C. O. BLAGDEN AND PE MAUNG TIN.

Sir Arthur Phayre has a note regarding the bell: "This bell, it appears, was carried to Arakan, when a raid was made by the King of that country into Pegu, some years after the death of Mahā Dhamma rāja [Anauppet-lun Min]. In the war of 1825-26 between Burma and British India, it was found in the precincts of a temple near the old capital, and was carried to India as a trophy by a Hindu Officer of Irregular Cavalry. It now hangs in a Hindu temple in Zillah Alligarh" (p. 148, History of Burma).

The text of the inscription is in Talaing and Burmese. It was printed with a free English translation in the Journal of the Asiatic Society of Bengal, Vol. VII, April 1838 under the title "Restoration and Translation of the Inscription on the large Arracan Bell now at Nadrohighat, Zillah Alligarh, described by Captain Wroughton in the Journal of the Asiatic Society, 1837".

There are points in the Talaing text, where a study of the Burmese text does not give much help. The present translation is of the Talaing text, reproduced from the Journal mentioned above. The Burmese text also is reproduced from the same source for purposes of comparison.

The inscription says that the bell was cast in 1622 A.D. But lines 22—41 read more like a reminiscence of the fight between Waveru and Tarabya (end of 13th century) than anything recorded of Anauppet-lun Min. And do the two dates in lines 3 and 4 refer to his previous incarnations?

The system of transliteration is that commonly used by Sanskrit scholars for the transliteration of Indian alphabets, with the following exceptions. Where they write v, we use w; for the anustāra (usually written ñ) we have used m only in those cases where the sound of m is intended; where it is merely a shorthand way of writing an initial a with a virāma over it and represents the glottal stop, we have used an apostrophe (') where it represents an aspirated sound we have used h; where it symbolizes on open o sound, we have used ä.

1. pañai bhaddrakaw wwa’m tila mnu’m puin kyak trai Kakkusan’t tila mnu’m puin kyak trai Konagum’t tila mnu’m puin kyak trai Kassa-

2. pa’n suim sasanā kli lon ã nibban tuai’t tila mnu’m puin kyak trai mhāra Gotama’s ma ktuiw dah’
3. ᵇᵃ ˢⁿᵃᵐ tيلة mnum puin kyak trai mnāra¹ Gotama များ ma pari-
   nibbān tuai sāsanā 1275 sām² kali lon အ
   
4. pdaï sāsanā 1913 gah smi³ mwai ma ktuiw dah ma pa tala
   mahātejagunawai kuiw kwat hrat ma hwa' dah
   
5. pdaï canah na alew pda⁴ jaku kuim suim puin ma
   nwantā na daw kuim hwa' dah kuiw mnum kuim⁵ acañ akhran
   
6. mnum kuiw pawi bwei¹ satti bala manā phcuip⁶ ma nwan
   pdaï tala ūnah ma smah kuiw wonsa⁷ smik gwa' balah bhawa-
   
7. satta' mnum metta များ kuiw dān kuiw ūnah bhai dhow များ ma chuik
   bdak pda⁴ dik pan များ mahatthā Dasab bānā³
   
8. ma chuik bdak pdaï tala ūnah များ ma malawara dhow ma tim များ ma lep
   ma plop jrahān ku ūnah တွေ Bañā
   
9. ma chuik padak¹⁰ pdaï pa luip pu⁰ ti dhun ma duik pen tau
   mnum jrahat ma sun ma twah gah dasabala
   
10. bānabala kāyabala tejabala sutabala များ dasabala ma twah gah
    ma duik pen tau dra-

11. prat thapah prakā သာမိပါ့ များ bānabala ma twah gah smi ekarāt ma duik
    pen tau patibhān

12. ūnah ma prah kāyabala များ ma twah gah⁰ kwat tai cah dacān
    sak tejabala ma twah gah ma duik pen

13. tau amat thakuip pnān trijah dhayah ma nwan⁴ glui⁴ sutabala များ ma
    twah gah jrahat pañā

14. uit suim ma tim baw gun များ payuiw rah kwān samat kuim bānā
    tala ūnah story tala ūnah Bago

15. pti ပဖွဲ ၏ huit cuit ma yon⁶ dhaget ma bhai pdaï rājāwat များ
    Pran ma dah de' tala ūnah

16. Rissa dugambha များ ma pa si phuwiw gwa' pa hā suim agāwara ite
    hwa' pa manasi tara¹³ kuiw smi⁶ ta kuip

17. pnān Dussidat ga gwa' lle' lhan na pa buiw labah kuiv ceh cuip
    tala Mru Pran များ wā tala ūnah ma

¹ Read nhara ² For sām ³ For smi⁴ ⁴ For pdaï ⁵ Read kuiw.
⁶ Read manā becuip ⁷ Better watja⁸ Read Pañā ⁹ For dah ¹⁰ Read ladaik ¹¹ Read phum
¹² For gah. ¹³ Read manasikāra.
18. tau ro de’ tala ṃah Adanin payaw tau ḥā de’ tala ṃah Yān
cesika ma tin hā wa-

19. w labat i ta luai lapah pan kwan wwa’ dassamona tathā ma ca
heň i smin mat Bhada

20. ca thān Koliya ṃah bā wwa’ tau lapat jwi pa huit phatau satta ket thaw sran plai

21. kon quñ kon kwan tuai ca hva’ pnat dah sabhanga dah duik a
tun

22. Krau gwa’nú kuiw quñ Ketuwati Bakām gah salah ket lwah
palah preñ sagatabyuha

23. tuai ditthi naksat khuih yatrākāla ma dah buiw labah ma tup
kuw cui jak ceh

24. nū quñ Ketuwati Makām te’ ra gatu cai pi cwek thai anā suim
buw pnan dah kharā 15 thāi a cui bduip

25. pnan tuik pnan cin pnan khyeh pnan kwi sarāai lakah buiw
labah suim caturānga jak ceh cui-

26. p bduip alām raai tan thān sri Hamsāwati phych dap tuai
tan man ra smin ekarat quñ-

27. srihamsāwati plan suim caturānka cañah ket tuai quñ phatuik
pnān ṃah ma jak kluń gah

28. hva’ mān tuai kalo’ lik kuiw smin quñ Mattama ra kuiw kluń
ruim pnan ni smin Mattama min tuai

29. suim buiw labah cin khyeh tuik kwi preñ ni sā tap stah tuai jak
klo’ a quñ sri Hamsāwati ma ā

30. cui b ra smin ekarat plan quik cin thān kuin Erāwuin tuai ɪ buiw
cin khyeh kwi sarāai la

31. khak suim pano pnow phatuik pnan lapat ṃah te’ ra dap
suim ase ahan

32. pek luim uit ra ɪ jaku tala ṃah suim dap dadah ma kāa kluń
cui b suim amāt senāpati

33. takuip pnan dau bāa buiw labah kluń ruim tuai ɪ ma gwa’ jnah
pnān ṃah te’ ra

14 For lapāk 15 phatau sercme an error for pat 16 Read wwa’ 17 Read Bakāmp.
34. pdai gah smin sri Hamsawati plan khyap gacuit smin Mattama ma jak tit suim buiw labah bwai ma gluin

35. smin Mattama nät buiw labah bwai ma gluin tuai ma tihn cut ra suim kuiw buiw labah a klun ruim pnan roh

36. lnuh gruih gacuit ai plan gah tuai khara ai gwa’ yuik duik sásaná pdai duñ wwa’ plan ra yaw sdah

37. sattru pan duih dacám duih gruih pa kuiw mán kuiw ai sgo’ jnah ni sák wwa’ pahadithán tuai tala náh

38. tuin duik cin than kuimn Erawuin yuï ket pnan cin khyeh tuik kwi suim buiw labah jak sra lup

39. a dow pnan náh ra smin bā pnow caturanga pdai gah dran uposatha kaw ā hwa’ gán kalen dwá’

40. cin khyeh tuik kwi saráai lakah hwa’ gán duñ pek dau ā ra tala náh smin Mattama ma gwa’ jnah

41. tuai lau pham khará ma kali gwa’ Sri Hamsawati mnu huiw dhani pan ma twa’ gah rájadhaní bijjadhaní rattadhani

42. yogadhaní pnow dhani pan rjadhaní ma twah gah tnow smin ma prai nwam kuiw idhibala bijjadhaní

43. ma twah gah kwat lot kwat tai dhayah tah bwai ma gluin rattadhani ma twah gah drap rat thaw

44. sran mnik buit blai bgai sin lhá, bwai ma gluin nwam tau yogadhaní ma twah gah saráai khuin tai gan slah lamyuin gā-

45. n skát nwamí bwai ma gluin ma duik pen tau kuiw dhani pan ma gwa’ jnah ket tuai sattru tama ma twah náh pdai pah

46. tah lah kle’ tuai pdai drap ma ha gwa’ dah bwai dhaw puai tit huim kuiw tala náh ni tha kuip pnan amat se-

47. napatí ta’ sgah tuai drap cetiya santaka dhamma santaka samghasantaka ma tup tau rau

48. pamat lna dáai dáai kuim pthum tala náh tuai pdai kle’ than jhoai nũ duñ kuiw á tho’ ke’ roh

49. pdai sat ma nwam cuix ma kuiw sgo’ nät yah tamah lukau kaw sák gah law cuix tuai pdai ma kuiw
50. snow kuw ku sat gamluin gah [opt. smin yuim ma pтуai snow bwai dhaw]28 lут dah ma thuik kuw pa ñ pдai ke-

51. CONTEXT
cala ketca uit suim amàt thakuip pnàn dau banà buiw labah saràai lakhak

52. uit suim ñi sà stap staì tuai gho sàrada ñàn smin gatu ma tuin yah tamah mànkà sa-

53. mon snaì naksat kuim pa sjuin sabhau kuiw satta' ñi iñuh law cuit tuai ñ duñ

54. sjuin satta' mmum lak kuit gwa' wet kle' uit tuai ñ mañ mwai law dhaw cah pa tau law dhaw me-

55. ttà cuìt pдai satta' wet photon sarap phàdàp lmen dhaw smin tamlà hwa' gwa' blàh hwa' weñ pài

56. lukau kàla ma la' gwa' pkan ran duñ sri Hamsàwati tuin kwet smin tamlà hwa' gwa' blàh

57. taget casuin mañ tau ra ñ nwañ payàm mwai thài gho sàradà-

58. k29 cuìt ma cuin skuim ma jip klip pдai dhaw bwai ma lon hen ñ pдai duñ Sри Hamsàwati wwa' gwa' pa cnàh.

59. kyàk trai srah patau law cuìt ñ yañ pawa ma nwa30 kuw bwai dhaw ai law cuìt ra ñ ai so'31 khañàm kuìw

60. snow la it satta' gamluin cuìt gwa' lhài lañ ñ satta' ma hwa' gwa' phek gmàk ñ ai kuìw

61. dhaw sati ñì kuiw gwa' thget snow hwa' mik kuìw blàh snow ñ khàñìñ mwai ñi sрон

62. ai kwàk law dow tañ kàt ra ñ yañ bwai dhaw hwa' moai kuìw snow ñ pтuaï snow pдai

63. satta' tuai ñ tak khàñìñ kuìw ptìm ñ yàm min khàñìñ tuai snow bwai dhaw ai pтuaï kuìw kusa-

64. ttà ra ñ sak wwa' talà ñàh nwañ dнop32 tuai ñ suim nùñ mmum sran s-ahmnum ьнat luìn' pasà

65. Sakkaràt 934 phallagùnna sanwatchaw gatu mrekkasuiw pдai 12 manak thài can

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28 Read snow ba bwai dhaw. 29 Read pasek. 30 Read nwañ. 31 Probably for son.
66. bhaddā ditthā  lac dhanu  payām tnaui tuin tuai pi nādi bā pat triyañ brabatī 33  nawan bu –

67. dhawa  p̄dai akha gah tala  nahi kuwi son khanīn mwai lyuin 8254 [ticals] tuai kuwi kwak law dow tna –

68. klat ra  nū tawuiw ma kwak khanīn yām satta ma ha gwa' glān snow babwai dhow khā tuik khanīn

69. santim  baru khanīn tala  nahi gwa' miñ  tala  nahi gwa' pa tuai kuwi kuwi snow hwai dhow kuwi ku sat –

70. ta' gamluin  pa tedhuiw nū gah satta' dah ā khanap la - it san ra  satta' dah láñ cuit

71. uit ra  p̄dai tala  nahi sron law khanīn gah  smiñ ekarat ma pkan ran duñ Sri

72. Hanšāwati bwai krau khanīn wwa luim lák sgut pruiw ā dah tuai ran kuwi da tuai mmow ku sat –

73. ta' gamluin gah  kuwi la huit khanam prupreñ law nī  phuiw ai ma khanam law khanīn ma pa tuai

74. snow kuwiw satta' dah pmik  bwai anāgat nibbāna desasanthan kuwiw gwa' cau tan

75. mān nī  la' gwa' nibbān jmāp jmāp bhawa ruih ruih ma pa tuai snow gah  kuwiw dah bwai dhow kuwiw

76. gwa' pa tuai snow bwa dhow nū huin ai sgo' pa tuai snow tuai ra –

33 Read brau batii.
TRANSLATION

1. In this auspicious cycle the lord of grace, the Exalted Buddha Kakusandha, the lord of grace, the Exalted Buddha Konāgamana, the lord of grace, the Exalted Buddha Kassapa,

2. together with [their] religion having passed away [and] gone to Nirvana, the lord of grace, the Exalted Buddha Mahavira Gotama, arose into existence.

3. From the year the lord of grace, the Exalted Buddha Mahavira Gotama achieved parinirvana, [in the era of] religion 1275 years elapsed;

4. in the [period ending with the year of the era of] religion 1913 a king arose into existence, who was lord of great majesty [and] merit, possessed of learning [and] acquirements which needed no

5. memorising [but] appeared spontaneously in himself, possessed of merit and knowledge, endowed with discrimination of what is fitting [and] what is not fitting,

6. possessed of pomp [and] retinue, and who leads one to power [and] strength. His Majesty had compassion on living creatures, as though they were his own relatives to the end that they might be released from misery,

7. giving gifts to people according to the law; he was in intimate counsel with [his] four servants, and was well versed in the 18 great arts and sciences.

8. He knew the principle of good and evil, and endeared himself to others.

9. He was a prince intimately acquainted with ceremonial ablution [and] initiation of others. The city was endowed with the five forces, that is to say, dasabala,

10. ūnābala, kāyabala, tejabala, sutabala:—dasabala, that is to say, being endowed with wealth

11. [and] gems of [the] seven kinds; ūnābala, that is to say, a royal monarch who is endowed with ready wit,

12. quick intelligence; kāyabala, that is to say, the eighteen sorts of handicrafts; tejabala, that is to say, being endowned with many

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1 Apparently Mhāra. Else what is the ra? 2 The figures 1275 and 1913 as applied to a rājana era seem irreconcilable. 3 Pavi not in Halliday. 4 i.e. Bāṇa.

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13. ministers, military officers of much glory [and] fame; satabala, that is to say, the power of all knowledge which knows

14. a multitude of qualities, the boundaries of the realm [and] the small villages.

His Majesty, Baña Ngè, King of Pegu, expelled his younger brother Rissadugambha,

15. Prince of Prome, because his mind [was] depraved [and] he committed acts of disloyalty.

16. Must he be taking bribes? With disrespect and inattention he behaved and he

17. enticed Dussidat over to his own army [and] caused him to go down to the king of the city of Prome. "Where is His Majesty now?"

18. Shall I oppress His Majesty's younger brother Adanin? Who knows His Majesty's younger brother, Yan Cesika?" [Thus was he disloyal.]

19. Waw, Labāt, Taluai, Lapah, these four villages Dassamonatatā [it was] who 'ate' [them]. Prince Mat Bada

20. 'ate' the place Koliya. These two were [of] the left side. Because [they] oppressed the people, obtained gold [and] silver among

21. the inhabitants of towns [and] inhabitants of villages, it [gold and silver] perished; they were not worthy of it and consequently must come to misery again.

22. After this from the city of Ketuwati Pagan, having served out [and] taken arms [and] prepared the battle array,

23. in an auspicious tithi and Naksatra, a moment suitable for the expedition, an army of soldiers, who were like unto the mind, set out

24. from the city of Ketuwati Pagan [in the] month Caitra, third waning, the day [being] Tuesday. After an interval of 15 days they were to reach camp.

25. An army of infantry, an army of eleplants, an army of horse, an army of chariots,—together with this fourfold army, the soldiers came down [and] reached


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1 Boga. 2 Pron. 3 Payaw not in Holliday. 4 Bakām.
27. of the city of Hansawati, on his part, having attacked with the fourfold army, not being able to support the onslaught of the army of the men who had come,

28. sent a letter to the king of the city of Martaban¹ to cause him to come and help the army. The king of Martaban, having heard of it,

29. arranged evenly, in unison, an army of elephants, horse, infantry [and] chariots and set forth to go over to the city of Sri Hansawati [and]

30. reached [it]. And the royal monarch [of Martaban] mounted the elephant Erawuin ‘Lily-white’, while the army of elephants, horse, chariots [and] soldiery

31. with fury assailed the enemy so that the camp and division were

32. dispersed in rout altogether. Because His Majesty himself with his forces had come up together with the ministers, generals,

33. heads of the army, leaders [and] chiefs, [and] the host and rendered assistance, the hostile army was defeated.

34. Thereupon, the king of Sri Hansawati on his part planned to kill the king of Martaban, [and] sallied forth with a very great army.

35. The king of Martaban, seeing the very great army, realized [what was happening]. “With my army I came to help;

36. now [he] plans to hurt [and] kill me in return”, having said this he made an Act of Truth: “If it be so, that I shall uphold the religion again in this city,

37. may the enemies of the four quarters and the eight quarters not be able to hurt [me], let me be enabled to be victorious.”” And His Majesty

38. mounted the elephant Erawuin ‘Lity-White’, took the army of elephants, horse, infantry, chariots and the host, (and) shouting the battle-cry sallied forth [and] broke [and] entered

39. into the midst of their army. The two kings [being] in the midst of the fourfold army, at that moment a tusk of Uposatha broke [and he] did not venture to return to the charge;

40. elephants, horse, infantry, chariots [and] soldiery² did not venture to withstand but were dispersed (and) ran away. His Majesty the king of Martaban having succeeded in gaining the victory

¹ Mattama.
² Saraii lakhak Cf. Burmese ကျော်တု  Hadday does not register ကျော်တု

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41. proclaimed [with] drum [and] trumpet that he had got Sri Hansawati which possessed the four dhani's [depositories], that is to say, rājadhani, bijjadhani, rattadhani.

42. yogadhanī. Amongst the four dhani's, rājadhani means a succession of noble kings possessed of might [and] power; bijjadhani means wealth, gold.

43. means the various arts [and] crafts [and] much fame; rattadhani means silver, rubies, diamonds, pearls, cat's eyes, coral, existing in great quantities; Yogadhanī means a soldiery strong of hand, bold to devote their lives, brave.

44. [and] fierce, existing in great numbers. Having conquered [the city] that was endowed with the four dhani's, he swept away, levelled, cast out [and] cleared away every enemy.

45. “As to property which is not according to the Law, let us go out (and) report to His Majesty”, thus the chiefs of the army, ministers.

47. [and] generals said, and informed His Majesty about wealth belonging to shrines, belonging to the Law, belonging to the Clergy, which was like unto a fire of redhot embers, and cast it out [to] a place far away from the city [and] caused it to be removed.

48. As for rational beings he set his mind that they should see the light during the whole cycle, [and] in giving judgments to all these beings he acted like king Yama who makes judgments according to law. As to what was proper and improper in speech and act and in everything, ministers, chiefs of the army, nobles [and] princes, the army [and] soldiery.

52. all of them, were in harmony [and] agreement, even as in the autumn the moon-god rises [and] shines among the border of stars [and] constellations. He made up his mind to be responsible towards, and accepted the responsibility for the, people. There were ten thousand [and] hundred thousand of people [that he] disciplined altogether; [he] observed the ten dhammas! established the law of loving-kindness among the people, admonished [and] instructed them, bringing them nearer according to the law of the kings of old, [that they] could not escape or avoid [it].

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1 i.e., duties of a king
56. during a long period [he] was able to rule the city of Sri Hansawati in accordance with the custom of the kings of old, he did not evade it;

57. but abided in its observance.
There was a time, one day, in the autumn season, (he) was upon the couch of enthronement,

58. with a heart very completely disposed to the Law. "In this city of Sri Hansawati to do (duty as) a substitute (for)

59. the Exalted Buddha let (me) set up. An Act according to the Law have I set my heart upon. Let me be able to make (and) give

60. judgments (for) all mankind; let their minds be broad, that the people may not fear (and) be afraid; let me give them

61. a principle of remembrance, causing (them) to be able to observe judgments (and) not desire to evade judgments; I (will) cast a bell,

62. I (will) hang (it in) the middle of the Court hall: If a judgment be given not according to law

63. to the people, let them strike the bell (and) give information. When (I) have heard the bell, I will give judgment according to law

64. to the people" This did His Majesty desire. For the value of pure silver amounting to a weight of one thousand viss,

65. (in) Sakkarat 983, a Phalguna year, (in) the month Mirgasiras on the 12th [of the] waxing [half], the day [being] Monday,

66. in the Bhaddra thiti, the lagna being Sagittarius, the time sun risen thrice nādi two pād, triyān of Jupiter, nawaṅ of Mercury,

67. at the time His Majesty having caused the casting of a bell of the weight of 8254 ticals, caused it to be hung up in the middle of the Court

68. hall. From the time of the hanging of the bell, if persons did not obtain the path of judgment according to the law, they had to strike the bell

69. of reminder. His Majesty, being able to hear the sound of the bell, was enabled to give judgment according to law to all

70. the people. From that time forth, the people could get all their heart's desire, the people got their minds cleansed

71. altogether by His Majesty casting this bell. Let the royal monarchs ruling the city of Sri

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72. Hansawati hereafter, (if) this bell (should be) destroyed, perish (or) wear out, having (due) regard to the benefit (and) advantage for all

73. the people, cause (it) to be renovated, made (and) prepared. Let the merit of my making the bell, of making

74. judgments for the people according to (their) wishes, (be that) in the future (I) may return to the state of Nirvana (and)

75. dwell (there) permanently! (In the) long time of attaining to Nirvana, (in) each several existence let justice be done according to law, let (me)

76. succeed in doing justice according to law. I have succeeded in doing justice.