts only in the prescribed amounts for any of their official transactions.

- (12) Clerks of the Tolls must be able to write in the prescribed form of reporting and those who are not able to do so shall have to leave the service in favour of those who could do so; a clerk for writing a letter of receipt shall receive $\frac{1}{2}$ viss of copper and 1 viss of pickled tea.

- (13) Officer-in-Charge of Salin and Lay Myo and Commander-in-Charge of Garrisons there could not use palm leaves of pointed tips for official correspondence whereas the Officers-in-Charge of Chiengmai, Hanthawaddy, Martaban, Mindon, Prome, Syriam, Tavoy and Toungoo are allowed to

do so.

(14) Officers-in-Charge of Divisions Badon, Made, Mahadan, Prome Seven, Sin Kyi, South, Twin Thin and West are to submit the revenues as usual.

(15) The following must apply for written orders before they do anything in their charge :

Chief of the Royal Lands at Prome
Chief of Danet Pala Elephant Group
Chief of In Khan Fisheries
Chief of Cannons Unit in the Fighting Forces and
Chief of Guns Unit in the Fighting Forces.

(16) Chief of Nine Hundred Thousand at Tabayin, Chief of Eighty Thousand at Pakhan Gyi and Chief of Forty Thousand at Amyint were once important posts in their localities; trace their descendants so that these posts could be revived.

(17) Men of the Big Burmese Force, Small Burmese Force, Big Talaing Force, Small Taling Force, Big Kala Force, Small Kala Force, Big Shan Force and five Forces of the Shield shall bring in the paddy that they produced to the Royal Granaries at Pha Lan Gon, Khuntha and Htan Ma

under the charge of Maha Nanda Baya Kyaw Htin and other Royal Granaries at far off places under Thiri Baya Kyaw Htin.

(17) Officer-in-Charge of the Royal Granaries shall appoint the Granary Man, Watch Man, Locks Man, Basket Man and Tally Man.

(18) The Hluttaw shall assign men of the Fighting Forces of the Shwe Ban Pan Unit and the Horse Group which had served the King when he was the Crown Prince, to check the land revenue from the land allotted to the men of the Horse Groups to cultivate.

(20) Nobles and ladies of the Court who enjoy as fiefs certain towns, villages, fisheries, weirs, etc. shall receive only the prescribed fief dues and from the Religious Lands located within their fiefs, they shall collect only the court fees taken from the plaintiffs.

(21) Night Duty at the Palace is put under the charge of a minister and the Gate Duty at the Palace Yard is put under the charge of an officer of high rank.

- (22) Check the men coming in for Night Duty at the Palace or going out after duty at the Gates and report immediately when anyone of them is missing.
- (23) Ration for the Night Duty men at the Palace is to be given out of the stock of consumers goods of the Palace on the first day of every month.
- (24) Chiefs of Lamps and Curtains of the Palace must check the night watchmen frequently and report immediately on finding anything amiss.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 10 April 1635.

7 May 1635

- Order: (1) Maha Dhamma Zayya Thura and Maha Baya Thura supervise the drawing of magical squares and magical figures for protection against enemies of the City and Palace.
- (2) Draw only the time-honoured squares and figures and forbid copying those of unknown origin.
- (3) Take care that the various steps to be taken in the course of drawing are closely observed.

(4) Check spellings and periods in mantras copied.

This Order was given at the Shed of Royal Drums to the Lord of Mu Wa and the Clerk of the Lord of Yay Hlan on 7 May 1635.

9 May 1635

Order:(1) Draw Magic Figures and Magic Squares and copy Mantras on the best of cloth each piece measuring 48cm x 2.45m spread tight on wooden frames with iron rings to be fixed on the ceilings of Gate Towers over the eight City Gates of

Aung Tun
Thazi
Kyaw Bon
Winmana
Sanya
Yan Aung
Laytha and
Man Aung.

(2) Fix the following drawings also on the ceilings of Gate Towers of the above mentioned City Gates :

The Sitting Buddha on the Jewelled Pedestal flanked by the Disciples Kondanna and Bhattiya with their hands in the Prayer Attitude, Vappa holding a begging bowl, Mahananda holding a pitcher
The Vattaka Jataka (No.35)
The Sasa Jataka (No.316)
Monks at the House of Ghatikara (see the Ghatikara Sutta No.81 of the Majjhima Nikaya)
The Nalapana Jataka (No.20)
The Sun
The Moon
King Jackal, King Otter and King Monkey|observing Sila

(3) Fix the copies of the following Gathas also at the

ceilings over the Gates :

Lakkhana Daw Gyi
Culamani
Cindamani
Mahosattha
Mahacundabojjhan and
Sirasamimne.

(4) Fix the copies of the following Magic Circles, Squares

and Triangles at the same places also :

Bodhimanduin Cak
Namobuddhaya Mranmuir
Campanava Mranmuir
Pracikeka Mranmuir
Jinagottam Mranmuir
Devakani
Devasakuncaratanacolasa Athai Aup
Sakkatva Buddha Dhamma Samgha
Suvannabhumi An:
Patattharana An:
Upat Paritta An:
On: Namonarani Atthani An:
Uddhamyawa An: and
Saranagum An:

(5) Use the best of cloth on wooden frames with iron rings

each measuring 48cm x 2.45m to draw the figures, etc.

(6) Use vermillion to mark the borders and a specially

prepared ink made from various flowers offered at the

pagadas, to write the necessary letters and numbers in

the magic squares, etc.

(7) No correction is allowed in any of the magic squares, etc.

(8) Assign one artist to copy a verse on the canvas under the supervision of one learned Brahman and one officer and one monk has to recite the words to be written, another one to watch the actual writing of the word and still another to check when the copying is over.

(9) Draw similar figures or magic squares, etc. and copy mantras as prescribed by custom on various drums of the Palace and Clock Tower.

This Order was proclaimed by the Lords of In Gyin Kan and Ywa Tha Ya on 9 May 1635.

(9 May 1635)

Order:(1) Hold the Ceremony of Occupying the New Palace on 9 May 1635.

(2) Made the following preparations well in advance of the Ceremony :

Station at every Gate of the City
2 Overseers
2 Horsemen
1 Cook
40 Commonfolks
1 Architect
5 Carpenters
1 Artist (to paint vermillion)
4 Artists
4 Tailors

2 Goldsmiths
 2 Coppersmiths
 2 Metal Plaque Makers
 4 Armed Men of the Kaunghan Group
 1 Clerk of the Palace Stores
 1 Clerk of the Office of Granaries
 2 Brahmans
 1 Learned Man
 1 Rich Man
 8 Monks to recite the Paritta
 2 Waiters to serve Pickled Tea and Betel Quids
 4 Waiters to serve Curry and Rice to Monks
 3 Princes of the Royal Family, to be present at the
 Recitation of the Paritta and
 8 Elders of the Commonfolk to be present at the
 Recitation of the Paritta
 Assign at each Gate of the City
 1 Troupe of Big Drums
 1 Troupe of Burmese Music and Dancers and
 1 Troupe of Talaing Music and Dancers
 Forbid Dancers dancing without the Hairdo called Suli
 with Gold Bands.
 Fetch the Sacred Water of Ablution and let the Brahmans
 sprinkle it at various places of the Palace.
 Put the White Umbrellas at their respective places of
 the Palace.
 Assemble 500 to 1,000 monks in the space between the
 Palace and the East Magistrate Court in the east
 to recite the Patthan; at the time of the Ceremony.

have

Note : We do not the date of this Order but for the sake of

convenience we use the date of the occasion as the date of the

Order.

(20 May 1635)

Order: (1) Hold the Ceremony of Washing the Hair on 20 May 1635.

(2) Goddess Manimeghala should allow the King's men to

fetch water for the occasion.

Note : Instructions were given in detail on the Ceremony of Fetching

the Water from the Yan Aung Myin beach across the river from the

Thazi beach on the east of the City under the supervision of one Minister, one Assistant Minister, one Deputy Minister, the Officer of the Granaries and the Officer of the Royal Treasury.

The date of this Order is not given but giving allowance to elaborate preparations before the Ceremony to be held on 20 May 1635, it must have been passed a week or so before that date.

30 May 1635

Order: (1) Increase the strength of the Armed Forces of Shwe Wa to approximately 885,000 men.

(2) Raise the number like this :

100,000 men	- Gun
10,000 men	- Cannon
500,000 men	- Bow and Arrow
50,000 men	- 500 Ye Hlay (Boat)
100,000 men	- 1,000 Kattu (Boat)
25,000 men	- 5,000 Kin Laung (Boat)
50,000 men	- Kar (Shield)
<u>50,000 men</u>	- Lhwar (Shield oblong and convex)
885,000 men	Total

(3) Start recruiting now.

(4) Start manufacturing or collecting weapons and building boats.

(5) Select Officers to command forces divided into one hundred, one thousand and ten thousand men.

(6) Select Commanders-in-Chief from among the Princes and
Ministers.

This Order was proclaimed at the Hluttaw by the Chief of Heralds
on 30 May 1635.

Note : Increasing the number of fighting men to 885,000 is still
very much less than the traditional figure of 3,000,000 men but
it is definitely superior to 20,000 men raised by the former King
on 15 August 1628.

Assuming that 20% of the population is male adolescent that
could be pressed into fighting service in times of emergency, the
force of 885,000 men must come from a population of $4\frac{1}{2}$ million.
We doubt that there were that much people in the whole of Ava
Kingdom at that time. The King was optimistic. If his predecessor
could raise 20,000 men, he could at best raise 30,000 and no more.
In that case the population in his kingdom would be 150,000.

30 May 1635

Order:(1) Submit Accounts for the past five years (since 1630
when the Coronation was held at Hanthawaddy until 1635
when another Coronation was at Ava), on monthly and

yearly Palace Expenditures of :

Textile
Bark of Laurus called On Don
Quince called Ok Shit
Gum called Ta Ma Zay
Leather and
Charcaol.

The Accounts should include the statement of how much of each item had been ordered or received and how much had been left unconsumed by the end of each year. A Deputy Minister must be present when the stock taking is made.

(2) Submit also the Accounts of the said period of the monthly and yearly income from Dues collected in the following Divisions :

Nine Hundred Thousand (Dabayin)
Eighty Thousand (Pakhan Gyi)
Forty Thousand (Amyint)
South (West of Lower Chindwin)
North (Upper Chindwin)
Kyaw Zin (East of Irrawaddy , North of Ava)
West (West of Irrawaddy from about Katha to Sagaing and the area below Ava down to Yamethin)

The Dues are collected in the said Divisions from the following places :

Cultivable lands known as Lay, Ya, Kaing and Kyun
Saik
Ti
Pwe

Kin
Gado
Kyun Gaung Kywe Win Nwa Myi
Kywe Nwa Myin Win Sin Thay
Hle U Hlay U
U Yin
Mi Tauk
Chi
Thit Yin
In
Htone
Chaung
Se

Officers who collected them are entitled to keep 50% of them for themselves and the other half must be duly sent to the Treasury or Granary as the case may be.

- (3) Submit also the Accounts of the said period of the Tributes from the Vassals.
- (4) Check these Accounts when submitted against similar Accounts of former reigns kept in the Palace Archives.
- (5) Store the Revenue collected in kind at the Royal Granaries and cats (from ten to twenty in number) kept at each granary must be fed well.
- (6) The following Officers must keep a Register of Service Men and their families who serve under them and they must send one copy of that Register to the Hluttaw.

Myin Wun (Officer-in-Charge of Horse Men)
Athi Wun (Officer-in-Charge of Commonfolks)
Myo Lat Wun (Officer-in-Charge of Several Towns which
have no separate Town Officer of their own)
Kyi Wun (Officer-in-Charge of Royal Granaries)
Shwe Taik Wun (Officer-in-Charge of the Golden Treasury)
Atwin Wun (Assistant Minister)

(7) Check the Forty Groups under the control of Anauk Wun

(Officer-in-Charge of the Western Half of the Palace) so

that a member of one Group would not be working in

another Group. The Forty Groups are :

Bearers of Big Umbrellas
Bearers of Small Umbrellas
Bearers of Palanquins
Carriers of Baggages
Carriers of Monk's Food
Carriers of Water
Chiefs of Armed Men
Chiefs of Slaves
Cleaners of Copper Utencils
Cleaners of Rice
Cooks
Cowherds
Experts in Flower Arrangement
Fortune Tellers
Governess
Immoral Women
Laundress
Makers of Baskets
Makers of Combs
Makers of Gum
Makers of Perfume
Makers of Pop-Corn
Makers of Umbrellas
Milk Maids
Milk Maids (for buffalo-cows)
Nannies
Privileged Groups
Prostitutes
Reciters of Religious Stanzas
Old Timers
Slaves born of Slave Parents
Spinners
Suppliers of Suffron

Suppliers of Rice
Suppliers of Water
Sweepers
Young Shans
Watchers of Birds
Weavers
Wet Nurses

(8) Check the various products of the Royal Gardens and

send the best of these products to the Palace.

This Order was proclaimed by the Deputy Minister Maha Thiri Dhamma
and the Chief of Heralds brought it to the Hluttaw on 30 May 1635.

(30 May 1635)

Order:(1) Collect Old Records on Works of Merit either written on
palm leaves or inscribed on stones in order to determine
exactly the Boundary Demarcations of the Religious Lands

(2) Identify the stone posts, stone cairns, spirit shrines,
hedges and bunds that marked the limits as mentioned in
the Old Records of Religious Lands and determine the
area of such lands in the whole Kingdom.

(3) Trace the Descendants of the Servants of the Religion
and name the persons who are at present collecting the
yearly produce from these Religious Lands and let them

account for the expenses on the maintenance of the Religious Establishments to which these lands had been originally dedicated.

- (4) Find out whether the Donors left those men who would be casually called either Pagoda Slaves or Monastery Slaves
- (a) by pouring the water of libation or
 - (b) by giving the Order or
 - (c) by drawing a deed to transfer ownership.

This Order was proclaimed on (30 May 1635).

Note : A monk is a person who has renounced the world and ~~he~~ cannot own either a slave or a piece of land. Men in the service of the Religion are usually called Pagoda Slaves and Monastery Slaves but they are not slaves really. They would work on lands dedicated to religious establishments and use a certain portion of the yearly produce of the land on maintenance of the establishments. After one or two generations, their descendants would be using such lands as if they owned them. Now the King wanted to re-dedicate these lands to the Religion and to reemploy these descendants of the Servants of the Religion to any one of the Religious Establishments close to where they were living if the original establishments were no longer in existence.

(30 May 1635)

Order:(1) Clerks of the Palace Stores shall account for the

monthly and yearly consumption of such commodities as :

Charcoal (Mi Thway)
Chunam (Htone)
Cotton (Le Wa)
Gum (Ta Ma Zay)
Gum (Thit Say)
Laurus Bark (On Don)
Lead (Chon)
Leather (Thayay)
Quince (Ok Shit)
Red Ochre
Tobacco (Say)
Vermillion (Hinthabada)

Mention how much of each one of these things had been
ordered and received and how much had been consumed
and how much were left unconsumed in each year.

(2) Report monthly the receipt of Court Fees minus the
proportionate shares taken by the judges, clerks,
messengers, attendants, etc.

(3) Give the Court Fees collected in the Provincial Towns
to the Princes who hold these towns in fief.

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1) Report the strength of the Palace Guards called

Daing (Round Shield)
Kaung Han (Kenghung Shans)
Ko Yan (Body Guard)
Shan Su Gyi (Big Group of Shans)
Thay Nat (Gun)

- (2) Mention in the Report how much there are men, women, aged or disabled persons, children and slaves in each family of these Guards year by year so that the increase or decrease in population is easily discernable.

- (3) Chiefs of the Guards of the Four Quarters of the Palace Yard are to do the reporting. They are :

Letya Yantameik in the East Sector
Nanda Thiri Kyaw Htin in the South Sector
Letya Zayya Thingyan in the West Sector and
Letwe Yantameik in the North Sector.

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1)Investigate the encroachment of the Royal Lands into the Religious Lands and vice versa.

- (2) Check the Land given for living (Nay Myay) and Land given for cultivation (Lup Myay or Sa Myay) to the Palace Guards and made reallocation wherever necessary.
- (3) The following Officers are given this task of getting

the exact measurements of the Religious and Royal Lands :

Yan Tuppa (Lu Hmu)
Tet Tu (Yan Aung Hmu) and
Tet Hkaung (Daing Hmu).

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1) Report the labour enforced or money imposed upon the
Commonfolks by the Officer-in-Charge of the City.

(2) Chiefs of One Thousand Men shall also report how much
work as to making and repairing earth bunds and
stockades had been given to men under their charge or
how much money had been asked from them in raising
funds to feed the monks in their respective areas.

(3) In all these allocation of work and money, care should
be taken that no one would be asked to do or pay more
than his or her rightful share.

(4) Submit the Reports monthly and yearly regularly.

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1) Keep the Horse Men of Kyauk Sauk, North, Nyaung Yan,

Pagan, South, Thin Gyi and Yin Net strictly in their respective living or working lands and do not allow the main group of Horse Men called Myin Su Gyi to merge with them.

- (2) Chiefs of Horse Group shall supervise work in the living and working land of the Horse Men and this means that there will be no separate officers appointed to such a duty in any Horse Land.

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1) Allow no encroachment in the jurisdiction of an Assistant Minister called Atwin Wun.

- (2) Define clearly the jurisdiction of an Officer or the area under the control of an officer. For instance the Officer-in-Charge of the City shall deal with all crimes within the area extending until Myo Thit in the east, Tet Thay and Wun Pa Tay in the south, Tabay in the west and Kha Yay in the north.

- (4) Put the Palace Guards on twenty four hour duty. The

Guards at the Nine City Gates are likewise on twenty four hour duty. When the Gates are closed for the night allow no one to go in or out without the written permission of the Officer-in-Charge of the City.

This Order was proclaimed on (30 May 1635).

(30 May 1635)

Order:(1) Children born of a union between a Prince of the Royal Family with any womwn of the Nine Groups of the Palace Entertainers called Thabin Daw Zu are not to be taken as members of the Royal Family.

(2) Boys of such a union become Servants of the Palace and girls join the Group of Drums under the charge of the Queen.

(3) Transfer from one group to another is not allowed except by the King's Order.

This Order was proclaimed on (30 May 1635).

Note : See also the ROB of 23 June 1607.

(30 May 1635)

Order:(1) Investigate the extent of lands given in the maintenance

- of the Spirit Shrines at various parts of the Kingdom.
- (2) Give the name of the persons in charge of these shrines and lands attached to them and check that they are the true descendants of former custodians.
- (3) Check the servants under the Officer-in-Charge of the Western Sector of the Palace so that a person of either high or middle or low status remains strictly in his or her own group. Allow no discrepancies as to stepping up ^{or} / down among these|servants. For instance people like lavatory cleaners and sweepers shall never be transferred to other services and clerks of the Officer of the West are held responsible to follow this Order strictly.
- (4) Undertakers shall not enter any building in the Palace Complex but wait from outside the building to collect the dead body of an infant whenever there were deaths among the infants of the Palace.
- (5) A Palace Watchman is not allowed to be taken away to serve in any other service. Check also that these men live in the place given to them to live.

(6) Men of the following Fighting Forces must also live in
the land given to them to live :

Feringi (Guns)
Myay Nan (Guns)
Shwe Wa (Guns)
Tada U (Guns) and
Thu Nge Daw (Guns).

In a Pageant these gunners must surround His Majesty in
the front, on the left and right and in the rear. On
the occasion of fetching the Water for Ablution, they
must participate by carrying each one a pot of water.

(7) Clerks of the Office of Fighting Forces (Guns) should
report immediately when the land given to the men of
the Fighting Forces (Guns) becomes so crowded that
a few of them have to seek places outside of it.
Each of those who stays outside is liable to pay 37.5
ticals of copper as land tax to the authorities at the
locality where he now resides. In his given place he
pays no tax.

This Order was proclaimed on (30 May 1635).

2 June 1635

Order:(1) Trace the descendants of Dabayin Chief of Nine Million

(Men), Kukhan Chief of Eighty Thousand (Men) and Amyint Chief of Forty Thousand (Men), with a view to revive these offices which had become obsolete after the Shans (had devastated the land and destroyed Pinya and Sagaing in 1360 and 1364 respectively).

- (2) Revive the said offices by appointing as an officer at each of the three places any suitable person from among the descendants of the said officers.

This Order was proclaimed on 2 June 1635.

Note : It is mentioned in the Order that King Min Gyi Zwa (1367-1400) once tried to revive these positions and it seems that his son and successor Min Ye Kyaw Zwa (1400) succeeded in doing so. Unfortunately these positions were lost again when the Shans came again and occupied Ava in 1527. This time no descendants were found.

8 June 1635

Order: Choose suitable persons from among the leaders of the Fighting Forces (Horse) as Chiefs of Dabayin Nine Million (Men), Kukhan Eighty Thousand (Men) and Amyint

Forty Thousand (Men).

This Order was proclaimed on 8 June 1635.

Note : Maha Nanda Sithu and Maha Nanda Thin Gyan reported that on 6 June 1635 they asked Thayay Ponnya (Town Headman of Pakhan Gyi), Thayay Yaza (Chief of Land Office), Maha Nanthu (Senior Clerk) and Maha Thaman (Junior Clerk) about the descendants of the Chief of Kukhan Eighty Thousand (Men) and they got no results. Then they asked Maha Thaman (Town Headman of Amyint), Thayay Yaza (Chief of Land Office), Thamanda Kyaw (Senior Clerk) and Wanana (Junior Clerk) about the descendants of the Chief of Amyint Forty Thousand (Men) and they got no results. Then they asked Zayya Battaya (Town Headman of Dabayin), Thayay Wunnana (Chief of Land Office), Thaman Tathu (Senior Clerk) and Zay Ta Bo (Junior Clerk) about the descendants of the Chief of Dabayin Nine Million (Men) and they got no results. That was the reason why the King passed the Order on 8 June 1635 that suitable persons from among the leaders of the Fighting Forces (Horse) as Chiefs of the said three positions.

8 June 1635

Order:(1) Suppress Bribery and corruption.

- (2) Avoid unnecessary exaction of taxes.
- (3) Observe the moral precepts.
- (4) Enlist only courageous and loyal men as soldiers, honest and thrifty men as keepers of treasury, intelligent and tactful men as diplomats, resourceful and efficient men as administrators, just and humane men as judges, clever and observant men as crime investigators, learned and wise men as king's counsellors, most learned men in astrology as astrologers, most experienced men in the art of war as ~~generals~~, most skilful men in the treatment of illnesses as physicians, most accomplished men in the art of espionage as spies and most talented men in all branches of arts and sciences as king's advisers. With the help of all these people the King would be able to maintain peace and order in his kingdom and to bring prosperity to all his subjects like the Guardian God of the World.

This Order was proclaimed on 8 June 1635.

Note : Here is an admission of the King that he owes good

administration to his officers.

4 July 1635

Order:(1) Collect only the customary taxes or dues.

(2) Consult the old records to get the information on
customary practices.

(3) Cut off the legs and limbs of the culprit who did the
over-taxing and the punishment should be carried out in
the market square.

(4) Ask for sanction to exact anything extra and failing to
do so would be punished with a tattoo mark on the nose
ridge.

This Order was given to Lak Ma Htaung Hmu, Shwe Pyi Soe and Lak Ma
Yun Mhu when His Majesty came to the Bye Taik on 4 July 1635.

14 October 1636

Order:(1) Take the example of a gardener in the administration of
a fief - either a town or a village. The gardener nurses
the plants well and sells the crops produced with good
profit. A fief holder should help the people living
within his fief to prosper so that they might be able to

give the revenue. The ruler and the ruled are inter-dependent. Benefits should go both ways. When the fief holder neglects the production side, it would be like feeding the hen with the seeds kept for next year's cultivation.

- (2) Never take the example of a bird that comes to a tree to eat its ripe fruits and has done nothing for its production.
- (3) Punish those fief holders who behave like the ungrateful bird.

This Order was proclaimed when His Majesty came to the Bye Daik on 14 October 1635.

Note : The Shin Disapramuk Inscription (AD 1285) of the Migala Zedi, Pagan (Pl.271) also alludes to this example that an administrator should work like a good gardener.

14 January 1636

- Order: (1) Carry out the Order of 1635 that no member of the family of a service man should remain a debtor slave.
- (2) Observe the old custom, even for the member of a family of a service man, that in a union of such a person with an outsider, boys go^{to} the father and girls stay with mother.

This Order was given in reply to queries by Bhaya Yawda when His Majesty came to the Bye Daik in the evening of 14 January 1636.

4 August 1636

Order:(1) Check how many men in the service of religious establishments or princes and princesses or ministers and officers are living in each village.

(2) Capture any criminal who lurks in the border between two villages by the joint effort of the two village chiefs whose territorial areas are adjoining and the said criminal is hiding between their two areas.

(3) Punish anyone who refuses to join the posse by tattooing a phrase on his forehead saying that he disobeys order and send him to collect elephant fodder.

This Order was proclaimed in the course of answering queries by Bhaya Yawda when His Majesty visited the Bye Daik on 4 August 1636.

5 August 1636

Order:(1) Reorganise the Buddhist Order of Monks by doing the following :

a/ Find out the reasons why a man was ordained a monk; the reasons should be exclusively religious.

b/ Find out whether a monk faithfully observes the Vinaya (Discipline) or not.

c/ Force the person who had committed an unpardonable sin according to the Vinaya, leave the monkhood.

d/ Advice the man who has to leave the monkhood to live a good moral life.

- (2) All leaders of the Buddhist Monastic Establishments shall carry out this Order without fail because it is in conformity with their rules and regulations of the monasteries.

This Order was read at every monastery in Toungoo by Nga Nyo of the Town's Own Regiment and a comrade of the Shwe Daing on 5 August 1636.

5 August 1636

Order:(1) Use secret interrogations if necessary to find out a service man evading duty by mixing with the commonfolk since it is very easy for a Burmese service man to be lost in a Burmese community in this extensive territory under Burmese control.

(2) Warn everybody against harbouring such deserters.

(3) Check the debtor slaves so that there should be no member of the family of a service man among them.

(4) Suppress crimes.

(5) Encourage cultivation.

- (6) Prevent young man from becoming a recalcitrant or a nuisance to the community.
- (7) Recruit the descendants of the former service men at Hanthawaddy and Toungoo in the Fighting Forces called Thway Thauk.

This Order was proclaimed on 5 August 1636.

(5 August 1636)

Order:(1) Encourage the fighting men to fight with most daring in battles.

- (2) Help the men of the Fighting Forces to cultivate the land given to them with industry in times of peace.
- (3) Discourage the men of the Fighting Forces to gamble and to drink liquor and to become a threat to peace and tranquility.
- (4) Persuade the men of the Fighting Forces to nurse the sick among them.
- (4) Check the men of the Fighting Forces so that everyone of them remains in his own group.

This Order was given to all Chiefs, Leaders and Commanders of the Fighting Forces on (5 August 1636).

(5 August 1636)

Order:(1) When a member of the Royal Family or a member of any administrative offices meets a Buddhist monk on the road, he or she should stop the vehicle that he or she is using and step down from it with a kowtow.

(2) Relay this Order to everyone who has the means to use a vehicle and to the servants who have to manage these vehicles.

This Order was read by the Clerk of the Chief of East One Thousand Men, on horseback and accompanied by four Chiefs of One Thousand Men and the Officer called Shwe Pyi Soe, at all the City Gates and at various places within the City.

(5 August 1636)

Order:(1) Supervise all affairs of state personally by officers concerned.

(2) Never allow a clerk to do a state business on his own.

(3) Call a meeting of all officers concerned to decide anything of some importance.

(4) Check one's own conscience after making any important decision.

This Order was meant for all responsible officers of the state and

was read at the Hluttaw by Yaza Gonna on (5 August 1636).

Note : A similar Order was passed on (23 June 1607).

(5 August 1636)

Order:(1) Investigate all crimes, big or small, by the responsible officers themselves and let the clerks take all records; officers shall act like the medicine men with bags containing various antidotes to illnesses while clerks act like the charts recording treatments to cure the illnesses.

(2) Perform duty with diligence and no one could plead ignorance for any negligence of duty.

This Order was proclaimed on (5 August 1636).

17 April 1637

Order:(1) Know the limits of the Empire : there is an Iron Bridge on the east, Thailand on the south, sea coast on the west and land of Fire on Water, Big Ears, Akbar and Kathe on the north.

(2) Know the limits of towns and villages in detail;
a/ a province has control over an area within the radius of 100 taings (200 miles/321.860 km) from the centre of provincial capital,
b/ a big town has control over an area within the radius

of 10 taings (20 miles/32.1860 km) from the centre of the town,

c/ a medium size town has control over an area within the radius of 5 taings (10 miles/16.0930 km) from the centre of the town,

d/ a small town has control over an area within the radius of 3 taings (6 miles/9.6558 km) from the centre of the town (a town is considered small when it has to send only a levy of 100 to 1,000 men in time of war).

e/ a village has control over an area within the radius of $2\frac{1}{2}$ taings (5 miles/8.0465 km) from the centre of the village; usually the limits are determined by the topography of each area though there are exceptions where the boundaries are marked by artificial means like putting up stone pillars or cairns or low earthen embankments with shrines of guardian spirits at regular intervals.

(3) Send revenue in kind to various granaries at East, South, West, North, Sin Chi, Mahadan and Twin Thin Taiks, but send those (including copper, crude oil and iron) collected from the religious lands to the Mahadan Taik.

(4) Ministers Maha Thiha Thu, Maha Zayya Thu and Maha Yaza

Thu must see that these orders are carried out well.

This Order was proclaimed on 27 April 1637 and the Chief of Heraldry came to give it to the ministers on 28 April 1637.

21 May 1637

Order: (1) Observe the jurisdiction of each office or officer as follows :

a/ The Hluttaw has to supervise the execution of all the Royal Orders, to try all cases of dispute, to control all affairs both civil and military and to supervise all provincial affairs that need central control.

b/ The Assistant Minister called Atwin Wun, deals all affairs of the Palace.

c/ The City Office under the Officer-in-Charge of the City called Myo Wun, deals with all crimes committed within the City area.

d/ The Palace Office called the Win Yon, deals with the defense of the Palace.

e/ The Offices of the Commander of Elephantry - Sin Wun, and the Commander of Cavalry - Myin Mhu, deal with all affairs of the localities where the elephant men and the horse men are given land to live or to

cultivate but the cases of the commonfolks living in the same locality with either the elephant men or the horse men go to the Office of the Commonfolks under the Officer-in-Charge of the Commonfolks called the Athi Wun.

f/ The Officers-in-Charge of Division called Taik, like Twin Thin Taik Wun, Maha Dan Taik Wun, etc. deal with all affairs of their respective divisions.

g/ The Officer-in-Charge of Boat Groups called Hlay Thin Wun deals with all cases of the boatmen.

h/ The Officer-in-Charge of Granaries called Kyi Wun deals with all cases pertaining to the granaries.

i/ The Officer-in-Charge of the West called Anauk Wun deals with all cases of the western sector of the Palace where only females are allowed to work for whatever services that are required there.

j/ The Officer-in-Charge of the Royal Lands called Lamaing Wun deals with all cases in connection with the Royal Lands.

k/ The Officer-in-Charge of Religious Affairs called Maha Dan Wun deals all cases from the Religious Lands.

l/ The Officer-in-Charge of Treasury called Shwe Daik
Wun deals with all affairs in connection with the
extracting of gold and silver or other precious
gems, etc.

m/ The Officer-in-Charge of Weirs called Se Wun deals
with all affairs of the irrigation works as well as
the cases of the workers employed at weirs and canals.

n/ The Officer-in-Charge of Towns where there are no
separate town officers called Myo Lat Wun deals with
the cases of such towns.

(2) Send copies of this Order to various provincial
administrators.

(3) Ministers Maha Nay Myo Zayya, Maha Thiha Thuya and
Maha Thiri Zayya Kyaw Htin see that this Order is
strictly enforced through out the Kingdom.

This Order was proclaimed to the Assistant Ministers called Atwin
Wun, by Min Zayya Taman, the Chief of Heralds, on 21 May 1637.

6 November 1637

Order:(1) Made preparations to send a contingent of troops to
Mo Wun in order to stop the Chinese who came beyond
the point where they are allowed to come for trade; His
Majesty himself would lead the troops.

(2) Send a troop ahead to reconnoitre and to alert the local chiefs along the route of the campaign so that these chiefs, called Sawbwas, could supply provisions, porters and pack animals when the main body of the forces pass through their territories.

(3) People along the route of march should be warned about the movement of the troops so that they would not be alarmed unnecessarily and that they could carry on with their own work as usual.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 6 November 1637.

Note : The chronicles made no mention of this campaign.

7 November 1637

Order:(1) Trace the descendants of the servants of the Religion dedicated to various religious establishments founded by kings, ministers, rich men, etc. at various place of the Kingdom and are now in ruin, so that they could be put in the Religious Service as their ancestors at any Religious Establishment close to where they are now living; because when a person is made a servant of the Religion, that person as well as his or her descendants for all generations shall remain in the Service of the

Religion irrespective of the fact that the Religious Establishment to which that person was dedicated to is now in ruin.

- (2) Collect the old records like the stone inscriptions in order to find out the descendants of the old servants of the Religion.
- (3) Restore the old pagodas, temples, ordination halls, monasteries and any other religious monument and put up new inscription stones describing their history.
- (4) Repair old weirs and canals.
- (5) Construct a building for each toll station.
- (6) Construct a building for each Guardian Spirit of a locality.
- (7) Repair old Buddha images and gilt them; then perform the ceremony of consecration called Anekaja.
- (8) Fix a new finial on each pagoda top if it is missing.
- (9) Use the Court Fees and the Gifts received at the Palace for all the expenses in carrying out this Order.
- (10) Repair the Elephant Stockade called Sin Kyone, the Shrine of U Dainna and all the elephants sheds with the income from the Royal Lands called Lamaing.
- (11) Get the servants of the Religion take the responsibility

of guarding the Religious Monuments where they work against any kind of treasure hunters.

(12) Put the sentries on twenty four hour duty at all the office buildings.

(13) Allow the administrators at Chiengmai, Hanthawaddy, Keng Hsi, Martaban, Mindon, Prome, Syriam, Tavoy and Toungoo use the pointed palm leaves for correspondence and those of Salin and Ye could use letters of full length as well as summaries in their correspondence.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on 7 November 1637.

(7 November 1637)

The Reports on Territory Limits are submitted by the administrator of each territory and in some cases the boundaries are measured by Parammadeva of the Body Guards called Ko Yan :

Places marked with astericks are silver producing lands.

*Baw He
*Baw Saing
(Baw) Zagaing
Bhamo
Boke Thet Ke Gyin
Chiengmai
Chun Daung Mya Daung
Danubyu
Hanthawaddy
Hlaing Dek
Hnek Kye Thike
Hsenwi
Htilin
Htun Don
In Daw Nga Yin Myo

Kadaw Ywa
 Kan Gyi Ywa
 *Kyauk Le Ywa
 Kyauk Sauk
 Kyun Zon
 Kyu Wun
 *Lak Hkat
 Lauk Sauk
 Laung Shay
 Le Gya Myo
 *Lun Ywa
 *Me Hon Ywa
 Mong Khine
 Mong Mit
 Mong Nai
 Mong We
 Mo Hnyin
 Mya Daung Ywa
 Mya Kan
 Myin Gon Daing
 *Nan Pyauk Ywa
 *Nga Pyaw Ngwe Hkun Twelve Villages
 *Ngwe Hkun Daw Kyawt Ko Kyawt
 *Ohn Sa Yaing
 Pan Hlaing
 *Pan The Daw
 Pay Gon
 Pin Myo
 Salin
 Saw
 Shwe Myo
 Taung Bak Ko Hka Yaing
 *Thati
 Thin Twe
 *Tine Kyat Ywa
 Toungoo
 *Yay Kyi Ywa
 Yaw Kya Hkat
 Zayaing Myo and
 Za Yun.

Note : These Reports on Territory Limits are usually known by the name of Sittan (Statements) because the person in charge of the place was called upon by the Officers of the Central Administration specially sent for this purpose to name the boundary demarcations of the area under his control together with the statement that the administration of this particular village and its environ or

this particular town and its environ had been given under the care of his family for at least three generations. In this case the Officers sent from the Central Administration were Thayay Pyan Chi and Tuyin Manu and measuring the land wherever necessary was done by Paramma Deva of the Body Guards (Ko Yan). These Reports were made according to the Royal Order of 7 November 1637 and many of them were made probably early in 1638 but for the sake of convenience we give the date 7 November 1637 to all reports of the time of King Thalun (1633-48).

10 November 1637

Order: (1) Gilt the whole structure of the Dagon Ceti (Shwedagon, Rangoon) from the finial which was fixed by King Hanthawaddy Hsinbyushin (1554-1581) on 6 February 1566, down to the base.

(2) One Minister, one Deputy Minister and one Senior Clerk shall go to the Pagoda and supervise the gilding together with Minye Thiha Thu - the Officer-in-Charge of Hanthawaddy, Minye Zayya Thu - the Officer-in-Charge of Syriam and Minye Thaya Thu - the Officer-in-Charge of Waterways.

(3) Hold a festival with all kinds of entertainments during the whole period of gilding the pagoda and play the complete set of drums.

- (4) Compose the Prayer for His Majesty and made a gold pitcher to pour the water of libation.

This Order was proclaimed at the Hluttaw by the Chief of Herald's.

18 November 1637

Order:(1) Start preparations for a march north led by His Majesty himself so that Mo Wun could be reached on 23 December (1637).

- (2) Study the Old Records of the Palace Archives and make the preparations similar to those campaigns made by King Hanthawaddy Hsinbyushin (1554-1581) and King Nyaung Yan (1600-1606) and bring the necessary Royal Paraphernalia on the march.

- (3) Send Abhaya Gamani ahead to build camps at a distance of about 5 taings (10 miles/16.09 kilometres) where His Majesty would stop for each night during the march.

- (4) Let the Brahmans versed in astrology and mantras go with the Vanguards.

This Order was proclaimed on 18 November 1637.

Note : The chronicles made no mention of this campaign.

22 November 1637

Order:(1) Ministers Thiri Zayya Thingyan and Thiri Nanda Thingyan,

Assistant Ministers Thiri Bhaya Kyaw Htin and Nanda Bhaya Kyaw Htin, Heralds Dewa Thiri and Nanda Thiri shall take charge of the securities at the Palace while His Majesty is away from the Capital City on the Mo Wun campaign.

- (2) The Officer-in-Charge of the City is held responsible for the security of the City; he shall have Feringi, Tavoy, Tenasserim and Yakhine mercenaries to man the Gates; put 100 men to guard each gate, 50 men to guard each of the big turrets and 30 men to guard each of the small turrets.
- (3) Negligence of duty and feigning sickness to avoid duty among the guards shall be punished severely.
- (4) Give 100 lashes as punishment for foul languages used by pleaders at the Hluttaw and officers including senior ones shall be put in the sun for similar offences.
- (5) Ministers Thiri Zayya Thura and Thiri Yaza Thura, Deputy Ministers Letya Zayya Thura and Letwe Zayya Thura shall take charge of the Hluttaw.
- (6) The Hluttaw is given the over-all charge of the Palace as well as the City and it shall punish anyone who disobeys this Order.

This Order was proclaimed on 22 November 1637.

9 December 1637

Order: (1) Take the following steps as a precaution against fire
in the City :

a/ A house must have 5 to 10 poles with hooks attached.

b/ Put pots full of water on the ridge of the roof of
each house.

c/ Cook food only in a pit $4\frac{1}{2}$ ft (1.3716 metres) deep.

d/ Start cooking food at a signal by gong given at
9.15 am and all cooking must be over when another
signal is given at 11.00 am in the morning and the
time for cooking in the evening is between 3.30 pm
and 4.45 pm.

e/ After the cooking period is over, Fire Wardens shall
check a cooking place by putting a feather in the ash
and if it singes, the people of that house where the
feather singes, shall be sent to the Court of the
East to be tried and punished.

f/ Fire Wardens shall ^{the} go ^{of} /round/ checking five times in a
day.

g/ Men should not go about in the streets smoking tobacco
pipes and anyone found smoking a pipe in the street

shall be given 100 lashes of the whip.

- (2) Without any special reason no one is allowed in the streets after 9.00 pm and for a very important business a person shall go about with a lantern in his or her hand.
- (3) When a thief is found and a cry is raised for help, all people who hears it must go to the place where help is needed and a failure to do so shall be punished with 50 lashes of the whip.
- (4) Elders above seventy years of age shall go to any Religious Establishment around his or her residence and do some meritorious deed on behalf of the King every day.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on 9 December 1637.

11 December 1637

Order: (1) Mo Wun Campaign shall start on 26 December 1637.

- (2) Vassals, each with a levy of 1,000 men shall wait at his own town and join the main body of troops when it passes through or near his town.
- (3) Put down in the Register of the Fighting Forces the name, age, the day when he was born and address of each

fighting man.

This Order was proclaimed on 11 December 1637.

11 December 1637

Order:(1) Judges shall use the Dhammathat and Yajathat without any prejudice.

(2) Expenses of a law suit should not be very heavy.

(3) Debtors are not to be brought to the Court in bonds; bonds are only for the criminals.

(4) Shop dealing in silver must have a license and it should not be asked to pay taxes more than what is customary.

(5) Officer-in-Charge of the City shall be severely punished if it were found that people were subjected to various oppressions while His Majesty was on the Mo Wun campaign.

This Order was proclaimed on 11 December 1637.

11 December 1637

Order:(1) Min Ye Thagathu shall march in advance to Mo Wun with 1,000 men, 10 cannons, 100 guns and 300 bows.

(2) Similarly Min Ye Yazathu, Min Ye Kyaw Zwa Kyaw, Min Ye Nayathu, Min Ye Sekkathu would be given each a contingent of men to march in advance.

- (3) Satay Commander of Horses would be given 500 men, 5 cannons, 100 guns and 300 bows to march in advance too.
- (4) Brahmans versed in astrology and mantras shall go with the marching forces.

This Order was proclaimed at the Hluttaw by the Chief of Herald^s on 11 December 1637.

14 December 1637

Order:(1) All the Fighting Men shall observe the following during

the Mo Wun Campaign :

a/ Must not kill birds and beasts to eat

b/ Must not loot and plunder

c/ Must not molest girls or married young women

d/ Must not fight among themselves

e/ Must not wander too far away from the marching
column

f/ Must not neglect the sentry duty

g/ Must not destroy the weapons or must be able to give
a satisfactory explanation when a weapon is destroyed.

(2) The magicians shall perform all magic to bring success
to the campaign.

(3) Musical troupes of Indians, Shans and Burmese must
accompany the troops.

- (4) Parama Maha Rajaguru, Sayadaw of Hne Lanka and Sayadaw of Maha Wun must go in palanquins and each followed by eight disciples, in front of the marching men on the first stage of the march.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 11 December 1637.

4 February 1638

Order:(1) Appoint Nanda Pyan Chi, formerly known as Nga Tha Ya, Officer-in-Charge of Ten War Boats called Ye Hlay stationed at Syriam.

- (2) Carry out the duties with conscience and give the best possible service.

This Order was proclaimed on 4 February 1638.

7 February 1638

Order:(1) Define which area is given to which group of service men^{and} clear discrepancies specially among the Four Groups of Elephant Men serving the Palace :

- 1 Win
- 2 Atwin Si Daw
- 3 Zanet Pala and
- 4 Si Daw

and Nine Groups of Elephant Men who captured the wild elephants :

- 1 Chiangmai
- 2 Keng Yon and Keng Hse

3 Thein Zi
4 Letya
5 Zaw Ta Ei
6 Han Ti
7 Han Lyet
8 Toungoo and
9 Pyi.

(2) Give the usual offerings to Paramesvara and U Dain Min
Saw, two Guardian Gods of Elephants and do the magical
rites in order to get as many as possible the best kind
of elephants from the forest.

(3) Every month two Elephant Groups should team up to catch
wild elephants and bring the elephants captured to the
stockade at Prome and Salin.

(4) Give land 1.25 pe (2.187 acres/0.885 hectre) in the
minimum to 7.5 pe (13.125 acres/3.315 hectares) in the
maximum to each of the 555 Elephant Men of the Nine
Groups with 279 elephants including sucklings, at the
following places :

Ah Laung Kyun
Aung Tha -
Chaung Ku
Hke (in the Yaw area)
Hpaung Lin
Hsa Htone
Hsin Gya
Htan Han
Kala Me
Kalan
Kala Thain Ga
Kan Le
Kan Tar
Kan Tu
Kin
Kyauk Se
Kyauk Yit

Kyee Me
Kyone Daik
Le Hpyu
Le Zin
Ma Gyee Bya
Ma Lun Tin
Man Gyo
Ma U Sin Dan
Mindon
Myaung Hson Gyi
Myay Zoon
Myin Shit Se
Na Det
Na Nwin Gaing
Nga Hkon
Nyaung Bin Gon
Pan Daw
Pe Gin
Poppa Gaing
Prome
Pyaung Pya
Salin
Sagu
Shwe Bon Tha
Taung Gyaung
Tha Bauk
Tha Hkoot
Than Lauk
Thit Seint
Wun Byi
Yay Za Gyo and
Ye Ba Daing.

This Order was proclaimed by Taman Thazi, Chief of Lightning Shields
on 7 February 1638.

13 February 1638

Order: (1) Starting from 13 February 1638, measure again the land
to live and to cultivate given at various places to
different groups of men in the Fighting Forces.

(2) The measuring of the said lands are to be carried out
by Nga Tet Tu, Nga Yan Aung, Nga Tet Hkaung, Wet Lu Za,
Nga Zin Yaing Za and Yan Tok Pa.

(3) Register the name, sex, age and the day when the person was born, of all men in the Fighting Forces and their families.

(4) Give 5 pe (8.75 acres/3.453 hectares) of land to each man in the Fighting Forces at these areas :

Kyak Sein
Kyay Mun Shwe Ywa
Myaung Hla
Na Mya
Saw Hla
Thin Daung In Ywa and
Ywa Pon.

(This Order was proclaimed on 13 February 1638).

21 February 1638

Order:(1) Give one group (Thin) of men in the King's Service 250 pe (437.5 acres/177.1875 hectares) of land; there are 64 groups.

(2) Give group leaders villages to enjoy as fiefs in the townships of

Le Hla and 10 villages not included in the Prome Taik Saku and Toungoo.

(3) Give these leaders their insignias of rank and they must come annually to the Palace to pay their tributes.

This Order was proclaimed by Taman Thazi, Chief of Lightning Shields, on 21 February 1638.

(31) March 1638

Order: (1) Repair one thousand old pagodas to commemorate the

One Thousandth Year of the Thaggayit Era (started in
AD 638 and still in use in Burma) that begins on (31)
March 1638.

(2) Fix a finial (Hti) on each of the repaired pagodas and
perform again the consecration ceremony (Anekaja) at
each pagoda.

(3) Give food and new copies of the Pitaka to the monks.

(4) Ordain one thousand monks.

(5) Rededicate former Religious Lands to their respective
Religious Establishments.

(6) Repair old monasteries, ordination halls, rest houses
and assembly halls.

(7) Consecrate again the ordination halls.

(8) Hold the Ceremony of Pouring Water at the Bodhi Tree as
well as over the Buddha Images by 1,000 men (250 from
each sector of the Palace) carrying 1,000 pots of water
and 1,000 banners, on 16 April 1638.

(9) Bring into the Royal Presence for inspection the glass
bottles of perfume and rose water together with gold
and silver pots and trays with stand.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on (31) March 1638.

3 April 1638

King Founder of the Rajamanicula (Sagaing Kaung Hmu Daw) was the middle son of King Sirisudhammarajamahadhipati (Nyaung Yan, 1600-1606) who had had his Palace at Shwe Wa (Ava). The Buddha left a prophecy that this King Founder of Rajamanicula is a Bodhisattva. As a king he would have a golden palace with great splendour and he would uphold the Buddha's Religion. He shall enjoy a long and peaceful reign.

Order: (1) Prepare a Pageant (Htwet Taw Mu Gyi) on 16 April 1638 when His Majesty visits the Bon San Tu Loot Monastery at Pinya.

(2) Pull the Gold Chariot by four gold chains, each manned by the Horse Men from the Nan U Horse, Nan Dwin Horse and Shwe Pyi Horse and Gunners of Nauk Taw Pa, Pinya, Shwe Myo Daw and Tada U shall hold the four gold chains of the rear of the Carriage.

(3) Bring the Regalia and use the Horse Men of the Mintaya Horse and Nat Shin Horse.

This Order was proclaimed at the Hluttaw by the Chief Of Herald's on 3 April 1638.

3 April 1638

Order: Take Abhaya Gamani and Nanda Yawda as model officers.

Abhaya Gamani served King Nyaung Yan (1600-1606) as a Personal Guard (Ko Hmu) and took charge of all the affairs of the Interior (Atwin Daw). He also considered it his duty to check all weapons kept in the Palace and to supervise the Guards of the Palace. Later he became the Officer-in-Charge of Twin Thin as well as the Officer-in-Charge of Shields. He was so loyal, righteous and clever in all affairs of state that the King trusted him immensely.

Nanda Yawda once served the Lord of Prome but he was brought to Ava after Prome fell and he served King Anaukphetlun (1606-1628). He made himself useful by observing everything that the King should know and reported them when asked very faithfully. In fact it was the King who trained him to be observant and he in turn helped others so that they could work with diligence. It seemed that he was wakeful for most of the time so that ^{could} nothing untoward/happened without his knowledge. in the Palace/ He also know provincial affiars well. He was

therefore promoted a minister. The way he worked was quite remarkable. He would be up from bed before dawn. At the break of day he would be fully dressed and he was ready to receive visitors in the front room of his residence. He received petitions and he

would help the petitioners in all possible ways. At 9.00 am he came to his office and carry on with the affairs of state from the point where he left the other day. He would accept gifts given in gratitude but was always careful that these gifts did not become bribes. In another words, when punishments were waived, gifts become bribes. Since he was too occupied in pleasing the King, one should not think that he would be harsh without any kindness or justice in dealing with people in general. He was most considerate with the people who came to him with a grievance.

This Order was proclaimed when His Majesty came to the Bye Daik on 3 April 1638.

4 April 1638

Order:(1) Repair old pagodas, monasteries, ordination halls, weirs, tanks, wells and canals.

(2) Gilt the pagodas and put new finials on top of them.

(3)Conduct the Consecration Ceremony (Anekaja) again at the repaired pagodas.

(4) Put up new stone inscriptions at each Religious Monument recording its history and the extent of land given in its maintenance.

(5) Give a new name to a repaired monastery and send an iron seal with the new name engraved on it to the monastery.

- (6) Copy new sets of the Pitaka, using black tree gum to write on cloth and stylus on palm-leaves; there would be 1,008,000 palm-leaves or 84,000 anga.
- (7) Keep the new sets of the Pitaka in the Palace Archives.
- (8) Appoint in this programme of Pitaka copying, 20 learned monks as Editors-in-Chief, 30 as Editors and 10 as Sub-Editors and let them work within the precincts of the Maha Myat Muni Pagoda. Ministers shall provide food and other necessities for them. Get scribes and clerks for this commission and the Office of Religious Affairs shall act as the office of liasion so that this commission could carry out its work with efficiency.
- (9) Put 30 Shans of the North on guard duty where the Commission is working.
- (10) The Officer-in-Charge of the Granaries shall look after the food ration and various allowances for all those people in connection with this commission.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 4 April 1638.

11 April 1638

Order:(1) Provide an escort of 500 men of the Indian Mercenaries

when the Party headed by the Reverend Monk Taung Bi La Pokko Gyaw goes on 16 April 1638 in search of the Two Foot-Prints of the Buddha said to be located by the river bank of Namanda and lost in forest for the past two centuries.

- (2) Convey the Party down the Irrawaddy to Minbu on four big house boats manned by 120 boatmen of Ye and Tavoy.
- (3) Authorise the Party to commandeer porters, pack animals and bullock carts.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on 11 April 1638.

14 April 1638

Order: (1) Take the advice of Thiri Dhamma Min Ye in preparing the Pageant (for which the Order was passed on 3 April 1638) so that the arrangements of men, carriages, horses, elephants, etc. would be in propriety with the astrological calculations.

- (2) Inscribe the name of the monastery on stone as the Bon San Tu Lut and the Reverend Monk Sirisumaharatanadhi-dhammalankara would be given the monastery.
- (3) Invite one thousand monks of the Capital as well as Sagaing, Tada U, Pinya, etc. to attend the ceremony of

handing over the monastery to the monk.

(4) Made ready the gifts to be given to the invited monks.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on
14 April 1638.

22 April 1638

Order: (1) Use 10,008 ivory plaques, 10,008 gold plates, 10,008
silver plates supplied by the Interior (Atwin Daw), to
copy the Pitaka.

(2) Give provisions supplied by the Office of Granaries, to
the monks of the Editorial Board, Pitaka Copying
Commission.

(3) Bring the daily food to the Palace for inspection before
they are sent to the monks of the Commission.

(4) The Officer-in-Charge of the Religious Affairs shall
take the responsibility that the whole task of the
Commission comes to a successful end.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on
22 April 1638.

8 May 1638

Order: Give the insignias of rank (equal to that of the Crown
Prince) to the King's brother Min Ye Kyaw Zwa.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry

on 8 May 1638.

16 May 1638

Order:(1) Keep the thread that had been wound round the Buddha's Foot-Print at Namanda and brought back to the Capital City by the four reverend monks Anandadhaja, Ariyalankara, Tilokalankara and Sirisudhammaraja the Taung Bi La Sayadaw, as a treasure of the Palace.

(2) Send threads of the same length to various Sawbwas under the King.

This Order was passed on 16 May 1638 when the Party that went in search of the Buddha's Foot-Prints on the Namanda came back. (The Report of the Party is attached).

8 June 1638

Order:(1) Send cloth and tea as the Royal Help (Aku Daw) on the death of monks, brahmans and lay devotees at the monasteries in the City, Tada U, Pinya, Taywin Chay, Sagaing, etc.

(2) The Officer-in-Charge of the City is given this duty.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 8 June 1638.

10 June 1638

Order:(1) Invite the senior monks of the City (up to the number of

108) to a feast at the Shwe Zigon pagoda on the Full Moon Day and No Moon Day of every month.

- (2) Take rice from the Officer-in-Charge of the Granaries, curry from the Judges and dessert from Zawtayit.

This Order was proclaimed on 10 June 1638.

10 June 1638

Order: Discourage the union of a female servant of the King with a male slave of any other owner.

This Order was made when His Majesty came to the Bye Daik on 10 June 1638 and saw the list of slaves owned by Prince Min Ye Kyaw Zwa.

21 June 1638

Order:(1) Do not harass the Five Groups of Gadu Workers engaged in extracting gold, tree gum, amber, precious gems and iron by calling upon them to take part in some of the Public Works or by being taken away by people to whom they owe debts.

- (2) Do not neglect offerings made to Titthanasati, the Guardian God of these precious gems and metals.

- (3) Let them work at any promising ^{place} / (without exception) to extract these metals, etc.

- (4) Enlist all children (both male and female) of a union

between a member of these five groups of Gadu and an outsider, in one of these groups.

This Order was made when His Majesty came to the Bye Daik on 21 June 1638; later it was proclaimed by Herald Zay Taya Taman.

(30) June 1638

Order:(1) Invite the eighty most aged monks who live in the suburbs of the City and in Tada U, Pinya, Sagaing and who had never been invited to a feast by the King before, to a feast at the Palace on 14 July 1638; this is to be considered as a supplement of the Celebration of One Thousandth Anniversary of the Thagayit Era.

(2) Invite all other monks to a feast at the Hluttaw.

(3) Get one thousand of every item of the gifts for the monks as the total number of monks invited would be 1,000.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on (30) June 1638.

9 July 1638

Order:(1) Recruit boatmen from the communities of Ayut'ia, Bassein, Hanthawaddy, Martaban and Tennasserim so that each boat called Hlawga or each barge called Hpaung Daw which now has only 40 or 50 men has fully 100 men.

(2) Train the recruits in boatmanship well.

- (3) Classify the daughters of clerks, etc. employed in the administration as women of the commonfolk (Athi Ma).
- (4) Add 100 men and 100 women to the Forty Groups of the servants of the Palace under the Officer-in-Charge of the West; recruit them from the communities of other towns like Ayut'ia, Bassein, Hanthawaddy, Martaban, Tennasserim, etc.
- (5) Add men at each of the Nine City Gates so that there are 100 men at each gate with men from the nine Maw States, Chiangmai and Keng Hse.
- (6) Recruit 100 men from each community of men from Mindon, Salin, Syriam, Thayaykhittaya and Toungoo as watchmen at the turrets of the City Wall, Earth Palace, Main Tower, Hluttaw, East Court, West Court and Palace Yard Court.
- (7) Assign 100 men from Nyaung Yan as ushers (Nay Ya Daw Hkin).
- (8) Add 50 men to the Group of Sweepers.
- (9) Get 40 office boys at each of the Offices of Hluttaw, East, West, South and Palace Yard.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 5 July 1638.

24 July 1638

Order: (1) Make one Group of Gunners 100 strong and give each man

a gun with all accessories and give all of them a good training to shoot provided they do not practise on life targets; the Group of Gunners are :

Kala Byo
Feringi
Ip Hpan Daw
Myay Nan
Nauk Taw Pa
Pinya
Shwe Myo Daw
Tada U
Thu Nge Daw and
Wun Gyin.

(2) Recruit the men from the communities of :

Chiengmai
Dala
Kukhan Gyi
Nyaung Yan
Pagan
Prome
Sittang
Syriam
Tavoy
Tennasserim
Thayawaddy
Toungoo and
Ye.

(3) Allocate the night duty at the Palace as follows :

Letya Thwe Thauk Letwe Thwe Thauk and Myay Nan Thay Nat	at	the Myay Nan;
Thu Ye Kyaw Dan and Wun Gyin Thay Nat	at	the Bye Daik and the Zay Da Wun Saung
Hpwa Bet Kyaw	at	their own barracks
Daing Daw	at	the Left Marabin Gate
Shay Si Yin Su Thay Nat	at	the Inner Marabin and

Shwe Lay and
Wun Gyin Thay Nat at the West Marabin.

- (4) Put one hundred guards at the Nine City Gates on twenty four duty and make them check the bolts, supporting beams, etc. so that they are always in good order.
- (5) Allow no infringement of one group upon another in carrying out its allotted duty.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on
24 July 1638.

24 July 1638

- Order: (1) Invite monks to a feast and offer them gifts at the close of every season of the year (i.e. the Dry Season, Wet Season and the Cool Season).
- (2) Collect old images at all Religious Establishments and repair them in the Hall of the Shwe Zigon pagoda; invite 108 monks and perform the Ceremony of Consecration called the Anekaja when the repairs have been made; made proper arrangements to send them back to their original places.
 - (3) Make the image of Aggasita the Hermit and send it east across the river with offerings on 24 August 1638; take the advice of Brahman Ajagaru for details in carrying out this Order.

This Order was proclaimed at the Hluttaw by the Chief of Herald's
on 24 July 1638.

2 September 1638

Order: (1) Celebrate the Light Festival on 11 and 12 September
1638.

(2) Officers and men in the service of the King are
expected to attend the festivals at the Court properly
dressed in their best ceremonial robes; any negligence
in the attire shall be punished.

This Order was proclaimed at the Hluttaw by the Chief of Herald's
on 2 September 1638.

9 September 1638

Order: Select man of special talent among the men brought
over to the Capital City after each campaign against
Chiengmai, Prome, Toungoo, etc. and employ them in the
trade in which they are most skilful.

This Order was proclaimed on 9 September 1638.

18 September 1638

Order: (1) Carelessness or negligence of any kind in wearing the
ceremonial robes by officers and men of the Court would
not be tolerated at the ceremonies of :

Light Festival
Occupying a New Palace

Occupying a New Palace Apartment
Opening the Bye Daik
Opening the Hluttaw
Royal Audience and
Royal Visit to the Elephant Stockade.

(2) Omission to use any item of the given insignia of rank would also be punished.

(3) After being seated in the Ceremonial Hall, a change of seat would be punished with 100 lashes.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 18 September 1638.

21 September 1638

Order: (1) Make the funeral of Rajasirijeyyasankhaya of the Taw Nay Ya, as befitting his rank and status.

(2) Issue the mask, funeral robe and one tical of silver to be put in the mouth of the deceased, from the Interior (Atwin Daw).

(3) Send the Royal Help (Aku Daw).

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 21 September 1638.

24 September 1638

Order: Build a pavilion of multiple roofs only for a big occasion.

This Order was given as an answer to a query by Myo Thit Nge Za and the Chief of Ayay Ma Hso Daing on 24 September 1638.

28 September 1638

Order: (1) Get the four castes clearly defined.

- (2) Get the four forces well organised; ten men should have one leader (Gaung), ten leaders have one chief (Sitke), ten chiefs have one major (Bohmu), ten majors have one general (Sit Thugyi) and ten generals have one commander-in-chief (Min), thus ~~one~~ one Commander-in-Chief has under him 100,000 men; considering that one man could have a family of five to ten people and therefore the family members of the men of the fighting forces could come up to a number between 500,000 to 1,000,000 people; as a gardener tends his trees, so a Commander-in-Chief helps his people to live happily and to prosper well.
- (3) Encourage lads and lasses to get married when they come of age and arrange that widows or widowers could marry again.
- (4) Explain the mission before a man is sent to do it so that he would execute the Order with seriousness.
- (5) Make a population count in order to know the increase.
- (6) Defer the Ordination Service of the Buddhist Order of Monks for four years so that checking could be made to prevent the undesirables from entering the monkhood.

(7) Execute all state affairs with effeciency and fairness.

(8) Consider the recent rebellion at Moulmein that was most severely suppressed on 13 June 1638 and know that any such attempt is futile.

This Order was proclaimed on 28 September 1628.

4 October 1638

Order:(1) Build a special pavilion for the White Elephant Sirinaga.

(2) Put forty men from Thayawady as attendants of the White Elephant.

(3) Appoint Naga Nanthu as the Mahout and Naga Waylu and Naga Sanda as his assistants.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on

4 October 1638.

8 October 1638

Order:(1) No officer shall use the insignia above his rank.

(2) Remove Min Ye Sithu from being the Officer-in-Charge of Martaban as a punishment for using the insignias above his rank.

(3) Punish his advisers; Min Ye Sithu would not be given any other punishment as he is one of the Royal Family.

(4) Seize the weapons from the retinue of Min Ye Sithu and the Officer of Revenue shall make a List of the seized

weapons.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on
8 October 1638.

15 October 1638

Order:(1) Get the Hlawga boats ready for emergency use as His
Majesty is crossing over the Irrawaddy to the Rajamanicula
Pagoda in a golden canoe (Shwe Laung) and as the weather
is unpredictable, a storm might appear before the
crossing is over.

(2) Prince Min Ye Kyaw Zwa, His Majesty's Brother, and other
senior princes together with the Prince-in-Charge of the
Horses shall accompany the trip also in boats.

(3) Notify the City Gate Keepers that during the Royal Trip
they are not to allow anyone either to leave or enter
the City.

(4) Stand by the Officer-in-Charge of the City and his staff
including one Chief of One Thousand Men at the City
Office, one Assistant Minister and one Herald at the
Palace, one Minister, one Deputy Minister, one Senior
Clerk and one Clerk of the Palace Stores at the Hluttaw.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on
15 October 1638.

(15 October 1638)

Order: Min Ye Aung Htin, the King's nephew and Prince Amyint, the King's son, shall eat the pickled tea (Lahpet) together in the King's presence as a mark of reconciliation after the Prince Amyint had had attempted, though unsuccessfully, to assassinate Min Ye Aung Htin.

This Order was proclaimed on (15 October 1638).

(15 October 1638)

Order: (1) One Minister, one Deputy Minister, one Senior Clerk must take charge of the funeral of the King's Brother Min Ye Kyaw Zwa.

(2) Take the funeral of Prince Toungoo, King Hanthawaddy Hsinbyushin's Brother, as a model for all the funeral arrangements.

This Order was proclaimed on (15 October 1638).

20 October 1638

Order: Give the insignias befitting their ranks to Min Ye Aung Htin, son of the late King, and Min Ye Kyaw Htin, Min Ye Kyaw Hkaung, Min Ye Thiha Yaza and Min Ye Thiha Thu who are the four sons of the present reigning Lord.

This Order was proclaimed by the Chief of Heraldry on 20 October 1638.

1 November 1638

Order: (1) March to Mo Wun.

- (2) Thiri Dhamma Min Ye is appointed the Commander-in-Chief of this military expedition and Thiri Dhamma Min Hpya, Thiri Dhamma Min Saw and Thiri Maha Min Saw are appointed Cammanders.
- (3) Observe the following as the Burmese forces would be going to places in proximity with those under the Chinese:
- a/ Men should not be scattered during the march from one camp to another.
 - b/ Officers and men shuold take collective responsibility.
 - c/ All provisions are to be kept within the camp and no small groups should be sent out to gather food or collect fuel or fetch water.
 - d/ Sentry duty should be given to thirty men while the main body of the forces is resting in the camp and they should be scattered in groups of five within a mile/1.609 kilometres of the camp and whistle signals should be arranged before hand.
 - e/ Animals of the army should be well fed.
 - f/ Sawbwas should supply the provisions.
 - g/ Weapons should be kept always in good condition.
 - h/ Cooking and eating should be over by 9.00 am in the

morning; men should march until 4.00 pm in the evening; and cooking and eating the evening meal should be over before sun down.

i/ Officers should hold a meeting after the evening meal to discuss next day's programme.

j/ Officers should take turn to sleep so that half of them shall remain awake at any time during the night.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 1 November 1638 and copies of it were given to all Commanders who took part in the campaign.

1 November 1638

Order:(1) Report the progress of the Mo Wun Campaign.

(2) Minister Maha Thiri Zayya Thura, Deputy Minister Nay Myo Thin Hka Ya and Senior Clerk Tuyin Way Thaw must do the reporting regularly.

(3)Men of undesirable characters (including those in the retinue of Prince Commanders) are to be tried by a tribunal and reports of such trials must also be sent to the Capital.

This Order was proclaimed on 1 November 1638.

4 November 1638

Order:(1) The funeral of Prince Thiri Dhamma Min Saw should be

arranged in the prescribed form.

- (2) Confer the posthumous title of Sirimahadhammarajasura on the deceased Prince.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 4 November 1638.

28 December 1638

Order:(1) The funeral of Min Ye Kyaw Htin, Officer-in-Charge of Hanthawaddy, should be carried out by the local customs as in the case of the funeral of Min Ye Sithu, Officer-in-Charge of Martaban, before him.

- (2) Although the deceased Prince was of the Royal Family, he had died as an officer in charge of a town and so he^{shall} be buried like one of those officers.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 28 December 1638.

28 December 1638

Order: Made Prince Pintale the Crown Prince in as much the same way as Pinya King Sihasura made his son Prince Sankhaya a king at Sagaing on 26 August 1312.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 28 December 1638.

12 January 1639

Order: Punish Nga Ta Lut Ngay of the Guard Station (Kin) of
Kyauk Maw under Toungoo and his associates for destroying
the stone pillar marking the limits of a Religious Land.

This Order was proclaimed at the Hluttaw by the Chief of Heraldry on
12 January 1639.

(12 January) 1639

Order: (1) Reorganise the following Horse Groups which were founded
by Sagaing Athin Hkaya in about 1318.

Hket Lon
Kyaung Thin
Lak Yway Gyi
Lak Yway Nge
Myin The Gyi
Pyin Zi
Saw Pwoot O
Tama Hka and
Yu Daw Mu.

(2) Reorganise the following Horse Groups which were founded
by Maha Uccana on 18 January 1323.

Chiengmai
Ain Shay Daw Pakhan
Kyun Daw Haung
Lon Pauk
Nyaung Yan
Pagan
Pinya
Tavoy
Ta Yok
Thin Gyi and
Vieng Cheng (Linzin).

(3) Reorganise the following Horse Groups which were founded
(early in the 17th century).

Kyauk Sauk
Lambu
Letwe
Letya
Nauk
Shay
Thin Daung and
Yet Khan Kan Zaung.

- (4) Increase the number of men to 100 in the following groups (the Fighting Forces called Thwe Thauk are shown by astericks):

*Ain Tha Daw
Amyauk
*Feringi
Hlaw Ga
Hlay Thin Daw
Kattu
*Myay Nan
*Nauk Wun Gyin
Shwe Ka
Shwe Lay
*Shwe Myo Daw
*Tada U
*Thu Nge Daw and
Ye Hlay.

- (5) Make each Group of Commonfolks (Athi) 300 strong by allowing Shans to settle among them.
- (6) Tax payable in copper by each family of commonfolks (Athi) is $2\frac{1}{2}$ viss (9.125 lbs / 4.1391 kg) a year, each family of a man of one of the Horse Groups $2\frac{1}{2}$ viss a year and each family of a man of one of the Elephant Groups 3 viss (10.95 lbs / 4.96692 kg) a year.
- (7) For the Palace Kitchen, the Divisions (Taik) of Twin Thin and Hlaw Ka Thon Htaung shall supply the following :

Chili
Fish
Fish Paste
Fruits
Garlic
Ginger
Oil
Onion
Rice
Saffron
Salt and
Vegetables.

- (8) The duty of lighting the Palace at dusk is given to the Groups of Shwe Da and Thet Ka Dan in all the four quarters of the Palace; in the apartments use the candles (6 to 12 according to the size of the room) and along the passages the oil lamps.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on (12 January) 1639.

28 March 1639

Order:(1) The Scions of the Ancient Dynasties of

Bassein
Dagon
Martaban
Myin Zaing
Pagan
Pegu
Pinya
Sagaing
Sittang
Thayaykhittaya and
Toungoo

cannot be considered as members of the Royal Family.

- (2) Let the able-bodied male descendants of these Ancient Dynasties join the Fighting Forces of

Banya Dala
Nanda Sithu
Nanda Thiri
Shin Htwe
Shin Kyine
Zaya Thin Hkaya and
Zaya Ottama

This Order was proclaimed at the Hluttaw by the Chief of Herald's on
28 March 1638.

15 April 1639

Order: (1) Brahman Astrologers and Mantra Experts shall enter the
Palace by the West Gate and assemble at the Earth Palace
to co-ordinate their findings of the future and present
only one version of their predictions.

(2) Refer their decisions ^{having} of ~~one~~ intercalary month and to
keep the number of days in Nayon as usual in Thagayit
1001, to Toungoo Sayadaw Lankaradhajaguru and Sayadaw
Sirirajaguru.

This Order was proclaimed on 15 April 1639.

25 April 1639

Order: (1) Allow trial by ordeal only when evidence is not available;
never allow it as a favour to one party that could bribe
the judge; in fact bribery is not tolerated.

(2) Send cases to the Hluttaw only when local courts find them
too difficult to handle by themselves.

(3) Send half the Court Fees and Fines to the Royal Treasury.

- (4) Give ten per cent of the Toll Tax to the Collector and send the residue to the Royal Treasury; collect from $\frac{1}{2}$ Kyat to 10 Kyats from each boat and the amount to be exacted depends on the size of the boat; collect $\frac{1}{4}$ Kyat from each pack animal.
- (5) Guards should not be called away from their posts for any other duty; men of each locality should not be assigned to do a Public Work elsewhere; a written Order from the Hluttaw is necessary to take men away for work outside their locality.
- (6) The Chief of Letma Htauk shall deal with all petty crimes.
- (7) Organise work groups with both town-folks and village-folks for the funeral of a monk or for such festivals as the Water Pouring over the Bodhi Tree in the Second Month of the Year (Kason) and the Regatta in the Six Month of the Year (Tawthalin).

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 25 April 1639.

11 September 1639

Order: (1) Reorganise the Toungoo, Toungme and Talan Karen workers employed in extracting silver since 9 September 1173 and the Pan Yi Karen workers employed in extracting gold since 6 September 1174.

(2) The Office of the Crown Prince (Pintale) shall take charge of the gold and silver when these workers came to the Palace to offer them.

This Order was proclaimed on 11 September 1639.

8 September 1640

Order: The Statement made under an oath with reference to the Law of Inheritance among the Chiefs of the Workers on extracting Gold and Silver by the following people on 14 July 1640 is accepted.

Nyaung Wun Chief (aged 73 years)
Tama Hka Chief (aged 55 years)
Thit Nyo Chief (aged 80 years) and
Toung Ywa Chief Nga Shwe Maung (aged 80 years)

and other independent witnesses like

Ma Hti Chief
Nga Tha Yauk Chief
Pa Zin Mi Hnaung
Pyi Ga Daw
Shin Mi Myo Lauk
Yay Myak Chief and
Ywa Tha Ya Chief Nge Chit Hla.

This Order was proclaimed at the Bye Daik on 8 September 1640.

29 April 1641

Order: (1) Acknowledge the receipt of the Remonstrance Pinya Aung Dut Kyaung Maharatanakara Sayadaw on summoning monks to appear at the Hluttaw for interrogation in connection with the fire at the City on 29 April 1641.

(2) Stop summoning monks to the Hluttaw for interrogation.

This Order was proclaimed on (29 April 1641).

24 January 1642

Order:(1) Invite Anandadhaja the Sayadaw of Anuruddha, to the Hluttaw and ask him the following :

a/ The original height of the Dagon Pagoda could not be the present 200 cubits (300 ft / 91.44 metres); who raised it to this height?

b/ What were the original shapes and size?

c/ Who was the donor of the finial 7 cubits (10.5 ft / 3.2004 metres) high with a base diameter of 2.35 cubits (3.5 ft / 1.0668 metre)?

(2) Report the answers of the Sayadaw.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 24 January 1642.

Order: Send for the Lady Donor of a monastery for Saramancu at the Winido Monastic Establishment to appear at the Court and tell her that she could not reap the full benefit of building a monastery

a/ if she had allowed any appropriations made to spirits to avert any harm to workers during the constructions,

b/ if she had used part of the monastery as her own store

house,

c/ if she had made use of the services of the monks in any of her various businesses, and

d/ if she has been using one of the monks of the monastery as her medicine man;

and also tell her that the nirvana would be the ultimate reward if she continue supplying the four requisites of the monks to her monastery so that the monks who come to reside there could carry on with their own work without any difficulty.

This Order was proclaimed on 16 February 1642.

(16 February 1642)

Order: Invite Dhammarasi and Saramancu, disciples of late (Vinayadhara) Sayadaw to the Alms House at the Gu Daw Thit Temple and convey to them the following points :

a/ the monastery which has now been put in charge of Saramancu is meant really for all monks,

b/ the monks who come to reside there must first learn the Buddha's Teachings, then to practise the Teachings and finally to work everything in the interest of the Religion so that the Buddha's Religion would last long,

c/ the chief of the monastery is in fact the organiser

of the said three things otherwise known as Pariyatti,
Patipatti and Pativeda.

Copies of this Order are sent to Ratanakara Sayadaw and Ashin
Tisasanaajota. This Order was proclaimed on (16 February 1642).
18 February 1642

After receiving the copy of the Royal Order of 16 February 1642,
Chief Monk of Ratanakara replied :

The good lay Lady Devotee's work of merit coincides with
good time (kala) when the ruling king is good, the good
place (desa) where Buddhism flourished, and the good
effort (payoga) where an abode for monks is made and
therefore it is all right to exclaim "Well Done" (Sadhu).

18 February 1642

After receiving the copy of the Royal Order of 16 February 1642,
Chief Monk Tisasanaajota replied :

Any kind of giving is generally termed good but not all
the givings are really good especially when it is done
because of fear or favour. Now the gift made by the lay
Lady Devotee in the form of a building for (Saramancu) is
the best possible form of gift to a most deserving man
and therefore we consider it proper to exclaim "Well
Done" (Sadhu).

18 February 1642

Order: Summon the Lady Donor of the Monastery of Saramancu to the Court and read to her the replies given by the two monks.

This Order was proclaimed on 18 February 1642.

(18 February 1642)

It is a hard chance to be born a man;
it is a hard chance to be born a man during the time of
the Buddha;
it is a hard chance for that particular man to have faith
in Buddhism;
it is a hard chance for him to meet the Buddha; and
it is a hard chance for him to become a member of the
Buddhist Order of Monks.

Once a man becomes a monk he is expected to do Pariyatti, Patipatti, and Pativeda. A monk who comes up to the expectation deserves help. The Lady Donor had now given the help to a really good monk and in order to show that her work is well appreciated, she would be given a few rewards.

Order: Give to the Lady Donor of the Saramancu Monastery the Title of Saddhadhamma and 200 viss of copper, 100 viss of tree gum, 10 viss of red ochre, 1 bale of cloth called Thalu, 6 viss of chili, 3 viss of thread, 1 measure of perfume, 1 measure of Paccam, 3 bales of Puntaluiw.

This Order was proclaimed on (18 February 1642).

22 May

1642

Order:(1) Interrogate the monks about the fire at the City on 29 April 1641 and (22 May) 1642; Burmese monks are exempted from this interrogation; interrogate only the monks of non-Burmese origin like those from Ayut'ia, Kathe, Mon, Shan, Tavoy, Tenasserim and Yun, because although they are under the same discipline like the Burmese monks, they might do something prohibited as they could not follow the instructions properly due to language difficulty.

(2) Interrogate also the workers who live outside the walls of the City and who come to the City daily to work as menials or clerks at various offices; such workers of any office shall hold passes issued by the Officer-in-Charge of the City.

This Order was proclaimed on 22 May 1642.

(22 May

1642)

Order:(1) Reply the Pinya Aung Tut Kyaung Maharatanakara Sayadaw that his Remonstrance is noted and the authorities are quite aware of the fact that a monk is under a Religious Organisation with its own discipline and therefore it is best to leave them alone.

(2) Mention in the reply these three points :

- a/ Only monks of non-Burmese origin will be interrogated about the fire in the City on (22 May 1642),
- b/ interrogations will be made at the monasteries where these monks are living and in the presence of the presiding monks of those monasteries and
- c/ there is no intention that all monasteries would be moved outside the walls of the City.

This Order was proclaimed on (22 May 1642).

24 May 1642

After having received the Royal Order of 24 January 1642, Sayadaws Anandadhaja and Anuruddha were approached to get the story of the Dagon Pagoda and Ministers Nanda Yawda and Nanda Thin Gyan humbly report :

- 1 The original height of the Dagon Pagoda was only 120 cubits (180 ft / 54.864 metres) and the finial was 7.33 cubits (11 ft / 3.3528 metres) with the base diameter of 2.33 cubits (3.5 ft / 1.0668 metre).
- 2 King Ramadhipati (Dhammaceti, 1472-92) repaired it but he added nothing to its size or height.
- 3 King Mintaya Shwe Hti (1530-1551) put a new finial.
- 4 King Hanthawaddy Hsinbyushin (1554-1581) increased

the height of the pagoda to 200 cubits (300 ft / 91.44 metres) and fixed a finial of height 18.5 cubit (27.75 ft / 8.4582 metres) with a base diameter of 9.5 cubit (14.25 ft / 4.3434 metres). He also dedicated 500 servants to look after the pagoda.

5 King Nga Zu Dayaka (1581-1599) had constructed 48 small pagodas around the Dagon Pagoda, a big bronze bell, two enclosure walls, brick stairways, a road leading to the town of Dagon and pagodas each 12 cubit (18 ft / 5.4864 metres) high at regular intervals along this road.

6 All powerful kings did something towards the conservation of this monument.

Ministers Nanda Yawda and Nanda Thin Gyan submitted this Report on 24 May 1642.

24 May 1642

Order:(1) Reorganise the following Elephant Groups known by the name of Thwe Thauk founded since 1374 :

Daung Tha Ma Za
Htan Da Bin Za
Kokko Chaung Za
Kya Hkat Za
Lin Nge Gyi Za
Ma Hti Lo Za
Myo Hla Za
Pauk Kaing Za
Tha Hla Pin Zi Za
Ye De Wa
Ye Set Ka
Ye Thein Ga

Ye Thi Ha
Ye Thin Yan
Ye Zay Ta
Ye Zay Ya
Ywa Ha Gyi Za
Ywut Thin Yan and
Zaik Thin Yan;

use men from Chiengmai and the descendants of Old
Dynasties and Sawbwas in the reorganisation.

- (2) Put a gunner in the howdah called Ye Ka on each elephant that accompanies the King on a trip outside the Palace.
- (3) Men of the Palace Night Watch(Aip Hle Aip Hpan) should gather at the raised platform in front of the Red Gate on the north of the Hluttaw.
- (4) As it was done before in 1401, increase the population in some towns and villages where the number of the commonfolks (Athi) at each place should be either 300 or 150 or 100 and take the necessary people from the communities of In Gye, Kachin, Karen, Loo, Myee and Tayoke who came from the north; new people might be sent mostly to places west of the Irrawaddy and Chindwin like Hpyin Ta, Hpyit Thi, Hsa Hton, Hsa Lin, Lin Ga Daw, Ma Be, Pa Dain and Si Tut Ta Ya.
- (5) Reorganise the Shan and Yun (Chiengmai) Horse Groups

(organised in 1428) so that each group has 50 horsemen and each horseman has one orderly, two lancemen (one on^{the} left_{and} another on the right), one bearer of baggages and one cook; the Horse Groups to be reorganised are :

Bhamo
Htan Da Bin
Lin Zin (Viengcheng)
Lon Pauk
Mitthila
Nga Ya Ne
Shan
Ta Ba Yin
Tavoy and
Yawnghe;

These horsemen must be given land to live and to cultivate (Nay Myay Sa Myay) and they would be sent to the City or any town or any outpost on duty.

- (6) Put under the charge of the Officer-in-Charge of the West the Nanda Sithu Thwe Thauk formed with the relatives of Thado and the Welu Thondara.
- (7) Give land at Sagaing near the Hkawa Daw Shed measuring 25 ta (62.5 ft / 49.53 metres) square to the Laundry Group (Hkawa Daw); give another piece of land to the Young Men's Group (Thu Nge Daw).
- (8) Since 3 August 1598 the name Ratanapura was not in use; The new name is Shwe Wa and the City area had been extended largely to the west; the drum and bells to announce the hour were made new; the Palace, Hluttaw,

City Gates, East Court, West Court, Courts of the Four Sectors of the Palace and Shrine of Guardian God called Aung Zwa were also built new; in front of each office a bodhi tree was planted; shrines for Sagaing Thawtaban Zayta Bilu and Gonban were also built; the Horse Group of Nyaung Yan were organised then under the following names:

Nanda Thiri Thwe Thauk
Nanda Sithu Thwe Thauk
Shin Htwe Thwe Thauk and
Shin Kyine Thwe Thauk.

- (9) Give land to the Tile Makers (Ok Kyut) at Sagaing near the Laundry and Young Men's Groups.

This Order was proclaimed on 24 May 1642.

Note : See also the Royal Order of (2 April 1647) on the population problem.

8 August 1642

Order:(1) There should be only one Headman at a place; Ta Ba Yin has six; all of them claimed to be the descendants of a common ancestor who was once the Headman of Ta Ba Yin; among them Nga Thitsa alone is worthy of that office.

- (2) Appoint Nga Thitsa as the Headman of Tabayin; made Nga Chit Nyo (a joint) Headman.

This Order was passed when His Majesty came to the Bye Daik on 8 August 1642.

12 February 1643

Order: (1) By primogeniture, the eldest son gets his parents' entire estate and it is ridiculous to have six persons taking the same position of a headman at Ta Ba Yin.

(2) Nga Thitsa is knowledgeable in history and old records; appoint him the Headman of Ta Ba Yin with his brother-in-law Nge Chit Nyo Nge as his assistant.

(3) Arrest the other five (Nga Shwe Pon, Nga Kyin Bet, Nga Aung Myo and two) and put them in the hands of Nga Thitsa.

(4) In former times, rural people had no liking to visit the City; they were reluctant even to visit for a while on business; now many of them are found loafing here in the City; send them back; notify the Headmen of villages to recall them.

This Order was passed on 12 February 1643.

3 March 1643

Order: Allow a person who has a seat of Nay Ya Daw in the Audience Hall to build and live in a house with Paccu (?Gables with decorations) at both ends of it.

This Order was passed when His Majesty came to the Bye Daik on 3 March 1643.

31 May 1643

Order: Lay people living at monasteries should declare whether they are the Servants of the Religion or they are the free men but destitutes who take refuge at the monasteries.

This Order was proclaimed on 31 May 1643.

20 October 1643

Order: (1) Divide the Guards of the Four Scetors of the Palace into groups :

a/ Group One consisting the Guards of Marabin, Atwin Daing and Atwin Thin, is on duty for twenty four hours and it has no other duty except this guard duty.

b/ Group Two consisting the Guards of the Hluttaw and Pyin Daing are on duty at the outer yard of the Palace and only ten men are required at the guard post; the rest would remain idle unless they are employed in the fields.

(2) Send the Guards of the Palace who are not on guard duty to the fields to cultivate.

This Order was proclaimed at the Hluttaw on 29 July 1643. But since 1 July 1643, men of the following groups are sent to the fields (as the growing season began by then).

Da Swe (Thin)
E Bya Tha Yi (Thin)
Han Pyin Mo Daing
La Goon Mo Daing
Laik Hsin (Thin)
Letwe Win Daing
Letywe Daing
Ma Be (Thin)
Mong Pong Daing
Myaung Hson Shwe Daing
Nat Yauk Kya Daing
Nyaung Sauk Daing
Saw Lu Daing
Shan Paik Taw (Thin)
Shan Thu Nge Daing
Shwe Hlan Htaung
Tagaung Myit Sin (Thin)
Taung Dwin Lay
Thu Ye Bi Lu (Thin)
Thu Ye Lu Lin (Thin)
Wun Tho Daing
Yan Ma Chut Daing
Yan Pon Hkwe Daing
Yawngghwe Daing
Yawngghwe Lay
Ye Baw Htaung and
Ye Ka Daing.

This Order was proclaimed again on 20 October 1643.

16 July 1645

- Order: (1) Officers should often go on inspection tours to villages with a view to get more land under cultivation and to give agricultural loans wherever necessary.
- (2) Check that cultivators should not leave their fields during the growing season or stop administrators from summoning the cultivators to appear at courts in the City in the growing season or stop money lenders from disturbing the cultivators while they are growing.
- (3) Officers in charge of the villages shall not allow the

villagers to visit the City without enough reason and they see to the fact that the villagers who go there do not stay there longer than what is necessary.

- (4) A villager coming to the City must bring a letter from his village chief addressed to Min Hla Shwe Daung or Yaza Gutta and without such a letter, he would be sent to collect elephant fodder as punishment.
- (5) Punish the village chief from whose village a villager is found in the City without a letter from him stating his business there.
- (6) Village and town heads shall take a list of villagers or townfolks including the visitors stating from where they come and why they come, and the absentees who go to which place for what purpose and how long they would be there; negligence of this particular duty would be severely punished.

This Order was proclaimed on 6 July 1645.

13 April 1646

Order:(1) The Officer-in-Charge of the West deals with all affairs of the Queens, Concubines and their children (including boys who are still too young to be taken away from the women or western sector of the Palace).

- (2) Ladies of the Court hold towns, villages, fisheries and weirs in fief; make a Register of these fiefs with clear definition of their boundaries; also mention in this Register the amount of money each fief holder is receiving from a particular fief.
- (3) Guards sent to the outposts shall be changed on every third year.
- (4) Half of all Court Fees and Fines shall be sent to the Royal Treasury on every six months from the provinces and on the first day of every month from the Courts of the City.
- (5) Clerks going to the Western Sector of the Palace must enter it from the West Gate and use that gate to get out; they are not allowed to cross over to the east where the Hluttaw is located; one Clerk (Si Thi Ywa Za) was found transgressing this Order; give him one hundred lashes.
- (6) The Officer-in-Charge of the West shall try all cases of the Groups serving in the Western Sector of the Palace though he might put up difficult cases to the Hluttaw and he shall keep a Register of these cases.
- (7) If it is not contested, the attitude of giving a

judgement should be in the nature of an arbitration like forgiving the small offences and minimising the big ones according to the old Burmese maxim "Krī:sañ,a mhu ñay oñ ñay sañ, amhu pa prok oñ".

- (8) Punish the pleaders for contempt of court for either using foul languages or for playing upon words to misrepresent a case.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 13 April 1646.

1 November 1646

Report by Pa Tha Yit Sa on how the Fighting Forces are organised, submitted on 1 November 1646.

Athein Gaung Ko Yan Daw (10 Hoese Groups) organised with men of the Mong Nai Sawbwa
De Wa Kamma Gaung Ko Yan (10 Horse Groups) organised with men from Mong Nai
Gadu Myin Hmu (Thwe Thauk) organised with men from Mong Nai
Ha Lu Za (Thwe Thauk) organised with men from Hsipaw
Ha Lwe Za (Thwe Thauk)organised with men from Mong Nai
Kyaung Pya Hsin Ye Gaung Ko Yan Daw (Horse) organised with men of the Yawnghwe Sawbwa
Letya Nanda Meit Gaung Ko Yan Daw (10 Horse Groups) organised with men who had served the Prince who is now the King
Ma O Za Gaung (Thwe Thauk) organised on 17 August 1598 with men who had served the Prince who became King Nga Zu Da Ya Ka, 1581-1599
Mon La Za Ko Yan Daw (10 Horse Groups) organised with men of the Bhamo Sawbwa
Myin Ta Kyi Za Gaung (Horse) organised with men from Hsenwi
Nga Shwe San (Thwe Thauk) organised with men from Mong Nai
Paik Kamma (Thwe Thauk) organised with men from Mong Nai
Paik Thin Yan (Thwe Thauk) organised with men from Mong Nai

Saw Ye Gyi Gaung Ko Yan Daw (10 Horse Groups) organised
with men from Mong Nai
Si Gaung Za Ko Yan Daw (10 Horse Groups)
Thi Monh (Thwe Thauk) organised with men from Mong Nai and
Yaung Koot Za (Thwe Thauk) organised with men from
Yawngghwe.

2 April 1647

Order:(1) Prince Pintale is made the Crown Prince.

(2) Prepare the Ceremony of the Investiture of the Crown
Prince.

(3) Make a List of Men to serve the Crown Prince.

(4) Give the Crown Prince the towns of Da Ba Yin, Taung Dwin
and Singu as fiefs.

This Order was proclaimed at the Hluttaw by the Chief of Heralds.

(2 April 1647)

Order:(1) Princes like the King's Brother who have been assigned
to a duty at the Hluttaw and who are given special seats
called Nay Ya Daw in the Audience Hall must use the
insignias of their rank specially made for them so that
they could be easily distinguished from other officers
of the Hluttaw.

(2) Officers of the Hluttaw should also use their insignias
when they come to the Hluttaw.

This Order was proclaimed on (2 April 1647).

(2 April 1647)

At Pyin Sa, four divisions known by the names of Taik were established on 24 August 1400. Their centres are Pa Dain, Ma Hpe, Poppa and Si Tut Ta Ya. There are two other Taiks called Hpya Si Ten Villages Taik and Lin Ga Taw Ten Villages Taik. All these places have scanty population.

Order: (1) Settle the immigrants from the north of such ethnic groups like In Gye, Kachin, Karen, Loo, Myee Yin and Shan in these scantily populated Taiks so that each place could have either 300 or 150 or 100 or 50 people.

(2) Village Chiefs, Land Officers and Clerks of each locality must help these immigrants to settle and become the accepted commonfolks (Athi) of that locality where they settle.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on (2 April 1647).

Note : See the Royal Order of 24 May 1642.

(2 April 1647)

On 10 January 1375, the descendants of the Provincial Chiefs were organised into the following Elephant Groups :

Chan Tha Za (Thwe Thauk)
Mu Wa Za (Thwe Thauk)
Nat Aing Za (Thwe Thauk)

Pauk Aing Za (Thwe Thauk)
 Pauk Kan Za (Thwe Thauk)
 Pe Pyin Za (Thwe Thauk)
 Sithu Ywa Za (Thwe Thauk)
 Tat Ywa Za (Thwe Thauk)
 Yay Chan Za (Thwe Thauk)
 Ye De Wa (Thwe Thauk)
 Ye Kan Ma (Thwe Thauk)
 Ye San Ma (Thwe Thauk)
 Ye Set Ka (Thwe Thauk)
 Ye Thein Ga (Thein Ga (Thwe Thauk)
 Ye Thin Yan (Thwe Thauk)
 Ye Thu Ya (Thwe Thauk)
 Ye Zay Ya (Thwe Thauk)
 Ywa Ma Za (Thwe Thauk)
 Twa Tha Ya Za (Thwe Thauk) and
 Ywoot Thin Yan (Thwe Thauk).

Order:(1) Put the men of the Elephant Groups given in the above
 list on night watch duty at the barracks between the Red
 Gate on the north of the Hluttaw and the Ywe Daw Yu Gate
 that forms the north east sector of the Palace Yard.

(2) Participate in the Pageants with each elephant manned by
 them and carrying a gunner on the elephant back.

This Order was proclaimed at the Hluttaw on (2 April 1647).

8 April 1649

Order:(1) Made preparations to fix the Finial on the Rajamanicula
 Pagoda on about (9 December 1648).

(2) Send the Guards of the Four Sectors of the Palace to
 forests to get good 1,000 timber and 10,000 bamboo to
 make the scaffoldings for hauling up the finial to the
 top of the pagoda.

(3) Get good medicine from the Khun Tha Bauk Hmu for those

people who are going to the forest to gather timber, etc.

- (4) Get the boats called Shwe Laung, ready to cross the Irrawaddy to the Rajamanicula Pagoda on 26 April 1648.
- (5) Invite the Sayadaws Taung Bi La, Ariyalankara, Anandadhaja and Anuruddha to come to the Rajamanicula Pagoda on 26 April 1648.
- (6) Draw the pictures on the walls of the Pagoda Enclosure in this order : start from the base the drawings of the Hells, the Abode of Men, the Abode of Devas, the Abode of Brahmas should come one above the other; then draw the Apannaka Jataka (No.1) to the Vessantara Jataka (No. 547); on the topmost tier draw the Life of the Buddha.
- (7) Use 33 cups of colour and 33 brushes of ox hair to paint the pictures and write the legend under each picture in three languages of Burmese, Mon and Shan or Yoon.
- (8) Make the Finial in five tiers and the base tier should have a diameter of 9 cubits (13.5 ft / 4.1148 metres).
- (9) Use 150 viss (547.5 lbs / 248.8636 kg) ^{of gold} to make this Finial.
- (10) Start making the Finial on 26 May 1648.

- (11) Ask the Tougoo Lokuttara Sayadaw the auspicious day to

fix the Finial on the Rajamanicula.

(When the question was asked on 11 June 1648, the monk replied that he would give the answer to the next King. That made the King very angry and he sent the monk to Pagan on 20 August 1648.)

(12) Send the Toungoo Sayadaw to Pagan.

(On 22 August 1648 the King asked the Brahman Ajagaru the auspicious day to fix the Finial and he got the reply that he will never be able to do it because he would die on the next day).

(13) Keep the Brahman Ajagaru at the Bye Daik and if nothing happened to the King as predicted on the 23 August 1648 put him and his family to death by burning.

(King Thalun, 1633-1648, was born on 3 May 1584 and died on 23 August 1648 at the age of 64 years. He was succeeded by King Pintale, 1648-1661. The Mhannan, III, Reprint 1967, p. 247, gives the date of King Thalun's death as Thursday 17 August 1648).

(14) Fix the Finial on the Rajamanicula on 8 April 1649.

(15) Invite 1,000 monks each day to a feast for five successive days (from 4 August 1649 to 8 August 1649).

(16) Dedicate 81 men under Saddhasudevapani as Servants of the Religion and attach them to the Rajamanicula Pagoda.

(17) Start a free ferry service across the Irrawaddy River

at the Tagaung Market.

- (18) Send rice offerings daily to the Badamya Pagoda, Ponnya Pagoda and Yan Aung Myin Pagoda.