

EXPLORING THE HISTORICAL SITES OF THE ANCIENT CITY OF MAKKHAYA

May Win Aung¹, Yee Yee Myint²

Abstract

The ancient cities of Myanmar are historically important as cultural heritage sites. However, the historical sites of the ancient city of Makhaya have long been neglected and lost. It is essential to study and document its historical significance. This paper explores the important historical sites and artifacts of the ancient city, Makhaya. The main purpose is to identify and describe the cultural remains of the city. Data analysis and descriptive methods are used, including field studies and interviews with the local people. It is expected that this study will contribute new information's to the history Makhaya. It is an attempt to fill in some of the gaps in the study of the ancient city of Makhaya and help fill gaps in the research on ancient Myanmar cities. Moreover, it is hoped that this paper will encourage future generations to conserve the invaluable cultural heritage of Myanmar represented by the ancient city of Makhaya.

Keywords: Makhaya, Historical Sites, Heritage

Introduction

The ancient city of Makhaya holds a reasonable place in the history of Myanmar as one of the important centers of social and cultural development. It is situated at Makhaya village in the Sint-Kaing Township, Kyauksae District, Mandalay Division and it was once an important city in Myanmar, known as a granary that produced abundant rice to support the country's prosperity, defense and food supply. Most of the researcher are mainly focus to explore the most famous cities of Myanmar such as Vishnu, Hanlin and Srikseta, but it still remains this area. Therefore, this study aims to explore, analyze and document the historical site of the ancient city of Makhaya. It will focus on identifying the cultural, religion and ancient value of the historical sites and artifacts found in them, as well as evaluating the need for preservation. By doing so, the researcher contributes to the broader understanding of Myanmar's ancient cities and underscores the importance of heritage conservations for future generations.

Materials and Methods

Both primary and secondary sources are used in this research. The data analysis and descriptive method and field study are applied to examine the cultural heritage of the ancient city, Makhaya. In addition, Shwe Zi Khon stone inscription and other historical records are collected and analyzed for this paper.

Findings and Discussion

Historical Background of Makhaya

Researches in the ancient city of Makhaya reveal significant findings about the social structure, cultural development, and the introduction of Buddhism into Myanmar. There are traces of Indian's influence on Myanmar, but the findings in the ancient city of Makhaya indicate that the people of the region had ability to create their own style of culture by imitating the Indian culture. There are extensive findings of the remains of religious buildings, large urn burials with various types of pots, and daily utensils of the people of Makhaya. There are also evidences that the people of Makhaya constructed religious buildings such as monasteries, pagodas and community

¹Assistant Lecturer, Department of History, Kyaukse University

²Dr, Professor, Department of History, Kyaukse University

halls. One remarkable finding is that they used bricks to build the buildings. The people who lived in and around Makkhaya had developed unique burial practices and they used various types of urns to store cremated remains in communal funerary structures. By examining the historical findings of the ancient city of Makkhaya, it can probably be assumed that Makkhaya was one of the ancient Pyu cities with high standard of civilization.

In the history of Myanmar, it is learnt and known that the Ancient City of was known as Magadarit during the time of Kakuthan Buddha, Mahagarit during the time of Kawnagon Buddha, Makkhadarit during the time of Kathapa Buddha and Makkhaya during the time of Gautama Buddha.³

It can also be known that the city was founded by a hundred ministers during the time of King Anawrahta of the Bagan Period, and thus the name "Makkhaya"⁴ derived from "*amat-ta-ya*"; a hundred ministers.⁵ According to the Glass Palace Chronicle, it is stated that King Anawrahta founded 43 fortified outposts including Makkhaya.⁶ During the Bagan Period, the Ancient City of Makkhaya was a "*Yarpyu Myo*", and thus there were 100 soldiers, and the area of the city was 470 *Ta*.⁷ The region was a granary of paddy in Myanmar (or) an important central area in Myanmar, which had been providing enough food for the country.⁸ By examining the above mentioned fact, it can be concluded that Makkhaya was an important border town for the defense and the country's prosperity, and for producing abundant rice. When presenting the history of the ancient of Makkhaya, it is also necessary to describe *Myosamyar* who lived and ruled in the area.

"*Myosa*" are the chief of a town appointed by the king. Ancient monarchical kings and emperors appointed their sons and daughters, the persons who devoted their lives for the services of them, the people who they loved very much, and the relatives of them, as *Myosa* (Headman who ruled a town). It can be seen that Makkhaya was also included in the list of regions that received such royal appointments.⁹ It is also known that King Anawrahta appointed a Mon ex-monk¹⁰ as the *Myosa* of Makkhaya during the Bagan Period. Then, famous *Myosamyar* of Makkhaya were; Yaza Thinkyan¹¹ in the early part of Pinya Period, sister of Mingyi Swasawke,

³*Hman-nan-ma-ha-ya-za-win-daw-gyi* (Glass Palace Chronicle), Volume 1, Yangon, U Soe Win Printing House, 2003, p. ke (Henceforth: Glass Palace Chronicle, Vol. I, 2003)

⁴ There is a saying, which explains that the name "Makkhaya" has been used since the Bagan Period up to the present time.

Bo Shate (Yatanapura), *Le-dwin-de-tha-shi-tein-myoat-ne-thaw-myo-haung-myar* (The hidden ancient cities in the Ledwin region), Mandalay, Lin Yaung Win Book Store, 2024, p. 212 (Henceforth: Bo Shate (Yatanapura), 2024)

⁵ Aung Nyein Chan (Man University), *Makkhaya-thoth-thu-te-tha-na-kha-ri-hmat-tan* (The record of a field-trip to Makkhaya), Mandalay, U Maung Hlaing Printing House, 2004 (Henceforth: Aung Nyein Chan, 2004)

⁶*Glass Palace Chronicle*, Volume 1, pp. 269-270

⁷ U Kala, *Ma-ha-ya-za-win-gyi* (The Great Chronicle), Volume 1, Mandalay, Mya Zaw Printing House, 2003, p. 225 (Henceforth: U Kala, Vol.1, 2003)

⁸ Moe, *History of Makkhaya*, 75

⁹ Lin Htaik Tin Hlaing, 2013, 204

¹⁰ Lin Htaik Tin Hlaing, 2013, 202

¹¹ During the reign of King Narathihapate in Bagan Period, the three Shan brothers; Athinkhaya (the elder brother), Yaza Thingyan (the middle brother), and Thihathu (the younger brother), arrived in Bagan. According to the Glass Palace Chronicle, it can be seen that the royal son of the king, Kyawswa gave the elder brother; Athinkhaya, the city of Myinsaing, the middle brother, Yaza Thingyan, the city of Makkhaya, and the younger brother, Thihathu, the city of Pinle. However, in the U Kala's Great Chronicle and *Hman-nan-ma-ha-ya-za-win-daw-gyi* (The Glass Palace Chronicle), it is stated that Yaza Thingyan was the elder brother and Athinkhara was the middle brother. It can be seen that the descriptions differ from one chronicle to another. Edited by sayama Daw Kyan (M.A.), saya U Aye Cho (M.A) and saya U Sein Hlaing (M.A), *Hman-nan-ma-ha-ya-za-win-daw-gyi* (The Glass Palace Chronicle), Volume (I, II, III), Yangon, Seit Ku Cho Cho Press, 2017, p.262 U Kala, Vol. 1, 2003, 254

Saw Hnaung¹², in the Pinya Period, and it can be learnt and known that the first Makkhaya Prince¹³ and the second Makkhaya Prince¹⁴ were the *Myosamyar of Makkhaya* during the Konbaung Period.¹⁵

Location and Area of Makkhaya

The ancient city of is located on the western bank of the confluence of the Zaw-gyi River and the Doat-hta-waddy River (also known as the Myit-nge River) in the E-bya village tract, about 4 miles to the east of Sint-kaing Township, Kyaukse District. It is located at north latitude 21 degrees 46 minutes 11.4 seconds and east longitude 96 degrees 3 minutes 39.5 seconds. It is also located at an altitude of 285 feet above sea level.¹⁶

The ancient city of Makkhaya is located about 15 miles away from Mandalay and can be reached by using the old Yangon-Mandalay Road through the Ohn-bin-gyan junction in Sint-kaing Township, and also through the Mandalay Computer University entrance road.



Figure 1 Map of the area of Ancient Makkhaya City from Makkhaya Myo Sittan of 1164 year
Source: Lin Htaik Tin Hlaing, 2013, p. 206

The area of the Ancient City of Makkhaya, as described in the three-volume collection of Dr. Than Tun's Travel History, is as followed; To the east – up to the Shin-bin-taw-myinthti-hsint, Mya-leik Mountain, and the mountain ranges. The other side was from the river bank of Doat-hta-waddy River to Tha-yat-pin Camp, and over the side was Si-taik land and the edge. To the southeast - up to the Thin-taung-innar-kin

¹²U Kala, Vol. 1, 2003, 281

¹³ The first Makkhaya Prince (Maung Phyoo) was the royal son of King Boedawphaya and the second Queen, Thiri Maha Yatana Dewi, and he received the title of Minye Kyawswa in 1159, the title of Thado Minhla Kyawswa in 1164, the title of Maha Thiri Dhamma Yaza in 1168 and the title of Maha Thiri Thudamma Yaza in 1185. However, it has been found that he was not known by his titles, but was famous with the name Makkhaya Prince because he was given Makkhaya region to control.
Lin Htaik Tin Hlaing, 2013, pp. 206-207

¹⁴ The second Makkhaya Prince (Maung Myo Tu) was the royal son of King Mindon and Queen Nandar Dewi. Although he was given the title Thiri Maha Thudamma Yaza, it can be learnt and known that he was known by the name Makkhaya Prince because he was given the Mak-kha-yaregion to control.
Lin Htaik Tin Hlaing, 2013, p. 209

¹⁵ Maung Than Swe (Dawei), *Kon-baung-shin-tan* (The explanation of the events that occurred during the Konbaung period), Yangon, Yarpayae Book Store, 2001, p. 79 (Henceforth: Maung Than Swe, 2001)

¹⁶ Ashin Kuthala Biwuntha, *Mak-kha-ya-Wun-tha-Mak-kha-ya-tha-maing* (Mak-kha-ya Wun-tha, History of Mak-kha-ya), Kyaukse Myo, No Printing House, 2005, p. 28 (Henceforth: Kuthala Biwuntha, 2005)

Pagoda, and the other side was the land of Myin-saing Myo and the edge. To the south - up to the curved Na-ga-pat Stream, and the other side was the land of Myin-khon-daing Myo and the edge. To the west- up to Si-gyi-pauk-ma, Pan-yaung River, and the other side was the land of Myin-khon-daing Myo and the edge, and also the other side was the land of Twin-thin Taik, Kan-chaw Village, the land of Pinya Myo and the edge. To the north –Doat-hta-waddy River and the other side was up to Myar Inn Kyauk-tan, Hlay-daw Stream, and also the other side was the land of Kyun-taw Thone-taung, the land of Myo-thit Myo and the edge. To the northeast - Doat-hta-waddy River and the other side was up to Pa-si-taung-nge, and the other side was the land Kyun-taw Thone-taung and the edge.¹⁷

Shape of the Ancient City of Makkhaya

The shape of the Ancient City of Makkhaya is a long rectangular shape with parallel sides from north to south.¹⁸ The Ancient City of Makkhaya has two walls; an inner wall and an outer wall. The current ruined city wall is 1320 feet (two furlongs) long from east to west, 1650 feet (two and a half furlongs) long from south to north, the surrounding area of the wall is 4950 feet, and it is stated that the area of the city is covering 45 acres.¹⁹ According to the measurement of the Department of Archaeology on 4th- January, 2007, it can be known that the height of the wall of Ancient City of Makkhaya is 12 feet and the width is 11 feet.²⁰



Figure2 The Wall of the Ancient City of Makkhaya

Photo by Researcher, 10-12-2022

Ancient Sites Found in Makkhaya

The main ancient sites found in Makkhaya ancient city are the two pagodas such as Shwe Zi Khon and Shwe Yaung Taw. And the walls of the city and funeral urns in the pagoda of Shwe Yaung Taw are found in the city.

¹⁷ Dr. Than Tun, *Ne-hle-ya-za-win* (Travelling History), Three Volumes, Yangon, Seitku Cho Cho Printing House, 2016, p. 204 (Henceforth: Than Tun, 2016)

¹⁸ Lin Htaik Tin Hlaing (Kyaukse), *Tha-maing-hmat-taing-Myit-thar-hse-tit-kha-raing* (Historical Landmark of the Eleven District of Myitthar), Aung San Printing House, 2013, p. 68 (Henceforth: Lin Htaik Tin Hlaing, 2013)

¹⁹ Kuthala Biwuntha, 2005, 28

²⁰ Minbu Aung Kyaing, *Anaw-ra-hta-min-gyi-ei-kin-tat-43-myo* (43 outposts of King Anawrahta), Puzuntaung Township, ShwePyi Gyi Printing House, 2014, p. 109 (Henceforth: Aungkyaing, 2014)

Shwe Zi Khon Pagoda

On 5th- January, 2009, the Department of Archaeology announced the Ancient City of Makkhaya as an ancient cultural zone.²¹ There were more than 70 deteriorated pagodas inside and outside of the Ancient City of Makkhaya and it is studied that the *Maha Gandaryon Sayadawgyi* started renovations of the pagodas since 1368.²² It is seen that no new pagodas were built in the Ancient City of Makkhaya during the 19th and 20th centuries. Among the pagodas in the Ancient City of Makkhaya, Shwe Zi Khon Pagoda was famous and the evidences found in that pagoda will be presented next.

Shwe Zi Khon Pagoda is located at the south-western corner of the palace in the Ancient City of Makkhaya. It is two furlongs from southwest of the ruined city.²³ King Uzana, the second ruler of the Pinya period, built the Shwezikhon Pagoda in Makkhaya by encompassing the Shwe Mut Thaw Pagoda, which was built by King Thiri Dhammasoka. The pagoda has a base of 200 feet and a height of 145 feet. It was systematically constructed with three terraces, an octagonal pedestal, a lotus ring, a bell-shaped dome, an ornamental floral band, an inverted alms bowl, the finial, the ringed molding, an upturned lotus, a downturned lotus, a banana bud, and miniature stupas along with clock and Manusiha (mythical lion with two bodies) figures. During the restoration of the Shwezikhon Pagoda, 550 Jataka story glazed plaques, stone oil lamps, and pots from the Pinya period were also unearthed. It can be seen that the ancient artifacts are displayed in the Dhamma Hall, near the Shwe Yaung Taw Pagoda, for researchers to study.²⁴ At present, under the leadership and management of Venerable Dr. Ñāṇissara, the Agga Mahā Paṇḍita and Chancellor of the Sitagu International Buddhist Academy on the Sagaing Hills, the restoration and renovation task has been fully completed. And then it is known that the original stone inscription of the History of Shwe Zi Khon Pagoda was discovered when clearing the fragments of bricks at the northern entrance gate, near the tomb of Mingyi Yannaung, on 23th, April-2008, 8:15 a.m.²⁵ It will be discussing in later.

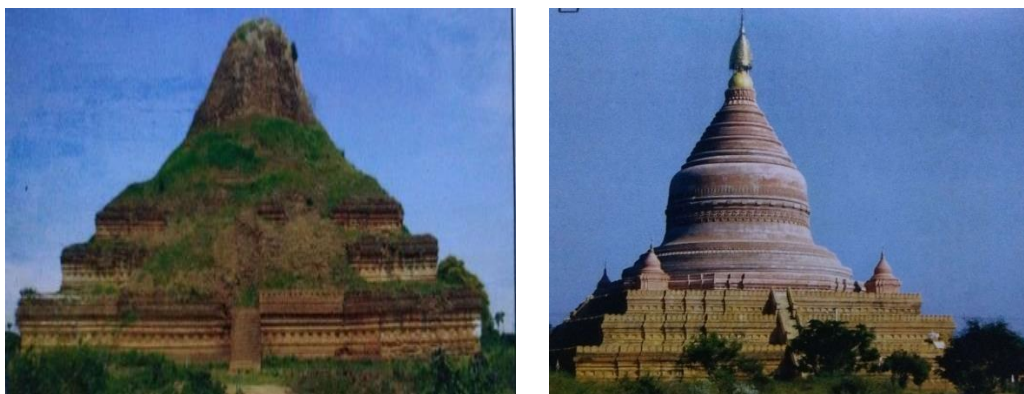


Figure 3 Shwe Zi Khon Pagoda

Source, Moe (Kyaukse), History of Makkhaya, mky 5

²¹ U Khin Maung Toe, Age – 67, Farmer, Date of birth- 21-2-1955, MakkhayaVillage, Sintkaing Township, Date of Interview -10 December, 2022

²² Maung Ganda (Kyaukse), *Mak-kha-ya Shwe-Si-Khon hsaung-par-myar* (Makkhaya, Shwe Zi Khon articles), Kyaukse, no Printing House,2014, p. 11 (Henceforth: Maung Ganda, 2014)

²³ Field-trip to the Ancient City of Makkhaya, 12 June, 2025

²⁴ Moe, *History of Makkhaya*, 2-3

²⁵ Interviewed with U Win Maung (Tampawady), 8 June, 2025

Shwe Yaung Taw Pagoda

Shwe Yaung Taw Pagoda is located at the southern part of the golden palace and it is the nearest pagoda to the palace, and there are large lions, and thus researchers believe that it may be the Nan Oo Pagoda.²⁶ It is known that the floor of the Shwe Yaung Taw Community Hall is laid down with hand-marked brick slabs. Moreover, large brick slabs with human footprints, cow, goat, horse, dog, and cat footprints have also been found.²⁷

The Wall between the Palace Hill and Shwe Yaung Taw Pagoda

The palace of Makkhaya is located to the north of ShweYaung Taw Pagoda. It is known that the area of the palace ground is 600 feet from north to south, 450 feet from east to west.²⁸ A wall about 8 feet high and 4 feet wide is found between the palace hill and Shwe Yaung Taw Pagoda.



Figure 4 The wall between the Palace Hill and Shwe Yaung Taw Pagoda

Photo by Researcher, 10-12-2022

There is an entrance about 8 feet wide to connect the palace and the pagoda. To the left and right of the entrance are two brick pillars each 5 feet 3 inches in circumference and 8 feet high.²⁹



Figure 5 Two brick pillars of the Entrance

Photo by Researcher, 10-12-2022

The Urns

On 10th-December, 2022, the author of the paper conducted a field study of the Ancient City of Makkhaya. Sayadaw U Pannita (Moe, Kyaukse) in the Mahagandayon

²⁶ Nyunt Nyunt, History of Makkhaya, 63-64

²⁷ KuthalaBiwuntha, 2005, 28

²⁸ Nyunt Nyunt (Kyaukse), *Makkhaya-tha-maing* (History of Makkhaya), no publisher, no year, page-63 (Henceforth: Nyunt Nyunt, History of Makkhaya)

²⁹ Nyunt Nyunt, History of Makkhaya, 63

Monastery in Kyaukse was interviewed. According to the instruction of Sayadaw, a site was found to the south of Shwe Yaung Taw Pagoda where the fragments of funeral urns and funeral urns of the Pyu Period were buried.³⁰



Figure 6 The Place where Funeral Urns are Keeping

Photo by researcher, 10-12-202

By examining the above-mentioned evidences, it can be assumed that the Ancient City of Makkhaya was a place where the people from the Stone Age and Pyu Period actually resided. Moreover, assumes that there were human habitations during the earliest part of prehistoric period; the Stone Age and the latest part; the Pyu Period, and thus people probably had lived in the intermediate periods; the Bronze Age and the Iron Age.

Ancient Artifacts Found in Makkhaya.

Makkhaya found ancient artifacts such as earthen pots, stone tools, the bell inscription and the stone inscription. They are discussing in detail as follows.

Earthen Pots

At the Makkhaya Museum, the various pots of Pyu period and those pots were excavated from the Makkhaya site. These included earthen pots such as spouted vessels and numerous fragments of plain pot.



Figure 7 Earthen Pots

Photo by researcher, 10-12-202

³⁰ Lecturer Monk, Sayadaw U Pannita, Mahagandayon Monastery, Kyaukse Township, Age- 63, Date of Birth 24-9-1962, Date of Interview – 15-12-2022

Stone Tools

An interview with one of the scholars on ancient architecture, says that “when going northward from the E-bya Village, which is located at the western part of the Ancient City of Makhaya, there is a cemetery, and on the west side of the cemetery, there is a large pile of stone fragments that were scraped when making stone tools. At present, it is known that those stone fragments are used when constructing the first road at the first turn near the entrance of the MakhayaVillage. According to a geologist all the stone tools found around Makhaya, Myinsaing, and Pinle are made of stones from the Myo Kone Village, in the east of the Ancient City of Makhaya, in the Kyaukse region, near Shwesaryan Village.”³¹ Moreover, many rough and polished stone tools used by the Stone Age people in the Makhaya region have been found in the Ancient City and in the pagodas in the Yazagyi compound to the northwest of the Ancient City, and in the vicinity of the Shin Pin Seik Oo pagoda.”³² On 10th-December, 2022, the paper was conducted on a field study of the Ancient City of Makhaya and found the excavated stone tools in the Makhaya Museum. According to the above-mentioned evidences, it can be assumed that the Ancient City of Makhaya is not only considered to be a place where Neolithic (prehistoric) people actually lived, but also a site of Neolithic workshop where stone tools were made.



Figure 8 Stone Tools

Photo by researcher, 10-12-2022

There is no evidence of the Bronze Age and Iron Age in the Ancient City of Makhaya.³³

The Bell Inscription

In the Pharlinpoe monastery where religious literature is teaching in Sintkaing Township in Kyaukse District, there is a bell inscription that reads "*Thakkarit* 1176, 10 days after the full-moon day of Dabaung, Makhaya Myosa Min, Maung Shwe Min and wife donated, to attain *Nirvana* and say "*Thadu*" (to praise their good deed), weighing more than182 viss of bronze".It is known that the bell was moved from Pharlinpoe monastery and donated to Makhaya Shwe Yaung Daw Pagoda in the *Thakkarit* 1366.³⁴According to the above-mentioned bell-inscription, it is clearly proved that there was another Makhaya Prince in addition to the first Makhaya Prince and the second Makhaya during the Konbaung Period. Moreover, it is learnt that the bell inscription recorded the date of donation and the purpose of donation to attain *Nirvana*.

³¹ U Win Maung (Tampawady), Scholar on Ancient Architecture, Age-78, Date of Birth - 27-12-1947, Sagaing City, Date of interview – 8 June, 2025

³² Lin Htaik Tin Hlaing, 2013, 201

³³ Interviewed with U Win Maung (Tampawady), on 8-June-2025

³⁴ Lin Htaik Tin Hlaing, 2013, 212



Figure 9 Maung Shwe Min and His Wife's good Deed, Bell

Photo by researcher, 10-12-2022

The Stone Inscription

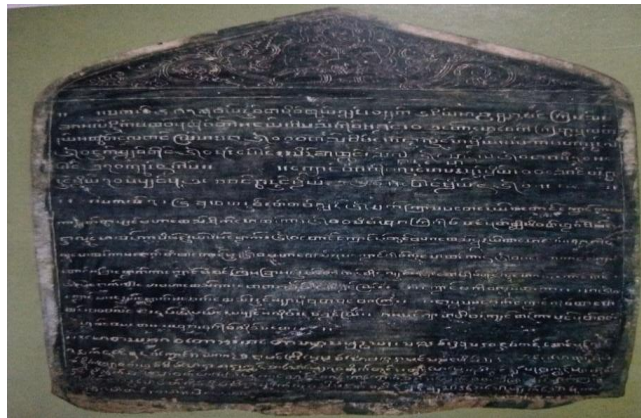


Figure10 The Inscription of Shwe Zi Khon Pagoda

Photo by researcher, 10-12-2022

The stone inscription of Shwe Zi Khon Pagoda can still be seen at present in the *Taninganwe* corner of the Shwe Yaung Taw Pagoda.³⁵ The size of the stone inscription is 6 feet 6 inches high, 3 feet 1 inch wide and 6 inches thick, and it can be seen that the inscription is written in 21 lines and divided into 3 paragraphs. The heading of the stone inscription is decorated with an image of *Nat* (deity) and engraved *kanoats* with floral designs of Pinya period.³⁶ It is studied and known that the inscription is inscribed on the Weibu (schist) stone slab.³⁷ According to the stone inscription, the Makhaya Si Khon Pagoda was built by King Uzana (684-714), the second king of Pinya Period, and the pagoda was constructed by enclosing a small Muhtaw pagoda, which was built by King Siri Dhamma Soka, who convened the third Buddhist synod.³⁸ It can be learned and seen that the Shwe Zi Khon Stone Inscription was inscribed in Myanmar language of Pinya period, and thus it was rewrite into modern Myanmar alphabets of present days by a scholar of traditional Myanmar architecture, U Win Maung (Tampawady), to easily understand the people of present days. In the first paragraph of Shwe Zi Khon Stone Inscription, it was inscribed as;

³⁵ Field Trip to the Ancient City of Makhaya, 10 December, 2022

³⁶ Taik Kyi, 2018, 70

³⁷ Interview with U Khin Maung Toe, on 10 December, 2022

³⁸ Shwe Zi Khon Stone Inscription which is situated in the compound of Shwe Yaung Taw Pagoda

"on the 10th waxing day of Tabotwe, 6 (Friday), in the Sakkaraj 687, Se (Zeya) year, King Uzana built a large pagoda with a diameter of 102 taung by enclosing a small Muhtaw pagoda and also installed an *ahut* (finial) in the region of Makkhaya. With the intention of lasting the *Sa-sa-na* 5,000 years, the king donated lands such as Ma-ha-tha-man paddy fields 50, Nget-pyaw-taing 50, Mont-paung-na-ra-thin-kha Hta-min-ye rice fields 50, *San* rice fields 50, Nga-ya-thein 70, and total 270, and then slaves 40, 100 Pan-thun lands were donated to the monastery, Nyaung-wun Village and land 70, Than-pyin-thu 20, Sa-sin Village and land 260, and total 450, etc."

In the second paragraph of Shwe Zi Khon Stone Inscription, it can be seen as;

"on the 5th waxing day of Nattaw, Thursday, in Sakkaraj 716, phatha year, the donor of Taung-kyaung (southern monastery), the great noble monk, Maha The planted 1500 toddy palm trees, with the intention of continuous offering food and oil lamps to the Thein-pha-ya-gyi (a large pagoda at Buddhist Ordination Hall), 150 toddy palm trees were planted in front of the ordination hall and northern part of the ordination hall, and donated, 50 toddy palm trees at the mountain of the western bridge were donated to the Golden Pagoda, which was built by Nan-dwin Ma-ha-hte, 450 toddy palm trees were donated to the monastery, which was constructed by Ma-ha-the, to the west was my monastery, to the south was dividing line, to the north was the corridor of the main monastery and the dividing line, to the east was Kan-taung or aung and the dividing line. In that place, 5 pe of Thu-kaung-tin lands were donated and Ma-ha-the, who later arrived, should say "good deeds". 850 toddy palm trees were donated to the main monastery and thus the donation was divided into 3 shares and, the monks of north-eastern part and western part of the main monastery and the majority of the monks had to take 1 share each. For the western monastery which was donated by me, there were 1,000 toddy palm trees, and 4 paddy fields and 5 pe. Toddy palm trees around the Athinkhaya Pagoda were donated to use for the food of the monks."

In the third paragraph of Shwe Zi Khon Stone Inscription, it can be seen as;

"*Na-motas-saBha-ga-va-taw ara-ha-taw sam-ma-sam-bhu-das-sa*, on the 7th waxing day of Ta-hsaung-mone, 4 Thursday, in the Sakkaraj 12, Tha-ra-wun year, the donor of 7 monasteries, the grandson of King Uzana, King Makkhaya cleared the remaining unclear lands of 270 taiks of land for the food of the pagoda slaves with the intention of the pagoda slaves to serve the religious duties. To the east was the stream, to the south was Kyaukse, to the west was divided by Wutgyi, to the north was up to the Kyet-hsu-gyi. The person who praised my responsibility would get the wealth of human, the wealth of Nat, and the wealth of Nirvana, and the person who destroyed my responsibility would face with 8 states unfavorable for the realization of *Dhamma* leading to Nirvana, 10 kinds of punishments, and 4 nether worlds etc."

It can be seen that there are 4 sections in the first paragraph of the stone inscription. The first section was the stone inscription which was inscribed by King Uzana in the *Sakkaraj* 687 (1352 CE). In the second section, it can be known that the existing Muhtaw Pagoda was renovated and installed *ahut*. It is also known that slaves and so many pe of lands were donated with the intention of long lasting the large pagoda and the *sasana*. In the first paragraph of the stone inscription, there are no prayers and curses. It can be assumed that the donation of slaves was appropriated to do the religious duties at the pagoda and donation of lands was to fulfill the needs of the pagoda by using the profits from the lands.

In the second paragraph of the stone inscription, 3 sections were inscribed. The first section was the record of the donor on his donations and it was inscribed in *Sakkaraj* 716 (1354 CE). In the second section, it can be seen that the donor

Maha Hte (King Uzana) donated many toddy palms trees mainly to community hall and pagoda, and he also donated lands. There were 2 reasons for the donation of the donor. The first reason was that the profit from the donor's donation of toddy palm trees was intended to offer rice to community hall and pagoda. The second reason was that the donor wished the future monk to receive the same benefits from his meritorious deeds. According to the above-mentioned facts, it can be concluded that the donor was a man of goodwill and purity of heart.

In the third paragraph of the inscription, it can be seen that the inscription was inscribed in Sakkaraj 12³⁹ (810 CE) by the grandson of King Uzana. The donor had started the first line of the first paragraph of this inscription with the sermon "*namotassa*" and thus it can be concluded that he devoted his life for religion and *sasana*. This paragraph was also the record of donating pagoda slaves and lands to fulfill the various needs of the Shwe Zi Khon Pagoda. Moreover, prayers and curses were also found there. According to the above-mentioned facts, it can be concluded that the donor was a person who supported the religion with the intention of long lasting the *sasana*.

The duration between the first paragraph and the second paragraph of the Zi Khon Stone Inscription was 29 years long. The duration of inscribing the second paragraph to the third paragraph was 94 years long. The donors of this inscription donated paddy-fields, lands, toddy palm trees and pagoda slaves to serve the duties of the pagoda, and they prayed to reach *Nirvana*, and they also inscribed a curse for the persons who destroyed the pagoda to go to hell. Thus, it can be concluded that Makkhaya Zi Khon Stone Inscription is an ancient and historical inscription of great value and worth following as a model for future generations of Buddhists.

Conclusion

The historical evidence indicates that Makkhaya has passed through various period of Myanmar History including the Pyu, Bagan, Pinya, Inwa and Kobaung and the present day, making it unvaluable passed of the Myanmar's cultural heritage. The explorations in the ancient city revealed significant sites such as pagodas, city walls and funeral urns along with artifacts including earthen pots, stone tools, the bell inscription and the stone inscription. This finding suggests that the ancient inhabitants of Makkhaya had a high level of cultural and social development. By studying the Shwe Zi Khon Stone Inscription, the practice of inscribing stone records reflects the intention to preserve religious, cultural and social traditions in a durable form that would not be lost overtime. Through these inscriptions are able to rediscover valuable information about the religions, arts, customs and social relations of the periods in which they are created. They also ensure their survival across centuries, making them an essential source for reconstructing lost historically events, rediscovering ancient cities and understanding the lives of past rulers and communities. That is why, the preservation of such cultural heritages sites and inscriptions is crucial for maintaining the historical identify of Myanmar. Therefore, it is not only essential to document and analyze the historically sites of Makkhaya, but also imperative to preserve and safeguard them for future generations.

³⁹ It can be assumed that Sakkaraj 12 or *Tharawun* year was the year which existed after erasing the year 800 and restarted the year as 2 when MoenyinMintayagyi ruled Innwa (1426-1439). Although MoenyinMintayagyierased the year, it can be seen that the year was not erased. Thus, the author of this paper probably assumes thatthe third paragraph of Si Khon Stone Inscription was inscribed in the Sakkaraj 810 (1448 CE)

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