

Pinya-Innva Age Economy History that Found in the Htuparyone Stone Inscriptions

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Abstract

There were two stone inscription cottages near Sagaing Htuparyon Pagoda. It had (36) total stone inscription pillars in the stone inscription cottage (1). It set up (42) total stone inscription pillars in the stone inscription cottage (2). By studying from the history point of view, studied and put up the facts that consisted in those stone inscriptions. Like that, based on the stone inscriptions in the Sagaing Htuparyon Pagoda, put up the cultivation of farm, land formed by the process of silting and garden that were the main economy of Myanmar. In cultivation, according to the tropical zone, it put up that the people had to cultivate the irrigation from the dam and canal, tank, stream, lake and ponds. In addition to cultivation, put up animal husbandry, handicrafts and trading.

Keywords : Irrigation, economic impact

Introduction

There were two stone inscription sheds near Sagaing Htuparyone Pagoda. It is the place where collected and preserved for the stone inscriptions that ever found near Sagaing Htuparyone Pagoda environment. In the stone inscription shed (1), there were thirty-six stone inscriptions. In the stone inscription cottage (2), there were forty-two stone inscriptions. They were from Pinya Period until Konbaung Period. This paper compiled with Inwa Period stone inscriptions. This paper emphasized on that "feudal economy" that found in the stone inscriptions. It presents an account of cultivation and farming ,gardening and cultivation on alluvial land, which are all crucial to the economy of Myanmar. It also gives about the cultivation by means of irrigation in the dry zone areas, in which water was irrigated from lakes, creeks, dams and ditches. Furthermore, livestock breeding is also dealt with under discussion.an account of the professions of traditional arts and crafts, architecture, looming and general handicrafts is also given in this paper. It deals with money system of those days as well as a brief account of the form of trading during those two periods.

Materials and Methods

The main theme of this research work is to investigate the rural people's socio-economic life with special reference to with their role in Myanmar history. The methods of study are used by the literature reviews, field observation and secondary data from other sources and qualitative research methods, As Myanmar is emerging to be a developed country, we have future plan to have past cultural heritage in the feature. I hope this work will make a new contribution from Htupayone Stone Inscriptions.

Finding

This work based upon thirty stone inscriptions. Historical traditions, a variety of socio-economic aspect, cultural value and its wonderfully restored and one of the most attractive cultural heritage for researchers and historians.

Discussion

The facts in the Sagaing Htuparyone Pagoda stone inscriptions are mostly the farmland donation. The people main economy in that Age is agriculture. Because of the tropical zone, there did not get enough rainwater to cultivate. Therefore, the people did not depend on

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the rainwater; they used water from the reservoir, dam, gutter, lake, stream, natural pond and pool and irrigated. Among the dams, they were Tanluin Chañ,¹ Cotalākampuin Chañ,² and Summprañpok Chañ.³ The *kan* (tanks or artificial lakes) mentioned in the inscriptions are as follows:

Kan Nay⁴

Ñam Kan⁵

Repuiplai Kan⁶

Shyam Kan⁷

wam Kan⁸.

Concerning with Uin (pond), they were Ton LyuiwUin⁹, Nwā Se Uin¹⁰, as Khyon (stream) it had found that Khlon Pok¹¹, Na Salan Khyon¹², Rwā Ton Rwā Nok Khyon,¹³ and Sāthym Sālan Khyon-ma.¹⁴ As *mron* (canals), it had found that Lummlha mron¹⁵ Shañlhacwaso mron¹⁶. As *an* (natural lake), they were Muntuinkreñ An¹⁷ and Na Tansan An,¹⁸ Na Yan An¹⁹, Se Pyui Man An²⁰, Dun U An²¹ Pyu Man An²². It had found that the people did agriculture by irrigating from natural lake, pond, stream and dam.

In irrigation land, it had found that they divided into many kinds of land: piece of land cleared and burnt ready for cultivation, virgin soil and the land that was on the part of high land that was dry²³. It had found that the land that did not use absolutely called *Tawcim*²⁴. Besides, it had found that to be prosperous for the country business, they occasionally changed and used *Tawcim* to become cultivable land. It had found in the stone inscription, Prañthai e'

¹ Sagaing Htuparyone Stone Inscription, Department of Myanmar Historical, Yangon, Ministry of Culture Vol.I, No. 2A, Line 36 (Henceforth: HSI, Vol.I)

² HSI, Vol.I, 29 b, Line 30

³ HSI, Vol.I, 29 b, Line 31

⁴ HSI, Vol.I, 29 a, Line 40

⁵ HSI, Vol.I, 16 a, Line 30

⁶ HSI, Vol.I, 10 a, Line 36

⁷ HSI, Vol.I, 12 a, Line 23

⁸ HSI, Vol.I, 7 a, Line 17

⁹ HSI, Vol.I, 4 b, Line 6

¹⁰ HSI, Vol.I, 7 a, Line 23

¹¹ HSI, Vol.I, 12 a, Line 18-19

¹² HSI, Vol.I, 29 a, Line 51

¹³ HSI, Vol.I, 29 a, Line 36

¹⁴ HSI, Vol.I, 29 a, Line 50

¹⁵ HSI, Vol.I, 2a, Line 34

¹⁶ HSI, Vol.I, 9a, Line 13

¹⁷ HSI, Vol.I, 29b, Line 32

¹⁸ Sagaing Htuparyone Stone Inscription, Vol.II, No. 54A, line 10 (Henceforth: HSI, Vol.II)

¹⁹ HSI, Vol.I, 13a, Line 10

²⁰ HSI, Vol.I, 29 b, Line 22

²¹ HIS, Vol.I, 2 a, Line 30

²² HSI, Vol.I, 29 b, Line 22

²³ Daw Ohn Kyi, "Nara Pati Sagaing Htupa Yone Kyauk Sa" (King Nara Pati is Sagaing Htupa Yone Stone Inscription), Myanmar Historical Research journal No.5, June, 2000, p.93 (Henceforth: Ohn Kyi, 2000)

²⁴ HSI, Vol.I, 9 b, Line 11

cīphwāaluiwnhā taw cim hi rarāthwañ taw mūsaakhā;²⁵ . (Irrigation the land; within the time of Innwa; it had occurred many foreign invasion. While the kingdom of Innwa was having difficulty with Manipuri invasions. The Hanthawady army won the war and occupied Sagaing. Because of those invasion, the farmlands were changed. The Scholars estimated that while establishing the Kingdom of Innwa, the persons who supported successfully for the development of agriculture and peace of the state on the other sides were the monks who lived in the village monasteries.)²⁶The successive King of Innwa encouraged to the condition of the state to become improvement.

It had found, mankrī mantryā lañ sangha rājā khlañ ma thwan nuin nā thwan pā am hu chui taw mū e'²⁷. Like thus, it could know that trying to become economy development of king, monks and people in Inwa Age. In that stone inscription, it usually inscribed "melthwan"²⁸ cleaning away trees, bushes, etc for the new farmland. It had found inscription, "muiw mle kuiw ra on tīthwan pe ruy"²⁹ nā thwan sañ lai chai pai"³⁰ mle thwan sa sū kā . . ."³¹ the person who cleared away (trees, bushes, etc). The King Sa tuiw himself cleared away (trees, bushes, etc)" Sa tuiw man krī sañ, prañ tai e' cīphwā aluiwn hā taw cim hi ra rā thwañ taw mūsaakhā ī mle kuiw lañ thwan pā am. . ."³² This indicates that the king himself made efforts in clearing new lands for cultivation. This was probably because Innwa Period was infested with ward and also because of the scarcity of food. In the land for cultivation work, nursery of plants was the first step to do. "Therefore, the term pyuiw khan "nursery of plant" found many times in the stone inscription."³³After planting the paddy plants in the nursery of plants, transplanted them. In agriculture, they used "buffalo"³⁴ and "cow"³⁵ to plough. In agriculture, it divided farm, farmland-bearing crops other than rice, land formed by the process of silting and gardens. In the farm, according to the planting of climate for the "Paddy", it divided "Sanle" paddy land, which has to rely chiefly on rain for cultivation and "Murile" Murile is a paddy land that planted species of paddy grown in November and harvested in March. *Sanle* is a paddy land with reference to rainy season called *Sanle*. In *Sanle*, it transplanted *Kaukngē* or *Kaukhlin*: (variety of paddy, which takes a shorter time to ripe and it takes only (140-150) total days and if it planted in June, it can harvest in the middle of October or at the end of October). *Kauk Kyi*: (variety of paddy, which takes a longer time to be ripen). It takes (170-200) days long and if it transplanted in June, it would harvest in the beginning of the December³⁴. Around the environment of the natural pond, it has usually Murile and near the lake, it has *Sanle*.³⁵ Agriculture was the most important in the Inwa Age. Agriculture had been the backbone of Myanmar economy since the Pagan period. Although the numerous rivers and streams and alluvial soil highly productive for agriculture suggests that it must have been prosperous. It has described "Ya" (Dry Land) in the stone inscription. Another important occupation of the area, like paddy and *ya* cultivation,

²⁵ HSI, Vol. I, 9 b, Line 14

²⁶ Tin HlaTaw, "History of Burma: A.D1300-1400," *JBRIS*, XLII, ii(December 1959), p.131

²⁷ HSI, Vol.I, 9 b, Line 17-18

²⁸ HSI, Vol.I, 9b, Line 5

²⁹ HSI, Vol. I, 12 b, Line 8

³⁰ HSI, Vol.I, 12 b, Line 2

³¹ HSI, Vol.I, 9 b, Line 5

³² HSI, Vol.I, 9 b, Line 14

³³ HSI, Vol.I, 10 a, Line 35

³⁴ Ohn Kyi, 2000, 85

³⁵ Than Tun, "*Khethon Myanmar Rajawan* " (History of Old Myanmar), Yangon, Mahadagon Sarpay, 1969, p.196 (Henceforth: Than Tun, 1969)

was toddy tapping. In the Pagan period, toddy was mentioned as being planted in gardens. The phrase "toddy in the royal garden" is included in inscription. It planted Maize, Soil bean, common millet and cotton in the farmland bearing crops other than rice. It had found that planted toddy palm trees in the farmland bearing crops other than rice. It had found that planted the toddy palm trees in the garden. Therefore, it can assume that there will be toddy palm cooking work. It consisted of toddy palm trees mostly in the land donated for the religious purposes. It had found that according to the toddy palm trees, divided into various kinds and sizes, they were "*Htanpinnge*" (Small Toddy tree) and "*Htanpauk*" (nursery). It had found that planted toddy palm trees greatly in that Age. From the list of donors in Yatanar hsinmjashin stone inscription, it consisted of thousand and ten thousand numbers of total toddy palms trees. It had found that they bought the toddy palm seeds as possible as they could and planted the total one hundred thousand and fifty thousand toddy palm trees³⁶. It had found that not to die that planted toddy palm trees, gave duties.³⁷ Upper Myanmar region and toddy palm are not only very compatible and as prospered for works, it could praise that they gave toddy palm plantation to the toddy palm trees administrators.³⁸ Furthermore, with the alluvial land formed by Ayeyarwady, as the river flooded the plains near it and the islands in the rainy season, the soil must have been fertile and productive. Htupayrone Stone Inscriptions had found they did work of land formed by the process of silting. As it floods the work of land formed by the process of silting every year, it situated in the flooded region. The land formed by the process of silting is the field cultivated with vegetables. Especially, they did land formed by the process of silting in the sand bank and alluvial land that was the surrounding of rivers and stream. As it had found one of the stone inscriptions, "Pyaungkhin nhac pai"(Millet Land 2 pè)³⁹ or "Pyaungking ta pai (Millet Land 1 pè)"⁴⁰ so they planted maize trees in the land formed by the process of silting. Uyan (Garden) one can find the garden inscriptions . It had found the usage of word "in the Uttawun Garden"⁴¹. In the garden, they planted in addition to long-term crops but also flower plants. Besides, it had known that match with the name of people to the gardens "Ngataungwun garden"⁴² and "Ngatetkyan Garden"⁴³, match with the name of vegetables to the garden "Beetle nut garden: Kumchanuyin"⁴⁴ or "Kyanuyin: sugar cane stalk plant."⁴⁵ In addition to plant mango, jackfruit, coconut tree, betel leaves, lime, etc long-term eatable plants, fragrant flowers. Calophyllum, khira, pyawar and tall, indigenous hardwood tree bearing sprays of fragrant, red flowers in early summer. However, it had found that there was garden that planted one kind of crop. Mostly, it could found that the garden usually situated near the water and good fertilized land. Although it had found garden plantation in the stone inscription, it was not easy to estimate how many total acres they planted. The vegetables crop plants that found in the Sagaing Htuparyone Pagoda were it yielded paddy in the farm, in the land formed by the process of silting yielded sesame, peanut, soya bean, maize, common millet but it had found cotton plant and toddy palm trees in the farm. It did not know the measurement of the sesamefield cultivated

³⁶ HSI, Vol.I, 17 b, Line 14-15

³⁷ HSI, Vol.I, 17 b, Line 24-26

³⁸ Toe Hla, 2014, 52

³⁹ HSI, Vol.I, 18 a, Line 28

⁴⁰ HSI, Vol.I, 18 a, Line 33

⁴¹ HSI, Vol.I, 17 b, Line 17

⁴² HSI, Vol.I, 18

⁴³ HSI, Vol.I, 10 b, Line 11

⁴⁴ HSI, Vol.I, 25 b, Line 22

⁴⁵ HSI, Vol.I, 2 a, Line 29

with plants in the land that donated to the Buddha. Concerning with the sesame, as it had found that the farm tax that was the common millet, maize and sesame, so it can assume that in that age, there was the land that planted the sesame trees⁴⁶. In the garden, it had found sugar cane stalk plants, betel nut trees, betel leaves, tamarind trees, green tea leaves trees, toddy palm trees, coryphaeus palm, junk fruit trees, lemon trees, mango trees, lime trees kind of tree bearing white fragrant flowers. Calophylluminophyllum, and tall, indigenous hardwood tree bearing sprays of fragrant, red flowers in early summer, etc flower trees as long-term trees. The king had those trees planted. The king donated three gardens that planted those trees to the monastery. As those trees were big trees that could get shade and they were eatable trees. However, as they controlled and coordinated the environmental climate so it can assume that was great foresight of the garden plantation donation.⁴⁷ By describing the measurement of the farm, they usually use the word, "Pay (Pe)": unit of land measure (equivalent to 1.77 acre)⁴⁸, but the land that was lesser than the "Pay " measured with *Sei* (or) Carwat. It had described in the stone inscription, "Pepisat khin sum cit"⁴⁹, "Pyoung khin ta pai khwe"⁵⁰. It had found that measured the farm with "Pe" so also with "Tam"(Unit of distance measure). It had also found, "Na Tarok Ton rea Mlokrwanhanmre 3333 pai sum cit sum ca rwat"⁵¹. It had known, " ". It did not know exactly the meaning of "Tam"⁵² and how wide was. They did animal husbandry together with agriculture. They breed "Cow"⁵³, "Pig"⁵⁴, "Buffalo"⁵⁵, and "Goat"⁵⁶. In addition to vegetables, Myanmar had to eat beef, meat and fish. They also ate buffalo flesh, goat flesh and pork. They also chiefly raised the buffaloes, cows and oxen to do work. The king used the "Elephant"⁵⁷ and "Horse"⁵⁸ for ride. However, the king used "Cow", "Buffalo", "Goat" and "Pig" to do work, eat flesh and exchange goods. For the anglers, it had natural lakes so they fished. For the Ngapi: fish preserve; fish or shrimp paste work, the needed salt could get "*Hsahpou*"⁵⁹: salt boiling. The donors list in the stone inscription, it had found "3 *Hsahpou*", "*Hsakha*". It differentiated the kinds of salt, "ami cha nhacphuiw"⁶⁰ pitu nay cha 3 phuiw"⁶¹. In the stone inscription, as it described " *Hsahou* 20", it can estimate that there are salt boiling works. In the donation of monastery and the pagoda, the containing of salt boiling is that it will be for the monks, monastery and the persons who preserved for the pagoda.

It had found "Upaungsaung", "Tabetmyatnarsut"⁶², etc there were be textile weaving work. As it had found "Warpaingathe", "Warkummon"⁶³, they weaved the clothes from the

⁴⁶ HSI, Vol.I, 10 a, Line 36

⁴⁷ Toe Hla, 2014, 50

⁴⁸ Than Tun, 1969, 199

⁴⁹ HSI, Vol.I, 29 b, Line 62

⁵⁰ HSI, Vol.I, 29 b, Line 56

⁵¹ HSI, Vol.I, 23 a, Line 17-18

⁵² HSI, Vol.I, 29 b, Line 42

⁵³ HSI, Vol.I, 18 a, Line 16

⁵⁴ HSI, Vol.II, 57 a, Line 14

⁵⁵ HIS, Vol.I, 18 a, Line 16

⁵⁶ HSI, Vol.I, 18 a, Line 17

⁵⁷ HSI, Vol.II, 46 a, Line 33

⁵⁸ HSI, Vol.II, 46 a, Line 33

⁵⁹ HSI, Vol.I, 29 b, Line 58

⁶⁰ HSI, Vol.I, 29 b, Line 58

⁶¹ HSI, Vol.I, 29 b, Line 5

⁶² HSI, Vol.I, 18 a, Line 21-22

⁶³ HSI, Vol.I, 8 b, Line 4

cotton. Therefore, it can assume that loom work that weaved the clothes has been developing. In building and preserving the monasteries and pagodas, it had found the consisted artisans, musicians and the artistes. In the stone inscription, it had found harpist, the art of painting, the art of stone sculpture, musicians, goldsmith, craft of a mason, carpenter and the person who made and sold doll. However, it was the time of constructing many the religious buildings, brick, stone and timber works developed. It needed many architects in the construction of prayer-hall before a shrine or pagoda, wayside public rest house and pagoda. To pay workmanship for the artisans, it had found that 15 *Kyats* for the gold painted persons, 443 *Kyats* and 150 paddy for the craft of a mason, the art of stone sculpture, blacksmith, woodcarving, painting⁶⁴. It paid for 984 *Kyats*, 120 paddies for the cost of making bed, the craft of mason, the art of a stone sculpture and blacksmith and 260 *Paso*: nether garment of Myanmar males, 1 horse, 13 trays and 8 cows⁶⁵. The cost of carrying bricks was 383, 766 paddies, plaster were 163, 516 paddies, the craft of mason was 100.⁶⁶ Therefore, it can say that the artisans, especially, masons, architects, painters and wood carvers are important. In addition to the price of service for the artisans, it usually consisted of paddy, *Paso*: neither garment of Myanmar males, horse, tray and cow, etc. In the system of exchanging goods in that period.

Thus, it had found the money section that was essential and important in trading. In trading, they used "silver" as the pivot (money). The money means the block of money. They weighed the silver with *Kyat*: 16 33 and weighed the copper with a bowl of viss: 1632 932 and used. In the stone inscriptions, it had found that as weighing, it used "*Kyat*"⁶⁷, "*Mat*"⁶⁸. However, in the stone inscription, in addition to the use of silver, it became to use gold. In gold production materials, it used distinctly that "*Shwehtee*"⁶⁹: ceremonial golden umbrella, "*Shewpadesar*"⁷⁰: gold variety, "*Shewaim*"⁷¹: golden house, "*Shwekhuetphalar*"⁷²: goldern cup, "*Shweleswetansar*"⁷³: golden necklace, "*Rhwe pitan*"⁷⁴: golden canopy.

In doing business, the trading work has been developing. In trading materials, it had found "*Myae*": land, "*San*": rice, "*Ut kyauk sac*": brick, timber, "*Sapar*": paddy, "*Le*": silk cotton tree, etc. It had found land commence. They bought land with silver so also exchanged with animals. For example, it had found that "mle khrok ta ryā ta chai kuiw mrañ san mwan ta ci"⁷⁵: they traded dried land with strong horse". However, it had found that "than phuiw ñwe 40, lai phuiw ñwe 50 sa phuiw kre 2 pisa"⁷⁶ the price for toddy palm was 40, the price for farm was 50, the price for meat was 2 viss", etc, "Lai phuiw ñwe 60 awat phuiw rhwe ta kyap, Sā phuiw ñwe 2 kyap, Se phuiw ñwe of silver ta kyap"⁷⁷ the price for farm was 60, the price for cloth was gold 16.32 gram, the price for alcohol was 2 *Kyat* of silver, the price for meet was one *Kyat*. It had found the price that

⁶⁴ HSI, Vol.I, 15 b, Line 2

⁶⁵ HSI, Vol.I, 15 b, Line 4-5

⁶⁶ HSI, Vol.I, 20, Line 6-10

⁶⁷ HSI, Vol.I, 19 b, Line 19

⁶⁸ HSI, Vol.II, 53 a, Line 8

⁶⁹ HSI, Vol.I, 59 a, Line 9

⁷⁰ HSI, Vol.II, 46 a, Line 34

⁷¹ HSI, Vol.II, 59 a, Line 20

⁷² HSI, Vol.I, 9 a, Line 40

⁷³ HSI, Vol.II, 59 a, Line 17

⁷⁴ HSI, Vol.II, 59 a, Line 10

⁷⁵ HSI, Vol.I, 31 a, Line 12-13

⁷⁶ HSI, Vol.I, 18 a, Line 32

⁷⁷ HSI, Vol.I, 18 a, Line 7

ut kyoak Sac phuiw ñwe sui thon capā ta son⁷⁸ "the price for brick, stone and timber was three thousands money, one thousand paddies". It had found differences by paying the price of land. Taw cim 100 kuiw ñwe 300 it gave three hundred of silver for 100 pe of virgains land.⁷⁹ Kuiñ twañ ploñ khañ ta pai ñwe 5 kyap it had current price 5 kyat for maize land in the land framed by the process of silting. It could buy "*Htan*": ñwe tryā nhañ wai sañ thañ 740 .⁸⁰ There is slave-trading. It had found in the stone inscription that kywan kuiw a sañ rui lak ñwe 300 nahañ way ruy⁸¹ "*Kyun*": the slave could buy with 300. The existence of pagoda slaves in Myanmar indicates the inequality between the rich and the poor. The gap between rich and poor can be studied because this work discusses the affluent landowners, poor peasants, pagoda slaves and domestic slaves. The area's economy was mainly agricultural, and the people had to mortgage or sell their land to solve their difficulties whenever the experienced financial problems. Most of the money-lenders who often took land as collateral and buyers must have been rich and powerful persons-donors of pagodas, monasteries, water, tanks, etc. According to the wide field of politics organization and it was also wide in farm that cultivated. However, as it had the custom of donation of religion land, on the other side, the religion lands were increase; as some king did not collect the tax, they did not like by donating like that. Therefore, if the one wanted to donate, they had to request to the king. If the one got allowance, the one would donate. In donating the land; in requesting to the king, it had the custom that the one had to present gold, gold bracelet, gold bowl, gold tray, etc. They gave present and donated like that; the king himself or the chief used to pour water symbolically after a meritorious deed. In accordance with the development of religious land, there is no need to be worry about the decrease of economy. Because, they cultivated in the religious land before; they traded the product.

Conclusion

In briefly, in the collection of Sagaing Htuparrone Stone Inscription, the condition of economy has not developed many more. As feudal lord small states, they existed and flourished by trading with commonly. The nature of feudal lord system, it gave priority to be sufficient for the region; there is no chance to develop for the trader ideology; as it has found that the economy system that based on agriculture that produced only for the sufficient of family food, there is no reason to prosper in trade work. As some time for the feudal lord system, because of no unity in politics and full of wars, the Economy Norm can develop normally. There is no systematic in the use of money that is the pivot of trade so it caused obstacles to the Innva Age each of business section. Although they did to be of benefit in trade steadfastly, because of the difficulties of transportation and road communication, it must recognize that economic system that formalized feudal lord Age.

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⁷⁸ HSI, Vol.I, 25 a, Line 43

⁷⁹ HSI, Vol.I, 18 a, Line 33

⁸⁰ HSI, Vol.I, 22 b, Line 12

⁸¹ HSI, Vol.I, 13, Line 4-5

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