

History of Taungthaman Village Tract During the Reigns of Myanmar Kings

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Abstract

Taungthaman is the area where human beings have been living since the prehistoric period. Being located beside the bank of Taungthaman lake, Taungthaman is the sanitary and pleasantness village and even the foreigners had once recorded its pleasant and beauty. During the Amarapura period, peace and stability had prevailed in Taungthaman village as it was situated adjacent to the royal city. Having sufficient cultivated lands for livelihood, abundant water and good soil, it was the area with thriving economy. It is found that paddy produced from Taungthaman area was favorite among foreign countries. Having thriving economy and as the area was beautiful and pleasant, all national races in Taungthaman area had lived friendly. As it was economically a strategic place, wooden bridges were built for good communication under the acknowledgement of the king. In Taungthaman village, there also appeared a learned monk who was patronized by the king and Buddha's religion was also flourished. It is found that Taungthaman village had developed and prospered in traditional way during the reigns of Myanmar kings.

Keywords : to make know the natural landscape and important of socio-economy of Taungthaman area during the reigns of Myanmar Kings.

Introduction

Taungthaman is the pleasant area endowed with abundant water and good soil. It has sufficient cultivated lands which are smooth and flat for growing crops and for fishery as it is located near Taungthaman lake and so foods were abundant and sufficient for livelihood. It is stated that there were 12 villages of Taungthaman during the reigns of Myanmar kings and Taungthaman is the village tract consisted of twelve villages. Taungthaman villages were established by Myanmar kings to allocate the crown servicemen and among the residents included Bamar, Ponna (Brahmans) and Muslims. Although they were different in race and worship, they lived in unity and friendship. Besides agriculture, handicrafts also developed as their main occupation in Taungthaman area.

During the reigns of Myanmar kings, Taungthaman was economically a strategic area and therefore, there were many wealthy persons who had resided in this area. Being the area of having good socio-economic condition, Buddha's religion was also well prospered. The monarchs had built magnificent religious edifices and awarded religious titles to learned Reverend Sayadaws in Taungthaman area. Therefore, Taungthaman area was well thrived and prospered during the reigns of Myanmar kings.

History of Taungthaman Village Tract (1782-1885)

Taungthaman village tract is located in Amarapura township of Mandalay Division in Upper Myanmar, at the eastern end of the world famous U Bein bridge. Nowadays, it is the village tract where Yadanapon University is located. Taungthaman village is bordered with Pyigy Takhon township in the east, and it extended up to Kan Ma Gyi creek within the Taungthaman lake in the west. In the south, it is bordered with Uyindaw village tract in Myitnge township and Pyigy Takhon township in the north. At the present time, it is the village tract consisted of Taungthaman village, Htantaw village and Oebo village, having 2.99 square miles in total area.¹

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¹ (a) *Pyi-hte-yay A-thi-a-hmat-pyu Hmat-tan* (Record recognized by Ministry of Home Affairs), Office of the General Administrative Department, Taungthaman Village tract

It is known that Taungthaman is the area where human beings have been living since the prehistoric time. The areas of Taungthaman stone age men was extended up to western end of U Bein bridge in the east, Linzinkone cemetery in the west, Mae Zalibin in the south, and Maha Gandayon Kyaungtaik in the north. As the area where stone age men had lived was just a village in measure and it is supposed that they reached the stage of living collectively.² According to the historian Dr. Than Tun's statement, every cultivated areas including *Taungya* might be the areas where stone age men had once lived. In such a flat and smooth area of Taungthaman, it is more likely that it was the large paleolithic village.³ By seeing the evidences, it is supposed that Taungthaman had been the area where stone age men had once lived and searched for foods.

It has been accepted in successive periods that Taungthaman village has been existed prior to the Amarapura period. The Lord Buddha, in making journey, reached Bagan, Myinsaing, and Sagaing and preached a sermon to 99 Ogre spirits, all of whom attained Ariya of the first stage. These Spirit Ogres pleaded the Lord Buddha to give sermon to their relatives who were living in the eastern area. Due to their plea, the Lord Buddha went on to the eastern area, accepting the food offered by four Spirit Ogres, namely Nga Taungthaman, Nga Taung Myin, Nga Taunggyi, and Nga Taungkone and had the food at Thar Tun Kone located to the north of Taungthaman and preached sermon to the four spirit ogres at Te Taw Kone located to the south of Taung Myin. The Lord Buddha preordained that because of their merit for offering food to the Lord Buddha, the four spirit ogres would in future be the kings at this place and would look after the Buddha's religion and that this area would be called after their names. According to the Lord Buddha's preordainment, there appeared Taungthaman lake and Taungthaman village. It was only in the reign of King Bodawpaya (King Badon) in 1783 that Amarapura royal city was founded.⁴ By seeing these evidences, Taungthaman village is supposed to have been existed prior to the founding of the royal city of Amarapura.

Taungthaman village was an important area during the reigns of Myanmar kings. On 18 July, 1795, the British embassy led by Michael Symes arrived at Amarapura to make friendship with King Badon.⁵ *Than-te*⁶ (Residential house for diplomats) was built at Taungthaman village.⁷ In 1849, King Pagan chose the site at Taungthaman village to place Maha Sakya Yanthi Kyauktawgyi Buddha image which would be moved from the royal city of Inwa. The Buddha image was kept in magnificent brick building.⁸ By seeing these evidences, Taungthaman was the village which was peaceful and pleasant during the reigns of Myanmar kings.

Myo Sayay (Town clerk) U Bein, a disciple of By Sap who was the *Myo Wun* of Amarapura during King Bagan's reign, in order to make easy in communication for the people living in twelve areas of Taungthaman, had the idea to build a wooden bridge across the Taungthaman lake. *Myo Wun* Bai Sap and U Bein were the born slaves who had served at the

(b) See map (1)

² *Amarapura Myo-ne Hmat-tan* (Record of Amarapura Township), Township Record Compilation Committee, Amarapura, 1982, p. 10 (Henceforth: *Amarapura Township Record, 1982*)

³ Than Tun, Dr., *A-thit Myin Bama Thamaing* (History of Burma in new perspective), Yangon, Ngwe Pyi Daw Press, 2017, pp. 17-22

⁴ Ko Pyinnya, *Taungthaman A-lwan-sar-mya* (Articles in reminesent to Taungthaman), Yangon, Yarpayae Book Stall, 2016, p. 11 (Henceforth: *Pyinnya, 2016*)

⁵ Searle, H.P., *Burma Gazetteer, the Mandalay District*, Volume A, Rangoon, Government Printing, 1928, p. 68

⁶ (a) *Than-te* was located at the present Htan Taw village, next to the north of Shwe Bon Thar monastery and the present owner is U Thein Maung.

(b) See fig (1)

⁷ Ko Pyinnya, *Taungthaman Wun-kyin Tha-maing-win Nay-yar-mya* (Historic sites of Taungthaman and its vicinity), Yangon, Sarpay Loka Press, 1996, p. 12 (Henceforth: *Pyinnya, 1996*)

⁸ U Maung Maung Tin, *Konbaungzet Maha Yazawindawgyi* (Great Chronicle of the Konbaung Dynasty), Volume III, Yangon, Yarpayae Press, 2004, pp. 6566 (Henceforth: *Maung Maung Tin, 2004c*)

house of King Bagan and so they received permission to build bridge across Taungthaman lake. With the permission of King Bagan, the bridge was built by using old timber dismantled from Sagaing and Inwa royal houses under the aegis of U Bein and so the bridge was called "U Bein Bridge". As it passed across the Taungthaman lake, it was also called "Taungthaman bridge"⁹. The bridge was 3967 feet in length and the construction lasted for two years.¹⁰ At the time when King Thibaw ascended the throne, royal poet Mg Pe Nge was awarded the post "*Shwe Taik Soe*" with the grant of paddy lands in Taungthaman as fief. Therefore, he was known as "Taungthaman *Le-sar* Maung Pe Nge".¹¹

As the bridge was constructed with the acknowledgement of the king, it might be assumed that the area was throng with people and had mostly connected with the royal city. The appointment of such royal post as Taungthaman *Le-sar* revealed the fact that agricultural products of Taungthaman had greatly contributed to the kingdom. Therefore, it can be assumed that Taungthaman was a very important area during the reigns of Myanmar kings.

Michael Symes from the British embassy arrived at Amarapura in 1795 and he had studied the villages in Taungthaman. Michael Symes in his record stated as follows:

A number of small villages are found in Taungthaman; the villages are distant apart from one another and it went to study by riding horse; the villages are clean and the road passing through the middle of village is well ventilated; majority of people living in these villages are *Kasseys* who are said to be the second generation born in Taungthaman; they work farming and wheat and pea were mostly grown and they also make fishing in the Taungthaman lake; At the surrounding areas of villages, coconut, mango, jackfruit, and toddy palm trees are grown. *Kasseys* are skillful in riding horse and they are well-known in the royal capital and they never miss the target when they strike enemy with lance from above the horse.¹²

It is known that there were twelve villages in Taungthaman area which were built systematically by the Myanmar king to settle crown servicemen. Therefore, a variety of races had been living there. The twelve villages of Taungthaman are as follows:

1. Tet Sein village (or) Tet Sein Kone
2. Ponna village (or) Ponna Kone
3. Shwe Hlan village
4. Pa Be village
5. Myanmar-Muslim village
6. Si Sohn village (or) Si Sohn Chan (Plantation)
7. Ma Khauk village (or) Ma Khauk Kone
8. Kwan Chan village (or) Kwan Chan Kone
9. Taungthaman village
10. Si Mee Htun village
11. Htan Taw village
12. Oebo village

In some villages, there were 20 or 25 houses and people lived collectively and so it is called "Chan or Kone".¹³

It is known that the people living in Tet Sein village were Myanmar who worked cultivation and there were also crown servicemen, soldiers, black smiths, gold smiths, and craftsmen. It is known that gold pieces, weights for measuring gold, pieces of *chaw* to be used in gold smith were unearthed from Tet Sein village. The gold searchers also found Mogok

⁹ See fig (2)

¹⁰ Pyinnya, 1996, 12

¹¹ Maung Thu Ta, *Sar-so-daw-mya A-hoke-pat-ti* (Biographies of royal poets), Yangon, Yarpay Book Stall, 2002, p. 263 (Henceforth: Thu Ta, 2002)

¹² Pyinnya, 2016, 13-14

¹³ Personal interview with U Thein Han, 91 years of age, Taungthaman village on 6 March, 2019

precious stones in Tet Sein village and so it is supposed that gold smith was well thrived there. At the present time, it is not a village, but a cow breeding farm and plantation.¹⁴

It is known that Ponna wise men who were the crown servicemen had lived in Ponna village. When the royal city was transferred from Inwa to Amarapura during the reign of King Badon, together with people from other towns and villages, Ponna were allocated lands in Taungthaman area.¹⁵ Up to the present time, large tombs of the learned Ponna can still be seen in Taungthaman village. After the deposition of King Thibaw, due to the rampant of thieves and dacoits, people had to move to other areas and there was now no dwelling house, but it was constituted as the Ponna Yard to grow crops.¹⁶

Shwe Hlan village was the area where Shwe Hlan Asu musketeer were allocated during the reigns of Myanmar kings. It is known that in Shwe Hlan village, Shwe Hlan Bo had built the Shwe Hlan pagoda enshrined with golden lance which the king had awarded to him. The pagoda donor Shwe Hlan Bo is likely to be Kawlin *Myosa* Shwe Hlan Bo Maha Min Gaung Nawrahta during the reign of King Thibaw.¹⁷ It is known that after the deposition of King Thibaw, as thieves and dacoits were rampant, people from the whole village moved to Shwe Hlan Ward which is now located to the west of Ba Htoo Stadium in Mandalay.¹⁸

In Pa Be village, the majority of people were Myanmar who worked cultivation. It is known that they also produced implements to be used in royal court and agricultural utensils, such as mattock, chopping hoe, grubbing hoe. Nowadays, it is constituted as the Pa Be plantation where crops are cultivated.¹⁹

In Myanmar-Muslim village, Muslim people born in Myanmar were living. Mohamedans came to Myanmar and served faithfully under the Myanmar king. Since the reigns of Myanmar kings, Myanmar and Mohamedans lived in friendship and equally suffered opportunities and demerits. It is supposed that the Mohamedans as crown servicemen reached Amarapura when King Badon transferred the royal city from Inwa to Amarapura. At that time, there were over 40 mosques in the royal city of Amarapura. The places where mosques existed in Taungthaman area were Kyi-myin-taing, Sa-kyin-wa, Bone-oe, Oe-daw, Ko-yan-daw, Sin-swel-put, Ze-gyo, Hman-tam, Taung-myin, and Taung-tha-man.²⁰ The Muslims living in Taungthaman area had lived very friendly with Myanmar people as family. They served in cooking Mohamedans foods in the meritmaking ceremonies of Myanmar people. At the vicinity of Bontha Htut Tin pagoda, a rest house was built and donated by Mohamedans. Mohamedans in Taungthaman area are fair complexion and beautiful and they speak politely and delicately. At the present times, Myanmar Muslim village is constituted as the plantation.²¹

In Si Sohn village, Myanmar people lived and their main occupation was agriculture. They were likely to be the crown service men. Beans, peas and sesame grown in 12 villages of Taungthaman were grounded into oil. An extraordinary thing is that seed of Mae Zel from Taungthaman were grounded and oil was donated to pagodas for lighting. Nowadays, it is not a village, but Si Sohn plantation where crops are grown.²²

In Ma Khauk village, the majority of people were Myanmar who worked industry of cheroot pipe. The cheroot pipes unearthed from Ma Khauk village are hard as stone and decorated with floral motifs. These could be presented to the royal palace. Pots of drinking

¹⁴ Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

¹⁵ *Amarapura Township Record, 1982, 55*

¹⁶ Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

¹⁷ Maung Maung Tin, *2004c*, 349

¹⁸ Personal interview with U Thein Han, 91 years of age, Taungthaman village on 6 March, 2019

¹⁹ Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

²⁰ *Amarapura Township Record, 1982, 91*

²¹ Personal interview with U Thein Han, 91 years of age, Taungthaman village on 6 March, 2019

²² Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

water with three lines on brinkmanship, beautiful pots in the shape of gourd, and kettles were also discovered. In some excavations, brick foundations were also found. It is known that wealthy persons had once lived in Ma Khauk village. It is supposed that cheroot industry and pottery were handicrafts which were well developed to a standard. After the deposition of King Thibaw, they moved to other places and it is now constituted as plantation.²³

In Kwan Chan village, Myanmar people had lived and they were crown servicemen who grew betel vine. Finding silver coins stamped with peacock figure, it is supposed that Kwan Chan village had thriving economy to a certain amount. At the present time, it is constituted as the Kon Chan Kone where crops are grown.²⁴

It is noted down that the Taungthaman village had been existed since the time of the Lord Buddha and it was the place where Taungthaman Ogre had resided when the Lord Buddha was alive. It is supposed that Taungthaman had emerged earlier than Amarapura period. People from Taungthaman had earned their livelihood by cultivating and fishing. Taungthaman village has existed traditionally as the prospered and thriving village.²⁵

Si Mee Htun village were the area where people were allocated by the king to offer lighting to the Maha Sak-kya-yan-thi Kyauk-taw-gyi pagoda and so it was called "Si Mee Htun". Si Mee Htun village has also existed traditionally as the prospered and thriving village.²⁶

When the history of Htan-taw village is studied, it is known that Wetmasut *Wundauk Min* had recorded the good quality of Taungthaman Htan-myt (Shoot sprouting from toddy-palm nut). In the record of Captain Michael Symes, it is stated that toddy palm, coconut and mango trees were abundant in Taungthaman area.²⁷ In the mural paintings drawn up on the interior walls of Kyauktawgyi pagoda during King Bagan's reign, it illustrated the figures of a number of toddy palm trees and fermented toddy sap drinkers. It is supposed that a number of toddy palm trees were grown and so it was called "Htan Taw village". During the reigns of Myanmar kings, there were only few houses in Htan Taw village and it had many farm yards.²⁸ Some evidences were found that the original name of Htan Taw village was "Aye Yar Waing".²⁹ At the present time, it is the most developed and prospered area among the villages of Taungthaman.

Oe Bo village was the area where small earthenware like toy pots, lamp pots, water jug, cups (used in offering food to Sangha) were produced and so it was called "Oe Bo". During the reigns of Myanmar kings, the village had very little house. Oe Bo is the village which has been prospered and well-thrived up to the present time.³⁰

By seeing the above-mentioned evidences, twelve villages of Taungthaman during the reigns of Myanmar kings were peaceful and people were friendly with one another. It also had well thriving economy. After the deposition of King Thibaw, as dacoits and robbers were rampant, wealthy persons and most people from intellectual circle moved to live in other safe areas. It can be deduced that Taungthaman area was a peaceful and well-thriving area during the reigns of Myanmar kings.

Taungthaman area endowed with prosperous socio-economic condition and abundant water and good soil. Reliance on the Taungthaman lake, local residents earned their living by

²³ Personal interview with U Thein Han, 91 years of age, Taungthaman village on 6 March, 2019

²⁴ Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

²⁵ Pyinnya, 2016, 11-12

²⁶ Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

²⁷ Ko Pyinnya, Amarapura area, Amarapura period, *Amarapura Hluttaw and other research articles*, seikku cho press, 2017, p. 27-29 (Henceforth, Pyinnya, 2017)

²⁸ Personal interview with U Thein Han, 91 years of age, Htan Taw village on 11 April, 2019

²⁹ It is known from U Khwe, 75 years of age, Htan Taw village that the name is found in the record of U Ngwe Hlaing, board of pagoda trustee of Kyaukdawgyi pagoda.

³⁰ Personal interview with U Mya Thein, 89 years of age, Oe Bo village on 20 April, 2019

fishing. It also had sufficient cultivated lands which were flat and smooth for cultivation. There is a saying "Inn Aing Wide Li Amara Ti" and by this saying, it is known that there are numerous natural ponds or lakes in Taungthaman area which can contribute to farming. As the lands in this area had very fertile soil that the king had awarded these lands as Taungthaman *Le-sar* to the crown service man. The lakes principally reliable for agriculture were (1) Bo Min Kyaw lake, (2) Mein Ma lake, (3) Thu Htay lake, (4) Pauk Taw lake, (5) Pin Zeik lake, (6) Sont Gyi lake, (7) Tha Byay lake, (8) Kan Ni lake, and (9) Mae Oo lake.

Boe Min Kyaw lake is located between U-yin-daw village tract in Myitnge township and Taungthaman village. Being located near the paddy land of Taungthugyi U Min Kyaw, it was called "Boe Min Kyaw lake". Mein Ma lake is located to the north of Boe Min Kyaw lake. An extraordinary thing of Mein Ma lake is that when the paddy lands which were irrigated water from this lake were first grown, a virgin girl wearing well dress and complete ornaments had to make planting. Only after that other people could do planting. As Thu Htay lake is located near the land possessed by a Thu Htay (a wealthy man), it is called "Thu Htay lake". This wealthy man had noble temperament and he made built brick bridge from Thu Htay lake to the foremost of Taungthaman village and this bridge can still be seen up to the present time. At the opposite of Thu Htay lake, Pauk Taw lake is located. As Pauk trees were grown pleasantly around the lake, it is called "Pauk Taw lake".³¹

Pin-zeik lake is now located near the main building in the Campus of Yadanabon university, It is known that this lake is the largest and deepest lake. Paddy produced from Pin-zeik lake was good in quality and it was the royal paddy consumed during the successive reigns of Myanmar kings. Especially, China liked this paddy very much. Chinese traders were able to distinguish paddy produced from Pin Zeik lake so that not it could be imitated. Having good quality, it was sold in high price. The Chinese used to ask "Whether Pin-zeik lake is thriving? and if the answer was "Yes", they believed that paddy would be abundant. Paddy lands of Pin-zeik lake which was able to attract not only Myanmar but also foreign countries was located in Taungthaman village.

Sont-gyi lake is located to the west of Pin Zeik lake. As extra water from Pin Zeik lake was stored, it was called "Sont Gyi lake". Tha Byay Lake is Located to the north-west of sont-gyi lake. The extra water from sont-gyi lake was stored.³²

Kan-ni lake is located in the east of Yangon Mandalay rail road and in the south of Oe Bo village motor road. Mae Oo lake is located in the east of Yangon Mandalay rail road and in the North of Oe Bo village motor road.³³

The above-mentioned lakes upgraded not only the socio-economy of Taungthaman area, but also socio-economic condition of the country. At the present time, these lakes being located within the inundated areas, it silted alluvial soil and the majority of these lands were constituted as the cultivated lands.

Taungthaman area which was close to the Amarapura royal city and was in strategic location, and it was the area in favor with Myanmar kings. It was also strategic place an economical. Therefore, in order to make good communication, bridges were built with the acknowledgement of the king. At that time, there appeared a prophecy, "Taungthaman Inn Mi-chaug Thone-kaung Paw" (Three crocodiles appear in Taungthaman lake). In accordance with the prophecy, there appeared three bridges, namely "world famous U Bein bridge, U Shwe Taung bridge and Nanmadaw bridge."³⁴

³¹ Personal interview with U Mya Thein, 89 years of age, Oe Bo village on 20 April, 2019

³² Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 April, 2019

³³ Personal interview with U Kyaw Than, 87 years of age, Oe Bo village on 20 April, 2019

³⁴ Personal interview with U Kyaw Sein, 78 years of age, Htan Taw village on 11 April, 2019

Myo Sayay (Town clerk) U Bein, a disciple of By Sap who was the *Myo Wun* of Amarapura during the King Bagan's reign had built the bridge in 1849 by asking permission from King Bagan to make easy in communication for the people of twelve villages of Taungthaman lake. The bridge is 3967 feet in length and the construction lasted for two years.³⁵ Up to the present time, it is constituted as the world famous U Bein wooden bridge.

U Shwe Taung bridge stretched from the beginning of the place called "Mae Ba Yet Kone" (Now Mya Ba-yet Thar-ma-nay-kyaw *Kyaung*) to the end of Htan Taw village. The bridge was built by laying down bricks at the height which escaped from flooding. It is known that Mae Ba Yet, a wealthy woman who was the Crown service woman of Thayawaddy min, had built this bridge.³⁶ Nowadays, the bridge is renovated into motor road.³⁷ By seeing these bridges, it is supposed that Taungthaman area during the Amarapura period was a very important area for the kingdom.

For the monks and people within the kingdom to be easy in communication. King Bagan issued order to construct a brick bridge passing through Taungthaman lake as far as the place near Maha Sakya Yanthi pagoda on 3 February 1852.³⁸ This bridge was known as Nanmadaw bridge. Nan-ma-daw bridge is the bridge in straight line which is connected from the park on the road of circling the lake to the west of No (2) Central Workshop (EME) up to the middle of Htan Taw village. It is known as the merit of King Bagan and it is the bridge made of brick and constructed firmly at four to five feet in height. The width of the bridge was about 100 feet and at the bottom, there were three large sluices and five small sluices. The shape of the bridge was very systematic and very gigantic. Nowadays, due to the silting of soil by the lake, the bridge lies beneath the cultivated lands.³⁹

Taungthaman village during the reigns of Myanmar kings had good socio-economic conditions, and Buddha's religion was also well flourished. King Bagan carried the Maha Sakya Yanthi Kyaukdawgyi Buddha image from Inwa to the royal city of Amarapura in 1849, and placed it in magnificent brick building with tiled roofs.⁴⁰ In 1825, Kyaukse *Wun Minhla Min Khaung Kyaw Htin* built *Mayga Rama Kyaungtaik*, *Maygawaddy Kyaungtaik* and sacred relics and stupa and donated for the people to pay obeisance in dedication to the Nirvana.⁴¹

The Reverend Sayadaw U Janeinda who resided in Maygawaddy Monasary was a native of Taungthaman. For being well-versed in literature and religious treatises, King Miondon awarded the title "Janeinda Binyanna Thadamma Daja Maha Dhamma Raja Guru" to Sayadaw. During the reign of King Thibaw, Sayadaw was awarded the title "Janeinda Bidaja, Dipadi Thiri Pavara Maha Dhamma Rajadi Raja Guru" on 7 August, 1884.⁴² Shwebonthar *Kyaungtaik Sayadaw* U Thu Sagara from Htan Taw village who was the disciple of Maygawaddy *Sayadaw*, was very good at giving lectures and King Thibaw invited *Sayadaw* to come and reside at *Weiyan Bonthar Kyaung* which was located to the south of *Mya-daung Taik* in Mandalay. *Magwe Wundauk Min* also built the *Thuta Thawma Shwebonthar Taik* and donated it to *Sayadaw*.⁴³ In this way, during the reigns of Myanmar

³⁵ Pyinnya, 1996, 12-13

³⁶ Pyinnya, 2017, 51

³⁷ Personal interview with U Kyaw Sein, 78 years of age, Taungthaman village on 11 April, 2019

³⁸ Maung Maung Tin, 2004, 81

³⁹ Personal interview with U Khway, 75 years of age, Htan Taw village on 11 April, 2019

⁴⁰ Maung Maung Tin, 2004c, 66

⁴¹ *Stone inscription on sacred relic, stupa and record of San-da-daw-pyae (Wish fulfilling) pagoda, Meigawaddy Taik Kyaung, Si Mee Htun village*

⁴² Maung Maung Tin, 2004c, 149,432

⁴³ Person interview with U Jagara, 75 years, Abbot of Shwebontha Monastery, Chairperson of Township Sangha Mayaka Committee, Htantaw Village on 21 April, 2019

kings, Buddha's religion was well flourished in Taungthaman area and it also received the recognition of the king and there also appeared the learned Reverend *Sayadaws* in Taungthaman village.

Conclusion

As Taungthaman is the area endowed with abundant water and good soil, stone age men had lived there since the prehistoric period. King Badon's choice of site for the construction of *Than-te* at Taungthaman village vividly revealed the fact that Taungthaman was the pleasant and beautiful area where socio-economy was thriving and even the foreigners had impressed on it. Its beauty, sanitation and systematic types of villages in Taungthaman area were also very interesting. From the records of foreigners, it can also be known the high standard of socio-economic condition in the society of these villages. By seeing the friendship of the people who were different in races and worships, it can be deduced that their economy was well thrived and the ruler had strong influence upon them. Paddy grown in Taungthaman area was favorable to the foreigners. As the foreigners had put on record the beauty and pleasant scene of Taungthaman village, it also made know the world about the beauty of the country. Moreover, as the religious edifices were built and donated in Taungthaman village by the kings and the learned Reverend *Sayadaws* from Taungthaman village were awarded titles by the kings, it would be said that Buddha's religion was well flourished in Taungthaman area. Taungthaman village tract is possessing the historic heritages recognized by the world up to the present time. Therefore, Taungthaman village, during the reigns of Myanmar kings with good tradition, had reached its peak in social, economic and religious affairs.

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Thate was located at the present Htan Taw village, next to the north of Shwe Bon Thar monastery and the present owner is U Thein Maung.

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Personal Interview

Personal interview with U Khwe, 75 years of age, Htan Taw village, on 23 April, 2019

Personal interview with U Kyaw Sein, 78 years of age, Htan Taw village on 11 April, 2019

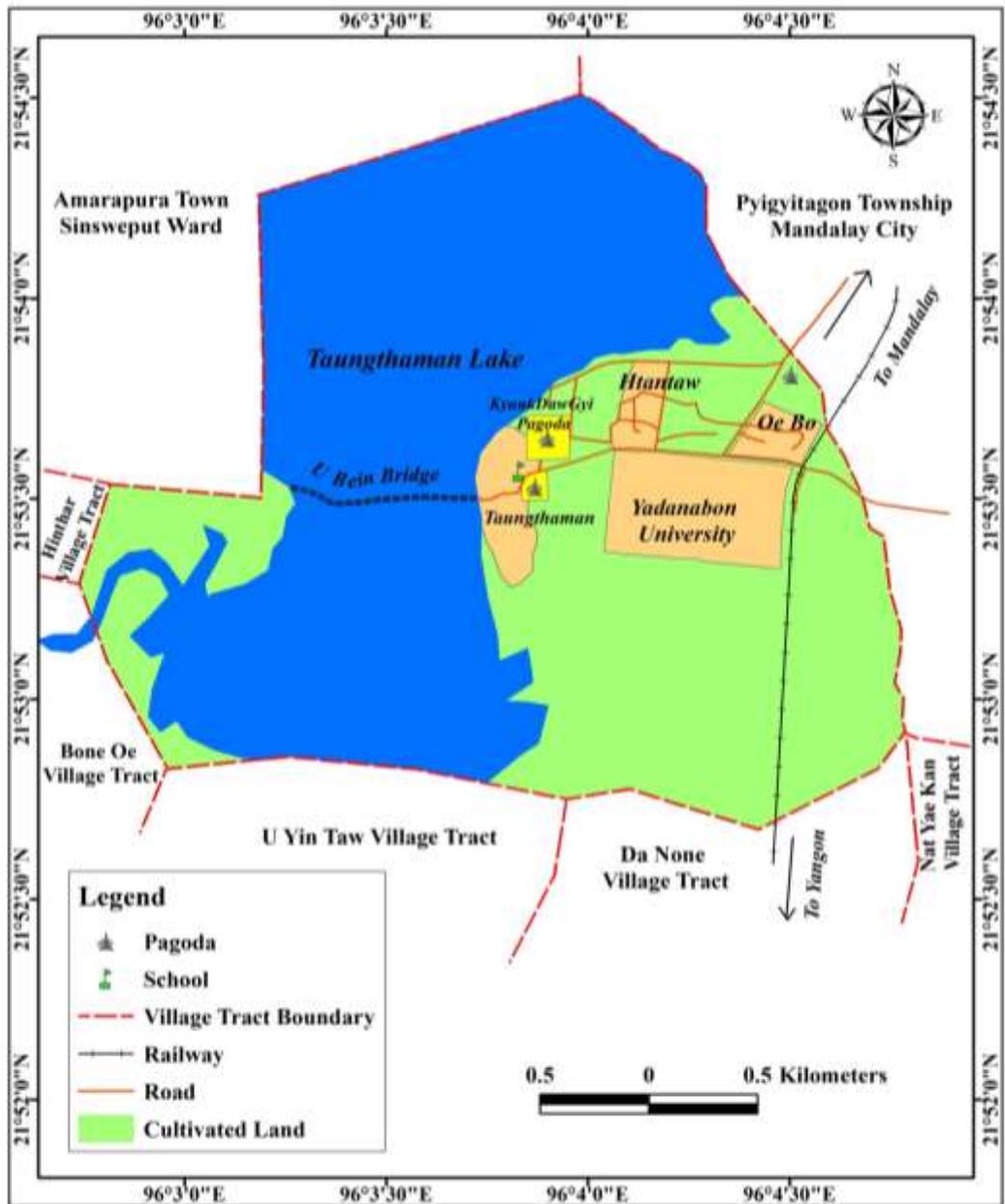
Personal interview with U Kyaw Than, 87 years of age, Oe Bo village on 20 April, 2019

Personal interview with U Mya Htay, 71 years of age, Htan Taw village on 5 March, 2019

Personal interview with U Mya Thein, 89 years of age, Oe Bo village on 20 April, 2019

Personal interview with U Thein Han, 91 years of age, Taungthaman village on 6 March, 2019

Map (1)



Taungthaman Village Tract in Amrapura Township

Fig (1)



Taungthaman *Than-te*

Fig (2)



U Bein Bridge