THE ROYAL ORDERS OF BURMA, A.D. 1598-1885 PART TWO, A.D. 1649-1750

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

by

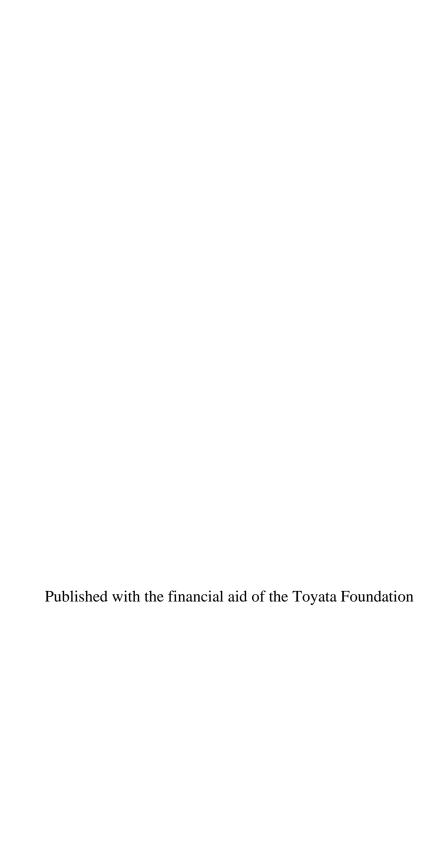
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CONTENTS

| Acknowledgement | iv |
|----------------------------------|-----|
| Introduction | vii |
| Summary of Each Order in English | 1 |
| Royal Orders of Burma in Burmese | 83 |

List of colleagues who helped in collecting the Royal Orders

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Yi Yi

Yi Yi Aung

INTRODUCTION

THE ROYAL ORDERS are arranged in chronological order. A few of the earlier orders that should have been published in Part One, however, were left out for reasons of, what I think, anachronism. Some words, phrases and place names in them do not belong to the date given in them. They are now included in Part Two. Because on second thought, I consider it best to leave the decision to the scholars. When a date is missing where it should be, I supply it in parenthesis after checking the event in the order against any other record available including the chronicles. When it fails, I would simply give it a date of an order before it or after it as the case may be, because a date is essential in an order and it was only through slight that the scribe who had it copied failed to mention it. In the course of collecting these orders, I found quite a number of notes and observations which are not orders but which could be profitably used with the orders. I intend to edit them and put them in an appendix to the last number of these books on the Royal Orders of Burma.

A brief survey of political situation in Burma after the fall of Pagan, as mentioned in some Burmese and Mon inscriptions would be of some interest here. Dala Thagyi or Kyaw Zwa, a prince of the old dynasty was made king at Pagan by the Mongols on 30 May 1289. He lost his throne soon after the Mongols left and he was murdered on 10 May 1299, perhaps through a conspiracy by Athinkhaya, Raja and Thihathu, who were popularly known as the three Shan brothers. They made themselves strong in the Kyaukse area with centre at Myin Zaing. The death of their protege and the activities of the three brothers brought about another Mongol invasion. They were at Male on 15 January 1301 with a force of 12,000

men. They sieged Myin Zaing on 25 January 1301. To these people from the northern climes, the hot dry weather of central Burma would be most trying. The two enemies very quickly came to an understanding. Taking what they claimed to be tributes, the Mongols withdrew on 6 April 1301. Thihathu, the youngest of the three brothers, became king on 20 October 1309 and in 1312, he made Pinya his capital city. He and his successors tried to restore peace and promote agriculture. To check how much they had been successful in bringing prosperity to the land, kings often made inquests at all villages and towns in their territory and the first inquest was made on 12 March 1359 (Inscriptions of Burma, Portfolio V, Plate 521, line 1). Unfortunately it was in that year that marauding Shans of some considerable force began to move south from Mogaung. They came even stronger in 1362. They ransacked Sagaing and then Pinya in 1364. Thado Minphya, a great grandson of Thihathu, tried to revive the kingdom by waging incessant wars. He successded in uniting central Burma under one control again. He chose Ava, that he built on 26 January 1365, as his capital city. About his wars, one record says:

On 8 Jun 1365, <u>Satuiw Mankri</u> who had a great faith in the Ratanã <u>Sumpã</u> and who did much to promote the <u>Sãsanã</u>, went down stream to attack and conquor <u>Caku</u>. (<u>List of Inscriptions found in Burma</u>, I, List number 632, Lines 1 to 5)

<u>Caku</u> having been suppressed, <u>Satuiw Mankri</u> returned (to Ava). On the way back, a stop was made at <u>Kukhan</u>. A feast was given when one ox, one pig, five fowls and 10 klok of beverage were consumed. (List 630a/18-21)

Thado Min Hpya did not live long. He reigned for three years and died young. Min Gyi Zwa Saw Ke, his brother-in-law succeeded him on 3 September 1367. The political situation in the kingdom of Ava had greatly improved in the long reign of this king. It is noticeable by the fact that the king ordered in 1373 a convention of learned monks

to be held in his city and a religious examination was also to be conducted during that convention. (List 698a/24-6). Prosperity at Ava was mentioned in a record of 7 February 1375 as:

The Sãsanã had prospered far exceedingly than it had prospered before. Both at day and night, the people were obsessed with the desire to do dãna and to observe sila. Buddhist monks, Brahmins and all men and women were so pleased with their lot as the king was able to bestore peace on them by conquering all Burma. The city of Ava was like Tavatimsa. (List 182/1-10)

Although the above statement says that the king had conquered all Burma, we know that Ava had. early in the 15th century, control only over the following fifty three towns.

Ah Myint

Badon

Bagyi Hse Daik

Choon Daung

Hlaing Det

Hti Lin

Kale

Kani

Kyauk Ba Daung

Laung Shay

Lei Gine

Mek Kha Ya

Min Don

Min Dut

Mya Daung

Myay De

Myay Du

Myin Zaing

Nat Mauk

Nga Singu

Nga Ya Nai

Nyaung Yan

Pagan

Pakhan Gyi

Pakhab Nge

Pa Hta Na Go

Pauk Myine

Pinle

Pintale

Pyi

Pyinzi

Sagaing

Sagu,

Salin

Singu

Si Poke Taya

Tabayin

Tagaung

Toloke

Taung Dwin

Thagaya

Tharrawaddy

Thayet

Toungoo

Wadi

Wa Yin Doke

Yamethin

Yay Hlwe Nge Khayaing

Yaw

Ye Hlay Hse Zin

Yenangyaung

Yindaw

Ywatha

(<u>Hmannan</u>, I 1967, pp. 405, 442 & 451)

Old Mon inscriptions have very little information on lower Burma conditions after the fall of Pagan. In chronological order, all the information that we could get from them is as follows:

| | 1436 | Banya Yan (Rãmarãjadhirãj, 1426-46)made some repairs at the Shwedagon which was destroyed by an earthquake. (Mon Inscriptions, 1965,II, p.59) |
|--------------|------|---|
| 10 October | 1442 | The relic chamber of Hta Lu pagoda at Kyaiklat built by a |
| | | rich man called Thiwaka is closed. (MI, II, p.59) |
| 25 September | 1455 | Queen Shin Saw Bu (Banya Htaw 1453-72) dedicated land |
| _ | | at the Kyaik Ma Yaw pagoda that she built. (MI, II, p.60) |
| | 1457 | Queen Shin Saw Bu left the affairs of state with her son-in- |
| | | law Damazedi. (MI, II, p.61) |
| | 1458 | Damazedi decided to do a religious reformation in lower |
| | | Burma called Rãmaññadesa (Kalyani Inscription, edited by |
| | | LPW, 1958, p.59) |
| | 1461 | Defenses of Hanthawaddy made stronger. (MI, II, p.62) |
| 7 April | 1462 | Mahārāmavihāra monastery founded by Damazedi finished |
| | | (<u>MI</u> , II, p.62) |
| | 1469 | Shin Saw Bu and Damazedi together had repaired seven ruined pagodas. (MI, II, p.63) |

| 2 January | 1470 | Sharing the merit ceremony after having repaired |
|--------------|--------|--|
| | 1.470 | the seven ruined pagodas. (MI, II, pp.64-5) |
| | 1472 | Damazedi assumed kingship with the regnal title |
| | 1 475 | of Rāmadhipati and reigned until he died in 1492. |
| | 1475 | Rămadipati called a religious council of twenty two |
| | | senior monks headed by Moggallana and contemplated |
| | | that a religious reformation should begin with a mission to Srilankã and the consecration of ordination halls |
| | | called \underline{Sima} . (\underline{K} , pp.66 and 69) |
| 11 January | 1476 | Rãmadhipati made preparations to build the Kyaik |
| 21.7 | 1.45 | Poon pagoda. (MI, II, p.66) |
| 21 January | 1476 | As part of the programme for religious reformation, |
| | | Senior Sivali and party left Burma from the mouth of |
| 22.4 | | Yoga river for Srilanka. (<u>K</u> , p.72) |
| 22 January | 1476 | As part of the programme for religious reformation. |
| | | Senior Sivali and party left Burma from the mouth of |
| 1651 | 1.47.6 | Yoga river for Srilankã. (\underline{K} , p.72) |
| 16 February | 1476 | Sivali at Colombo. (\underline{K} , p.72) |
| 23 February | 1476 | Sivali visited Anurãdha. (<u>K</u> ,p.72) |
| 3 March | 1476 | Moggallana and party at Vallira after great misery |
| | | in a storm; because of a rebellion they could not |
| CM 1 | 1.47.6 | proceed immediately to Colombo. (\underline{K} , p.73) |
| 6 March | 1476 | Constructions at the KyaikPoon pagoda begun.(MI,II, p.66) |
| 7 April | 1476 | Moggallana and party left Vallira. (\underline{K} , p.73) |
| 13 April | 1476 | Moggallana and party at Jayavata. (<u>K</u> , p. 73) |
| 6 July | 1476 | Moggallana and party joined with Sivali party and |
| 16 July | 1476 | visited the Tooth Relic chamber. (<u>K</u> . p. 73) All monks from Rãmaññadesa had to leave the monk - |
| 16 July | 14/0 | |
| | | hood first to be ordained the Srilankã way as monks of |
| | | the Buddhist Order; five most senior among them were |
| 17 July | 1476 | ordained. (<u>K</u> . p. 74) Another ten were ordained. (<u>K</u> . p.75) |
| 18 July | 1476 | Another seven were ordained. (\underline{K} . p.75) Another seven were ordained. (\underline{K} . p.75) |
| 19 July | 1476 | Twenty two disciples of twenty two seniors were |
| 1) July | 1470 | ordained. (\underline{K} , p.75) |
| 3 September | 1476 | Moggallana and party entered the Yoga river in Burma |
| - | | and stopped at Dagon. (K. p.77) |
| 25 September | 1476 | Rãmadhipati left Hanthawaddy for Dagon; the big bell |
| | | made by his order for the Shwedagon was ready. (<u>K</u> .p.80) |
| 2 October | 1476 | Ceremony of hanging the king's bell at the |
| | | Shwedagon; it weighed 3,000 viss. (<u>K</u> .pp.77& 80) |
| 3 October | 1476 | Rãmadhipati offered a feast to all monks at |
| | | Dagon. (<u>K</u> . p.80) |
| 6 October | 1476 | Rãmadhipati left Dagon. (<u>K</u> . p.80) |

| 10 October | 1476 | Rãmadhipati arrived back at Hanthawaddy. (<u>K</u> . p.80) |
|--------------|-------|--|
| 12 October | 1476 | Monks who had recently visited Srilankã arrived |
| 12 000001 | 1.,0 | back at Hanthawaddy. (\underline{K} . p.80) |
| 22 November | 1476 | Rãmadhipati and monks looked for a suitable site to build |
| | | an ordination hall and all agreed to use the plot close to the |
| | | betel garden of minister Narasura. (<u>K</u> . p.84) |
| 23 November | 1476 | New ordination hall consecrated and named Kalyani Sima. |
| | | (<u>K</u> . pp. 84, 94 & 98) |
| 24 November | 1476 | With Suvannasobhana Mahathera as Upajjhaya, ordination |
| | | services begun; it took three years to have 800 seniors and |
| | | 14,265 juniors ordained (<u>K</u> .pp. 88&92); and the whole |
| | | programme reformation was declared over only after |
| | | twelve years. |
| 27 November | 1476 | More <u>Sima</u> were consecrated. (<u>K.p.95</u>) |
| 30 November | 1476 | Rãmadhipati gave a feast to 245 monks and suggested |
| | | some special points to consider before a candidate is |
| | | accepted for ordination in future.(<u>K</u> .p.89) |
| 15 April | 1477 | Sivali and party, after suffering much hardship in a storm, |
| | | reached Nagaratta in south India; the party broke up into |
| | | several groups to take separate ships to Burma. (<u>K</u> .p.79) |
| 24 April | 1477 | <u>Culabhayatissa</u> (one of former Sivali group) reached |
| | | Negrais. (<u>K</u> .p.79) |
| 8 May | 1477 | Three more reached Negrais. (<u>K</u> .p.79) |
| 12 May | 1477 | Those three reached Bassein. (<u>K</u> . p. 79) |
| 15 May | 1477 | <u>Culabhayatissa</u> at Bassein (<u>K</u> . p. 79) |
| 22 June | 1477 | All four got back to Hanthawaddy. (<u>K</u> .p.79) |
| 23 August | 1477 | <u>Kalyani Cetiya</u> built; <u>Kalyani</u> Bodhi tree planted (<u>K</u> . p. 99) |
| 8 July | 1479 | Princess <u>Talamevandavati</u> (daughter of Ramadhipati) given |
| | | the duty to build the <u>Bhumicankamana Cetiya</u> (<u>K.</u> p. 73); |
| | | Prince Mahārājadeva (son of Rāmadhipati) assigned to |
| | | make replicas in exact scales and distances apart, of |
| 150 . 1 | 1.470 | Buddhist monuments at Budh Gaya (<u>K</u> .p.71) |
| 15 September | 1479 | Mangala and five shipwrecked monks lefts Komala for |
| 150 . 1 | 1.470 | Burma (<u>K</u> .p.79) |
| 15 October | 1479 | Mangala and five reached Negrais (K.p.79) |
| 28 October | 1479 | Mangala and five reached Hanthawaddy (<u>K</u> .p.80) |
| 24 February | 1480 | Ordination of 600 at the king's expense begun at the |
| 20 Eahmann | 1/100 | Kalyani Sima begun (K.pp.102-4) |
| 28 February | 1480 | Ordination of 600 over (<u>K.p.104</u>) |
| 29 February | 1480 | Rãmadhipati gave a feast to new monks.(K.p.104) |
| | 1485 | Min Gyi Nyo became an independent ruler at |

| | | Toungoo with the regnal title of Mahãsirijeyasura. |
|----------------|------|---|
| | 1492 | Banya Yan became king at Hanthawaddy. |
| 7 April | 1501 | Kng Min Gaung II of Ava died. |
| 10 April | 1501 | King Narapati II ascended the throne at Ava; Shan |
| - | | marauders moved south |
| | 1502 | Prome rebelled and took territory up to Magwe; Shans |
| | | of Mohnyin took the northern territories of Ava |
| | | down to Myay Du and Nge Ya Nai. |
| | 1509 | Narapati II built a new palace and came to be known |
| | | as Shwe Nan Kyawt Shin. |
| | 1517 | More Shan disturbances |
| | 1523 | Shans came again and reached an agreement with |
| | | Prome to destroy the power of Ava completely. |
| | 1524 | Battle of Taung Bi Lu; Ava king defeated and |
| | | abandoned Ava. |
| | 1526 | Thu Shin Dagah Yoot Pi became king atHanthawaddy. |
| 13 March | 1527 | Shwe Nan Kyawt Shin died of gun shot in combat; |
| | | Tho Han Bwa took Ava |
| | 1530 | Mahãsirijeyasura of Toungoo died; Tabin Shwe Hti |
| | | became king |
| | 1538 | Tabin Shwe Hti captured Hanthawaddy; Thu Shin |
| | | Dagah Yoot Pi fled to Prome and died on the way |
| | 1539 | Tho Han Bwa murdered 1,300 monks at Ava |
| | 1542 | Tho Han Bwa assassinated |
| 1 May | 1550 | Tabin Shwe Hti assassinated |
| 11 January | 1551 | Bayin Naung conquered Toungoo (Mon Inscriptions, |
| | | edited by Chit Thein, 1965, Part II, p.106) |
| 30 August | 1551 | Bayin Naung conquered Prome (MI, II,p.106) |
| 12 March | 1552 | Bayin Naung conquered Hanthawaddy (MI,II, p.106) |
| 12 January | 1554 | Bayin Naung's coronation; took the regnal title of |
| | | Siripara mahãdhammarājādhirāja; popularly called |
| | | Hsinbyushin (MI, II, p.106) |
| 22 January | 1555 | Hsinbyushin conquered Ava (MI, II, p.106) |
| 9 November | 1556 | Hsinbyushin marched northh against Shans (MI, II, p.107) |
| 8 January | 1557 | Hsinbyushin left Ava (MI, II,p.107) |
| 10 January | 1557 | Hsinbyushin conquered Mong Mit, Hsipaw and |
| 0.11 | 1557 | the ruby land (MI, II, p.107) |
| 8 February | 1557 | Hsinbyushin built a pagoda on the n. w. of Mong |
| | | Mit to commemorate the conversion of Shans to |
| 10 5-1 | 1557 | Buddhism (MI, II, p.107) |
| 10 February | 1557 | Hsinbyushin built a pagoda at Hsipaw; a grandson |
| | | of Mong Mit Saopha was made Saopha at Mong Mit; |
| | | Prince Hsum Hsai was made Saopha at Hsipaw |
| 17 February | 1557 | (MI, II, p. 107) Hsinbyushin left Mong Mit (MI, II, p.107) |
| 1 / 1 colual y | 1337 | rismoyusiini icit iviong iviit (ivii, II, p.107) |

| 20 February | 1557 | Hsinbyushin reached Hti Gyint by a pontoon bridge across |
|---------------|-----------|--|
| | | the Irawaddy (MI, II, p.107) |
| 28 February | 1557 | Hsinbyushin left Htigyint (<u>MI</u> , II, p. 107) |
| 6 March | 1557 | Hsinbyushin conquered Mohnyin (MI, II, p. 108) |
| 26 March | 1557 | Hsinbyushin conquered Magaung (MI, II, p. 108) |
| 2 April | 1557 | Hsinbyushin forbade the slaughter of slaves at a chief's |
| | | burial (<u>MI</u> , II, p. 108) |
| 9 April | 1557 | Hsinbyushin left Mogaung (MI, II, p. 108) |
| 23 May | 1557 | Casting the big bell of Hsinbyushin for the Nyaung U |
| | | Shwezigon (MI, II, p. 108) |
| 10 October | 1581 | Hsinbyushin died (Hmannan, III, 1967, p.61) |
| Under Hsinbyu | ıshin (15 | (54-81) the Burmese empire had grown quite extensive. |

(Hmannan, III, 1967, p.62) It included:

Annam

Bassein

Bhamo

Chiengmai

Dvaravati

Hota

Hsenwi

Hsipaw

Kaing Mah

Kale

Kathe (Manipur)

Keng Hsi

Keng Hung

Kengtung

Ketumati (Toungoo)

Laisa

Lawk Sawk

Maing San

Makkhaya

Mang Pat

Martaban

Mogaung

Mohnyin

Mong Kung

Mong Man

Mong Mit

Mong Nai

Mong Nung

Mong Wun

Mong Yang

Myak Hna Me (Chin)

Myin Zaing

Nawng Wawn

Ohn Baung (Old Hsipaw)

Pagan,

Pinya

Pisalok

Sanda

Sigwin

Sukot ' ai

Tannessarim

Taungdwin

Tavoy

Tharrawaddy

Thayaykhittaya

Vienchen

Yadanapura (Ava)

Yamethin

Yawnghwe

This extensive empire did not last long. Under the next king (Ngazu Dayakah 1581-99 popularly known as Nandabayin) all of them were lost. (Hmannan, III 1967, p.108) Hanthawaddy fell on 9 December 1599 and Ngazu Dayaka was assassinated on 20 October 1600. (Hmannan, III, p. 106) In about the middle of the 17th century, sometime before the fall of Ava on 31 March 1752 (Hmannan, III, p.392), a list of towns under Ava was made and kept at the Royal Archives. It is as follows:

Amyint

Ava

Badon

Bayanathi

Belwin

Byama Myo Thit

Guhtoot

Hintha

Hlaingdet

Htauksha

Htikyin

In Ma

In Ma

In Shay

Kani

Ka Nyin Myaung

Khan Daw

Khet Thin

Kin Dah

Kin Ton Pei

Kukhan Gyi

Kyauk Myaung

Kyauk Ye

Kyan Nhyat

Kyun Zone

Kwan Tha Ya

Le Dwin Wun Gyin

Le Gine

Madaya

Magwe

Magyi

Ma Hpe

Makkaya

Male

Malai

Ma Loon

Mindon

Moksobo

Mon

Mya Daung

Mya Wadi

Myaung

Myaung Gaung

Myaung Hla

Mye De

Mye Du

Myin Gon Daing

Myin Goon

Myin Mu

Myin Zaing

Myint Tha

Myit Twin

Myo Hla

Myo Taung

Myo Thit Myo Thit Ga Bine

Nga Mya

Nga Nwe Gon

Nga Ya Nai

Nga Zoon

Nyaung Ok

Nyaung Yan

Nyaung Yin

Nyaung Woon

Pa Hta Na Go

Pagan

Pa Nan

Pan Dain

Pandaung

Pan Htan

Pan Nga Myin

Pauk Myine

Paung De,

Paung Dwe, Pe Daung, Tagaung, Pe Hkwe

Pet Pine

Phaung Lin

Phyin Ta

Pinle

Pintale

Pinya

Pu Tet

Pya Gaung

Pyaung Bya

Pyaw

Pyi, Boot Le, Nga Lwe Thi, Nyaung Bin Zeik, Shwe Daung, Sit Tu Yin, Ta Le Zi

Pyinmana

Pyinza

Pyinzi

Pyintha

Sagaing Taung Thin

Sagu

Sagyin

Salin, Saw, Laung Shay

San Pah Na Go

Sa Yan

Sekka Pu

Shwe Daung Kyee Thei

Shwe Myo

Shwe Nan Daw

Sin Chay O

Sin Gaung

Singu

Sitha

Si Toke Taya

Sone

Soon Yei

Tabayin

Tabyettha

Tagaung

Ta Gyin

Taing Dah

Talei Zi

Taloke

Ta Mah Kyat

Ta Myo

Ta Ohn / north

Ta Ohn / south

Ta Shauk

Taung Bi Lu

Taung Byone Gyi

Taungdwin

Taungdwingyi,

Taung Gwin,

Taung Pain

```
Taung Ywa
```

Taung Zin

Te Daw

Thagaya

Tha Min Gyan

Than Sha

Thauk Sha

Tharrawaddy

Thawutthi

Thavet

Thet Kei Gyin

Thet Kyah

Thet Nge

Toungoo

U Min Koe

Wadi

Wa Yin Doke

Wetmasoot

Wet Yei

Yan Aung

Ya Main

Yamethin, Pet Pine, Pya Gaung, Ta Myin San, Taung Nyo

Ya Mon

Yan Man

Yay Nyo

Yay Tha

Ye Hlay

Yenangyaung

Yenatha

Yindaw

Ywa Tha

(<u>Zabu Kun Gya</u>, unpublished MS, folio 40-6; <u>Zadadawbon Yazawin</u>, 1960, pp. 95-9; see also ROB 31 May 1679 fro comparison.)

This list gives the area over which the king of Ava had his control. In another words, it was in all these places where the Royal Orders of Burma would be respected. Please note that the names on the east, west and north of modern Burma are missing in this list.

THE ROYAL ORDERS OF BURMA, AD 1598-1885; PART II, AD 1649-1750

SUMMARY

29 October 1550

Order: (1) Made Zayyawadi strong.

- (2) Consult the oracles before mounting an attack on Toungoo.
- (3) Now that the oracles being favourable, prepare the attack.

This Order was proclaimed by Daw Banya on 29 October 1550/

Note: One brother of Thamain Saw Htut, Lord of Sittang, assassinated King Mintaya Shwe Hti on 1 May 1550 (Hmannan, II, 1967, p. 257) and Thamain Saw Htut made himself king, assuming the title of Thamain Sakka Waw. Tuyin Thiha brought the news to Bayin Naung who was on some military expedition at Dala. Bayin Naung (Who was soon to become king) had some forces with him and he knew that he would have to fight his way to the throne. He marched north along the Sittang valley and stopped at a place about twenty miles from Toungoo and named that place Zayyawadi. He attacked and captured Toungoo on 11 January 1551, Prome on 30 August 1551 and finally he appeared at Hanthawaddy which he took on 12 March 1552. (See Than Tun: "Historical Information in the Early Mon Inscription", the Universities Pyinnya Padetha, IV, iv, December 1969, pp. 37-67)

30 November 1551

- Order: (1) After the conquest of Prome (on 30 August 1551) and taking advantage of disunity among the people at Hanthawaddy Pegu, made preparations to go and attack it by the water route.
 - (2) Prince Prome shall take a force against Dala.

This Order was procalimed by Daw Banya on 30 November 1551.

17 June 1565

Order: (1) Minister Thadothiri Maha U Zana shall report immediately why the Chiengmai campaign, launched in October 1564, could

not have a quick success as it had been expected.

(2) The Minister shall explain his lack of personal supervision in this expedition.

This Order was proclaimed by Daw Banya on 17 June 1565.

Note: The Chiengmai campaign, started on 22 October 1564, was led by King Hanthawaddy Hsinbyushin himself. As there was a serious slave rising at Hanthawaddy, he left Chiengmai on 10 April 1565 and got back at Hanthawaddy on 8 May 1565. One thousand slaves were killed and another one thousand of them were captured. Only seventy of their leaders were executed. (See Than Tun: "Ayut' ia Men in the Service of Burmese Kings, 16th & 17th Centuries", Tonan Ajia Kenkyu (Southeast Asian Studies), XXI, iv, March 1984, pp. 400-8)

3 April 1568

A Buddhist mission from Srilanka arrived. Six novices who came with the mission requested permission to have them ordained Buddhist monks. One man of the mission wanted to become a novice.

- Order: (1) Teach the novices and the man from Thein Go the necessary lessons before the ordination service and the noviciate initiation respectively.
 - (2) Give them proper dress and retinue when they come for their respective ceremonies on 2 December 1568.
 - (3) Give a feast to 57 senior monks after the ceremonies.

This Order was proclaimed by Nay Maindara on 3 April 1568.

Note: On 12 May 1568, King Hanthawaddy Hsinbyushin knew that Thialand had rebelled. (Hmannan, II 1967, p. 393) He led a campaign against Ayut's on 11 October 1568 (Hnn, II, p.402) and Ayut'ia fell on 31 July 1569. (Hnn, II, p.418) As the ordination service was scheduled on 2 December 1568, the king would not be able to attend it.

5 April 1568

It was impossible to stop crimes altogether in an empire as wide as that of King Hanthawaddy Hsinbyushin. When there ever was a crime, a punishment was made accordingly. The king could not avoid it.

- Order: (1) Do not punish the crimes in connection with the king's property. All such crimes are condoned.
 - (2) Ministers shall remind the king when he forgets this and orders anyone to be punished for sedition, etc.
 - (3) Duties of the Palace Defense must be carried out / any relent.
- (4) Those found to be negligent of this duty would be exiled. This order was proclaimed by Nay Maindara on 5 April 1568.

10 April 1568

In the list of families taken in ? 1483, it was found that a man and his grandchildren were grouped as of one family while his son was mentioned as the head of another family. This is not correct.

- Order :(!) Put four generations, i.e. a man , his children , his grandchildren and his great-grandchildren under one family in the list of families now be collected .
 - (2) Mention clearly the relationship of each person entered in the list with the head of the family together with the information that whether he or she is adult or child.

Note :When a fighting force like a Thwe Thauk (Infantry) or Thay Nat (Guns) is organised, the list of family of each member of the group is taken with particulars as to name , sex , birth day and age of the member, the names of his parents, his wife , his in-laws his childern, etc. with classification as to Kya Gyi (Male Adult) , Kya Nge (Male Child) , Ma Gyi (Female Adult) and Ma Nge (Female Child) as the case may be. This is the first Order we ever find instructing how a family

list is to be taken in a group of presumably the fighting men.

1 March 1569

It is important to check the various organization of the fighting forces often so that a man of one group would not have a chance to neglect his duty by getting himself lost in another group which he considered better than his own. To have these forces well organized so that they would be available at short notice, is also in keeping with the kingly duties of defending the life and property of all the subject people and to support the Religon.

- Oeder:(1) Administer the oath of allegiance to all men of the fighting forces.
 - (2) Administer the oath of allegiance to the common folk called Athi living in areas called

Maha Dan Tike Myauk Hpet Tike Nga Soe Tike Hsin Chay Tike and Twin Thin Tike.

- (3) Recruit men from the Athi of these areas into the forces.
- (4) Stop asking any levies or collecting any old debts from these recuits.
- (5) Enlist the sons or grandsons of the fighting men who hae attained puberty recently, into the Thay Nat (Guns).
- (6) Allow the leaders of these fighting forces to use uniforms ,etc. befiting their status.

This Order was proclaimed by Daw Banya on 1 March 1569.

Note: The king was away from the capital city on a campaign against Ayut'ia (which he took on 31 July 1569), when this order was passed. The mention of Yadana Thein Hka as one of the places of Myauk Hpet Tike is an anachronism here.

20 February 1570

Sapha of Hsenwi reported that there were encroachments upon the territories of Hsenwi and Chiehgmai by the neighbouring states of Siwi and Khanti.

Order: Banya Dala with acontingent of 30 elephants, 300 horses and 1,000 men, Banya Set with 30 elephants, 300 horses and 1,000 men, shall march against the enemies.

This order was proclaimed by Nay Maindara on 20 February 1570.

Note: King Hanthawaddy Hsinbyushin was on the Viencheng campaign when he passed this and another Order of 6 October 1570 .(See <u>Hmannan</u>, II 1967, pp. .423-33)

(25) July 157(0)

Makers of gold foils were given 1 tical of gold (equal to the weight of 160 seeds called Yway) and they produced only 8 to 9 packets of foils . In addition to this , the purity of gold was also decerased from 24 carats to 18. There was much dishonesty. The wages they took , however , was far too high . They deserved severe punishments.

- Order: (1) Commute the death penalty given to the makers of gold foils with lashings in the public.
 - (2) Nga Hpyu, the San Gaing (Person responsible to maintain the quality of the product), is dismissed from his position and appoint Wunna Thura in his place.
 - (3) Fix how much weight of gold of a certain purity could produce how much foils at a certain given wage and any disparity to the given standard would be given which kind of punishment.

This Order was proclaimed by Daw Banya on (25) July 157(0).

Note: King Hanthaawaddy Hsinbyushin left Hanthawaddy on 11 October 1568 (Hmannan,II 1967,p.402) on a campaign against Ayut'ia and he captured Ayut'ia on 31 July 1569 (Hmn,II,p.418) .From Ayutia, he went to Vienchang on 14 October 1569 (Hmn,II,p.423) and he was back at Hanthawaddy only on 11 June 1570 (Hmn,II,p.433). In all probability this order would have been given on 25 July 1570 when he gave 35.30 viss (128.845 lbs / 58.442803 kg) of silver (which was his body weight) for gold to gilt the Maha Zedi (Hmn, II,p.433).

6 October 1570

Order: Prince Sagaing and Prince Badon shall each lead a contingent of 30 elephant, 300 horses and 1,000 men against Siwi and Khanti and strike the enemy with all vehemence.

This Order was proclaimed by Nay Maindara on 6 October 1570.

6 September 1573

Order: (1) Maha Min Gaung shall take command of the following twelve contingents and march them to Mong Pai to suppress a Karenni rebellion which was raging on alliance with Vienchang.

| Chief | Horsemen | Lancers | Gun | Men | Total |
|---------------------------|----------|---------|-----|-------|-------|
| 1 Ye Gaung Setka Kyaw | 32 | 88 | | | 120 |
| 2 Ye Gaung Paw Sa | 35 | 80 | | | 115 |
| 3 Mani Ye Gaung | 19 | 46 | | | 65 |
| 4 Nat Kyaw Thu | | 67 | | 433 | 500 |
| 5 Ye Gaung Naya Kyaw Htin | 40 | 160 | | 200 | 400 |
| 6 Shwe Daung Let Wei | | 250 | | 250 | 500 |
| 7 Thiri Sithu Kyaw Hkaung | 60 | 240 | | 200 | 500 |
| 8 Thiri Wai Thu | 40 | 260 | | 200 | 500 |
| 9 Nga Hmun | 40 | 197 | | 140 | 377 |
| 10 Thura Nawyatha | | 247 | | 150 | 397 |
| 11 Thiri Yaza Thin Gyan | | 257 | | 130 | 387 |
| 12 Maha Min Gaung | 83 | 217 | | 200 | 500 |
| Total | 349 | 2,109 | | 1,903 | 4,361 |

⁽²⁾ The troops shall march on the double by making two or three day journey into one wherever possible.

⁽³⁾ There shall be no marauding along the route of march.

- (4) Made offerings to all local guardian spirits at every stop on the route.
- (5) At Mobye, these 4,361 men shall join with men who were already there. They are:

| 1 | 500 | Gun | Men under Nay Myo Ye Gaung |
|---|--------|---------|--|
| 2 | 2,000 | Armed | Men under Nay Myo Yan Naing |
| 3 | 700 | Armed | Men under Nat Kyaw Bala |
| 4 | 1,700 | Armed | Men under Samka Chief |
| 5 | 1,000 | Armed | Men under Mong Sit |
| 6 | 6,000 | Armed | Men of various groups of Kyi Wun amd |
| | | | Ngwe Hkun Wun |
| | 11,900 | Armed M | en under the command of Maha Min Gaung |
| | 4,361 | | _ |
| | 16,261 | Total | |

- (6) Make sure that food provision and ordnance are adequate at Mong Pai.
- (7) Mong Hkon granaries shall supply rice to the troops.
- (8) When fighting is on, let everybody try his best and bravest to get quick and decisive victory.
- (9) Report immediately all acts of bravery on battle so that rewards could be sent forthwith.
- (10) Punishments for cowardice and desertion shall also be quick and severe.
- (11) Execute summarily anyone who ignore these orders.

This order was proclaimed by Yama Yaza on 6 September 1573.

14 November 1573

Order: (1) Taung Tha Man Nat. Taung Byone Nat, Taung Myint Nat,Nga Taung Gyi Nat, Maha Giri Nat and Two Brother Nats called Min Nyi Naung, who are supposed ro be the guardian spirits of the kingdom, shall afford the supernatural assistance to the fighting forces to realise a quick victory over Kaw Wila, Chief of Bangkok, who is an arch enemy of the Religion.

(2) When the expected help is not forthcoming, set fire to the shrinesof these guardian spirits.

This Order was proclaimed by Yama Yazaon 14 November 1573.

Note: The chronicles do not mention this uprising o the Chief of Bangkok.

4 February 1574

Learned Brahmins made three suggestions that (1) new era should be started to avert dangers that would be the fate of the country if the old era is continued in use, (2) that the king should leave the palace to abide in the meanwhile at a temporary palace of thatch and (3)that a new throne should be installed with due ceremomy.

Order: Bring Lokuttara Sayadaw to the pavalion of multiple roofs and ask his opinion on the suggestions made by the learned Brahmins.

This Order was proclaimed on (4 February 1574).

Lokuttara Sayadaw said that (!) a new era is unnecessary until Sakkaraj 1332 (AD 1970), (2) a change of royal residence from a magnificent palace to a thatch one is absurd, (a new annex at the palace would serve the purpose) and (3) a new throne shall wait until the twelve year cycle is complete (i.e. until Sakkaraj 936 is over) because such a ceremony requires the attendence of all the vassals in these empire.

Note: Lokkuttara Sayadaw was of the opinion that Brahmins supposed to be learned in astrology were not really good in their profession.

14 March (1574)

Over twenty years had passed (since King Hanthawaddy Hsinbyushin's Coronation on 12 January 1554) and though the king often told the people (including monks) to observe the sabbaths in close conformity with the scriptures, they failed to do so. The reason

8

was either ignorance or stubbornness or both.

Order: (1) Follow the scriptures in performing all religions ceremonies.

- (2) Make the calendar so that intercalary month and the Buddhist Lent are placed correctly.
- (3) Carry on with the religious examinations as usual.
- (4) Send this Order to all provincial chief.

This Order was proclaimed by Nay Maindara on 14 March (1574)

(14 March 1574)

King Hanthawaddy Hsinbyushin's territoroes were more extensive than those of his predecessors and with benevolence he guided the people in all these territories to lead a good Buddhist life. Unfortunately monks were divided into various sects. The king considered that the sect was of no importance if each individual monk lived in accordance with the way of the ascetics.

Order: (1) Allow old sects like Pwe Gyaung, Si Tee (Drum Beating Monks) and Mee Hnak (Lantern Turning Monks) to revive.

- (2) Considering that robes do not make religion, allow monks to put on robes in any style that they prefer.
- (3) Grant religious toleration to all people.

This Order was proclaimed by Daw Banya on (14 March 1574).

24 May 1575

The <u>Lokipanna</u> (Non-religious) work called <u>Rajamattan</u> does not mention that there are variations in the length of daytime or nighttime in accordance with a season. In another words, there are 30 hours (by the Burmese way of reckoning) in the day and 30 at night. The <u>Pahara</u> (Striking the Big Drum to tell Time) Tower announces four times (i.e. every seven and a half hour) in the day and another four at night.

- Order :(1) Make no difference between the day and night periods.
 - (2) Strike the time announcement regularly at every seven and a half hour instead of every eight hour at day in hot season or every seven hour at day in cool season.

This Order was proclaimed by Nay Maindara on 24 May 1575.

9 April (1597)

On 17 August 1597, the old city of <u>Ratanapura</u> will become again a city of royal residence with a new name of Shwe Wa. It would be like King Thamokdayit building Pagan protected by a wood stockade at the foot of the Taywin range of hills by amalgamating nineteen villages in AD 107. As the monsters that appeared at Pagan in the shape of a bird, a stag and a squirrel were destroyed by Hpyu Saw Hti, so in the same way any danger threatening Shwe Wa would be averted by King Nyaungyan.

- Order: (1) Extend the area of Shwe Wa on the west so that the city area would include aplace called Hsin Daw Ya but to exclude the shrines of guardian spirits called Kyauk Maung Hnama (Brother and Sister of Kyauk).
 - (2) The new city must have nine gates and shrines of Aung Zwa (Guardian of Horsmen) and Nga Zi Shin (Guardian of Elephant Men).
 - (3) Properly define the Pya (Block) divisions.
 - (4) Define the palace enclosure within which are to build the Earth Palace, Bye Dike, Hluttaw, Win Yone, Nauk Yone, etc.
 - (5) Send to the city site experts in mantra and astrology under the charge of Thiri Maha Dhamma.
 - (6) Report progress of constructions frequently.

This Order was progress of the Head of Heralds on 9 April (1597).

Note: According to the Hmannan, III 1967, we have the following chronology.

| 24 | April | 1596 | Queen of Ngazudayaka (sister of Prince Toungoo) died (p.98) |
|----|----------|--------|--|
| | | | Prince Prome(son of King Ngazudayaka)rebelled(pp.98-9) |
| | | | Prince Toungoo (step brother of King Ngazu - dayaka) rebelled (p.99) |
| | | | Prince Nyaungyan (step brother of King Ngazu -dayaka) rebelled (p.99) |
| | November | 1596 | King of Arakan took Syriam (p.100) |
| | March | 1597 | Prince Toungoo marched against King Ngazu -dayaka at Hanthawaddy (p.100) |
| 9 | April | 1597 | Prince Nyaungyan made himself king, decided to make Ava as his capital city and passed an order to that effect. |
| 29 | April | 1597 | Prince Nyaungyan made himself king. |
| 26 | June | 1597 | Constructions begun at Shwe Wa which had been deserted for the last four years. (p.121) |
| 2 | July | 1597 | King Nyaungyan seized Yamethin (p.116) |
| 4 | July | 1597 | King Nyaungyan moved to Shwe Wa; builkings were not yet ready; he camped at Tade U outside Shwe Wa; in the meanwhile he decied to take Pagan under his control (p.116) |
| 22 | July | 1597 | King Nyaungyan took Pagan (p.117) |
| 17 | August | 1597 | King Nyaungyan occupied Shwe Wa. |
| 9 | December | 1599 | King Nyaungyan dethroned and taken to Taungoo (p.102) |
| 20 | October | 1600 l | at Toungoo (106) |

In the list of nineteen villages that made Pagan, except Nuaung U, others could not be identified. Singu is the name given to a place during a rebellion in about AD 1084 and therefore it could not be in existence before Pagan was built. (See <u>Hmannan</u>, I 1967, p.188) There year AD 107 given as the year when Pagan was built is also question.

29 April 1597

Prince Nuaungyan virtually declared himself king by appointing Maha Ukka Dhamma and MahaUkka Sena ministers even before moving his residence to Shwe Wa, and prescribed the duties of ministers.

Order: Ministers now appointed shall do the following:

- (1) Give the king all kinds of useful information.
- (2) Look after the interest of the king exclusively.

- (3) Work full times on state affairs.
- (4) Help the people whenever help is necessary.
- (5) Try to mitigate crimes like theft and arson.
- (6) Administer punishment in proportion to the extent of the crime.
- (7) Report the king on the ability of men in subordinate services.
- (8) Report on the efficient of all the king's officers.
- (9) Aid the people according to the needs of their respective classes.
- (10) Give provisions, etc. to king's officers who are in need of them.
- (11) Supply the necessary equipments or the insignias of rank to all officers.
- (12) Take measures at all times to prevent crimes like robbery and rape.
- (13) Quote the precedent as to what crime and advise the king on giving judgement.
- (14) Dissuade people who have a tendency for crime from doing anything bad.
- (15) Take no bribes.
- (16) Suppress anger during the trial of any case.
- (17) Try to discover truth before judgement.
- (18) Take care not to be unduly influenced by clever lawyers.
- (19) Pass a judgement so that each party gets what it deserves.
- (20) Check the seating plan on audience day so that each courtier sits in his proper place wearing his proper ceremonial robe which is in good condition.
- (21) Molest no young woman.

- (22) Have a correct bahaviour at all time.
- (23) Demote officers for corruption or negligence of duty.
- (24) Observe daily the five silas.
- (25) Observe once in every week the eight silas.
- (26) Extend Metta to the king.
- (27) Extend Metta to all creatures.
- (28) Try to do meritorious deeds as often as possible.
- (29) Minimise the big offence and mitigate the minor one.
- (30) Take half of the gifts received and send the other half to the king's stores.
- (31) Send the taxes, dues, revenues, custom duties, etc. promptly on the first day of every month to the king's treasury or granary as the case may be.
- (32) Wait from ten to thirty days before a prisoner is given the punishment meant for him and report the execution of the punishment to the king.
- (33) Recommand promotions.
- (34) Know the king's pleasures and displeasures.
- (35) Say nothing that should not be said (i.e. keep the state secrets well).
- (36) Don't retract words that had been said.
- (37) Act like a gardener nursing the trees or weeding the unwanted plants in matters of state projects.
- (38) Get the best people to guard the king.
- (39) Do nothing detrimental to the interest of the king.
- (40) Do not give much favour to one's wife.
- (41) Have time to improve oneself by learning from or

discussing with learned men.

- (42) Sleep only one third of the night time.
- (43) Try to follow the thirty two features of a good and wise man.
- (44) Keep personal interests far away when one is performing a state duty.
- (45) Suppress heresy.
- (46) Check misappropriations as frequently as possible.
- (47) Keep proper account of revenues, etc.
- (48) Keep proper account of palace expenditures.
- (47) Report account discrepancies immediately.
- (50) Give the ministers insignias befitting their rank.

This Order was proclaimed by the Chief of Heralds at the Hluttaw on 29 April 1597.

29 May 1597

- Order: (1) Make preparations to move the royal residence to Ava on 17 August 1597.
 - (2) Propitiate the guardian spirits at Ava.
 - (3) Propiation ceremonies shall be carried out by fifty Brahmins led by Ajagarurajinda.
 - (4) Thiri Maha Dhamma, Thiri Okka Dhamma, Thiri Zaya Kyaw Thu, Raza Tha Yay, Sithu the Architect and 500 carpenters shall go to Ava to do the necessary.

This Order was proclaimed by the Chief of Heralds on 29 May 1597.

3 January 1650

- Order: (1) Stop using insignias one is not entitled to use.
 - (2) Record the insignias given and check any discrepancies.

This Order was proclaimed on 3 January 1650

16 March 1652

- Order: (1) Take 3 viss (of copper) for a male slave and 2.5 viss for a female.
 - (2) The child goes with the mother and it is not given a separate price.
 - (3) Shwe Pyi Soe shall take 0.25 viss on every transaction as tax.
 - (4) Nanda Kyaw Thu is given the right to collect rents, etc. at the Tagaung market.

This Order was proclaimed on 16 March 1652.

- Note: (1) Allow no elaborate wood carvings of flotal designs to cover the whole exterior of a monastery.
 - (2) Gilt the Dayin (an upward projection at the edge of a roof) and Chin Bait (a board covering the ends of rafters) but do not gilt the Myin Hmo Bait (a gable) in the exterior decoration of a monastery donated by a minister.
 - (3) Fix a Marabin (a partition of wood carvings from the floor to the roof) but fix only a Sein Bu (a spherial top) and not a Hti (final) on the Dayin, instal a U-gin (an arch over a throne of the Buddha) and build a Hsin Kut (a balustrade) as part of the interior decoration of a monastery of a minister.
 - (4) Use brick stairways and brick enclosure walls at a monastery of a minister.
 - (5) Connive Nanda Kyaw Thu Who had a monastery built by overdoing the decorations both interior and exterior because it was

done prior to this Order which is meant to differentiate religious foundations by the Royalty from those of high officers.

This Order was proclaimed by the Nanda Bala on 2 September 1653.

12 January 1654

- Order: (1) Build the Bontha Tuloot monastery on a site west of Sagaing where King Narapati (1442-68) had had his temporary palace and the constructions should begin on 12 February 1654.
 - (2) Build forty monasteries around the gig monastery and enclose the whole establishment within two walls.
 - (3) Put up a stone inscription with the name of the establishment inscribed on it.
 - (4) Construct a big hall running north-south on the east of the monastic compound; in the middle of the hall put an image of the Buddha in the Dharmacakranudra l at the south end of the hall the statuettes of 500 Arahants to represent the First Sangayana; on the north end the statuettes of 700 Arahants to represent the Second Sangayana; on the wall in the middle of the hall paint the Buddha at the Sattatthana with Devas and Brahmas in prayer attitude; p paint also the eighteen kings of Ava with their queens, princesses and ministers in proper attitudes.
 - (5) Have a big festival (on 12 February 1654) with music and dancing of Ayut'ia, Burmese, Chiangmai, India, Kathe, Mun and Shan.
 - (6) Invite (on 12 February 1654) Saga Kyaung Sayadaw and fifty monks to the site of the East Hall, Anandadhaja Sayadaw and fifty monks to the site of the South Hall, Sagaing Minwun

Lay Htut Sayadaw and 100 monks to the site of the West Hall, Anuruddha Sayadaw and seventy monks to the site of the Notth Hall and Sayadaw Mahatilokaguru, Lokamhangin, Myit Ner Lay Htur, Way Zayanta, Pinya Bon San Tu Loot, UMin Daw U and Aung Tat each with seven monks to the site of the Main Hall to receite Paritta.

- (7) Supervise the festivals and the whole construction works by a committee consisting of Minister Vagga Dhamma, Deputy Minister Letya Yanda Make, Senior Clerk Yaza Theinga, one clerk of the stores and one clerk of the granaries.
- (8) Make a landing stage on the opposite of the Ava Mi Thway Tike, across the Irrawaddy on the Sagaing side and from that stage to the site of the monastery, make an avenue with 7,000 banyan trees and 7,000 toddy palm trees; assign a gang of workers to water these trees This Order was proclaimed at the Hluttaw by the Chief of Heralds on 12 February 1654.

1 January 1655

Order: (1) Hold the ceremony of handing over the Bon Tha Tu loot

Golden Monastic Establishment to Tada U Thit Seint Bin

Shin Saddhammasiri (Dithanagarajaguru) on 31 March 1655

(2) For gift to the monks, get one thousand each of the following

Books called Parapike
Bowls made of iron for begging
Bowl covers made of copper
Carpets
Cups of porcelain
Cushions
Dippers
Fans
File covers called Sar Pa Lway
Jars of lacquer

Knives

Leather seats

Mats

Medicine chests

Needles

Pitchers

Pots

Robes for monks

Scissors

Slippers

Staffs

Soapstone for writing

Tubes for palm leaf manuscripts and

Umbrellas

- (3) Made another set of special gifts for the Chief of the Monastery.
- (4) Put twenty men under E Mun Hkun in the service of the monastery; give these men land where to live and to cultivate their crops.
- (5) Let Jaradinda and Harita Brahma announce the auspicious time on 31 March 1655 to begin the ceremony.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 1 January 1655

Note: See ROB 14 May 1720.

22 February 1656

Order:(!) Send provisions monthly to the Bon Tha Tu Loot monastery.

(2) Funeral rites of Mons should be the same with those of the Burmese.

This Order was proclaimed on 22 February 1656.

18 November 1657

Order: (1) Dedicate 100 Yoon (men from Chiengmai) under Nga Mu Khan and his wife Saing Twe and Nga Bei Gyaw and his wife Mi Zan Bon as servants of the Religion at the monastic establishment called Way Lu Wun which was founded on 7 May 1657 and at the image of the Buddha which was made at that establishment on 14 June 1657.

- (2) Made Bala Kyaw Thu in charge of the maintenance of the establishment.
- (3) Let Min YE Naw Yahta and Nanda Thyra manage the dedication ceremony.
- (4) Give titles and fiefs to the following princes:

Maung Bi Lu (Kyan Hnyap)

Maung Nyo (Mya Daung)

Maung Pyone / Min Ye Naw Yahta

Min Ye Kyaw Htin (Toungoo)

Min Ye Kyaw Gaung (Prome)

Min Ye Thein Ga Thu

Min Ye Thiha Thu

Shin Nan Hset / Min Ye Kyaw Zwa Kyaw

- (5) Do not allow a foreigner (probably a merchant) to sell his house when he leaves the country nor allow him to take his wife who is a native of this country and children born to this wife with him; Nanda Thura shall keep such a house for another forgein trader who would like to stay here in future.
- (6) Do not allow foreigners to build new houses.

This Order was proclaimed on 18 November 1657.

Note: See the ROBs of 9 April 1692 and 20 June 1718 about the servants from Chiengmai.

3 March 1658

Order: (1) Appoint the king's step brother Min Ye Kyaw Htin as the Governor of Toungoo.

- (2) Min Ye Kyaw Htin shall observe the following:
 - 1/ Pledge allehiance only to the present liege.
 - 2/ Regard the king with love and respect.
 - 3/ Never do anything detrimental to the interest of the king.
 - 4/ Promote prosperity and preserve peace in the province.
 - 5/ Help the Religion and protect religious property.
 - 6/ Suppress all crimes.
 - 7/ Suppress all treasonable acts and send persons suspected of any conspiracy to the capital city.

- 8/ Suppose sedition in such a way that it could not happen again.
- 9/ Mininise a big offence and mitigate a minor offence.
- 10/ Help agriculture.
- 11/ Do not molest young women.
- 12/ Respect the life and property of all people.
- 13/ Do not keep any bad men in the service.
- 14/ Observe the way of chiefs.
- 15/ Be in amity with the members of the Royalty.
- 16/ Remember the maxim "The forest is well guarded by the tiger and the tiger is safe in the forest ".
- 17/ Come to pay homage to the king at the beginning and the end of the Buddhist Lent every year.
- 18/ Help the Athi (Common Folks) in the province so that they would thrive.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 3 March 1658

3 March 1658

- Order: (1) Appoint the king's step brother Min Ye Kyaw Gaung as the Governor of Prome.
 - (2) Min Ye Kyaw Gaung shall observe the following:
 - 1/ Pledge allegiance only to the present liege
 - 2/ Regard the king with love and respect.
 - 3/ Never do anything detrimental to the interest of the king.
 - 4/ Promote prosperity and protect religious property.
 - 6/ Prevent crime in such a way that fire is extinguished before it grows big.
 - 7/ Punish severely all traitors and send suspects to the capital.
 - 8/ Suppress sedition in such a way that it could not happen again.
 - 9/ Help agriculture.
 - 10/ Do not molest young women.
 - 11/ Observe the way of chiefs.
 - 12/ Be in amity with the members of the Royalty.
 - 13/ Remember the maxim "The forest is well guarded by the tiger and the tiger is safe in the forest".
 - 14/ Come to pay homage to the king at the beginning and the end of the Buddhist Lent every year.
 - 15/ Take only one tenth of the produce of the land or the income of a person as tax.
 - 16/ Help the Athi (Common Folks) in the province so that they would thrive.

This Order was incribed on a gold plaque on 3 March 1659.

25 April 1659

Order: (1) Organize four groups of men for Hlay Daw (Royal Boats)

(2) Organize twenty one groups of men for Hlaw Gar (State Boats with high ornamented sterns.)

26 November 1660

Order: (1) Call Min Ye Kyaw Htin, Governor of Toungoo, to come with 1,000 men to reinforce the defenses of the capital city against the Chinese invaders.

(2) Call Min Ye Kyaw Gaung, Governor of Prome, to come with 1,000 men to reinforce the defenses of the capital city against the Chinese invaders.

This Order was proclaimed on 26 November 1660

Note :On 24 May 1661 Min Ye Kyaw Gaung turned traitor and usurped the throne; King Pintale was drowned in the Chindwin river.

2 June 1661

Order: Send the money collected at Kyun daw, Gaung Gyun and at the markets of the city to the treasury as usual.

This Order was proclaimed on 2 June 1661 when the king came to the Zay Da Wun Zaung.

8 June 1661

Order: Senior officers of the Guards should not use men under then as they use their own domestic servants.

This Order was proclaimed on 8 June 1661.

21 October 1661

Order: (1) Give good food to the Guards of the Palace to stop dysentry among them.

(2) Report immediately any shortage of food supply.

This Order was proclaimed by Letya Tu Yin on 21 October 1661.

17 April 1662

Order: Keep a boy born to the union of a guard of the palace with a woman court musician or a female servant of the palace as reserve of the Guards.

This Order was proclaimed at the Hluttaw by Min Thet Taw Shay on 17 April 1662.

1 May 1662

Order: Keep a boy born to the union of a Thay Nat (Guns) man of the palace with a female servant of the palace as a reserve of the Thay Nat (Guns) group.

This order was proclaimed on 1 May 1662.

14 August 1662

Order: Cancel the pageant because of the rain.

This Order was given to the four chiefs of the Palace Guards.

17 August 1663

Order: Appoint the leader of a fighting force by a popular vote.

This Order was proclaimed on 17 August 1663

21 January 1664

Order: Let those men who owe a debt to the Lancers serve under him as lancers.

This Order was given to the Yone Daw by Yaza Taman on 21 January 1664.

28 February 1664

Order: All children born to a union where one parent belongs to one of the elephant groups shall only belong to the elephant group without exception from this day of the order.

This Order was proclaimed on 28 February 1664.

19 April 1664

- Order: (1) Give loincloths bigger than normal sizes to the Guards of the Palace.
 - (2) Use bigger Parabikes for records of the Guards.

This Order was given to Min Yanda Thin Gyan, Yaza Theinga and Thiri Tandarat on 19 April 1664.

1 May 1664

- Order: (1) Allow an officer, who has a seat in the Audience Hall and who has a title to have a retainer with him up to the door of the Audience Hall.
 - (2) If it rains, that officer is allowed to put on his head a Hkamauk (large hat of bamboo sheath) up to the inner door of the Audience Hall and he could leave one servant to hold it for him while he is in the Hall.

This Order was proclaimed at the Rammaeady Palace pn 1 May 1664.

(22 May 1664)

- Order: (1) Collecting and keeping all land records should be over by 1665.
 - (2) Build a monastery at the site of an outpost at Thit Seint Bin and give it to Shin Aggasambodhi (Dhammabhiguru) of Prome.
 - (3) Station Saw YAn Naung's men -1,000 men armed with guns: 500 on the left and 500 on the tight of the Earth Palace.
 - (4) Made Prince Narawara the Crown Prince.

(This Order was proclaimed on 22 May 1664).

11 June 1664

- Order: (1) No elephant man could send his son to serve a money lender in settlement of a debt.
 - (2) All children born of a union of a man from the elephant

group with a woman of any other group shall belong without exception to the group of their father.

This Order was proclaimed at the Rammawady Palace on 11 June 1664.

31 March 1665

Order From now onward, for an emergency like fire or when an

elephant or a horse gets wild, within the palace yard, let men under Letya Yandathu, Yoma Yawda and Letya Tuyin deal

with it.

Order was proclaimed by Letya Tuyin on 31 March 1665.

16 October 1665

Order: Allow Letya Yanta Mate to build a rest house at Taung Bila

with a decoration over the entrance.

This Order was proclaimed by Ya(za) Kyaw Thu on 16 October 1665.

15 January 1666

Order: (1) Follow the custom of 'boys go with the father while girls stay with their mother' as regards the children of shield men, gun men, artillery men, Hpwa Bet Kyaw, Sa Hmyaung Shwe Tha Bauk, Ayoke Thama, Achoke Thama, Shay Daw Byay, U Yin Hsaunt and Myak Pah.

(2) Put under Lamaing (King's Land Cultivators) the children born of a union between a woman of the Lamaing group with man from any of the Shwe Pan Pan horse group, Paung Lu Lin, Ah Hsaung Gine, Wayin Doke Tha, Thu Kyun, Kyaung Hmi, Kyanhg Kyun and Athi.

This Order was proclaimed at the Hluttaw by Hayya Taman on 15 January 1666.

14 June 1666

Order: (1) Discourage the slaves of the Royal Family getting married

with other slaves.

(2) Make one third of the children slave and two third free when a free woman takes a slave for her husband.

This Order was proclaimed on 14 June 1666.

Note: See also ROBs of 5 October 1681 and 20 March 1682.

15 September 1666

Order: Nobles should use the insignias of rank bestowed upon them and

they should not use any other insignia which is not meant for them.

This Order was proclaimed on 15 September 1666

21 November 1666

Order: As the barracks where Amain Daw YaTha and Naui Tha live

are adjoinede, these two groups of people should join hands

in the maintenance of these quarters.

This Order was proclaimed when the king visited the Bye Dike on 21

November 1666.

19 December 1666

Order: Kappa (Strangers is a village) are subjected to the control of the

village in spite of the fact that they belong to any one of the

fighting groups like

Feringi Guns
Kaung Han
Ko Yan Daing
Lak Kine
Let Kine
Let Ywe Daw
Shin Daw Bala

Shin Daw Bala and Shin Daw Ywe.

This Order was proclaimed at the court when both parties (i.e. men representing the military groups and men representing the civil groups) were present on 19 December 1666.

Note: When the fighting men were at Nay Myay and Sa Myay (the land

given to them where they could have their homes and their fields of crop), they were not subjected to the control of any local civil administrative officer.

3 April 1667

Order:

- (1) Give no permission to aliens (presumably merchants) to build a house and rent it to others.
- (2) If there is a house owned by a foreigner, confiscate it.
- (3) Allot a house to a new alien on his arrival at the city and he could have a woman of this country as hid wife living with him in that house.

This Order was proclaimed on 3 April 1667.

1 February 1668

Order:

 Give no permission to have either a decorated entrance or a decorated arch above the Buddha's throne and brick stairways in a monastery.

This Order was proclaimed on 1 February 1668.

21 March 1668

Order:

Money landers should not disturb the servise men in the four sectors of the palace

This Order was proclaimed on 21 March 1668.

6 October 1668

Order:

Allow Nanda Thuriya to build a monastery with U Gin (an arch above the Buddha's throne, and Sein Bu (a spherical ornament surmounting the vane of a steeple).

This Order was proclaimed on 6 October 1668.

24 December 1669

Order: Issue a license to Nga Nyo and sons to start a new brokerage

charging the customary commission fees.

This Order was proclaimed on 24 December 1669.

27 June 1670

Order: In an appeal made by the Shan Guards in the case of Princess

Myin Zaing vs the Shan Guards, confirm the decision of the

lower court made in favour of the Princess.

This Order was passed by the Crown Prince at the court when both parties were present and it was proclaimed by Tuyin Pyissi, Tuyin Ponnya and Yaza Kitta on 27 June 1670.

13 August 1671

Order: (1) From now on, when one of the parents (either male or female) is a member of either Htaung Group or Lak Ma Htaung Group or Tagah Group, all the children belong to that parent's group.

(2) These children are not to be mortaged or sold and if there were any such transactions, the money lender or buyer losts his money.

This Order was proclaimed when the king came to the Paritta Hall on 13 August 1671.

16 February 1673

Order: (1) Min Ye Kyw Htin is made my successor as King (Wambe In-san, 1673-98)

 Marry Min Ye Kyaw Htin with the king's sister (Ruciyapabha).

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 16 February 1673.

Note: King Narawara died after eleven months on the throne, at the age of twenty three years. The ministers Nanda Kyaw Htin, Banya Kyan Daw,

Nay Myo Nawyahta, Assistant Minister Sithu Nawyahta and the late king's sister Ruciyapabha selected the new king. This order is in fact the order of the king makers.

7 July 1673

Order: (1) Selling children to settle a debt is not allowed.

(2) Punish the parents who had sold their children by tying their hair in four knots and leading them through the city while a crier shouted their misdeed and put them in the Burmese s stocks (not Indian or Chinese stocks) later.

This Order was proclaimed on 7 July 1673.

26 March 1674

Order: Permit the Dowager Queen to have a monastery built on 30 April

1674 with four tires of roof, five promenades, decorated entrances,

partitions of wood carvings and arch above the Buddha's throne.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 26 March 1674.

5 May 1674

Order: Permit the wife of Zayya Nanta Mate to build a monastery with a

porch for elephant approach but not with decorated entrances.

Thes Order was given on 5 May 1674.

4 March 1675

Order: Punish severely Baw Ga Tha Htay for building a monastery with a

Hsin Kap(for elephant approach) all around the building except on

one span; he deserves death but he isconnived the capital

punishment as it was a work of merit

that he did and the monastery that built was for a noted monk.

This Order was proclaimed on 4 March 1675

12 December 1675

Order:

Allow the children of a deceased person of a group of service min to inherit his or her property and any objection made by the group of the deceased person holds no good.

This Order was made when the king visited the Bye Dike on 12 December 1675.

19 May 1678

- Order: (1) Princes of the Royal Family who have had the Taw seats in the Audience Hall shall use Hkamauk (large hat of bamboo sheath) coloured red; officers below their rank shall use hats of green, red, yellow and black stripes.
 - (2) Princes of the Royal Family shall wear robes of gold brocade while other officers wear robes of chintz at the annual tournaments.

This order was proclaimed on 19 May 1678.

19 May 1678

- Order: (1) The use of gold leg bends and gold and ivory ear ornaments is restricted to the members of the families of nobles and ministers.
 - (2) The families of Haung Tagah Groups shall live only at the places alloted to them and no body else is allowed to live in their places.

This Order was proclaimed on 19 May 1678.

26 July 1678

Order: When a propriator of a business firm died, his sons and daughters

who inherit his estate shall not divided the firm into several units doing the same business; it is best to keep the firm as before with

doing the same business, it is best to keep the firm as before wit

all inheritors as partners in the business.

This Order was proclaimed on 26 July 1678.

26 July 1678

Order: (1) Build no golden monastery within the area marked by the

Min Ma Nah Gate, the Tuyin Thiha Pagoda, U Ta Mu

Monastery at the four corners.

(2) Nay Myo Kyaw Htin is allowed to build a monastery with an arch

above the Buddha's throne and three brick stairways

This Order was proclaimed on 4 January 1679.

26 February 1679

Order: Officers of the administration should not take fees in a

simple and straight case of inheritance where the wife

inherits the deceased husband's property or vice versa

and the children inherit the deceased parents' property.

This Order was proclaimed at the Hluttaw on 26 February 1679.

10 April 1679

Order: (1) The service men of the palace belonging to the following

groups are not allowed to be ordained in the Buddhist

Order

of Monks.

Bedin Sapyan Thi Koe Zu

Bye Daik Taw Saunt

Daung Yawy

Hsin Hma Hnin Sat Tha Hmya

Hsin Pike Pyin

Hsin Say Thama

Htaung Chin

Htaung Thah

Keng Hsi Pah Thu Gaung Zu

Kya Thah

Kyi Thah

Lamaing

Let Ma Htaung

Let Ma Ywun

Mye Nan Daw Saunt

Myin Pike Myin Hma Hnin Sat Tha Hmya

Myin Say Thama

Myin Thi Thah Lu Lin

Pyat That Taw Saunt

Shan Thu Nge Thu Gaung Zu

Tagah Thah

Taik Thah

Tha Bin Thei

Tha Bauk Su

Thet Kei Yeik

U Yin Saunt

Yan Chet

- (2) The children of a union between a palace servant and any other servant shall become only palace servants.
- (3) As for the children of a union between two palace servants, the custom of boys go with father while girls stay with mother shall prevail.
- (4) Two third of the children of a slave man with a free wife shall be free.
- (5) Only sons of a free man and a slave wife shall be free.
- (6) A service man shall never become a debtor slave.
- (7) Any service man who trys to hide in the home of a noble should be returned to his service group without delay.

This Order was proclaimed on 10 April 1679.

(10 April 1679)

Order:(1) The revenue on exacting gold, silver, various gems, etc. should be collected as usual.

(2) The officers of king's granaries shall take care of this revenue.

This Order was proclaimed on (10 April 1679).

(31 May 1679)

Order: Keep in the Royal Archives the Lisr of Towns and Villages of East

Tike, South Tike, West Tike, North Tike, Twin Thin Tike, Mahadan

Tike and Hsin Chi Tike.

This Order was proclaimed on (31 May 1679).

Note: See Sketch Map of Central Burma showing the Position of Taiks in the 17th century on p.xiii of the Introduction to ROB I.

31 May 1679

Order: Keep in the Royal Archives the Kisr of Athi Tine:

Amvint

Ba Dane

Bassein (Pathein)

Batta

Dagon (Rangoon)

Dala (Twante)

Danabyu

Henzada (Hinthada)

Hinthada (Henzada)

Hpo Hkaung Hsawng Hsup

Hti Lin

Kale

Kama

Ka Naung

Kan Ni

Katha

Kaung Sin

Kaung Ton

Kyan Gin

Kyan Hnyat

Kyauk Ba Daung

Kyauk Sauk

Kyauk Ye

Laung Shay

Lei Kine

Ma Be

Ma Da Ma (Martaban)

Magwe

Ma Lun

Martaban (Ma Da Ma)

Min Don

Min Gin

Min Gin

Mo Da

Mya Daung

Myay De(Allan, Aung Lan)

Myay Du

Myin Ku

Myin Gon Daing

Myin Zaing

Myit Tha

Nat Mauk

Nga Sin Gu

Nga Tha Yauk

Nyaung Ok

Nyaung Ok

Pa Done

Pagan

Pakhan Gyi

Pakhan Nge

Panan

Pahtanago

Pathein (Bassein)

Pinn

Pintale

Pinya

Poppa

Prome (Pyi)

Pu Tet

Pyi (Prome)

Pyin Zi

Ratanaputra(Ava)

Sagaing

Sagu

Sale

Salin

Sanpanago

Saw

Sin Gu, Siputtaya, Sitha,

Taing Dah, Taloke,

Taung Dwin, Taung Gwin

Taung Zin

Ta Ywin Daing

Thaton

Thaung Thoot (Hsawng Hsup)

Thayet

Wadee

Waw

Wet Ma Soot

Yamethin

Yaw

Ye Hlav

Yehahgyaung

Yin Daw, Yin Hke, Ywa Tha

(This Order was passed on 31 May 1679).

2 June 1679

Order: Keep the List of Service Men in the Royal Archives (Date in

parenthesis gives the time when a particular group was formed).

Ain Byu Za Nga Myat Khine Gaung (Horse/ 1606)

Athein Khan Ko Yan (Horse/22 April 1604)

Atwin(Horse/22 April 1604)

Ba Dain (Goldsmith/1600)

Ba Bu (Sculptors/1600)

Ba De (Blacksmith/1600)

Canda Bala (Infantry called Thway Thauk/29 March 1636)

Day Wa Gamani(Gaung) Ain Shay Nauk Taw Bah(Horse/1606)

Day Wa Kanma Gaung Ko Yan (Horse/1604)

Day Wa Thaya (Infantry/29 March 1636)

Han Byin Bo Hmu (Infantry /1610)

He Lan Za (Infantry/ 29 March 1636)

Hket Lon (Horse/30 October 1626)

Hket Lon Myin Mu (Infantry 1610)

Hkwa Ma Lwe Thine Gaung Ko Uan (Horse /1604)

Hsin Gaung (Horse/13 January 1323)

Htet Wun Pya (Horse/1485)

In Da Yaw (Shield/10 December 1567)

Kadu Myin Hmu (Infantry/1604)

Kan Hlwe Za (Infantry/1604)

Kyauk Aine Za (Infantry/29 March 1636)

Kyauk Sauk (Horse/ 18 January 1323)

Kyauk Sauk Sa (Infantry/ 1610)

Kyauk Yit Sa Bala Yawda Gaung (Horse/1606)

Kyauk Pya Hsin Ke Gaung Ko Yan (Horse/1604)

Kyauk Thin(Horse/30 October 1320)

Let Hpwe Ya (Horse/1485)

Let Pan Za Gaung (Horse/1606)

Let Taung Za 'Gaung Thayaykhittaya (Horse/1606)

Letya Nanda Mate Gaung Ko Yan (Horse/1604)

Let Ywe Gyi (Horse/30 October 1326)

Let Ywe Nge (Horse/30 October 1326)

Me O Za Gaung (Horse/1606)

Mingala Waw Daw Gyi (Palanquin Bearers /1600)

Mu Hso Chun Za Thwar Di Nu Tha(Infantry/1604)

Mu la Tagaung Ko Yan (Horse/ 1604)

Mong La Za (Infantry/1604)

Myauk Hpet (Horse/30 October 1326)

Myin The Gyi (Horse/1606)

Myin Da Kyi Za Gaung (Horse/1606)

Myo Kan Gywe (Horse/30 October 1326)

Nanda Mate (Infantry/1610)

Nanda Pyitsi Gaung (Horse/1606)

Nan Dwin(Horse/22 April 1604)

Nan U (Horse/22 April 1604)

Nat (Horse/1485)

Nat Shin (Horse/10 August 1604)

Nauk (Horse/22 August 1604)

Nay Yar Chya(Ushers/1600)

Nga Myo Tin(Infantry/1604)

Ngwe Shwe Zan (Infantry/1604)

Pike Kamma(Infanrey/29 March 1636)

Pike Thin Yan (Infantry/1604)

Pinya (Horse /13 January 1323)

Pin Zi (Horse/30 October 1326)

Pyin Zi (Horse/6 May 1435)

Saw Ke Gyi Gaung Ko Yan (Horse/1604)

Saw Ki Gyi Mo Ywa Za Gaung Ko Yan (Horse/1604)

Ahay (Horse/22 April 1604)

Shwe Kar (Horse/13 January 1323)

Swe Lay (archers/13 January 1323)

Shwe Pan Pan (Infantry/1600)

Shwe Pyi (Horse/1593)

Shwe Tha (Infantry/1600)

Ta Zaung (Horse/ 1435)

Thay Nat (Guns/ 1600)

Thi Daung Za Gaung Ko YAn (Horse/ 1604)

Thi Mine (Infantry/ 29 March 1636)

Tho Han Za (Infantry/1604)

Thu Ye (Infantry/1600)

Tuyin Bala(Infantry/29 March 1636)

Tuyin Pa Tay (Infantry/29 March 1636)

Tuyin Thein Ga Gaung (Horse /1606)

Tuyin YAwda (Infantry /1604)

Yadana Htan Zin Daw (Palanquin Bearers/1600)

Yama Day Wa (Infantry/1610), Yaung Kut Sa (Infantry/29 March 1636)

Yaza Yawda (Infantry/29 March 1636), Ye Baw (Horse/ 9 Decdember 1507)

Ye Baw (Horse/ 1534),

Yin Dike Za Gaung (Horse/1606)

Yu Daw(Horse /20 October 1326)

Waw (Infantry/ 1600)

Waw Bala (Infantry/ 29 March 1636)

Waw Gyi Hmu Nay Myo Bhin Kyaw (Infantry / 1610)

This Order was proclaimed on 2 June 1679.

(2 June 1679)

Order:(1) Organize groups of fighring men or night watchmen with the

descendants of the once ruling houses of the following towns.

Madama

Tariyangadipa

Tavoy

Thayaykhittaya

Toungoo

(2) Keep the history of sme administrative departments and some

fighting forces in the Royal Archives.

This Order was proclaimed on (2 June) 1679.

The records available for keeping are:

on 4 July 1313 the forces organized were

Feringi Guns

Nauk Taw Bah Guns

Pinya Guns

Shwe Daing (Shields round and embossed)

Shwe Hlan (Lancers)

Shwe Hlwah (Shields oblong and convexed)

Shwe Kah (Shields of any kind)

Shwe Lay (Archers)

shwe Myo Daw Guns

All members of the family of these fighting men are to be classified as to adult male or female, child male or female, deserter, disabled, old, sick, monk, novice, lay man at a monastery, etc.

On 12 June 1322 the forces organized were

Hket Lon Horse

Hla Dwe Horse

Hmin Shi Horse

Kadu Horse

Kan Bauk Horse

Kyaung Thin Horse

Let Ywe Gyi Horse

Let Ywe Nge Horse

Myauk Hpet Horse

Myin The Gyi Horse

Myin Zaing Myin

Pe Tha Gyi Horse

Pinya Horse

Pyinzi Horse

Sa Tay Horse

Saw Poot O Horse

Tabayin Horse

Ta Gine Tha Horse

Taloke Horse

Tannessarim Horse

Taung Kaw Horse

Tet Pyoot Horse

Thayet In Horse

Twin Thin Horse

Wa Bah Horse

Yon Tha Horse

Yu Daw Mu Horse

On 17 November 1322 the forces organized were

In Daing Tha Horse

Kyauk Sauk Horse

Kyauk Saung Horse

Kyun Daw Haung Horse

Lambu Horse

Lekya (Right Horse)

Letwe (Left Horse)

Lin Zin (Vienchang) Horse

Lon Pauk Horse

Myo Taung Archers

Nauk (West) Horse

Nyaung Yan Horse

O Gaung Horse

Pagan Horse

Pakhan Horse

Pinya Horse

Shay (East) Horse

Shwe Kah (Shields of any kind)

Shwe Lhwah (Shields oblong and convexed)

Tovoy Horse

Thin Daung Horse

Thin Gyi (Big Group) Horse

Taungoo Archers

Yakkha Kan Daw Horse

Forces organized in the time of King Min Byauk (1327-33) and reorganized on 30 September 1378 were

Atwin Shwe Hmu Infantry

Baya Thaya Infantry

Day Wa Thu Ya Infantry

Ga Bine Za Infantry

Hmu Tha Mat Tha Gyi Group

Hmu Tha Mat Tha (Nge) Group

Kaw Taw Nanda Mate Inafantry

Kyaw Hpat Yan Sin Infantry

Kyun Daw Za Infantry

Kywe Det Sa Infantry

Let Me Za Infantry

List of Sakians at Tagaung being descendents of

Tahdo Dagun Ya

Thado Galon Ya

Thado Hlay Ya

Thado Hsin Dain

Thado Hsin Lauk Sa

Thado Min Hpya Thado Naga Naing

Thado Naga Ya

Thado Paung Shay

Thaso Shwe Ya.

Thado Thalum Ya,

Thado YahtaYa,

Thado Taing Ya Thado Ya Haw Lah

Thado Kyauk Shay

Thado Ya Nge

Ma Hkauk Sa Infantry

Ma Hkauk Sa Infantry

Mintha Thiha Ye Gyaw Group

Myine Ywa Za Infantry

Nat Set Yan Aung Hmu Infantry

Pauk Taw Za Infantry

Sa Tha Za Infantry

Sa Yay Sa Chi (Clerical) Group

Shay Daw Byay (Heralds) Group

Tan Kye Za Infantry

Ta Nan Tha Horse

Tannessarem Horse

Tan Tet Sa Infantry

Taung Ywa Za Infantry

Tha Gye Za Infantry

Tha Ye Lu Llin Hmu Infantry

Thaw Ka Doe Infantry

Thaw Ka Doe Infantry

Thiri Kyaw Htin Group

Thu Nge Daw Hmu Infantry,

Tu Yin Way Ya Infantry,

Zayya Kyaw Thu Infantry,

Toungoo Lubyo (Bachelors) Group

Way Lu Tha Ya Infantry

Zayya Nan Thu Nar Horse

On (30 September 1378) the list of 101 etnic groups was also taken.

(Burmese Group)

Danu

Dawe

Pyu

Myanma Gyi

Taung Lah

Taung Thu

Thet

(Mon Group)

Mon Nya

Mon Sa

Mon Ti

(Shan Group)

Chin

Gon

In Gye

Kachin

Kadu

Karen

Kaset

Kathe

La Hin

La Wike

Lin Zin

Lu

Myak

Myak Hna Me

Nabe

Nabet

Palaung

Pale

Shan

Seint

Tayet

Tayin

Tayoke

Thaukkade

Thet Yan

Yodaya

Yoon

(Indian Group)

Ain Part

Atha

Bodha,

Bya Bah

Gandha, Hari Kah Myo, Kale Ka Nyah Kan Kho,

Kan Yan

KhaYaw

Khaw Mah

Khaw Zah

Kyan Dan

Kyee

La Bu

Lain Gah

La Myin

Law Yah

Lin

Lin Lay

Lin Yaung

Mah Lain

Make Hsa

Malla Kah

Man

Ma Za Gi

Ok Tha Hah

Om

Pake Sake

Pan Thay

Pate Thwe

Parrikhaya

Pattu Nah

Pin Kah

Pin Kah

Pin Wah

Ponna

Pyaw

Pyin Nya

Sein Tu

Tapathi

The Yaw

The Myet

Thi Ho

Thin Dwe

Thok Tan

Thu Hlaung

Thu Hli

U Byi

Yakhine

Yan

Yaw Gah

Yay Mi Thwak, Yay Shwa Zaw Gui, Za Hope, Zaw Yah Za Wah, Zayah, Zay Toke

Zin Gyan

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After 25 November 1400, King Min Gaung I (1400-1423) determined the Taiks of
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Anauk Hpet

Ashay Bet (also know as Kyaw Zin Tike)

Hsin Kyi

Mahadan

Myauk Hpet

Taung Bet

Twin Thin

A department or a workshop would also be called by the name of Taik and such Taiks organezed then were

Charcoal (Mee Thway)

Chili (Nga Yoke)

Cushions (Ohn Bauk)

Ivory(Hsin Zwe)

Provisions (Nan Kan Gyway)

Public Works (Ah Thone)

Three Thousand Boat Men (Hlaw Gah Thon Daung) Servants

(Kyun

Daw

Thon

Daung

)

Three Thousand Treasury (Kyay)

Wood Turners (Pan Boot)

From Kaung Sin and Kaung Ton in the upper Irrawaddy and from Kan Ni in upper Chindwin down to Nyaung U and Yut Hasauk Pagoda, each year as Tx. The court fee, depending on the importance of the case, is a basket of ce or a jar of beverage with one chicken (dead or alive). All fishries within the area from Hket Thin in the up stream to Ale island (in the Irrawaddy byelow Pagan) and Ba La Ba, Shall pay each in a month a revenue of 7 viss of fcopper. The revenue is to be paid to the Chief of Three Thousand Boat Men. The name of the fisheries are

Ah Yeik Ma Htwet (North)

Hti Baung Gah

Koot Taing

Myit Ke

Nga Pan Gyi

Nga Pan Nge

Sa Khyine

Tagaung

We Gyi

We Ma Yay Byu Yin Pyi

On 3 January 1544, the groups called Letwe Ngasei (Left 50) and Letya Ngasei (Right 50) were organizes and they were to put on their best dresses and flanked the Toyal Palanquin in ets front with red handled fans during rhe Royal Pageant.

In 1626, one gundred men of the Anauk Win Daw Ape Ko YAn (Night Duty Gyuads of the West Sector of Palace) were organized with men from Mo Shwe. For rheir homes and their culrivariona, lands of Kyauk

Myaung were given.

The Toungoo Thu Gaung Zu was organized in 1637 and it was given the duries of

Nay Yah Daw Hkin (Urshers) Mye Nan Daw Mye (Earth palace Attendants) Tabyet Hle (Sweepers) Thama Kyat (Leader of Physicians) Thuna Kyi (Male Nurses) Thwe Thauk (Armed Men)

The Night Duty at the Mye Nan Daw (Earth Palace) was also given in 1637 to

Hanthwaddy Bah Infantry Kyu Daw Za Infantry Madama Bah Infantry Min Don Bah Infantry Nyaung Yan Bah Infantry Pinya Guns Tada U Guns Thayaykhittaya Bah Guns Thu Nge Daw Guns Win Gyin Bah Guns

Note: Some passages in this record are hard to understand. This summary might be useless. Some list, like the list of one hyndred ethnic groups is of no partical use thought similar list of one hundred ethnic groups is of no pratical use though similar lists are collected and discussed at length. (Myanma Min Okchokpon Sadan, II 1968 Reprint, S 188, pp.24-31

and Zah Tah Daw Bon Yazawin, 1960, pp.99-100).

17 June 1679

Order: Allow Letya Kyaw Htin to have brick stair ways and brick

enclosure wall at his monastery.

This Order was given when the king visited the Bye Dike on 17 June 1679.

30 June 1679

Order: Charge no court fees when a leader of some of the groups of king's

servants found a defected man from his group among teh retainers of a noble or a high officer, and came to apply for a court order to

get back his man.

This Order was given on 30 June 1679.

29 July 1679

Order:(1) Dismentle the horses built by the wife of Abhaya and Chief of Pyi Gyi Thabauk, because they had used more than the space allotted to their use.

(2) Leave the site of the Crown Prince Residence vacant.

This Order was passed on 29 July 1679.

2 August 1679

Order:(1) In case of a debtor slave, mention in the Register the loan for which he became a slave, because threr are cases where a man is forced to become a slave for trivial.

(2) In case of those who became a slave for the only reason that they could not get employment elsewhere, get them in the king's service.

This Order was passed on 2 August 1679.

15 August 1679

Order:(1) Chin Ywa Za, the Chief of Pyi Gyi Thabauk, is given the

the site of former barracks used by the Pyi Lon GyawGroup.

(2) Report how this Order has been carried out.

This Order was palled on 15 August 1679. Zayya Thu proclaimed it at the Hluttawfirst and Baya Gaza Thu, Officer of the West, came to the Myo Letya Htaung and proclaimed it ahin among the men under the Tha Bauk Hmu.

15 August 1679

Order: The Royal Order of 13 August 1671 says:From now on, when of the parents (either male or female) is a member either Htaung

Group or Lak Ma Htaung Group or Tagah Group, all the children belong to that parent's group; amend this

- Order as (a) For children born of a union between a man of Htaung or Let Ma Htaung or Tagah Group with a woman of Thay Nat or Athi of Banda or Ah Yoot or Kyaung Kyun, boys go with father while girls stay with mother.
 - (b) In a union between a woman of Htaung or Let Ma Htaung or Tagah Group with a man of Tahy Nat or Thwe Thauk or Shwe Pan or Athi or Banda or Ah Yoot or Kyaung Kyun,all children stay with mother.

This Order was passed on 15 August 1679.

26 August 1679

Order: Officer in charge of (Dagon) Town should not stop people making

copper bricks for the Dagon San Daw Shin pagoda.

This order was proclaimed on 26 August 1679.

3 October 1679

Order: Stop young men playing on the flute dirty ditties on the city streets; let them play harp, horn and fiddle.

This order was proclaimed by Zayya Thu on 3 October 1679.

14 October 1679

Order: Transfer Nga Toke Kyaw Nge of the East Inner Htaung Group to the Shay Daw Byay Group where he should play the drums.

This order was proclaimed by Zaya Thu on 14 October 1679.

27 October 1679

- Order: (1) Use this order in connection with the Royal Orders of the three previous regions on children of intergroup marriages and debtor slaves.
 - (2) A member of a group means anyone male or female belong to the family of a man of such groups like.

A Hmyauk (Artillery)

Daing (Shield round and embossed)

Kaung Han (Keng Heng)

Kyine (Caduceus, Herald; Staff)

Myet Pah Thi (Gold Foil Maker)

Nay Yah Cha (Usher)

Pyaw (Drummer)

Pyin Nya Thei (Artisan)

Sa Hmyaung (an officer's man whose duty was to preserve peace)

Shay Daw Byay (Forerunner)

Tha Ye (Brave)

Tu Yin (?Gate Keeper)

Waw (Palanquin)

Win (Palace Guard)

Yon Hsau (Constable)

- (3) Do not include Myin (Horse) and Thay Nat (Gun) in these groups.
- (4) Check the amount for which a man had been turned into a slave; if the amount is trivial, let him go free.
- (5) Parents of a debtor slave shall pay only a reasonable price to redeem their children from slavery.

This order was proclaimed by Zaya Thu on 27 October 1679.

(27 October 1679)

- Order: (1) If the two brothers Nga Toke and Nge Khine cannot prove that they are the sons of a man called Nge San Gyi of the La Maing Group and a alave woman called Phone Daw Nge, they shall remain slaves.
 - (2) On the contrary, if it is proved that Na San Gyi of the La

Maing Group was their father, the two brother must join the La Maing Group.

This order was proclaimed on (27 October 1679).

Note: It was found that although a 'slave wife; that was why the two brothers were unable to prove that their father was a free man. Fourteen years later they brought up the case again to the notice of the king. Again they were unable to establish the fact that their mother was taken as wife by Nga San Gyi. They remained slaves. See ROB 13 June 1693.

30 October 1679

Order:(1) Ordinarily an officer of Day Wa Thiha's rank could not have the permission to have a monastery built with.

a / an arch above the Buddha's throne,

b / a full exterior decoration of wood carvings going all around the monastery,

c / three brick stairways and

d / a brick enclosure wall.

(2) Allow Day Wa Thiha to build his monastery with the above mentioned decorations who is the preceptor of Queen Grandmother.

This order was proclaimed on 30 October 1679.

16 January 1680

- Order:(1) Allow the Lady of Raja Kyaw Thu to build a monastery with an arch above Buddha's throne, full interior decoration of wood carvings, three brick stairways and a brick enclosure wall because she was the king's nanny.
 - (2) Do not allow a veeranda all around the building as an "elephant approach" and full exterior decoration of wood carvings

because these things are reserved for the king.

This order was proclaimed on 16 January 1680.

16 January 1680

- Order: (1) Repair the ordination Hall and the rest house of Min Gaung which were destroyed by a thunderbolt.
 - (2) Build nothing at the site mentioned in the order of (29 July 1679).

This orders was proclaimed on 16 January 1680.

1 March 1680

- Order: (1) Stop the Uawnghwe Saopha (who is on a visit at the capital city)from using a gilt Khamauk (bamboo hat) in a 'sun ray' cloth.
- (2) Only the senior princes should use gilt Khamauks in 'sun ray' cases. This order was given on 1 March 1680.

16 March 1680

- Order: (1) Collect rice (or Paddy) from over 200 villages in the Hsin

 Chay Taik where the lands are irrigated by water from the
 reservoirs like Aung Binlei Kan, Mya Gan and Na Daung Gya
 Hse, in the same way as mentioned in the record of 1538 found
 in the Royal Archives.
 - (2) Make no collection from the lands of

Banda
Daing
Daung Yway
Kah
La Maing
Mya Zigon pagoda
Net Me Mi Hla
Sittuyin Htaung Hmu
Thitsaya pagoda
Three Thousand Boat Men

Thu Ye and Win, which are in that Taik.

- (3) Nga Kyaw Tun shall take charge of the administration of that area as he is the true descendant of chiefs there.
- (4) Nga Kya Tun shall make a record of families in the area and he shall also collect the revenue of the said area and send to the Royal Treasury the usual dues.

This order was proclaimed by Taman Thazi at the Hluttaw on 16 March 1680.

(16 March) 1680

Order: (1) Send anything that is of good or special quality produced by farms, gardens, etc. in all the seasons of the years; this includes Ah Khoon (collections) on

Baw (pure silver)

Ngwe (silver)

Pan (flower)

Poh (silk)

Shwe (gold)

Thit Thee (fruit)

Yaw (Fabric from Yaw area)

Yo (fruit preserve).

(2) AhKhoon Wun (Officer Collecting Tax) appointed at

Ah Kyaw Koe Ywa (Nine Villages in lower ?Yaw stream) Ah Nyah Koe Ywa (Nine Villages in upper ?Yaw stream) Madama Nyah (upper Irrawaddy)

Shan

Taywin Daing

Toungoo;

these officers shall deal largely with the exaction of silver.

(3) Kyi Wun (Officer in charge of the Royal Granaries) shall deal with the exaction of

Pwe Nyet (Dammar) and Thit Say (Tree Gum) and also with gold and silver exactions where there are no special collectors of these precious metals are appointed.

(4) Tolerate no transgression in the Jurisdiction of Kyi Wun by Ah Khoon Wun and vice versa.

This order was passed on (16 March) 1680.

18 January 1681

- Order: (1) Myo Ywa Thagyi Pyi Soe ()fficer in charge oa a town or village) ahall have his official residence in a suitable garden complete with a stable for horses and a shed for an elephant and if necessary either a stable or a shed or both should be built new with funds raised locally; an Order to this effect was once passed (17 September 1677).
 - (2) There is a possibility that funds raised for the purpose of building new a stable or shed could have been misappropriated; check it.
 - (3) At the time when a new officer takes charge of a town or village, he is entitled to exact a fee called Myo Tet or Ywa Tet (taking over the charge of the town or village) and he should exact 3 viss of copper from an Athi family, 1.5 viss from an Ah Lah and 0.75 viss from a Kapah.

This order was proclaimed on 18 January 1681 and Letya Yanda Mate gave a copy of it to each officer in charge of a town or a village.

Note: See ROB 7 September 1689

5 October 1681

Order: (1) Any member of the family of a service man belonging to

Ah Hmyauk (Artillery)

Daing (Shield round and embossed)

Kaung Han (Keng Heng)

Kyine (Caduceus, Herald's Staff)

Lu Byo Daw (Bachelor, Young Companion)

Myin (Horse)

Nay Yah Cha (Usher)

Pyaw (Drummer)

Sa Hmyaung (Officer's attendant to preserve silence)

Shay Daw Byay (Forerunner)

Tha Ye (Brave)

Thay Nat (Gun)

Thwe Thauk (Infantry)

Tu Yin (?Gate Keeper)

Waw (Palanquin)

Win (Palace Guard)

Yon Hsau (Constable)

should not become a debtor slaver; made some arrangements

so that money lenders could get back their money later.

- (2) A child of the union between a servant of the Religion with any slave or free person shall become a servant of the Religion without exception.
- (3) Clerks of the various offices in control of the palace servants should make a close watch on the palace servants so that none of them get involved with the servants of the Religion.

This order was proclaimed at the Hluttaw on 5 October 1681. Clerks of the various offices of ministers and assistant ministers have to copy it for their own offices.

Note: See also ROBs 14 June 1666 and 20 March 1682.

5 October 1681

Order: (1) The Royal Orders of earlier periods are ambigious; ignore them.

(2) Collect only the Royal Orders of the recent four reigns of

King Thalun 1633-48 King Pintale 1648-61 King Pyi 1661-72 and King Narawara 1672-3

and refer to them in all the affairs of state.

This Order was proclaimed on 5 October 1681 and all offices in the administration were notified of issue.

22 June 1683

It was during the time of King Sithu of Pagan in AD 1113 that the Palace Guards on all four sectors of the palace were organized with one chief for each sector.

Order:(1) Organize the Guars of

Ah Nauk Hpet Thit Tut Chay Yin Saunt

Ah Yay Ma Sit Kah

Ah Yinn Kaung Kah

Ba Nwe Daing

Ga Du Bauk Lay

Hsin Tet Moe Du Daing

In Daing Tha Lay

Kale Daing

Kaung Gin Laung Mi Daing

Kaung Hpet Yan Win Kah

Let Kaung Lay

Let Thit Daing

Let Ye Kyaw Kah

Lin Zin Ga Doke Myet Kwet Tagah

Maribin Hlay Thin

Maribin Hpwah Bet Yan Naing Daing

Maribin Pyi Lon Yu Hlawgah Kah

Maribin Yan Aung Kah

Mawady Tagah Shay Bet Tha Ye Mi Hla Daing

Mawady Tagah Ah Nauk Hpet MA TAung Da Tagah Moe Gaung Daing

Myay Nan Daw Shy Ye Gaung Kah

Myay Ta Lay

Myo Taung Lay

Nat Set Yan Naing Kah

Nat Shin Daing

Nauk Hpet Hlaing Dak Hlay Tagah

Pan Thone Chway Kah

Pyat That Taw Shwe Dah Kah

Pwe Lon Kyaw Daing

Pyi In Ma Hlay Thin

Pyi Lone Ta Moot Kah

Pyin Thit Tut Win Yan Ape

Saing Gaung Daing

Shan Thu Nge Thay Nat Win Yone Zay

Shay Bet Hlaing Dak Hlay Tagah

Shin Ba Dauk Za Daing

Shwe Bu Chway Kah

Shwe Daung Kyun Thee Ah Hno Hwau Kah
Tha Bauk Htin Kah
Thin Baung Daing
Thu Ye Kyaw Hlay Thin
Toungoo Shwe Daing
Twin Kah
Yan Khwin Kah
Yan Naing Kah
Yan Seit Hkwei Daing
Yauk Hsauk Daing
Ye Gaung Lay
Ye Pu Daing
Zin Mai Hlay Thin

(2)Put these guards under the charge of four chiefs

Thiri Zayya Thura guarding the east sector
Thiri Baya Thura guarding the north sector
Letya Zayya Thura guarding the east sector and

Letya Yaza Thin Gyan guarding the west sector.

This Order was proclaimed by Herald Zee Bani Ywa Za at the Hluttaw on 22 June 1683.

12 December 1686

- Order:(1) Clerks shall have to answer for not doing precisely as instructed in taking the family registers specially in matters of deciding of intergroup marriages.
 - (2) In determining free or slave, apply old orders for children born before 1666 and new orders for those born in 1666and after.

This Order was proclaimed on 12 December 1686.

7 September 1689

- Order:(1) Officer in charge of a town or a village is expected to live in a residence with a stable for horses and a shed for an elephant and he is expected to keep them in good condition.
 - (2) Whenever these buildings need repairs, he is allowed to raise. funds locally

(3) At the time when he is installed in his new office, he could exect 3 viss of copper from a home of an Athi, 1.50 viss from that of an Alah, 0.75 viss from a home of a man belonging either to Myin (Horse) or Thay Nat (Gun) group and 0.375 viss from a home of a man of Daing (Shield round and embossed) or Tha Ye (Brave) group.

This Order was proclaimed on 7 September 1689.

Note: A similar ROB was passed on 18 January 1681.

24 September 1689

- Order:(1) In a law suit, when one party wants to stop the proceedings, the judge should nor close the case without the consent of the other party concerned.
 - (2) A judge should not give a written judgement until both parties agree to his decision.

This Order was proclaimed on 10 December 1689.

14 February 1690

- Order:(1) Guards at the Gates of Kyaw Bon and Winn Ma Nah of the
 City were found to be working not strictly in accordance with
 the regulations of the gate closing time, but they were
 pardoned as it was their first offence.
 - (2) From 6.00 p.m. to 9.00a.m., people shall not either enter or leave from these city gates unless they have some official duty and no one (not even the Crown Prince) could not use

- these gates without a written permission from the officer in charge of the City during the closing hours.
- (3) Members of the family of a gate keeper are exempted from this regulation.

This Order was passed on 14 February 1690.

10 August 1690

Nge Pyi Nge of the Lak Thie Group owed 140 ticals of silver to the Chief of Let Ma Ywan Daing and he became a debtor slave; now he wants to redeem himself and the question is whether he should pay what he owed or the market price of a male slave.

Order: Pay the price of a male slave. This Order was passed on 10 August 1690.

(10 August) 1690

- Order :(1) The standard width of streets and lanes in the city should be strictly maintained.
 - (2) The Officer in Charge of the City is held responsible to keep the street and lane of the city from any encroachment.
- (3) Any encroachment should be promptly corrected. This Order was passed on (10 August) 1690.

12 April 1691

- Order:(1) An interpreter is allowed in a court when one party to a law suit is a non-Burmese (like an Indian, a Karen, a Mon, a Yin, or a Yoon).
 - (2) When either a plaintiff or a defendant in a law suit could not appear at the court because of an illness, either his son or his grandson or his brother or his sister or his nephew could represent him but a government servant shall

never represent him.

(3) In a case of murder, the culprit shall pay the compensation as the price of the dead man but where there are many culprits, each one of them shall pay the same amount of compensation.

This Order was proclaimed on 12 June 1691.

Note: See ROB 21 June 1691

27 April 1691

Order:(1) The servants of the king are divided into high, middle and low. With bribes, however, some succeeded in getting themselves transferred to a higher class. Check the servants of the king by the 1685 register and correct the discrepancies.

(2) Update the register of the fighting forces of

Anauk Ah Hmu Ah Kyee Zu

Aung Tun (Infantry)

Banya Kyan Daw (Chiengmai Infantry)

Banya Nanda Thu Zu

Banya Pa Yan (Infantry)

Banya Yanda Thu Win Letya (Horse)

Banya Yanda Thu Win Letwe (Horse)

Chiengmai (Horse)

Dhamma Thiri (Infantry)

E Bya Paik (Infantry)

E Kan Kaung (Infantry)

E U Yan (Infantry)

Han Byin Bo (Shield round and embossed)

Hket Lone Hmu (Horse , Infantry)

Hsin Paik Myo Dwin (Infantry)

Hsu Yu (Infantry)

In Ma Za Ye Hlay Zi (Infantry)

In Yi Tu Tuyin (Horse, Infantry)

Kala Byo Zu

Kan Paing Za (Infantry)

Keng His Tha Gaung Zu

Khanti (Horse)

Kun Ohn Za(Infantry)

Kun Tha Main (Infantry)

Kya O Za (Infantry)

Kyay Za Thin Hmu Zu

Kyun Pyat Za (Infantry)

Kywe Na Bah Za (Infantry)

Lei O Za (Infantry)

Letwe (Horse)

Letwe Kyaw Thu (Infantry)

Letwe Shan (Horse)

Letwe Shan (Horse)

Letwe Tha Zu

Letya Nanda Mate Win (Horse)

Letya Horse

Letya Horse

Letya Shan (Horse)

Letya Shan (Horse)

Letya Tha Zu

Mani Dhamma (Infantry)

Mani Dhamma (Infantry)

Min Hla Ni Pon Za (Infantry)

Min Hla Shwe Daung (Infantyr)

Min Kan Za (Infantry)

Mintaya(Horse)

Min Ye (Horse)

Myat Pin (Infantry)

Myaung Tagah Za (Horse, Infantry)

Myay Nai Za(Infantry)

Myit Hson Za (Infantry)

Nanda Mate (Infantry)

Nanda Sithu (Infanty)

Nanda Thiri (Infantry)

Nandwin (Horse)

Nandwin (110186)

Nan U (Horse) Nan Shin (Horse)

Nan Sinn (11018

Nauk (Horse)

Naung Thet (Infantry)

Nay Myo Naw Yahta (Infantry)

Nay Myo Hpone Kyaw (Infantry)

Nay Yah dCha(Usher)

Nga Hpone Khine (Infantry)

Nga Hpone Than (Infantry)

Nga Hpo Sa (Infantry)

Nga Hpyo Tin (Infantry)

Nga Htwe (Infantry)

Nga Maung (Infantry)

Nga Mya San (Infantry)

Nga Mway Maung (Infantry)

Nga Pu (Horse, Infantry)

Nga ShweBaw (Infantry)

Nga Shwe Kan (Infantry)

Nga Shwe Kei (Infantry), Nga Shwe Myat (Horse, Infantry)

Nga Shwe (Shan Infantry) , Nga Ye Aung (Horse, Infantry)

Ok Shit Pya Zu (Infantry), Ok Tha Yaw (Infantry)

Paung laung Za (Infantry), Pagu Naing Myo Hmu(Infantry)

Pike Thin Yan (Infantry)

Pike Thin Yan Haung(Infantry)

Pinle (Horse)

Pinya (Horse)

Sakka Baya (Infantry)

Sakka Daywa (Infantry)

Sanda Ya Thi (Horse, Infantry)

Saw Sit (Infantry)

Sein Nhyet Sa (Infantry)

Shan Thu Nge Zu

Shav(Horse)

Shwe Gone Daing Za (Infantry)

Shwe Pan Ban Zu

Shwe Pvi (Horse)

Sokkatay (Infantry)

Taw Ya Thauk Sa (Infantry)

Tha Bauk Taw Hmu (Infantry)

Tha Man Za (Infantry)

Thayaykhittaya (Horse)

Thi Done Za (Infantry)

Thi Ha Yaw Da (Infantry)

Thi Mah (Infantry)

Thin Daung (Horse)

Thiri Manu Yut (Infantry)

Thiri Pike Dathi (Infantry)

Thi Yaza (Infantry)

Tuyin Gathu (Infantry)

Tuyin Thein Ga (Infantry)

Tuyin Yin Thein Zi (Horse, Infantry)

Tuyin Yin Thiha (Infantry)

U Dain Tha Mann (Infantry)

U Dain Zayya (Infantry)

Viencheng (Horse)

Wa Yin Doke (Horse)

Way Lu Tha Mann (Infantry)

Way Lu Tha Mann (Horse, Infantry)

Way Lu Thon Daya (Infantry)

Win (Shan Horse)

Yakhine Tha Gaung Zu

Yan Aung Hmu (Infantry)

Yan Ma Daywa (Infantry)

Yan Ma Thu (Infantry)

Yan Ma Thu (Infantry)

Ya Za Kan Ma (Infantry)

Ya Za Thein Ga (Infantry)

Ya Za Thein Ga (Yway Lu Lin Mogyo Dah Tha MahKyat, Infantry)

Ye Baw (Horse), Ye Kan Ma (Infantry)

Ye Pyin (Horse, Infantry), Ye San Hmu (Horse, Infantry)

Ye San Hmu (Horse, Infantry),

Yin Ma Kan Za (Infantry)
Zayya Baya(Infantry)
Zayya Kyaw Htin (Infantry)
Zayya Kyaw Htin Win (Infantry)
Zayya Kyaw Thu (Infantry)
Zayya Nanthu Shan Nat Su
Zayya Nanthu Shan Nat (Horse)
Zayya Thin Gyan (Infantry)
Zayya Thin Gyan (Infantry)

- (3) The children of intergroup marriages shall be divided as usual by the custom of 'boys go with father while girls stay with mother'.
- (4) For the children of intergroup marriages between the above mentioned groups with the groups given below, the divisions made prior to 1685. Let them stand. But from 1685 onward, all children shall belong without exception to the groups given if anyone of their parents is of the said groups.

Anauk Yon Myei Lilin Zu Atin Daw Kaing Bay Din Zu Baya Yanda Thu Lulin Zu Daywa Kan Ma (Infantry) Hlut Se Lulin Hsay Tha Ma Hti Byu Daw Phwint Letya Yanda Mate (Infantry) Mandan Yoot Ma Ta Lo (Infantry) Min Hsaung Gaing Myauk Hpet (Horse) Myay Nan Daw Myei Ah Say Gan Ye Hlay Sit Koot Nan Myo Nawyathu (Infantry) Satu Yingathu (Infantry) Sah Pyan Talaing Sa YayZu Taung Bet (Horse) Thay Nat Lulin (Gun) Tuyin Kyaw Thu (Infantry) Yaza Gon Na (Infantry)

Yaza Ta Mann (Infantry) Yaza Thein Ga (Infantry) Ye Ka Daw Tin Lulin Haung Zayya Nanthu (Infantry) Zayya Thein Gyan (Infantry)

- (5) For dividing the children of the intergroup marriage between the groups mentioned above in Item 4, the old custom of 'boys go with father while girls stay with mother' prevails.
- (6) The general principle in the division of children in an intergroup marriage now adopted should be

 a/ where the parents are of the same class (of servants) the old custom of 'boys go with father while girls stay with mother' prevails; but

 b/ where one of the parents belongs to a lower class, all children without exception stay with that parent of the lower class; though c/ divisions made before (1685) remain undisturbed; and is free, two third of the children go free and where the mother is free, all daughters go free and all sons shall become slaves.

This Order was proclaimed on 27 April 1691.

Note: This order is not an ordinary order; it is called an Ah Main Daw Dan Gyi d(Order of Great Importance) and it is used as a manual.

13 May 1691

Order: (1) The Officer in charge of the Capital City shall have

Jurisdiction over the area extending

to Myo Thit in the east

to Pinya,Ta Bet Hswe,TaYwin Chay,Tet Thayand Wun PaTay
in the south

to Gaung Gwe Gado Hseik and Htauk Yit in the west, and to the Kaung Hmu Daw Gyi pagoda, Sa Yay and Hko Daung in the north.

(2) Places outside the above mentioned area falls under the jurisdiction of the Athi Wun (officer in charge of the Common Folks who live in the rural).

This Order was proclaimed on 13 May 1691.

Note: later kings like Badon and Mindon declared the 'city area' known by the name of Shwe Gyo Thut Nei Myay, at the time when a new capital city was built.

21 June 1691

- Order: (1) A noble who holds a town as his fief shall try cases of Theft and hand over the guilty person after the trial to the officer in charge of the town for punishment.
 - (2) As the city area has been defined, so shall the town areas defined.
 - (3) In the case of a murder where a man was killed by more than one man, compensation for the dead shall be collected from every one involved in the murder.
 - (4) Only ministers shall try cases of conspiracy.

This Order was proclaimed on 21 June 1691.

9 April 1692

Order:(1) As Yan Tut Pa Kywe had done on 17 May 1637 and Manaw Thiha Letya Tuyin on 6 February 1649, Nanda Pyit Si, Setkya Daing Hmu and Ain Shay Htaung Hmu shall start Measuring the extent of land in an administrative unit under each village or town or provincial chief.

- (2) Take one center point in each place and get the measurement toward the limit on each cardinal point of the compass.
- (3) For lengths which are not so extensive, use ta (10.5 ft / 3.2004 metres) or ton (1.5 ft / 0.4579 metre) or lak sac (0.5 in / 12,7 mm)

This Order was proclaimed by the Chief of Heralds on 9 April 1692.

Note: Most probably the record of boundary demarcations for places given below had been used in this survey.

Ava

Aw Hke Bauk

Ba Daung

Badon

Bagyi

Bassein / Pathein

Baung Lin

Bon Tha Tu Loot monastery

Chiengmai / Zinme

Choon Daung

Dala

Hanlin

Hantha Kyun

Hanthawaddy / Pegu

Hintha Tike

Hnmawbi

Hput Lei Hsawngsup /Thaung Thut

Htilin

Hti Paung Ga

Htu Pa Yon pagoda

In Nagon Taik

Kale

Kama

Kani

Kathe

Khaw Than Di

Ko Khyaing / Lei Dwin

Ko Myo

Kon Baung

Kukhan Gyi

Kyabin

Kya Khat/ Yaw

Kyaik Taw pagoda

Kyan Hnyat / Tagaung

Kyauk Ba Daung

Kyauk Myaung

Kyauk Myet

Kyauk Sauk Gyi

Kyauk Ye Hmaw

Kyauk Yit / Nabet

Kyine Koe Kyine

Laung Shay

Lei Dwin Ko Khayaing

Lei Gine

Mabe

Madama / Martaban

Madama Thone Zei Hna Myo

Madaya

Magwe

Ma Lun

Martaban / Madama

Ma Taung DA Gyi Taik d

Meiktila

Min Pyone

Mong Nai

Mong Pawng

Mu So Bo

Myauk Gyi

Myawady Taik

Mye Dei / Aung Lan Myo

Myin Mu

Myo Phyit

Nabet / Kyauk Yit

Nat Mauk

Nga But Chaung Tei Daw Yah pagoda

Nga Kyaw

Nga Pyaw Daing Nga Soe

Nga Soe / Nga Pyaw Daing

Nga Thay Way Lu Wun monastery

Nga Tha Yauk

Nga Ya Nei

Nyaung Bin Hseik

Nyaung Dwin Ywa

Nyaung Ok

Nyaung Sa Yay

Nyaung U

Ok Mun Gyi Taik

Ok Shit Nge Taik

Padain

Pagan

Pa Hta Na Go, Pakhan Nge

Pan Daw Maha Zedi pagoda, Pathein / Bassein

Pauk Myine, Paung De

Pegu ./ Hanthawaddy

Pinle

Pinle (Ayut'ia)

Pinle (Sei Ta Khayaing)

Pin Myo Pintale

Pon Pyan Ni Kuttu

Prome / Pyi

Pyi / Prome

Pyin Ta

Pyin Zi

Sa Daw Kan

Sagaing

Sagaing Yadana Muni monastery

Sagu

Sakkapa

Sale

Salin

Sa Tha Taik

Saw

Saw Ma Gyi Taik

Shan

Shwe Daung Gyi

Shwe Yin Daw

Shwe Zi Gon pagoda at Nyaung U

Singu

Si Tha

Si Toke Taya

Syriam/ Ta Nyin

Tabayin

Tabayin Lhwei

Tada U Mingala Zedi pagoda bird dsanctuary

Tagaung / Kyan Hnyat

Taing Da

Tain Nyin

Talei Zi

Taloke

Tanyin / Syriam

Taung Bet Taik

Taung Dwin Gyi

Taung Dwin Nge

Taung Goke

Taung Gwin

Taung Sit... Taik

Tha Gyin Ywa

Tha Mann, Than Hmyaw Ton

Than Ywa Thaung Thut ./ Hsawnghsup

Tharasaddy, Thayet

Thiha Daw pagoda

Thon Zei Hna Myo / Madama

Thu Pah Yon pagoda

Toungoo

Wet Ma Soot

Yadana Bi Hman monastery

Yadana Muni pagoda / Sagaing

Yamethin

Ya Naung

Yaw Kya Khat

Ye

Yenangyaung

Yin Daw

Ywa Taung Pon, Ywa Thit Gyi

10 May 1692

Order: Cut the lips and sever the hands of those dealers in wood and

bamboo who charge exorbitant prices.

This Order was proclaimed on 10 May 1692.

11 May 1692

Order: (1) Check the following groups to find out how many men are

absent in their proper place.

Hta Yan Gah Horse

In Khan Horse

In Yinn Horse

Kyauk Sauk Horse

Lan Bu Horse

Min Hla Ni Gone Horse

Myo Gyi Horse

Nga Sin Horse

Pinle Horse

Pyin Zi Horse

Sa Meik Shay Horse

Taloke Myo Bah Kon Taung Horse

Taung Boh Horse

Tazaung Horse

(2) Give them homeland at

Cha Meik Shay

Meiktila

Nyaung Yan

Yin Daw

(3) The following Thay Nat (Gun) groups organized by King Pyi

(1661-72) shall continue to live in their former homeland. Atwin Wun Gyin Guns Feringi Guns Pinya Guns Tada U Guns Thu Nge Daw Guns

- (4) According to the record of 19 April 1323, land given to the Thirty Kon Taung Horse covers the area with center at Kon Taung in Meiktila and extending 2.8948 miles / 4.6578 km to the east, 7.4914 miles / 12.0537 km to the south, d 3.3920 miles / 5.4578 km to the west and 2.9943 miles / 4.8178 km to the north. Pauk Myine Min Pa Lei, after having married the king's land was checked on 30 March 1648 by Manaw Thiha Letya Tuyin and again kon 9 May 1692 by Nanda Pyitzi, Ain Shay Htaung Hmu. Nanda Pyitzi reported that the land remaimed intact though the groups did not have their former strength in men. Trace the lost men in each group. Punish those who harbour the recalcitrants. One Hundred lashes is the punishment.
- (5) Reorganize the groups so that only the descendants of the original members of the groups are in each particular group.
- (6) Groups are of high, middle and low classes and neither a man of the low class could go up nor a high man come down. Tet Thet (Up or Down) is disallowed.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 11 May 1692.

13 May 1692

Order: (1) The Royal Order of 1666 still holds good in determining how

much an Athi (villager) or an Alah (one parent an outsider) should pay when a new officer appeared to take charge of the town ot village administration and how much he should exact from each household in raising funds to have his official residence adquately repeated.

- (2) The Royal Order of 1676 still holds good in making Athi (common folks) solely responsible to supply cotton, charcoal, leather, flex, glue, etc.
- (3) The Royal Order of 1680 still holds good in making Kapah (strangers) and Alah (born of Athi-Kapah parents) pay for the cost of liquor and meals at an inauguration of a new officer at a town or a village.
- (4) Ask Local administrators directly to supply cotton, charcoal, leather, flex, glue, etc. for palace consumption. Take care that only the really necessary amount of each item is asked.
- (5) Send a similar Order to Chiengmai.
- (6) Do something to stop the quarrel between the Sitke (Commander of a Contingent of Armed Men) and Yay Wun (Customs Officer) at Syriam.

This Order was proclaimed on 3 July 1692.

Note: The ROBs 17 September 1677, 18 January 1681 and 7 September 1689 did mention the contributions required from the villagers at every installation of a new officer.

16 July 1692

- Order:(1) A servant of the king should not be working elsewhere to repay a debt.
 - (2) Ask an officer to work on his behalf to get a redemption.

(3) Pay only a small gift in token of gratitude to the officer who helps him.

This Order was proclaimed on 16 July 1692.

11 August 1692

Order:

When a father who was a member of any fighting force died, military dress and weapons he left devolved on his son who success him in his office. Put these things out of the property of the deceased to be divided among all heirs as prescribed in the Dhammathat (Code of Law).

This Order was proclaimed on 11 August 1692.

5 September 1692

Order:

When a slave could prove that his master was cruel and therefore he wants to redeem himself from slavery, he should pay less than the usual price of a slave.

This Order was proclaimed when the king visited the Bye Daik on 5 September 1692.

5 October 1692

Order: (1) When a servant of the king died and in the absence of an heir, other servants in his group shall inherit his property.

- (2) When this deceased servant with no heir left a slave, a minister shall take custody of that slave and assign him to a suitable work group in the service of the king.
- (3) When this deceased servant with no heir left more than twenty viss of copper, half of it goes to the Royal treasury and another half is for his fellow workers.

This Order was proclaimed on 5 October 1692.

Note: See ROBs 28 April 1728 and 8 June 1728.

5 October 1692

- Order: (1) Distribute the property among the relatives when a person died without any heir.
 - (2) But when a wealthy person died without any heir, officers of the locality shall do nothing but report it to a minister.
 - (3) If an officer seized any portion of the property so left by a person who died without any heir, he shall repay ten times the value of the things he had taken and he and his family shall be severely punished.
 - (4) When a deceased person left a will, it shall be given a due consideration.
 - (5) When a judge has been requested to do the division of the property among the heirs, the fees should not be too much; it should be only a norminal charge.

This Order was proclaimed on 5 October 1692.

Note: See ROBs 28 April 1728 and 8 June 178.

9 December 1692

Order: Of the four sons born of Mi Nyo Nge (free) and Nga Hpone Zah Nge Zah Nge (slave), the eldest is a monk and the consideration as to whether he is a slave or a free man is not called for. The second and fourth sons are free men., The third son becomes a slave but an appeal comes up for permession to allow this third son to redeem himself from slavery as he wants to enter the service of the king. The custom is that when a father is a slave, a son could not redeem himself free. On the other hand, if the master has no objection, it

would be well. Otherwise, the appeal is rejected.

This Order was proclaimed on 9 December 1692.

13 June 1693

Order: Although it has been claimed that Nga Toke and Nga Khine are the sons of Nga San Gyi of the Lamaing Group and Phone Daw Nge, a slave woman, no satisfactory proof is forthcoming that Nga San Gyi and Phone Daw Nge were man and wife. Therefore let Nga Toke and Nge Khine remain slaves.

This judgement was made by Min Satu Gamani and Min Nay Myo Kyaw Htin on 13 June 1693.

Note: See ROB (27 October 1679)

13 January 1694

Order: A slave could redeem himself free only when his master is willing to accept the money and let him go.

This Order was proclaimed by Zayya Taman on 13 January 1694.

8 July 1694

- Order: (1) Refer to the Royal Orders (10 April 1679, 2 August 1679, 15 August 1679 and 27 October 1679) to determine to which group a child born of an intergroup marriage belong.
 - (2) Do not disturb the arrangements made before (1685) in the division of children of the intergroup marriage.
 - (3) When a man of Myin (Horse) group died, his place should be filled either with his young brother or his son. The choice would be in the order of merit.

This Order was proclaimmedon 8 july 1694.

4 May 1697

Order: (1) Court fees are excessive .Reduce them.

- (2) In a law suit, nothing should be said or done unless both parties are present.
- (3) Allow no two pleaders to represent one single client.
- (4) A judge should not try a case which is beyond his jurisdiction.

This Order was proclaimed on 4 May 1697.

2 September 1699

- Order: (1) Let only the Akhun Wun (Revenue Officer) of Madama and Toungoo collect the revenue in those towns.
 - (2) Ngwe Khun Wun (Silver Revenue Officer) had been appointed for

Ah Kyay Ko Ywa Ah Nya Ko Ywa Madama Myit Nya Shan State Shwe Nan Yoe Toungoo and Tuywin Daing.

They are to exact the dues in their respective places only.

This Order was proclaimed at the Hluttaw by Taman Thazi, Chief of Heralds, on 2 September 1699.

Note: See also ROBs 14 February 1715, 24 November 1716 and 24 October 1736.

17 November 1699

- Order: (1) Nga Kyaw Tun shall take charge of the Hsin Kyi Taik and collect the revenue at the rate of ten baskets from one Pay of rice land.
 - (2) Religious lands of the Yadana pagoda and Thitsaya pagoda and lands given to the men of the fighting forces are exempted from this collection of revenue.

This Order was proclaimed by Nanda Thaman, Chief of Heralds, at the Hluttaw on k17 November 1699.

4 January 1715

Order: (1) Hla Myat San is originally a woman of the Palace
Entertainment Group but as she is now the wife of His
Majesty's uncle Nay Myo Sithu and let her be knwn as Lady
Nay Myo Sithu and let her enjoy the use of gold receptacles
for betel, pickled tea, etc.

(2) Give Her son Nga Okka the village of Kya aPan Nyo as a fief. This Order was proclaimed by the Chief of Heralds on 4 January 1715.

19 January 1715

Order: Exaction of dues, taxes, revenue, etc. are within the

jurisdiction of the officer called Akhun Wun. Whin there is an

Akhun Wun as in Madama and Toungoo, any other officer

shall not do the exactions.

This Order was proclaimed at the Hluttaw by Taman Thazi on 19 January 1715.

Note: See also ROBs 2 September 1699, 24 November 1716 and 24 October 1736.

15 February 1716

Order: (1) Send men from the Myin (Horse) groups to collect tax from places which were once occupied by men of Myin d(Horse)

groups.

(2) In the dispute between the officers of Salin area and the Bon San Tuloot monastic establishment on the ownership of slaves, a trial by water ordeal is prescribed.

This Order was proclaimed by the Chief of Heralds on 15 February 1716.

20 February 1716

Order: Officers of Salin declined to do the water ordeal. It means defeat.

Hand over allmen, women and children under Nga Shwe Hti to the

Chief of the Bon San Tuloot monastic establishment as the servants
of the Religionl.

This Order was proclaimed by the Chief of Heralds on 20 February 1716.

24 November 1716

The offices of Shwe Nan Yoe Ngwe Khun Wun (Gold Palace Line of Silver Revenue Offecer), Madama Akhun Wun (Revenue Officer at Martaban)and Taungoo Akhun Wun (Revenue Officer at Taungoo) are not new . They have been in existence for quite a long time.

Order: Shwe Nan Yoe Ngwe Khun Wun, Madama Akhun Wun and Toungoo Akhun Wun shall conserve the old forms in carrying out their official duties.

This Order was proclaimed by Zayya Taman , the Herald, on 24 November 1716.

Note: At Toungoo there were Hei Zan Kyaw and Hei Kaman Pike as two Kyin Hmu (Officers of Karen Affairs) and in 1724 they made this statement:

Hei Zan Kyaw, Thursday born aged 66 years and Hei Kaman Pike, Saturday born aged 75 years, report.

The area of land under our control covers 1000pe(2750 acres/1113.75 hectares) and the revenue collected from this area and sent to the Royal Treasury at the capital city each year is

750 ticals of silver. Nga Shan Lon and Nga Shan Thi were usually sent to the city to pay in the money . There are 12 Karen Groups working on the silver extraction and there are 12 armed men as guars.

See also ROBs 2 September 1699, 14 February 1715 and 24 October 1736.

20 June 1718

One Hundred Shan Yoon (men from Chiengmai0 under Nga Mu Khan and his wife Saing Twe and Nga Bei Gyaw and his wife Zan Bon were made servants of the Religion at the Way Lu Wun monastery founded on 7 May 1657 and the great image of the Buddha made there on 14 June 1657. As time lapsed, these people went away. Consequently treasures at these places were looted. When tracked, they were found at the Bon Tha Tuloot monastic establishment.

Order: Restore Nga Mu Khan, his men and their descendants to their former service at the Way Lu Wun.

This Order was proclaimed by the Chief of Heralds on 20 June 1718.

Note: See ROBs 18 November 1657 and 9 April 1692.

14 May 1720

In the case of the Bon Tha Tuloot Management vs the Htu Pa Yon Management, it is found that the road from the river stage leading to the Bon Tha Tuloot monastery with an avenue of 7,000 palm trees and (7,000) banyan trees, was given to that monastery and 20 Yoons (Chiengmai) under the charge of E Mun Khun and living at Kokko village, were given as the servants of the Religion at that monastery from the time when it was founded on 12 February 1654. When the Htu Pa Yon pagoda was founded in 1444, it was given for it maintenance, land extending in the east to Than Lyak U, in the south to the Myint Nge river, in the west to the Mi Gyaung Tet stream, and in the north to the Zi Chan stream. Therefore the Vinayadhara Zinasetkapala decided that the

whole stretch of land as mentioned in the old records should belong to the pagoda while the road from the river to the monastery is the property of the monastery.

Order: The decision of the Vinayadhara Zinasetkapala in confirmed.

This Order was proclaimed by the Chief of Heralds on 14 May 1720.

Note: See ROBs 12 February 1654 and 1 January 1655.

20 October 1721

On the strength of an old record giving the boundary demarcations of the Ah Nya Thiha Daw pagoda, the Vinayadhara Tisasanadharasambodhi Sayadaw redefined the land belonging to the Ah Nya Thiha Daw pagoda.

Order: The decision of the Vinayadhara Tisasanadharasambodhi

Sayadaw on the land of the Ah Nya Thiha Daw pagoda is

confirmed.

This Order was proclaimed by the Chief of Heralds on 20 October 1721.

23 February 1722

In the case of Ketudhaja vs Saw Banya Kyan Daw, the Vinayadhara Zinasetkapala decided in favour of Ketudhaja, because the land said to be the property of the Yanana Muni pagoda had a full documentary support whereas the claim by Saw Nanya Kyan Daw (wife of Min Ye Kyaw Zwa) made on behalf of the trustees of the ordination hall founded by King Pintale (1648-61) that Ketudhaja had seized some of the land of the ordination hall, is not well documented.

Order: The decision of the Vinayadhara Zinasetkapala is confirmed.

This Order was proclaimed by the Chief of Heralds on 23 February 1722.

6 March 1725

Order: The King's uncle Nay Myo Sithu is given the insignias of his

rank. Issue them from the Royal Stores.

This Order was proclaimed by the Chief of Heralds on 6 March 1725.

29 January 1726

In the case of the Chief of the Bon Tha Tuloot monastery vs the Supervisor of the Religious Land of the Yadana Myazigon, the Chief can produce strong documentary evidence that the village of kokko belongs to the monastery.

Order: Give the village of kokko and its environ to the Bon Tha

Tuloot monastic establishment.

This Order was proclaimed by the Chief of Heralds on 29 January 1726.

28 May 1727

Sayadaw of the Tada U Hmanzi Kyaung petitioned the king to strike off the names of 37 people who were his relatives from the Athi Register and enter their names in the Taing Register after having paid the fee of 15 ticals of gold.

Order: The request made by the Sayadaw of Hmanzi Kyaung cannot be granted.

This Order was proclaimed by the Chief of Heralds on 28 May 1727.

Note: There are two other orders of the same purpose. See also ROB 16 April 1743.

28 April 1728

- Order: (1) Report to the Hluttaw when a wealthy man died without any heir.
 - (2) Report to the Hluttaw when a man who owned some land died leaving no heir and a division of the land was made among his near relatives.
 - (3) When an officer divides the property of a deceased person among his or her relatives, he should not treat

it as a very important thing so that he could exact a large fee on it. As a matter of fact there are some cases where a man pays at court more than what he gets as an inheritance. This should not happen again.

- (4) Made summary trials on cases of adultry, assault, murder, slander and theft and punish the culprits.
- (5) Messengers sent to summon the evidences to the court should be given fixed sums.

This Order was proclaimed on 28 April 1728.

Note: See also ROB 5 October 1692 and 8 June 1728.

8 June 1728

Order: (1) Menial labourers employed in the palace service are not allowed to be ordained as Buddhist monks.

- (2) Children of intergroup marriages where the groups are of same class, should be divided by the principle of 'boys go with father while girls stay with mother'.
- (3) Children of intergroup marriages where the groups are not of the same class, shall belong to the lower class.
- (4) Children of intergroup marriages where one of the parents is a servant of the Religion, shall belong to the Religion from the time when the Royal Order on Division of Children in Intergroup Marriages was passed on 15 January 1666.
- (5) Two third of the children of a slave father are free.
- (6) Only the brother of a dead man in the Myin (horse)group shall take the place of the deceased brother.
- (7) The price of a slave is doubled when another man wants him

- while the price is halved when it is proved that the master is cruel.
- (8) A redemption of a slave is permissible only when the master agrees to accept the money and let him go free.
- (9) Fees to summon evidences at court are fixed.
- (10) Only one branch of a hereditary headman in a village is recognised to succeed tha office of a headman.
- (11) An officer when appointed to take charge of a village or town is permitted to raise funds to build a suitable residence.

This Order was proclaimed on 8 June 1728.

25 April 1729

- Order: (1) Give Prince Pintale the insignias of the Crown Prince.
 - (2) Give Prince Pintale the towns of Dabayin, Singu and Taungdwingyi as his fiefs.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 25 April 1729.

10 May 1729

- Order: (1) Made Prince Singu the Crown Prince.
 - (2) Fix the date of investure on 10 May 1729.
 - (3) Start building the residence of the Crown Prince on 13 August 1729.

This Order was proclaimed on 10 May 1729.

Note: Hmannan (III 1967, p. 362) gives the day of investiture on 24 April 1727.

24 October 1736

Order: (1) Refer to the former Royal Orders on collecting revenue from

the workers exacting silver.

(2) Stop immediately the transgressions made by the Ngwe Khun Wun in the areas under Madama Akhun Wun and Toungoo Akhun Wun.

This Order was proclaimed at the Hluttaw by Yaza Taman, the Chief of Heralds, on 24 October 1736.

Note: See ROBs September 1699, 14 February 1715 and 24 November 1716.

16 April 1743

Sayadaw of Hkandaw petitioned the king to strike off the names of forty five members of his family from the Athi Register and enter their names in the Myin (Horse)Group Register.

Order:

The request of the Sayadaw of Hkandaw is granted but the number of his relatives is found to be only thirty and therefore only these thirty are to become horse men.

This Order was proclaimed by the Chief of Heralds on 16 April 1743.

16 April 1743

- Order: (1) Nga Yan Aung, Nga Pyi Zone, Nga Su Paung and Nga Hla
 Gyaw, who are the relatives of the first Sayadaw of the Tada
 U Hmanzi Kyaung are allowed to serve in the Letwe Win
 Daw Daing Lay Soe under Letwe Win Hmu Nanda Thuriya.
 - (2) Take the list of men under each of the above mentioned four men.

This Order was proclaimed by the Chief of Heralds on 16 April 1743.

Note: See ROB 28 May 1729.

21 April 1743

Sayadaw of the Aung Myay Sanloot petitioned the king that (a) fifty

five of his relatives are now serving in the Min Ye Myin by royal permission but the Sayadaw of the Min Wun Lay Htap has objected to this transfer of service because he claimed that he could produce a document giving these men as servants of the Religion and that (b) such an impossible objection would be ignored.

Order: The request of the Sayadaw of the Aung Myay Sanloot is granted.

This Order was proclaimed by the Chief of Heralds on 21 April 1743.

21 May 1743

In the case of Mahanatha the Sayadaw of the Lay Htat Kyaung on the west of the Mahamuni vs the Chief of Kyauk Myak, the Sayadaw could produce a documentary evidence that 150 men under E Ta Me Gyaw who are now living at Kyauk Myak village are the servants of the Religion attached to his monastic establishment. The Vinayadhara Tisasanavarasambodhi suggested a trial by water ordeal.

Order: The trial by water ordeal is approved.

This Order was proclaimed by the Chief of Heralds on 21 May 1743.

23 May 1743

In the case of Lay Htat vs Kyauk Myak, the trial by water ordeal was cancelled because the Chief of Kyauk Myak was reluctant to undergo the trial.

Order: One hundred and fifty men of Kyauk Myak are now taken as the servants of the Religion attached to the Lay Htat Kyaung.

This Orders was proclaimed by the Chief of Heralds on 23 May 1743.

31 May 1743

The Sayadaw of Ain Shay Kyaung Sirimahamangaladhaja petitioned the

king that his relatives would be allowed to join the Myin (Horse) Group instead of the artisan groups to which they are now assigned.

Order: The request of the Sayadaw of the Ain Shay Kyaung Sirimahamangaladhaja is granted.

This Order was proclaimed by the Chief of Heralds on 31 May 1743.

Note: Copying ROBs before the Konbaung Dynasty was completed on 20 February 1788.



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3 April 1568

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5 April 1568

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(O&d ? *Ref 1933? pm 53-4? a&\$a [mifpmayOawO)

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(O&d ?tw617?tr\$wf2?{jyD1933?pm61-2?a&\$a[mifpmayolawo)

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14 March (1574)

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ou&mZf 1023ck webqmifrlef, vqef, 10&uf 2aeY (21 October 1661) vuf, mw&ijyelonftreflawm/

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14 August 1662

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ou&mZf 1026ck uqlefvjynlaumf 2&uflael(1 May 1664) &rmOwleefawmWijyefonhtrellawm/

(22 May 1664)

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befawmft velluðjrwawmfr vaom toði fo 0 & si fri fw & m; Muð b & m; tretawm & b n / , & n í qi í x ef qi fu ý í qi Esh pylo í ribru k við í refru kom a & mi f cæygi í x m; & r n / o m; a, mush; Esh pylo í uk ra & mi f raygi á p Esh a & mi f aygi í o í uk kylo / a Mu; uk í h; & ef í qi D e í w ku p & i áp? w E p í y ki í qyáp? o n f treta w m & b n í r p í ra & mi f raygi á p Esh a & mi f aygi á o mí a Mu; q kap? , & n í qi í x ef, qi í u ý f w ko n í o lw í á Mu; Esha e í o m; a, mush; o m; r ef f y i í í í o n í o m; o í f a w m ó m; w kesh o i h u í j r i f o n í o m; o r b ú f r ef r w ko i f o ní u í c r n f a w m í b & m; v u í x u á w m í u p í a, mush; y g r ef r y g a & v o ní u l a, mush; v lu í a, mush; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g & l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; y g r ef r y g a l v o ní u l a, m u s m; v lu í a, m u s m; v lu í a, m u s m; v lu í a m s m; v lu í a m; v lu í a m s m; v lu í a m s m; v lu í a m s m; v lu í a m s m; v lu í a m; v lu

ou&mZf 1026cke, levjynhausmf 13&uDaell (11 June 1664) &rmOwteetawmrn jyelont trellawm/

onfull riprisk if &m qif/swjrif/sw&b/oif vuf, m&Elb? &r\angle awm? vuf, mwki? onfrm; ubitap? two fawmjrl 40awmom; 50awmfom; two fawmjrb i ull roitapes i 2 ½ awmfw of aeap/

ou&mZf 1026ck aEnifwuţvjynhaumf11&uf (6)ael (31 March 1665) vuf, mwkijyefonftretlawm/

(rst. Munti 98 - 171 - 7 ay)

blefawmft velluðjrwawmfr vam toði flooksi fri fwkm; Nuð blem; tretlawmæðen í vuf, moi fri; vuf, mæ lindru awmi floð mrin agmufon hízkyfuði rkvíxn í agmuf vyfygærn hítallumi fuði æðelde blæmð ðviði æm ri fom; ri fajr; awmae rís; Nuð rwhuðae &m 50 gíae wði pæyf wagmi fvn fi træm; yi æðen í Muð on frií av m? vuf, mæ Erdwíurkvíxn í agmufygrn fallen í agmufyap? aumi fwi frum; cæygi for vyfagmi fon fom ri f{u&m Zfitamawm (zpfon í pæyfwagmi faumi fuefuðixð r×næpest fr

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Ou&mZf 1027ck wyWwiyjnhausmf 6&u2ael (15 January 1666) Oifrs; 4rsuEn Oepk tppma&;wWuU viwhawmwif aZ, swrefzwyeonhtrellawm/

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ou&mZf 1028ck yxr0gqk/jyrkum9&uk3ael (14 June 1666) trk1awm/

befavmftvenubjrvavmrvaom touf00&sfrif,v&m;Nub b&m; trelawm&bon? ritom;ritajr;rs;rwwwonf crntawmbossf rifw&m:NUD vulxulawmay;awmrlonfitwllftagmifta, mif tagmift&Culubgmibp? ivukubwmWinnt ay;awmrlonfi twill two magnilern? xti will vigagnilerning we untito by the missing the state of ultivitem; ultrw0efcet awmrloolw North vnf tiymukap? tv, fulltaNumifiifap? tajymukkkkoliknf tv, faNumifiif&muk jynklomxlap? abmitxnlfrvlyapES1 awmlae&mwllullvullouftl &baxmilv/v/i pm; vlv0 pm; ap? cleef, vlv/i rpm; apEs i only i frm; ull t0efav;axmifompm;ap? carmufwifvlk/nf, rifom;rifajr;awmaeull wifoyum; cstv/x/lufteloiacsnagmiap? onlyifultelacsnagmiap? only if ultteloi acmragmia pESI ag; cs, if omagmiap? ae&m5oG f uffpilvulwijae?trn&omcarmulwijaqmijap? ad:orm:? oax; ? yolumwllulraqmi apE\$11 tlEnmurlum; aqmi ap? usli f, vnf, ae&mE\$ftrn&omaqmiap? 'lifrtoifrttrttNubwllnb oem;awmfrl on [zpf: 6 must fagmi & rn? xm; agmi fon fon fri fon; rifajr; r 6 m agmi&rn? agmi \(\mathbf{U} \) ft \(\mathbf{tr} \mathbf{O} \) fapES \(\mathbf{E} \) tr\\ tr\\ \(\mathbf{W} \) \(\mathbf{M} \) \(\mathbf{E} \) \(\mathbf{E awmfor@maqmifap? xm;thfulb&Turlwf rxllapESB ynm&Wultl um; xm; agmi for look of agmi ap? rork if &m&bomfrlum; ×m; VØygjrJ vuf, mausmorlum; jrWefzpfon? yq&rn? xm;Estruiton aqmi ap/

ou&mZf 1028ck awm6vifvjynhaumf13&uf (15 September 1666) aelltrellawm(rs/Munf198-171-7ay)

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3 April 1667

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OU&mZf 1029ck Waygif√qef0aell (1 February 1668) treNavmV

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ou&mZf 1030ck waqmifrlef, \sqrt{q} ef, 13&uf 3aeU(6 October 1668) treblawm/

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(rstNun 198-171-7ay)

7 July 1673

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Ou&mZf1035ck Ogacgi $\$ Qef,5&uBael(7 July 1673) treflawm/

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blefawmft velluðjrwawmfr vaom toði fo 0&\$ fri fw&m; Nuði bl&m; trellawm&bon/ou&mZfl 036ck e, kvqef,7&uåeU(30 April 1674) r, avmf rækm; r[m&wem''ywa''0) aqmufrnausmi fawmfuðl blav; xyf aqmi fwef, 5qlrlwfræfui fv&awmflonf rm&bi Dui &Guf &\$ fv\two ki ap/

ou&mZ(1135)ck uqlefvqef,2&uhel (26 March 1674) emchiymhuhrt xlwfi vVtwfwf fyefonfit rellawm/

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blefawmft velluðjrwawmfaom toði foð & Si fi fw&m; bl&m; lluð bl&m; trellawml&bon/ aZ, & Eptwír, m; ausni fullflwknif qi fuwfxnif aqmufygrnf delwellt pl&i blæmfið? blæwmlbl&m; bvu fxu fawmfuyif rlwfxnif raqmul&? blæmmlbl&m; vu fxu fawmfom aqmullu&on? ri fom; ri fajr; rtrwlluð om xni&rnit&mjzpfon? rlwfrxniapes i azwoefqi fuyfvnif aqmulap/

ou&mZf1036ck e, lefvqef,12&uf4aeU(5 May 1674) trellawm/

(rstNunf98-171-7ay)

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(rstMunfi98-171-7 ay)

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ou&mZf 1040jynh e, lefvqef, 10&uhell (19 May 1678)

(rstMunfi98-171-7 ay)

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ou&mZf1040jynh e, let/qef, 10&uhell (19 May 1678) trellawm/

(rstNunfi98-171-7 ay)

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(rstNunfi98-171-7 ay)

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ou&mZf 1040jynh Ogacgi NjynhusmA&uhel (26 July 1678) trefavm/

(rstMunfi98-171-7 ay)

ou&mZf 1040jynh wyWMvqef, 4&uHaell (4 January 1679)

(rstMunfi98-171-7 ay)

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ou&mZf 1040jynh waygi (vjynhumf13&uBael (26 February 1679) trelawmf

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(Ou&mZf 1041ckuqleNqef, 12&uael (10 April 1679) trellawm/

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 $\label{eq:condition} \begin{array}{c} \text{OutenZf 1041ck (yxr) 0gqWqef5&uf 2aell (2 June 1679)} \\ \text{a&WUpm&ifoGfawmrbonf} \end{array}$

(olawolpmp) Outrp(wfpmp))

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ou&mZf 988ck (1626) ol&bl'rff&mZmr[m"ywrtifw&m;Nufonfr[m"r&mZkmZmrifvukufawmfrla&jrlu orf, awmfrlaonfrlefo0eEshacgifav;pNuf)? 4if, 100wbluttaemuDifawmftyfut &thou &thou

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 (29 July 1679)

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(rsk:Nunh98-171-7 ay)

ou&mZf 1041clogacgi Mjynkausm4&uhell (15 August 1679) trellawm&bnfull b, folkom tallumi f, um; jyefonenf, trellawmf &bn/ trellawmfull viww(haz, sojyefon/ ou&mZf 1041clogacgi Mjynkausm4&uhell (15 August 1679) jynkulloayguf rs;csi f, & hpm; ullyn Mausmfom; wlaeonf wef, & majrulloem; awmfrlonfull jrllvusmawmi foll trellawmfull taemuloef b, & mZoluoaygufrs; toef, wla& liwi fye Moon/

befavmftvenubjrvavmrvaom toufbossfrifwsm;Nubbsm; 1033ck (1671) bNuBawmfbl&m; tretlawm? trelawn&bon/ axmifon; axmifor? wltg; or? vulraxmiforwllEsh acew/vli? aumitrib@m tonft&WolluleWWEStoif jrifontom;orDwWull tbygtroyg[li rplkifom? wtg; om; vufraxmifom; wto tygap trellawm&BallumifESh OeWoll tp&ichomf trellawmftwllfonf tplwWESh axmifom;axmifor wltq;om;wltq;orvufraxmifom; vufraxmiforwWEStoitw0if a, mushrefruU trelawnftwl f off&avawmon/ Oefwlablumiful a&em;awmlum;awmfon/ onftwlifizpfv0if emyavonf jzphomaNumih axmifom; wlcq;om; vulraxmifom; will finite in the face of the first of the ton®@maumifr8 urefrefrwWESfoif jrifonf om;or@wWull a, mush; vluf a, mush; yq refrvlufrefryq jzpap? axmifor witg; or vulrax miler wiles in irritent a new (viif a new and poly) a&Vefyeft &Wonf b@mausnifribl urea, mush;Estoiti jrifonfom;orDwWultum; trdyjzp&rn/

Ou&mZf 1041ck Ogacgi Mjynausm4&uaell (15 August 1679) trelawm/

ou&mZf 1041ck awmovityqef1&uHaell (26 August 1679) aZ, sojyelonhtrellawm/

a&jynawmwifwif apmifnjifwa, mwirkwif om vystv&G iwiluli ofi;ap? yavifkwif tcsifqli rqlaumifonpum;ulqlinif rofi;apEsileliatmipp/

ou&mZf 1041ck owifukw/qef9&ubael (3 October 1679) aZ, sojyelonf trellawm/

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ou&mZf 1041clowiţukw/jynhumb&uBael (14 October 1679) aZ, sojyelonhtrellawm/

befavmftvenuejrwavmrvaom toufbossfrifwsm;Nubbsm; trellawm&bon/ou&mZf 1041ck wagmifrlefvgef4&u2ael (27 1679)WI t&ifuay;avonf trellawmfxrf;rsm;onf October rodomav? taxfaxf ta&ma&m &bvont Oepma&;wbvufwlif Oefokvliftyfi &fap/ r&apesa acsba , cktrelawmerftwllfom onft relawment onf blawmfolkm; treflawm? i aht relavvm? {u&mZfrif,4yg; trelawmyifzpfonf 0ebwllfay;onf trelawmf xrionf 1041ck (1679) trellawm(xrf&ifwlif au; irlyil@lom/vnf ubeweighweionizpirs ul fak&rni onft plom; wlonf OluRe(zp&mwif tjcm; tplom; Es fizpap allu; &s fulle&s Es fizpap [lí qbnfull tplom; ulby: i 'll fawmfom; Oi fawmfom; usti tavvnioli a&Bawmajy; ½Maqmbajrmifwl&ifajymlom; ae&mcsynmonfrsufyg;onf trelaymations trixisaniws of one trelaymations ajymulí & lavjyl) o lítjyeť a u snitum; i & lapmE lítu u leto a y qui D) & D jrifonEsh tbltpm;ay;í xûfonf[li w&m;aw@uí jrWoefw@f quuaom? trelawmxrftwuf tolay;ap jruoepuliaomanumin olawmObwi fyrnfollonfull a&BaepmrSvfrclVlyg [lí 0efwllul i&apmu∨baNumifuN 0efwW&bNobwmD0wifon√ 1041ck (1679) trellawmexrf,wif 'lifawmom;wyfom;o&bumif[ef tajrmuform; aOgawmfom; usli fawmfol a&Navvmajy;½Nacjmpajrmif wki ajymkom; ae&mcsynmonfrsulyg;onftrellawm&bnftrl&rf&nfwltpllom; oitontom; or twill will t plc (refrwWES h trelawn&bn? ulefawmfrsttplom; whon f aukir it know the raeapes it aukir by if &Brown of the same onftplom; whonf olule [zpav&mwlif iri font on; or) whull rbagitom; csi fa&6v0i f welloway;ap? oaygurq lapEs A trellawm&bonf t&monf 'llfawmfom; Oifawmfom; o&bumif(eftajrmub0q

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(27 October 1679)

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blefawmft velluðjrwawmfr valom toli flo 0 & fri fw & m; Nuð blem; tretlawm & bon/ a' 0 o l u q & mawm & & & \; xyf blefawm Nuð & & fr [mr [E o m & u l bf a u mi fawm a q mu fo & a w mi fo u i fo var hygrn? a u mi fcg; yef w i f claygi f v l y y ef v & n h y hygrn? twa v sum; 3 q l tw fw l whit v ly y grnfq l ballumi f u l bf o lawm o l w i & mr fi a' 0 o l [u l bol r i; r st b fr w fr st b fw l bon f a q mu & c st fr n fr [kw? o l b & m w m b km; q & m a w m f q u & s h p fi { u & m z f q & m a w m f w l b f y a w m l b & m; a w m f o n f v l y a p /

ou&mZf 1041ck waqmiftef, vqef, 7&u5aell (30 October 1679) trellawm/

befawmft velluðjrwawmfr vaom toði boðs í rifwem; Nuð bekm; tretawmæðen í tluðawmæm Zausmór, m; um; ausmi fou i ó xn fygrn í ausmi fwli í cg; yefuð ó ceaygi fr flyefr sausmi fjyi í gi í uyfyw rifuð í chabmi í habmi í væn flygrn? tlwar sum; 3 ql tlww llwi fr flygrn í quðallumi fuð oðawm þði við on í í toðawm í zpf on? O*i í þes í ausmi fwli í cg; yefr u í við í cðaygi fr flyefr sar sum; 3 ql tlww llwi fr kyðap? ausmi fjyi í qi í uyfyw í rifirlum; rif fuðallumi fawmóm xn fon jyi í qi í uyfyw í rifirlum; rif fuðallumi fawmóm xn fon jyi í qi í uyfyw í rifirlum; yefr sr kyðap es í í

Ou&mZf 1041ck jymolvjynlausmf 11&uf 6aell (16 January 1680) trellawm/

(rst)lunfi98-171-7 ay)

rifacgi fortp&yf rllNultjyphomaNumifi nmPwluVlybonfitwllf vlybp? tvsifu ightrellawm&lonfi Nultpmcse, ftwlifjyifullvnf ausmifuefp&yf wapmifraqmuhpElff

ou &mZf 1041ck jymo &min 11&u ael (16 January 1680) trelawm/

(rstMunfi98-171-7 ay)

a&lob;awm/rwatmuanmia&apmlob;a&mu/obp0f viwawmod0f wu&mwif jritwi&et petwygpanumit? a&aycarmuaqmit carmuful0f aea&miydwowanumitesh Oefwl0ful0f tpl&icanumitul0fa&em;awmhum;awmrlon/ a&log;awmatmufwif rithoritom;nup wl0fomcarmuaea&miydwowf aqmit&on? anmia&apmlob;rb carmuful0ydwowf raqmitapesh

ou&mZf 1041ck waygifvqef12&ufaell (1 March 1680)

(rstNunfi98-171-7 ay)

befavmtveNuljrwavmrvaom rifw&m;Nulbb&m; trelawmi gitsnfwluft0if jruefgnfa&aomuf em;a#mifus analaomuf atmifyin, fuefawmi a&aomun, fy, fruku&m e, to be, fcm; Oba& v/v/om; uk Ot; w/l hapmf euhiraus; & honf qitsnf while the fit & mawmf is all both the warmf acmit apmulvery H t&mawmf owluNE0; bm; &ba&aomif wrlwfq NNULOef uNef v &baNumif rovulaumit, y(v)outi, tusitripi &baygit2(&m) oNubajrwild awmult volume use Of volume use who if quotifor aux & by, f e, DDa& pm&ifue, fy, full oukmZf 900aumfu(1538) a&Twllawmf ringuiolit&onfentwvkw0wnty, f 100aumtteuf &wem jrpnfclokm; Owawmajr 42y, f 3d opijk blkm; Owawmajr 39y, f 3d avinum; 3000ajrokajrvrlit ajroitajrb@mawmajr a'qita&ajreuf aerd/&ir ppfbkifa×mifrs;ajr'lf, ajrumajrtplpk ajry, f useajry, f 800aumEsh totajcOba&pm&if,um;Nub Elwoniyii um; i, frNuðri, ftouáeleN/200aumfuð gnNuðuif,om; iaumf xe; ab; iouly low ia & DD b th; rew m DD w ll vulx u low le tagmont entuitpm; an Nutiaum x let will be a mit a&WLuftifpm&if y, fe, f opoetcm; em; uetutut tollawnftceawnfull (off)/

ou&mZf 1041ck waygi fyjynhausm12&upaeaelwif (16 March 1680) a&IvIwawmOlden;clwrefompnfwifyel/

(prá' N/Oaqmif? 1960? pm 75-6)

befawnftvenuljrwawnrvaon bossiritwsm;nub trelawnf a&b@awmf abma, mcelyliceloplolicelyel, li &10n1/ ai ĉeavvnf aus Zhopinawm**E**pfyg; &bnftwlf r∨pfr[if tceawmul r, lifr, Katmif wg, Eb&molwlif tx!x!tiym;jym; ay:onh opolyefwirbí a&teawmrm; uli tpOrjywqufolf&rn? riwir tceawmDefawmifiltceawmDefcellxm;awmrlon/a&eef/2008ffjyn&0 ai ceirpinm&sai cei tallu; ull &btnmull&b ai ceiw&s (wll bi cebwmi rm;rin aiceDefolicm;i cellxm;awmrlon/ a&aicopap; ylulvsuf tceawmfrm;rinvnf, usDefuElfaqmplkif qufolif&rnf tretlawmf thurhurfyelf & bonfullrwn&? utoet&Sufwifpkilluaomanumih tceawmf quf uleawmrstqif&bm; (wbl) rji trr0y&ton? oitonavm? Oefwllotjcm;ceflxm;awmflonftwllf qufoffap/ ou&mZf 1141ck (wayqifvjynbausmf 12&ubelw(fye)) (16

(prá' Ny Oaqmi f? 1960? pm82)

March 1680)

befavmftvenueirwavmrvaom tolifol&sf rifw&m;Nubbkm; trelawm&bon/ irlD&noNuD jynplwlOf pm&ifawmbuac:csí tnb&mulv0if1039ck(1677)ujrl0&0thaqmufthfyifqifwifulwf agmul iritagmitagmul ichilchlyt trellawmlebnitwiltulot irlDfwllf&6wllf rusefruif&atmiay;? trellawm&lon/ ay;onfi trellawmum; 1039ck owifukw/qef2&u2ael (17 September 1677) irlOpm;&Apm;wllOponf tarfqifwifulw? irifaqmifapmif&rf rysumplyuld difthrifon giwifulwwynn? jrifagmifyif Vyrn? apmif&efvyrnf[li om tonfum; vwlbfulbf alluxii; atmif rysuf rabyulbyi fysulphonfall allu; ai lawmit, rtí & v 0 if allu; ai 6 ull pm;aomulí aeoolvní, aeavoní jyifoníqle/bm jykool vnf.jykoon?objykonfrm;onfqif&bm;wbfubfrwwEllfatmif n§f,befí jykonft&mjzpfon/ jrkDjy&fijynfulDflum; pnfyifatmif rrpp rolf;rylufyifqil/llomizpfon// jrlDfpm;&fipm; w0ufrlDfom; & mom; wouf quivy yi iq i ap? vm; vm; raumit, jyub) on freaom ton/N/N agmu/Nyjyifqi&rn/ jrkD&hoem;awmf/ rlum: irt0wuktwaif&mrtivnf blutawmbkm; trellawm&bonh twill tonfulb wtrBqpl tvmulb tonwoul trbicuy in; ulb f tvmw0ufulblomay;&rnlonftwllfjrlblwul&iwubwmifvliby;

ou&mZf 1042ck wyllwlwqef,10&uBaell (18 January 1681) trellawml vuf, m&Elrlwlujynplif,oNullwlb(jonf)

(rstNunfi98-171-7 ay)

5 October 1681

befavmftvenubirvavmrvaom toufbo&sfrifw&m;Nubb&m; trellawm&bon/ou&mZf 1042clwyWvjynbaum6&uDael (29 January 1681) Wif trellaw mile only a on bl vystaw mile iritaw monit aoewlyki? 'Itawmom:? Oitawmom:? 081 aumif [e₽ tairmuform;? a0gawmfom;? uslifawmfoli a&lawmfajy;? ajymbom;? Whaqme pairmifwhile ae&mcswhull rifom;rifajr;rifaqiblirstwif rodwuli raeapesi alu; esiyi byaomivni troxriul rabpesi XW? allu; ull webbryll f webbyll for awnif&rf&rn? Vlybagnifi gyap trellawm&lon! olltrellawm&lonitwlif xlwoiloni jzpawmon! tallumifrlum; apyg&rnfull&nfi tblay;í 0, fon! t blanu; un webryn f webyn fomawmi farfarn? Vyłagmi fi gyap? trellawm&bonftwlf, aomanu;&siwlonf &wnfrnfr[kw? & Shillumrn ft allumif, & Bovonf jzpaomallumifi xwapoow luli ul fuxivií ay; Ell follow for ay; ap? rww Ell foolw lluthum; rs;awm rwawmupi qit&bm;www.if uk bei ajymití ay;ap? ritom; ritair; rita q f st w l w l f l u m; r & la p E s l a a e m i l v n t ro, apesa qitxatiriitxat qiqritesabytoi wildom; uslom; usom; wlcq; 0, 0 fom; ref, rplaxmi fom; vrll f vulrawmi f oayquíom; onf viwplwill t&níw/vipluitium; xiwfonfitwill f t blallu; ai full vlyagmi fi wjznfjznfay; ap? ×kv/lí EN file work a 0; in the color with Oelwollurinxm; i xlylonfrm; rin &ylpelynem; rin triawmixr(celli aeavoowwif xivi, li apygoolenfaomivnt t&sfu&mZrif jrwf ta&miftOgawmyif jzplonf jzplaomaNumih taO;rln&lonf tclufull rxlwfr, apes 1 & 1 & 1 & 2 a & 3 y naw molla & mula o mf wrlum; a&bOg;awmatmu&WWull p&ifonfent ajymifiaeap? aumifrEsh uleawmrstEstoif jrifontom; or Dw Hull plk if Mylluon fit will (plk if blum; uletest uletawminstest oituí iritontom; orðwildlivnt OU&mZf 1028ck (1666)

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ou&mZf 1043clwehqmiftlefvqef5&uHaell (5 October 1681) Oeplwllull vlwhwmblac:í trellawmfujlyefon? Oeplpma&; wllull trellawmfujlyapon?

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(rstNunfi98-171-7 ay)

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ajrmuávomwktg;? ta&BoAkeiumwktg; taemuír*ívm wktg;rþí qlifoikm wktg;awmyg a&Boifrs;aemuðifrs;vuððifrs;vuððifrs;vuððifrs;vuððifjyiðifæll tylaoewðifællap vifZifuwkvajrusuíwktg;a&Bouf aemuíðuf oAkeiumwktg;?r*ívmwktg;?avomwktg;?toiftygwktg;awmf rsuÆnpmrsn;wsiftapmifitae

56ppDtyawmfi vuDDifrS;O&b, o&? a&DOifrS;vushZ, o&? aemuDifrS;vushoNuMuNOifyMawmfwGfaeUnntaei p&itap/ou&mZf 1045ck OgqNvqef10&ubaeU (22 June 1683)em;cZDbPD∓xwfi vwWGyebnftreNawm/

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