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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 October 2016)

(Nominations must be received by 31 August 2017 for consideration for inscription in 2018)

Office Use Only	
ID code:	Item or collection short title:
Institution / Owner: Department of Archaeology and National Museum	Country or countries MYANMAR

Introduction

Information on the Asia Pacific Memory of the World Programme can be found at www.mowcapunesco.org

This form should be used to nominate items to the *Asia/Pacific Memory of the World* Register. It sets out 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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You should read the *Guidelines* for nominating items and collections to the Asia/Pacific Memory of the World Register. These are available at <http://www.mowcapunesco.org/core-activities/register/nominations/>

Nominees can also look at the current International Memory of the World Register <http://www.unesco.org/new/en/communication-and-information/memory-of-the-world/register/> to see examples of completed nomination forms. Note that the MOWCAP form is not a copy of the international form.

Completed nomination forms should be sent by email to MOWCAPinfo@gmail.com. The secretary-general will confirm receipt of nominations by email.

If you need to provide 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.

There is a [contact form](#) on the website which should be used if you have any questions. Please keep a copy of your submission for your records and in case we need to contact you.

Please note: nomination forms will be put on the website prior to a decision being made about whether or not they will be inscribed on the register.

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 documentary heritage is “Anandacandra Stone Inscription”, the important evidence of early history of Rakhine, especially from late B.C. to eight century A.D. Significance of it is that there were no contemporary Indian inscriptions, which mentioned the reigning years of kings and queens in Sanskrit and it is also the rare one even in the world. Significance also found is that the three different faces are inscribed in Sanskrit with three different North Indian scripts belonging to three different eras which are separated from each other by a lapse of 200 years. So, this inscription deserves Memory of World Register.

2 Nominator

2.1 Name of nominator (person or organisation)

***Department of Archaeology and National Museum
Ministry of Religious Affairs and 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)

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U KyawOoLwin,
Director General,
Department of Archaeology and National Museum, Ministry of Culture,
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

2.4 Contact details

Name	Address
U KyawOoLwin	Department of Archaeology and National Museum, Ministry of Culture, Nay Pyi Taw, Myanmar

Telephone	Facsimile	Email
Tel:95-67-408038	Fax:95-67-408286	Email:kyawoolwin.arch@gmail.com; m.myanmarculture@gmail.com

3 Details of the Nominated Documentary Heritage

3.1 Title of documentary heritage item or collection

The Anandacandra stone inscription

3.2 Catalogue or registration details

The name of nominated heritage is the Anandacandra stone inscription located at Shitthaung Temple in Mrauk-U – Rakhine State. It has registration from the Mrauk-U Branch of the Department of Archaeology and National Museum as well as Shitthaung Temple Trustee Board. To the left hand of the entrance (north side) of the temple, Anandacandra, the square stone pillar rises to the height of 12 feet from the socket; each side is 2'4" broad; three sides, i.e. east, west and north are covered with various forms of Brahmi derivative characters. Among these, the earliest letters can be seen on the east surface. On that surface, 100 lines of inscribed letters mostly are destructed except 1 or 2 lines. However, it can be estimated, the letters are originated from Vesali second period

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(approximately 300 to 600 A.D.). The same type of letters can be seen on the upper part of north face. Like former letters, these are also badly cut. The proto Nagari letters are inscribed on the west surface. Unlike the letters of other surfaces, 71 lines of those from the western face, is readable because of less destructive situation. The language used is Sanskrit. This surface is the prasasti of king Anandacandra who ruled Arakan about 720 A.D, inscribed with 65 verses. It had been dated on paleographic grounds to the beginning of the 8th century A.D. by Dr. E.H. Johnston, and Dr. D.C. Sircar. Dr. Johnston was the first to read the inscription fully. His readings reveal a list of kings which he considered to be readable from the beginning of the Candra dynasty. The facts of that prasasti, briefly recorded the early history of Arakan (Rakhine), starting from as early as before Christian era to 729 A.D. As a matter of fact, this surface is important and valuable for the history of Rakhine connecting the historical gap before Mrauk-U Period.

3.3 Photographs or a video of the documentary heritage. At least three digital photographs of the documentary heritage should be provided. By providing the photos you are agreeing that they can be used by MOWCAP for the purposes of promoting Memory of the World e.g. newsletters, website etc. Please note on the form if you do not wish MOWCAP to use the photos for publicity or promotional purposes.

9-photos attached in JPEG format. The labels of each photo will appear as follows;

- (1) Shitthaung Temple
- (2) Stone pillar shed
- (3) Anandacandra Inscription
- (4) Stone pillar shed
- (5) The top cover design
- (6) The top cover stone slab with Conch Shell, lotus flower and wheel
- (7) The replica stone pillar at Archaeological Museum
- (8) Western face scripts called as Anandacandra Inscription
- (9) Western face scripts called as Anandacandra Inscription

3.4 History/Origin/Background/Provenance

The historical background of this “Anandacandra Inscription” is, the *prasasti* (Sanskrit inscription), left by King Anandacandra of early 8th century Rakhine Kingdom (The Arakan), inscribing the dynastic line of kings, who ruled land of Rakhine more than 1000 years ago, also indicating the years of their coronation. It

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is now located in the famous “Shitthaung Temple”, on the leveled western part of hillock, half mile away from the north of Mrauk-U, the last capital of Rakhine Kingdom. The entrance ladder of Shitthaung temple is 8 feet wide and 35 feet long. When someone climbs up along the stair, first step of flat floor would be reached. This might be the former entrance, when the earlier days. To the left hand of the entrance (north side), we can see the pillar in square shape, erected in a cage, with Sanskrit inscriptions on the east, north and west faces.

All these inscriptions are written in Deva Nagri script of northern Indian origin. The inscription is listed in the Inscriptions of Burma edited by **Pe Maung Tin** and **G H Luce** published by the Oxford University, 1933 – 1957 (Five Portfolios). The local history says that the King Minbagyi of Mrauk-U dynasty, who reigned over Rakhine (AD 1531-1553), brought it from Wethali (Vesali) to Mrauk-U. In the post-war decades some more Sanskrit inscriptions on the votive tablets, a copper plate and fragmented stones were discovered and most important of which were published in **Epigraphia Indica**.

The historians of Myanmar were completely unaware of the contents of the Anandacandra inscription until it was deciphered by **Professor E H Johnston** of Balliol College in London and published his translation with annotations and index in 1942. Until then, the Rakhine history before 11th century as told by the dynastic chronicles was entirely concocted with the elaborate Rakhine and Indian folklores. The authors of the chronicles are confined to oral tradition and the archival records of some famous temples and pagodas, notably the Muhamuni Shrine. Of the inscriptions on three faces of the pillar only the one on the west was neatly legible. That is Anandacandra Inscription and Johnston dates it to early 8th century on the ground of paleographic analysis that it was surprisingly similar in the script and style of writing to the Yasovarmadeva Inscription of AD 720 found in Nalanda. The inscription was inscribed by the order of King Anandacandra in c.AD 729 to give a eulogy of him, giving his predecessors’ names of three dynasties to the earliest time with their years of reign.

Johnston attempted to reconcile the evidence of the inscriptions with the Rakhine chronicles and the coins found in Rakhine country (Arakan). Subsequently the distinguished scholars in the field of numismatics began to give attention to the coins found in the country and their studies confirmed the reigns of six kings of the second dynasty and two of the third dynasty which appear on the inscription. The inscription on the east face is datable to 6th century AD and is too

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badly damaged to read. The one on the north face is written in the script of early 10th century Bengali and badly defaced as well. But Professor Johnston was successful in reading some words and phrases from the north face before he died and there is still hope that a strenuous effort would bring some good results to supplement his achievements.

We can divide the Rakhine history into four dynastic periods as Danyawadi (? - ? AD 370), Wethali (? 370 – AD 1000), Lemro (AD 1000 – 1406) and Mrauk-U (AD 1430 – AD 1785). We can say with some certainty that the City of Danyawadi was founded not much later than the collapse of the Pyu City of Beikthano (Visnu) in the first or second century AD. However, we know little about Rakhine history in the Danyawadi period because of lack of excavations on this site. The Anandacandra Inscription gives a list of fourteen kings of Danyawadi dynasty with the years of their reigns. King Dvencandra (Tuin Candra as appears in the chronicles) built the Wethali in AD 370. Evidence of the reign of Candra Dynasty in Wethali exists in the form of coins issued by the eight kings and the Sanskrit inscriptions they left. The second dynasty began there and twelve kings followed him, assuming the title “candra.” Five of them issued gold and silver coins, bearing their reign titles and declared them to be the reincarnations of Siva.

The contemporary North India was to a large extent dominated by the Gupta Empire with its base in Bihar-Bengal region. Accordingly, the earliest kingdom of Bengal, Samatata, emerged only after the collapse of the Gupta Empire in the 6th century AD. As mentioned in the Myanmar chronicles, “The Kula (Indian) Kingdom of Pattikara,” that established friendly relations with the Pagan dynasty in the 11th and 12th centuries, was the Kingdom of Samatata in Bengal. Wethali would have set up its relations with northern India through Bengal by land. The Pagan seems to have maintained cultural contacts with northern India through both Rakhine (Arakan) and Kammapura (Assam) until Bengal fell into the hands of Muslims in the beginning of the thirteenth century. The Anandacandra Inscription mentions about a princess from Tamaralipati, that is Tamluk in modern Bangladesh, sent in the marriage of King Anandacandra. The King Anandacandra sent a mission with gifts to a Grand Synod of Buddhist Monks in the Kingdom of Shilamegha (probably Sri Lanka). Consequently, the inscription remains as an important primary source of early Myanmar’s relations with South Asia. The excavations at Mainamati, a Buddhist Center near Comilla in Bangladesh, have provided new evidence of Rakhine (Arakan’s) contacts with Northeast India. The

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City plan of Wethali is surprisingly similar to that of Mainamati. Accordingly, Rakhineland (Arakan) more or less seems to have served as the bridgehead of the so-called Indianization (Spread of Indian Civilization) to Mainland Southeast Asia by land.

According to the Anandacandra Inscription, we came to know that thirteen kings of the first Wethali (Vesali) dynasty ruled the country for 230 years. The Indian influence grew rapidly because of the expansion of Gupta Empire (c. AD 370 – 600). Here again the inscription provides us the discernable clues to the anthropological and linguistic study of the people of Rakhine in Danyawadi and Wethali (Vesali) periods. The people of the country seem to have belonged the western branch of Tibeto-Burman family. The analogous features between the Rakhine statues of Danyawadi/Wethali and Lemro/Mrauk-U Periods are evidence to the confirmation of the assertion that they were the kindred of the peoples in the Ayeyarwadi Valley in those days and also of the Mongoloid ethnic groups of the Chittagong Hills Tract of Modern Bangladesh. The Tibeto-Burman migrations from north and east seem to have accelerated about the early first millennium AD. **Pamela Gutman** points out the non-Sanskrit proper names in the inscription as a broad, but not conclusive, indication of the various linguistic influences in the area. By the 6th century the Tibeto-Burman prefixes and suffixes added to the names of queens of the Candra rulers can distinctly be read together with some Austro-Asiatic vocabulary.

An expert examination of the pillar has not so far been undertaken and a field of Indic Cultural influence on the Non-Indo-Aryan soil of adjacent Southeast Asia is open to the further scholars. The historians of religion will be curious to examine the early types of Buddhism and Brahmanism introduced to Myanmar. And some archaeologists will find out some ways to explore the analogy of the sculptures of Danyawadi/Wethali with those of Bagan and Early historical sites in Bangladesh. The Anandacandra Inscription will remain as most reliable source of all these scholars. Conclusively, the inscription that gives the framework of the history of Arakan from antiquity to the early 8th century AD is indispensable source of information for all these studies.

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3.5 Bibliography

1. Edited by **Pe Maung Tin** and **G H Luce**. *The Inscriptions of Burma* published by the Oxford University, 1933 – 1957 (Five Portfolios).
2. **Ray, N. 1936**. *Sanskrit Buddhism in Burma*. Calcutta : s.n., 1936.
3. **Johnston, E.H. 1944**. Some Sanskrit Inscriptions of Arakan. *SOAS bulletin*. 1944, Vol. SOAS Buletin .Vol XI , N0-2.
4. **Myint Swe, U. 1969**. *Anada Chandra Sanskrit Inscription*. Yangon : s.n., 1969, Journal of Literary and Social Sciences, Vols. vol -2 .
5. **San Tha Aung, U** , Department of Higher Education, *Anandacandra Stone Inscription*, 1974 . (In Myanmar Text)
6. **San Tha Aung, U** , Department of Higher Education, *Scripts used in Rakhine Region before 6 century A.D*, 1974 . (In Myanmar Text)
7. **P, Gutman. 1976**. *Ancient Arakan, Ph. D Thesis*. s.l. : Unpublished, Australian National University, 1976.
8. **San Tha Aung, U** , *Anadacandra ,Eight Century Rakhine Vesali King*. Yangon : s.n., March. 1978. (In Myanmar Text)

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. Jacques P.Leider,	Ph.D,	Head,IFB/French Institute of Asian Studies (EFEO) office, Bangkok/ Yangon.
2. Dr. Arlo Griffiths	Director of Studies,	History of South-East Asia French School of the Far East (EFEO)
3. Dr. Aye Chan	Ph.D	Professor (Emritus), Kanda University, Japan.
3.Dr.Saw Tun Aung,	B.D.S,M.D.Sc,Dr.D.S	University of Dental Medicine, Yangon. c(PCD), Professor/Head(Rtd),

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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 *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 Religious Affairs and
Culture, Nay Pyi Taw, Myanmar.

Date May 2018

4 Legal information

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

Name	Address
Department of Archaeology and National Museum	Office No(35), Ministry of Religious Affairs and Culture, Nay Pyi Taw.

Telephone	Facsimile	Email
95-67-408038	95-67-408286	Kyawoolwin.arch@gmail.com

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

Name	Address
Same as above Mentioned	

Telephone	Facsimile	Email

Same as above
Mentioned

4.3 Legal status

Details of legal and administrative powers for the preservation of the

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documentary heritage

The Mrauk-U Branch of Department of Archaeology and National Museum will preserve the stone pillar together with the temple where the stone pillar is located with the following acts –

This monument (Shitthaung Temple the stone inscription was kept) has been declared to be “a preservative monument” under section 3, clause (3) of “the Ancient Monument Preservation Act, VII of 1904”.

The stone inscription inscribed by King Anandacandra was protected and preserved by Law of the “Protection and preservation of Antiquities (July,2015)” enact by the Union Parliament and the Shitthaung Temple was also protected and preserved by law of the “Protection and Preservation of Ancient Monuments”(August,2015).

4.4 Accessibility

Describe how the item(s) / collection may be accessed

Now, the stone pillar is in the shed of Shitthaung Temple and the public can view it at the present location, Mrauk-U. For study purpose, they can take permission from the Department of Archaeology and National Museum, Ministry of Religious Affairs and Culture. The Anandacanda Stone Inscription has been circulated and copied with following publications and documentations–

1. **San Tha Aung, U** , Department of Higher Education, *Anandacandra Stone Inscription*, 1974 . (In Myanmar Text)
2. **San Tha Aung, U** , *Anadacandra ,Eight Century Rakhine Vesali King*. Yangon : s.n., March. 1975. (In Myanmar Text)

The Department of Archaeology and National Museum is accessible for consultation and research.

All access restrictions should be explicitly stated below:

From the preservation point of view, the common audience is not allowed to touch the pillar. The photographs can be taken from outside of the shed.

4.5 Copyright status

Describe the copyright status of the item(s) / collection

The Anandacandra stone inscription is not subject to copyright restrictions.

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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 authenticity of the inscription is proven fact that the Anandodaya Monastery built by King Anandacandra can still be found (Verse 46 of the stone inscription) at Lakkhet- Taung Hill in the Wethali (former Vesali) village today. The silver coins unearthed in the whole Rakhine State have proved the reigns of eight kings mentioned by the inscription. From these points, the authenticity of the item is beyond doubt.

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?

The stone inscription is an item of historical evidence is of global importance that documents both the assertiveness of the Vesali Rakhine kingdom as well as the Candra Dynasty from Vesali Period foreign policies of making friendship with neighboring countries and significance of descriptions of Vesali Kings and reigning years not like other contemporary Sanskrit inscriptions. The most significance is that the later part of the inscription is about Anandacandra's eulogy containing the power of royal law, functions of the king and wellbeing of the country like building monasteries, a hospital and also good merits, making donations to monks who came away to his country. Making summarize for world significance, it is unique for historiography. It is now irreplaceable because of its value of contents.

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")

According to its inscriptions on the three surfaces of single pillar, with three different

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kinds of modified Brahmi letters, in the intervals of 200 years of each, it should be world significance of the time.

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?

It can provide much crucial information about localities in the early history of the Rakhine region and connection between Rakhine Vesali and neighboring regions. We can find some cities described in the inscription, like Ceylon, contemporary with Anandacandra , and inscribing in verse (62), the king of the fortunate Tammrapattuna, making devout obeisance, gave [to him] with the highest respect his daughter Dhanda” , and according to verse (61),“A seat of the law, an excellent cow, elephant and robes, brilliant to the eye have been dispatched by the king to the noble congregation of monks in the land of king Silamega (probably Ceylon)”. So, it shows the importance of this inscription which can showcase the localities which were good relationship with Vesali at that time.

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.

According to the inscription verse (54), the principle of staunch Buddhist, i.e. “Let not the protection of bounty towards creatures fail me”, is inscribed in proved the real spirit of doing good deeds of king, disregard with the religion and social classes. The good deeds of king Anandacandra can be found as, “Many monasteries named Anandodaya shave been built, provided with men and women slaves, together with fields, cows and buffaloes.” From this point, the people who have to be servants for the pagodas and monasteries are to be known as social customs of at that time.

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 Anandacandra stone inscription is a kind of the king’s eulogy and in the inscription of his victories, he described for his victorious, bounty, having the lotuses of his feet reddened by the brilliant gleams of gems in the garlands of the diadems of reverently bowing monarchs. He is like *Karma* in bounty and also *Yudhisthira* in truthfulness, *Prayumna* in beauty and like the sun on earth in splendors’. Since he always accept his principle, “let not the protection of bounty

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towards creatures fail me” he always made good deeds to the people of all religions.

The inscription also throws a light the names and reigning periods of Anandacandra’s predecessors comprising of kings before Candra dynasty, 13- Candra kings, 4 kings from Parapura and 5 kings of his Deva dynasty.

Concerning with the theme on this inscription, Anandacandra presented as follow:

“ The good deeds done by that emperor, whose thought yearned for the welfare of others, from the first year of his reign until the ninth year, whether done by himself or caused to be done, and approved [by him] because he desired for living beings of vision and acceptance will be declared”.

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 documentary heritage has outstanding qualities of craftsmanship not in the form of the stone pillar but a stone slab connection with the pillar. The large stone slab lies close to the inscribed pillar, 12’ long, 4’2” broad, and 10-12” thick; at the lower end is depicted, in a conch, with the opening of the convolution to the right; a lotus flower grows out of the aperture; the tip of the petals touch the outer rim of the “Dhammacakka”, the” wheel of the law”. According to Dr. Forchammer, the design appears to be emblematic of Brahmanism (conch), which produced Buddhism (the lotus flower), the Dhammacakka. At the top of the stone slab, there is a square hole, which is 1’10” wide and 2’3” depth. There is also a circular, cup like hole above the slab whose diameter is 9” and 4” depth. According to its design, the square hole capped the inscribed pillar forming the left-hand post of the entrance gate; the circular hollow received the revolving axis of a swinging door; that portion of the lintel which exhibits the Dhammacakka, the lotus and conch, protruded over the north side of the inscribed pillar to counterbalance the weight of the opposite part of the slab which formed the actual lintel over the entrance; the octagonal pillar constitute the right-hand post of the entrance. The construction of the gate recalls to the memory of the famous phrase “Dhammacakkam Pavatteti”, or “the turning of the wheel of the law”.

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?

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The Anandacandra Stone Inscription is an elongated fine-grained sandstone monolith measuring 12 feet in height and 2 feet and 4 inches in width. The eastern, western and northern faces of it are inscribed in Sanskrit with three different North Indian scripts belonging to three different eras which are separated from each other by a lapse of 200 years. So this shows the rarity of this kind of stone inscription and this kind of it is the only one in the world.

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

According to Dr. Johnston's study, following 4 types of verses of Anandacandra inscription can be categorized.

- (1) Vasandatilika type of verse in number (32, 42,44).
- (2) Uppajati type of verse in number (40,61,63,64,65).
- (3) Mix verses of Eindrevamsa and Vamgathahta in number (52) and (59).
- (4) Other verses are Anupukegalhta type.

Concerning with the way of writing, U Myint Swe, lecturer of Oriental Study, Mandalay University, mentioned that, the construction of sentences, in the inscription, is good for the readers, because of its simplicity and clear cut presentations of the verses (one verse for one king). Some continuation of verses can be seen in just 2 verses, which are 42+43, 63+64+65. The separate writing, "Aparam ca" (moreover), between verse "62" and "63", can also be seen in the way of "Hitawpadetha" writing. Except 11 verses, which wrote with the long style of "Mantra", others are common use "Gaulka" verse, the letters of inscription are pleasant in reading.

Therefore, the inscription can be defined as the significance of integrity.

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 much by any external factors but it remains not too much perfect in its original situation because of weathering especially humidity and salinity in the ground. It has been secured and maintained by the Department of Archaeology and National Museum and Shitthaung Temple Trustee. The Law on Protection and Preservation of Antiquities and The Law on Protection and Preservation of Ancient Monuments are enacted by the

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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

If yes, describe or attach a summary of the plan. If no, please provide details about current method of storage and custody of the materials.

Yes. There is a special management plan for this documentary heritage for future. Currently it has been protected in the shed by the temple trustee board to be safeguarded from vandalism. Department of Archaeology and National Museum is carrying out the conservation work such as cleaning and chemical preservation twice-a-year for salinity impact and strengthening. Now, the Department is planning special management plan for safeguarding and sustainability of this documentary heritage, and it is to rebuild the present shed into a museum-like building with good landscape to meet international standard in 2018-2019 fiscal years.

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.

Attach a separate statement if space insufficient.

The local scholar of Rakhine studies U San Tha Aung and Sanskrit expert U Mint Swe had thoroughly researched the history and epigraphy of the Anandacandra Stone Pillar. As foreign experts, Dr. E.H. Johnston and Dr. D.C. Sircar also read it. Dr. Johnston was the first to read the inscription fully. From their readings, the inscription shows its significance on rarity, integrity, authenticity and it will be best managed under museum-like new building, which will be soon implemented. After rebuilding the museum-like building, other three faces of this stone pillar will be documented by modern techniques and deciphered by scholars.

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9 Checklist

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

- MOWCAP website reviewed
- Introduction read
- summary completed (maximum 100 words) (section 1)
- Nomination and contact details completed (section 2)
- If this is a joint nomination, section 2 appropriately modified
- Documentary heritage identified (sections 3.1 – 3.3)
- History/Origin/Background/Provenance completed (section 3.4)
- Bibliography completed (section 3.5)
- Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6)
- Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6)
- Details of owner completed (section 4.1)
- Details of custodian – if different from owner - completed (section 4.2)
- Details of legal status completed (section 4.3)
- Details of accessibility completed (section 4.4)
- Details of copyright status completed (section 4.5)
- Evidence presented of authenticity (section 5.1)
- Evidence presented of world significance (section 5.2)
- Evidence presented against one or more additional criteria (section 5.3)
- Information presented on rarity, integrity and threat (section 6)
- 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)
- Any other information provided - if applicable (section 8)
- Sample photographs or VDO prepared for MOWCAP use (if required)
- Printed copy of Nomination Form made for organisation's records
- Electronic copy of Nomination Form made for MOWCAP use (if required)