

A List Of Inscriptions Found In Burma

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A List of Inscriptions Found in Burma

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Excerpt from A List of Inscriptions Found in Burma, Vol. 1: The List of Inscriptions Arranged in the Order of Their Dates
Erection of the Mahapeinne temple at Malun; enshrinement therein of relics brought over from Thaton, and dedication thereto of village-lands and slaves. About the Publisher
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Situated at the periphery of both South and Southeast Asia, the maritime frontier of Burma (Arakan, Lower Burma and Tenasserim) has long been neglected area of study. In spite of its location at the outskirts of powerful Asian polities such as Taungngu Burma, Ayutthaya and Mughal India, it served as an important cultural and commercial crossroads connecting all the regions surrounding the Bay of Bengal. For the first time in Burmese studies, this volume explores the interactive elements of Coastal Burma's civilization by bringing together a unique array of scholars, both historians and art historians, both anglophones and francophones, both South Asianists and Southeast Asianists. The result is a creative and colorful pastiche that pays tribute to Burma's distinctive political, cultural and commercial place in the Indian Ocean world.

A List of Inscriptions Found in Burma, Vol. 1

When the great kingdom of Pagan declined politically in the late thirteenth and early fourteenth centuries, its territory devolved into three centers of power and a period of transition occurred. Then two new kingdoms arose: the First Ava Dynasty in Upper Myanmar and the First Pegu Dynasty in Lower Myanmar. Both originated around the second half of the fourteenth century, reached their pinnacles in the fifteenth, and declined before the first half of the sixteenth century was over. Their story is the only missing piece in Myanmar's mainstream historiography, a gap this book is designed to fill. Renowned historian Michael Aung-Thwin reconstructs the chronology of this nearly two-hundred-year period while challenging a number of long-held beliefs. Contrary to conventional histories, he contends that Ava was the continuation of an old kingdom (Pagan) led by its traditional ethno-linguistic group, the Burmese speakers, while Pegu was a new kingdom led by more recent arrivals, the Mon speakers. Although both kingdoms shared many cultural components of the "classical" Pagan tradition, Ava was inland and agrarian, while Pegu was maritime and commercial, so that each was shaped by very different geopolitical and economic environments. In that difference rests the dynamism of their "upstream-downstream" relationship, which, thereafter, became a regular historical pattern in Myanmar history, represented today by inland Naypyidaw and "coastal" Yangon. Original in conception and impressive in scope, this well written book not only fills in the history of early modern Myanmar but places it in a broad interpretive context based on years of familiarity with a wealth of primary sources. Full of arresting anecdotes and colorful personalities, it represents an important contribution to Myanmar studies that will not easily be superseded.

LIST OF INSCRIPTIONS FOUND IN

This book is the first detailed study of administration and politics in premodern Burma and one of the few works of its kind for mainland Southeast Asia. Originally published in 1984. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

A List of Inscriptions Found in Burma

While following the probes of foreign individuals into various obscure parts of Southeast Asia over the centuries is a diverting and entertaining pastime, the purpose of this volume is to investigate this past with the mind, to question and postulate upon the historical patterns that have developed from earlier study of the area, and to bring concepts from other areas and disciplines to bear on the existing information. The product of this effort, as it is encompassed in this volume, is not an attempt at the definitive study of any of the topics. It is rather a series of speculations on the directions feasible for the further study of the Southeast Asian past. As such, the answers proposed in these essays are really

questions. Are the ideas presented here true within the specific historical contexts for which they have been developed? If so, can we use these ideas, or variations of them, to interpret the history of other parts of Southeast Asia? If not, what other ideas may be brought to bear on these situations in order to understand them? The ultimate aim of this volume is thus a challenge to the profession at large not only to criticize what we have done, but also to go beyond our postulations and create new ones. [xi]

The Maritime Frontier of Burma

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1942. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived

Myanmar in the Fifteenth Century

Burma and neighboring areas of Southeast Asia comprise the only region of the world to have developed a written corpus of Buddhist law claiming jurisdiction over all members of society. Yet in contrast with the extensive scholarship on Islamic and Hindu law, this tradition of Buddhist law has been largely overlooked. In fact, it is commonplace to read that Buddhism gave rise to no law aside from the vinaya, or monastic law. In *Buddhist Law in Burma*, D. Christian Lammerts upends this misperception and provides an intellectual and literary history of the dynamic jurisprudence of the dhammasattha legal genre between the thirteenth and nineteenth centuries. Based on a critical study of hundreds of little-known surviving dhammasattha and related manuscripts, *Buddhist Law in Burma* demonstrates the centrality of law as a crucial discipline of Buddhist knowledge in precolonial Southeast Asia. Composed by lay and monastic jurists in prose and verse, in Pali, Burmese, and other regional vernaculars, dhammasattha were intended for use by judges to guide the adjudication of legal disputes. Lammerts argues that there were multiple, sometimes contentious, modes of reckoning Buddhist jurisprudence and legal authority in the region and assesses these in the context of local cultural, textual, and ritual practices. Over time the foundational jurisprudence of the genre underwent considerable reformulation in light of arguments raised by its critics, bibliographers, and historians, resulting in a reorientation from a cosmological to a more positivist conception of Buddhist law and legislation that had far-reaching implications for innovative forms of dhammasattha-related discourse on the eve of British colonialism. *Buddhist Law in Burma* shows how, despite such textual and theoretical transformations, late precolonial Burmese jurists continued to promote and justify the dhammasattha genre, and the role of law generally in Buddhism, as a vital aspect of the ongoing effort to protect and preserve the s sanna of Gotama Buddha. The book will be of value to students and scholars interested in the rich legal, intellectual, and cultural histories of Buddhism in Burma and Southeast Asia, or in the historical intersections of law and Buddhism.

Buddhist Backgrounds of the Burmese Revolution

Scholars have long accepted the belief that a Theravada Buddhist Mon kingdom, R maññadesa, flourished in coastal Lower Burma until it was conquered in 1057 by King Aniruddha of Pagan—which then became, in essence, the new custodian and repository of Mon culture in the Upper Burmese interior. This scenario, which Aung-Thwin calls the "Mon Paradigm," has circumscribed much of the scholarship on early Burma and significantly shaped the history of Southeast Asia for more than a century. Now, in a masterful reassessment of Burmese history, Michael Aung-Thwin reexamines the original contemporary accounts and sources without finding any evidence of an early Theravada Mon polity or a conquest by Aniruddha. The paradigm, he finds, cannot be sustained. How, when, and why did the Mon Paradigm emerge? Aung-Thwin meticulously traces the paradigm's creation to the merging of two temporally, causally, and contextually unrelated Mon and Burmese narratives, which were later synthesized in English by colonial officials and scholars. Thus there was no single originating source, only a late and mistaken conflation of sources. The conceptual, methodological, and empirical ramifications of these findings are significant. The prevalent view that state-formation began in the maritime regions of Southeast Asia with trade and commerce rather than in the interior with agriculture must now be reassessed. In addition, a more rigorous look at the actual scope and impact of a romanticized Mon culture in the region is required. Other issues important to the field of early Burma

and Southeast Asian studies, including the process of "Indianization," the characterization of "classical" states, and the advent and spread of Theravada Buddhism, are also directly affected by Aung-Thwin's work. Finally, it provides a geo-political, cultural, and economic alternative to what has become an ethnic interpretation of Burma's history. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Epigraphia Birmanica

The ancient ruins of Southeast Asia have long sparked curiosity and romance in the world's imagination. They appear in accounts of nineteenth-century French explorers, as props for Indiana Jones' adventures, and more recently as the scene of Lady Lara Croft's fantastical battle with the forces of evil. They have been featured in National Geographic magazine and serve as backdrops for popular television travel and reality shows. Now William Chapman's expansive new study explores the varied roles these monumental remains have played in the histories of Southeast Asia's modern nations. Based on more than fifteen years of travel, research, and visits to hundreds of ancient sites, *A Heritage of Ruins* shows the close connection between "ruins conservation" and both colonialism and nation building. It also demonstrates the profound impact of European-derived ideas of historic and aesthetic significance on ancient ruins and how these continue to color the management and presentation of sites in Southeast Asia today. Angkor, Pagan (Bagan), Borobudur, and Ayutthaya lie at the center of this cultural and architectural tour, but less visited sites, including Laos's stunning Vat Phu, the small temple platforms of Malaysia's Lembah Bujang Valley, the candi of the Dieng Plateau in Java, and the ruins of Mingun in Burma and Wiang Kum Kam near Chiang Mai in northern Thailand, are also discussed. All share a relative isolation from modern urban centers of population, sitting in park-like settings, serving as objects of tourism and as lynchpins for local and even national economies. Chapman argues that these sites also remain important to surrounding residents, both as a means of income and as continuing sources of spiritual meaning. He examines the complexities of heritage efforts in the context of present-day expectations by focusing on the roles of both outside and indigenous experts in conservation and management and on attempts by local populations to reclaim their patrimony and play a larger role in protection and interpretation. Tracing the history of interventions aimed at halting time's decay, Chapman provides a chronicle of conservation efforts over a century and a half, highlighting the significant part foreign expertise has played in the region and the ways that national programs have, in recent years, begun to break from earlier models. The book ends with suggestions for how Southeast Asian managers and officials might best protect their incomparable heritage of art and architecture and how this legacy might be preserved for future generations.

Burmese Administrative Cycles

The political and religious identities of Southeast Asia were largely formed by the experiences of the fifteenth through seventeenth centuries, when international commerce boomed before eventually falling under the domination of well-armed European powers intent on monopoly. This book is the first to document the full range of responses to the profound changes of this period: urbanization and the burgeoning of commerce; the proliferation of firearms; an increase in the number and strength of states; and the shift from experimental spirit worship to the universalist scriptural religions of Islam, Christianity, and Theravada Buddhism. Bringing together ten essays by an international group of historians, *Southeast Asia in the Early Modern Era* shows how various states adapted to new pressures and compares economic, religious, and political developments among the major cultures of the area.

Explorations in Early Southeast Asian History

Originally published in 1983, this book explores the history of Burma, including chapters on Burma before 1044, The Kingdom of Pagan and the Shan Dominion. Burma's history had been little studied until recently, until the Burma Research Society, founded in 1910, began to collect material of all kinds, and this book may be regarded therefore as one of the first-fruits. The book presents a mass of original work and incorporates the results of research up to the date of going to press; it offers a flood of light on

the still many dark places of Burmese history and constitutes distinctly a step forward in our knowledge of the subject.

Modern Burma

Wider Bagan: Ancient and Living Buddhist Traditions is the first book to define the area outside the renowned Buddhist capital where vestiges of Bagan era cultural traditions can be found. From nearly six hundred attributes inventoried in *Wider Bagan*, thematic and geographical analysis of the *Wider Bagan* data reveals a related but different trajectory from that of the capital. The Sasan of the court was honoured, and though its economy profited many places across *Wider Bagan*, local resilience was foremost. While the capital and *Wider Bagan* existed in relation to each other, their aims and narratives differed. Much has been written about Bagan, but little attention on the ground has been devoted to areas beyond the capital. These places have stories to tell—ones of the past and of the present—that are narrated in this book. "Wider Bagan is the most important recent publication on Myanmar's past. Tracing Bagan's ideational and material legacies, it recovers how this kingdom's successors related to their heritages. Meticulously researched, beautifully illustrated, studded with clear maps, tables and outlines—*Wider Bagan* reveals these legacies' custodians—inhabiting territories stretching as far as Yunnan and Bengal. Multiple topics are examined also in light of local scholarship, often ignored due to linguistic limitations. The resulting evocations of times and places make *Wider Bagan* an enduring guide to people's lives—also in the larger scheme of things—like the community tracing its founding to the Buddha Gotama's grandfather. No one interested in Myanmar's complex past and fractious present can ignore the author's conclusions."—Lilian Handlin, Member of the Harvard Faculty of Arts and Sciences CAMLab. "In her detailed survey of hundreds of sites in the Ayeyarwady River basin, Moore and her collaborators have revealed a long-suspected, but hitherto undocumented, rural cultural landscape with origins well before and persisting long after the political heyday of metropolitan Bagan in the eleventh through thirteenth centuries. During their investigations, the authors had numerous encounters with local scholar-archaeologists who identified frequently overlooked physical attributes that define the local cultural landscape. In mapping these attributes, the authors reconstructed a narrative of local resilience that speaks to a long local history of diversity and adaptability over an extensive region, where other scholars—working mainly from historical chronicles—had observed only a rigid hegemony emanating from the political centre at Bagan. Moore's innovative methodology breaks new ground for the study of early urban formations, not only in Myanmar but throughout mainland Southeast Asia. This research contributes to a building body of evidence that suggests a fresh paradigm to replace the long-standing concentric circle model most often used to explain state formation throughout the region. In this new paradigm, the contradiction between urban and rural settlements is dismantled as the stories of the smaller villages and towns re-enact the iterative process between places, communities of users, and social memory of *Wider Bagan*, demonstrating, in the process, an ecology of resilient settlement that has endured through generations of political, social and economic upheaval."—Richard A. Engelhardt, UNESCO Chair Professor of Cultural Heritage Management and Regional Advisor for Culture in Asia and the Pacific

Buddhist Law in Burma

This ambitious work has two novel goals: to overcome the extreme fragmentation of early Southeast Asian historiography, and to connect Southeast Asian to world history. Combining careful local research with wide-ranging theory Lieberman argues that over a thousand years, each of mainland Southeast Asia's great lowland corridors experienced a pattern of accelerating integration punctuated by recurrent collapse. These trajectories were synchronized not only between corridors, but most curiously, between the mainland as a whole, much of Europe, and other sectors of Eurasia. He describes in detail the nature of mainland consolidation - which was simultaneously territorial, religious, ethnic, and commercial - and dissects the mix of endogenous and external factors responsible. Here, then, is a fundamentally original analysis not only of Southeast Asia, but of the pre-modern world.

The Mists of R mañña

This collection provides a diverse picture of the classical civilizations of Southeast Asia, with a particular emphasis on history, religion, literature and the arts.

Epigraphia Birmanica

With particular emphasis on history, religion, literature and arts, this collection provides a multifaceted and representative picture of the classical civilizations of South-East Asia which will be of interest for comparative and cross-disciplinary studies in this field, as well as providing a number of historical and literary documents and translations of great scholarly value.

From the Mediterranean to the China Sea

An engaging collection that probes at the existence of an early modern Eurasia

A Heritage of Ruins

Unlike some other reproductions of classic texts (1) We have not used OCR (Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Southeast Asia in the Early Modern Era

The Indian Ocean has attracted scholarly attention through ages. As we talk of inter-Asian linkages and inter-regional arena studies, the connections through the Bay of Bengal (Eastern Indian Ocean) is a fascinating subject. This book is an attempt to understand how these issues of commercial and cultural linkages manifest along the Eastern Indian Ocean from the past to the present. It aims to look at the various dimensions of the contemporary Eastern Indian Ocean and seeks to determine whether the past has any role to play in shaping contemporary contexts. The discussions in the book will show how the revival of an ancient linkage can stimulate contemporary international trade and can promote regional cooperation. The findings of the book will definitely lay the foundations for future analyses of the emerging India-South East Asia relationship. It is expected to be a pioneering attempt for a comprehensive and multidisciplinary examination of the region under review.

History of Burma

First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.

Wider Bagan: Ancient and Living Buddhist Traditions

After a Careful re-reading of primary sources written in Old Burmese, author Michael A. Aung-Thwin set about tracing the history of five key events that took place during the Kingdom of Pagan in order to disentangle that history from myth. He found that four of the five events, which have been considered the most important in the history of early Burma, are actually inventions of late-nineteenth- and twentieth-century colonial historians caught in their own intellectual and political world. A fifth is a genuine indigenous Burmese myth, but it too has been embellished by modern historians. Aung-Thwin concludes that these five key events, which have been taught as Burmese history for the past hundred years, actually have no basis in history.

Strange Parallels: Volume 1, Integration on the Mainland

Illustrations: 1 Map Description: Theravada Buddhism exists in Ceylon (Sri Lanka), Burma, Siam (Thailand), Cambodia and in Laos. This form of Buddhism is the tie that binds Ceylon with all these countries of South-east Asia. The present book tries to show that Ceylon had strong cultural links with her neighbours in South-east Asia. From the eleventh century onwards the Sihala Sangha and Sihala Buddhism constitute a strong and vitalising force in the religious history of South-east Asia, and the Buddhist countries in South-east Asia looked on Ceylon as the fountainhead of Theravada Buddhism. This book also deals with the introduction and development of Buddhism in India. The chief aim of this book is to examine carefully and to evaluate historically the evidence in the primary sources relating to the religious ties that existed along the Theravada countries. This book will no doubt be helpful to those interested in the study of Buddhism and Buddhist culture in India as well as in South and South-east Asia.

Classical Civilisations of South East Asia

Studies in Burmese Linguistics' is a unique collection of articles dedicated to the linguistics of Burmese, a major language of South East Asia with perhaps forty million speakers, more than any other language in the diverse Tibeto-Burman language family. The articles cover various sub-disciplines within linguistics which will be of general interest to a broad constituency of linguists, including the phonology and the phonetics of constituent focus, a synchronic and diachronic treatment of reflexives, a discussion of optionality in morphosyntax, an analysis of the grammaticalisation of the verb 'give' as a causativiser, three complementary articles on the verbal tense-mode-aspect system and two on Old Burmese, the language of 11-13th Century inscriptions. There is also a report of a major German-Burmese lexicography project. The contributors have been invited to write on research topics of their own choosing, making the volume a representative of current research on Burmese rather than a systematic linguistic survey of the language. While not all the articles are theory-neutral, the book has been edited to ensure accessibility to a broad readership, as well as consistent transcription, transliteration and linguistic glossing across all the articles.

Classical Civilizations of South-East Asia

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The Journal of the Burma Research Society

Contributed articles predominantly on historical related topics of Myanmar.

Report of the Superintendent, Archaeological Survey, Burma for the year ending ...

India's Past