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| **Annotation** | About ceremonies of Myanmar court in Konbaung period (AD 1752 - 1885) Contents include:
1. Burmese Court
2. The feeding of the first betel (This ceremony was carried out 75 days after the birth of a prince or princess)
3. Naming Ceremony (This ceremony was carried out one hundred days after birth)
4. Earboring, Hairdressing, Headdress - wearing, Shawl wearing and Marriage Ceremonies
5. The Installation of the Crown Prince (The investiture of the Crown Prince)
6. Coronation - Abhiseka Rajabhisik
7. The Assumption of the Royal Residence
   The ceremonies at the Burmese court were a composition of native beliefs with a strong mixture of Indian ideas as well as Chinese and Thai influences. |
| **Subject Terms** | 1. Royal court ceremonies
2. Courts - Myanmar
3. Indian and Chinese influences |
| **Key Words** | 1. Myanmar Court
2. Betel feeding ceremony, first
3. Naming Ceremony
4. Earboring
5. Hairdressing
6. Headdress
7. Marriage Ceremonies
8. Crown Prince, Installation
9. Coronation - Abhiseka Rajabhisik Ceremony
10. Royal Palace |
LIFE AT THE BURMESE COURT
UNDER THE KONBAUNG KINGS
by
YI YI

The first thing that I would like to say is that this paper is only an introduction to the subject of Burmese Court Life which is a very wide one and therefore by no means an exhaustive study. In the time available I shall be able to deal with only a few topics in this vast subject. I shall not be dealing with the day to day life at the Court with its intrigues and under currents but with the ceremonial side of life there. Some of the ceremonies I shall describe occurred frequently e.g. the naming of the infant and marriage but others like the abhiseka and the investiture of the Crown Prince were no common functions. In fact the last occurred but seldom as every king did not have an Heir Apparent.

The Burmese Court had to rely mainly on Indian ideas for its ceremonies, titles and concepts because Hinayana Buddhism which has no caste and no rituals whatever was quite incapable of providing the imposing ceremonies necessary to the pomp and splendour of a royal court. I use the word 'Indian' because the ideas borrowed were neither purely Hindu nor Buddhist but a mixture of true Hindu rituals together with Hindu influenced Buddhist ideas, Hindu ceremonies modified to suit Buddhist needs and purely Buddhist theories.

The Konbaung kings claimed their descent from Mahāsāṃata through Ukkāgaraj, and the Sakyans. Therefore it is not surprising that many of the rituals, ceremonies and concepts at the Burmese Court of Mindon and Thibaw were based on Indian ones. To give a few examples the coronation ceremony called bhīsit (abhiseka): the institution of four major queens, four ministers of state and four captains of the guard. This was because Sakra the Lord of Tavatīṃśa was supposed to have four queens, four counsellors and four generals, one for each quarter of the Universe. The titles of the Court too were mostly Pali sometimes tinged with Sanskrit – Āṭuladēvi, Rājāsāṅkrahi, Sīhārāva, etc.

The Court

Now, let us look at the composition of the Burmese Court. At the apex of the social pyramid was the king who was regarded as the centre of the empire. The explanation of this theoretically is the king sits on the Lion Throne which is directly

1. Read at the Ramakhinma Mission Society on 10 August 1960 with Professor G.H. Lucas in the Chair.
2. Ph D (London), Compiler, Burma Historical Commission
under the central spire of the Palace which in its turn is located at the centre of the kingdom or Universe. This is derived from the Hindu cosmology. The central spire of the palace is Meru and the king seated on the Lion Throne below is the counterpart of Sakra or Indrā. At his coronation he undertakes to rule his subjects justly and benevolently and is threatened with a fearful curse if he failed to do so. This is in imitation of Sakra who rules justly — in fact there is a Sakra figure in the torana of the Lion Throne with a glass rod balanced on its forehead. This is a reminder to the king to dispense justice impartially like the Lord of Tataviṁśa Mindon’s regnal title was Siripawarañjayanatayasspanditamahādhammarājādhīhirājā (စော်ဖောဝါရောဆယ်ရှာယ်ဆယ်ရှာယ်) meaning Prosperous and Most Excellent Great Just King of Kings, Infinitely Victorious, Famous and Wise, and Thibaw’s was Siripawara-dhīyatokālādhīpatipanditamahādhammarājādhīhirājā (စော်ဖောဝါရောဆယ်ရှာယ်ဆယ်ရှာယ်) meaning Prosperous and Most Excellent Great Just King of Kings, Descendant of the Sun and Master of the Universe. (See PI 1) The regnal titles of most if not all Burmese kings began with Sri or Sīrī.

After the sovereign came the princes of the blood of whom Uparājā (ဗုဒၢာ) or Crown Prince was pre-eminent. The title of Prince Kanaung-Mindon’s Heir Apparent was Siripawaramahāsudhammarājā (စော်ဖောဝါရောအဆောင်ရှာယ်) meaning Prosperous and Most Exalted, Great Lord of Sudhamma Palace. After him came the mahā-sā:kri: (မဟာစောကြား) great princes, who were the King’s brothers and sons of senior queens. Then the mahā-sā:lat (မဟာစောနား) second grade princes born of lesser queens. Then mañ:sa (မျိုးစိုး) — King’s son i.e. princes born of concubines. Besides these there were personages who were raised to the rank of prince though they were not of the blood royal. They too were of three grades: mañ:sa:kri: — great princes, mañ:sa:lat — second grade princes and mañ:mañ:mañ:sa: — prince commander of the horse. There were eighteen in each class.\(^1\)

The titles of the princes were divided into three grades which were again subdivided into four. They will be given in descending order.

Dhammarājā (ဗုဒၢာ)
1. Of ten syllables e.g. Sihasūramahādhammarājā (စော်ဖောဝါရောဆယ်ရှာယ်)
2. Of nine syllables e.g. Susirimahādhammarājā (စော်ဖောဝါရောဆယ်ရှာယ်)
3. Of eight syllables e.g. Mahāsiridhammarājā (မဟာဝမ်ဝမ်ဆယ်)
4. Of six syllables e.g. Mahādhammarājā (မဟာဝမ်ဆယ်)

\(^{1}\) ကြယ်သတ်သွင်းပေါ်တွင်းသွင်းကြီး အနောက် ၄
Among the amat (အမတ်) i.e. officials, there were nine ranks which in
descending scale were:

1. Caceuki (ကကျောင်) commander - in - chief
2. Nerawat ne (နရာဝင်နေ) literally meaning those without place i.e. high
dignitaries above rank. These were usually Sawbows and Myozas.
3. Coabwakrēnokne (ကျောက်ရန်နေ၍) those behind the Sawbows
4. Toakhywan (သို့ဝင်နွယ်)
5. Toau (သို့နေ)
6. Du (တွေ)
7. Canau (ကန့်)
8. Atlaw bhawo (အလို့လှုပ်ရာချင်)
9. Anau bhawo (အနှု့လှုပ်ရာချင်)

The titles given to the amat were of eleven classes. From the highest to the
lowest they were titles beginning with:

1. Satui: တာယ (e.g. Satui: Maæ: kri: mahāmañ: koæ: တာယမှာများကိုယ်တိုင်)
2. Maæ: kri: မှာရား (e.g. Maæ: kri: sīrīmañ: ujaã: မှာရားများကိုယ်တိုင်)
3. Mahā e.g. Mahādhammasañ: krañ: မှားနေများကိုယ်တိုင်
4. 9. With 3 maæ: မှာရားများကိုယ်တိုင် (e.g. Maæ: kri: maæ: liæ: koæ: kāmañ: koæ: မှာရားများကိုယ်တိုင်)
5. 9. With 2 maæ: မှာရားများကိုယ်တိုင် (e.g. Maæ: liæ: maæ: thau: koæ: auñ: မှာရားများကိုယ်တိုင်)

1. Sanskrit amasya
2. ပဖေါဝင် ကျွန်ုပ်တို့ အနည်းဆုံး သော အပြည်ပြည်သူ့ ပြည်သူ့၏ နေထိုင်သည်သာ ယုံကြည်စေသည်။
6. With 1 man: e.g. Mah: Iha sirisa-khay a u သိသို့ ခင်ဗျာသို့ ရရှိသည် ပြည်နယ် သို့ ရရှိသည်
8. Nemyui: ကြီး: e.g. Nemyui: sirirāja kyaouthā ကြီး: ယာန်နေလိုသည်
9. Noaurathā ကြီး ကြီး: e.g. Noaurathā sirirāja ကြီး ယာန်နေလိုသည်
10. Rhweton: ကြီး ကြီး: e.g. Rhweton: Mah: သေား kyaouth ကြီး ယာန်နေလိုသည်
11. Ordinary title e.g. Gajabala ကြီး ကြီး: Jehya kyaouth အမော်ကြီး သေား: Nantakoaout-khonbhaya နေထိုင်သေားသော် စသည်တို့

Pagan Wundauk U Tin gives a different order to the first seven. They were:

1. Sudhamma ကြီး: e.g. Satui: sudhamma mahā saktoaurhan ကြီး: အမော်ကြီး ပြော်ရည်
2. Saktoaurhan ကြီး: e.g. Mah: krī: mahā saktoaurhan ကြီး: အမော်ကြီး
3. Titles beginning with Satui: ကြီး: e.g. Satui: mahā mahā mahā mahā mahā mahā mahā mahā သိသို့ ရရှိသည်
   (See Pl. II)
4. Mahā mahā mahā mahā mahā mahā mahā mahā သိသို့ ရရှိသည်
5. Mahā mahā mahā mahā mahā mahā mahā mahā သိသို့ ရရှိသည်
6. Mahā mahā mahā mahā mahā mahā mahā mahā သိသို့ ရရှိသည်
7. Nemyui: Mahā mahā mahā mahā mahā mahā mahā mahā သိသို့ ရရှိသည်

We will now speak of the ladies of the Court. First of all were the senior queens of whom the South Queen or Chief Queen ကြီး ပြော်ရွှေ့သည် သိသို့ ပြည်နယ် သို့ ရရှိသည် was the highest in rank. Next in order was the North Queen ကြီး ပြော်ရွှေ့သည်: After her was the Middle Queen ကြီး ပြော်ရွှေ့သည်: This was a late innovation dating from Singu’s reign (1776-82). These four senior queens were also known as Nantakoaout-mbhura: ကြီး ပြော်ရွှေ့သည်: Queens who received palaces of their own. Next in precedence were the Ton choa phaw and Mrekchoa phaw mithura: ကြီး ပြော်ရွှေ့သည်: Queens of the South and North
Apartments. These ranks were created by Tharrawaddy (1837-46). Next in importance were the Toh rhwe re: chon mibhurā, Mroh rhwe re: chon mibhurā - Queens of the South and North Apartments with Gold Lining. These were additions made in the reign of Bodawpaya. From the above list it is evident that prior to the days of the Konbaung kings a sovereign had at most three senior queens only. The innovation of the fourth senior queen and the four lesser queens dated only from the last quarter of the 18th century. Below these queens were the junior queens who were known by their principalities e.g. Han: sata mibhurā: and others more rightly called concubines. They were moh: ma, kuylyuto, and were usually daughters of amar or sawbwas. U Maung Maung Tin gives two sets of titles for the queens and concubines.  

1. Devī  e.g. Siripawaramahārājindamangalā ratanādevī
2. Mahe  e.g. Sirimratremahe
3. Siri  e.g. Siri su mrau cuā
4. Su  e.g. Sukesā
5. Man:  e.g. Man: kesā

II
1. Devī
2. Wati
3. Rujā
4. Pabhā
5. Kesā
6. Candā
7. Mālā
8. Mutū

1. His Tōnchon taou mibhurā; title was Siri sucau mohādewi; of Padetā tuik mohādewi in Tharrawaddy district. She was King Mindon’s mother.

2. The title of Bodawpaya’s Tōrhe re: chon mibhurā; was Siri mahā mangalā dewi; of Danbyu and Sule. His Mroh rhwe re: chon mibhurā; was Sirimratrevammudewi; of Danbyu and Sule; Lady of Yindai, Haing-let, Amyn and Kama. She was Bagyidaw’s wetnurse.

3. မြန်မာစာအဖ်တ်တွင် မိဘအဖ်တ်တွင် မသိရန် မရှိခြင်း ဖြစ်သည်။
With regard to the princesses they received titles similar to that of the queens. For example the titles of some of Mindon’s daughters were Siri mrațawà ratanà devì Siri Suíwanawàit, Susiri candà wàit, Suìrìkeśwàit, etc. They were however, generally known by the principalities given to them e.g. the Lady of Myadaung, the Lady of Hlaing, the Lady of Salin, etc.

The wives of some high officials too had ranks of their own. At the top were the Amē:rau khàm katau kri:, then katau Note that all officials’ wives were not known as katau. Only those that were given the title were called so. The rest of the wives were just called mayà. After the katau were the Rha, sway, then the nok sway, the pwaï tak ne rà, then lak cho:toaw sim:samì kà:ì. The Feeding of the First Betel

This ceremony was carried out about seventy five days after the birth of a prince or princess. The first requisite was to appoint a wan official, for it. He was usually the wan of the mother. The crux of the ceremony was to feed the infant betel with camphor and other ingredients, believing that this would increase its health, prosperity, beauty, etc. This was however preceded by a whole set of rituals which were as follows:

The first step and the most important one was for the Court astrologers to fix the most auspicious hour for the ceremony. Then the appointed wan was ordered to procure betel leaves, areca seeds, cutch and tobacco and put them in gold cups. Camphor, cloves, nutmegs, cardamoms in small quantities were wrapped in paper and all the above mentioned ingredients were put in one or more glass—mosiaced gold caskets.

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1 ႏမ္မောင္းမွှေးမြုံး မောင္းရှိချင်းစားမည်မှာ မှီးပြု
2 The material for this ceremony is the printed record of that of the Princess of Meiktila born of Bodawpaya and the Queen of Meiktila ဗြိတိန်မင်းများ (on 9 waxing of Taungmon r. 1156 i.e. 31 Oct 1794) who died in child bed, ကြမ္ဘောင်ဆောင်မိုင်းပါမီး မြောင်း?
The Meiktila princess was fed the first betel on the 23rd day after birth i.e. on the 2 waxing of Pyatho r. 1156 i.e. 25 Dec. 1794, Ibid p. 77.
Offerings to the Lord Buddha were then prepared seven trays of cooked rice, sweetmeats, cakes and dainties put in leaf platters, seven vases filled with eugenia shoots, one paritta vessel filled with eugenia, kusa grass and iron wood shoots. The guardians of Religion, spirits of the sky, earth and trees received offerings of ten salvers of cooked rice, sweetmeats and cakes: the mentors three trays of cocoanut, sugarcane, bananas, tobacco and betel cones, the parents and grandparents four trays of betel and tobacco cones, tea and candles. All the above gifts were arranged properly in the infant’s chamber.

Offerings of another sort too were made which may not be classed with those above. They were made to the Pitara nat headed by Nandi who was supposed to reside in the figure of a brahman. One had to go through the motions of feeding it cooked rice by hand. It is significant to note that the left hand was used. After all these offerings at the auspicious moment the infant was fed for the first betel.

Naming Ceremony¹ (ပုံမှန်ခြင်း)

This was carried out one hundred days after birth. As usual the most auspicious moment has to be chosen. The offerings prepared for

The Three Gems were 3 trays of saūput

3 vases of flowers

3 pennants

Each of the eleven deva viz. Sakrā

Brahma

Catulokapala

¹ The times when offerings were made to the Pitara nat are described as

² The material for this ceremony is from the published record of that of the Meiktila princess already mentioned before held on 6 waning of Tapodwe s 1156 (9 Feb 1795)

Ibid pp 79–91
Sun မွာသည်
Moon မွာသည်
Earth spirit မွာသည်
Tree spirit မွာသည်
Sky spirit မွာသည်

received one tray of coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, parched rice and candles, josssticks and flowers. For the nine deva, viz.

Mahāpinnai မွာသည်
Kālanat မွာသည်
Fire spirit မွာသည်
Ogres? မွာသည်
Rakkhuik မွာသည်
Waruna မွာသည်
Samira မွာသည်
Paramēśvara မွာသည်
Anandara မွာသည်

there were one tray of coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, parched rice and candles, josssticks and flowers.

For the eight nat viz. guardians of the city, the Palace, central spire, parents, grand parents and personal guardian spirit offerings of tobacco, betel, tea, parched rice and candles. For the pītarā nat headed by Nandi coconut, sugarcane, bananas, betel cones, tobacco cones, tea packets, one tray. Then 2 pots of Ganges water, 1 basket of paddy, 1 basket of rice, 1 porcelain cup of yoghurt? မွာသည်, five ticals of oil in a cup, a bunch of lotuses with straight stems မွာသည် on a salver, မွာသည်, (See Pl. III) sandal wood water in a cup, josssticks, bamboo mats, rush mats, 2 white cloths မွာသည်, silk puchui: မွာသည်, 2 bolts of cloth. A miniature cot 1 cubit in length and breadth and half a cubit high was made for the brahman statue which housed the Nandi nat samī. Another small cot similar to the one mentioned was constructed to serve as a stand for the kubbhī မွာသည် offerings

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1 Mr D. Guha to whom I am deeply grateful for his immense help with the Indian words and ideas thinks that this may be a name for Vishnu.

2 မွာသည်
were prepared. The Brahman figure was made of kusa grass to the height of a cubit, sitting cross-legged with the left hand resting on the left knee, the right upraised. It was dressed in white with a headdress of nine spikes and a Brahmanical cord of nine threads. Then it was placed facing east on the little cot on which were spread first a rush mat and then a white cloth. Then an officer went through the motions of feeding it. Toys too were placed in front of it i.e. seven children figures, seven pots, seven bowls, seven cups, seven baskets, seven receptacles, seven salvers, seven caskets, and seven salvers: A brass tray for the kubbhī offering was also placed on the cot.

Food comprising of meat, sweets, cakes, pickles, parched rice, cocoanuts, sugar cane, bananas, tobacco and betel had to be prepared for the monks, officials, dancers and musicians.

For some infants the name was inscribed on gold plate, for others it was done on toddy shoots. If it was the latter the toddy palm necessary had to grow far from glebe land in a royal estate. The shoots when plucked were carried down carefully so that they may not touch earth. On the night before the naming ceremony there was a pwe to put the people in a happy frame of mind.

When the great day dawned there was a lot of activity in the Palace. The Mra nan arranged the seating. The Treasurer with his assistant dressed in their court robes with ear tubes, salve and head gear had to take the parched rice in a nine-gem studded gold bowl placed on a gold stand to the Byedaik. The offerings to the Three Gems and the nat were arrayed in the Left Ante-chamber of the Palace. After the saṅgha were offered chwam: the whole court from the king downwards listened to the sermon.

1. In the sketch of the Nandi which is reproduced from both hands are placed on the knees. The text we are using is from Bodawpaya's time and the illustration is from the last days of the dynasty. During the intervening years the style may have changed.

2. ပညာအုပ်များကို စိတ်ကူးရတဲ့ စိုပ်ချက် ၈၀၀
The real ceremony of namakarsana was held in the Chief Queen’s apartment. The Chief Queen with the infant in her arms was seated on a divan. To the right and somewhat in front of her behind the east railings was the brahman figure of the Nandi, spreaders of the royal umbrella, the band of forty and fifty guards with daws, and personal attendants were in attendance in their respective positions. The royal gifts for the infant—gold and silver bullion, rubies and precious stones and textiles—were placed in front of her on a don pon, i.e. salver on high legs. (See Pt. IV)

An awan: wan gave to the infant offerings prepared for the Three Gems. Then offerings were made to the eleven devā headed by Sakra and Brahma, then the nine devā headed by Mahāpinai, the guardians of the capital, the Palace, the central spire and last of all to the Nandi. Then the prayer to the devā given below was read out twice.

1. Taw: daw; can: cah: awan: bhawa gawtōnō aprā: bhawa gawtōnō

2. ဗုဒ္ဓေး စွဲ အိုးပင်မှ တပ်ဖွံ့ ၅ပါး
The gist of the above is as follows.

We have offered to you, oh deva!), various offerings. Please protect the king and his offspring at all times. Give them prosperity, glory and virtue. Please make the bad omens good and the good omens better and give them long life. May they ever be in a position to do service to the Religion and the state.

After the prayer the wiseman prepares the kubbhī: rice in a brass tray with his left hand and goes through the motion of feeding it to the Nandi. Then offerings were made to the mother, father, grandmother, grandfather, guardian angel, guardians of the capital, palace and central spire in the order mentioned. At the auspicious moment - calculated according to the Saradwe: kyam: အီးချိုးချောင်း the name of the infant which was inscribed on either gold or palm leaf was read out thrice by a sam toau chañ, အမျိုးသားဗားဗိုလ်း. It read for instance:

ဌာပ်မာ ကျွန်ုပ်ကို သူငယ်တို့ကို ပစ္စုထားပါ ပါဝင်စွာ လေးများဖြင့် ကျောင်းလာပါက ကျောင်းလာဖြစ်ပါတယ်

The Lady of Meiktila, daughter of the most glorious just king, Lord of life, the possessor of many white elephants, is now 100 days old and the day and time being propitious she is named Rhwe Im Rhañ.

Then another sam toau chañ, read out a long list of presents to the little prince or princess from the king, Chief Queen, queens, officials, etc. I will give below a full list of the gifts received by Rhwe Im Rhañ so that we may have an idea of the lavishness of the Burmese Court in the giving of presents:

From the king 100 ticals of gold အမျိုးသားဗားဗိုလ်း
500 ticals of silver
329 rubies (loose) အမျိုးသားဗားဗိုလ်း အုပ်
1 ruby ring
2 diamonds အမျိုးသားဗားဗိုလ်း အုပ်
3 necklaces of large pearls အမျိုးသားဗားဗိုလ်း အုပ်
46 necklaces of small pearls
2 gold cups with a double row of rubies အမျိုးသားဗားဗိုလ်း အုပ်
10 bolts of cloth? with floral motif အမျိုးသားဗားဗိုလ်း
10 bolts of cotton cloth
10 bolts of handkerchiefs? အမျိုးသားဗားဗိုလ်း
10 bolts of red silk shawl အမျိုးသားဗားဗိုလ်း
10 bolts of cotton shawl
10 bolts of chintz အမျိုးသားဗားဗိုလ်း
From the Chief Queen
1 emerald ring
2 pearl necklaces of forty pearls
1 zodiac decorated gold bowl weight 12 ticals
4 mū: 1 pai silver bullion weight 4938 ticals 2 mat

From the Henzada Princess
1 pair of gold anklets weight 24 ticals 6 mū: 1 pai 1 rwe.

From the Yaw Princess 1 gold bowl weight 14 ticals 7 mū: 1 pai 1 rwe.

From the Shwegu Princess 1 gold tray weight 19 ticals 7 mū: 1 rwe.

From the North Queen gold bullion weight 24 ticals 6 mū: 1 pai 1 rwe.

silver bullion 493 ticals 7 mū: 1 pai

From the 3 Queens 3 pairs of gold bangles weight 29 ticals 6 mū: 1 rwe.

From the Yindaw Princess silver bullion weight 493 ticals 8 mū: 1 pai

From the Ton rhwe re: chon toau Queen 1 gem studded pendant

From the Mrok rhwe re: chon toau gold bullion weight 24 ticals 6 mū: 1 pai 1 rwe.

1 pair of gold bangles weight 9 ticals 8 mū: 1 pai

From the Lady of Talopmyo 1 gem studded pendant

From the Lord of Sagu 1 gold bowl weight 24 ticals, 6 mū: 1 pai 1 rwe.

From the ‘eater’ of Kamamyo 1 gold bowl weight 24 ticals, 6 mū: 1 pai 1 rwe.

1. Born in s. 1105 (AD.1741) of the daughter of Mahāsirirantaja and Awabulmāth. Named May Lwan. Married to Bodawpaya s. 1122 (AD. 1760) Title: Sīripawaramahārājindaṅgala ratana dewi. Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe

2. Daughter of the Middle Queen. Born in 1761. Title: Sīrimaharājaniṇaṅaṅgala dewi. Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe

3. Born in 1779 of the Queen of the South Apartment. Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe

4. Eldest sister of Rhwe In Kha born in 1782. Her title was Uppalawati

5. Born of Maung Myat Tun Kre: kūn of Thapwattaw village and Shin Bayon of Hlwaipa village in 1745. Her name was May Lwan. Her title was Sīrimaharājaniṇaṅaṅgala dewi. Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe

6. There is no princess of that name among Bodawpaya’s daughters. He however had a Queen of that name—Yindaw Queen born of Aungpaya and concubine Ruṇmāhe in 1754. Her title was Sīri uppalaṅkā bhaṅgū ṛjanāmahe

7. The Henzada princess is said to be the Lady of Talopmyo

8. Son of Bodawpaya by the North Queen born in 1765. He was also the Prince of Prome, titled Mahāsirimahā dhammarāja and later dhammarāja

9. Son of Bodawpaya and the concubine Shininni born in 1767. He was named Maung Shwe U and his title—Sūtris mahā dhammarāja. He was also known as the Taungoo Prince.
From the 'eater' of Tarupmawmyo 1 gold bowl weight 7 ticals 3 mū: 1 pai 1 rwe:
1 pair of gold bangles weight 9 ticals 8 mū: 1 pai
From the 'eater' of Sawhlamyo 1 pair of bangles weight 9 ticals 8 mū: 1 pai
From the 'eater' of Zaywan 3 pair of bracelets weight 9 ticals 8 mū: 1 pai
From the 'eater' of Thayin Thanywa 4 village silver bullion weight 197 ticals 2 mū: 1 pai
From aunt မောင်ဝတ်ဗျာ 1 gold bowl weight 24 ticals 1 mū: 1 pai 1 rwe:
From younger sister ပရစ်ဖြင့် ပရဘူတာဗျာ gold weight 14 ticals 7 mū: 1 pai 1 rwe:
From the Heir Apparent 4 ruby pendant with 15 stones, 1 gold bowl weight 19 ticals 7 mū: 1 rwe:
From the Sagaing Prince 1 pair of ruby studded anklets weight 59 ticals 2 māt 1 pai
From the Taungoo Prince 1 pair of gold bracelets weight 19 ticals 3 mū: 1 pair of anklets weight 12 ticals
From the Pagan Prince 1 gold bowl weight 8 ticals 1 māt
From the Malwin Prince 95 ticals of silver
From Wankri: မြောက်ကလေးမ်း: မိုးရီး မိုးရီး: မိုးရီး: မိုးရီး: 1 pair of anklets weight 17 ticals 1 mū: 1 rwe
From Wankri: မြောက်ကလေးမ်း: မိုးရီး: မိုးရီး: မိုးရီး: 1 pair of anklets weight 19 ticals 7 mū: 1 rwe:
silver bullion weight 246 ticals 6 mū: 1 rwe:
1 cotton jacket embroidered ဗျာနာဖြစ် တိုက်တွေ
From the Kyiwin Mahātaraphyā: ကျွန်ုပ် ပြဿနာ မိုးရီး: silver 20 ticals

1. The Queen of Tarupmyaw, title—Sīrī mativaswā marah မိုးရီး: daughter of the Sawbwa of Mogaung.
2. Bodawpaya's concubine မိုးရီး: daughter of Moneit Sawbwa, title—Sīrīwannamahip မိုးရီး:
3. Bodawpaya had a concubine မိုးရီး: called Zaywan Queen. Her title was Sīrī ruwāmah မိုးရီး: and she was also the 'eater' of Htantay village. She died in 1806. Her daughter Sīrī susāmar waṭī မိုးရီး: was also known as Zaywan Princess (မိုးရီး: မိုးရီး: မိုးရီး:)
4. Daughter of Sawhlamyaya. Her title was Sīrī dhammawarī မိုးရီး:
5. Son of the North Queen born in 1762. His title was Sīrīmahādhammahāhibiṣaya မိုးရီး: မိုးရီး: မိုးရီး:
6. Bodawpaya's grandson. Son of the Heir Apparent by his first Queen the Taungdwingyi Princess. He later became Heir Apparent in 1808 and succeeded Bodawpaya as King Bagyidaw.
7. He was also known as the Lord of Kama.
8. Sīhathwadhammahābizaya မိုးရီး: born of Bodawpaya and Tonchoi toau မိုးရီး: in 1778. He was also the Lord of Myingun, Hlaing, Pindale.
9. မောင်ဝတ်ဗျာ မိုးရီး:
From the *atwan* *wan* မောင်ကြည် မြခွန် မှ *mar* ကျော မဟာ စကြားရားဖွဲ့ *maw* ကြည်မှာ 1 pair of bracelets 24 ticals 6 mű: 1 rwe.

From the *atwan* *wan* *Mar*: ကျော နနေား ကြားဦးဗိုး မှာ 1 pair of anklets 10 ticals 6 mű: 1 rwe.

From his wife 1 gold bowl weight 16 ticals

From *Atwan*: *wan* *Nemyui*: စေ့ကြားဗိုး မှာ ကြည်မှာ 1 pair of gold anklets weight 10 ticals 1 pai 1 rwe: a pair of bracelets 10 ticals 1 pai, silver bullion 493 ticals 8 mű: 1 pai

From *Anokhbaungkwan* အိုးခွန်စားဗိုး မြခွန် မှာ သားကြည်မှာ 1 pair of bracelets 10 ticals and 2 Yaw screens

From the ‘eater’ of Kyapin silver 100 ticals

From the Lord of Summyo *Nemyui*: နိုးရားဗိုး ကြည်မှာ *maw* ကြည်မှာ 107 ticals silver bullion weight 107 ticals

From the Lord of Myanaung *Mar*: ကျော ဆောင်းဗိုး မှာ ကြည်မှာ 10 ticals of gold

From the *Lakwai* *taow* *wan*: မြခွန် ကြည်မှာ 19 ticals 2 mű: 1 rwe; 246 ticals 9 mű: 1 rwe: of silver

From the *Chaun* မြခွန် နိုးရားဗိုး ကြည်မှာ 1 pair of gold bracelets weight 12 ticals 3 mű: 1 bolt of chintz

From the *Twa*: ဆောင်း သားဗိုး မြခွန် မှာ ကြည်မှာ 150 ticals of silver

From the Lord of Kyaukpaung *Nemyui*: နိုးရားဗိုး ကြည်မှာ 1 viss of silver

From the *Rhwetuikwan* မြခွန် ကြည်မှာ တောင်းဗိုး မှာ ကြည်မှာ 1 pair of gold bracelets weight 9 ticals 9 mű:

From the Lord of Maingkhaing *Nemyui*: ကြည်ဦးဗိုး မှာ ကြည်မှာ 50 ticals of silver

From the *Tapkothan* မြခွန် မှာ နိုးရားဗိုး ကြည်မှာ 100 ticals of silver

From the *Kan*: *wan* *Nemyui*: နနေား ကြည်ဦးဗိုး မှာ ကြည်မှာ 100 ticals of silver

From the *Mra*: *mre* *wan* ဦးဗိုး မှာ ကြည်မှာ 1 silver bowl weight 100 ticals

From the Lord of Wuntho *Mar*: ကြည်ဦးဗိုး မှာ ကြည်မှာ 1 pair of gold bracelets weight 19 ticals 2 mat

From the Lord of Taingda နိုးရားဗိုး မှာ ကြည်မှာ 100 ticals of silver
From the chef Jeyasaṅkhaya စိုခေါ်ကရာ 250 ticals of silver
From the chef Rhref တ်ရိန်းရုံး စိုခေါ်ကရာ 100 ticals of silver
From the Wathok Nemyui ကြာသားနောင် စိုခေါ်ကရာ မွေးနေသာ တံ 8 ticals 8 mū: 1 rwe: အသံ စိုခေါ်ကရာ မွေးနေသာ တံ 12 ticals 3 mū: အသံ စိုခေါ်ကရာ မွေးနေသာ တံ 9 ticals 8 mū: 1 pai
From the Ywan စိုခေါ်ကရာ သေဝါသား အားကြီး တံ 148 ticals of silver
From the Mre nan စိုခေါ်ကရာ သေဝါသား ရာဦး စိုခေါ်ကရာ မွေးနေသာ တံ 10 ticals 1 mū:
From the Rhañ မြို့သား စိုခေါ်ကရာ ကြီးနောင် စိုခေါ်ကရာ မွေးနေသာ တံ 150 ticals of silver
From the Wathok Kyautha hana နတ် စိုခေါ်ကရာ မွေးနေသာ တံ 247 ticals of silver
From the Bhanñ စိုခေါ်ကရာ သေဝါသား ကစ္စ စိုခေါ်ကရာ မွေးနေသာ တံ 100 ticals of silver
From the Tarupwan Rhweton စိုခေါ်ကရာ မွေးနေသာ တံ အစိုးရ နေသာ တံ ၅ ရွေး 1 viss
From the Okmū စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ 99 ticals of silver
From the Mrui စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၂ ရွေး 2 viss of silver
From Prān man စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၅၄ ရွေး 49 ticals of silver
From Prarnañ man စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၅၄ ရွေး 49 ticals of silver
From the Tapdūn စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၅၀ ရွေး 50 ticals of silver
From the Amroñ wan Rhwetoñširian စိုခေါ်ကရာ မွေးနေသာ တံ ၅၀ ရွေး 50 ticals of silver
From the Mreštuñ စိုခေါ်ကရာ မွေးနေသာ တံ ၇၂ ရွေး 72 ticals of silver
From the Tarū မြို့သား စိုခေါ်ကရာ မွေးနေသာ တံ ၁၀၀ ရွေး 100 ticals of silver
From the Lord of Yinkhai စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Nan kam kywe စိုခေါ်ကရာ သေဝါသား စိုခေါ်ကရာ မွေးနေသာ တံ ၅၀ ရွေး 50 ticals of silver
From the Nā khany Jeyanoaurathã စိုခေါ်ကရာ မွေးနေသာ တံ ၇၅ ရွေး 75 ticals of silver
From the Samtoačhã စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Samtoau chañ စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Samtoau chañ Lak wai siri kyauðu စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Samtoau chañ Kyauðansiri စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Samtoau chañ Šinkha Jeyau kyauðu စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Samtoau chañ Širinanda kyauðu စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Salingyi Ywaza Širirandamit စိုခေါ်ကရာ မွေးနေသာ တံ ၁ ရွေး 1 viss of silver
From the Lord of Thawati စိုခေါ်ကရာ မွေးနေသာ တံ ၂၅ ရွေး 25 ticals of silver
From the Lord of Htiilhaung In Da pyainkhyi ကိုက် သောင် 25 ticals of silver
From the Lord of Ngalengauk Rhwetoñjeyakyoauthan စိန်ချင်းဗေဒွေး 25 ticals of silver
From the Lord of Gaunggwe Rhwetoñpyaingkhyi ဆောင်းကွယ် 15 ticals of silver
From the Nariyao Mun Dha Man ဒီဦး ကြည်း 30 ticals of silver
From the Wat Me Wan Jeyarajasaikram ဝါသည်ဝါ ရှား စိုး နှင့် ထောင် 40 ticals of silver
From the Lord of Thayoe Nga Bho Too 47 ticals of silver
From the Care: Kri' Lakyaw wean ၃၃ ၄၂ ၄၄ ၇သထား ၁ပေါင်း ၁ော် ၂င် ၉၈ ticals 7 mū: 1 pai 1 rwe of silver
From the Rhwe tuik rui, Pyawesoa ပိုးချိ 25 ticals of silver
From Cawsa Cawsa စိန်ချင်းဗေဒွေး of the Sagaing Prince's attendants, 50 ticals of silver
From Rhwento krap Sirinada Cawsa စိန်ချင်းဗေဒွေး စိုးဗေဒွေး 25 ticals of silver
From Rhwe tuik krap Nga Hla 25 ticals of silver
From the Sagaing Prince's wan Care: Nga Santha ဗေဒွေး ၅သထား ၁ပေါင်း ၈ော် ၅၀ ticals of silver
From the Asya mibhura wan Care: Welu sa ဝါး ၉သထား ၂ပေါင်း ၅ော် ၅၀ ticals of silver
From the Prince of Prome's samcha စိန်ချင်းဗေဒွေး နော်စာ ၅၀ ticals of silver
From the Pagan Prince's awan wan ပျော်ဝါး ဗေဒွေး Nga Shwe Yi 49 ticals 5 mut of silver
From the Mrañ Care: Kri Welu se ဗေဒွေး ၉သထား ၄ပေါင်း ၇ော် ၁ viss of silver
Making a total of

**WEIGHT**

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold bowls</td>
<td>13</td>
</tr>
<tr>
<td>Gold tray</td>
<td>1</td>
</tr>
<tr>
<td>Gold pendant</td>
<td>3</td>
</tr>
<tr>
<td>Ruby necklace 15</td>
<td>1</td>
</tr>
<tr>
<td>Rhwe thit</td>
<td>30</td>
</tr>
<tr>
<td>Pairs: gold bracelets</td>
<td>10</td>
</tr>
<tr>
<td>Pairs: gold anklets</td>
<td>8</td>
</tr>
<tr>
<td>Gold</td>
<td>1</td>
</tr>
<tr>
<td>Silver</td>
<td>1</td>
</tr>
<tr>
<td>Silver bowl</td>
<td>1</td>
</tr>
<tr>
<td>Cin jwan: rui</td>
<td>2</td>
</tr>
<tr>
<td>Pearl necklaces</td>
<td>49</td>
</tr>
<tr>
<td>Pearl necklaces (small) of 240 pearls</td>
<td>2</td>
</tr>
<tr>
<td>Bolts of cloth</td>
<td>66</td>
</tr>
</tbody>
</table>

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1 There were more than 10 bracelets.
2 နမူနာအတွင်း စိန်ချင်းဗေဒွေး ၉ော် ၂
Then the anat were fed in order of precedence. The dancers and musicians had to eat in a pavilion. The offerings to the Buddha were sent to the pagodas and that to the Nandi as well as the brahman figure were given to the sacrificial brahmans: The dancers and musicians were paid off. Thus ended the namakaranana-naming ceremony.

Earboring, Hairdressing, Headress-wearing, Shawl-wearing and Marriage Ceremonies

These ceremonies were carried out one after the other when the prince and princesses were about to marry. The elaborateness of the ceremonies depended on the rank of the persons concerned. If it were a prince and princess of high rank it was more elaborate than those of lesser ones. On 12 February 1854, Mindon wanted to know how these ceremonies should be carried out for his children so certain officers were ordered to submit a report on the matter. These people after studying the records of Bodawpaya’s and Bagyidaw’s reigns sent in the required information. It is their report which will be our main source for the preliminary preparations.

We will now deal with ceremonies leading up to the marriage of a prince and princess of the highest rank. As we have seen in the feeding of the first betel and the naming ceremony there were a lot of preliminaries leading up to the main ceremonies themselves. First of all the most propitious moment has to be chosen and the astrological directive written down. This was the work of a brahman pandit and an amin, to auare clerk. A paritta vessel with flowers, 2 trays of offerings for the nat, of cocoanut, sugarcane and bananas, 2 trays of cooked rice and cakes, 2 white jackets, 2 red jackets, 2 rush mats, 2 bamboo mats, 2 astrologers, and eleven trays of offerings.

The jewelry prepared for the princess were

open work gold headaddress with 2 rows of rubies at top and bottom, ornamented

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1. The 11th waning of Tapodwe sakarac 1216
2. The vessel comes from the Rhwe tuk and the flowers from Pan khy wa
3. From the Kyuwmu careclerk to the Officer of the Granaries
4. From the Akhuptuk tailors
5. From the khe tuk the storehouse of presents received
6. From the Lekkon yi tuk the house of the group
7. From the chief of the brahmans and the clerk of the group
8. From the Rhwe tuk treasury
with twelve gem studded flowers, twelve banyan leaf like decorations and a 'pony tail' with 2 rows of rubies at the end.

1 gold ruby studded hairpin
1 gold ruby studded hair ornament
1 garland?
1 headcover?
1 garland?
1 hairpin?
1 pair of gold pins for ear boring
2 cheek ornaments decorated with 9 rubies each
2 ear ornaments
1 forehead ornament
1 chin ornament
1 gold bowl with a single row of rubies for the earmarking chalk
1 gold stand for the above
1 gold bowl with a single row of rubies for oil
1 gold cup for salt
1 sandalwood casket for beeswax
1 ivory casket for beeswax
1 gold stand
1 ball of beeswax
1 pair of bracelets with three rows of rubies
1 pair of cuffs? with 2 rows of rubies
3 diamond rings
3 emerald rings
10 ruby rings
2 rings with the nine gems
5 pendants studded with diamonds, emeralds and rubies
1 pair of ruby bracelets?
6 collars of diamonds, emeralds and rubies
3 headdresses studded with rubies
The number of special headdresses made for the princess were seven in number.

1. mritphuu cham thum: [Image]
2. mrit cuu cham thum: [Image]
3. mrit bwa cham thum: [Image]
4. cu-lañ: [Image]

1. ya-kañ: [Image]
2. lum: tan: [Image]
3. mrit raa [Image]

All the above articles came from the Treasur.
The wardrobe or trousseau prepared for the princess were as follows:

1. Gold embroidered tight sleeved jacket with gold lace at the shoulders, edges and seams
2. Long jacket of Matarabad cloth decorated with lace and sequins with gold lace at the seams, shoulders and edges
3. Long yellow gown sequinned with gold lace at the shoulders and sleeves edges
4. Long gowns like the above
5. Yellow sequinned thamein with gold lace seams
6. Multicoloured satin thamein with gold borders
7. Pink acheik thamein with gold embroidery
8. Thamein of foreign brocade
9. Satin brocade thamein
10. Gold shawl with green, blue, yellow and red sequins
11. Multicoloured velvet shawl
12. Multicoloured gold work satin shawl
13. Chinese brocade shawl
14. Pink acheik sequinned shawl
15. Lace net gold embroidered shawl
16. Towel

The jewellery, headresses, ornaments and wardrobe prepared for the prince was less elaborate than that for his princess. They were:

1. Gold circlet
2. Headdress described as...
2 ruby studded hairpins နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

2 garlands? နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 open work gold forehead band with a row of rubies at top and bottom နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 variegated? headdress described as နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ နေပြည်သူများ

2 gold pins for earborring studded with the 9 gems နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

1 Matarabad gold embroidered sequin jacket with gold lace at the seams and edges နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 jacket of the same material described as နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 gaungbaung with gold stars နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

1 gaungbaung embroidered with gold thread နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

2 Shan net gaungbaung embroidered – one is more elaborate than the other နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ　

1 pasoe with gold background and multicoloured foreground with gold border နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 multicoloured pasoe embroidered in gold and silver with gold border နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

1 pink acheik pasoe နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

1 foreign gold brocade pasoe နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

1 white satin pasoe with gold border နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ

1. All the above articles came from the Treasury နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ

2. The wardrobe came from the Akhymuptuk tailors နေပြည်သူများ၏ ကျျော်သော ကျျော်ကြားခြင်း နေပြည်သူများ နေပြည်သူများ
The preparations in general for the wedding meal were:
1. pair of gold and silver trays
2. pair of gold and silver bowls
3. pair of gold and silver rice pots with covers
4. pair of gold and silver curry pots with covers
5. pair of gold and silver spoons
6. pair of gold and silver ladles
7. ruby bordered drinking cup with stand
8. plain gold bowl with stand for handwashing
9. large silver basin
10. gold bowl with stand for abhiseka flowers
11. small gold bowl for scent
12. small gold bowl for soappowder
13. 7 pairs of gold and silver
14. 3 gold salvers with stands
15. 1 pair of broiled gold and silver chicken
16. 1 pair of gold and silver crayfish
17. 1 pair of gold and silver fish
18. 1 pair of gold and silver fire places

The preparations for the wedding rice were:
1. Praw of krwaykri: three milled rice
2. Praw of krway pun: three milled rice
3. Praw of konpaw: three milled rice
4. Covered pot with the capacity of cooking a prawn of rice
5. Cyi: Sii: (Rhamnus zizyphus) ladle
6. Bundle of the above firewood
7. Iron fire place

1. All the above articles came from the Treasury
2. The three varieties of rice came from the kyaw pun officer of the granaries.
3. From the Ekhatuk Treasury
4. From the Arba, rath: Eastern Office
5. From the pandawal an pandawal care: the officer and clerk of the blacksmiths.
1 brazier? ဆွင်မာက်
1 canopy with lotus motif ပြင်းလဲသော ပြင်းလဲမာက်
1 new gilt cooking pot with cover ရောင်းပြင်းလဲသော ရောင်းပြင်းလဲမာက်ကြမ်း
1 pair of ladies with shellacked handles စေးဆံထားသော စေးဆံထားသော
1 new glazed earthenware basin လောပြောင်းသော လောပြောင်းသော
1 new rice washing basket ကလောင်စီမာသာ
1 couple from the officials astrologically suitable ရှေးဟောင်းသူများ ယှဉ်ပြိုင်ခဲ့သော နေထိုင်ခဲ့သော
Preparations for the wedding soup were:

Gourd ကျောင်း white pumpkin ကျောင်းမှာ ပျောင်း ကျောင်းမှာ မိုင်း ကျောင်း;
brinjal
Vegetable shoots ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
dry fish ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
20 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
oil 20 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
salt 10 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
garlic 5 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
onions 5 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
chillies 5 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
ginger 5 ticals ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
tumeric 1 tical ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
1 new curry pot with cover ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
1 chi: sā: ladle ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
1 bundle of chi: sa: fire wood ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
1 iron fire place ကျောင်းမှာ ကျောင်းမှာ ကျောင်းမှာ ကျောင်း;
1 brazier? ဆွင်မာက်;
1 canopy with lotus motif ပြင်းလဲသော ပြင်းလဲမာက်

1. From the Treasury
2. From the tailors ဆောင်ဝန်များ
3. From the Treasury
4. From the Arche, rumi: သမိုင်အား
5. Waneura သွားသော စာရင်းရှင်များ
6. All the above ingredients were from the pwa Cun. ကျော်ဝန် တို့သည် အက်တမ်းကြီးကြီး
7. From the Treasury ဆောင်ဝန်များ
8. From the Arche, rumi: သမိုင်အား
9. From the officer and clerk to the blacksmith ပျောင်းကြီးစုံစေသော ပျောင်းကြီးစေသော
10. From the tailors
new water pot with cover and gilded
water ladle with shellacked handle
new basin
new couple, married from a tender age, replete with children, grandchildren from the official class to cook the soup.

Preparation of the wedding meal:

7 fried white cakes
7 fried red cakes
7 round cakes
7 steamed cakes
7 fish fried whole
7 lobsters fried whole
7 eggs
7 pods of garlic
7 pepper corns
1 double cloth three and a half cubits square with cotton on one side and gold on the other to pack the wedding rice
1 piece of string 2 ½ yards in length
1 table about 1 cubit square with bat wing decorations and ornamental posts

Varieties of cooked rice prepared in glass mosaic salvers and covers

butter rice
lobster fat rice
milk rice
cocoanut oil rice
glutinous rice

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1. The above articles came from the officer and clerk of the granaries.
2. The tailors supplied this.
3. From the clerk of the Seraglio.
4. To be ordered.