
***BULLETIN OF THE
BURMA
STUDIES GROUP***



Burmese Buddha of Healing

Number 57 & 58

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EDITOR'S NOTE

The first publication from the Burma Studies Group appeared in March 1973 as a four-page *Newsletter*. The first Burma Studies Colloquium was held at Denison University, Ohio, from November 12-13, 1976. Beginning from February 1977, the name was changed to *Bulletin of the Burma Studies Group*. Published without interruption, it is now in its twenty-third year. However, starting with this issue its publication frequency will be changed. It will be published twice a year, in March and September. The current issue combines numbers 57 & 58.

One of the very valuable services *the Bulletin* provides is keeping readers abreast of the latest literature through comprehensive, professionally compiled bibliographies on Burma. The first bibliography appeared in number 48 in August 1992. Altogether eight bibliographies have been published. The accumulated bibliography (one to ten) is too large to include here and is available at cost. For more information please write to the editor.

The Bulletin depends upon the interest and cooperation of its readers for information. As such, your contributions are invaluable. Please contribute to the *Bulletin of the Burma Studies Group* and help us make it known amongst your contacts.

May Kyi Win

BURMA STUDIES FOUNDATION

The Board of Trustees of the Burma Studies Foundation met in conjunction with the Association for Asian Studies Annual Meetings in Honolulu on Friday, April 12, 1996, 7:00-9:00 p.m. at the Hilton Hawaiian Village. Since a quorum of elected trustees was not present, new business was discussed but no action was taken.

BURMA STUDIES GROUP

A business meeting of the Burma Studies Groups was also held on Friday, April 12, 1996, but from 9:00-11:00 p.m. at the Hilton Hawaiian Village.

F. K. Lehman, President, called the meeting to order. After nominations for the annual election of officers was entertained, the current officers were re-elected: F. K. Lehman, President, May Kyi Win, Secretary-Treasurer; Leedom Lefferts, Review Editor.

I. Announcements: The Burma Studies Colloquium will be held on October 25-27, 1996 at Northern Illinois University. Richard Cooler, member of the program committee in charge of local arrangements, discussed the tentative program and encouraged all present who planned to attend the Colloquium to return the Registration - Meals - Accommodation - Transportation Form at their earliest convenience.

Kyanzitha's Standing image in

dharmachakra mudra - recovered by Cooler and his student, Atty. Jack Daulton, after being stolen from Pagan will be on display through November 1, 1996, after which it will be returned to Burma. Therefore, it will be on display during the colloquium. A professionally produced video, **Turning the Wheel of the Law**, will be shown after dinner on the first night of the Colloquium - including much recent Burma footage; film makers will be present.

II. New Business: Cooler announced that the Center for Burma Studies is inaugurating a new *Journal of Burma Studies* which will be the only journal in the world entirely devoted to the study of things Burmese. It will be a refereed journal in which papers presented at past and future colloquia will be published. This will regularize publication of these papers so that all concerned can look forward to their timely appearance in print. Although the publication of Colloquia papers are a real and pressing concern, the Journal will also include papers not presented at a colloquium. After the present back log of papers from past Colloquia has been exhausted, additional submissions will be considered in the order in which they are received. It is hoped that in this way we will be able to publish the most current informative and useful academic research on Burma. One issue a year is envisioned at a cost of \$10.00.

Cooler introduced Edwin Zehner, publications editor of the Center for Southeast Asian Studies at NIU who will be in charge of copy editing and final publication of the new journal. He suggested that with a regularly published

journal, there is a distinct advantage of attracting more readers and particularly more standing-order subscriptions from libraries and institutions. Also, a group of managing sub-editors will be set up to assist in finding readers for the respective papers, to assist in general editing and trying to locate vendors and advertisers, he added. Discussion followed.

F. K. Lehman asked: Is there enough room for the back log of papers? Cooler: Yes, they will be distributed over two issues. Lehman: Is it proposed that the standing Publications Committee at the Center for SEA Studies will review the papers? Cooler: No. They will be reviewed by a different committee made up of members of the Burma Studies Group. Crossroads, the Journal of the Center for SEA Studies, has its own and separate Publications Committee. Each journal will have its own board and outside readers. Each paper should receive three positive recommendations before publication. Ed Zehner will be General Editor. The terminology for other positions has not been decided.

A motion was then made by R. Cooler and seconded by May Kyi Win that a subscription to the *Journal of Burma Studies* be included in the yearly fee that brings BSG members the *Burma Studies Group Bulletin* so that on January 1997 the annual subscription fee will be increased from \$15.00 to \$25.00 and will include subscriptions to both publications. The new journal will be offered as part of a package deal. The motion passed unanimously.

Cooler reminded all to renew their subscriptions for this year (\$15.00), if they had not already done so because the names of those whose subscriptions have lapsed automatically disappear from our

data base and mailing labels are not subsequently printed for those individuals. It is this mailing list that is used to send out all BSG information including information concerning the upcoming Colloquium in October. Yes, the annual renewal form was sent out in January, as usual, and a reminder was sent out to all recalcitrants in March. An "official" form is not necessary. Name, address and \$15.00 (checks payable to The Center for Burma Studies) should be sent directly to the Center.

III. Speaker: Sunait Chutintaranond then made an informative and most interesting presentation concerning the ongoing Excavation of BayintNaung's Palace in Bago (Pegu), Myanmar.

The meeting was adjourned at 10:30 p.m.

THE BURMESE BUDDHA OF HEALING AND THE INCIDENCE OF ICONOGRAPHIC INNOVATIONS IN STANDING IMAGES

Richard Cooler

The creation and use of a new iconographic type has been an unusual event within the world development of Buddhist art. This has been particularly the case within Theravada Buddhism which is the most conservative of the several major sects with regard to ritual practice and visual representation. It is, therefore, of especial interest that within the development of Buddhist art in Burma, a country with a steadfastly Theravada tradition extending over at least

a thousand years, that on rare occasions aspects of Mahayanist Buddhist art were borrowed and incorporated into Theravadin Burmese practice. An excellent example of this accretive process is an image in the collection of the Center for Burma Studies at Northern Illinois University which is shown on the cover: The Burmese Buddha of Healing. This image was part of an extraordinarily generous gift of Burmese art from Dr. Sarah Bekker and is today part of the growing Konrad Bekker Collection at Northern. The unusual iconography and development of this image type were studied by Jennifer L. White, a graduate student in art history at Northern and were submitted as a Master of Arts thesis in 1989.¹

The remarkable aspect of this image, peculiar to Burmese Buddhist Art, is the iconographic configuration of a standing image holding a myrobalan fruit in the right hand and an alms bowl in the left. The myrobalan is a pecan-size fruit that has been used as a medicinal panacea throughout Asia since at least the second century B.C. and is still part of the Chinese pharmacopeia. Although the alms bowl appears in both Theravada and Mahayanist imagery, the conjoint presentation of the myrobalan fruit with the alms bowl became the mark of identification in visually representing the Mahayanist Buddha, Bhaishajaguru, The Healing Buddha.² This iconographic configuration first appeared in the late sixth century A.D. in Chinese texts and religious sculpture.³ Early images and literary descriptions, whether from China or India, present the Buddha of Healing as seated while dispensing his compassionate relief from spiritual as well as physical suffering. Examples of this tradition of

seated images have been found in Burma and date from the fifteenth through the nineteenth centuries.⁴ However, it can be surmised from the scant information available, that it was not until the Mandalay Period, during the late eighteenth century that the particularly Burmese standing Buddha of Healing, appeared.⁵ The Bekker image is important within this development since it is among the earliest examples of the standing type that simultaneously holds the alms bowl as well as myrobalan. On the surface of this gilded wooden image, inset in the robe, alms bowl lid, and diadem are paste gems of cloudy glass which are typical of those in use during the early Mandalay Period (late eighteenth to early nineteenth centuries).⁶ Also, the physical features of the head are transitional between those that are typical for the Ava Period (1364 - 1752 A.D.) and those of the following Mandalay Period (which have remained generally in use until the present day): the eyes, nose and mouth more closely resemble those of the Ava style whereas the diadem, small hair curls, and low usnisha are typical of the Mandalay Period.

Standing images of the Healing Buddha became increasingly popular in Burma during the nineteenth century and several important sub-types developed. Frequently encountered are standing images in which the right hand is lowered with fingers pointing downward (as in varada mudra) with the myrobalan fruit held between thumb and forefinger while the left hand is also lowered and holds a second myrobalan fruit in identical fashion, or is empty and touches the hem of the outer robe.⁷ Another standing sub-type, also popular during the later nineteenth century, shows the Buddha with both

hands empty and lowered, touching the lateral hems of the outer robe. Although the identifying marks of the Healing Buddha are absent from this image type, the stance of the Buddha with open arms and empty hands visually creates a figure of compassionate welcome and giving, an appropriate demeanor for the Divine Physician. The size of these images varies from approximately four feet to life size.

The results of recent research, such as that concerning the Buddha of Healing, allow the identification of a continuing trend in the development of Burmese art: important iconographic innovations occur more frequently in standing images of the Buddha rather than in the ubiquitous seated image type⁸: For example, the early Pagan votive plaques with three figures, two standing, have been recently, provisionally identified as a novel and unique representation of the three weeks after enlightenment⁹; eight Pagan Period standing images in dharmachakra mudra have been recently identified as Kyanzittha Buddhas (Kyanzittha returning to Pagan as a Future Buddha), among which number the two (originally four?) tallest images in Burma¹⁰; standing images in the corridor and hall niches of the Ananda including Cradling the Hair Knot(?), the Renunciation, the Descent from Tavatimsa Heaven, and several additional variations on the Buddha walking¹¹; Gautama Buddha in a former life as the hermit Sumedha lying prostrate before Dipamkara Buddha¹²; the colossal Pointing Buddha of Mandalay Hill, etc. It is of interest that frequently only a few images exhibiting these new iconographies were created but these few were often of gigantic proportions.

(See notes on page 29.)

THE BURMESE CROWN JEWELS AND MISSING NGAMAUK

Andrew Griffin

From time to time enquiries are directed to the IOLR (India Office Library and Records) about the fate of the Burmese Crown Jewels and other royal treasures of King Thibaw, which were taken from Mandalay when the city was captured by the British in November 1885. Among the jewels which were never accounted for was a large ruby of "unexampled brilliance" set in a ring, called Chindwin Ngamauk or simply Ngamuak.

After the fall of the Alaungpaya dynasty, Thibaw was taken to Rangoon with his two queens, Supayalat and Supayange, and other members of the royal family; he had with him a considerable quantity of valuables which he was allowed to retain. From Rangoon the royal party was taken by steamer to Madras and ultimately to exile in Ratnagari, a coastal town 136 miles south of Bombay. A detailed account of these events and Thibaw's subsequent detention as a state prisoner, based on official records in India, is provided in Professor W. S. Desai's *Deposed King Thibaw of Burma in India, 1885-1916* (Bombay: Bharatiya Vidya Bhavan, 1967).

In November 1911, a quarter of a century after his journey into exile, ex-King Thibaw addressed a memorial to King George V, then about to attend his coronation at Delhi as Emperor of India.

Thibaw asked for an increase in this Government allowance since it had been found to be “quite insufficient to keep up as much decency as is compatible with my position as a Sovereign, though out of power at present”. And Thibaw referred to his “precious ruby ring (Ngamuak)” which was taken, with a large portion of his private diamonds, by Colonel Edward Sladen to whom he had surrendered when Mandalay fell in 1885. Sladen, a former Political Agent in the Burmese capital and Chief Civil Officer to the Burma Expeditionary Force, had told Thibaw that he was keeping the gems for safe custody, but promised to return them.

A copy of Thibaw’s memorial, in English, is to be found in India Office Political & Secret Department file 1227/12 [IOR:L/P&S/11/11]. It was forwarded to the India Office only on 14 March 1912, almost four months after it was written, and no mention was made of Ngamuak in the covering letter from the Government of India to the Secretary of State. However, the India Office, wishing to see the matter of the ring cleared up before dealing with Thibaw’s request for an increased allowance, despatched a letter to the Foreign Department of the Government of India on 3 May asking for an explanation of the facts in relation to the King’s jewels.

The information supplied to the India Office by the Government of India and Burma apparently satisfied the London officials. Enquiries had been made in 1886 to ascertain what had become of the jewels: the official report of the chief Commissioner of Burma had said that there was no reason for supposing that Colonel Sladen took charge of any

property on behalf of the ex-King, or did anything with any property not carried away by the royal party except make it over at once to a military guard for custody on behalf of the Prize Committee.

Copies of correspondence sent to London in 1912 also show that, after the official report about the fate of Thibaw’s jewels had been submitted by the British authorities in Burma, further enquiries were made among the ex-ministers at Mandalay. The existence of the ruby ring called Ngamuak had been confirmed; and the Shwetaik Atwinwun had informed British officials that on the morning of 29 November 1885 he himself had been present when a quantity of jewellery and other valuables, including Ngamuak, had been made over to Colonel Sladen in the presence of Mr Nicholas (a member of Sladen’s staff) and Taingda Mingyi. The Atwinwun had made out on parabaik (Burmese writing paper) an incomplete list of the articles; this was given to Mr Nicholas and the articles themselves had been handed over to a guard under an English officer.

The results of these further enquiries had been made known to Sladen in a letter, dated 11 December 1886, from the Secretary for Upper Burma, Herbert Thirkell White. Sladen was asked if he could help “from memory” in the endeavours to trace what had become of the parabaik and lost jewels.

A copy of Sladen’s reply (which is to be found in the India Office Political & Secret Department file already referred to, L/P&S/11/11) is reproduced below with minor alterations in spelling and punctuation. However, the original letter

from White and Sladen's draft reply survive in Sladen's private papers also held by the IOLR [MSS Eur E 290/50]. Sladen, who had been knighted on 26 November 1886 and was in London about to retire when he received White's letter, drafted at least three replies; they are dated 22 January and 21 and 25 February, and are all heavily amended and rewritten. Though there are no major factual differences between Sladen's three drafts and the letter officially received, there are passages omitted from or reworded in the final version. The more significant of these are added in brackets at the appropriate places in the copy of the letter transcribed here.

Sladen's papers also include an updated note in his own hand [MSS Eur E 290/79] listing "loot" taken by him at the capture of Mandalay. The list includes such items as "Queen's writing desk (French)", "A large state chair" intended for the Viceroy, and "Burmese gongs". Sladen wrote at the end of his note: "Almost all these were got on the first day of the surrender and were either taken from Palace women who were bolting with them- or from some of my followers who had recovered them from other looters... I do not want them and will gladly make them over (if required to do so) to the prize agents."

Copy of a letter from Sir Edward Sladen to Mr H. T. White, dated [United Services Club, London] 25 February 1887:

I have received yours of 11th December. There has been some delay owing to your letter having been addressed to a Club from which I had withdrawn at the close of the year, and my present address not having

*been known there. The Atwinwun may be right. I remember seeing him in the Palace on the morning in question, but I cannot recall any **Parabaik**.*

*(Draft. 22 January: I think it very stranger, if true, that one should have been given to Mr. Nicholas without my knowledge. If Mr. Nicholas had received a **Parabaik**, I feel sure he would have given it to me.)*

I am sure too that under the exceptional and extraordinary conditions of time, place and circumstance it would have been impossible for any one to have made an incomplete list even, of the Regalia, such as it was, left in the Palace by King Thebaw. It consisted for the most part of large and small utensils of gold, some of them studded with precious stones. They all lay in heaps on the floor of the verandah and large audience chamber (afterwards occupied by the Headquarters Mess). There was no attempt at handing over particular items or a given quantity of anything. The King and Queen at the time were in great grief and trepidation. The Palace was being overrun by numbers of common women who were looting in all directions and carrying away bundles and boxes from the Royal apartments under the eyes of the King and Queen. It was only when I realized the great value of the property and the danger it was in of being immediately removed, that I supplied away alone, and on reaching the Taga-nee, asked for an officer's guard with which I returned to the Royal apartments. Double sentries were at once posted over the Regalia and all the approaches to the room containing it. I cannot remember the name of the officer commanding the guard, but I feel sure he did his duty to the best of his ability. The circumstances, however, were such that no suitable precautions could have

prevented much surreptitious and even open looting. When I returned with the guard the King and Queen, I found, had left the Palace and retired to the summer house in the adjoining garden. Their attendants were busy removing the Royal baggage, consisting of numerous boxes and bundles, from the Palace.

(Draft, 21 February: At no time did I see any small jewelry such rings, naduangs and the like.)

No one was ready in charge of the property at this time, and it is impossible to say whether any or what portion of the Regalia may have been carried away with the Royal effects, or during the previous night when most of the mirror Queens and Princesses fled the Palace with some 300 maids of honour! A good deal of valuable portable property would assuredly accompany them. The more bulky articles which came into my possession, or which I may say I rescued from being carried away altogether, I then and there made over to a Military guard, and on the same day before Thebaw was led away a State prisoner, I took General Prendergast to the spot and pointed out the arrangements made for the protection of this particular property. A committee was at once appointed to take charge of all Palace property, and my responsibility ceased.

(Draft, 25 February: Other more pressing and important duties had to at so critical a time as first day of our occupation of Mandalay, with Thebaw still in the Palace and ready by previous arrangement to be handed over by me that same morning at 10 o'clock to General Prendergast who by the by did not arrive till 1 p.m.)

I did not belong to this Committee, and had nothing whatever to say to its operations or proceeding beyond occasionally putting it in the way of recovering Royal property, including timber, elephant, ponies, etc. I was present a portion of the time whilst the Regalia was being packed away by the Committee into large packing case. Soldier and sailors were employed to pack, but I do not think any list of contents was made at this time. There was far too great confusion to admit of more being done than securing as much as could be safely put away in a rough and ready sort of way with the prospect of preparing detailed list, etc., at a more convenient season as soon as matters settled down and a fixed administration had been established.

(Draft, 22 January: I'm afraid the above facts are not of a very enlightening character. If they do not assist your efforts to trace the missing property, they may convince you that it is due to prompt action at the time that we got possession of any portion of the Crown Regalia. Had I been an hour or two later in entering the Palace that morning, the whole of it must have gone. As it is, we have secured more than a mere remnant. The smaller and more portable articles such as Rings, necklaces and the like would most of them I consider have been concealed [and] carried away by the minor Queens, Princesses, Palace guard and other officers who nearly all deserted Thebaw on the night of his surrender. [Deleted: I can safely say that I did not at the time see any such articles and looked upon the prize I had secured for government in the person of King Thebaw, as a jewel of greater price and importance than all the other baubles in the world.] All that was surrendered to me was then and there made

over... to the military guard and remained in their possession till taken over the next morning to the prize committee.)

The regalia itself was returned to London and displayed in the Colonial and India Exhibition. When the exhibition closed a committee was appointed to advise on disposal. Because of its unique historical importance, the collection was transferred for safe keeping to what is now the Victoria and Albert Museum in South Kensington, London, to be preserved "as a memorial of the Alompra Dynasty of Burmah, and in commemoration of the British annexation of the Kingdom of Ava". To Queen Victoria were presented Thibaw's best crown, three emeralds from his second crown, an envelope containing eight loose stones which had dropped out of the crown, and a necklace with diamond peacock and gold comb. A few modern oddments of little value were, in 1890, still in the charge of the Political Department of the India Office.

Seventy five years later--on 11 November 1965--the British Government, as a gesture of goodwill and friendship towards the Burmese government and people, returned to Burma the regalia held by the Victoria and Albert Museum. General Ne Win, then head of state and on a private visit to British, was presented with what The Times described as "the most important single collection of Burmese art in existence, consisting of 167 ceremonial articles, mostly in gold, and dating from the eighteenth and nineteenth centuries."

As for Thibaw's memorial of 22 November 1911, it was eventually laid

before King George V. The King approved the India Office's proposed message to Thibaw informing him that his request for an increased allowance had been laid before the King who had "not been pleased to issue any commands thereon".

The Last word on Ngamuak, for the moment, is perhaps due to W. S. Desai, former Professor of History at Rangoon University:-

The renowned and priceless Ngamuak Ruby must be in the possession of someone. A successful hunt may still be made for it, unless it has found its way to a deep unfathomed cave of the ocean.

(This article first appeared in *The British Library: OIOC Newsletter* 45 Autumn/Winter 1990.)

NEWS ABROAD

Bulletin Collectif des Association et des particuliers Soucieux d'un Meilleur Avenir Pour la Birmanie a French language Burma newsletter is now available from 14 Passage, Dubail, F- 75010 Paris
Tel:33(1)4035-0698 Fax: 4035-0620

University of North Carolina and the US Information Agency are helping to set up a Master of Business Administration Program at the University of Rangoon. Associate Professor **Bob Hornaday** and his wife, **Joanne**, visited for six weeks in June 1995.

Ian Brown is researching the economy of rural Burma during the inter-war crisis.

He was in New Delhi in January this year to undertake research on the materials relating to Burma held in the National Archives of India. Ian presented a paper on 'Inequality and rebellion in rural Burma in the early 1930s' to a workshop on Income Distribution and Social-Political Stability at the Institute of Economic Research, Hitotsubashi University, Tokyo in late January.

Robert Taylor will be leaving his post as Pro-Director of SOAS to take up the vice-chancellorship at the University of Buckingham.

Elizabeth Moore delivered a paper "Monasteries of Mandalay at the Traditions in Current Perspective" conference held at the University of Yangon, Myanmar, 15-17 November 1995, as part of the Diamond Jubilee Celebrations of the University.

Anna Allott who is Senior Research Fellow is researching Modern Burmese short stories and aims to publish a collection.

Raymond Bryant's paper on "Romancing Colonial Forestry: The Discourse of "Forestry as Progress" in British Burma" will be appearing in *Geographical Journal*. "Asserting Sovereignty through Resource Exploitation: Karen Forest Management on the Thai-Burmese Border" will be in an OUP (Sydney) publication, *Resources, Nations and Indigenous Peoples* (R Howitt et al., eds).

THE BRITAIN-BURMA SOCIETY NEWS

Contributed by Ann J. Allott

Met Along the Way: A Journey of Rediscovery in November 1995, by the Reverend Canon Peter Burtwell, March 1996.

Bridget Burtwell was born in Maymyo just before the Japanese invasion in 1942. Her father was killed in the Japanese advance: her mother, Beryl Low (a long-time member of the BBSociety), managed miraculously to get out of Burma at the last moment. Last year Bridget and her brother David returned to Burma with their spouses. Her husband, Peter Burtwell, showed the slides he took and talked—not always too seriously—about some of the people who helped to make the visit the experience of a lifetime.

Hear about the young graduate who was the party's guide and companion throughout the eighteen-day tour...the Karen Christians who helped discover a former home of 55 years earlier in Lashio...the Italian missionary who has lived and worked in Kalaw for 65 years through British, Japanese and Burmese administrations...the Hospital Administrator who showed Bridget round the hospital where she was born...and many others!

Dragon Necks in the Ascendant of the Padaung people and their way of life, by Pasquale Khoo Thwe and Derek Brooke-Wavell, May 1996.

The Padaungs of Burma are a distinguished and ancient people, keen-

eyed and athletic. The long necks, ringed with gleaming brass, of some Padaung women remind us of their Naga dragon ancestry. They are at the same time Burma's best-and least-known minority. Our two speakers presented us with a fascinating picture.

When Pasquale Khoo Thwe was born, his Padaung mother smeared his fontanelle with a paste of ground up spiders, to make him industrious. To this thoughtful touch he attributes his recent examination successes at Cambridge. He told us about his people, about their customs, where they lived and their position in the complex of tribes, languages and religions in the Kayah state. There are actually about one hundred villages of Padaungs (properly known as Kayans), in the mountains of Kayah State and its vicinity—and their lives are a rich mixture of Christianity and deeply-held traditional beliefs and ceremonies.

Derek Brooke-Wavell presented some memorable images of Padaung elegance, captured on colour transparencies (perhaps also some on video) during a recent visit. He also told us of the "human zoos" just over the border in Thailand, where the brass rings are not so much a privilege for their wearers as a source of tourist income for others. However, Thailand and Burma are moving into a new relationship in this area after the defeat of the KNPP challenge to the Burmese government. There was also a short report from fellow BBSociety member, Harriet O'Brien, who recently was able to visit some Padaung people in their home village in the Kayah State.

BOOK NEWS: On the theme of rediscovering unknown family members,

anyone who is interested in the way different races and different cultures came together, married and then split apart again will be fascinated by Sue Arnold's recently published story of her and her family—*A Burmese Legacy*. With two British grandfathers and two Burmese grandmothers, she looks Burmese but sounds absolutely English. Her mother had fled to India before the advancing Japanese and Sue Arnold was actually born in India. At the age of three she came to England, with her mother and elder sister, and the family met with colour prejudice far stronger than it is today. The story is vividly told, in frank, often jokey manner, full of entertaining incidents and characters; it jumps from Rangoon to London, from Scotland to Taunggyi, from today back to the turn of the century and gives us a richly-coloured picture of the complexity of inter-personal relationships. The book is published by Hodder & Stoughton and costs £17.99 from booksellers. Nicholas Greenwood's *Guide to Burma* (2nd ed.) which is just being reprinted, has recently been given the following accolade by the journalist John Pilger "N.G. has written a rare travel book. It combines valuable basic information, a sense of history, a political conscience and, above all, a passion for Burma and its remarkable people—told with a wry, often subversive sense of humour. I highly recommend it".

For visitors to Burma—the sixth edition (Jan. 1996, £8.95) of the lonely planet travel survival kit—*Myanmar (Burma)*, double the size of the previous edition, is now the fullest and most up-to-date guide book to the country. It includes over 40 maps, detailed sections on Pagan and Mrauk-U, a fuller language section including names in Burmese script, a

useful guide to literature on Burma, notes on customs and social etiquette, and much more. *Mawchi: Mining War and Insurgency in Burma* is the title of a book published some time ago in Australia by LA. Crozier— “a graphic account of the challenges of running a mine in a turbulent area of Burma both before and after the war;” “filled with riveting anecdotes;” “an account of the tragedy of Burma’s economic decline”.

Request for information: Did someone in your family serve or work in Burma? A researcher at SOAS University of London is looking for memorabilia of urban life in Burma under the British and in the 40s and 50s—in particular photos, architectural plans and other records of offices, houses, etc. in Rangoon, Mandalay and Moulmein. Also wanted is information on architects and engineers who did building work in Burmese cities. Please send information a.s.a.p. to Alfred Birnbaum C/O John Okell, SOAS, Thornhaugh Street, Russell Square, London WC1H OXG.

**NEW TELEPHONE NUMBERS
IN YANGON (RANGOON)**

On 16 April, telephone numbers in Rangoon were changed to six digits as follows.

For more information call: 91-1-666-666.

Existing 5 digits Tel. Nos	New 6 digits Tel. Nos
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01-20xxx	01-220xxx
01-21xxx	01-221xxx
01-22xxx	01-222xxx
01-23xxx	01-223xxx
01-24xxx	01-224xxx
01-25xxx	01-225xxx
01-26xxx	01-226xxx
01-27xxx	01-227xxx
01-28xxx	01-228xxx
01-30xxx	01-530xxx
01-31xxx	01-551xxx
01-32xxx	01-532xxx
01-33xxx	01-533xxx
01-34xxx	01-524xxx
01-35xxx	01-525xxx
01-36xxx	01-526xxx
01-37xxx	01-527xxx
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NEWS FROM U.S.

COLLOQUIUM OF BURMA STUDIES
will be held at Northern Illinois University
from October 25, Friday to October 27,
Sunday.

Lectures on Principles of Buddhism

Dr. Mehm Tin Mon, renown scholar of Buddhism came to the U.S. at the request of Dr. Tin Than Myint (MD) of Texas. During his three month stay, May to August, in the U.S., a series of lectures on Basic Principles of Buddhism as well as on Buddha's philosophy and psychology (Abhidhamma) were scheduled at California, Texas, Florida, Maryland, New York and Illinois. After retiring from an academic professorship post in chemistry, Dr. Mehm Tin Mon tirelessly pursues his life long passion in understanding of Buddha's philosophy and consequently called upon to serve as an adviser to the Ministry of Religious Affairs of the Government of the Union of Myanmar. He is one of non-clergy members who holds the "Saddhamma Jotikadhaja" title and has more than thirty books written to his credentials on both science and Buddhism and is better known and respected for his in-depth knowledge of the latter subject.

**BIBLIOGRAPHY: BOOKS AND
ARTICLES ON BURMA**
Compiled by May Kyi Win

This bibliography is an attempt to bring together all current articles and books on Burma in English and other European languages. The first installment of this bibliography appeared in *Bulletin of Burma Studies Group* no. 48, August 15, 1992, the second in no. 49, January 1993, the third in no. 50, Summer 1993 and so on. This is the seventh installment in the series. Future installments will be numbered consecutively.

The following procedure is being used to compile this bibliography. Articles on Burma are downloaded onto a disk from the CD-ROM Humanities and Social Sciences indices, which are updated monthly. Then, articles from journals published in Southeast Asian countries which are not included in the above databases are added to the bibliography. Monograph lists are taken from the NIU Southeast Asia Collection development (acquisition) files. The arrangement of entries is alphabetical by author (usually last name) or title (in absence of an author). Burmese and Thai names are alphabetized in direct written order. For example, the Burmese names "Mya Than" and "Aung San Suu Kyi" would be listed under "Mya" and "Aung," respectively; "Kambawza Win" would be under Win, Kambawza; the Thai name, "Sulak Sivaraksa" under "Sulak."

If you have any questions concerning the bibliography, please contact me at the Southeast Asia Collection, Northern Illinois University, DeKalb, IL

60115. Tel: (815) 753-1809 or through e-mail: mwin@niu.edu

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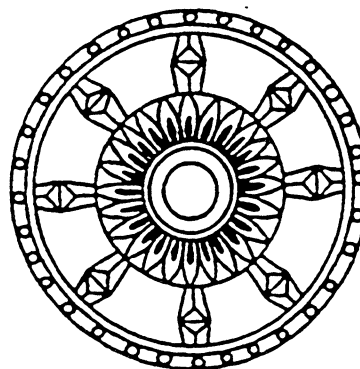
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Deadline for March issue is January 31, 1997.

We are expanding our coverage of "things Burmese" and are dependent on you to inform us with the following types of information if they are to be included in our *Bulletin*. Note new categories of information.

LECTURES, CONFERENCES, SPECIAL EVENTS: Please give dates, locations, speakers and topics, whether open to the public, and whether papers are being solicited. Short reports on conferences you have attended are welcome.

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RESEARCH IN PROGRESS, REQUESTS FOR RESEARCH MATERIALS.

MISCELLANEOUS COMMENTS: Suggestions, News not covered in the above categories.

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1. Jennifer L. White, "The Alms Bowl and Myrobalan in Burmese Art", M.A. Thesis, Northern Illinois University, 1989.
2. Raol Birnbaum, The Healing Buddha, Boulder: Shambala, 1979.
3. Birnbaum. Also Hugo Munsterberg, Chinese Buddhist Bronzes, Rutland: Tuttle, 1967, p. 34.
4. There are Burmese images from earlier periods that hold an object (fruit?) or bowl which may be earlier attempts at representing Baishajaguru. See White, pp. 18 - 20.
5. See White, pp. 32-38.
6. Sylvia Fraser-Lu, Burmese Crafts: Past and Present, Kuala Lumpur, Oxford University Press: 1994, p. 242.
7. Otto Karow, Burmese Buddhist Sculpture, Bangkok, White Lotus: 1991, pp. 88-91.
8. Innovation in the seated type is most often confined to elaborations of the clothing or ornament: for example, in "Jambupati" images especially, the hems of the Buddha's robes progressively become so elaborately convoluted that in many late Mandalay images the robes seem to be edged with bejeweled lace ruffles; also, the ribbons that are used to secure the crown grow from the usually modest bands of the Pagan Period to full blown wing-like attachments of the late Ava and early Mandalay Periods. See Fraser-Lu, "Buddha Images from Burma, Part III, Wood and Lacquer", Arts of Asia, Vol. 11, 3, illustrations pp. 135.
9. Susan L. Huntington, John C. Huntington, Leaves from the Bodhi Tree: The Art of Pala India (8th - 12th centuries) and its International Legacy, Dayton: The Dayton Art Institute, 1990, p. 225.
10. Richard M. Cooler, Kyanzitttha Buddha, forthcoming.
11. Gordon .H. Luce, Old Burma, Early Pagan, Ascona: J.J. Augustin, 1970, Vol. III, Plates 277, 287, 290, 291, 294, 295, 296, 307, 308, 312, 314.
12. As an independent form, this prostrate image is unique to Burma. Although intended to be seen lying prone, the image is visually that of a standing upright Buddha and examples are frequently, mistakenly displayed standing on the soles of the feet. The hermit, Sumedha, appears prone with hands lifting his long hair (that of a hermit, not a Buddha) upward to a point above his head in order to create a human footbridge so that Dipamkara Buddha may walk across.