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**MOWCAP**  
**UNESCO Memory of the World**  
**Regional Committee for Asia/Pacific**

# Nomination form

## *Asia/Pacific Memory of the World*

### Register (revised 9 June 2015)

(Nominations must be received by 31 October 2015 for consideration for inscription in 2016)

Office Use Only	
ID code:	Item or collection short title:
Institution / Owner:	Country or countries

### Introduction

This form should be used to nominate items to the *Asia/Pacific Memory of the World Register*. It sets out, in logical order, the range of information needed. Nominations should be expressed in clear concise language and lengthy submissions are not required.

Supplementary data may be attached. Please clearly label and number every page in the boxes provided.

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It is highly recommended that prospective nominees should carefully read the *Guidelines* for nominating items and collections to the Asia/Pacific *Memory of the World Register* for further information before and during preparing a nomination. Nominees should also look at the current International *Memory of the World Register*

<http://portal.unesco.org/ci/en/ev.php->

[URL\\_ID=1678&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/ci/en/ev.php-URL_ID=1678&URL_DO=DO_TOPIC&URL_SECTION=201.html)

and the [Australian Memory of the World Register](#) to see examples of completed nomination forms.

Completed nominations should be sent by email to [MOWCAPinfo@gmail.com](mailto:MOWCAPinfo@gmail.com). The secretary-general will confirm receipt of nominations by email.

If you need to mail large files such as those for moving images then send to the following address:

MOWCAP Secretary General,  
G.P.O Box 8374  
Hong Kong

No material will be returned and will become the property of MOWCAP.

MOWCAP maintains a website at <http://www.unesco.mowcap.org>. Questions may be addressed to the MOWCAP Register Subcommittee ([rujaya2000@yahoo.com](mailto:rujaya2000@yahoo.com)). Please keep a copy of your submission for your records and in case we need to contact you.

Mr Li Minghua  
Chair, MOWCAP

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# Nomination form

## Asia/Pacific *Memory of the World Register* nomination form

### Part A: Essential information

#### 1 Summary (max 100 words)

The nominated heritage is the King Bayintnaung bell inscription, donated by King Bayintnaung at Shwezegon Pagoda in Bagan in 1557 AD. It was mentioned that the animistic practices and superstitious beliefs were eliminated by the royal order and the propagation and supporting of the Theravada Buddhism, the restoration of the ancient monuments built by the ancestors, and the construction of the religious monuments had been successfully managed. The Bell inscription contains 43 lines in Myanmar language, 35 line in Mon language and five lines in Pali language. Its authentic and invaluable documents well preserved by our forefather as our cultural heritage.

#### 2 Nominator

##### 2.1 Name of nominator (person or organisation)

*Department of Archaeology and National Museum*

*Ministry of Culture,*

*The Republic of the Union of Myanmar*

##### 2.2 Relationship to the nominated documentary heritage

The Department of Archaeology and National Museum has the authority to preserve and safeguard the nominated heritage. The department reviews historical documents, religious edifices and archival record of national significant collections. It is also organizes activities to raise people's awareness of the value of documents, the necessity of preservation and the right to access the heritage widely. The Department of Archaeology and National Museum, Ministry of Culture has been undertaking the conservation and dissemination of nominated heritage.

##### 2.3 Contact person(s)

*U KyawOoLwin,*

*Director General,*

*Department of Archaeology and National Museum, Ministry of Culture,*

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***Nay Pyi Taw, Myanmar***

**[Tel:95-67-408038](tel:95-67-408038)**

***Fax:95-67-408286***

***Email:kyawoolwin.arch@gmail.com;m.myanmarculture@gmail.com***

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**2.4 Contact details**

Name <b><i>U KyawOoLwin</i></b>	Address <b><i>Department of Archaeology and National Museum, Ministry of Culture, Nay Pyi Taw, Myanmar</i></b>
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Telephone <b><u><a href="tel:95-67-408038">Tel:95-67-408038</a></u></b>	Facsimile <b><i>Fax:95-67-408286</i></b>	Email <b><i>Email:kyawoolwin.arch@gmail.com; m.myanmarculture@gmail.com</i></b>
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### **3 Details of the Nominated Documentary Heritage**

#### **3.1 Title of documentary heritage item or collection**

#### **King Bayintnaung Bell Inscription**

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#### **3.2 Catalogue or registration details**

The name of nominated heritage is King Bayintnaung bell inscription located at Shwezigon Pagoda in Bagan –Nyaung Oo Township. It had a registration from the Shwezigon Pagoda Trustee Board. The bell inscription described with three languages such as Mon, Myanmar and Pali. It was inscribed in Pali on the top part and inscribed in Myanmar and Mon on each face of the half body. The bell is 165 cm height, 14cm thickness and its base is 109 cm in diameter. There are 35 - lines in Mon, 43 - lines in Myanmar and 5- lines in Pali on this bell. The name of the donor, the endeavour for his country, his meritorious deeds, prayers, and occupied regions with the dates, the date of ascending the throne and the donated date of this bell were recorded on the bell.

**1914:** This monument (Shwezegon Pagoda the bell inscriptions were found) has been declared to be “a preservative monument” under section 3, clause (3) of “the Ancient Monument Preservation Act, VII of 1904 (Vida General Department Notification No.207 dated the 1<sup>st</sup> July 1910)

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**1921:** "Amended List of Ancient Monuments in Burma". - - 1<sup>st</sup> Edition. - - Rangoon. Superintendent, Government Printing, Burma. 1921.

The bronze bell donated by King Bayintnaung was protected and preserved by law of the "Protection and preservation of Antiquities (July 22, 2015)"enact by the Union Parliament and the Shwesigon Pagoda was also protected and preserved by law of the "Protection and Preservation of ancient monuments."

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**3.3 Photographs or a video of the documentary heritage At least three digital photographs of the documentary heritage should be provided to be used by MOWCAP for the purposes of promoting Memory of the World e.g. newsletters, website etc.**

Visual documentation (please see photographs of the inscription and its present display location)

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**3.4 History/Origin/Background/Provenance**

The bell inscriptions were executed by King Bayintnaung and it was hanged in the bell house located to the eastern shrine hall of Shwezigon Pagoda. After the King Bayintnaung conquered the Ketumati (Taungoo), Thayekhittaya (Pyay), Awa (Innwa), Momait, Mogaung, Mohnyin, Kalay, Ruby land and Hanthawaddy, he donated the bell cast in bronze to the Shwezegon Pagoda on 23 may 1557 and gilded the whole upper structure of the Shwezegon pagoda .And inscribe some inscriptions on the bell. The bell was hanged and displayed in the same palace since 1557 AD till today. Nowadays it was covered and protected by the Office of Shwezigon Pagoda Trustee and Department of Archaeology and National Museum with the glass in order to avoid the vandalism.

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**3.5 Bibliography**

1. Superintendent, Report of the Archaeology Survey of Burma, Yangon, 1952-53. (In Myanmar text)
2. Chit Thein, U, Old Mon Inscriptions, Department of Archaeology, Ministry of Culture, Yangon, 1965. (In Myanmar text)
3. Aung Kyaing, Minbu, Art and Architecture of ShwezigonPagoda,Sar Pay BeikHman, Yangon, 2002. (In Myanmar text)
4. Sein Maung Oo, U, The Selected Bell Inscriptions in Myanmar, Department of Archaeology and National Museum, Ministry of Culture, Yangon, 2013. (In Myanmar text)
5. Sein Myint ,the bell inscription of Bayintnaung (hsinbyushinMintayagyi),Myanmar Historical Research Journal,universities historical research centre,number (8) December,2001.

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6. Thaw Kaung, U ,account of King Bayintnaung's life and Hanthawaddysinbyu-myashinayedawbon,a record of his campaigns, Chulalongkorn University, Faculty of Arts ,Department of Comparative Literature.
7. Than Tun, Dr. "HanthawadySinbyushin: An Autobiography", Golden Myanmar,vol I,No.4.1994.
8. Toe Hla, U, study of the inscription of king sinphyushin'merit(in Myanmar language) tetkathopyinnyarpataytha, part 6, vol (14)November 1980.
9. Dr.Khin Maung Nyunt "Quine-Centenary of the great Bell of King BayintNaung

**3.6 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about the values and provenance of the documentary heritage**

Name	Qualifications	Address
1. Dr. Toe Hla	PhD (History) NIU, Myanmar Historical Commission (Member), Director General (Department of Historical Research, Ministry of Education), (Retired)	No. (41), Malarmyaing (4th) street, Hlaing Tsp., Yangon, Myanmar Email: dr.toehla2014@gmail.com
2. Dr.Kyaw Win	Doctor of letters ( Hon.Causa) Myanmar Historical Commission (Member), Professor of Department of History (Retired), Yangon University	K (49), Mingalar (3rd) street, FMI City, Hlaingtharyar, Yangon, Myanmar Email: dr.kyawwin@gmail.com
3.U Nyunt Han	Director General (Department of Archaeology, Ministry of Culture), (retired),	Senior Researcher, SEMEO SPAFA , Bangkok, Thailand Email: <a href="mailto:uhan@seameo-spafa.org">uhan@seameo-spafa.org</a>

I assert that the above named referees have given their written permission for their names and contact details to be used in connection with this nomination for the Asia/Pacific

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**Memory of the World Register, and their names to appear on the website. (Contact details will not appear on the website or be disclosed by the MOWCAP to any third party).**

**Signature**

**Full name (Please PRINT)**

**KYAW OO LWIN (Mr), Director General  
Department of Archaeology and National  
Museum, Ministry of Culture, Nay Pyi Taw,  
Myanmar.**

**Date      October, 2015**

#### **4 Legal information**

##### **4.1 Owner of the documentary heritage (name and contact details)**

Name	Address
Department of Archaeology and National Museum	Building No.35, Ministry of Culture, Nay Pyi Taw

Telephone	Facsimile	Email
95-67-408038	95-67-408286	<a href="mailto:Kyawoolwin.arch@gmail.com">Kyawoolwin.arch@gmail.com</a>

##### **4.2 Custodian of the documentary heritage (name and contact details if different from the owner)**

Name	Address
Same as above mention	

Telephone	Facsimile	Email
Same as above mention		

##### **4.3 Legal status**

The nominated heritage is owned and managed by the Department of Archaeology and

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National Museum, Ministry of Culture. Requests can be made to read and copy them at the Department of Archaeology and National Museum.

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#### **4.4 Accessibility**

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People can see the King Bayintnaung Bell Inscription at Shwezigon Pagoda, Bagan. For study purpose, take permission from the Department of Archaeology and National Museum, Ministry of Culture. King Bayintnaung bell inscription has been circulated and copied with following publications and documentations.

1. 1952-53, Superintendent, Report of the Archaeological Survey of Burma, Yangon.( In Myanmar text )
  2. 1965, Chit Thein, U, Old Mon Inscriptions, Department of Archaeology, Ministry of Culture, Yangon. ( In Myanmar text )
  3. 2002, AungKyaing, Minbu, Art and Architecture of Shwezigon Pagoda, Sar Pay BeikHman, Yangon. ( In Myanmar text )
  4. Sein Myint, the bell inscription of Bayintnaung ( hsinbyushinMintayagyi ),Myanmar Historical Research Journal,universities historical research centre, number (8) December,2001.
  5. Thaw Kaung ,U,Account of king bayintnaung's life and hanthawaddysinbyu-myashinayedawbon,a record of his campaigns, Chulalongkorn University, Faculty of Arts ,Department of Comparative Literature.
  6. Than Tun, Dr. "HanthawadySinbyushin: An Autobiography", Golden Myanmar, Vol I,No.4.1994.
  7. Toe Hla, U, Study of the inscription of King Sinphyushin'merit( in Myanmar language )Tetkathopyinnyarpataytha, Part 6, Vol (14)November 1980.
  8. Dr. Khin Maung Nyunt "Quine-Centenary of the great Bell of King BayintNaung The Department of Archaeology and National Museum is accessible for consultation and research.
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#### **4.5 Copyright status**

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The documents and texts are not subject to copyright. It is requested that the sources of the documents be mentioned when quoted in any publication.

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## 5 Assessment against the selection criteria

### 5.1 First criterion: authenticity. Is the documentary heritage what it appears to be? Has its identity and origin been reliably established?

The nominated heritage dates back to 16th century A.D. It is unique and irreplaceable in the world. The King Bayintnaung bell inscription is original establishment. The authenticity of the collections of King Bayintnaung bell inscription is not in doubt. That inscription was inscribed by King Bayintnaung (1551-1581). The king is renowned in Myanmar history as the King who not only reunited Myanmar and established the second Myanmar kingdom, the Taungoo (Hanthawaddy) but also as the king who extended the frontiers of the country to its furthest extent, covering parts of northern Thailand and Laos. The bell inscription provides information on the philological aspects of the languages of the 16<sup>th</sup> century, with regard to history; it provides information about King Bayintnaung's campaigns as well as a contemporary estimate of his power, authority and ability. It also counter checks and clarified the controversial the date and titles of the King and Queen. It clarified confusion on chronicles, documents and other historical resources. King Bayintnaung mentioned in it the Buddhist year, the date of donation of the bell, the date of his ascending the throne, the dates his occupation of regions in Myanmar, the weight of the bell. Besides, he mentioned in the inscription the dates of his meritorious deeds times and places of the building of his religious monuments in various parts of Myanmar, it proved that it has the authenticity. It is one of the most reliable and strong evidences for studying the various aspects of history of Myanmar. The bell inscription has been thoroughly read and studied by Myanmar scholars, historians, linguists, and epigraphists. These scholars reliable and creditable in authenticity. The bell is in situ. It lies still at the original site where King Bayintnaung located it.

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### 5.2 Second criterion: world significance. Is the documentary heritage unique and irreplaceable, something whose disappearance or deterioration would constitute a harmful impoverishment of the heritage of humanity? Has it created a great impact over a span of time and/or within a particular supra-national cultural area of the region? Is it representative of a type, but it has no direct equal? Has it had great influence – whether positive or negative – on the course of history?

King Bayintnaung bell inscription was inscribed with three languages such as Mon, Myanmar, and Pali .Mon alphabets are very similar to Pallava and Kadamba alphabets used in south India parts in 6<sup>th</sup> century AD. Those alphabets derived from the Asoka Brahmi scripts and letters. Some of them are very similar to Khamar alphabets. The bell

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inscription proves that there were external relations between Myanmar, India, Thailand, Lao and Cambodia including language and literature. In Myanmar history, King Bayintnaung was very well known king at home and also a founder of the second Myanmar Empire. He described that endeavours for his country, the relation with Srilanka for religious affairs, occupied regions for the whole country, the date of ascending the throne, the name of the palace called Kambawzathadi were written on the bell. So, this bell inscription is very important for language and literature of the world significance.

He was called Bayinnaung in neighbouring countries- Cambodia, Laos, Ayuttaya (Siam or Thailand) and entire Indo-China, South East Asia and Lankadipa (Srilanka). His kingdom was known at home and abroad as Hamsavadi. European visitors and travellers from Portugal, Italy, England and Russia who visited Hamsavadi of King Bayintnaung and some of them who had personal interview with the King at his palace or at his law court. Left account of their high impression of Bayantnaung his palace, Kingdom military strength and economic resources and potentials in their travelogue.

**5.3 Third, world significance must be demonstrated in meeting one or more of the following criteria. Because significance is comparative, these criteria are best illustrated by checking them against items of documentary heritage already inscribed (for example) on the International *Memory of the World Register*:**

**Time: Is it especially evocative of its time (which may have been one of crisis, or significant social or cultural change; it may represent a new discovery or be the “first of its kind”)**

King Bayintnaung bell Inscription was inscribed by King Bayintnaung in AD 1557. It was confirmed with evidence for paleographic system, form and content which reveals the 16<sup>th</sup> century written documents. The document reflects the socio-economic, system, political situation and religion on 16<sup>th</sup> century AD in Myanmar.

**Place: Does it contain crucial information about a locality important in the history of the region and its cultures? Or did the location have an important influence on the events or phenomena represented by the documentary heritage? Or is it descriptive of physical environments, cities or institutions since vanished?**

The King Bayintnaung bell inscription is situated near the eastern wall of the Shwezigon Pagoda in Bagan-Nayaung Oo Township.

The Shwezigon Pagoda is located in ancient Bagan city. It is prototype of Myanmar stupas, and consists of a circular gold leaf-gilded stupa surrounded by smaller temples and shrines. Construction of the Shwezigon Pagoda began during the reign of King Anawrahta and was completed in 1102 AD, during the reign of King Kyansittha of Bagan dynasty. The Pagoda is believed to have enshrined the replica of Tooth relic of Gautama Buddha, presented to King Anawrahta by Sri Lankan Budothed King. Shwezigon is a prototype of Myanmar Zedi. There are several plaques adorning its

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terraces. They are glazed stone plaques on which scenes from 550 Jatakas (Buddha's birth stories) are depicted. The colour of glaze is mostly green.

The Nine Wonders of Shwezigon Pagoda are as follow,

1. The Hti (umbrella) on the top has no iron buttresses,
2. The shadows of the enclosure walls do not change position.
3. Papers holding gold foils are dropped from the height of the Pagoda after gilding, but they never land outside the precinct.
4. The precinct can accommodate any number of visitors and pilgrims.
5. There is always an early morning offering of steamed rice to the Pagoda.
6. The sound of the beating of a big drum on one side of the Pagoda cannot be heard on the other side.
7. The Pagoda gives you an illusion of it being on a ridge.
8. Regardless of heavy rainfall, no rain water remains in its compound, and
9. The Khayey trees and Chayar trees in the precinct bloom all the year round.

The ancient Bagan city is situated on the east bank of the Ayeyarwaddy river in the dry zone of central Myanmar. Bagan and its environment are unique places and locations for cultural transformation from Proto-historic to Historic Period of Myanmar in mid-first millennium era. Bagan is the most important historical site in Myanmar. Bagan established communication and trading connecting with China, India and Southeast Asia region Since 12<sup>th</sup> century A.D. Pauk-Kan-Yama was the capital city for two and half centuries During Bagan Period the Myanmar empire reached the zenith of its power. Well documented history of the Myanmar dynasty begins with the accession of King Anawrahta (1044-1077) because of the abundance of stone inscriptions. The Bagan cover an area of about forty-two square kilometres. There are many brick monuments in this area. Most of these monuments are decorated with mural paintings and stucco carvings. Also, remain three sides of the square city wall together with the old Sarabha gate. Bagan ancient city is demarcated the cultural heritage zone; ancient monumental zone, ancient site zone and protected and preserved zone.

**People: Is it related to people in a social and cultural context that reflects significant aspects of human behaviour, or social, industrial, artistic or political development. It may reflect the important roles and impact of key or certain individuals or groups.**

King Bayintnaung (AD1551-1581) renowned in Myanmar history as the king who not only reunited Myanmar and established the second Myanmar kingdom, the Hanthawaddy dynasty, but also as the king who extended the boundaries of the country to her to the furthest extent, covering parts of northern Thailand and Laos. King Bayintnaung is depicted in Myanmar historical literature as a great king with a strong personality, brave and dauntless in what he wanted to achieve at the same time as a

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just and pious person who practised tolerance although he wielded immense power. During his 31-year reign, which has been referred to as the "greatest explosion of human energy ever seen in Burma" by British historian GE Harvey. Bayinnaung assembled the largest empire in the history of Southeast Asia, which included much of modern-day Burma, Shan State, Siam (Thailand) and Laos (Lanzhan).

King Bayinnaung mentioned his title in his bell's inscriptions. His title is Sri Parama Mahar Dhammarazadiraza. In 1550, he occupied Kaytumadi State. When he attacked a Mon King of the Hanthawaddy Dynasty, he rode a horse named Upawthahta in the battle. In 1553, he performed the consecration ceremony accompanied by his queen named Sri Agga Mahar Dhammaraza Devi at Kambawzathadi Palace. He sent the Buddhist monks to Sri Lanka to revive Theravada Buddhism there accompanied with the makers of gold or silver foil, the craftsmen of lacquer ware, the masons and the artists to repair, with restore and renovate the Buddhist monuments and then when they came back with the sacred relics of Buddha to Hanthawaddy. When King Bayinnaung led a number of military campaigns, he always marched the infantry, cavalry, elephantry and navy to the battles. When he defeated the Shan Regions such as Moe Kaung, Moe Meik, Moe Hnyin and Thibaw, after he conquered all of them, he appointed a Saw Bwa (a Shan Chief of former times). He is regarded one of the three great kings of Myanmar, namely Anawrahta and Alaungpaya. He is also well known in Thailand as *Phra Chao Chana Sip Thit* ("Emperor of the Ten Directions").

**Subject and theme: The subject matter may represent particular historical or intellectual developments in natural, social and human sciences, politics, ideology, sports and the arts.**

The inscription records the casting of a bronze bell, after King Bayinnaung's glorious victories over Ketumati (Taungoo), Thayekhittaya (Pyay), Awa (Innwa), Moemeik, Mogaung, Mohnyin, Kalay, Ruby land and Hanthawaddy. It was the first phase of Bayinnaung's 30 years reign during which he made efforts to extend the kingdom of Hanthawaddy. On 9 April 1557 King Bayinnaung, his chief queen Siri-aggamaha raja devi, his ministries and his generals marched to Shwezigon Pagoda at Arimaddhanapura (old Bagan). He donated a big bell cast in bronze on 23<sup>rd</sup> May 1557 and gilded the whole upper structure of the Shwezigon Pagoda. In the bell inscription, King Bayinnaung's achievements in military, political, social cultural and religious fields were recorded with exact date and time.

From the inscriptions on this bell we learn that King Bayinnaung ruled his country and people with justice, kindness and compassion. He eliminated animistic and superstitious practices such as slaughter and sacrifice of animals and offering of

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intoxicant liquor to the spirits. He supported Buddhist monks to caring out their missions of propagating Theravada Buddhism and Buddhist culture throughout his kingdom. He also sent religious assistance to lankadipa (Srilanka) to revive Theravada Buddhism there by sending there Myanmar Buddhist delegations. The bell inscriptions also recorded his religious works in Bagan especially gilding of the shwezigon pagoda entire structure. The inscriptions are in three languages- Pali Mon and Myanmar.

This bells inscriptions have the following national and international value

- (1) Reflecting the contemporary political, economic, socio-cultural religious and military conditions.
- (2) Myanmar's international relations especially with the Buddhist countries.
- (3) Historical data of the time

Trilingual inscriptions of this bell are important in our study of the language of South East Asia.

***Form and style:*** The item(s) may have outstanding aesthetic, stylistic or linguistic value, be a typical or key exemplar of a type or presentation, custom or medium, or of a disappeared or disappearing carrier or format.

The earliest old Mon inscriptions were discovered at the Ancient City of Draravati and Parapahton in Thailand. The old Mon inscriptions were also recovered at Thaton, Kyikekhami, Pyay, Bagan, Kyaukse, BagoandPathein in Myanmar. Those letters derived from Pallava and Kadamba alphabets used in south India in the 16<sup>th</sup> century AD. The Bayintnaung bell inscriptions was inscribed with three languages such as Mon, Myanmar and Pali. At the top are inscribed with Pali language. There were six chants in Pali and two Sonniyasentences, which were written by the monk named Mahathera Saturinga bala Hanthawaddy Ze. The half of the body was inscribed in Myanmar while the rest half of the body was inscribed in Mon. Two alphabets were used on the bell. Mon scripts used are not similar to the old Mon language but they are concerning the Mon language in middle age. The old Mon letters were written in rectangular and square shape and the Mon letters in middle age were inscribed in round shape. The Mon letters in middle age are very similar to the modern Mon letters. The Myanmar letters inscribed on the bell are in round shape so that Mon, Myanmar and Pali written on it are very easy to read and research. Those are very similar to the letters inscribed in stone inscriptions, bell inscriptions belonging to 16<sup>th</sup> century AD. The grammar, syntax and composition used in the bell inscriptions are very excellent and systematic. This is a unique bell inscribed with three languages in the world. The shape of the bell is not similar to those used in Pyu and Bagan period. It has two Hamsa figures at the hook. Hamsa figure is a symbol of Hanthawaddy Dynasty (Mon). It is very similar to the bell inscribed with the Mon language in 1754 AD at Shwemawdaw Pagoda, Bago. Now it is displayed in the

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National Museum, Yangon.

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## 6 Other matters taken into account: rarity, integrity and threat

**Rarity** Does the content or physical nature of the documentary heritage make it a rare surviving example of its type or time?

King Bayintnaung is a famous king as the founder of second Myanmar Nation in the 16<sup>th</sup> century AD. It was mentioned that he ascended the throne At the Hanthawaddy Palace in 1553 AD.

- Kanbawzathadi Palace is a very well-known palace in Southeast Asia. The Palace named Kanbawzathadi was documented on the bell.
- He mentioned that a bell was hanged at the Palaces so that anybody who had a complaints to make directly to him could ring that bell and ask for justice form the King who upon hearing the ringing of the bell of justice would examine the complaint. It is also the important inscriptional evidence that the bell was hanged at the Palace in his reign.
- The bell at the Shwezigon Pagoda was inscribed in three languages such as Mon, Myanmar and Pali in the 16<sup>th</sup> century AD. It is a unique and rare bell in the world.
- He made the gold gilding from bottom to top of Shwezigon Pagoda. It was proved that the donations of the gold gilding for the whole surface of the Buddhist monuments were documented since 16<sup>th</sup> century AD.

**Integrity** Within the natural physical limitations of carrier survival, is the documentary heritage complete or partial? Has it been altered or damaged?

The Bayintnaung bell inscription is intact and complete with no damages since its casting. All inscriptions on the bell can be legibly read and deciphered.

Bayintnaung bell inscription proved not only to epigraphic accounts but also to the technology evidences to the casting of the bronze bell in 16<sup>th</sup> Century A.D in Myanmar. It is unique one of materials evidences to study and make research for the metallurgy of making big bronze bell in ancient Myanmar. Because the earliest indirectly evidences to casting of the huge bell proved by the remains of two huge stone pillars in order to take hanging the big bronze bell in the precinct of the Thatbyinnyu Temple at Bagan in 12<sup>th</sup> Century A.D work. But there is no evidences to the material of bronze bell, the merely exists no more of the remains of pillars. So, the earliest valid material for the study of the

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technology in casting huge bronze bell is of only King Bayintnaung bell- with the particular respect to that of the precursor cultures of the Bagan, Pinya periods etc. on the one hand, and its followers of Innwa, Konbaung Periods etc. on the other”.

**Threat Is its survival in danger? If it is secure, must vigilance be applied to maintain that security? Detail the nature and scope of threats.**

The inscription is not threatened by any external factors it remains perfect in its original situation. It has been perfectly secured and maintained by The Department of Archaeology and National Museum and Shwezegon Pagoda Trustee. The Amendment Act for the preservation of Ancient Monuments and Antiquities (1962) issued by the Department of Archaeology and National Museum for protection against the any human vandalism.

Attach a separate statement if space is insufficient!

## 7 Preservation and Access Management Plan

**Is there a management plan in existence for this documentary heritage? Are there strategies to preserve and provide access to it?**

YES      NO

There is no special management plan for this documentary heritage. Currently, it has been protected with the glass by the Pagoda Trustee Board to be safeguarded from vandalism. Now the Department of Archaeology and National Museum is planning for safeguarding and sustainability.

## 8 Any other information

**Please provide any other information that supports the inclusion of this item(s) / collection on the Asia/Pacific *Memory of the World* Register.**

The successful nomination will help to promote the MoW Programme. For that purpose, if the nomination is successful, we will publicize its status and draw public attention to this item for raising awareness of the importance of documentary heritage, and prioritize the digitization to improve its accessibility.

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## 9 Checklist

Nominees may find completing the following checklist useful before sending the nomination form to MOWCAP.

- |                          |  |
|--------------------------|--|
| <input type="checkbox"/> | MOWCAP website reviewed  |
| <input type="checkbox"/> | Introduction read  |
| <input type="checkbox"/> | summary completed (maximum 100 words) (section 1)  |
| <input type="checkbox"/> | Nomination and contact details completed (section 2)   |
| <input type="checkbox"/> | If this is a joint nomination, section 2 appropriately modified  |
| <input type="checkbox"/> | Documentary heritage identified (sections 3.1 – 3.3)   |
| <input type="checkbox"/> | History/Origin/Background/Provenance completed (section 3.4)   |
| <input type="checkbox"/> | Bibliography completed (section 3.5)   |
| <input type="checkbox"/> | Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6)  |
| <input type="checkbox"/> | Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6)   |
| <input type="checkbox"/> | Details of owner completed (section 4.1)   |
| <input type="checkbox"/> | Details of custodian – if different from owner - completed (section 4.2)   |
| <input type="checkbox"/> | Details of legal status completed (section 4.3)  |
| <input type="checkbox"/> | Details of accessibility completed (section 4.4)   |
| <input type="checkbox"/> | Details of copyright status completed (section 4.5)  |
| <input type="checkbox"/> | Evidence presented of authenticity (section 5.1)   |
| <input type="checkbox"/> | Evidence presented of world significance (section 5.2)   |
| <input type="checkbox"/> | Evidence presented against one or more additional criteria (section 5.3)   |
| <input type="checkbox"/> | Information presented on rarity, integrity and threat (section 6)  |
| <input type="checkbox"/> | Summary of Preservation and Access Management Plan completed. If there is no formal Plan provide details about current and/or planned access, storage and custody arrangements (section 7) |
| <input type="checkbox"/> | Any other information provided - if applicable (section 8)   |
| <input type="checkbox"/> | Sample photographs or VDO prepared for MOWCAP use (if required)  |
| <input type="checkbox"/> | Printed copy of Nomination Form made for organisation's records  |
| <input type="checkbox"/> | Electronic copy of Nomination Form made for MOWCAP use (if required)   |