

The Reflection of Lives of the Authors in *Nyaungyann* Age

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Abstract

This paper concerns with the works of the Minister *Padetharājā* who was a famous minister in the days of *Hantharwaddyaut-min* (King *Hantharwaddyaut*). The King was the last one in the *Nyaungyann* Dynasty. Minister *Padetharājā* wrote classical poems, literature, music, poems and verses for the children of the king. In addition, this paper consists of the reflection of the lives of Ministers, *Padetharājā*, *Mintheikpann* and *Hantharwaddyaut-min* related to the poem, verses, etc. Studying the reflection of their lives will be an aid to the record of their literature and history.

Key words: reflection of life, literature, music, poem and verses successor, minister

Introduction

The paper entitled “The Reflection of Lives of the Authors in *Nyaungyann* Age” is dependent on the situations in the days of *Hantharwaddyaut-min*, the last king in the *Nyaungyann* Dynasty. This paper also shows the live of Minister *Padetherājā*, *Hantharwaddyaut-min*, *Egyin Mintheikpann* and their works according to the documents of poem, verses, etc. written by them.

Authors in the *Nyaungyann* Age

Nyaungyann Age started in 959 M.E. and ended in 1113 M.E. *Hantharwaddyaut-min* was the last king out of ten kings in *Nyaungyann* Age. The fame and reputation of Author *Padetharājā* was at the top of the tower in the days of *Hantharwaddyaut-min*. It was *Padetharājā* who wrote classical poems for *Mintheikpann*, daughter of the king. The classical poem described the life of *Hantharwaddyaut-min* while he was a crown prince. It was the past records of the king. *Hantharwaddyaut-min* was fond of literature and music, and so was *Mintheikpann*, daughter of the king.

Minister *Padetharaja* (*Vungyee Padetharaja*)

Nyaungyann-mintayargyee was the founder of *Nyaungyann* dynasty in the year 959 M.E. His palace was known as *Inwa-nann* (Palace of Inwa). There were ten kings as successors in the *Nyaungyann* dynasty. Among the successive kings in the *Naungyann* dynasty, four successors, namely, *Ingar-min*, *Sanay-min*, *Taniganway-min* and *Kyathapaday-min* were included.¹ The names of these four kings were the names of the days. Author Pedetharaja was born in the year 1034 M.E. in *Inwa* where *Ingar-min* was on the throne of the *Inwa-nann* (i.e. the palace of Inwa). The author's father was a Sub-Divisional Officer who was entitled to a

¹ Note: *Min* means King
Ingar means Tuesday
Sanay means Saturday
Taniganway means Sunday
Kyathapaday means Thursday

portion of revenue. So, he was also called *Shwekyatsarhmugyee*. Out of five places of honour, he got the opportunity of *Sanee*². His grandfather was also Sub Divisional Officer. His mother was the attendant of royal children in the day of *Ingar-min*. She had to nurse the son of *Ingar-min*. Later, the son became the crown prince.

In the days of *Sanay-min*, the author was a *Suyay Sukine*³. The author, at that time, wrote poems and verses. He also wrote “the epic poem on renunciation” completely in the days of *Sanay-min*. He also composed “ancient songs” as well. But, exaltation as an author did not come to him in the days of *Sanay-min*. Such a record is seen in the conclusion of *Maniket Pyo*.

Taniganway-min, who succeeded to the throne in 1076 M.E., exalted the author by conferring the title of “*Letwéshwetaung*” in later. He was also appointed as the chief minister. In addition, the king offered him *Magyeeyone* village. So he became a *Ywazarr* (i.e. the person entitled to a portion of revenue). He had the chance of *Atwinbawall*. (This means Fourth of the five blocks of seats assigned to courtiers attending a royal audience.) He also served as the controller of armoury and heroes. He had to look after the child of Prince *Sincku*, the son of *Taniganway-min* as well.

Kyathapaday-min succeeded to the throne in 1095 M.E. Then the author became famous. His reputation went from mouth to mouth in the country. He was satisfactorily exalted by *Kyathapaday-min*.

The king was very pleased with the works of the author. So the king conferred the titles of *Natshinnaung*⁴ and *Padetharājā* on him.⁵ Eventually, the author became famous as *Wungyee Padetharājā* (Minister *Padetharājā*). It was the king *Kyathapaday-min* who arranged the marriage life of the Author *Padetharājā*. According to the arrangement of the king, the author married an attendant of royal children. The pleasant reflection of the author’s marriage life was found. It was due to the gratitude of the king. But the author’s happy marriage life lasted for about two years only. It was before the end of the second year of their happy marriage life when his wife left the human world for ever. His sorrow on the occasion of his wife’s death was beyond measurement. The king knew that the author *Padetharājā* was in deep sorrow and in distraction. So, the king persuaded the author to move into the second marriage life.

It happened that the woman to whom he would marry was also in deep sorrow because of the passing away of her husband, her parents and her younger brother. In order to bring their sorrow and anxiety to an end, the king made the new marriage life of the author and the above mentioned woman. The second marriage life of the author *Padetharājā* was as pleasant as was his former marriage life was.

In addition to composing many epic poems, the author wrote ‘*Maniket play*’ as the play in the palace. (i.e. The play showing the situation and condition of the palace) In addition, the author wrote *mebwe*⁶, *maungbwe*⁷, *bone tawbwe*⁸, *bayar taine*⁹, *kyaysay yatu*¹⁰, *yatu on dynasty*¹¹ and *yatupitesone*¹².

² *Sanee* means “Third out of the five blocks of seats assigned to courtiers attending a royal audience”.

³ *Suyay Sukine* means “an official responsible for keeping the records of corps of troops”

⁴ Note: In *Taungngu* Age, *Natshinnaung* was famous with his *yatu*. (*Yatu*=Lyrical ode on love)

⁵ Pe Maung Tin, U, 1971, 200.

⁶ *mebwe* (ရ, မော်)- song or poem dedicated to a lady from a man

⁷ *maungbwe* (အမှိုင်မော်)- song or poem dedicated to a man from a lady

⁸ *bone tawbwe* (ပြန်တော်မော်)- song or poem in praise of the power and glory of the King.

⁹ *bayartaine* (ပျော်မှိုင်မော်)- lyrical ode on prayer

¹⁰ *kyaysay yatu* (ကျေးဆေးမော်)- lyrical ode through a parrot

¹¹ *yatu on dynasty* (မြတ်စွဲမော်)

¹² *yatupitesone* (ပါမ်မော်)- lyrical ode in complete stanza

Author *Padetharājā* was so clever in lyrical ode that he wrote the anthology of dynasty from 55 kings in Bagan dynasty to *Hanthawaddyout-min* in concise form. The author composed *Tarachings* (A kind of Myanmar classical song with the same opening and closing note) to illustrate the life of the people in the country. In the same way, he composed *èchings* (a kind of Myanmar song in the days of Myanmar dynasty). There is a Myanmar saying (*gita asa è ching ga*) (This means music began from *èching*), (*èchings asa natthan ga*) (This means *èching* began from the voice made by deity). The author composed *Natthan èching* as well. In this connection, there appeared a saying—*Natthan asa Padetharājā ga* (This means the voice made by deity started from *Padetharaja*). In addition to the songs relation to (37) *nats* (i.e. 37 deities), the author composed (13) *Kyo* songs. (*Kyo* song means type of classical song composed for the Myanmar song). He (the author) was distinguished in literature as well as in music. Accordingly, he was loved and exalted by the king.

The author was thinking how to repay the debt of gratitude of the king, his benefactor, who exalted him by conferring titles and facilities stage by stage. Such a thought was always in his mind. He prayed for the long living and the stability of power of the king. His desire towards the King was described in the *Thuzar Pyo* composed by him as follow.¹³

My life has been sweet so far,
I wish the same life in future.
When the king restores his position of a king,
I want to be so servant under him.
I want to be so successively,
So I pray repeatedly

The author's wish was that he wanted to meet the king, his master, in the existences to come. He wanted his master to be his master and he wanted himself to be the servant of his master *samsasa*. He put his honest wish in *Thuzar Pyo*. The author repaid the debt of gratitude of the king by composing several poems. He composed *eigjin*¹⁴ poems for the kings' children.

The *ei-gjins* composed by minister *Padetharaja* were:

1. *Mintheikpann eigjin* (or) *Minyatana eigjin*
2. *Mintheikutin eigjin*
3. *Mintheikunay eigjin*
4. *Sakumin eigjin*
5. *Salinn min eigjin*

In addition, he composed the *eigjin* to soothe the son and the *eigjin* for the daughter in his *Thuzar Pyo*.

It was 1113 M.E. when *Inwa* was occupied by the kings of *Hantharwaddy*. Since then, the life of Minister *Padetharājā*, who wrote several books and composed several poems, had come to an end. Minister *Padetharājā* was also called *Zarun Wungyee*. When the king of *Inwa* was taken to *Hantharwaddy*, Minister *Padetharājā* was also included. According to the *Lawka-byuhar* Record by Minister *Thiriuzanar*, Minister *Padetharājā* died of heart-failure on the way to *Hantharwaddy*. Life is uncertain. Death is certain.

¹³ Padetharaja (Minister), 1961, conclusion.

¹⁴ *ei-gjin* (poem)= classical poem addressed to a royal child extolling the glory of ancestors. The verse begins and ends with the word {-ei}.

Mintheikpann

Mintheikpann was the daughter of *Kyathapaday-min* (or) *Hantharwaddyyaut-min* and Queen *Thirimana Devi*. When Minister *Padetharājā* was famous in the name of *Minyeminhlakyawthin*, he composed an *eigjin* for *Mintheikpann*. *Mintheikpann* was born when her father was the crown prince. She was born on the 10th waning of *Thadingyut*, Thursday in 1092 M.E. The hour of her birth was one o'clock in the morning (i.e. 9 o'clock by western clocks).

The crown prince, her father, moved to the palace on the 11th waning of the *Kasone*, 1092 M.E. She gained the love of the whole palace. She was named *Mintheikpann* and conferred the title of *Minyatana* on her. When she came of age, she was married to *Shwetaungsar*.

Shwetaungsar *Nawyatharsaw* was the son of the king (*Hantharwaddyyout-min*) and Queen *Sandardevi*. Although *Mintheikpann* was not famous as an author, she was fond of literature and also devoted herself to the study of literature. *Mintherkpann* composed a *Maungbwe Patpyo* entitled ‘*Setmhaymapyaw*’. This record was found in *Kabyarbandhathara*. *Patpyo* means the type of Myanmar classical song set to the cadence of the drum circle.

In English

Wavering mind made me not asleep,
 Long for, thinking deep,
 Three hours were gone without sleep.
 As if calling me repeatedly,
 As if hearing his voice sweetly,
 Expecting his tenderness through mercy.
 It is cave *Nandamu* where *Myitzu* grows,
 Helped by *devas*, our love is never old.
 In the well-decorated chamber,
 With attendants there,
 Expecting his arrival as sufferer.
 With power and glory like a *deva*,
 Very good-looking his appearance was.
 Longing for his calling voice,
 Cock-crow warned the dawn right,
 The light of the sun has dispelled the night.

This is the *Patpyo* song composed by her, longing for her husband's arrival in time.

It was likely that *Mintheikpann* composed this *Patpyo*, referring to her husband who did not return home in time. The composition of this *Patpyo* shows her waiting for her husband's return; she waited till three hours were gone. The *Patpyo* also shows that her waiting was so great that she thought her husband was calling her. The *Patpyo* again shows her sorrow because her husband did not come back till the dawn came.

Her way of composing was that, as a woman who was feeling worried about her husband for his failure to return in time, she revealed her feeling sorrowfully. As her husband failed to return in time, she could not help being worried. The nearer the dawn, the more anxious she felt.

The expression— “The cock-crow warns us the dawn begins to come”— showed her worry and anxiety. It was the reflection of her feeling of worry and anxiety.

It is found that her poem was dependent on the ancient song written by *Wungyee Padetharājā*. *Padetharājā*'s song began with “*Hisway pu that phyar*” which rears “How deep worry and anxiety are -----”.

In her poem, the way of composing some usages was very similar to that of composing some usages by *Wungyee Padetharājā*. Anyhow, we have to recognize that *Mintheikpann* was fond of literature and music.

Hantharwaddyyaut-min

The last king in the *Nyaungyann* dynasty was *Kyathapaday-min* whose title was *Mahādham-arājādhipati*. The king was commonly called *Hantharwaddyyaut-min* according to History. *Kyathapaday-min* was the son of *Taniganway-min*, whose title was *Thiripawaramahā dhammarājā*, and queen *Mahāmangalar devi*, the head queen. The son was Prince *Sincku*. *Taniganway-min* succeeded to the *Inwa* Throne in 1076 M.E. Prince *Sincku* was not the eldest son of *Taniganway-min*. However, he was fortunate enough to become a crown prince. *Taniganway-min* wanted *Sincku* to succeed to the throne.

When Prince *Sincku* was 15 years old, sutta recitation ceremony was celebrated by *Taniganway-min*. Concurrently, the ceremony to nominate Prince *Sincku* crown prince was celebrated.

When *Taniganway-min* passed away in 1095 M.E. Prince *Sincku* succeeded to the throne with his title *Mahādhmmarājādhipati*. He had three queens, *Mahājāmindadhipatidevi*, *Mahārājādhipatidevi* and *Maharādhipatidevi* and *Mahādhipatidevi*. The king was a man of physical and mental ability. He was fulfilled with the knowledge of the eighteen manly skills. He was also a man of literature. He was not only a man of heart, but a lover of literature and music.

It was 1113 M.E. when there was a war of aggression between *Hantharwaddy* and *Inwa*. *Inwa* was defeated in that war. *Inwa* was in destruction and the king of *Inwa*, his queens, sons, daughters, relatives, and ministers were taken to *Hantharwaddy*. That is why the king of *Inwa* was called *Hantharwaddyyautmin*. Three years after the arrival in *Hantharwaddy* in the year 1116 M.E. the king's sons and daughters were killed by throwing them into the water. Being a wise king, he could control his mind when he was about to die. Being a king who devoted himself to the study of wide literature, he was really rich in knowledge. He reflected on the *Dhamma* of *anicca* (impermanence). Such contrition of his can be seen in his *Yatu* on contrition.

His *Yatu* runs:-

We have aggregates since birth,
Impermanent the aggregates are.
Suffering has necessarily occurred,
Since our aggregates came here.
We have to come into deep reflection, So long as we are living.

This is the contrition of *Hantharwaddyyaut-min*.

While in *Hantharwaddy*, he composed “*Inwa myo bwe tann chin*” which means the poem showing his longing for *Inwa*. The poem describes about his arrival in *Hantharwaddy* after the destruction of *Inwa*. The poem also reveals his yearning heart for the pagodas and unforgettable places in *Inwa*. The following poem shows his feeling of yearning for the pagodas in *Inwa*.

King of *Hanthar* made war of aggression,
Inwa came into destruction.
 King of *Inwa* and others taken to *Hanthar*,
 Lucky to worship the *Mawdaw* pagoda.
 He was lucky to worship the pagoda by himself,
 Sure to close the door of hell.

He composed the above poem to show his belief that the door of hell was closed for him because he had worshipped the *Shwemawdaw* pagoda.

Hantharwaddyaut-min was very kind enough to exalt the government servants. He also associated with his ministers through due respect. He tried to develop national unity in his country. After the downfall of *Inwa*, he consoled himself by composing poems when his life came to its conclusion.

Advantages of the Records of Authors

Author *Padethanānājā* gave his services to the country from the period of *Ingār-min* to that of *Kyarthayaday-min*, altogether the periods of four kings. He was really a wise man. It was recorded in History that Author *Padetharājā* was born during the period of *Ingār-min* (1034-1060) M.E.

When *Sana-min* (*Sanay-min*) succeeded to the throne in the year 1060 M.E., author *Padetharājā* was 13 years old according to the poem composed by himself. So we can definitely say that the year of his birth was 1047 M.E. Regarding the passing away of Author *Padetharājā*.

It was the month of *Tazaungmon* in 1113 M.E. when the crown prince of *Hantharwaddy* himself made the war of aggression against *Inwa* with multitude of soldiers. On 8th waxing of *Tabaung*, the *Sagaine* town was occupied by the soldiers of *Hantharwaddy*. Then, the soldiers marched onto *Inwa*. The soldiers of *Inwa* defended *Inwa* against the enemies as much as they could. Author *Padetharājā* and ministers were busy with the work of defending their town. At last, they could not resist the greater strength and stronger force of the soldiers of *Hantharwaddy*. On the 7th waxing of *Tagu*, Minister *Thiriujana* and the abbot of *Shwekyarpin* monastery were sent to the *Uparājā* of *Hantharwaddy* to say that the king of *Inwa* would give up. On 8th *Tagu*, *Inwa* was occupied by the *Uparājā* of *Hantharwaddy*. *Inwa-min*, the king of *Sagaing*, their relatives and the ministers headed by Minister *Thiriujana* were taken to *Hantharwaddy*. They arrived in *Hantharwaddy* in the month of *Kasone*, 1114 M.E.

According to the record of history, only the name of Minister *Siriujanā* was found in the list of ministers. According to *Lokabyuhā* written by minister *Siriujanā*, Author *Padetharājā* passed away on the way to *Hantharwaddy*. According to *Mahayazawangyee*, Author *Padetharājā* passed away in *Thanlayin* while going to *Hantharwaddy*. The passing away of *Padetharājā* in 1114 M.E. was certain.

The burial urn of Author *Padetharājā* was built on the northern side of the foot of the *Kyaikkhaut* Pagoda in *Thanlayin* by his wife and children. The breadth of the tomb is about 18'. The height of the tomb is about 9'. There are three archways— in the east, in the south and north of the tomb. The breadth of the archway is about 2' and height is about 6'. The breadth in the cave is about 9' and height is about 9'. (Refer to the record of *Hmawbi Saya Theingyee*.) It is said that a stupa has been built on the tomb since 1282 M.E. It is understood according to the records of History that the original stupa was in destruction and the new stupa was built on the old one after 1292 M.E.

It is a great pity that, after the destruction of *Inwa*, *Hantharwaddyautmin*, his queens, sons and daughters were killed by throwing them into the water. Since then, the records of their life and other things have come to conclusion. Surrounded by enemies, danger and sorrow are the lives of kings and the royal families!

But, the princess *Minhteikpan* was found again in the records of the History of *Konebaung* Age (*Konebaung* Period). So, *Minhteikpan* escaped from the assassination of the king and the members of the king's family in the water. *Minhteikpan* gave birth to *Shwetaungsar Nawyatharsaw* and two daughters. One daughter was *Thirathura devi Minsisi*, queen of *Matetilar*, and the other was *Minsar*, queen of *Minyé thiha kyaw*, who was the son of king *Hsinpyushin*. When *Inwa* came to destruction, *Nawyatharsaw* was taken to *Zinme*. *Minhtaikpan* became the queen of *Hsinpyushinmintayar*, (second son of *Alaungmintayar*) with the title of *Yatanadewi*. *Hsinpyushinmintayar* succeeded to the thrown in 1126 M.E. He built *Yatanarpura*, the third capital.

The year of the passing away of *Minhtaikpann* was seen in Myanmar *mahar mangalar minkhantaw*.

“*Yatandewi* was the daughter of *Hantharwaddyaut-min*. She was born in 1092 M.E. (with *Ayechin* title). She passed away in 1145 M. E.”¹⁵

According to the above record, it is understood that *Minhtaikpann* passed away at the age of 53. It is also understood that *Minhtaikpann* lived form *Nyaungyann* Age to *Konebaung* Age. The works including poems on music of *Minhtaikpann* were reliable marks for Historians.

Hantharwaddyaut-min arranged the affairs of the country in anticipation. In the days of the king mentioned above, there appeared a *Tabaung*¹⁶. The *Tabaung* was “*Yétahaung naungtayar shin khan latant*”. As far as the king's knowledge was concerned, some government servants were named with the word *Yé* and *Naung* and the king arranged the affairs of the country. But what the king arranged for the defence of the country was in vain. Before *U Pu*, a minister, died, he came to a reliable hint that the king of *Hantharwaddy* would make the war of aggression. So *U Pu* arranged to fight enemies according to *Yétahaung naungtayar*”.

“*Yétahaung*” means very strong and courageous man who is bold enough to fight, regardless of his life. “*Naungtayar*” means, among the thousand, there is one who is worthy of the position of elder brother. He is a man of head and heart, and is intelligent enough to control one thousand parsons.¹⁷

The king did not know the right interpretation of the above *Tabaung*. So the king gave the young the title with the words “*Yé*” and “*Naung*”.

In fact, the king paid attention to the country for her security. But, for his wrong interpretation, *Inwa* came into destruction. This is one of the reasons of the downfall of *Inwa*.

The merits done by King *Mahādhammarājā* were the construction of *E in shay* monastery, *Kyawaungsanhtar* monastery, *Khaunghaikmoe* and *Khaunghaikpan* pagodas. King *Mahādhammarājā* donated the umbrella of the *Nanntawthitmyaut* pagoda which was built by his father. He inscribed the words “*Lawkatharaphu*” on the pagoda. So the king was

¹⁵ Yarkyaw, U, 1968, 217.

¹⁶ *Tabaung* means a kind of prediction flying from mouth to mouth in the country

¹⁷ The paper showing How king of Myanmar gorerned, 1963, 240.

famous as the donor of *Lawkatharaphu* pagoda. When the king succeeded to the throne, wise men told the king that the latter would reach *Sittaung* according to predestination. So the king ordered his servants to bring the soil from *Sittaung*. He also built a temporary palace at *Hsinté* and ordered the servants to scatter the *Sittaung* soil at *Hsinté* according to the advice given by astrologer. He also stayed at the *Hsinté* palace as if he had been in *Sittauung*. (From the records of Myanmar History)

While the king was at *Hsinté* palace, *Bhayintnaungnandamate Kyawhtin* made mischief between the king and *Wungyee Thirizeya nawyahtar* (*Myowun Maung Pu*). *Wungyee Thirizeyanawyahtar* was killed at *Khotaung pauttaw* where a river started to flow. According to the saying of the wise, assassination must not be done at the upper reach of the river. If it is done, the country will be unstable.

Maung Pu knew the right interpretation of the saying—“*Yé tahtaung naung tayar*”. The King wrongly interpreted the saying. At last, down-fall of *Inwa* took place. At last, the king said, if *Maung Pu* were living, there would be no down-fall of *Inwa*. It was the contrition of the king. (From the record of *Maharyarzawingye* of *Konbaung* dynasty)

The King of *Inwa* and those who were taken to *Hantharwaddy* hatched a plot to assassinate the King of *Hantharwaddy* on the way to the pagoda. Then, they would hand over the throne to the King of *Inwa*. Unfortunately, the plot came to the knowledge of the crown prince of *Hantharwaddy*. Then, the King of *Inwa*, sons and daughters and ministers, altogether over one thousand persons were killed. The King of *Inwa* was killed by dipping him into the water at *Htanhaungpin* village according to their traditional way of giving punishment.

According to the records of History, *Hantharwaddyyautmin* was killed because of saying something that he should not say. While *Hantharwaddyyautmin* was under house-arrest, a portent appeared in *Hantharwaddy*. The portent was that the head of a fish was rotten and its tail was moving. It happened that *Hantharwaddyyautmin* carelessly said as follows.

“I resemble the rotten head of the big fish. The moving tail of fish resembles the people of Myanmar. The tail of the fish which is moving is the prediction that there will be Myanmar king soon.”

On hearing it, the King of *Hantharwaddy* was angry and killed *Hantharwaddyyautmin*.¹⁸ There was a record regarding the careless words produced by *Hantharwaddyyaut-min*. Later the book entitled “Wrong deeds of *Hantharwaddyyautmin*” came out. He had eleven sons and fifteen daughters, totaling 26 children. He was a crown prince for 20 years and a king for 18 years. He was dethroned at the age 38 and passed away at the age of 41. The life records of authors remain as the strong document of history.

Comments

Nyaungyann-min (The king of *Nyaungyann*) was on the throne in 959 M.E. The down-fall of *Inwa* took place in 1113 M.E. when *Hantharwaddyyautmin* was in power. In *Nyaungyann* period, Author *Padetharājā* gave his services to four Kings in continuation. His poems showed the reflection of the lives of the king and the followers of the king. The reflection of the life of the author was related to the event of the last king of the *Nyaungyann* dynasty. All those events are unforgettable historic and significant events in Myanmar History.

Author *Padetharājā* was distinguished not only in literature, but in music. *Minhtaikpann*, daughter of *Hantharwaddyyautmin*, received the heritage of education of

¹⁸ *Myanmarmin oke chakepon* (How the king of Myanmar governed) record 1963, 230

Author *Padetharājā*. The *patpyo* poem composed by *Minhtaikpann* showed the reflection of her life. Her hobby was nothing but literature. She lived from *Nyaungyann* period to *Konebaung* period. She was the princess whose records should be maintained in the History of Myanmar.

Hantharwaddyautmin was a wise one. He also exalted ministers and other government servants. However, he was weak in administration. The down-fall of *Inwa* was due to his weakness in administration. Anyhow, he was a king who was bold enough to tell the truth for the good of all Burmans (Myanmas). When *Hantharwaddyautmin* passed away in 1116 M.E., *Alaungmintayargyee* said as follows.

"If succeeded in the assassination of the king of *Hantharwaddy* and the king of *Inwa* returns to his throne, I will worship the king of *Inwa* as I worship the Buddha. This intention dwells in my mind. Now, I have heard the sorrowful news of the passing away of the king of *Inwa* by means of the cruel and ferocious assassination by *Talines*, What a great loss!"¹⁹

(Records form *Manāyāzawindawqyee* of *Konbaung* Dynasty)

This is how *Hantharwaddyautmin* was appreciated for his wisdom. There was a gap of period between *Nyaungyann* period and *Konebaung* period. During the gap period the custom of ancient Myanmar was maintained by minister *Thiriuzanar* by writing the book entitled "*Lawkabyuhar*". The book described how the ceremony of the coronation of the crown prince and that of the coronation of the king were held. The kings in *Konebaung* dynasty had to take after what *Thisiu-zanar* wrote in that book. We have to take pride of it.

Conclusion

Literature and culture are the pride and dignity of a nation as well as the mirror of the custom and habit of an age. In *Nyangyann* dynasty, the names of four kings were the names of days. It is a kind of significance. *Nyaungyann* Age which was also called Second *Inwa* Age was the age when many kinds of literature and music came out as the exemplary culture of that age. The literature and music of the age also show the peace and prosperity of that age.

The reflection of the lives of authors are the firm and reliable documents in studying the custom and system of an age. These documents are of great value to the field of literature and history.

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¹⁹ Maung Maung Tin, U, 1989, 99.