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VIII.

HISTORICAL AND STATISTICAL SKETCH OF A R A C A N.

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THE following particulars relating to the newly acquired province of Aracan, are the result of a tour made through its several subdivisions, and such communication, with the people of the country, as an imperfect command of the language would permit. I have, however, in all cases, endeavoured scrupulously to satisfy myself of the correctness of the information, by personal inspection, and by the fullest corroborative evidence that was procurable.

The ancient history of Aracan, has been chiefly extracted from Magh manuscripts, in the possession of the late Commissioner, Mr. Robertson. That of more recent periods has been gathered also from written records, but especially from the oral communications of individuals, who were implicated in the transactions, or who witnessed their occurrence.

The topography of the country has been derived from personal observation, and the communications of Officers employed in the Quarter-Master's or Survey Departments, and the population from a census, taken by Mr. Robertson and myself. My own experience, and frequent intercourse with the most intelligent natives, have enabled me to offer a description of the productions of the country, and the character of the people.

The province of Aracan and its dependencies, Ramree, Cheduba, and Sandaway, lie between eighteen and twenty-one degrees of north latitude, and may be averaged at about sixty miles in breadth; bounded on the east and south by the *Yúmadang* mountains, on the west by the Bay of Bengal, and on the north, by the *Naf*, and the mountains of *Wyli*, at the source of the *Mrosa*, covering an extent of about eleven thousand square miles, of which there are not, at present, more than four hundred in a state of cultivation. The greater part of the country, from the bottom of the mountains, drawn to the sea is a *Sunderban*, and the only possible way of communicating with the different villages, is by water.

The Province of Aracan, exclusive of the capital, includes fifty-five village divisions, or districts: each district, or division, containing, according to its size, from two to sixty *paras*, or small villages: each division is placed under the control of a Sirdar, who is held responsible for the good conduct of the *paradas* of his division, who are, generally, appointed by the suffrage of the villages. The town of Aracan was divided, by the Burmese, into eight wards, according with the number of outlets from the fortifications, each ward had its own Police, but all were placed under the *Meosugri* and *Acherang*, of the city, who received the daily reports: if any complaint was preferred, not cognizable by them, it was referred to the Judicial Court, consisting of the *Akwenwon*, (Collector of land revenue) *Akowon*, (Collector of Port Customs) two *Chikaydos*, law officers, and two *Nakhandos*, (royal

reporters,) : if the case could not be settled by them, an appeal was made to the Raja, whose decision was final in all cases, not affecting the officers of the state or *Kheuks* of village divisions, who had the privilege of appealing to the *Shaway Whlotdo*, or Court of the King in Council. In capital offences, the friends of the criminal, if able to pay a handsome sum of money, rarely failed to effect the release of the culprit, and often, even, at the place of execution. In many cases, plaintiff and defendant were both made to pay fees and costs, of which the officers of the police had their share, and in consequence the utmost vigilance and efficiency were kept up, rendering it almost impossible for crime to be committed without the knowledge of the civil officers of the state.

The province of Ramree including Amherst Island, is divided into twenty-five village divisions. The Island of Cheduba has always been considered as one district, and contains ten *paras*. The provinces of Ramree, Sandaway, and Cheduba, had each a Deputy Governor, but all were subordinate to the Raja of Aracan, whose situation was the best in the gift of the King of Ava, and always bestowed upon some relation, or as a reward for eminent service rendered to the state by the individual invested with that high honor, who was only required to remit a portion of the revenue to Ava for the support of the white elephant, never exceeding one hundred and twenty *biswas* of silver, equal to about sicca rupees eighteen thousand, six hundred and sixty-three : the remainder became his sole perquisite.

The Governor and Deputy Governors were, generally, relieved every third or fourth year. When their successors arrived, the *Kheuks*, or head men of village divisions, were summoned to the seat of Government, when a heavy fee was exacted for confirming them in all their former rights and privileges.

According to the Chronology of the *Mugh*s, the present year of our Lord 1826, corresponds with 1188 of their era, which was established in honor

of GOADMA (*Gautama*) who introduced the worship of *Buddha* into these regions, during the reign of CHANDA SOREA GOTA,* and built the famous temple of *Mahamuryicha*. When the religion of *Buddha* had been universally adopted, GOADMA told the King, that he intended visiting other nations of the earth, for the purpose of propagating the true religion, and solicited his permission to depart, which was granted, on his allowing the King to take a caste of his figure in mixed metals; all the cunning artificers in the kingdom having been convened, the work was commenced on a Wednesday morning, and on the following Friday, the caste was complete, when GOADMA disappeared, and the image was set up in his stead. The image is stated to be composed of equal parts, gold, silver, copper, brass, lead, tin, iron, steel and tutenague, and of the following dimensions :

Pedestal, of the same metals as the image, four cubits broad.

Figure, in a sitting posture, eight cubits high.

CHANDA SOREA GOTA, the first Raja on record, after a long and happy reign, died in the sixty-third year of the Mugh era.

His successors were SOREA KADOO, who died in the Mugh era	117
MAHA JYNG,	154
SOREA CHANDA, 1st	226
MOILA TYN CHANDA,	268
BULEA CHANDA,	288
KALA CHANDA,	317
THALA CHANDA, 1st	346
SOREA CHANDA, 2d	368
SIKHI RAJA,	384

* Possibly for *Surya Gotra*, the Solar dynasty, or the whole may imply the Kings of the Solar and Lunar races, or the periods during which those dynasties were in existence, rather than any particular individual. It is to be observed, however, that in either case, the Mugh Chronology will not correspond with that of the Puranas.—H. H. W.

He was succeeded by THALA CHANDA, 2d, who being a great favorite of the gods, they sent him an enchanted spear, *Dhao*, and magic ring, from the invisible world. In the year 387, he went on an expedition against China, leaving the magic ring with his wife, as a safeguard to her virtue, and charm against the influence of evil eyes, with this injunction, that in the event of his not returning, she should raise that person to the throne, whose forefinger the ring would fit, knowing it would accommodate itself only to him, who was blessed with the favor of the gods, and that he should thereby not only secure a good husband for the queen, but a wise ruler for the people. The Raja having effected the object of his expedition, was accidentally drowned on his way back : the mournful intelligence was conveyed to the Queen, by the minister, who tried every artifice to ingratiate himself into the Queen's favor, with the hope of being raised to the sovereignty : the Queen told him of the late King's injunction, relative to the ring, and stated that he whose forefinger the ring fitted, should be raised to the throne, whether a prince, or a peasant. She accordingly presented the ring to him in full durbar, and he made every effort to put it on, but in vain : it was then tried by the nobles, who all suffered a similar mortification : at length, the story of the ring having spread far and wide, two brothers, by name AMRA TE and AMRA KO, of the *Jhúm* caste, inhabitants of the *Kaladyne* hills, came to try their fortune, and both found the ring to fit. The Queen made choice of AMRA TE, and raised him to the throne, who shortly afterwards becoming jealous of his brother, slew him ; upon which BAY BAY WÚN, AMRA KO's son fled to the mountain of *Phú* Bhong Tong*, between *Aracan* and *Ava*. About this period, SÚ BHÚNG PHÚ, King of *Ava*, being irritated on hearing that the Queen of *Aracan* had raised a *Jhúm* to the throne, resolved to make war upon AMRA TE. On his way to *Aracan*, he fell in with BAY BAY WÚN, who

* Yoomadong.

volunteered his aid against his uncle : when they arrived at the village of *Parendyng*, in *Aracan*, BAY BAY WŪN remained to fast and pray for three days, and entreated the gods, that if it was decreed he should become the Raja of *Aracan*, and be permitted to revenge his father's death, they would send him three armed boats from the invisible world : on the third day his prayers were attended to, and the war boats appeared ; but he was instructed, first to attack the King of *Ava*, and then march against his uncle. Having worsted the King of *Ava*, who retired to his own kingdom, he advanced towards the capital. AMRA TE fell sick and died in 392, after a reign of only five years. BAY BAY WŪN held the reins of government undisturbed, till the year 405, when ANWARO TUNGZA, King of *Ava*, to revenge the defeat of SŌ BHŪNG PHU, invaded *Aracan* with a large army, and having defeated BAY BAY WŪN, in a pitched battle, compelled him to retire to *Phosani Kang*, where he recruited his forces, and renewed the contest ; and, after various engagements, succeeded in recovering the western half of his kingdom : the Burmese holding the eastern. During this divided rule, there appear to have been continual disputes, which lasted till the year 423, when KAMANG TADONG (the son of King THALA CHANDA, who was drowned in returning from *China*), came from the hills of *Wylí*, near *Gúrjenia*, where he had been long secreted, with an army of *Jhúms*, and attacked, defeated, and killed the Burmese Raja : about this time BAY BAY WŪN died, and NAMONG TADONG became Raja, and held his Court in the city of *Chambolao* till the year 438, when he died, upon which, the Minister raised a descendant of the ancient Rajas, by name KADU SAN, to the throne, and he ruled till the year 443 : his immediate successors were as follows :

CHANDA SAN, brother of the late Raja, who reigned till the year 449

MANIK RANGRŌ, son of CHANDA SAN 459

He was succeeded by his son MAHA SŌRFN, who reigned till the year 462, when his brother SŌRFN obtained the sovereignty, and ruled till 464 :

he was succeeded by his son PÓSAKĪ, who held the reins of government till the year 468, when a person named NANIK FRŪGĪRĪ became Raja, and ruled till the year 470, when his minister CHANGSĀBAU raised a rebellion in the kingdom, and having put the Raja to death, assumed the reins of government: he held them only for one year, having been deposed by his own minister, who placed a son of NANIK FRŪGĪRĪ, by name MANIK KYN LAD, upon the throne, who ruled till the year 476, and was succeeded by MANIK SAN, 1st, who ruled till the year 479: his successor was MANIK KALA, who governed till the year 481, when MANIK PHALONG, 1st, ascended the throne, who was deposed and put to death in 485, by his own minister SAN KYANG, who held the government till the year 487. About this period two of MANIK PHALONG'S sons fled and took refuge with the King of *Ava*: their names were MANIK SAN, 2d, and MANIK ZADĪ: on the death of SAN KYANG, they held the government till the year 492, when LEYYA SAN, grand son of MANIK PHALONG, 1st, assisted by an army from the King of *Ava*, invaded *Aracan*, defeated and killed MANIK ZADĪ, and possessing himself of the reins of government, ruled till the year 498: his descendants and successors governed as follows:—

LEYYA SAN, till the year	.....	....	500
MAHA RAJGĪRĪ,	.....	....	502
LEYYA WYNGĪRĪ, 1st,	.....	....	510
LEYRA WANGĪRĪ,	.....	....	520

KOWALEA next ascended the throne, and reigned till the year 530: this *Raja* built the temple of *Mahatī*, and set up in it the large and famous idol of that name: he appears to have ruled over a part of China, the whole of *Ava*, *Siam*, and *Bengal*, and to have been possessed of five white elephants. On his death, his son DASSA became king, and held possession of all his father's dominions till the year 542, when he died: this prince is stated to have been lord of sixty white elephants: his successors were as follow:—

ANGANG, who ruled till the year	544
MANIK FATEKJA,	549
MYNG JĀKAR,	551
KYNGTHA RŪBŪ,	553

During the reigns of these Princes, China, Ava, and Siam, appear to have been wrested from the Government of Aracan. CHĀLANG BISSŪ, the minister, taking advantage of the imbecility of KYNGTHA RŪBŪ, put him to death, and usurped the Government; but the people not being pleased with this wicked act, openly rebelled, and having killed CHĀLANG BISSŪ, raised BYŪ SAN, a son of KYNGTHA RŪBŪ, to the throne, who re-conquered all the countries lost in the four former reigns. This Prince died in 564, and the following were his immediate successors :—

NARĀBĀN MANIK, who ruled till	566
TABU KHYNG,	571
NAKU KUN,	574
NACHAO,	579
NACHAWAI SAN,	580
MANIK KONAKGIRĪ,	581
MANIK KUNKĪ,	582
KHYNFA LAUNG-GIRI,	588
KHYNFA LOUNG-NĪ,	584

This Raja having been deposed and killed by his minister, was succeeded by his son LEYYA WYNGĪRĪ, who ruled till the year 589; his successor was SANA PHANFRŪ, who governed till the year 600. This Raja's first son, NANAJA, held the sovereignty for the first six months, and his second son, NĪTA LAUNG, for the last six months, of the year 601, when a descendant of the old Raja's, by name ALOWA NASRŪ, son of NANIK KUNKĪ, obtained the government, and reigned till the year 607. This Prince's rule extended as far

as the city of *Murshedabad*, which was in his possession. His successors were RAJA LAKRI, who ruled till 610, and CHOWA LAKRI, 615; and another son of ALOWA NASRÚ, whose name is not preserved, held the reins of government till 623: he was succeeded by JÓMf Sfrf, who reigned till the year 630, when NŶNKAGfrf ascended the throne, and ruled till 633. This Raja's government proving tyrannical and oppressive to the people, they rebelled and put him to death, but raised his son MANIK PHALONG, the second, to the throne, and he held the government till the year 637, when he was deposed and slain by his minister CHEMYN, who assumed the sovereignty, and held the rule till the year 648, when his subjects rebelled, and having put him to death, set MANIK JY, son of MANIK PHALONG, a boy of about seven years old, upon the throne: he ruled till the year 744, a period of 96 years: his successors were as follows, viz.

UJANA Gfrf, who ruled till,	.....	749
SAYWA,	.....	752
SYNJAWAF MANIK,	.....	757

RAJA LAS ascended the throne in 758, but his minister, CHYSAMAN, having stirred up a rebellion, obliged him, after one or two successful engagements, to fly the kingdom, and usurped the government, which he held till the year 760. In the year 761, the people of *Aracan* being dissatisfied with CHYNGSAMAN'S government, deposed him, and brought RAJA LAS back, who ruled till the year 762, and was succeeded by his brother CHANDA LAS, who reigned till the year 766: the son of CHANDA LAS, JÓMÓWaf, succeeded to the throne; in the year 768, MONG BHÓNG Raja, of *Ava*, threw off the yoke, and, having assembled an army, invaded *Aracan*. JÓMÓWaf not being able to oppose him, left the kingdom, and took refuge with the King of *Hindustan*, leaving MONG BHÓNG to take quiet possession of the government. JÓMÓWaf having ingratiated himself with the King of *Hindustan*, by teaching his people the proper way to catch wild elephants, made bold to solicit his

aid in recovering the throne of *Aracan*. The King sent one of his ministers, by name WALI KHAN, with an army for that purpose, and he succeeded in driving the Burmese out of the kingdom ; but, instead of placing JOMWA upon the throne, he threw him into prison, and usurped the government himself. KLIKANG JOMWA's brother managed to bribe the officer, in whose custody he was, and they both fled to the King of *Hindustan*, who, on hearing what had occurred, sent for SADIK KHAN, the son of WALI KHAN, and ordered him to proceed in company with two of his ministers JO BABA, and DAFM BABA, with strict injunctions to replace JOMWA on the throne, and put his own father to death. The King's orders were duly obeyed, JOMWA was reinstated, and WALI KHAN decapitated. In the year 792, JOMWA removed the seat of government from *Chambalai* to the town of *Aracan*, built a stone fort, and surrounded the town with a strong wall, measuring about nine miles : the labour of this work must have been immense, as, in many places, mounds of earth are thrown up to fill the spaces between contiguous hills ; in others, the hills are joined to each other by a mound faced, on both sides, with stone work, averaging, in height, from fifty to one hundred feet. This Prince appears to have paid, annually, one lac of rupees to the King of *Hindustan*, which was continued by his successor, ALI KHANG, and by his son KALA SHAMA, until the year 854, his successors were as follows :—

JARU, who ruled till the year	....	....	....	856
MANIKBA BONG, for only	....	....	....	six months.
CHALANK KA, till	....	....	....	863
MANIK RAJA,	....	....	....	885
KORA BUDDEE,	....	....	....	887
MANIK CHAWAGIRI,	....	....	....	six months.
SHA RAJA, till	....	....	....	893
MAMBA,	....	....	....	915
MANIK DA,	....	....	....	917
His brother, whose name is not preserved,	....	....	....	926

MANIK PHATAK,	.....	955
MANIK RAJGIRI,	.....	975
WARA THYN,	.....	984
SŪRI SŪ THYN,	.....	1000

MŪNGJANĀ ruled only twenty-eight days, when he either died of disease, or was put to death by his minister NARA BADDIGIRI, who held the sovereignty during the year 1007, and was succeeded by his son SADU THYN, who governed till the year 1022, and was succeeded by CHANDA THAO CHYN. It was in this reign that SŪJA, the brother of AURANGZEB, sought refuge in *Aracan*, and was kindly received by the Raja, who supported him and his followers for five years. Notwithstanding the Raja's hospitality and kindness, SŪJA was not content, and actually set up a faction in the kingdom; he repaired to the hills of the *Kaladyne*, and having been joined by many malcontents, set the Raja at defiance: in 1043, a battle took place between the Raja and the Moghul Chief, in which the former was not only worsted, but obliged to give up his claim to *Chittagong* and *Tippera*, so long held by his predecessors.

In 1047, SŪRI LAO THYN, the second son of the former Raja, ascended the throne, but being a man of no ability, through his imbecility the whole kingdom fell into disorder: he, however, shortly after died, and was succeeded by his son WARA THYN, who ruled till the year 1054: this Prince, however, did not in any way ameliorate the condition of his subjects: his immediate successors and descendants, MANI SHAO and SADŪ WONG, held the reins of government till the year 1058, when, on the death of the latter, TADONG, a *Wazir*, became Raja, but he was deposed the following year by a Chief, named MORAŌPI, who only held the rule for eight months, having been deposed by a Chief, named KALA MAYTA, who, in 1062, was expelled by NARATI Po, and he again by KEOJANG, who ruled till 1068, when he was deposed

by SHAH DOULA, who governed till the year 1072. After this a chieftain, known by the name of the KANA Raja, obtained the supremacy, and by his bravery and good management, not only put down all factions in his kingdom, but regained the district of *Chittagong* and *Tippera*, and ruled till the year 1093, when his son-in-law, SŒRYA, aided by a party of conspirators, deposed and slew him, and assumed the Government of *Aracan*, but could not retain that of *Tippera* and *Chittagong* : he died in 1095, and was succeeded by his son NORATI BADDI, who governed for one year, when he was deposed by his uncle NARA PAWA, who only held the Government during the year 1097. In 1098, his son UJALA ascended the throne, and after ruling for six months, was killed by a Musselman, named KALA, who also ruled for six months, when he was killed by a Mug Chieftain, named MAMDARAI, uncle of UJALA Raja, who reigned till the year 1104, and was succeeded by his uncle UBHAYA, who, in 1109, sent an expedition under his son-in-law, SAEN TWANJA, against *Ava*, the result of which is not recorded. In 1113, AGA BAKIR, the *Dacca* Nawab, having been worsted in a contest near *Dacca*, by a Chief named UMADA, applied to the Raja of *Aracan* for assistance : he sent a Sirdar, by name LAYA MŒRANG, with one thousand war boats to the aid of the Nawab, and enabled him to gain the victory. In 1123, Raja UBHAYA died, and was succeeded by his son SŒrf SŒ, who only held the reins of Government for forty days, when his brother PUBAMAN assumed the Raj, and held it till 1126, in which year he was deposed and killed by MAHARAJA, a Chieftain, who had married a daughter of Raja UBHAYA. This MAHARAJA ruled till 1135, when he was deposed and killed by SAOMANA, the son of the Sirdar who, under UBHAYA'S Government, had carried an armament to *Dacca* to the assistance of AGA BAKIR. SOAMANA ruled till the year 1139, in which year a person named PHŒrf, who was the head musician at *Aracan*, went privately to *Sandoway*, and having collected a number of men in the jungles, attacked and killed SOAMANA, and held the sovereignty for forty days, after which he was deposed, and compelled

to become a *Rauli* (priest,) by THYN MORI, a native of *Ramree*, who ruled till 1144. On his death, SAMADA, son of his aunt, ascended the throne, but in consequence of his bad Government, several attempts were made to depose him, and a Chief named SYNGDOWAY, formed a plan, in concert with SAGGYA TOUNGZA, the *Meo-sugri* of *Ramree*, to make the Government of the country over to the Burmese. CHENGUZA, then King of *Ava*, rejected their proposal on the plea of the unhealthiness of the climate of *Aracan*, stating, that he did not wish to expose his army to the pestilential effects of that country. On the death of CHENGUZA, in the year 1145, and on PHADO PHURA ascending the throne, SYNGDOWAY and his colleague went privately to *Ava*, and solicited his Golden Footed Majesty to take *Aracan* and its dependencies under his protection, upon which the King sent three of his sons, HINSAY MENG, PUJAY MENG, and TONGU MENG, with an army in three divisions, to take possession of the country. The conspirator SYNGDOWAY conducted the main body into *Aracan*, by the *Talak* route; SAMADA Raja, on hearing of the approach of the Burmese, fled, and concealed himself on the island of *Maway-dong-do*, near *Ramree*, leaving the fate of his kingdom in the hands of his minister KEO BAWAY, who opposed the invaders at the village of *Kim*, about seven coss to the southward of the fort of *Aracan*: he was worsted, and the Burmese got possession of the country. The divisions under PUJAY MENG and TONGU MENG entered the provinces by the routes of *Toungo* and *Sandoway*: the Mugh Chief at *Sandoway*, by name KHEOWATf, offered resistance, but not being able to oppose the Burmese, fled to *Chota Anak*, on the *Naf*, where he was afterwards killed. The Surdar of *Ramree*, by name JAGSHI MENG THATCHYNGRI, having also been defeated, the Burmese got possession of the kingdom.

In 1146, when the Government of the Burmese had been firmly established, Raja SAMADA was seized, and with his family, jewels, and treasure, and the famous image of *Godmah*, conveyed to *Ava*. NANDA BAGYAN, a Surdar, who

had accompanied the expedition, was made Governor of *Aracan*, and another chief, by name NARA SAMAGYO, was put in charge of *Ramree*, and its dependency, *Cheduba*. NANDA KAMANF was made Governor of *Sandoway*, and the conspirator SYNGDAWAY, was appointed *Meo-sugri* of *Aracan*, and his colleague SAGGYA TOUNGZA, was confirmed in his former situation of *Meo-sugri* of *Ramree*.

NANDA BAGYAN is stated to have been a man of conciliating manners, and was much liked by the people : he put the *Talak* route into repair, and settled the country : this Chief died in 1149, and was succeeded by ANONK PHEKTIKWON, who ruled till the year 1152 : during his government, the tyranny of the Burmese proving intolerable, several of the Mug Sirdars revolted ; but finding themselves unequal to the contest, they solicited aid from the British Government, which was refused : at length, being driven to desperation, they displayed the banner of rebellion, and being headed by two enterprising chiefs, SONGSHI and CHAMFRI, and joined by a number of the Mug inhabitants, they assembled at *Pragyonla Pawbra*, near to *Ooreateng*, on the eastern side of the river, and advanced upon *Aracan*, which they besieged for five weeks, and nearly succeeded in taking the place ; but their chief leader, SONGSHI, having been accidentally shot through the head, the Mugs lost all confidence in themselves and dispersed : the Sirdars fled to the Company's territories, and the Ryots returned to their villages.

On the arrival of MONG PASI, a relation of the Royal family, ANONK PHEKTIKWON returned to *Ava*. MONG PASI only ruled for one year, when he died in 1153, and was succeeded by a chieftain named JYNGDAWON : during this Sirdar's rule, the King of *Ava* invaded *Yudra*, or *Siam*, and his troops suffering much from the want of provisions, one of the Secretaries of state, by name MONGNI, was sent to *Aracan* with a fleet of boats for grain : he was attacked at the village of *Ankhur Chykwa Kheon*,

in the district of *Sandoway*, by a large party of Mugs under three Surdars, PALONG, KHWOPPEK, and KHEOWAY JAGONGNYNG, who defeated MOONGBI, and got possession of all the boats: shortly after this they prepared to attack *Aracan*. On their arrival at *Mahati*, JYNGDAWON advanced to meet them, but they had dispersed before his arrival, in consequence of being hard pressed by a fleet of war boats from *Ramree*. The Mug Surdars fled into the *Chittagong* district, and their followers returned quietly to their villages.

In 1155, JYNGDAWON was recalled, and MYNGLA Raja, a relation of the King, appointed his successor. During this chief's rule, the King of *Ava* sent a large army, under *Myngi* KHEODONG, to demand the three Mug Surdars, PALONG, KHWOPPEK, and KHEOWAY JAGONGNYNG, who had taken refuge in the Company's territories, who were delivered up. PALONG and KHWOPPEK were shut up in a dark cell, and starved to death. KHEOWAY JAGONGNYNG managed to make his escape, and again returned to *Chittagong*, where he still resides.

In 1157, MYNGLA Rajah was recalled, and *Myngi* KHEODONG appointed his successor. In 1160, KHYNGBERRING and his father, the *Meosugri*, with several other Surdars, stirred up a rebellion, taking advantage of the absence of *Myngi* KHEODONG, who had been called upon by the King to take command of the army employed in the conquest of the *Yudra* country. The King, on hearing of the insurrection, sent for KHYNGBERRING's brother SANGUAWAY, who was then at *Ava*, and after acquainting him with the treachery of his father and brother, put him to death, and ordered *Myngi* KHEODONG immediately back to *Aracan*, placing under his command three thousand chosen troops. The Mugs, on hearing of his approach, became alarmed, deserted their leaders, and dispersed. The *Meosugri* and KHYNGBERRING with other Surdars, fled towards *Chittagong*. The *Meosugri* falling sick

on the way, died at the village of *Mraosik Kheon* (*Chota Anak*). After this, nothing particular occurred till the year 1173, when **KHYNGBERRING**, with other *Surdars*, formed a resolution to attempt the expulsion of the Burmese, and having collected about five hundred Mugs, invaded *Aracan* in twenty-five boats, and landed at the village of *Mujay*, the *Kheouk* of which place immediately joined them with about four hundred men : they then proceeded to *Oreatong*, attacked the Burmese *Thannah*, and put them all to death. On information reaching the Raja of *Aracan*, he would not at first believe it : the next day **KHYNGBERRING** arrived with a fleet of war boats, at *Babúdong Ghat*, where he was met by the Raja, and defeated. After this, *Myngi KHEODONG* turned every Mug out of the town of *Aracan*. **KHYNGBERRING**, although worsted in his attack upon *Aracan*, had still a considerable force under his command, part of which he detached under some steady *Surdars* towards *Talak*, with orders to destroy all the villages that did not join him. They burnt *Niong Khwakan* and *Talak*, which created such terror amongst the Mugs, that they all declared for him, and joined his standard, and he very shortly overrun the province of *Aracan* and its dependancies. *Myngi KHEODONG*, not being able to oppose him in the field, applied his means for the protection of the capital. The *Cheduba* Raja, with a force of about three thousand men, attempted to reinforce the Burmese troops, but he was attacked by a party of Mugs, under **MAVOK TUNGSHAY**, near the village of *Nattong*, about two days journey from *Aracan*, killed, and his force completely defeated, with the loss of about one thousand men : the rest fled into jungles, and escaped. Shortly after, the Governors of *Ramree* and *Sandoway* came to retrieve the Burmese character, and punish the insurgents, with a force consisting of about five thousand men, in two hundred war boats. The Mugs waited for them at the village of *King Nawa*, near to where they had defeated the *Cheduba* Raja. The Mug fleet consisted of eighty large boats, under **KHYNGBERRING** in person, attacked the Burmese with such bravery and skill, as completely to defeat them with great loss, and

following up the advantage, got possession of *Ramree*, *Cheduba*, and *Sandoway*, at all of which places he left a considerable force, and then returned to *Oreatong*, where he built a large stockade for the reception of his army, and having completely hemmed in *Myngi* KHEODONG, by a chain of stockades round the capital, he sent a Vakil, by name MOHAMMED HUSSAIN, formerly *Kazi* and *Shahbandar* of *Aracan*, to the British Government in *Calcutta*, to solicit its countenance and aid, which were refused. *Myngi* KHEODONG finding himself hard pressed for provisions, and no prospect of relief, resolved to attack the Mug stockade at *Loungra* *Toungmo*, to the southward of the fort, which he succeeded in carrying; three days afterwards, he attacked the Mug post at *Layyamring*, near to *Babdong* *Ghat*, and was equally successful; upon which, KHYNGBERRING assembled all his forces near *Chambalay*, on the bank of the *Khamong*, about six cos from *Aracan*, where the Burmese attacked and defeated him with great loss, upon which he retreated, and shut himself up, with the remainder of his forces, in the stockade at *Oreatong*. About this time, a reinforcement of five thousand men arrived from *Ava*, via *Rangoon*, in war boats: on their reaching *Sandoway*, they attacked the Mug stockade, and were repulsed, upon which the commander, JYNGDA WON, one of the former *Rajas* of *Aracan*, told his *Surdars*, if they did not carry the place next day, he would put them all to death. The following morning, at day light, they again stormed the place, which had, in the mean time, been reinforced by a party from *Ramree*, notwithstanding which, the Burmese succeeded in carrying it. After their loss of *Sandoway*, the Mugs left their stockades at *Ramree* and *Cheduba*, and took to their war boats, and gave the Burmese battle near *Khuohimo*, on the *Ramree* frontier, in which they were worsted. When KHYNGBERRING heard of this disaster, he sent all his disposable force to their aid, who met their defeated friends near to *Mribong*, about one day's journey on this side of *Talak*, where they waited the approach of the victorious Burmese. Another engagement took place, in which the Mugs

were defeated with great loss, and being now quite disheartened, they dispersed. KHYNGBERRING, on hearing of the discomfiture of his forces, fled towards *Chittagong*, and took refuge, with about twenty trusty followers, on the island of *Muscal* where he began to form plans for attacking *Aracan*. In the month of *Katshon*, (May) 1174 Mug era, KHYNGBERRING having assembled about one thousand five hundred Mugs, again invaded *Aracan*; partly by water with twenty war boats: the rest of his force marching by land, and succeeded in surprising the Burmese post at *Lawaydo*, where they found a large depôt of grain. The Raja of *Aracan*, as soon as he heard of KHYNGBERRING's approach, sent a Surdar, by name NAKYNBO, with a detachment of one thousand men to oppose him. The Mugs gave him battle near to *Mangdu*, and were completely routed and dispersed, KHYNGBERRING escaping only with seven followers.

The Raja of *Aracan* supposing that KHYNGBERRING's incursions were connived at, assembled a large force at *Mangdu*, and sent a Vakil to the officers commanding at *Chittagong*, to state, that if KHYNGBERRING and his followers were not given up, a war between the kingdom of *Ava* and the British Government would be the inevitable consequence. The authorities at *Chittagong* assured the Vakil, that KHYNGBERRING's incursions were made without the knowledge or connivance of the British Government, and thus the matter terminated, but not to the satisfaction of the Raja of *Aracan*. Shortly after this, KHYNGBERRING having collected a number of malcontents, commenced marauding on the plains, and was meditating another attack upon *Aracan*, but falling in with a British detachment, under Lieutenant Young, near *Coxe's Bazar*, his party was dispersed: he, notwithstanding, very shortly managed to collect them again, and invaded *Aracan* with about forty war boats. On his arrival at the village of *Majay*, he was joined by the head man, and the greater part of the inhabitants. The Raja of *Aracan* immediately sent a fleet of war boats against him, and an engagement took place

near *Majay*, in which the Mugs were again worsted. After this defeat, *KHYNGBERRING* made only one more attempt to gain the sovereignty of *Aracan*: having got together about three thousand men, he took up a position in the *Kaladyne* mountains, which he strongly stockaded. The Burmese sent a force against him, and a battle took place in which he was defeated with great loss: his followers deserted him, and he was put to the greatest shifts for the means of subsistence. After having been hunted by the Burmese from one fastness to another, and being quite worn out with watching and fatigue, he closed his eventful career in the *Mayngdon*, a mountain near to the village of *Chakaria*, in the *Chittagong* district.

Myngi *KHEODONG* having ruled over *Aracan* for eighteen years, died in the year of the Mug era 1175, and was succeeded by *Myngi* *MAHA NORATHA*, father-in-law of the former King of *Ava*. The only extraordinary event during his rule, is the purchase of a very large diamond in *Calcutta*, for the King, through the agency of *SUJAH Kazi*. After having held the government for five years, he was recalled, and *Myngi* *MAHA KHIDONG* appointed his successor, who took charge of his office in 1181. Nothing particular occurred during his government, excepting the exportation of a large quantity of rice to *Rangoon*, for the use of the Burmese army, then engaged in a war with the *Yúdra* people. This Raja was recalled in 1183, and *Myngi* *MAHA KHEOJAWA TARAWYN*, was appointed his successor in 1185, of the Mug era. During the month of *Tonthalong*, corresponding with August 1823, a person named *KOUNGJAKAY*, *Kheouk* of the village of *Majay*, having oppressed the Ryots, they complained against him to the Raja, who decided in their favor; in consequence of which the *Kheouk* left the province, and fled into the *Chittagong* district, turned corn dealer, and set the Raja at defiance. The *Ache-rang* at *Mangdu*, by name *NAAY*, was ordered by the Raja to establish a choki at *Shapuri*, for the purpose of seizing *KOUNGJAKAY* whilst navigating the *Naf*. His boat, on one occasion, happened to pass laden with rice, when *NAAY*

called to him to stop, telling him that a choki had been established by the Burmese, and that each boat passing must pay two rupees. KOUNGJAKAY replied, *Shapuri* belongs to the Company, you have no right to establish a choki on it, and I will not allow you to search my boat; upon which NAAAY's people fired into the boat, and KOUNGJAKAY was killed: the boatmen immediately pulled over to the *Chittagong* side, and reported the circumstance to the Thannadar, at *Tek Naf*, who brought the affair to the notice of the Magistrate, Mr. LEE WARNER, who sent a party of Sepoys to take possession of the Island of *Shapuri*. This was immediately made known to the Raja of *Aracan*, who, after some deliberation, sent a detachment of five hundred men to retake it, which they did, and this originated the war. Previous, however, to resorting to open hostilities, negotiations were attempted by the British Government, to settle the differences, and define the frontier of the two states, but in vain; shortly after the declaration of war, the Burmese entered our provinces in force, and cut up a Detachment at *Ramú*, under Captain Noton, when they stockaded themselves; but as soon as Sir A. CAMPBELL took *Rangoon*, they were recalled for the defence of *Pegu*.

Division and Population.—The province of *Aracan*, as has been observed, consists of four divisions, *Aracan* proper, *Ramree*, *Sandoway* and *Cheduba*. At the time of the first settlement of these districts, they were found to contain, the first, fifty-eight villages or hamlets; the second, twenty four; the third, seventeen; and the last, ten; besides the capital of *Aracan*, and the town of *Ramree*.

The population of *Aracan* and its dependancies, *Ramree*, *Cheduba*, and *Sandoway*, does not, at present, exceed a hundred thousand souls, and may be classed as follows:

Mugs, six-tenths.	} Total, 100,000 souls.
Musselmans, three-tenths.	
Burmese, one-tenth.	

The *Musselman* Sirdars generally speak good Hindustani, but the lower orders of that class, who speak a broken sort of Hindustani, are quite unintelligible to those who are not thoroughly acquainted with the jargon of the southern parts of the *Chittagong* district. The universal language of the provinces is the Mug, which, although differing in some respects from the Burma, particularly in pronunciation, is written and spelt in the same way, and with the same character. Almost every one is able to write, and as females are not precluded from receiving instruction, they are often shrewd and intelligent. The Mugs being particularly fond of hunting and fishing, do not make such good farmers as the Musselmans; however, as *Banias* and shop-keepers, they surpass the Bengalis in cunning, and, on all occasions try, and very often successfully, to overreach their customers: stealing is a predominant evil amongst them, yet they are not given to lying: when detected after the commission of any felonious act, however serious, they almost invariably, and with the utmost frankness, confess the crime, and detail with the greatest minuteness the manner in which it was perpetrated.

Customs in Marriage.—The Burmese follow the example of European nations, and court their wives: after the consent of the parents has been obtained, a day is fixed for the wedding, and all the relations and friends of the parties invited to a festival, in the bride's father's house. After the preliminaries of the dowry have been settled, the whole sit down to the feast; the bridegroom and bride eat out of the same dish, which binds the contract, and they are declared to be man and wife; when the son-in-law becomes a member of the family, till his wife's shyness has worn off, and she wishes to have a house of her own. The Mugs go through the same ceremony, with the exception of not having the pleasure of courting. The young folks are not allowed to think of marriage, unless the match be arranged by the parents.

Should the husband wish to separate from his wife, against her will and inclination, he must give up all the property, and take upon him all her debts, and quit the house with nothing on but his *dhoti*, but should the wife wish for a divorce, she has only to summon her husband before the Magistrate, and tender to him twenty-five rupees, which, by their law, he must accept, and the release is effected, by the wife breaking a *pán* leaf in two, eating one half herself, and giving the other to her husband: should they have any children, they are divided according to their sexes, the father obtaining the boys, and the mother the girls: should man and wife separate by mutual consent, the property is equally divided, and both are at liberty to remarry.

Slavery.—Amongst the Burmese and Mugs, slavery is tolerated in all shapes. Slaves brought from the *Khyengs*, or hill people, cannot redeem themselves by money, without the consent of the owners; every other species of slave has the privilege of ransom.

It is a common custom amongst the lower orders, when a man wants money, to pawn his wife for a certain period, or until the debt be liquidated; should the woman become pregnant whilst in pawn, the debt is rendered null and void, and the husband can reclaim his wife, and if he choose take the child also, and a fine of sixty rupees from the father: such practices are shocking to the civilized mind, but the barbarous and dissolute habits of these people, reconcile to them all sorts of prostitution and vice: a woman loses nothing of reputation by the frequent change of her husband, and is as much respected by the community generally, as those who continue constant.

The Burmese and Mug women having equal liberty with the men, are fond of dress, and appearing in public: the dress worn by the women, consists of a red binder, wrapt tightly round the bosom, over which a robe comes down as far as the knee: the lower garment, or what ought to

be a petticoat, is an oblong piece of cloth, only sufficiently wide to meet and fasten in one side of the waist, so that every step a fashionable female takes, exposes one limb completely : they are, however, not backward in shewing their shapes and well-formed persons to the best advantage, always taking care to conceal as much as possible the appearance of the feet.

Funeral Ceremonies.—The Mugs have no prescribed form for disposing of the dead : some burn the bodies, others bury them : the coffins of the wealthy are richly gilt, and made in the shape of a sarcophagus. The chief priests and men in power are generally embalmed, and their bodies preserved for many years : the method of cleaning the intestines is by quick silver : music and dancing take place at the funerals of those whose friends can afford to pay for the entertainment, and although the people are, by their *sastras*, prohibited from the use of liquor on any occasion, it often happens, that a funeral is the scene of dissipation and riot.

The musicians are all registered, and placed under a Sirdar, styled by the Rajah, SANGIDO SAWAY, and no one can procure a set without an application to him, who charges according to the number of instruments : the SANGIDO SAWAY pays a considerable sum, annually, to the Raja, for this privilege.

Import and Export Duties.—The Custom House was at *Aracan*, which had five detached chokis, established at the following places, one at *Rala*, one at *Pikheon*, one at *Oreatong*, one at *Múngbra*, and another at *Lanrú Kheon*. When boats or vessels arrived at *Oreatong*, which was the chief choki, and not farmed out, the Darogah, after taking an inventory of the cargo, put a Peon on board to conduct the vessel to the Custom House, where duties were levied, in kind, at the rate of ten per cent., unless a pecuniary arrangement had been entered into, which was not an uncommon custom.

All the other chokis were leased out yearly, but the rent paid every six months : the revenue realized from Import and Export Duties may be averaged at fifty thousand rupees per annum.

Ferries.—There were five public Ferries in the Province, one at *Tek Naf*, one at *Chúkadong*, alias *Babadong Ghát*, one at *Lengrakkado*, one at *Mongbomay*, and one at *Radong Nyongbong Kado*, which were all farmed out.

The revenue derived from the Ferries, amounted to about Sicca Rupees four hundred per annum.

The seventeen large Nullahs viz, the *Kaladyne*, *Uskalyng*, *Namada*, *Bekyn Kheon*, *Mí Kheon*, *Temma Kheon*, *Yan Kheon*, *Anúk Yan Kheon*, *Trendan Kheon*, *Murasay Kheon*, *Limrú Kheon*, *Pymarang Kheon*, *Ashay Limrú Kheon*, *Taraway Kheon*, *Jong Kheon*, *Talak Kheon* and *Yuanaway Kheon*, were also farmed out, with the privilege of a monopoly of all the bees' wax, timber, tobacco, cotton, and bamboos, grown on the hills, and also of the *Pújung*, a sort of twilled cloth made by the hill people, and much prized by the inhabitants of the plains.

The revenue derived from this source, averaged about Sicca Rupees eight thousand per annum.

Mint.—The Mint was in *Aracan*, and any person was allowed to take bullion to it, for the purpose of being coined, paying five per cent to the state : the process of coining was very tedious ; the silver, after being melted, was cut into small pieces, then weighed and beat out to the proper size : the coin was then placed between two dyes, and with a few strokes of a heavy hammer, the impression was effected : when the whole of the establishment was employed, they could with difficulty make two thousand rupees per day.

Land Revenue.—It appears, that the only land assessed, was that on which sugar cane, hemp, indigo, onions, garlic and turmeric were grown: the annual tax upon a piece of land, one hundred and fifty feet square, sown with sugar cane or indigo, was two rupees, and one rupee for hemp on the same measurement: onions, garlic, and turmeric, on a slip of ground, one hundred and fifty long by three feet wide, paid eight annas. Revenue on the produce generally was levied at one uniform rate throughout the kingdom; every plough drawn by buffaloes was assessed at ten *layngs*, but ploughs drawn by bullocks paid only ten *tanyngs* annually. The average number of ploughs employed annually, amounted to about three thousand.

Fisheries.—For the privilege of using or fishing in the tanks or fresh water lakes, two rupees were annually exacted from every thirty houses; nets used in the rivers, were assessed according to their size, averaging from two to ten rupees each per annum; where stakes were used, the taxation was regulated according to the nature of the bank, and the distance staked in: the revenue derived from the fisheries, amounted to about two thousand rupees annually.

Productions.—Teak timber is to be had in the hills, at the source of the *Kaladyne* and *Murasay* rivers, but the difficulty in bringing it down to the plains, so much enhances the price, that it is found a cheaper plan to import it from *Rangoon* and *Laymeana*, in the district of *Bassein*.

The *Garjan* tree called *Kanyeng*, red *Jarul*, and *Tin*, abound on the banks of the *Naf* and *Meyú*, near the foot of the mountains.

The pine apples and plantains of this Province are, perhaps, the finest flavored in the world, and procurable in the greatest abundance. Mangoes, jack fruit, sweet limes, and cocoa-nuts, are also abundant; but oranges are

scarce, *Bkangans*, red pepper, cucumbers, water melons, *Papeyas*, and *Raktáhus*, are very plentiful.

Sugar-cane grows most luxuriantly, and might be cultivated to a great extent.

The indigo plant is as rich and flourishing as any in *Bengal*, but the art of manufacturing it is unknown to the inhabitants, and, consequently, the cultivation of the plant is almost entirely neglected. Oil from the *Til* plant, is produced in considerable quantities in the plains, but mustard-seed oil, is chiefly used. Cotton and tobacco are cultivated on the banks of the hill streams.

The staple articles of produce are rice and salt. In plentiful seasons, rice used to sell for three Mug rupees the hundred arries, or thirty maunds, and the latter from fifteen to eighteen arries.

The cultivation of rice may be carried to any extent, and as the population increases, will be extended, and tend not only to render the climate and country more healthy, but, becoming an article of great trade, will increase the revenue considerably.

Black Pepper grows wild at *Aeng* and *Sadoway*, and if cultivated, might become an article of trade, and yield a handsome revenue to Government.

Lime-stone is to be had in abundance on the islands of *Ramree*, *Cheduba* and *Jaggu*, and as the soil of the country answers for brick-making, there will be no difficulty in introducing brick-buildings into these provinces; during the rule of the Mugs and Burmese, no one was allowed to build brick or stone houses, those materials being appropriated solely for the construction of temples and the repair of fortifications: all the houses were

of wood, and no Surdar could build one that did not correspond with his rank, the plan of which was, in the first instance, submitted for the approval of the Prince.

Gold dust and Silver, in grains, are found in the nullahs at *Bassein* : all those employed in gathering the precious metals pay each twelve rupees in gold, for the privilege, as no one is allowed to collect the dust without a *purwannah* from the King. The process is managed by a tray, about half an inch deep, which is filled with sand, and taken into the stream, where the sand is moved about, and carried away by the water, the metals remaining at the bottom.

The soil of *Cheduba* is well adapted for the cultivation of Cotton, which may be introduced with advantage. *Sadoway*, *Aeng*, and various parts of the province of *Aracan*, appear favourable for the cultivation of Coffee, and I would recommend the immediate introduction of the plant into these provinces : the land-holders are very desirous to improve and add to the productions of the country, and ought to meet with every encouragement : if a nursery, on a small scale, under an experienced superintendent, was established to rear the Coffee plant, I have no doubt the experiment would prove successful.

The land revenue of *Aracan* and its dependancies, for the first five years, may be estimated at Rupees 150,000 per annum.

Import and export duties at 50,000

Court fees and fines at 20,000

Total, Sa. Rs. 220,000 per annum, exclusive of what may be derived from the manufacture of Salt, and the sale of Opium. After that period, there is every reason to hope the resources will be more considerable.

*Chronological Table of the Rajas of Aracan down to the Conquest of the
Burmese.*

No.	Names.	Mug Era.	Christian Era.	No.	Names.	Mug Era.	Christian Era.
			A. D.				A. D.
1	Chanda Sorea Gota,	63	701	58	Alowa Nasrú,	607	1245
2	Sorea Kadoo, 1st,	117	755	59	Raja Lakri,	610	1248
3	Maha Jyng,	154	792	60	Chowa Lakri,	615	1253
4	Sorea Chanda, 1st,	226	864	61	Alowa Nasrú,	623	1261
5	Moila Tyn Chanda,	269	906	62	Júmi-Súrú,	630	1268
6	Bulea Chanda,	288	926	63	Nyntagiri,	633	1271
7	Kala Chanda,	317	955	64	Manik Phalong, 2d.	637	1275
8	Thala Chanda, 1st,	346	984	65	Chemyn,	640	1278
9	Sorea Chanda, 2d,	368	1006	66	Manik Jy,	746	1284
10	Sikhi Raja,	384	1022	67	Ujana Giri,	749	1287
11	Thala Chanda, 2d,	387	1025	68	Saywa,	752	1290
12	Amra Te,	392	1030	69	Synjawai Manik,	757	1295
13	Bay Bay Wún,	405	1043	70	Raja Las, 1st.	758	1296
14	Kamang Tadong,	423	1061	71	Chysamana,	760	1298
15	Namong Tadong,	438	1076	72	Raja Las, 2d.	762	1300
16	Kadu San,	443	1081	73	Chanda Las,	766	1304
17	Chanda San,	449	1087	74	Júráwái,	768	1306
18	Manik Rangfrú,	459	1097	75	Meng Bhúng Raja,	792	1400
19	Maha Súrú,	462	1100	76	Ali Khang, }	854	1492
20	Súrú,	464	1102	77	Kala Shama, }		
21	Púsaki,	468	1106	78	Jarú,	856	1494
22	Naniúk Frúgiri,	470	1108	79	Manikra Bong, 6 months,		
23	Changsabau,	471	1109	80	Chalank Ka,	863	1501
24	Manik Frúgiri,	476	1114	81	Manik Raja,	885	1523
25	Manik San, 1st,	479	1117	82	Kora Buddee,	887	1525
26	Manik Kala,	481	1119	83	Manik Chawagiri, 6 months,		
27	Manik Phalong, 1st.	485	1123	84	Sha Raja,	893	1531
28	San Kyang,	487	1125	85	Mamba,	914	1552
29	Manik San, 2d. }	492	1130	86	Manik Da,	917	1555
30	Manik Zadí, }			87	Name not known,	933	1571
31	Leyya,	498	1136	88	Manik Chukeca,		
32	Leyya San,	500	1138	89	Manik Phatak,	955	1593
33	Maha Rajgiri,	502	1140	90	Manik Rajgiri,	975	1613
34	Leyya Wyngiri, 1st.	510	1148	91	Wara Thyn,	984	1622
35	Leyra Wangti,	520	1158	92	Súrú Sú Thyn, 1st.	1000	1638
36	Kowalea,	530	1168	93	Múngjaní, 28 days,		
37	Dassa,	542	1180	94	Nara Baddigiri,	1007	1645
38	Angang,	544	1182	95	Sadu Thyn,	1022	1660
39	Manik Fatekja,	549	1187	96	Chanda Thao Chyn,	1043	1681
40	Myng Jákar,	551	1189	97	Súrú Lao Thyn, 2d.	1047	1685
41	Kyngtha Rúbú,		1191	98	Wara Thyn,	1054	1692
42	Chátang Bissú,			99	Mani Shao, }		
43	Byú San,	564	1202	100	Sadú Wong, }	1058	1696
44	Narábán Manik,	566	1204	101	Tadong,	1059	1697
45	Tabu Khyng,	571	1209	102	Kala Mayta,	1062	1700
46	Naku Kun,	574	1212	103	Narati Po,		
47	Nachao,	579	1217	104	Keojang,	1068	1706
48	Nachawai San,	580	1218	105	Shah Doula,	1072	1710
49	Manik Konakgiri,	581	1219	106	Kana Raja,	1093	1731
50	Manik Kunki,	582	1220	107	Súrúya,	1095	1733
51	Khynta Laung-giri,	583	1221	108	Norati Baddi,	1096	1734
52	Khynta Loung-ní,	584	1222	109	Nara Pawa,	1097	1735
53	Leyya Wyngiri,	589	1227	110	Ujala, 6 months,		
54	Leyya Wyngni,	599	1237	111	Kala, 3 days,		
55	Sana Phanfrú,	600	1238	112	Mamdarai,	1104	1742
56	Nanaja, } each six months,	601	1239	113	Ubhaya,	1123	1761
57	Nita Laung, }			114	Sirí Sú,		

No.	Names.	Mug Era.	Christian Era.	No.	Names.	Mug Era.	Christian Era.
			A. D.				A. D.
115	Puraman,	1126	1764	2	Anonk Phektikwon,	1152	1790
116	Maharaja,	1135	1773	3	Mong Pasi,	1153	1791
117	Soamana,	1139	1777	4	Jyngdawon,	1155	1793
118	Phúri, forty days,			5	Myngla Raja	1157	1801
119	Thyn Mori,	1144	1782	6	Myngi Kheodong	1157	1813
120	Samada,	1146	1784	7	Myngi Maha Noratha	1180	1818
	<i>Governors of Aracan, under the Burmah Government.</i>			8	Myngi Maha Khidong,	1183	1821
	Nanda Bagyan,	1149	1787	9	{ Myngi Maha Kheojawa } Tarrawyn, }	1186	1824