



HISTORY OF PINDAYA (TOWN, PAGODA AND CAVE)

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History Of Pindaya

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ရှည်ကြာ တည်တံ့ ထွန်းစေအံ့။

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21 June 1998

Than Tun

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CHAPTER I

A VERSE ON FIVE PRECEPTS

For some source material to write on the Pindaya Cave with its Pagoda and images, we visited various monastic libraries of Pindaya. From Indè Min Gyaung we got five leaves of a nine line Palm Leaf Manuscript "On Five Precepts" in verse composed by an unknown monk who stopped on 9 January 1795 at Pindaya on his way to Lawksawk (Yatsauk). It is over one hundred years

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old and we thought of using it as an introduction to this book on the Pindaya pagoda (Shwe U Min Zaydi).

(I)

Before the Lord who is Supreme, Peerless,
Top of the Three worlds

Reverent, above all heads, full of Amrita
Most valued jewel,

We do promise to follow His Teaching that
would open the way to Nirvana.

We listen His Laws like we fix an ear ornament
right close to the ear with which we listen.

Then we adore the Order of Monks like we allow
the string of pearls

by putting the string around our neck.

And now we repeat the Promises Five, loud and
clear so that all people would hear.

(II)

For not killing, we live the whole span of life –
we suffer no mutilation of legs and limbs;
(Of course, we would be handsome.
And walk with grace and energy;
We would be loved by everyone
And never subjected to oppression
Nor meet any foul death.
We would have servants to attend our comfort.
We would be happy, healthy and strong.
We would never be separated from loved ones
Now do have faith in all these words.

(III)

Like the Rising Sun leaves the Yugantho hill.
With exuberance into the cloudless sky
So this composition set forth with brilliance:

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Steal nothing : If you can do that
You would have an endless wealth
Yet you would have much more,
And the wealth you have had would stay put
Without the danger from five enemies
Poverty is unknown to you
Misery would shun you
You will have power
You have fame
That's exactly what the Lord says:
Do try and keep the precept

(IV)

Bricchā or Dazaungmon is the name of month
When the sky is so clear without mist
And the whole atmosphere is so picturous
With the yellow and gold blossoms of Khawè.
When a person is free of illegitimate sex.

A VERSE ON FIVE PRECEPTS (5

His countenance would be so fine as
Dazaungmon

In addition to this, he would be safe from all
dangers.

Either to his person or his personality
Everybody would be kind to him. He would
sleep well

He would live well. He would never go to hell.
Nor he becomes a gay and suffer being separated
from loved ones.

(V)

It smells sweet; the Padumma that blossoms
when the sun rises,

So the Law shines to show the right way
Avoid telling lies

One would look sedate, trustworthy and lovely
too,

(6) HISTORY OF PINDAYA

His breath is pure and fine
His countenance is simple, easy and agreeable.
His future life is assumed to be higher and better
So says the Lord.

(VI)

Right at the beginning of this world,
Early men were afraid of darkness; sun and
moon appeared
So there was happiness
Well, Drunkenness is darkness
Avoid drinks and the future becomes clear and
definite.
He would never be fickle, forgetful, frivolous
and stupid.
And truthfulness is his best virtue
He would loath to say unworthy words and
Never disregard the gratitude owe to others.

(VII)

At the time of world making,
There grew five lotus plants
As if they symbolise the Five Precepts.
In all the rebirths of saṃsāra, keep them
To escape hell, etc.
And to be born in the higher planes of life
Like Man, Deva and Brahma
Until one escapes into nirvana.

(VIII)

I will now tell you a few examples of advantages
Of keeping Sīla:
In the time of the Buddha Anomadassi
One slave had no chance to be ordained
In the Buddhist Order of Monks
But he took care to keep the Five Precepts

For the whole span of life.

After his death he was a deva for thirty times!

Then he was a Universal Monarch for seventy
five times

And for uncountable times he was Ekarāja,
Padesarāja, etc.

In the time of Godama the Buddha, he was born
in a very very rich family

And from the age of seven, he became a Arahanta

With the ability to relay the Teachings of Buddha

In best possible explanations

To the delight of everyone who heard

Him preaching.

(IX)

For those who are sinful for doing

The five things that they should not do,

Aeons of life in hell plus

A VERSE ON FIVE PRECEPTS (9

Five hundred times as invertebrate or vertebrate
animals;

So be careful not to kill

(X)

Take more examples: For instance

A ripe fruit of wonderful qualities

Grew from flower and bud;

In as much the same way the benefits

Multiply from a few little to a mess

Whereas the sinner sinks

To the depth of hells

From which he emerges

A most filial servant

With no amenities whatsoever.

(10) HISTORY OF PINDAYA

(XI)

A man amorous and adulterous
Sinned with twenty types of women forbidden
to have sex,
Shall serve the whole term of hells and born a
woman.
Or a gay who would be shameless in profession.
Therefore take special care not to have an affair
With married woman or man—Shun Them as if
they were devils.

(XII)

Four Islands and Mount Myinmo form a world
In which the justice prevails
For anyone who would dare use a lie
Shall suffer hell and become a phantom
Of huge size exuding the most foul smell

If he happens to be human, no one would believe
him

For the one who would be truthful,
He would be saved even if he met a disaster
Like ship wreck or shot with a poisoned arrow.

(XIII)

At the Royal Residence, there is a Clock Tower
Announcing the regular hour
Likewise, the Law has now been declared
That the Drunk shall suffer hell for a long period
After which he would be an ogre, of a pig or a dog
Each being for five hundred lives:
So be wise to avoid drinking this poison.

(XIV)

Now I come to the conclusion;
In the entire environ in all eight directions
There are lakes, trees and birds making all noises

(12) **HISTORY OF PINDAYA**

of happiness

And hill, river, cultivation etc. surrounding,

Is located the golden town of Pindaya ruled by
a prince

Who came to request me to write some guide
to life

(On this 9th day in the month of January of the
year 1795

Accordingly I wrote this in order that the prince
as well as his subjects

Shall be just and truthful so that

Nirvana would be within their reach.

Presumably the prince mentioned above was Maung
Shwe Bwint who was Saopha of Pindaya during 1783-
1796.

CHAPTER II

Geographical and Historical Background of Pindaya

Pindaya is a Shan name that would mean "an extensive plain". It is located in South Shan State where the Shan land meets with the Myanma plains. Hence it is sometimes called "Myay Latt"—the Mid Land. It is about 200 square miles in area, under a chief who was formerly called the Ngwe Goon Hmu—Silver Revenue Collector. Its territories on the east abutted on the land of Maw Süin (Baw Zaing), on the south the land of Pwe Hla, on the west Ywa Ngan, Kyaukku and Hsi-wan, and on the north Lawksawk. The high land is on the west and it rolls down to a smooth plain in all remaining directions. Water supply is abundant. So it is well cultivated. The highest point on the western hill divides

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the Pindaya land from the Ywa Ngan land and the Pindaya from the Kyaukku Hsi-Wan land. All streams of this area flow into the Zawgyi river which has its source in the Yay Byu and flows north in the direction of Lawksawk and after this Northern Maw it reaches the plains of Kyuksè where it joins the Myitngè (Dutthawadi) river. Within the Pindaya area, this Zawgyi is just a stream.

Pindaya is a bit warmer than other Myay Latt areas, though the annual rainfall would be the same. In

THE POPULATION DISTRIBUTION
1987

Danu	8348
Taungthu	1946
Taungyoe	1041
Danaw	743
Shan	133
Myanma	79
Intha	56
Palaung	54
Chinese	6
Mon	4
Hindu	3
TOTAL	12413

1897 its population was 12,413.

Once it was divided into nine administrative units, viz.

1. U Tike
2. Kan Shay
3. Kan Nauk
4. Hsa Htung
5. Kyauksu
6. Yay Byu
7. Taung Shay
8. Pin Byaw and
9. Anauk Ta Dan

In 1897, all these units had only 90 villages of 269 homes. The revenue they paid was –

REVENUE PAID IN 1897

Sassamedha	13186
Growing Rice	300
Growing Other Crops	190
Gardens	800
TOTAL	14476

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Except legends, there is not much source material to write the history of Pindaya. The legend of the seven princesses having a bath in a lake and how they were captured by a huge spider and rescued by Prince Kummabhaya is quite common. A good story teller would make it moving or interesting but like all other legends, it is useless. It is said that Kummabhaya came from Yawngghwc (Nyaungshwe). He went to Hsa Htung and got married. Then for no good reason he abandoned his family and came back to his native land where he had to battle against a big bird, a big spider, a strong ogre and a mighty man with supernatural powers. Though he conquered his adversaries, he got himself killed. He was restored to life by Indra and got a princess for wife. For a change the wife abandoned him. He had had some more adventures to regain her and live happily thereafter.

In telling the story of the Shwe U Min pagoda of Pindaya, there were the same absurdities that it was

one of the 84,000 Pagodas built by Asoka 273-232 BC, or repaired by Sithu (1113-1160) of Bagan. Look around for evidence and you will find nothing older than 1820. Administrative records of the Shan State (including Myay Latt), show that the local administration was the responsibility of Saopha, Myoza, Ngwe Goon Hmu etc... and Myanma responsibility was to stop civil war between Saophas and to allow the people live in peace by protecting them from invaders. For that purpose the Myanma king sent his troops to guard stations along the routes between one Shan principality with another. King Sagaing issued an order dated 4 February 1820 as:

The water route as far north as Bhamaw and south as Hanthawady has stations at regular intervals. Guards are kept ready night and day with young man and light boats for quick communication between one station and another.

This Royal Order was passed on 4 February 1820 and made public by Nay Myo Nawyatha Kyaw Zwa, Herald-cum- Chief of Carduceus Bearers. (Subsequent to this Royal Order) the list of various stages from the Royal Residence to Mong Nai, Kengtung and Keng Heng are given here that have the relay of messenger horses between each stop.

Table 1 - Stages on Awa—Mongnai Route

Table 2 - Stages Mongnai—Kengtung Route

Table 3 - Stages Kengtung—Keng Hung Route

In all these guard stations (Kin) there were men and horses and provisions for both men and animals were supplied by local people. A list of provisions so provided by local chiefs was usually sent to the Hluttaw. One is quoted below.

**Statement by Saopha and Myoza
Submitted to the Hluttaw**

Minister Myin Wun Mingyi in 1790-91 came to investigate how many houses, there were in each village or town that would have to pay tax and the house number and lead payable by each household were listed and submitted by Saophas and Myozas. Commander (Bohmu) Maha Naymyo and Saophas and Myozas came to the City of Royal Presence in 1816-17 and the number of houses that pay tax and armed men for emergency service had been agreed upon in the presence of the minister concerned. In 1820-21 during the time of Commander (Bohmu) Min Gaung Nawyatha, the Saophas and Myozas promised to send armed men from each house per list. At the Mong Nai garrison, in the presence of the Commander (Bohmu), Second Commanders (Sitke) Maha Min Hla Min Htin and

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Naymyo Nawyatha Kyaw Zwa, Heralds (Nagan) Naymyo Ye Gaung Nawyatha, and Lieutenant Clerks Naymyo Ye Hla Ye Gaung and Min Htin Thiha Nawyatha met in 1827-28 the Saophas of MongNai, Lècha, Yawngghwe, Mokmè and Hispaw, and Myozas of Lawksawk, Mong Kong, Samka, Ho Pōng, Nam Hkom, HaiLong, Nawng Wawn, Maw Nang, Mong Kung, Hsi Hkip, Tabet (represented by Chief Nga Ywè), Hsumsai (represented by Executive Officer Theikdhi Nawyatha), Mong Bye (represented by Kham Kyi brother of the Saopha), and Loi Lông (represented by Chief Officer Parami) agreed to give levies to serve by night and day either in their own localities or beyond the borders of their localities. Half of the men would be armed with muskets and another half with lances. For each gun, 1 viss of lead, 1 viss of gunpowder and 5 number of flint stones will be given. For each man 50 (kyats) for provisions, etc., would also be given. Their troop leader and his assistant must also be provided with arms,

ammunitions and provisions. Saophas and Myozas themselves would also come to any required place and serve together with their levees. If and when the agreed upon men, arms and ammunitions are not fulfilled, the Saophas and Myozas understand well that they would be punished. The men have "to serve night and day within and beyond the boundaries of their Saopha.

Table 4. List of Armed Men 1790-91, 1816-17, 1820-21 and 1827-28

Table 5. List of Men, etc...from Chiefs on the East of the Than Lwin River, 1827-28

Table 6. Paddy paid to
 (a) Kyi Wun Zu, 1827-28
 (b) Ngwegoon Wun Wun Zu, 1827-28

Table 7. Garrisons at Mong Pu, Mong Bye.

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Places on the east of Than Lwin River were of more strategic importance and more garrisons were needed for their defence.

The assessment in the Twelve Pannas of Keng Hung was made on 18 May 1842 and submitted by Amat Bhayalon and Mingala Pyinnya Nawyatha, It was written in the Yoon language and translated into Myanma by Nga Noc.

Table 8. Assessment in the Twelve Pannas
(18 May 1842)

Arms and Men at Tha or Kin (Outposts) at all junctions on the East of Than Lwin River at Keng Hung, Keng Hkam, Mong Nung and Kyōng.

Table 9. Garrisons on the East of Than Lwin River (Keng Hung, Keng Khung Ban Yu, Mong Ngawm, Keng Tung, Mong Pu)

Shan Yoon invasions are frequent in these areas and Tha or Kin are stationed along the Than Lwin. (at places wherever necessary)

Table 10. Garrisons on the West of Than Lwin River (Hsen Yawt, Hsen Mawng, South Hsenwi, Na Lwng, Hsen Mawng, Kang Hkam, Keng Tawng, Mong Pan, Maw'k Mai 5 Thas & 5 Kins)

EAST KAYIN GARRISON

Tha Baw Tha	1	100
Bha Lin Tha	1	100
Urn Kone Tha	1	50
ManOungYanOungTha	1	80
Nauk Twè (Annex)	1	40
Total	5	370

When the Kayin problem of 1845-46 was solved, Mingyi Maha Min Thihathu, Minister of Chief Queen, Sitke of Mong Nai, came to Mong Bye and collected paddy for emergency use from the following five granaries.

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HISTORY OF PINDAYA

Paddy taken from Five Mong Bye Garrisons,
1845-46

		baskets	
Mong Bye (Provision)	1	1200	about 400 baskets were brought
Loi Long	1	1200	
Mong Hkun	1	400	
Long Panan	1	400	
Lak Min	1	400	
Total	5	3600	

Tables given above would give one some idea of Myanma control over the Shan State. Roughly they used about 2,500 armed men at various garrisons in the area to establish their authority or to keep law and order there. Men as well as ordinance was supplied by the local people. In the time of King Sagaing 1819-1837, Pindaya had only seven houses that paid tax. It means that it was only a small and poor village.

Soon after the arrival of the British, a list of chiefs of Pindaya area was made. We have no other list to check it.

Table 11. List of Pindaya Chiefs

When the British administration reached Pindaya, Maung Po Khin was in service as the Ngwe Goon Hmu—Silver Revenue Collector. The British allowed him to remain in service. He died on 6 January 1897. His son, a seven year old boy, Maung Soon Nyo was too young to succeed him. U Ohn, Donor of the Monastery (Kyaung Daga), brother-in-law of Maung Lun Ya, was made Chief on behalf of Mang Soon Nyo.

Pindaya was the Headquarter of Ngwe Goon Hmu but it was only a village. When the British came, it had only 257 houses. In 1897, the population was 1538. Only 117 homes could pay tax which was Kyats 1262. With a high mountain range in the west as its background, the houses of the whole village were built along the bank of a lake. It also has a long avenue of big banyan trees. The hill, lake and big trees all put the village in a most picturous frame so that the little village looks very beautiful. Perhaps it is the most beautiful place in the whole Shan State. The hill side has caves which have

been turned into temples. There are steps constructed to reach the caves without much difficulty. That have been a good attraction to pilgrims as well as tourists. A gilt pagoda at the entrance to a cave and numerous Buddha images almost block the way into the interior of the cave where there are more images. This dense population of Buddhas itself is a wonder. All these images look very very old. They form the best museum to all who are interested in the Buddhist iconography. There are some mysterious passages in the cave which the folks believe that they might lead to Bagan, Bago or Popa. The lake on which bank the village is built is strange in the sense that there are no boats in it and no fishing is allowed. But washing cloths and bathing in it is not forbidden, because there are some people who believe that it is a wonder lake that would restore youthfulness who washes in it. The water would refresh the skin and smooth the wrinkles. Every year in March, there is a pagoda festival for five days in the large opening

bordered by big banyan trees. This festival is a kind of an annual trade fair and it is the biggest in the Myay Latt (Mid Land) and it is second to the Mong Kung Pagoda festival that is held also in March. The stalls where all Shan products are available is over a mile long. Each year fifty to sixty thousand people come to this festival.

The British, it seems, were quite satisfied with the sanitary conditions of Pindaya and its environ and on 23 November 1893 they sent Lieutenant G. Pottinga to look for a health resort in its locality starting from Han Myin Bo, Myo Gyi, Ywa Ngan and Pindaya. He was at Pindaya on 5-8 February 1895, and he chose Aye Chan Bin, 5,000 feet above sea-level, near the Dew hill on the Mè Nè range, five miles on the west of Pindaya (*GUBSS*, II, ii, 1901, 744-8).

Myay Latt literally means no cultivation or even no habitation. But usually it denotes Mid Belt or Buffer. Obviously it is a middle region between Shan and

Myanma comprising sixteen townships (See below Table 16 for the names of the said sixteen). Topographically all this area is high in the centre and slopes smoothly on both north and south sides forming a grassland. Even the hills are deforested and the whole area has been used well for cultivation.

Quite a variety of races live in it. But the majority are Taungthu and Danu. They are akin to Myanma and Kayin. Because Taungthu speak Kayin and Danu Myanma. Taungyoe speaks both but mostly Myanma. (*GUBSS*, I, v, 1900, 155). It is often casually mentioned as a conglomeration of such peoples of Danu, Danaw, Intha, Kadu, Taungthu, Taungyoe and Yaw. (*GUBSS*, I, i, 481).

Taungthu call themselves Pa-O. Taungyoe is similar to Pa-O but he talks more like Myanma. He is more or less another Danu. In Myat Latt, half the population is Taungthu. All Thaton area is theirs. Their Chief called Myoza is also a Taungthu. In fact the western

part of South Shan State is almost entirely their place. They do not live in the Northern Shan State and on the east of the Than Lwin. Some of them, however, are in Thailand. Taungyoe confines strictly to south Myay Latt. They live mostly in the Hsa Mong Hkam, Maw Nang, and Kyauk Tet. In dress, both Taungthu and Taungyoe wear the Shan baggy trousers. Taungthus have also much contact with Hsa Htung. There is a folk tale in connection with this.

It begin with King Manuha of Thaton. Buddhism thrived well there. Bagan wanted the copies of Pitaka and when that was refused, Bagan marched on Thaton and captured its King Manuha. Some of his subjects, who were called Taungtha, fled to Myay Latt and called it Thaton (*GUBSS*, I, i,555). They have their own system of writing but only a few could read it.

The man who has the highest authority in Myay Latt is Ngwe Goon Hmu (Silver Revenue Collector). In Katha area, the tax is payable in gold and the tax collector

there is Shwe Mhu (Gold Revenue Collector). In Myay Latt, the Myanma demand for tax would not have been earlier than 1755. It was Alaungmintaya who started to use well defined territorial demarcations and each chief, their names varies by locality as either Sao Pha or Myoza or Ngwe Goon Hmu, is liable to pay a fixed yearly tribute. All these local chiefs are responsible to a Myanma Resident called Bohmu (Commander) who have his office at Mong Nai. He has as assistants two Sitkes. Next there are two Nagans, two Bo Sayay and one Away Yauk Than Daw Sints. And he has under him one thousand armed men.

U Yan Pyay, uncle of King Mindon 1852-1878 came to Mong Nai in 1857 and met all Shan chiefs and discussed with them on matters of revenue. He said that Myay Latt alone should pay 760 viss of (Khayu Mhè) silver as an annual tribute. There was some haggling and finally it was settled at 560 viss of silver. After his return, the Myanma government sent one

officer to stay permanently at Ang Teng (In Dein) and to take care that the Myay Latt pays the silver as promised. Since 1844 a contingent of armed men was stationed at Pe Gon (Paya Gon) near Mong Pai to watch Kayinni. The first Minister of Myay Latt was U Bwa but he was sent without armed men as retainers because he had the whole contingent of Pe Gon for any help necessary. The Myay Latt area was defined as the lands of Lak Hsak, Hopong, Hai Long, Nam Hkok, Nawng Wawn, Wan Yin and Hsa Tung. A year after U Bwa's arrival, the Commander at Pe Gon was dismissed from office and U Bwa took charge of the Pe Gon garrison. In addition to this U Bwa, the Myay Latt Wun, had to look after Mong Bye, Samka, Pong Mu, Tabet and Lamaing which were formerly under the Commander of Mong Nai. In this way the Myay Latt Wun's office grew in importance. Like the Mong Nai office, it had a direct dealing with the Hluttaw (Central Administration) in Mandalay. In local affairs, the Myay Latt officer had no

authority to interfere except in cases that he had direct orders from the Hluttaw. He could not exact revenue. The local chief alone exacted the revenue and had to transmit the collection to the central government. So his duty was to suppress crimes or punish the criminals and to consider disputes among the Saophas and Myozas. He had no authority to appoint even a village headman except it was a dire necessity and if he had done any appointments he had to report it to the Hluttaw immediately. In 1864 during the time of U Toe's tenure as Myay Latt Wun, the rank of Myay Latt Wun was made equal to Senior Sitke and thus he had under him two Sitkes, two Nagans and two Bo Sayays. Their salaries were Senior Sitkes Ks 3,600, Sitkes Ks1,200, Pe Gon Bo Ks1,200, Senior Nagan Ks 600 annually.

The revenue sent from Myay Latt, Pyin U Lwin (May Myo) and Mogok were formerly a bouquet of flowers made in the required weight of silver. But Badon Min (Bodaw) 1782-1819 issued an order to stop sending

silver flowers. He wanted silver in the required weight. King Mindon 1852-1878 started using coins. He also started the Sassamedha Tax. One household paid Ks 3.00. Later it was Ks 4.00. When the peacock coins were minted (1868) it was Ks 8.00. Later it was increased to Ks 10.00. Akhwoon Wun (Revenue Officer) of Mandalay had under him a counter of houses called Gayo Cho. This official counter of households was sent to Myay Latt to get the correct or exact number of houses to pay tax. Myay Latt Wun had to make sure that houses from while the tax had been collected by the local chief, tallied with the number given by the counter. As a matter of fact, this counter would not go to the Myay Latt every year as required or would he be honest because of the bribes by the local chiefs. Officers and disabled persons did not pay tax. He would put 10 per cent disabled. That is fair enough though we doubted that it would not be always the same 10 per cent. There would be a considerable margin between the tax exacted and

tax submitted to the Royal Treasury and all officers concerned will have their own share. In addition to this the counter is entitled to take the cost of stationery from the householders who pay tax. When the local chief (Ngwe Goon Hmu in this case) could not pay all that the Counter asked, he would be dismissed from office and the Hluttaw would ask the Village Chief (Ywa Ok) to take over. On the other hand, the householders suffered much if they had to pay all that was demanded.

In criminal cases, the Ngwe Goon Hmu was the magistrate. But big crimes were handed over to the Myay Latt Wun to decide. In civil cases, the Ngwe Goon Hmu alone decided though some cases were appealable in the Myay Latt Wun's office. Sometimes Myay Latt Wun never left in Mandalay and the cases were sent to him for judgement. Then, the Myay Latt Wun never asked for the witnesses. He would listen the statement made by the culprit, read the report from the Ngwe Goon Hmu and passed the decision.

A local chief would often be asked to join a military campaign leading in person a certain amount of armed men from his principality. There were some Saophas who rebelled. Local levees would be used to suppress them. The expenses of the levee was the responsibility of the state from which it was raised. When big officers of the central government came on a tour, it was the local hospitability that they enjoyed. Even if they paid, which was very seldom, they never paid the actual price.

Table 12 Sixteen Myay Latt Areas, 1897
(from *GUBSS*, II,ii,531)

The pagoda and the Buddha images found in the Pindaya caves are not the gifts of Pindaya people alone. They are the gifts of all Myay Latt people. When the British came in 1897, they made a count of villages, houses and people. Accordingly, there were

1,259	villages
10,729	houses and
107,560	people

By racial group there were

42,933	Taung Thu
29,713	Danu
13,906	Taung Yoe
6,572	Shan
5,711	Kayin and
3,498	Myanma

Almost all of them were Buddhist then and the religious objects now found in Pindaya are undeniably their donations.

CHAPTER III

DATING THE PINDAYA

Pindaya caves are of the limestone hills 200 million years old. During one million years of mankind they might have been inhabited by men. We have no way of verifying it because archaeologists have no chance to excavate them as there are pagodas and images in them and local Buddhists led by monks will never give their consent to do that. If the cave opening is on the north, these

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primitives would not occupy it. They certainly prefer caves opening south. Pindaya caves open on the east and therefore there is some possibility that they might have used them for living. But that is no problem here. We are to find out only when the Buddhist started to use them as temples. People in the central plains and deltaic areas of Myanma like Pyu and Mon would have been Buddhists even before the advent of Christian era, because they had had some regular contact with South India where Buddhism was at its height then. But the Shans could not have been Buddhist that early. The best thing open to us is to try and date the images found in the cave which has a huge collection of them. On 1 July 1980 I led a team consisting of U Paññajota (Amarapura Taung Lay Lon), Thein Than Tun, Nay Nwe, Ni Toot, Sein Myint and Thein Dan started to look closely on all images for inscriptions that mention the name of the donor and the date when he made the donation. Because of much humidity inside the cave, all wooden and

lacquer images are in a state of much decay and so they all look very very old. But by the style and form of dated images, we could made a studied guess of the age of undated ones. We would go into detail later. For the time being we will deal with dates and donors.

Inscription on the pedestal of wooden images

1. Sakraj 1134 khu Prāsui la prañ, kyoau 3
rak ne, prī:sañ Shañ Pañ Cu sami khañ
pwan koñ:mhu

(Making the Image) was completed on 10
January 1773 by Shin Pin Su and wife
(Photograph No.1)

Inscription on the pedestal of wooden images with thorns for hair

2. (1) Sakraj 1134 khu Tapui, twai la prañ,
ne, twañ prī:cī:oh mrañ sañ.

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(2) Phruā: Dāyakā Moñ Ū : Ma Rhwe
Lha- samī: moñ nhañ koñ:mhu.

We succeeded in making the Image
on 6 February 1773

Image donors are Maung Oo (and)
Ma Shwe Hla, man and wife (Photo-
graph No.2)

This wooden image has the right
hand in the earth touching attitude
(bhūmiṣparsā mudrā). The left hand is not
the usual open palm but it holds the handle
of a fan plus something that cannot be
identified.

3. Sakraj 1139 khu Tanchoñ mhun lachan 4
rak

3 November 1777 (Photograph No.3)

**Inscriptions on Wooden Bhisakkaguru
(Bhesajjaguru—Buddha, The Teacher of
Physicians)**

4. Sakraj 1140 prañ, Tapoñ: la prañ, kyoau
4 rak ne, prī: sañ
Completed on 5 March 1779
5. Sakraj 1150 prañ, Tāpoñ: la prañ, kyoau
4 rak
15 March 1789 (Photograph No.4)

**Inscription on the wooden Buddha image
dressed like a king**

6. Sakraj 1156 khu (Bhurā:) Takā Ca Tuik Takā
Kuiw Kyat smi moñ nham (k) oñ mhu
Nibban̄ chu sādhu

(11 April) 1795; Donors of (the Image),
Donors of the Manuscript Cabinet, are Ko
Kyet and wife; good deed for the boon of
Nirvana; well done! (Photograph No.5)

**Inscription on the Wooden Buddha Image
crowned with a lotus(Bodhi Yoe)**

7. 1171 Nattoau lachan: 1(4)rak 2 lāne, Bhurā:
Dāyakā Moñ Sañ canañ moñ nhamñ koñ:mhū
20 Novamber 1809;
Good Deed by Donors of the Image Maung
Thin and wife (Photograph No.6)

**Inscription on the Buddha Image with thorns
for hair**

8. Sakraj 1174 khu Natoau (lachut 4 rak bhurā:)
Dāyakā(Krañ) smī moñ nhamñ koñ:mhu
Nippā chu.

22 December 1812; the Good Deed for the boon of Nirvana done by the donor Kyin and wife.

(Photograph No.8)

Please note that the earliest date on the images was 10 January 1774 and it was in the reign of King Singu. With reference to style and form of the Myanma Buddha Images (see my "Dated Buddha Images of Burma" *Ne hlè , Yazawin* I, 1968, 80-121) We come to the conclusion that most of the images in the Pindaya cave are of the 18th century AD.

We would be not much wrong to say that none of the images are pre 1700. Study the Kings Dress (Photograph No.8) and you will find that it is the dress of the early Konbaung Kings. That would even narrow the date to 1750s. In terms of the Ngwe Goon Hmus in Pindaya, it was the time of Maung Nay Dun, Maung Aung Kyu, Maung Myint and Maung Pyi San.

At the entrance of the cave there is a big bronze bell. With much difficulty we deciphered its inscription.¹

Inscription of the Bell at the Entrance of the Pindaya Cave

- (1) The Buddha having performed the thirty pāramis had attained the Buddhahood and His Teachings are replete with ...eight virtues. In AB 2386
- (2) being S 1204 (AD 1842), there is a famous big village called Pindaya in the State of Kambhoja. On the

1. Pilgrims often strike the bell and that obliterated the letters at places where they used to strikes it. Good people with the consent of the presiding monk whitewash the bell in the process of cleaning the precincts. The bell is hung at a corner leaving no room for a man to go around and read the inscription incised around it.

- (3) west of(it) is located a big pagoda (cetiya) in a (natural) cave where there are one recumbent Buddha and (many image). At the most pleasant monastery (nearby)
- (4) the Mahāthera Kavisāra who never really is satisfied with his devotions, made this donation of good sound by (casting this bell) in consultation with the Ngwe Goon Hmu and the people as well.
- (5) For this bell casting and causing the good sound (chinning) often, and for making several other good deeds, may I have the peace of mind and comfort of body.
- (6) May every body else would have the ability to enjoy the same twofold happiness and finally obtain nirvana. May all beings of the Three Worlds.

- (7) share the same merit with us. The bell weighs 400 viss of copper.

Thanks to U Paññājota, we have a near complete reading of the bell inscription. Mahathera Kavisāra of the Pindaya Shwe U Min monastery made this bell cast with the help of Ngwe Goon Hmu Maung Shwe Min (1819-1843) and all the people of Pindaya village. When the British administration started in 1897, Ū:Jāgara of the Nghet Pyaw Daw monastery and Khun Swoon Nyo was Pindaya Ngwe Goon Hmu formed the custodians of the cave. They invited U Khanti of Mandalay to come and help the constructions of Mandapa of the Pindaya Cave Entrance and the steps leading to this Mandapa. On one part of the wall of the Nghet Pyaw Daw Monastery we find an ink inscription:

- (1) The good deed of Monastery Donor U Mone
- (2) 13 (September) 1926
- (3) 7 (Tawthalin) 1287

We found the photograph of Ū:Jāgara (Photograph No.9) of the Nghet Pyaw Daw monastery and his title “jāgarābhisirīdhājasaddhammarajaguru” was written below his photograph. The monastery has a bell with inscription.

The Nghet Pyaw Daw bell inscription

Pali Portion

- (1) May this bell hung by Leader of Monks
(Guin:Up)Jāgarābhisirīdhaja
- (2) sadhammavariṇsadayakarājadhiraṇṇajaguru, the
Most Reverend Monk
- (3) made this big bell to
- (4) last the remaining
- (5) 2528 years of the Religion¹.
- (6) We pray that the Lord Buddha
- (7) gives us all the pleasant things

1. It was made in AB 2472 (AD 1928)

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(8) quite often.

The Myanma Portion

- (1) The Years of the Buddha 2,472 had passed;
- (2) the Leader of Monks (Guin:Up) and his several lay devotees
- (3) big and small, gathered at the Most Magnificent Monastery and made
- (4) the offerings at the Most Exalted Pagoda.
- (5) They prayed that for this merit of theirs, they together for many generations past and more generations to follow.
- (6) may get the merit in equal shares. They also exclaimed "Well Done!" to all meritorious deeds of others.
- (7) For the benefits of Man, Deva and Nirvana, the Leader of Monks (Guin:Up)
- (8) told U Kesara and Danor of Zayat both of the Yay Byu Kyaung Thit to supervise

- (9) the casting of this bell using 21.55 viss of wax and 170 viss of copper
- (10) on 6 June 1928 at 3:00(pm).
- (11) It was good at the start, during the process and completion. There is no flaw. May all beings man, monks, etc.
- (12) share our merit.

This U Jā gara was the most important person at that time. We have the following records of his eminence.

Pindaya Myo

To The Sayadaw of Pauktaw Kyaung, who has been given the title of Kelāsārasiridhaja-dhammasenapati rājaguru,

From Khun Swoon Nyo, Ngwe Goon Hmu,
Local Chief devoted to the Religion
Order No.19

14 June 1927

I, the Ngwe Goon Hmu Khun Swoon Nyo, most respectfully beg to inform the Sayadaw that:

As the customs prescribe, the Myanma King had appointed the Taungdaw Sayadaw as the Supreme Leader of the Samgha, Lieutenant Governor Sir Huge Burns had appointed the Taunggwin Sayadaw as the Chief Leader of the Samgha (on 13 November 1903). Withe reference to this, I, the Ngwe Goon Hmu of Pindaya appointed on 14 June 1927 the Pindaya Pauktaw Kyaung Kelā sā rasirīdhajadhammasenāpatirājaguru as the Leader of Monks (Guin: Up).

May all the monks of the locality know this and all affairs of the Religion shall be brought to this Sayadaw for decision with the express knowledge that he cannot ignore or contradict the civil and criminal laws of the government. Investigation and decision in line with the Vinaya is his line of procedure and I earnestly belief that he has the ability to do it in the said procedure in order to bring justice and discipline among the monks.

I also sent to you the Seal bearing the title of Kelāsārasirī-dhajādhammasenāpatirājaguru for official use. I would like to appoint an Assistant Leader of Monks (Guṇ:Thok) to any person of your choice.

For being unable to abide by the rules prescribed in this letter, the appointment would be cancelled and the seal be withdrawn by the Government.

May this good deed in support of the Buddha's Religion, help me to attain the boon of nirvana.

Ngwe Goon Hmu

To Nghetpyawdaw Sayadaw Jāgarābhisirī-
dhājasaddhammarājaguru

From Pindaya, Pauktaw Leader of Monks
(Guṇ:Up) Kelāsārasirīdhajādhammasenā-
patirājaguru

Subject : Transfer of Guṇ:Up Duty

With reference to Notification dated 14 June 1927

Notification No.1859, dated 18 December 1911. The Director of Public Information Mr Kapintan sent a set of silk monk robe and a certificate of honour as per direction of the Coronation Durbur held in New Delhi, India, for his being the best Leader of Monks in the Pindaya locality and his beneficence on the common people. Now this Pauktaw Kyaung Leader of Monks is getting too old to do his duties. Accordingly he hands over the duties of a Guṇ:Up to the Nghetpyawdaw Sayadaw Jāgarābhisirīdhajasaddhammarājaguru.

Kelāsārasirīdhajadhammasenāpati-
rajāguru Pauktaw Kyaung Guṇ:Up
Sayadaw.

On 14 June 1927

Jāgarābhisirīdhajasaddhammarājaguru of Pindaya

Nghetpyawdaw

made this solemn promise in the presence of

Kelāsārasirīdhajadhammasenāpatirajāguru

Guṇ:Up of Pindaya Pauktaw

That Kelāsāra handed over the duties of
Guṇ:Up to Jāgara, I the undersigned agreed to carry
out diligently the duties of Sāsānā so given.

Jāgarābhisirīdhajasaddhammarājaguru

Letter of Fellicitation

From Kelāsārasirīdhajadhammasenāpatirajāguru

and Jāgarābhisirīdhajasaddhammarājaguru

To Ngwe Goon Hmu Khun Swoon Nyo and

his consort Saw Khin Nu

14 June 1927

In the Buddha's Religion, starting with Shin Mahākassapa. Third Mahāsāvaka, there were Supreme Leaders of Saṅgha, assisted by Guṇḥ:Khyup, Guṇḥ:Up, and Guṇḥ:Thok and all these dignitaries have had the government recognition. In keeping with this tradition, Khun Swoon Nyo and Saw Khin Nu have taken the place of the Supporters of the Religion. May they with all their family members enjoy untold wealth, health and happiness and finally obtain the boon of nirvana.

Pauktaw Sayadaw

Nghetpyawdaw Sayadaw

We met the elders of Pindaya on 4 July 1980 and they said that U Jāgara on becoming the Guṇḥ:Up took the care of the Pindaya caves and made some drastic changes. Pindaya Hill has three caves facing east. The south cave of the three, has a pagoda and many

images of the Buddha in it. At the entrance of this cave, there was a wooden Prasada as Mandapa constructed in about the reign of King Thibaw 1879-1885. Inside the tower, built exactly in the place of the present iron frame tower, there were paintings on canvas. It was about the Seven Princesses saved by Prince Kummābhaya from the Big Spider. They were painted in about 1910 by one painter called Saya Mya. He was not good in drawing super natural beings like Devas and Bilus. His floral designs, however, were very good. This wooden tower was burnt down by the forest fire of 1917. U Jāgara and Khun Swoon Nyo decided to replace the lost wood Prasada by a tower with iron skeleton. They started the constructions on 16 February 1927. In the meanwhile, the six foot entrance to the cave was made wide by a dynamite blast. Elders refused to name by whose order it was done. Perhaps they didn't know. It was the monk or the chief or both. Formarly there were one big white elephant, one stone inscription, and numerous images,

of the Buddha in the entrance as there were in the cave. The inscription stone was moved to the Hnget Pryaw Daw monastery though it did not survive the bombing during the Second World War. The elephant and images were all destroyed by the dynamite detonated by a man about 35 years old called Ohn Tha. Those who told us about this are U Lon (age 70 years) of Kyay Dwin Gon village and UKhin Hpyu (age 66 years). They worked under Ohn Tha and they were then only fifteen and eleven respectively. U Lon was old enough (fifteen) to know the seriousness of this work and evaded duty. The blast did not make the opening wide enough, so Ohn Tha was told to use a five pound hammer and an iron wedge to get the desired width. Our informants agreed that it was done in 1925. It is a pity that several images were destroyed and we missed the information lost because the stone was destroyed too during the war. The construction of the iron tower started, as mentioned above, in 16 February 1927. U Khin Hpyu

was then twelve years old. Khun Swoon Nyo invited Mandalay U Khanti for supervision in the constructions and he came to Pindaya in 1927 and 1928. Hpongyi Thwè of Kan Daung Kyaung and Saya Myint of Sin Gaung Ywa Thit carried on with the supervision until the constructions were over in 1933.

The names of people who contributed to the construction funds of the tower were written on the walls. We have to construct a scaffolding on 3 July 1983 to copy them. All contributions were made in the year 1926. There were no other dates written. All the donors were from this Pindaya area. But they include such names as Pashu Pathi (Malayan Muslim), Sandrāmuni, Chavādari Devī, Mohamed, George San Palā Parā, Jalipot, and Hair Dresser the Indian. Both Hindu and Islam were there. Next there was a Chinese monk (not ordained in the Hinayana Order) who was called U Khanti for easy reference. No one knew what was his name. He cannot converse with the Yunnanese of

Pindaya and therefore he didn't come from Yunman. One U Kyi Sein lived with him as a companion. Even this man didn't know the name. There is a Chinese monastic establishment with seventeen monasteries on the hill near Singapore and he walked all the way from that monastery looking for a Buddhist cave he saw in his vision. He went to all the caves of Pindaya and he said he found his quest here and stayed in it until he died. He arrived at the Pindaya cave two years after the tower was constructed. That was 1936. He died at the age of 71 on 21 January 1964. So he was born in 1893 and he was at Pindaya at the age of 42 and lived in the tower for twenty nine years except the Japanese occupation period 1941-1946 when he moved temporarily to Yajagyi first and Pan Tin Bu next. When he came back to Pindaya with U Nyo (only age 14 then) as his companion. After living eleven years, U Nyo got married and left, leaving U Kya Khin to take his place with the Chinese monk. U Kya Khin lived six years with the monk

until he died. U Nyo (now 52) and U Kya Khin (now 41), both the natives of Kyay Dwin Gon village and they came to see us on 4 July 1980. Dagon Khin Khin Lay visited the cave in 1955 and the Chinese monk acted as guide with a hurricane lamp. That gave the lady the idea to pay the expenses to have electric lamps in the cave. The lights were switched on on 26 January 1957.

The Southern Pindaya Cave came under the Trusteeship of local monks in 22 March 1976. U Vimalacara (Photograph No.10), a native of Pindaya Hngetpyawdaw is selected to reside at the tower. His parents are U Sein Gyi and Daw Pwa Chi and he was born on 15 November 1967. He was ordained in the Buddhist Order of Monks at the Pindaya Thet Taw Shay Tat Kyee monastery with U A Loka as upajjaya. He learnt the Pitaka at the Yawngghwe Kan Gyi Pariyatti Sathin Tike. He invited us to visit the cave and write this account.

The Pindaya Shwe U Min Gu Trustee has

Pauktaw Kyaung Sayadaw U Issariya as its President. He is also a native of Pindaya Pauktaw of parents U Tin and Daw Pwint. He was born on 3 May 1908. On 13 August 1940 he was ordained a monk. From 22 December 1916 to 20 March 1962 he went on pilgrimage to Central India (Majji madesa) and Sri Lanka (Ceylon). Vice President Sin Byu Kyang Sayadaw Sobhita is also a native of Nghetpyawdaw of parents U Maung and Daw Nyein. He was born on 22 January 1926 and ordained on 4 November 1951. The Patron of the Trustee is the Awyaw Sayadaw U Candima, a native of Pindaya Pamè village. His parents were U Htike and Daw Shwe. He was born on 2 May 1905 and ordained on 4 December 1926. Another Patron is Pindaya North Monastery Sayadaw U Cakkinda. He is a native of Pindaya Haw Gon. His parents were U Thè and Daw Ku. He was born on 16 August 1898 and ordained on 19 February 1918. Another Parton is the Maha yan aung Kyaung Sayadaw U Kusala, a native of

Hona village in Kun Mon village Tract, Yawnghwe Township. The parents are U Pandi and Daw Nan and he was born on 25 January 1909. He was ordained on 16 June 1928. Being under the good care of such respectable patrons of the locality, the Pindaya pagoda and cave would remain in good state of preservation for many years to come.

Before the Trusteeship was handed over to the Reverend Monks, there was a Trustee composed of lay people only. In the letter of transfer by the lay to the temporal power, a list of the lay committee members is given.

The Trusteeship of the Pindaya Shwe U Min Pagoda has now been transferred to the Samgha.

The fame of the Pindaya Shwe U Min is worldwide. There was, however, no proper care to look after it until 1972. So there was no progress (like preserva-

tion and conservation of the antiques). Between 1962 and 1972, the Security and Administrative Committee of the Area promoted the formation of a Trustee. Accordingly the Trustee was formed. Then from 1972 to 1975 it collapsed. It is common knowledge that the committee was almost defunct.

Now it is evident that a lay committee is not suitable to make any progress in this aspect and monks seem to be the only possible alternative to take things in hand. (I the undersigned take the responsibility) to hand over the Trusteeship to the Reverend Monks.

Pindaya

Ba Shwe

22 March 1976

President, The Shwe U Min
Trustee.

We find in Pindaya no records prior to the early 17th century AD. For instance the *Jambudipa U Chon*: that gives the boundary limits of places where Buddhism thrived in about 1673 mentioned Pwelha and Yawksawk which are close to Pindaya. But there was no mention the Pindaya in the whole period of Nyaungyan dynasty (1600-1752) of Awa. The earliest date from the pedestal inscriptions of the Pindaya Buddha images is 1772. The cave has nothing that could be dated prior to the 18th century. Until we have some evidence that proves the contrary, we put the 18th century as the beginning of Pindaya town and Pindaya Buddhist art.

CHAPTER IV

BHISAKKAGURU

In the Pindaya cave, there are over seventy Buddha images which have no resemblance to any other Buddha images found in Myanma. There are no such strange ones elsewhere and each one has its own style and form. No one knows the name of this type of image, let alone its usefulness. When we look in the works of Indian Buddhist Iconography we find that the cult of Bhaigajjhaguru is quite popular among the Mahayanists.

In Pali the name is Bhesajjaguru but the Pali scholars corrected it for Bhisakkaguru. In Japan it is called Yakushinyorai.

We find only two dated Bhisakkagurus. They are made of wood and one is dated 5 March 1779 and another 15 March 1789 (see Photograph No.4). Another dated Bhisakkaguru I found in Japan in possession of Mr. Ginzo Zama, Yotsugi Machi, Tokyo. It is bronze cast on 12 March 1804. At the back of the pedestal there are six lines of inscription in Myanma. Even without this Myanma inscription, one could say by its style and form that it is Myanma.

Myanma inscription at the back of the pedestal of a bronze Bhisakkaguru image now in Japan.

- (1-2) On Monday 12 March 1804,
- (3) the cast of this image is completed.
- (4) The teacher (Ashin Uttama)
- (5-6) and his lay disciples did this merit for
the boon of nirvana.

King Badon 1782-1819 was king in Amarapura and the cast was made in about the middle of his reign. From the dates we find on the Bhisakkaguru images, we found that the cult of the Medicine Buddha was in fashion during the late 18th century and early 19th century.

We have to remember the following fourteen points about this belief in the Bhisakkaguru.

1. The head of the image has a bulb like point which is the symbol for ominisence (Sabbaññu ta ñaṇa). Formerly it was a flame. Later it has been stylised into a flower bud.
2. There is the usual exuberance (uṇṣa) of about three inches of hair showing that the Buddha's head is not clean shaven.
3. Instead of straight lines to represent the hair, there are neat little balls (bindu) on the shaven head except in the middle part.

4. The eyes are not fully open so that they have only a limited vision (cakkhundriya) or they indicate that the Buddha is in meditation.
5. The nose is quite sharp and the nose ridge is prominent.
6. The lips are somewhat narrow with both ends a little raised for a slight smile.
7. The ear lobes are long, touching the shoulder as in other images of Myanma.
8. The robe worn has three different styles :
 - (a) On some images, the robe does not have too much foldings as in recently made images, nor does it cover the right breast as in new images.
 - (b) On some images, the lower part of the body or the torso has a wrapping with an extra piece of cloth for at least nine times.
 - (c) On some images dressed like a king, an amrita pot is in the left hand and the right

hand holds a seed so the crowned Buddha has been turned into a Bhisakkaguru.

- (9) The left hand is placed on the palms of the feet in meditation attitude (dyanasana) but it holds a pot (vatra, thabate) with cover. The pot is supposed to hold the water of long life (amrita).
- (10) The right hand has the palm turned outward as in the attitude of gift or blessing (Varadamudra) but the thumb and the pointing finger hold a seed (Photograph No.11) or the thumb and the middle finger hold a seed (Photograph No.12) or the index finger alone holds a seed against the palm (Photograph No.13) or the fore finger and middle finger hold a seed against the palm (Photograph No.14) or the right hand that the seed that touches a little elephant (Photograph No.15) with no purpose. The seed is of the

terminalia chebula (Panga). The elixir as we all know has the power to rejuvenate and the seed represents the growth; all for longevity and young life. Old people long for rejuvenation and long life; young people long for good growth. So these symbols please every body. It becomes a popular cult. The prayer is given below.

11. The feet is always in the meditation attitude (dyānāsana) with both palms of the feet turned upward.
12. The image is either blue or gold.
13. The pedestal is usually the bejewelled one (Vajrāsana, Pyaw Palin)
14. If the donor wants it, the image is made with two disciples flanking left and right. The hands of the disciple are in prayer attitude. (Añjalimudrā).

We would like to know why this image is named

Bhisakkaguru and for what purpose the prayers are chanted before this image. A sick man who is a Mahayanist and who wants to have a cure quickly or surely will have this Buddha made in miniature and prays before it for quick recovery from the illness he is suffering. The image is known as Bhesajjaguru but it is much more proper to call it Bhisakkaguru. There would be a big temple where there is a large Bhisakkaguru image enshrined. When the miniature is ready, one has to say the prayer and put the small Buddha besides the big Buddha in the Temple. The prayer will be fulfilled. Both the students and teachers of medicine also made a miniature Bhisakkaguru and prayed for a success in teaching or learning medicine. A new medicine man just graduated from a medical course should say the prayer before a Bhisakkaguru image so that his treatments will always be successful. Thus a sick man, a teacher and a student of medicine and a graduate of medicine shall have to pray before the Bhisakkaguru or its miniature

for success in his own line and if it is a miniature he uses, he should deposit it in a Bhisakkaguru temple. We suspect that the images at the entrance, destroyed by dynamite in 1925, were Bhisakkaguru images and the inscription that had been moved to the Hnget Pyawdaw monastery and destroyed during the war would have something written about this Bhisakkaguru cult of the Mahāyanists.

Bhisakkaguru Prayer

1. Suvaṇṇa haritavaṇṇa,
 Bhisakka sabbamuttama.
 Vāma hattha ka bijena,
 Bhavavaḍḍha viruhaka.
 Dakkhiṇaggata ghaṭhena,
 Taruṇa disujānaka.

2. Nanāmi tama sirasā maṃ,
 Carāmi tava sāsanaṃ.
 Etena saccavajjena,

Sotthi me hotu sabbadā.

Tejasā haṃ suvutthito,

Sukhi homi cirāyuko.

1. Sometimes (the image) radiates gold;
Sometimes it is a bluish glow.

(Bhisakkaguru) is the Unrivalled Teacher of
Medicine.

The right hand holds the vīja—the seed that
grows.

Strong and develops great

The left hand holds the amrita—the elixir
That turns the old into young;

Or the sick is cured and former strength re-
covered.

Longivity, Power or Wealth, Supreme in the
Three Worlds

Bhisakkaguru is the Unrivalled Teacher of
Medicine.

2. To the Lord Bhisakkaguru I worship
 With all the respects one could pay.
 And I practices His Teachings
 As much as possible.
 This is the Truth I maintain
 And on the strength of saying this truth
 May I be rewarded with extremely good
 Health plus longevity.

The prayer is in Sanskrit. The late U Candobhasa, Head of the Amarapura Mahāgandhārum, put it into Pali verse and translated it into Myanma.

The Pindaya Cave has the earliest dated Bhisakkaguru image. The date is 5 March 1779. The number of Bhisakkagurus in the cave is well over seventy. As the name implies, Mahāyanists prayed before this image for health, youthfulness and longevity. Medical man prays for success in his profession. A miniature is gilt or painted blue and after prayer, put the miniature in the Bhisakkaguru shrine. We suspect that the Pindaya is a

Bhisakkaguru shrine and formerly there would be hundreds of them in the temple. The Bhisakkaguru image could be identified with:

- (1) the flame or flower bud top
- (2) the little balls for the hair or clean shaven head
- (3) lowered eyelids to curtail vision
- (4) prominent nose
- (5) a faint smile on the lips
- (6) robe with very little folds and it covers the right breast
- (7) left hand holds a pot
- (8) right hand holds a seed and
- (9) sits on a diamond throne flanked by two worshipping disciples

The prayer is simple "I adore the Lord who is the Teacher of Teachers. I followed His Teachings as much as possible. For this statement of truth, may I be

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rewarded with health, etc." This is a Mahayana element that remained or revived in a Theravada country and the revival was made around the turn of the century between 18th and 19th centuries and it did not survive long. We might safely attribute the Pindaya cave to the early Amarapura period that began in 1795 when it was founded by King Badon 1782-1819.

CHAPTER V

THE PINDAYA CAVE ART

Pindaya means an extensive plain (of trees with white flowers). The Pindaya hill has three caves with entrances on the east and the Southern Cave is above 4,970 feet above sea-level. Pindaya town is 3,880 feet above sea-level.

(Climbing eleven steps from the iron Pāsāda, one enters the cave filled with one pagoda and hundreds of the Buddha images so clustered with no order whatsoever so that you don't know where to sit and say

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the prayer or offer light, flower or food. Then it is best to pray at the Shwe U Min cetiya which is 75 feet high. Had it not been for the dynamite blast of 1925, it could not be so high. The folks maintain that it is one of the 84,000 pagodas founded by Asoka 274-232 BC and repaired by Sithu I, 1113-1160. But there is no evidence to prove it. One casual look at the pagoda is enough to gauge the age of it. It is only a little over fifty years old when I was writing this book. Some images might date back to the 18th century. For instance, there is one image with a date indicating 18th century (Fig 3, Photograph No.16). We study the images at the place where it is found and try to determine how or when it was made and to appreciate its art. When one enters the cave (the southern one of the three) from the east he would find the largest part of the cave on the south. (Fig. 2) The plan of the cave we use was drawn on 29 June 1980 by U Myine, U Tin Nwe (Pindaya) and U Win Maung (Mandalay Municipality). Some places are given names.

Entrance

1. Shwe U Min Pagada
2. Meditation Cell
Hermits Cave (take steps to reach it)
3. Wingaba (Maze)
4. Meditation Cell
5. Tagundine (Flag Post) and Sambuddhe
Pillar of 512,028 Buddhas (Pindaya Pillar
has only 1,440 Buddhas)
Cave wall
6. The Seat of Five Elephants
7. Chway Dwet Paya (Sweating Buddha!)
8. The Sutaung Byi Pagoda (Prayers fulfilled)
9. Myin Chi Taing (Horse Pillar)
10. Sin Chi Taing (Elephant Pillar)
11. Shin U Pagote Paya
12. Paya Gyi (Big Lacquer Buddha, Mani Payā)
13. Kyauk Mawn (Stone Drum)

14. Īcchāsaya Paya (Get Things by just wishing)
15. Stalemite
16. Zawgyi Say Kyeik (Platform where medicinal herbs are pounded and mixed)
Depression
17. Nat Thami Yat Kan Zin (Weaving Loom of Devis)
18. Yadanaman Aung Pogoda
19. Gabaaye Pagoda (World Peace Pagoda)Myay
Mè Taung (Black Earth Mound)
20. Natthami Yay Kan (Swimming Pool of Devis)
Farthest Point of the Cave

The floor rises slightly on the south. The winding path goes west and bends north to the farthest point of the cave. The floor level gets lower and lower as one proceeds west and north until the end is reached. From the entrance to the end, the path is 490 feet long.

As works of art, the first thing that attracts the eye as one enters the cave are the throne(Palin) and its back (reredos, dagè) against which the Buddha sits. At present, the seat and its back are filled with glass mosaic. The Seat is Vajrāsana (bejewelled) and the back is Sirivaccha (Auspicious Home). Almost all are the imitation of Sihāsana (Lion Throne) used by the King. The King's throne (Rājapallaṅ) has many figures of Deva for decoration on reredos—the back of the seat. The Buddha's throne (Vajrāsana) has either birds or flowers for decoration. Now there is no discrimination. Donors want the exact copy of the King's throne for the Buddha too. But in the Pindaya cave there is some variety. At Lhwètè village near Budalin there is an old monastery built in A.D.1783 and thrones of the Buddha images are decorated with floral designs. They are simple but attractive and they are good examples of late 18th century art. At Pindaya, to our amazement we find throne decorations similar to those of Lhwètè. We date,

tentatively the Pindaya art to late 18th century. Mandalay florals is a departure but we won't call it an improvement. In Pindaya we find the development from simple to complex. At first the design is quite simple (Fig.3, Photograph No. 16). Then it becomes more elaborate (Fig.4, Photograph No. 17). Finally it is exquisite (Fig.5, Photograph No.18). We felt that the use of such designs should be revived in decorating the throne and its back. When compared to modern stucco carvings and tin and wire florals they are far superior. I am afraid, pilgrims won't appreciate such things. In 1970, the Myanma Airways made a calendar using the Pindaya image, throne and reredos (Fig.5, Photograph No. 18) for its cover.

There are a lot more exquisite designs of reredos in wood in the Pindaya Cave. For the time being we requested the Custodian of the Cave U Vimala to take special care of them. In fact there should be a museum annexed to the cave and replica of art objects found in

THE PINDAYA CAVE ART (83)

the cave exhibited. There is one wooden reredos with acroterion (Saing Baung) and tower (Prasada) (Fig. 6, Photograph No. 19). This is a simple but lovely design. The design with flowers, parrots and human birds (Kinnari) (Fig 7, Photograph No. 20) is exquisite. As mentioned above we find such specimens at Lhwètè carved in 1783. We thank the chief monk of Lhwètè monastery to preserve these work of art in wood, a hundred years old. In floral scrolls they retain the Bagan style. Fortunately the artists of Lhwètè and Pindaya did not allow themselves to be influenced by the Thai Kanok (Kokanada, Kanote Pan) that came in vogue in Awa after the conquest of Ayut'ia in 1767. In another reredos (Fig. 8, Photograph No. 21) we find a big bird which is probably a flying naga after a flying elephant, a serpent (naga) and parrots made into a lovely design. At Hpalangon, near Ye-U, Shwebo district, we find a flying lion carved on wood. It is of the second quarter of the 19th century. Naga unlike its modern counterpart still

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remains more or less a snake. Naga today with a wide spread hood looks threatening, angry and aggressive and it should be banned from a temple precincts. With stucco, another type of an angry naga is found in the Pindaya northern cave (Fig.9, Potograph No. 22). Twenty four planks of wood are joined to form a four sided pillar on which are carved the figures of sitting Buddha. Though it is called the sambuddhe pillar, unlike the Mohnyin Sambuddhe which has 582,357 Buddha images the Pindaya Sambuddhe has only 1,440. But the design is very good. The base is a square wooden block with many images carvel in high relief. It forms the throne. Above it, there is a sitting Buddha against a carved wood reredos which has a wood pagoda as the finial (Fig. 10, Photograph No. 23). We have never seen before such a composition, viz. the throne decorated with several Buddhas (Sambuddhe) upon which sits a Buddha placed against a wood reredos with a wood finial made like a pagoda.

After having passed the first section of many images, there is a little declivity, and on the wall at that point, we find a flower of four petals in stucco (Fig 11, Photograph No. 24). It should be used as the crest for the Northern Pindaya Cave. All the floral thrones and floral reredos in Pindaya are based on this four petal flower design. The arrangement of petals is simple but the design looks nice. At Ananda of Bagan, such floral designs were used well to make a door petal. They are lovely and they were made sometime after 1785 when King Bandon 1782-1819 sent the Crown Prince after his Yakhine Campaign to do repairs in Bagan.

The Fingers of the Buddha are made in equal length. That was already so in the second Awa period 1600-1752. In the Pinadya cave, the Buddha has the right hand in the attitude of earth touching (*Bhūmisparśamudā*). The Pyus at Śrīkṣetra (Hmawza) the palm of the left hand (sometimes the right hand) does not hang from inside the knee but over the knee. In Pindaya, the

palm hangs inside the knee but it does not touch earth. Instead of the earth the hand touches an owl (Fig. 12, Photograph No.25), an elephant (Fig.13, Photograph No. 26), a rat (Fig. 14, Photograph No. 27) and a lion (in the North Cave, Fig. 15). Sometimes there simply is a piece of stone under the fingers. The stone might have a pattern caved on it. We don't know the significance of these. Perhaps the Pindaya sculptors had started a new style of earth touching, but it was not copied elsewhere.

On the south wall of the south cavity of the Southern Pindaya Cave, we find a monkey carrying a beehive (Photograph 28). The monkey is poorly made. There are Buddhas in various sizes everywhere. What we want to know is why a monkey is there. There are two wrestler (Photograph 29), a squirrel looking down (Photograph 30), a squirrel looking up (Photograph 31), a stylized cock (Karavika, Photograph 32), and a stylized duck (Hansa, Photograph 33), are all misplaced, we think.

In the “Story of Earth Touching” the Mother Goddess of Earth (Vasundī) (Photograph No. 34) appeared. The water she squeezed out of her hair drowned the Mara's army. In Myanma proper it was Vasundre the Male who came to help the Buddha. In Pindaya, the sculptors had the story correct. In the Northern Pindaya Cave, the Mother Goddess is clearly portrayed (Photograph No. 35). The ink inscription above the Goddess reads :

Phruā: Dāyaka Oñ Kyoau smī moñnhañ koñ
mhu Nibbā chu sã dhu

Good Deed making for the boon of Nirvana
by Donor Aung Gyaw and wife. Well Done!

There is no date. Epigraphically it is mid Konbaung (A.D. 1818-1819). The lady has a shawl of light yellow, the blouse white chequered with pink lines, the longi (nether garment) of zig zag lines red, yellow, black and

white in colours. With wide eyes and big jaw she looks Taungthu or Kayin. In Bagan Ananda Stone reliefs depicting the life of Buddha, there is the temptation of Mārās three daughters, viz. Tanhā, Ratī and Rāga, but there is no Vasundi nor Vasundre. Wall paintings belong to the Northern Pindaya Cave and the floral designs are much more closer to the late Awa of the early 18th century. An ogre has a head wear that looks European (Fig. 16, Photograph No. 36). From about the 16th century in Myanma wall paintings of the life of Buddha, ogres in the Mara's army are mostly European. Bagan Cuḷamani has these Awa period paintings. There are also the paintings of European sailors and their ships. In comparison with these Awa period paintings, Pindaya paintings are not so old. They might be early Konbaung, i.e. mid 18th century. Dated images belonged to the third quarter of the 18th century.

We observe the following six points on the Pindaya history.

1. Sculptures in the Pindaya cave are mostly of the early Konbaung period and that serves as an index to dating the antiques of the Pindaya cave.
2. The Bhisakkaguru Cult was revived late in the 18 th century and Pindaya cave had a little over seventy Bhisakkaguru images. Probably Pindaya Southern Cave is a Bhisakkaguru temple. It would be good to revive the cult again.
3. Lacquer images of the Buddha (Maṃ Bhurā:) were introduced probably early in the Konbaung Period. They were manufactured in villages near Ye U, Shwebo district and sold in all places of Myanma, though it seems that the Myay Latt of Shan State is the chief market. Once a Pindaya monas-

tery had hundreds of them. They formed the chief source material when I wrote "The Dated Images of Myanma" (*Nelhe* I 1968). The manufacture of lacquer images was discontinued from about 1929 because of the competition of paintings and photographs of the Buddha. Production of the Lacquer Images should be revived too.

4. Before the Pindaya iron framed tower appeared in 1927-1928, the entrance of the cave was enlarged by dynamite, destroying a large number of images. Now there are more pilgrims and tourists. They are the biggest danger to the antiques. The trustees should take more precautionary measures to save the images from being destroyed or stolen.

5. With Dagon Khin Khin Lay's donation, electric lamps are used in the cave since 26 January 1957. Indirectly it helps vandalism.
6. As part of the preservation programme there should be a Museum of Replicas opened near the Northern Pindaya Cave and copies of the rare specimens should be exhibited. At the same time the museum staff should do the more important work of preservation and conservation of the antiques in the caves. At the rate of present decay, all lacquer and wood images would perish soon.

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FIGURES

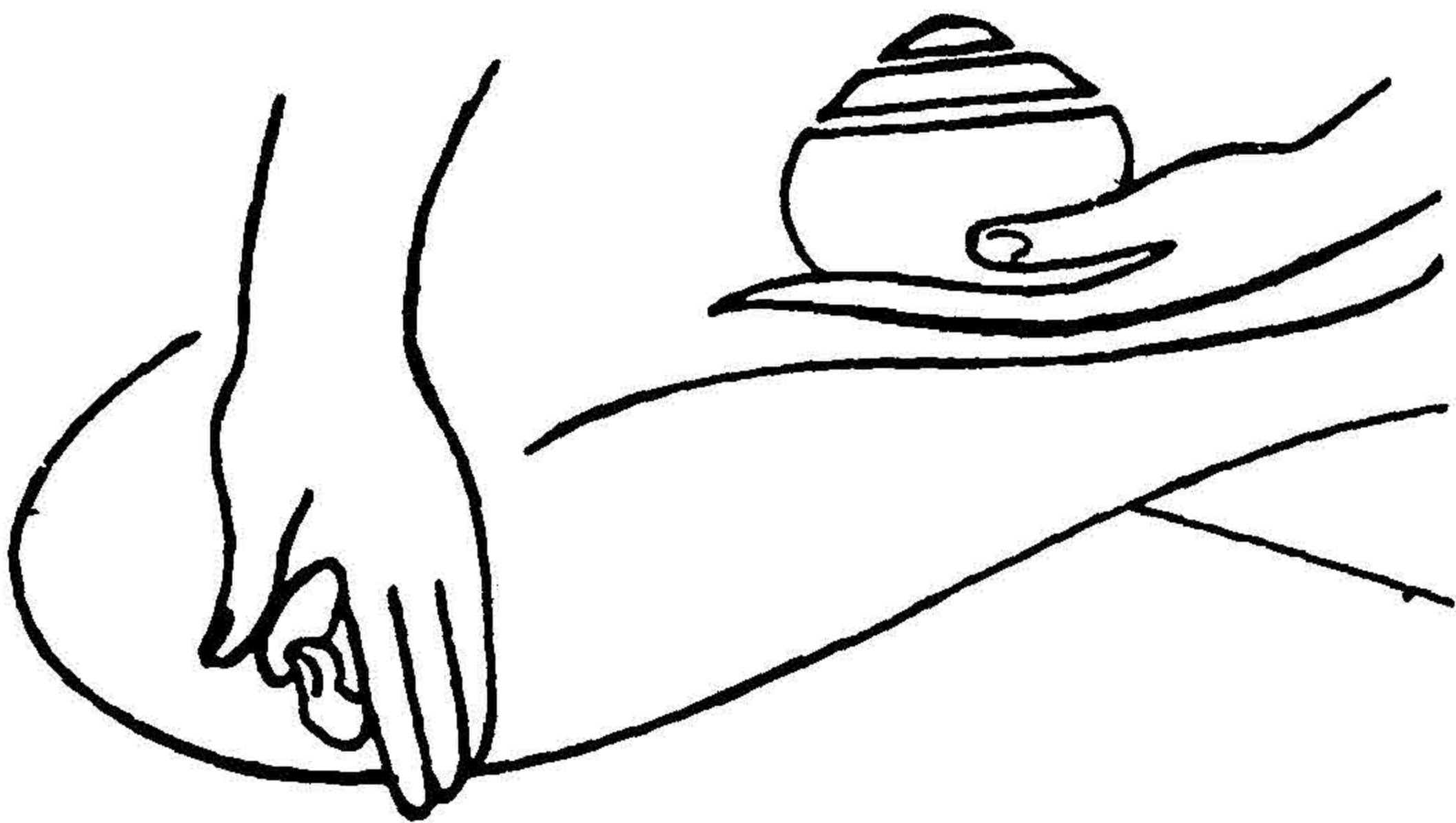


Figure 1.

Bhisakkaguru holding a pot of Amrita
on the left hand and a seed on the right hand.

Figure 2.

**The Southern Pindaya Cave
(Shwe U Min Pagoda Cave)**

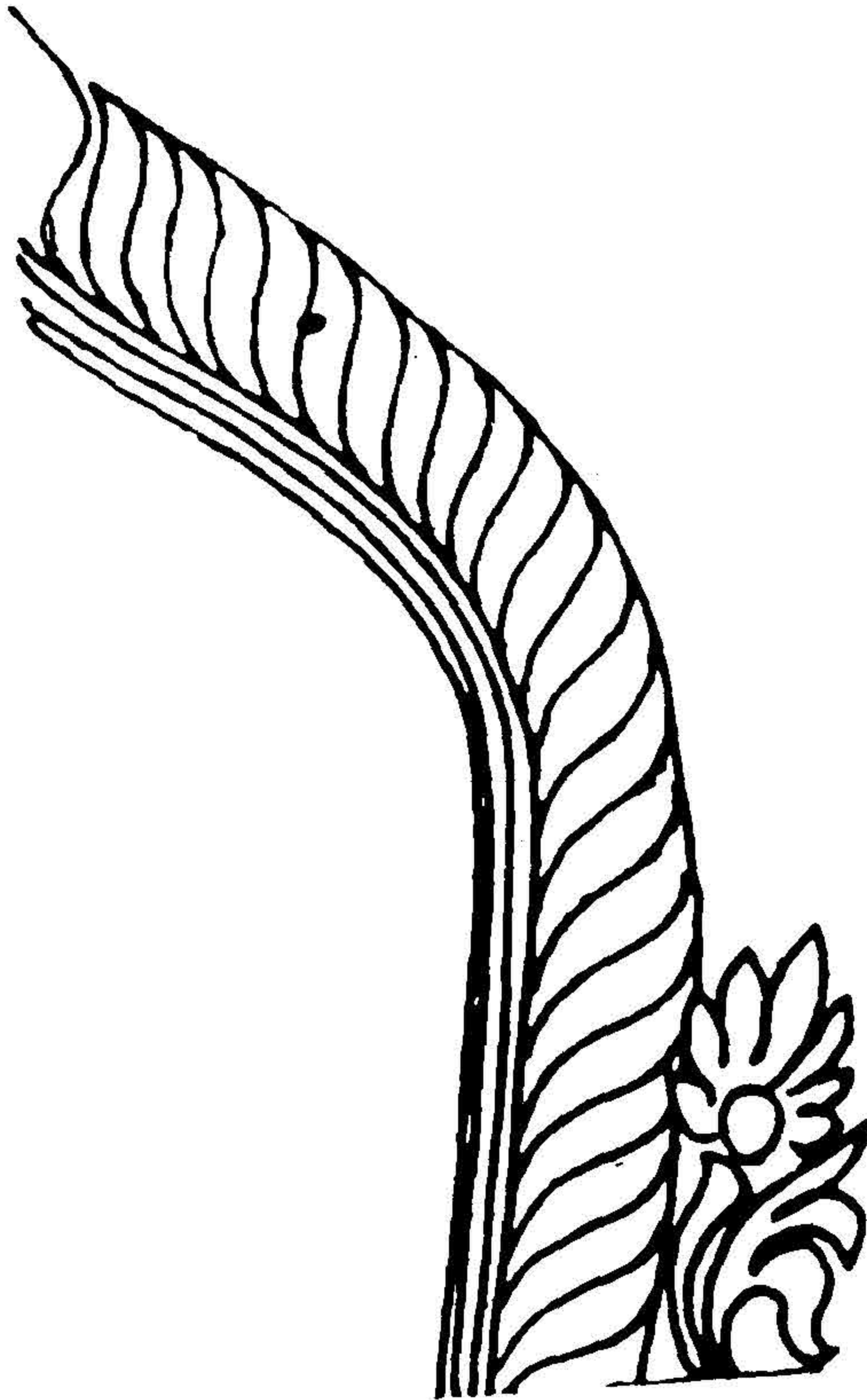


Figure3.

Simple but striking reredos
(See Photograph No.16)

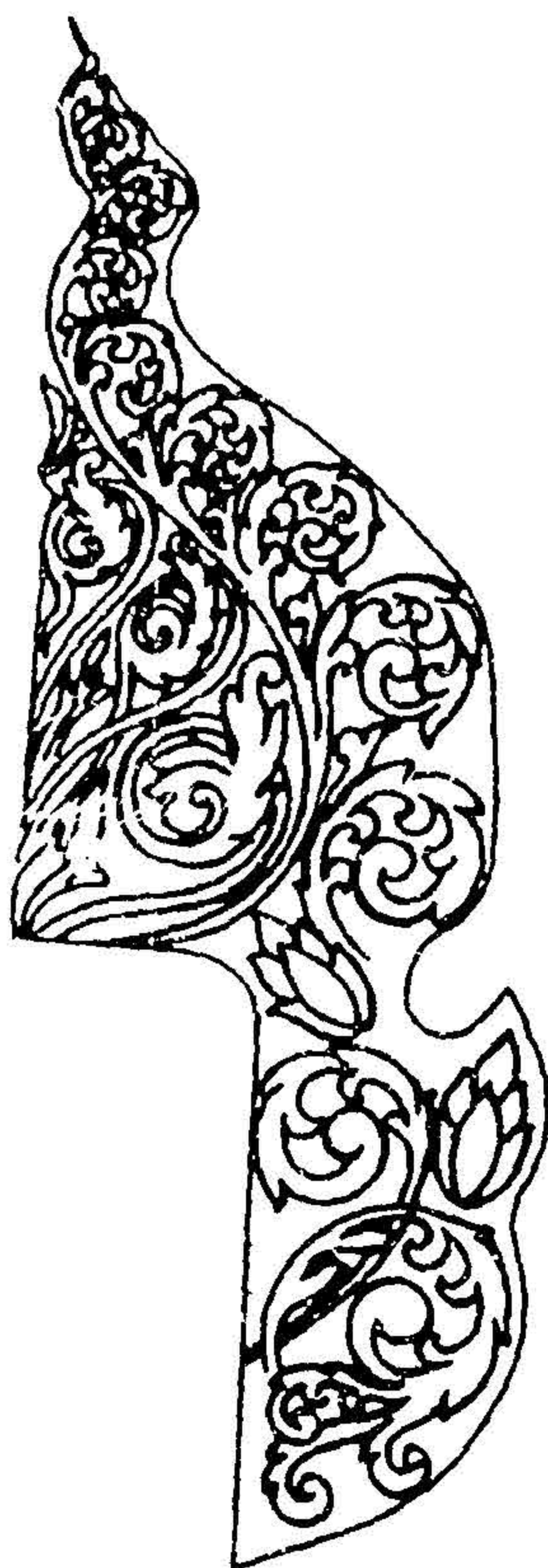


Figure 4.

More striking reredos
(See Photograph No. 17)



Figure 5.

Extremely striking reredos and throne
(See Photograph No.18)

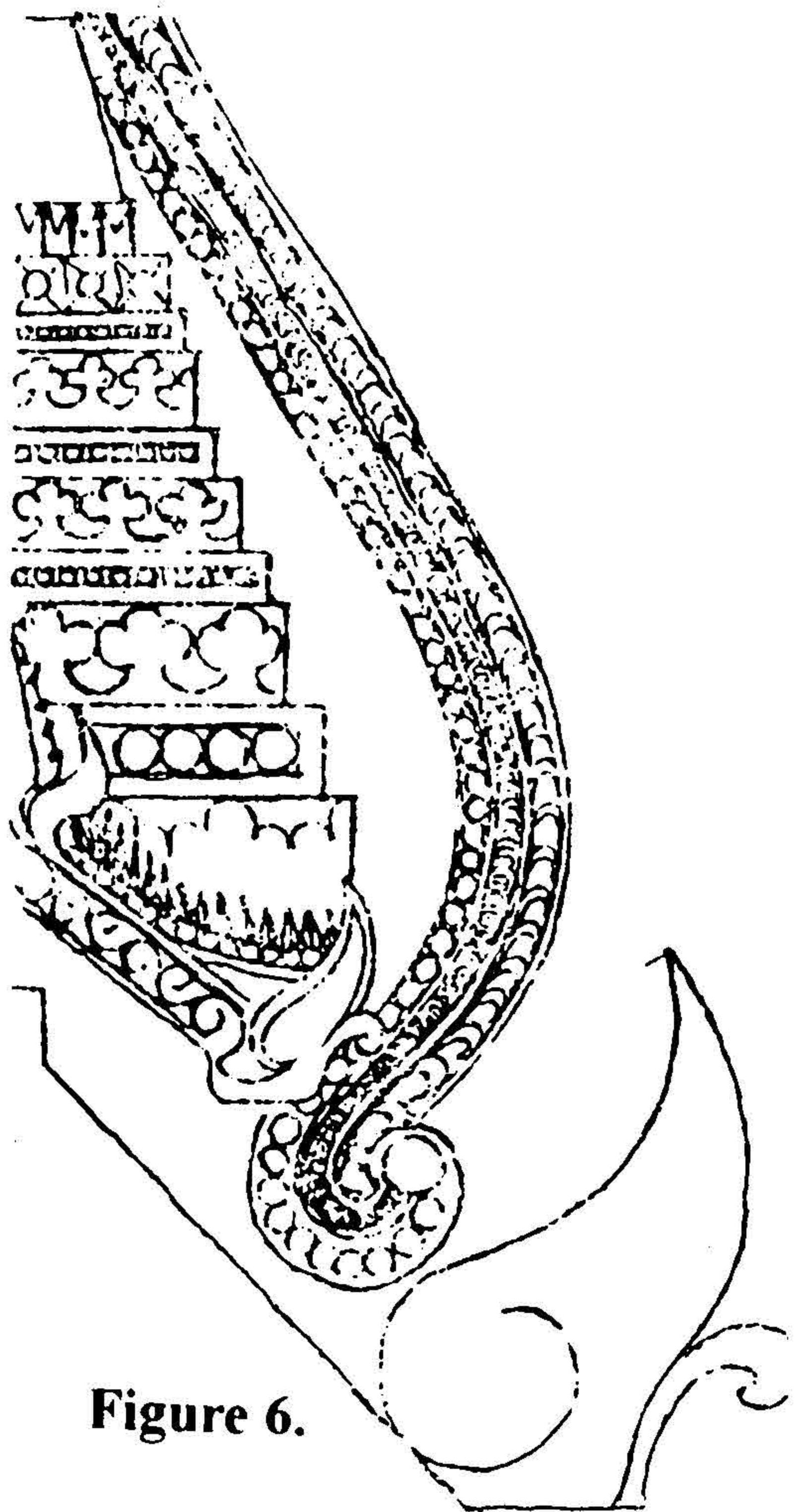


Figure 6.

Acroterion and reredos
(See Photograph No. 19)



Figure 7.

Kinnari and parrots on a floral reredos
(See Photograph No. 20)

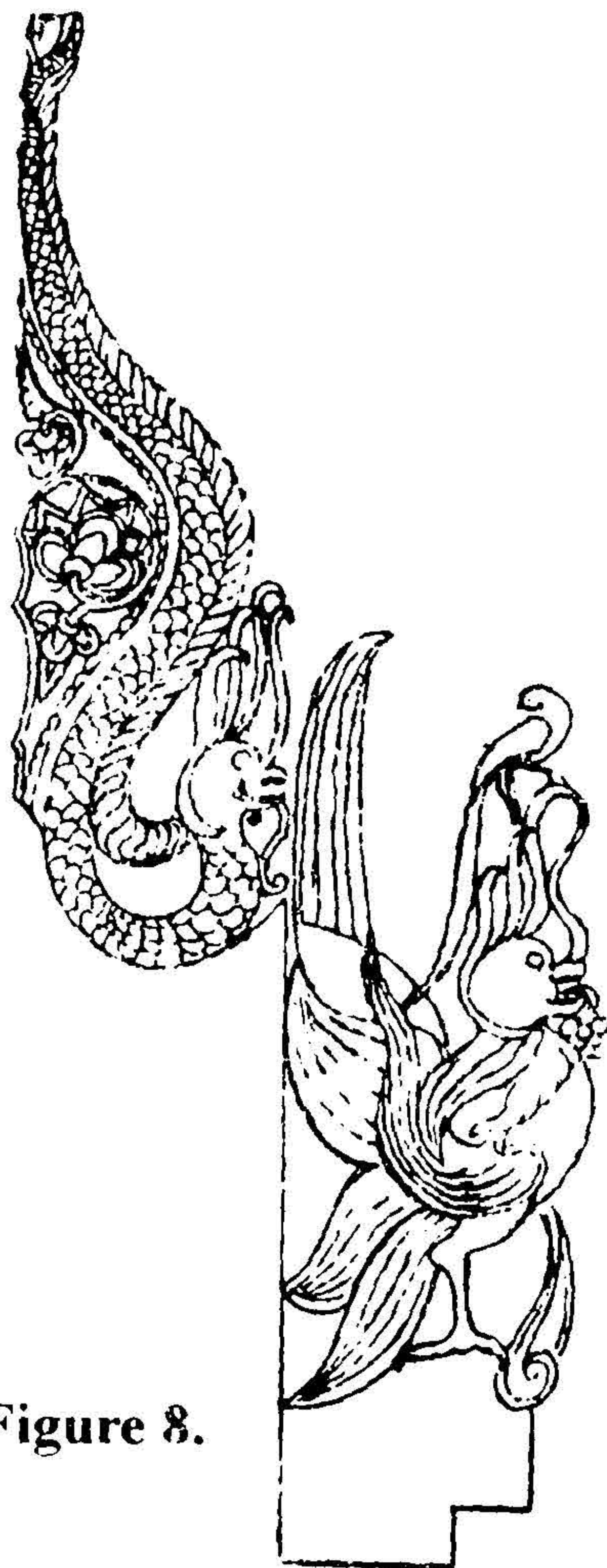


Figure 8.

Naga, bird naga and parrots of reredos
(See Photograph No.21)

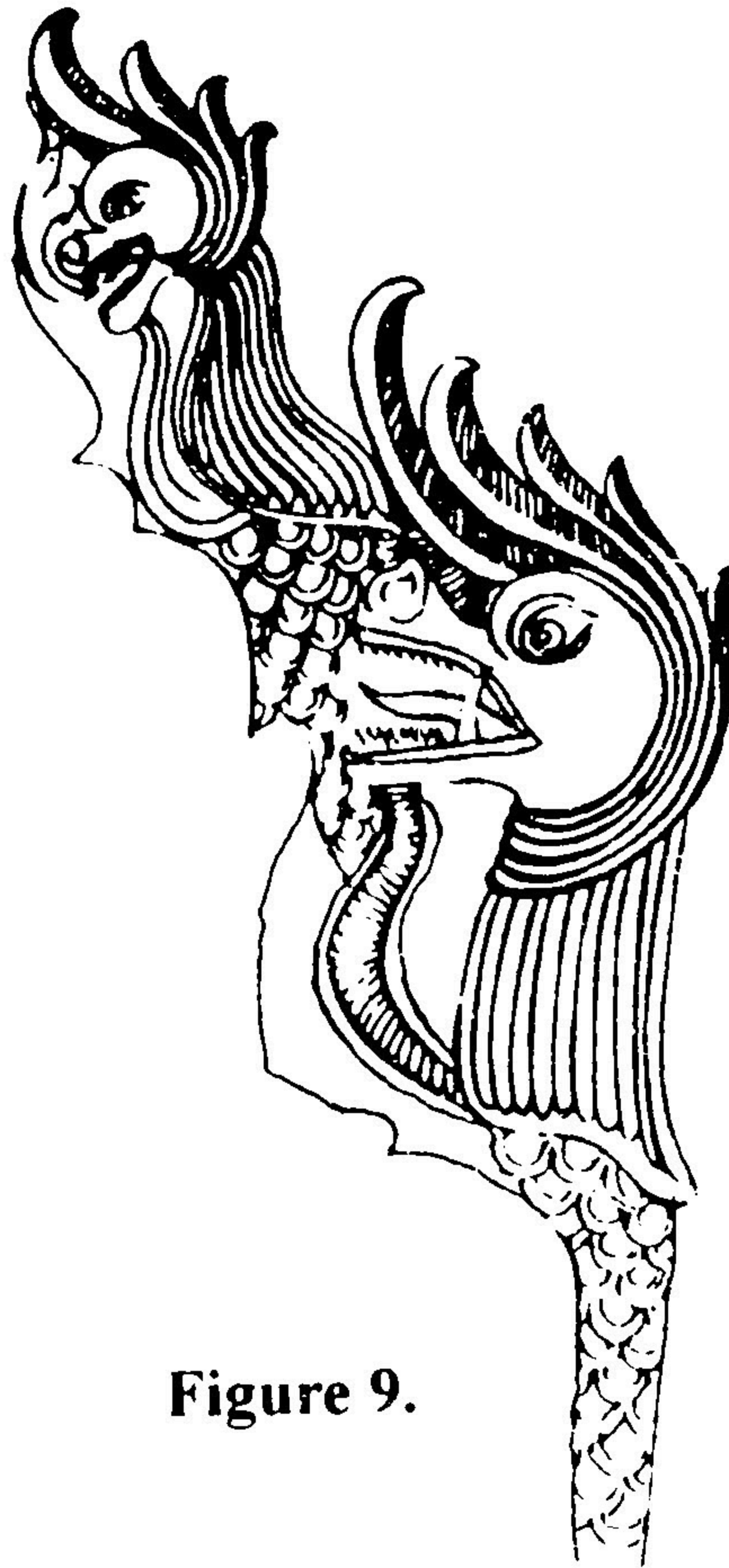


Figure 9.

Naga

(See Photograph No. 22)

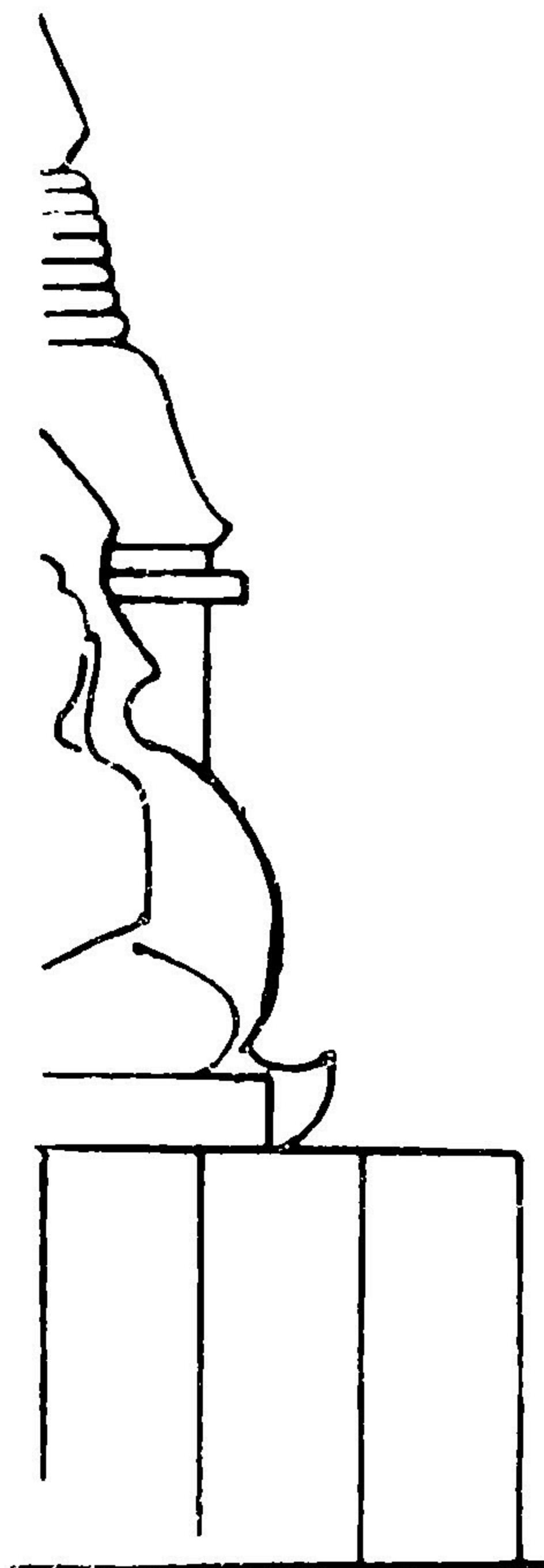


Figure 10.

512,028 Buddhas
(See Photograph No. 23)

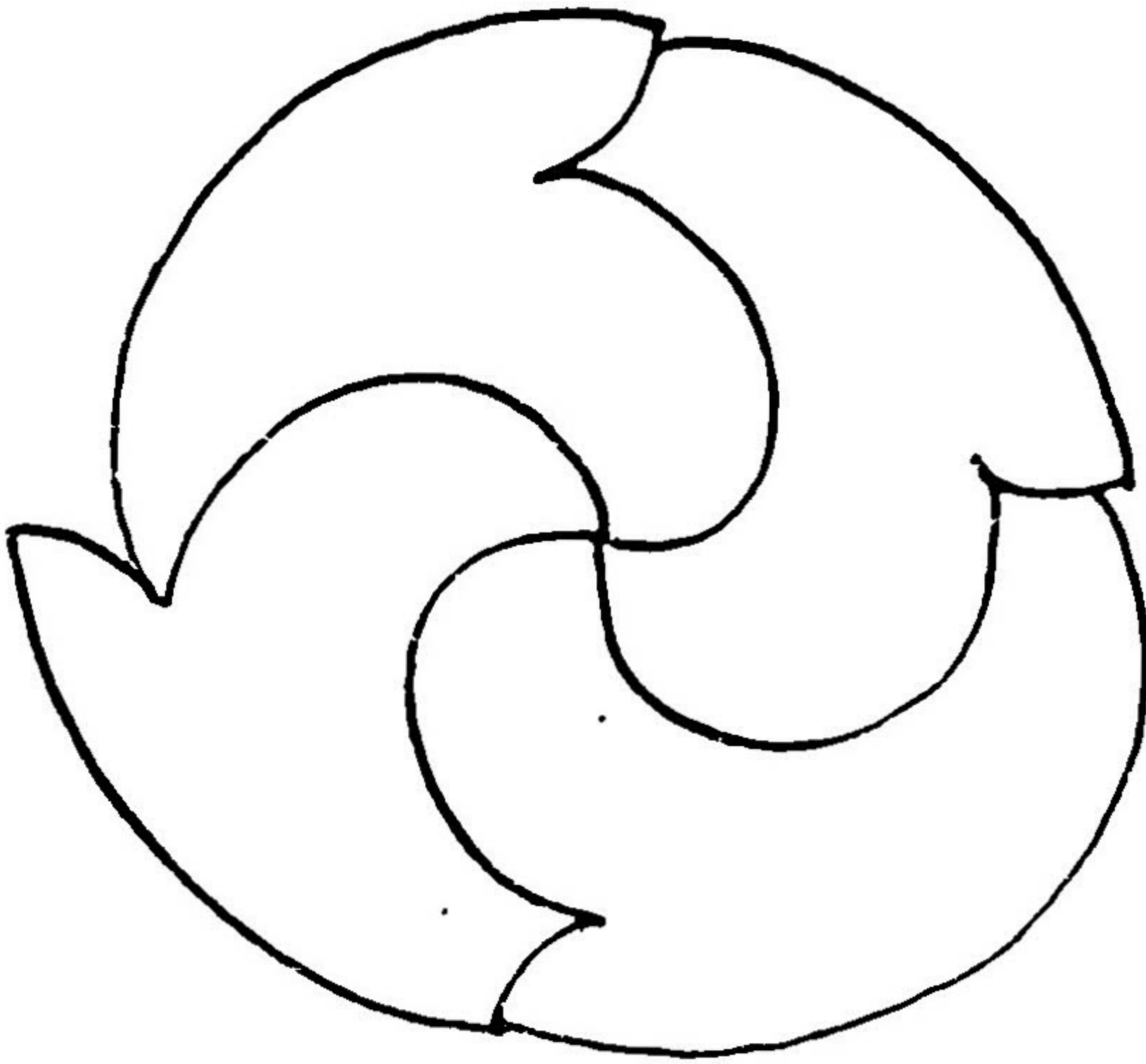


Figure 11.

Floral Swastika
(See Photograph No 24)



Figure 12.

Hand touching Owl
(See Photograph No. 25)

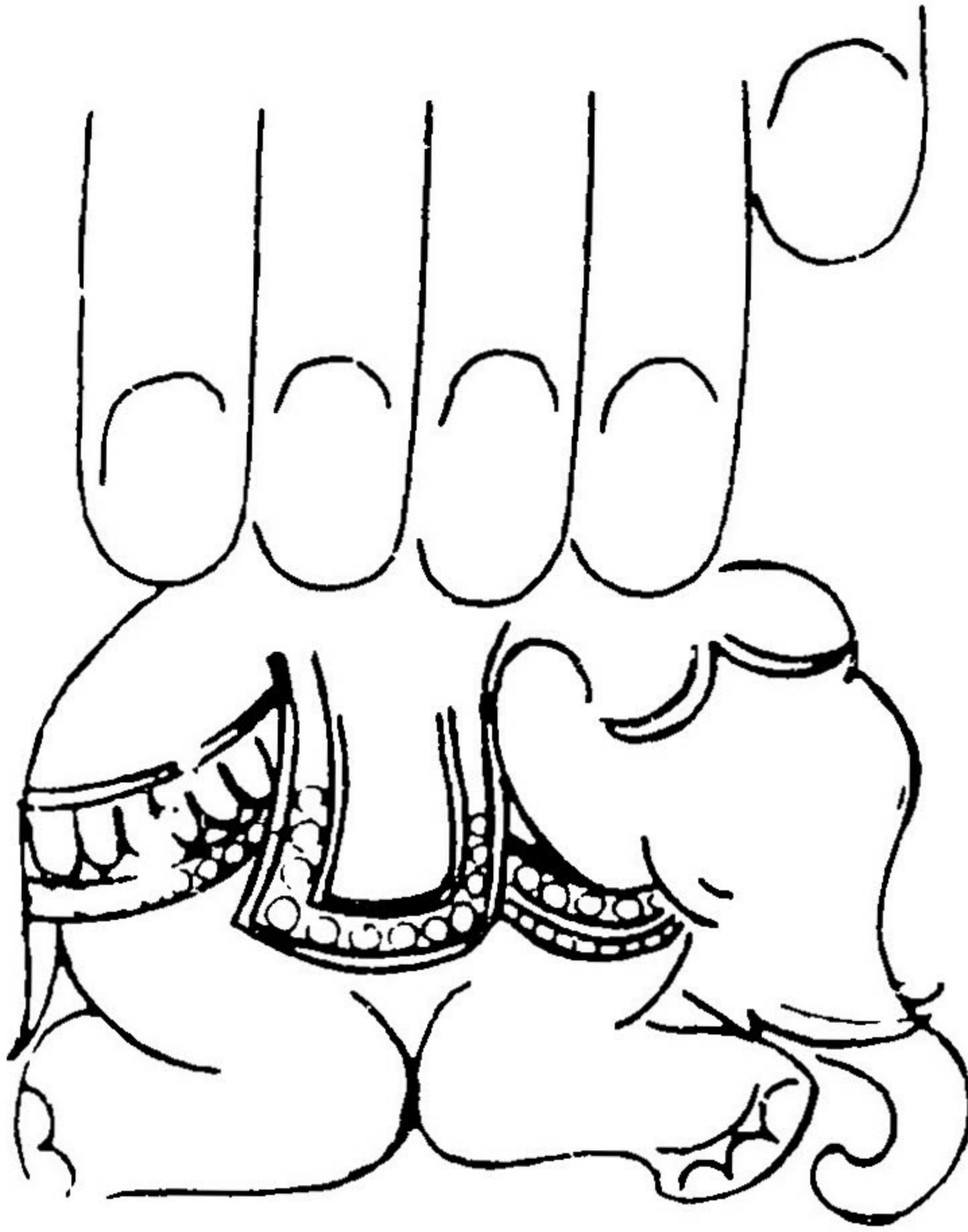


Figure 13.

Hand touching Elephant
(See Photograph No 26)

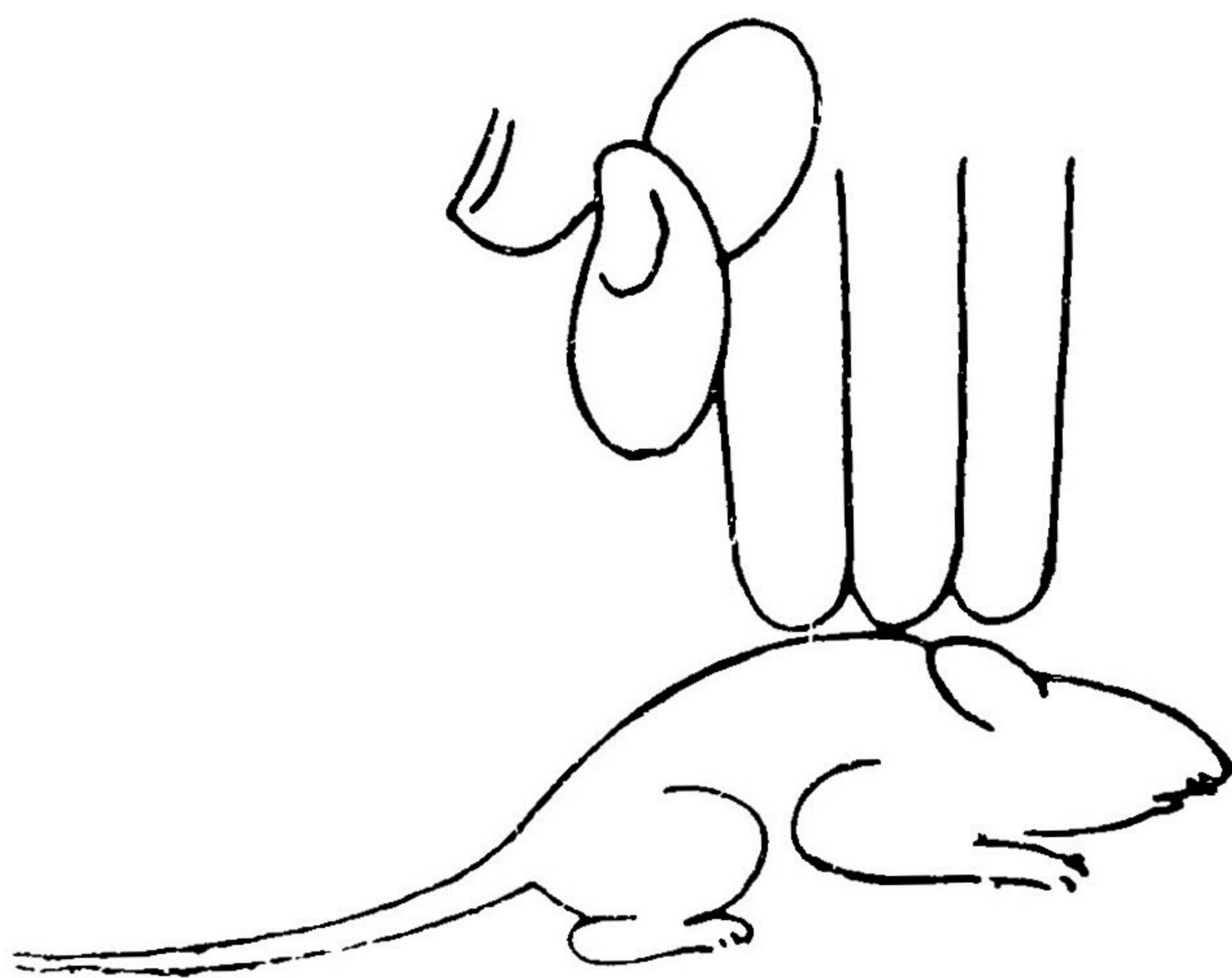


Figure 14.

Hand touching Rat
(See Photograph No 27)

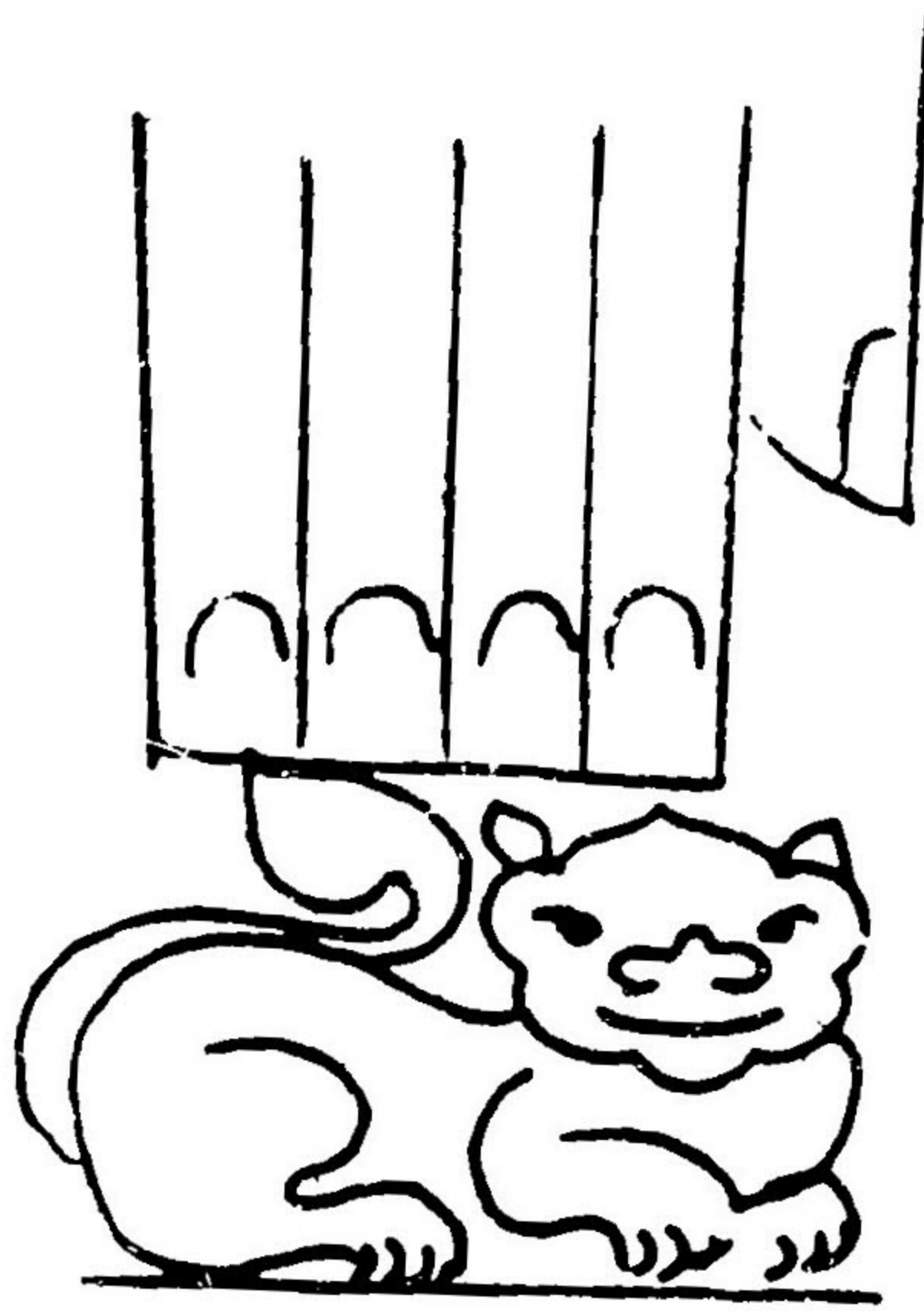


Figure 15.

Hand touching Lion
(from Northern Pindaya Cave)



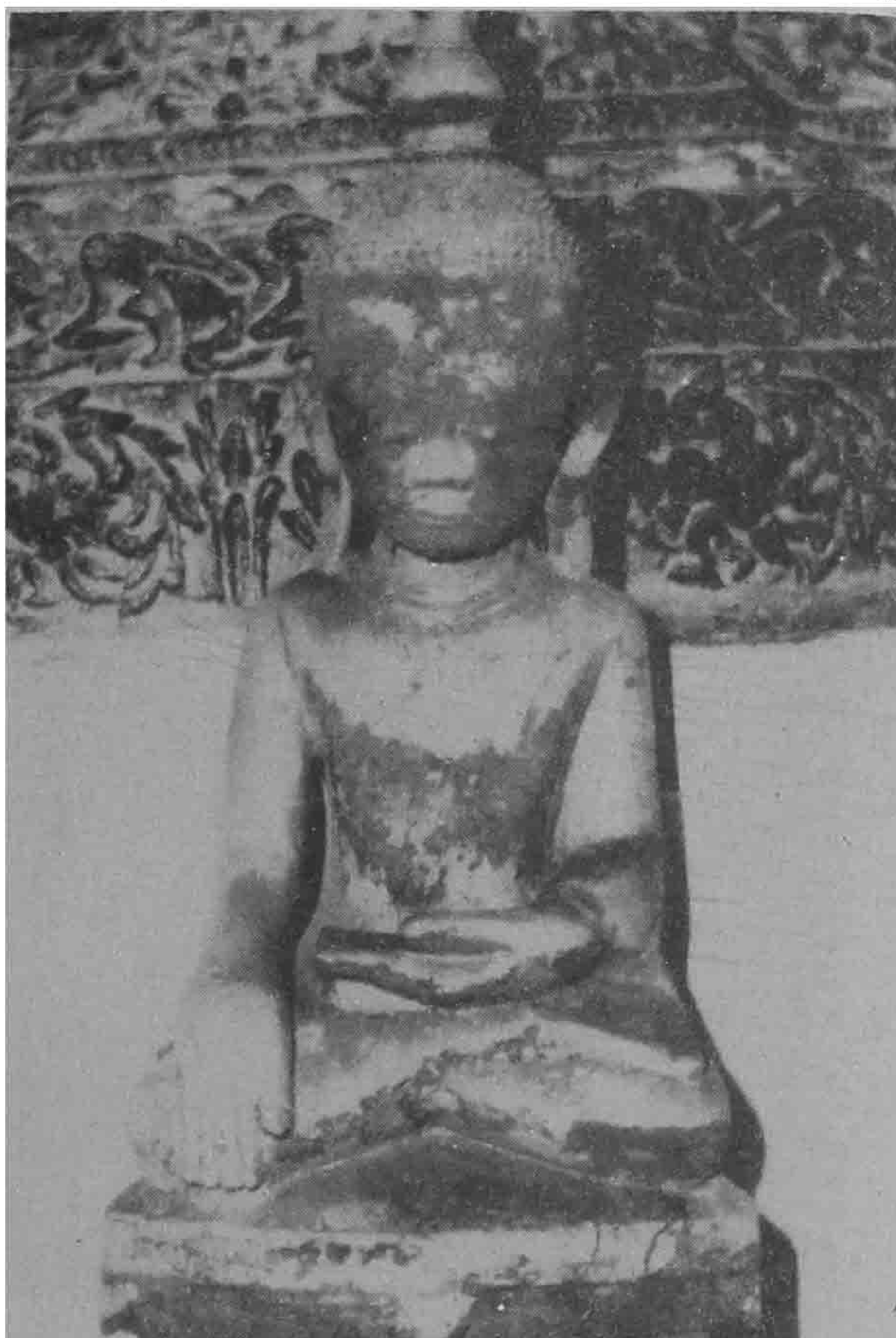
Figure 16.

Wall Painting

(note, an ogre with a hat of western style)

(See Photograph No.36)

PHOTOGRAPHS



Photograph, No.1

Wooden Buddha
dated 10 January 1773



Photograph, No.2

Wooden Buddha
dated 6 February 1773



Photograph, No.3

Wooden Buddha
dated 3 November 1777



Photograph, No.4

Bhisakkaguru
dated 15 March 1789



Photograph, No.5

Wooden Crowned Buddha

1794



Photograph, No.6

Bodhi Yoe (Lotus Crown) Wooden Buddha
dated 20 November 1809



Photograph, No.7

Wooden Buddha
dated 22 December 1812



Photograph, No.8

Crowned Buddha
(Early Kon-baung)



Photograph, No.9

U Jāgara



Photograph, No.10

U Vimalacāra



Photograph No.11

Bhisakkaguru holding
seed between thumb
and forefinger



Photograph No.12

Bhisakkaguru holding
seed between thumb and
middle finger



Photograph No. 13

Bhisakkaguru holding
seed by forefinger
against palm



Photograph No. 14

Bhisakkaguru holding
seed by forefinger and
middle finger against
palm



Photograph No.15

Bhisakkaguru's seed holding hand resting
on an elephant



Photograph No.16

Simple but striking reredos
(See also Fig.3)



Photograph No.17

More striking reredos
(See also Fig.4)



Photograph No.18

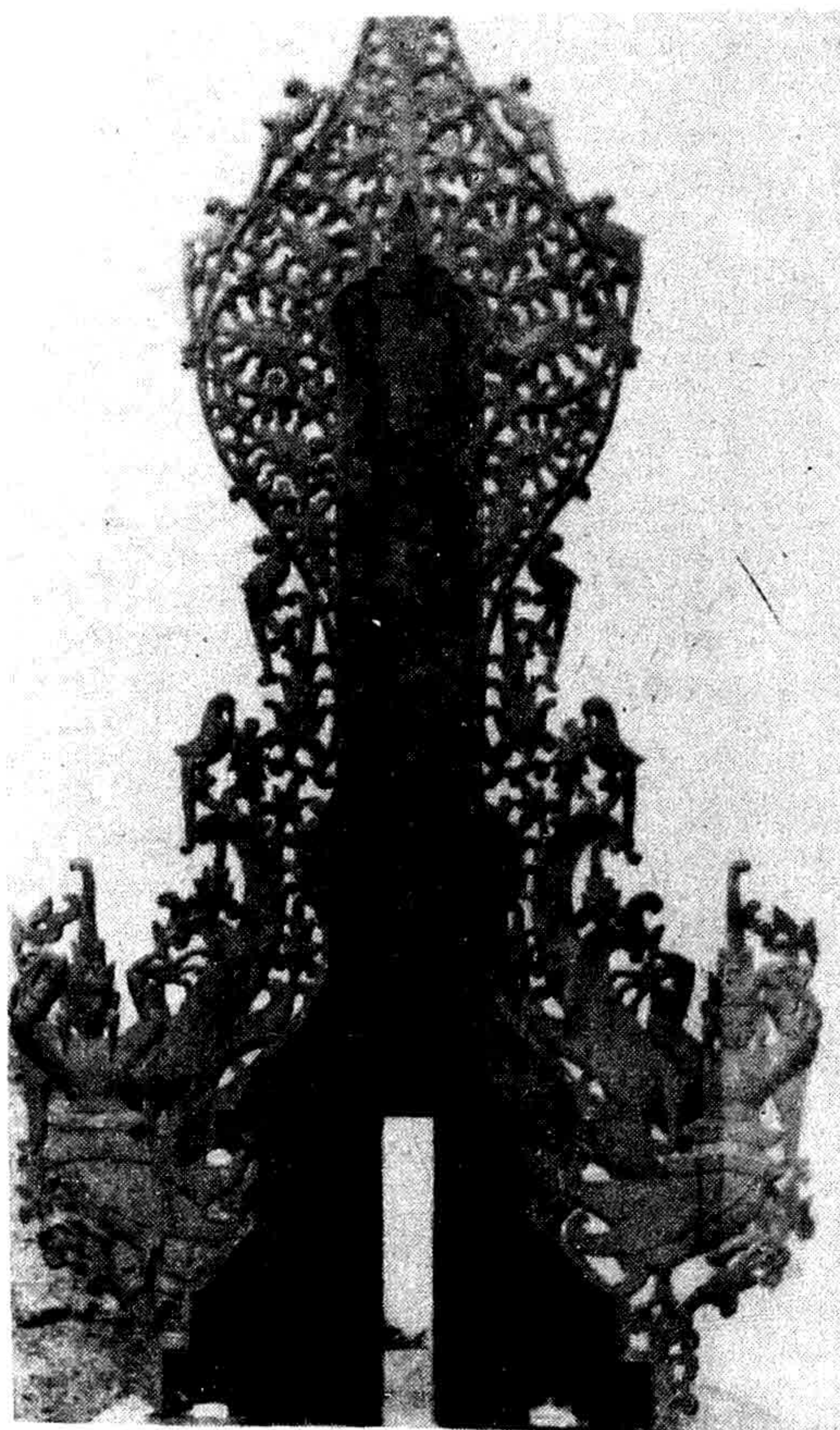
Extremely striking reredos and throne
(See also Fig.5)



Photograph No.19

Acroterion and reredos

(See also Fig.6)



Photograph No.20

Kinnarī and parrots on a floral reredos
(See also Fig.7)



Photograph No.21

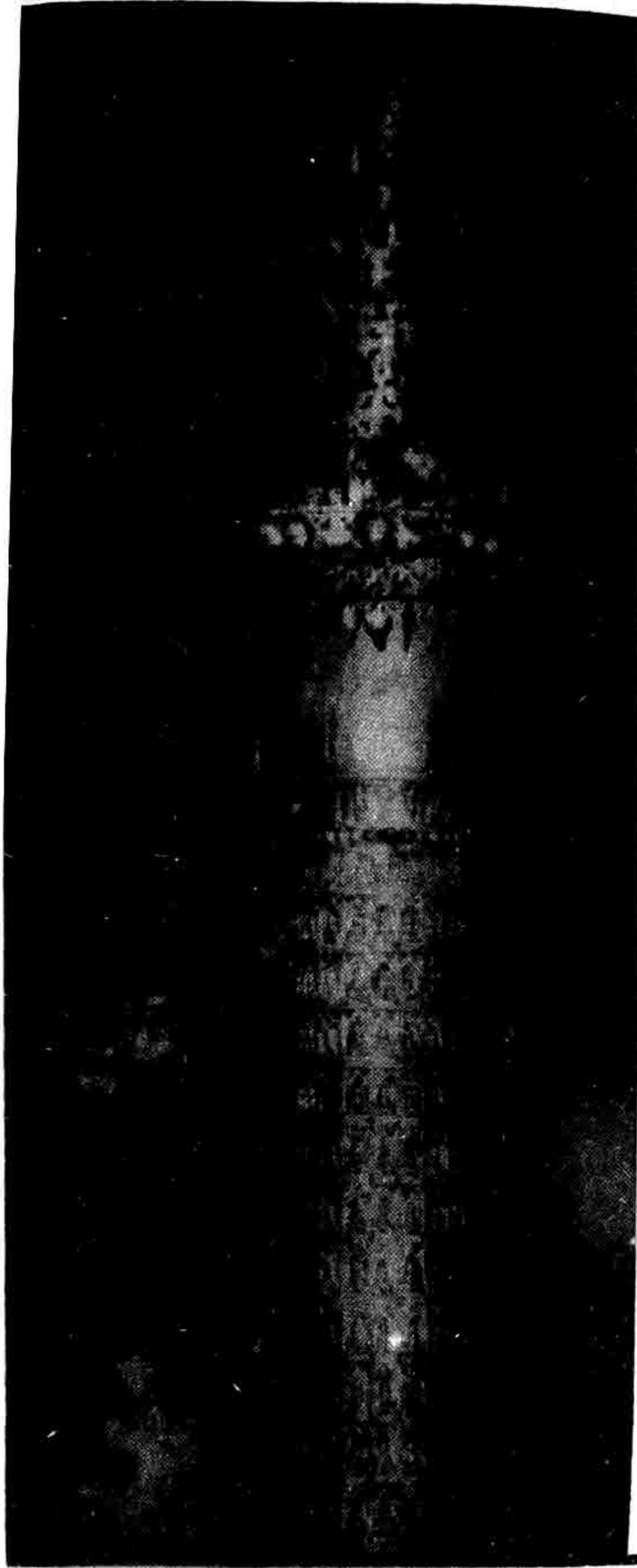
Naga, bird Naga and parrots of reredos
(See also Fig.8)



Photograph No.22

Naga

(See also Fig.9)



Photograph No.23

512,028 Buddhas

(See also Fig. 10)



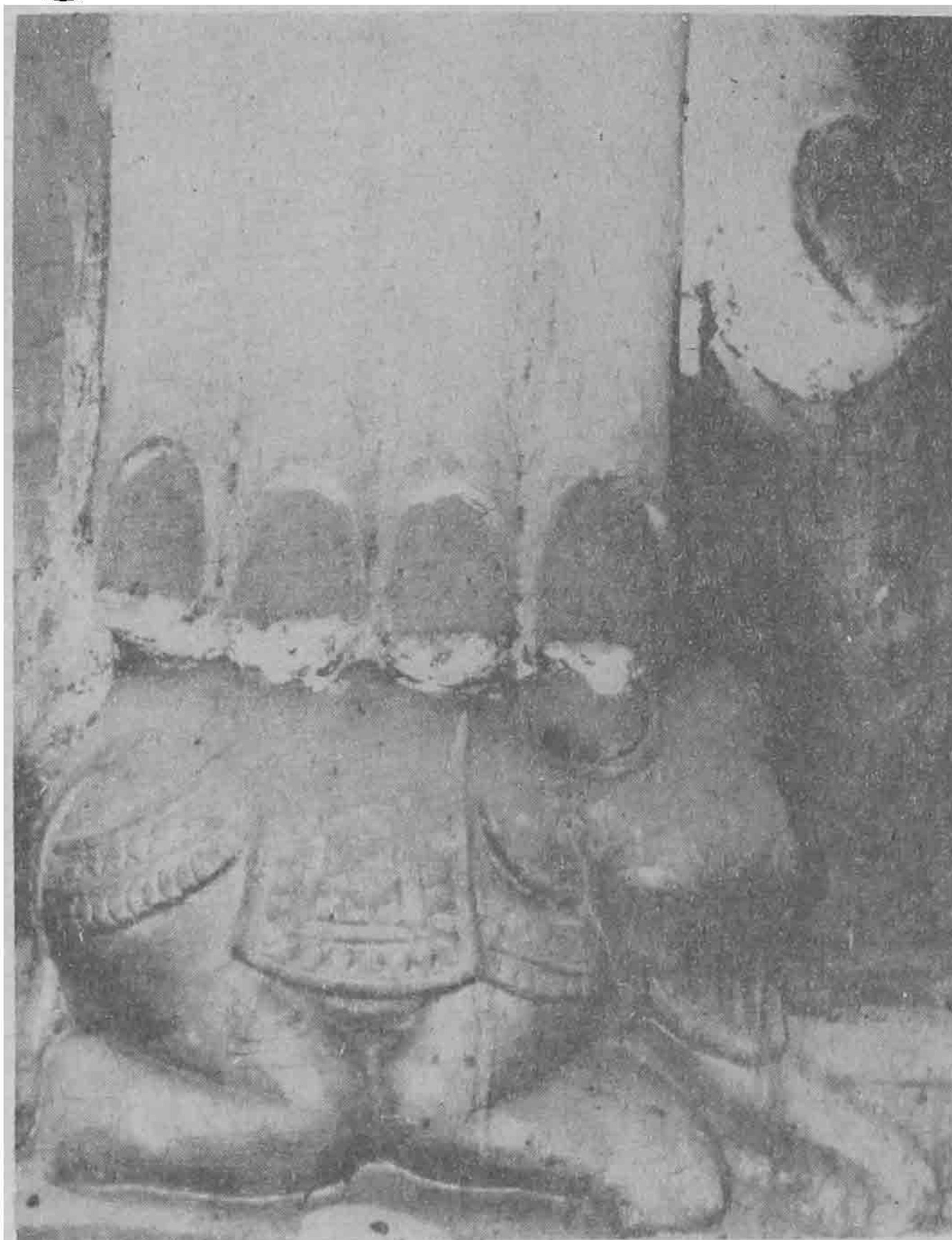
Photograph No.24

Floral Swastika
(See also Fig. 11)



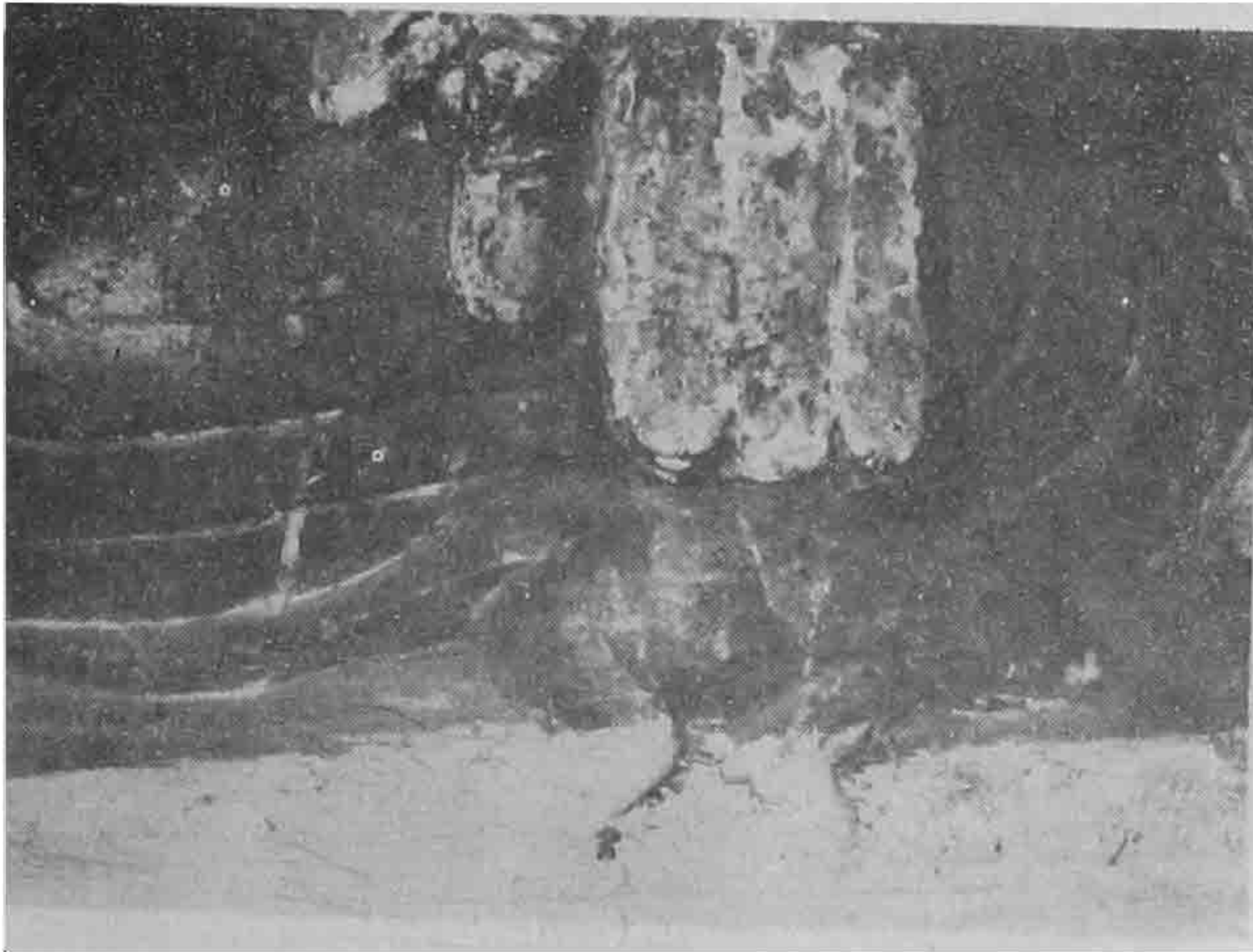
Photograph No.25

Hand touching Owl
(See also Fig.12)



Photograph No.26

Hand touching Elephant
(See also fig. 13)

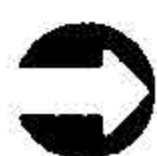


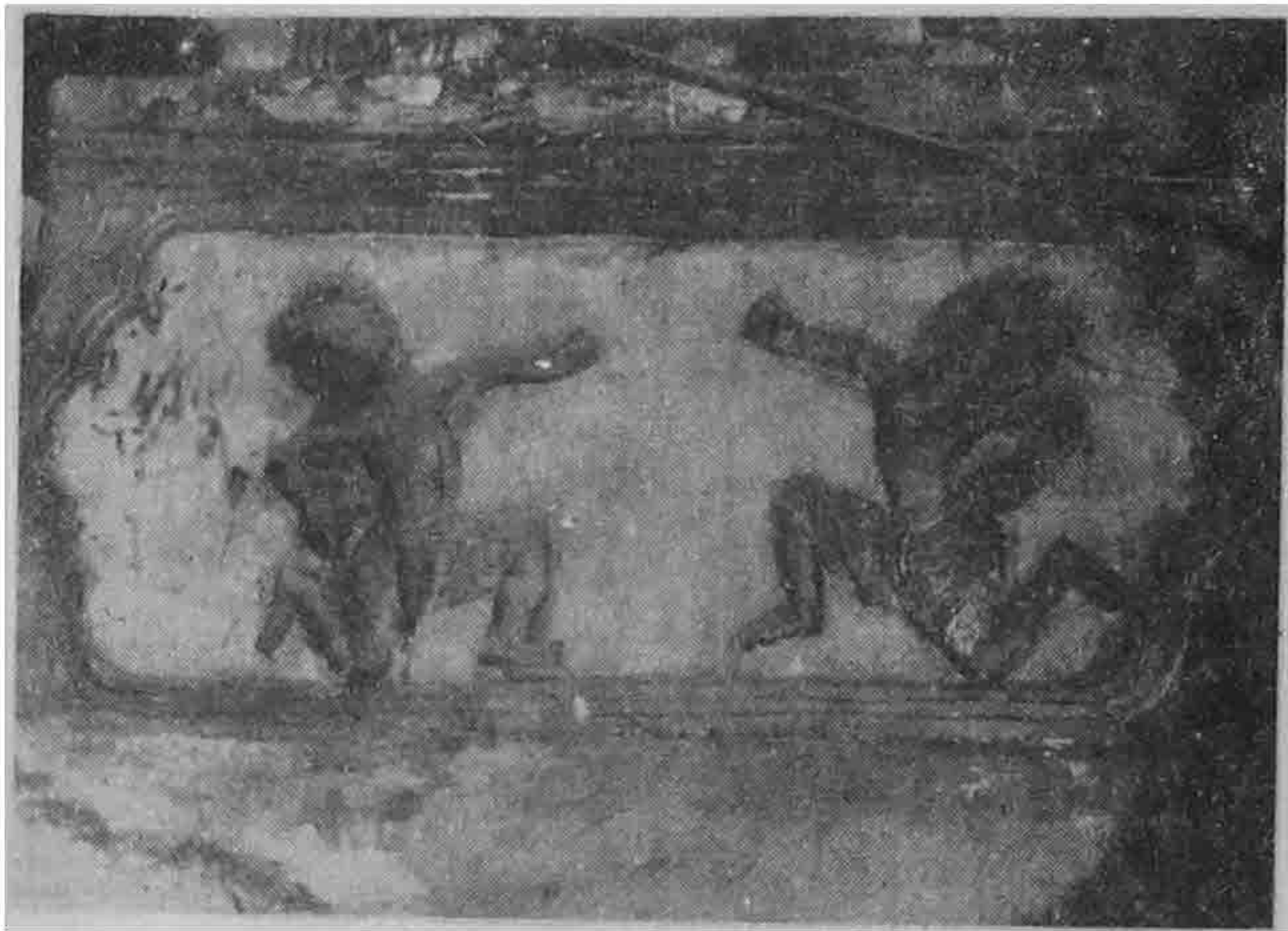
Photograph No.27 

Hand touching Rat (See also Fig.14)

Photograph No.28

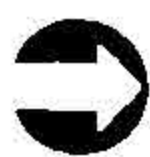
Honey, the Gift
of Monkey





Photograph No.29 
Wrestlers

Photograph No.30
Squirrel looking down





Photograph No.31

Squirrel looking up



Photograph No.32

Karavika
(Ornamented Fow)



Photograph No.33

Hamṣa

(Ornamented Duck)



Photograph No.34

Vasundharī

(Goddess of Earth)

(and a Deva Scribe)



Photograph No.35

Mother Goddess causing a Flood
by squeezing her wet hair



Photograph No.36

Wall Painting

(note, an ogre with a hat of western style)

(See fig. 16)

TABLES

Table 1

STAGES ON AWA—MONGNAI ROUTE

	Stage	Distance	Horses	Men	Township
Awa to Singaing	1	7	2	2	Makthara
Singaing to Happyinbo	1	7	2	2	Myinzaing
Happyinbo to Yakhine	1	6	2	2	Myingontaing
Yakhine to Khinlè	1	6	2	2	Sawhla
Khinlè to Ywangan	1	6	2	2	Kyiwin Wunzu
Ywangan to Kyauku	1	7	2	2	Ngwegoonwun Wunzu
Kyauku to Pwelha	1	7	2	2	Kyiwin Wunzu
Pwelha to Yawngghwe	1	8	2	2	Yawngghwe
Yawngghwe to Nanhkup	1	7	2	2	Nanhkup
Nanhkup to Nabham	1	5	2	2	Nanhkup
Nabham to Poonchaung	1	5	2	2	Mong Pwan
Poonchaung to Lwehkon	1	6	2	2	Mong Pwan
Lwehkon to Khinlu	1	7	2	2	Mong Nai
Khinlu to Mongnai	1	3	2	2	Mong Nai
Total	14	87	28	28	

Distance is given in Time (1 Time = 2 Miles); 87 Times = 174 Miles

STAGES ON MONGNAI - KENG TUNG

Table 2

	Stage	Distance	Horses	Men	Township
Mongnai	to Non Poot	7	2	2	Mong Nai
Non Poot	to Pan Lwe	8	2	2	Mong Nai
Pan Lwe	to Hko Oak	7	2	2	Mong Nai
Hko Oak	to Ha Lé	8	2	2	Mong Nai
Ha Lé	to Sè Gaw	8	2	2	Keng Hkang
Sè Gaw	to Keng Loon	8	2	2	Mong Nai
Keng Loon	to Kali	8	2	2	Heswí
Kali	to Hsenyut Granery	3	2	2	Ngwe Goon WunWunzu
Hsenyut Granery	to NyauungKo Bin	7	2	2	Ngwe Goon Wun Wunzu(IntheForest)
NyauungKo Bin	to Kin Moon Gyon	7	2	2	Ngwe Goon Wun Wunzu(IntheForest)
Kin Moon Gyon	to Nan Kan	8	2	2	Hse Mong (In the Forest)
Nan Kan	to Ohn Ape	7	2	2	Mong Hpi (In the Forest)
Ohn Ape	to Mong Hpi	8	2	2	Keng Tung
Mong Hpi	to Kin Kwè	7	2	2	Keng Tung (In the Forest)
Kin Kwè to Shwe Khya Nyauung Bin		7	2	2	Keng Tung (In the Forest)
Shwe Khya Nyauung Bin to Htiyu Taung		7	2	2	Keng Tung (In the Forest)
Htiyu Taung	to Keng Tung	7	2	2	Keng Tung
Total		17	122	34	

Distance is given in Time (1 Time = 2 Miles); 122 Times= 244 Miles

Table 3

STAGES ON KENG TUNG—KENG HUNG ROUTE

	Stage	Distance	Horses	Men	Township
Keng Tung to Hke Htway	1	8	2	2	Keng Tung
Hke Htway to Mongma	1	5	2	2	Keng Tung
Mongma to Htalaw	1	5	2	2	Keng Hung
Htalaw to Mong Pang	1	5	2	2	Keng Hung
MongPang to MongHseng	1	7	2	2	Keng Hung
Mong Hseng to Mong Hè	1	6	2	2	Keng Hung
Mong Hè to Mong Hson	1	7	2	2	Keng Hung
MongHson to KengHung	1	4	2	2	Keng Hung
Total	8	47	16	16	47 Times = 94 Miles
Grand Total	39	256	78	78	256 Times = 512 Miles
From a para pike in possession of Maung Maung Tun					

LIST OF ARMED MEN, 1790-91, 1816-17, 1820-21 AND 1827-28

	No.	1790-91	1816-17	1820-21	1827-28								
		Goodlead	Agreed	Promised	For Services within the Boundary			For Services beyond the Boundary					
		Taxable Houses	Taxable Houses	Armed Man	Taxable Houses	Armed Man	Gun	Lance	Horse	All Three			
Mongnai	1	4635	1560	597	3361	840	400	400	40	840	200	20	420
Leicha	1	4000	1520	581	3000	850	300	300	40	640	190	20	400
Mong Pyin	1	185	400	153	400	200	100	90	10	200	50	5	100
Yawnghwe	1	7905	1560	597	5141	1260	400	400	40	840	200	20	420
Hsipaw	1	1050	1355	512	1200	300	150	135	15	300	75	8	150
Mong Tung	1	900	665	255	800	200	70	70	10	150	35	5	75
Yawksawk	1	1500	1400	635	2000	500	160	160	30	350	80	15	175
Mong Kaing	1	4000	1520	581	1400	350	160	160	30	350	80	15	175
Mong Sit	1	800	620	239	1600	400	160	160	12	332	80	15	175
Mong Pong	1	790	400	153	800	200	100	88	5	193	50	6	100
Hopong	1		140	55	400	100	50	45	7	102	25	3	50
Nan Hkur Helong	1	600	280	107	600	150	75	68	5	148	35	5	75
Naung Mon	1	200	80	31	200	50	25	20	2	47	13	2	25
Baw Nin	1		80	31	200	50	14	14	10	38	7	1	15
Hsumsai	1	300	400	153			100	90		190	50	5	100
Total	15	26773	11980	4580	21102	5450	2264	2200	256	4720	1170	145	2455

Table 4 (Continue)

	No.	1790-91	1816-17		1820-21		1827-28				1827-28			
		Goodlead	Agreed		Promised		For Services within the Boundary				For Services beyond the Boundary			
		Taxable Houses	Taxable Houses	Armed Man	Taxable Houses	Armed Man	Gun	Lance	Horse	All Three	Gun	Lance	Horse	All Three
Mauk me	1		1400	535	1000	500	250	200	30	480	125	100	15	240
Keng Taung	1	700	1480	535	680	420	200	190	20	410	100	90	10	200
Keng Hkan	1	340	400	153	680	170	85	75	10	170	40	40	5	85
Mong Pan	1		180	39	200	50	25	22	3	50	13	10	2	25
Sarika	1	1960	280	107	600	400	100	90	10	200	50	45	5	100
Lwe Long	1		280	107			50	50		100	25	25		50
Mong Hka Yang	1	1384	200	77			25	25	3	50	13	12	2	25
Si Kyit	1	700	300	116	400	100	25	25		53	13	10		25
Tabet	1	425	160	61	200	50	25	25		50	13	12		25
Mong Bye	1		26				25	25		50	13	12		25
Total	10	5589	4546	1730	761	1690	810	727	76	1613	405	356	39	800
Hsenwi	1	40000	16000	6210	2000	5000								
Taung Paing	1	5000												
Mong Meit	1	3600												
Mong Long	1	725												
ShweGonNyeGon	1	14883												
Total	5	63408												
Grand Total	30	95690	32526	12520	4800	12140	3074	2927	332	6333	1575	1496	184	3255

Table 5

**LIST OF MEN ETC. FROM CHIEFS ON THE EAST
OF THE THAN LWIN RIVER 1827-28**

	No.	Gun Man	Lance Man	All Two	Gun Powder	Lead	Flint
Kengtung	1	1250	1250	2500	1250	1250	5000
Kenghung	1	1250	1250	2500	1250	1250	5000
Mong Li Gyi	1	375	375	750	375	375	750
Kung Chen	1	200	200	400	200	200	400
Mong Nyaung	1	75	75	150	75	75	150
Total	5	3150	3150	6300	3150	3150	11300

Table 6 a

PADDY PAID TO KYI WUN ZU, 1827-28

	No.	Taxable Houses
Pwehla	1	13
Ponmu	1	7
Sadon	1	13
Ywangan	1	5
Baw 44 villages	1	13
Total	5	51

Table 6b

NGWE GOON WUN WUNZU, 1827-28

	No.	Taxable houses
In (4)	1	45
Ban Yin	1	23
Pindaya	1	7
Thamine Khan	1	14
Baw Saing	1	3
Kyauk Htap	1	4
Nan Tote	1	2
Pin Hme	1	5
Ma Gwe	1	1
Lwè Urnt	1	1
Kyauk Ku (4)	1	2
Nan Gè (Under 3 heads)	1	1
Lwè È	1	3
Lwè Maw	1	2
Kyon Ga Pè	1	1
Nan Hkut	1	7
Ho Pan	1	5
Ka Law Banbar	1	2
Total	18	128
All Two	23	179

Table 7

GARRISONS AT MONG PU AND MONG BYE

MONG PU	No.	Outpost	Town	Gun	Lance	Gunpowder	Lead	Flint
Kengraung	1	200	100	50	50	50	50	100
Keng Khan	1	100	50	25	25	25	25	50
Na Long 10 Mongs	1	250	125	63	63	63	63	126
ThiNyuThiMong	1	27	20	10	10	10	10	20
Total	4	577	295	148	148	148	148	296
MONG BYE								
Mong Bye	1	50	25	13	12	13	13	26
SaKa	1	200	100	50	50	50	50	100
Lwe Long	1	100	50	25	25	25	25	50
Tabet	1	50	25	13	12	13	13	26
Sikyit	1	50	25	13	12	13	13	26
Lemaing	1	22	13	7	6	7	7	14
Mong Hkun	1	50	25	13	12	13	13	26
Total	7	522	263	134	129	134	134	268
In(4) Non Toke	1							
Pannu	1							
Palike	1							
Total	4							

Table 8

ASSESSMENT IN THE TWELVE PANNA, 18 MAY 1842

East of the Mekhong		West of the Mekhong		West of the Mekhong	
Mong La	1	Keng Hung	1	Mong Hai	1
Mong Pam	1	Mong Han	1	Mong Sein	1
	2	Mong Som	1	Mong Yin	1
Mong Bon	1	Mong Nwam	1	Mong Wtin	1
Mong Yun	1		4	Mong Nyin	1
Mong Min	1	Mong Se	1	Mong Wet	1
	3	Mong Aung	1	Mong Hkun	1
Mong Hain	1	Keng Lu	1		7
Mong Pan	1		3		21
	2	Mong Yun	1	Total	35
Mong La	1	Mong Pun	1		
Mong Win	1		2		
	2	Mong Lon	1		
Mong U	1		1		
Mong U	1	Mong Law	1		
	2	Mong Man	1		
Keng Taung	1	Mong Hkan	1		
Baw La	1	Lum Noc	1		
E Ngu	1		4		
	3				
Total	14				

Table 9

GARRISONS ON THE EAST OF THAN LWIN RIVER

KENG HUNG	No.	Man	Gun	Lance	All two	Gunpowder	Lead	Flint
Pin Tvi Kin, U'Noc Garrison, 14 day journey, south east of Keng Hung	1	100	60	40	100	60	60	180
U'Tike, 10 day journey, south of Keng Hung	1	60	40	20	60	40	40	120
Lwe Kit Kin, Mong La Garrison, 9 day journey, south of Keng Hung	1	100	60	40	100	60	60	180
U'Kan Kin, Mong Pan Garrison, 9 day journey, south of Keng Hung	1	60	40	20	60	40	40	120
Mong Yaw Kin, Mong Bon Garrison, 9 day journey, south of Keng Hung	1	100	60	40	100	60	60	180
Pin Pet Kin, Mong Tong Garrison, 7 day journey, south of Keng Hung	1	60	40	20	60	40	40	120
Kiwe Sir Kin, Mong Ming Garrison, 6 day journey, south of Keng Hung	1	60	40	20	60	40	40	120
Total	7	540	340	200	540	340	340	1020

Table 9 (Continue)

KENG KHUNG BAN YU	No	Man	Gun	Lance	All two	Gunpowder	Lead	Flint
Hotu Kin	1	20	10	10	20	10	10	20
Pa Hka	1	20	10	10	20	10	10	20
Hkut Long	1	20	10	10	20	10	10	20
Tha The Mun Kin	1	20	10	10	20	10	10	20
Total .	4	80	40	40	80	40	40	80

MONG NYAW

Mong Lwe Mongwa Kin	1	20	10	10	20	10	10	20
Ban Kwin Kin	1	20	10	10	20	10	10	20
Ather Lan Kin	1	20	10	10	20	10	10	20
Total	3	60	30	30	60	30	30	60

KENG TUNG

Ba Yet Kin, 2 night journey from Keng Tung	1	100	50	50	100	50	50	150
Mong He Kin, 3 night journey from Keng Tung	1	50	25	25	50	50	25	75
Win Lu Win Kin, 3 night journey from Keng Taung	1	200	100	100	200	100	100	300
Mong But Kin, 3 night journey from Kong Tung	1	200	100	100	200	100	100	300
Mong Kyt Kin, 4 night journey from Mong But Kin	1	50	25	25	50	25	25	75

Table 9 (Continue)

	No	Man	Gun	Lance	All two	Gunpowder	Lead	Flint
KhyilcikTha, 8 night journey from Mong But Kin	1	50	25	25	50	25	25	75
Kyine Thi Kin, 8 night journey from Mong But Kin	1	50	25	25	50	25	25	75
Total	7	700	350	350	700	375	350	1050

MONG PU

Me Wa Kin Tut	1	50	25	25	50	25	25	75
Thabyu Bin Kin Tut	1	25	13	12	25	13	13	39
Tapedara Kin Tut	1	50	25	25	50	25	25	75
Total	3	125	63	62	125	63	63	189

SURMMERY

Keng Hung Garrison	7	540	340	200	540	340	340	1020
Keng Khyine Garrison	4	80	40	40	80	40	40	80
Mong Nyaung Garrison	3	60	30	30	60	30	30	60
Keng Tung Garrison	7	700	350	350	700	350	350	1050
Mong Pu Garrison	3	125	63	62	125	63	63	189
Total	24	1505	823	682	1505	823	823	2399

Table 10

GARRISONS ON THE WEST OF THAN LWIN RIVER

THE NYUT THE MAUNG									
	No.	Man	Gun	Lance	All two	Gunpowder	Lead	Flin	
Hra Kaw Hra	1	27	14	13	27	14	14	47	
Total	1	27	14	13	27	14	14	47	
SOUTH HSENGW, NALONG AND HSEMONG									
Hra Yi Tha	1	30	15	15	30	7.5	7.5	70	
Hswé Taung Tha	1	20	10	10	20	5	5	50	
Khan Pan Tha	1	20	10	10	20	5	5	50	
Met Mu Tha	1	20	10	10	20	5	5	50	
Ohn Lway Tha	1	20	10	10	20	5	5	50	
Kaw Sin Tha	1	20	10	10	20	5	5	50	
La Hé Tha	1	20	10	10	20	5	5	50	
Thuwut Lin Tha	1	25	12	13	25	12	12	50	
Thuwut Tan Tha	1	25	12	13	25	12	12	26	
Ta Pu Tha	1	50	25	25	50	25	25	250	
Total	10	250	124	126	150	86.5	86.5	672	
KYINE KHAM									
Ta Yi Tha	1	25	13	12	25	13	13	39	
Ta Bé Tha	1	50	25	25	50	25	25	75	
Hway Soon Tha	1	25	13	12	25	13	13	39	
Total	3	100	51	49	100	51	51	153	

Table 10 (Continue)

KYINE TÒLNG	No.	Original Unit	Musket	Gun	Lance	All three	Gunpowder	Lead	Flint
Tun Bun Tha	1	10	2	3	5	10	5	5	6
Ta Pyin Tha Ma	1	25	7	5	13	25	21	12	12
Hse Khu Tha	1	10	3	2	5	10	5	5	9
Hwe Pa Lan Tha	1	15	3	4	8	15	7	7	9
Ta Kun Mon Tha	1	10	3	2	5	10	5	5	9
Ta Kun Ta Na Tha Ma	1	20	5	5	10	20	10	10	15
Hwe Ye Tha	1	15	3	4	8	15	7	7	9
Ta Lut Tha Ma	1	20	5	5	10	20	10	10	15
Ta Paw Tha Ma	1	15	5	3	7	15	8	8	15
Hwe Kauk Tha	1	10	3	2	5	10	5	5	9
Hwe Hè Tha	1	15	3	4	8	15	7	7	9
Tha Tve Tha	1	15	3	4	8	15	7	7	9
Kaw Pa Tha	1	25	6	6	13	25	12	12	18
Hway Ah Tha	1	10	2	3	5	10	5	5	6
Total	14	215	53	52	110	215	105	105	159

MONG PAN

Hngert Pyaw Daw Tha	1	4	1	1	2	4	1	1	2
Me Zal a Tha	1	3	1	1	2	4	0.5	0.5	2
Tha Win Tha Ma	1	4	1	1	2	4	1	1	2
Mac Thi Ri Tha	1	4	1	1	2	4	1	1	2
Yay Lim Tha	1	4	1	1	2	4	1	1	2

Table 10 (Continue)

	No.	Origin- al Unit	Musket	Gun	Lance	All three	Gunpowder	Lead	Flint
Ban Paw Tha	1	4	1	1	2	4	1	1	2
Kyauk Gaung Tha	1	4	1	1	2	4	1	1	2
Lin Kwé Tha	1	4	1	1	2	4	5	5	2
Mé Han Tha	1	4	1	1	2	4	5	5	2
Sé Kywan Tha	1	3	1	2		3	0.5	0.5	
La Nga Tha Ma	1	4	1	1	2	4	1	1	2
Ku Saik Tha	1	4	1	1	2	4	1	1	2
Nyaung Chi Bin Tha	1	4	1	1	2	4	1	1	2
Hwe Mon Tha	1	4	1	1	2	4	0.5	0.5	2
Bha Hkur Tha	1	4	1	1	2	4	1	1	2
Settaw' Tha Ma	1	4	1	1	2	4	1	1	2
Tha Hpan Chaung Tha	1	4	1	1	1	3	1	1	2
Yay Pu Tha	1	4	1	1	1	3	1	1	2
Tha Hlaing Tha Ma	1	4	1	1	1	3	1	1	2
Swoot Chaung Tha	1	4	1	1	1	3	1	1	2
Thwé Bhar Tha	1	4	1	1	1	3	1	1	2
Shwoor Urm Tha	1	4	1	1	1	3	1	1	2
Nyaung Chi Bin Tha	1	4	1	1	1	3	1	1	2
Ta Hré Tha Ma	1	4	1	1	1	3	1	1	2
Mé Tè Wa Tha	1	4	1	1	1	3	1	1	2
Ba Yè Gyun Tha	1	4	1	1	1	3	1	1	2

Table 10 (Continue)

	No.	Origin- al Unit	Musket	Gun	Lance	All three	Gunpowder	Lead	Flint
Mé Tha Nyi Tha	1	4	1	1	1	3	1	1	2
Total	27	105	24	27	54	105	25.5	25.5	48

MAUKME (5 THAS)

La Pon Tha	1	20	10		10	20	10	10	40
Hwé Mon Tha	1	20	10		10	20	10	10	40
Thwut Tain Tha	1	40	20		20	40	20	20	80
Tha Sa Laung	1	40	20		20	40	20	20	80
Tha Hway Hka	1	20	10		10	20	10	10	40
Total	5	140	70		70	140	70	70	280

MAUKME (5 KINS)

Athu Gyí Kin	1	20	10		10	20	10	10	40
Bha Loon Kin	1	20	10		10	20	10	10	40
Shwan Wín Kin	1	20	10		10	20	10	10	40
Na Ti Kin	1	20	10		10	20	10	10	40
Bhan Met Kin	1	20	10		10	20	10	10	40
Total	5	100	50		50	100	50	50	200

Table 10 (Continue)

SUMMERY

Garrison	No.	Original Unit	Musket	Gun	Lance	All three	Gunpowder	Lead	Flint
Thi Nyut Thi Mong	1	27	14		13	27	14	14	47
Nakhe Mong of S.H. Hmaw	10	250	124		126	150	86.5	86.5	672
Keng Kham	3	100	51		49	100	51	51	153
Keng Tong	14	215	53	52	100	215	105	105	159
Mong Pan	27	105	24	27	54	105	25.5	25.5	48
Mauk Me	10	240	120		120	240	120	120	480
Total	65	937	386	79	592	837	402	420	1559
Grand Total	89	2442	1209	79	1274	2342	1225	1225	3958

Table 11

LIST OF PINDAYA CHIEFS

			Annual Tax (in Siter)	
1	Maung Nay Doon			son of 1
2	Maung Aung Kyu			son of 2
3	Maung Myit		82	son of 3
4	Maung Pyi San			son of 4
5	Maung Shwe Bwint	1783	200	son of 5
6	Maung Than	1796	250	son of 6
7	Maung Pe	1809	250	son of 7
8	Maung Khan Oo	1809	250	son of 8
9	Maung Shwe Min	1819		son of 9
10	Maung Thein	1843		sister of 10
11	Mi Thir			sister of 10
12	Mi Sit			brother of 10
13	Maung Po Aye			Temporary Village Chief (Ywa Ok)
14	Maung Shwe Thee			husband of 12
15	Maung Mya Hpyu	1851		outsider, Silver Tax Collector (Ngwe Goon Hmu)
16	Maung Pe	1857		gardson of 5
17	Maung Lun Ya	1859		Son of 11, Now Ngwe Khun Hmu of
18	Maung Po	1860		Tha Maung Khan

Table 11 (Continue)

			Annual Tax (in Sikur)	
19	Maung Po	1861		Temporary Village Chief (Ywa Ok)
20	Maung Than	1862		Temporary Village Chief (Ywa Ok)
21	Maung Lun Ya	1868	600	No.17 (above) appointed Ngwe Khun Hmu
22	Maung Than	1869	600	No.20 reappointed
23	Maung Kyaw Hla	1871	600	Village Chief (Ywa Ok)
24	Maung Nyio	1872	8000	Village Chief (Ywa Ok)
25	Maung Tha Oo	1873	8000	Village Chief (Ywa Ok)
26	Maung Htoo	1875	8000	Village Chief (Ywa Ok)
27	U Haling	1876	8000	Sitke of Myay I,art
28	Maung Lun Ya	1877	7000	No.17 reappointed Ngwe Khun Hmu
29	Maung San Maing	1878	3500	Village Chief (Ywa Ok)
30	Maung Lun Ya	1880	4000	No.17 reappointed Ngwe Khun Hmu
31	Maung Po Khin	1882	4350	son of 30
32	Maung Soon Nyio	1897	10000	son of 31

SIXTEEN MYE LAT

Statement showing area, revenue, and population

State	Area	Villages	Houses	Actual revenue	Tribute								
						Danu	Taungthu	Taungyo	Shan	Intha	Dawaw	Burman	Daye
	SQ.M			Rs	Rs								
Hsa Mong Hkam ...	290.66	203	2,575	14,153	7,000	1,126	4,483	5,017	153	116	486	62	53
Kyawkku Hsiwan ...	90. "	34	621	2,814	1,000	2,214	357	747	30			31	7
Kyong ...	24.38	20	503	2,000	1,000	455	848	439				6	39
Loi long	1600. "	377	5,436	16,042	8,000	60	16,640	196	3,898	209	17	2,405	
Loi Ai ...	200. "	87	943	4,671	2,000	281	3,762	820	253	49	6	128	
Loi Maw ...	49	57	671	3,435	2,000	84	3,336	516	192	26	117	8	
Maw ...	550. "	70	1,421	10,625	5,000	5,293	345		305			462	
Maw Nang ...	40	30	797	3,025	1,400	408	621	1,336	159	397	127	12	21
Maw Son ...	40. "	29	698	2,498	1,000	1,410	985	965	6			6	
Nam Hkai ...	75	79	1,908	4,970	2,500	15	5,473	277	152	9	15	9	
Nam Hkon ...	3.95	4	41	183	50	124	15	61					1
Nam Tok ...	20. "	10	186	840	400		112		468	73			
Pang Mi ...	29.29	34	612	3,424	1,600	682	1,727	281	225	70	136	6	
Pangtara, Pindaya ...	200. "	90	2,209	14,476	10,000	8,348	1,946	1,041	133	56	713	79	
Pwe La ...	102	63	1,329	7,629	3,500	2,920	862	2,173	37			10	33
Ye Ngan ...	700. "	72	1,615	8,782	3,600	6,293	1,421	37	561			274	
Total ...		1,259	20,725	99,567	50,050	29,713	42,933	13,906	6,572	1,005	1,647	3,498	56

NOTES - Loi Long is not one of the Myelat States but for purposes of control is under the Myelat Court. Revenue shown is for the quinquennial period 1893-97; For the next five years 1898-1902 it is proposed to reduce the tribute of Kyawkku Hsiwan by Rs. 200, Kyong by Rs. 100, Maw Nang by Rs. 100, Nam Hkai by Rs. 100, Pwe La by Rs. 100. The houses and population of Loi Long are in accordance with the enumeration of 1893, of the other States in 1901.

Table 12

LATTAREAS, 1897*Population of the states in the Myelat Division*

POPULATION														
Burman	Daye	Talaing	Chinese	Palauing	Hindustani	Ponna	Karen							Total
							Zayen	Karen-byu	Karen-ni	Yinlaw	Lamung	Banyor	Padung	
62	534	....	....	104	....	....	....	....	....	....	....	....	....	12,081
31	78	....	....	255	....	....	....	....	....	....	....	....	....	3,712
6	394	....	....	....	....	....	....	....	....	....	....	....	....	2,142
405	....	....	....	....	....	....	3,592	1,295	297	68	65	60	2	28,804
128	....	....	....	....	....	....	172	....	....	....	....	....	....	5,471
8	....	....	....	....	....	....	....	....	....	....	....	....	....	4,279
462	....	....	....	204	....	....	....	....	....	....	....	....	....	6,609
12	212	....	....	....	....	....	....	....	....	....	....	....	....	3,272
6	....	....	4	....	....	....	....	....	....	....	....	....	....	3,376
9	6	....	....	....	....	....	59	....	....	....	....	....	....	6,015
....	10	....	....	....	....	....	....	....	....	....	....	....	....	210
....	....	....	....	....	....	....	....	....	103	....	....	....	....	756
6	....	....	....	....	....	....	....	....	....	....	....	....	....	3,127
79	....	4	6	54	3	....	....	....	....	....	....	....	....	12,413
10	330	....	....	....	....	4	....	....	....	....	....	....	....	6,336
274	....	....	....	370	1	....	....	....	....	....	....	....	....	8,957
98	1,564	4	10	987	4	4	3,823	1,295	400	68	65	60	2	1,07,500

Revenue figures are for the year 1897

reduce the tribute of Loi Maw by Rs.100, Pang Mi by Rs.100 and Pangtara by Rs.1,000 and to increase the
ve La by Rs.300 and Ye Ngan by Rs.400; the total being the same as at present Rs.50,050.

es in accordance with the enumeration of 1897

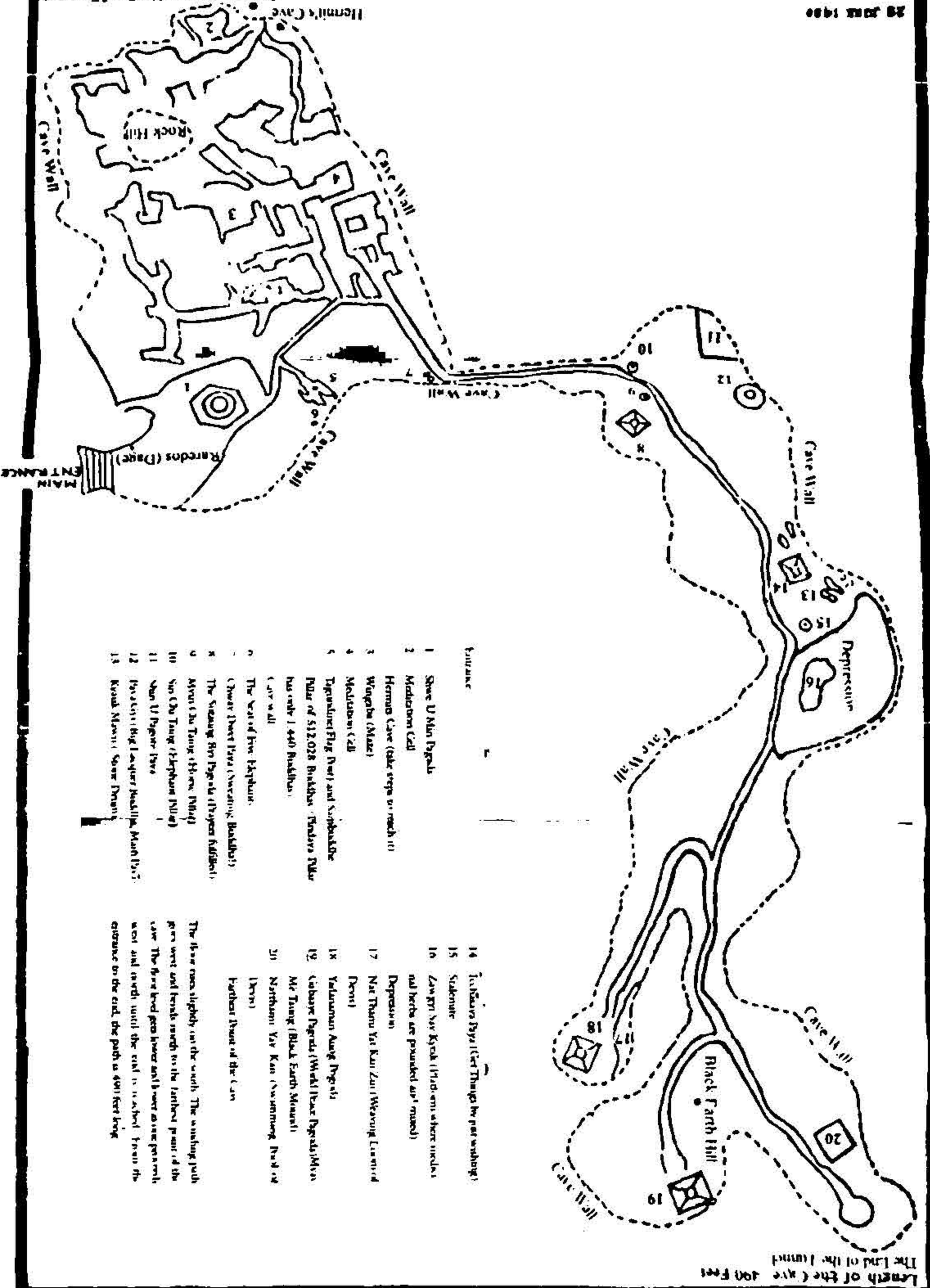
* Areas approximate only.

From GUBSS, II, ii, 1901, 531

28 JAN 1980

Scale 1 inch = 20 Feet

Map drawn by: 11 Myaing, 11 Tin Nwee (Pindaya) and Win Maung (Mandalay Municipality)



- 1 Shwe U Min Pagoda
- 2 Meditation Cell
- 3 Hemmi Cave (the steps to reach it)
- 4 Wingaba (Maze)
- 5 Meditation Cell
- 6 Tapachin Pagoda and Sanchalee Pagar of 512,028 Buddhas (Pindaya Pagar has only 1,440 Buddhas)
- 7 The wall of the pagoda
- 8 The wall of the pagoda
- 9 The wall of the pagoda
- 10 The wall of the pagoda
- 11 The wall of the pagoda
- 12 The wall of the pagoda
- 13 The wall of the pagoda
- 14 The wall of the pagoda
- 15 The wall of the pagoda
- 16 The wall of the pagoda
- 17 The wall of the pagoda
- 18 The wall of the pagoda
- 19 The wall of the pagoda
- 20 The wall of the pagoda

The above map is slightly in the north. The walking path goes west and then south to the farthest part of the cave. The above map is slightly in the north. The walking path goes west and then south to the farthest part of the cave. The above map is slightly in the north. The walking path goes west and then south to the farthest part of the cave.

Length of the cave 400 Feet
The end of the tunnel

About this Book

U Vimalačara, Monk Resident of the Pindaya Cave, in 1980, invited Than Tun and party to explore the Pindaya Caves and write the history of Pindaya town, Pagoda and Cave: Ignoring the usual way to write the Paya Thamaing (Old Style Pagoda History), this little book describes the historical setting of the Myay Latt Area (Southwest Cis -Than Lwin) at about the beginning of the British administration (1890) in the Shan State, the Bhisakkaguru images which are found most numerous in the cave and the Buddhist art of the cave. The popular myths and legends mostly told in connection with the cave are omitted. The cave has nothing that could be dated prior to the 18th century.

About the Author

Than Tun, a native of Patheingyi district, was born on 6 April 1923. He got his M.A. (History) (1950), from the University College, Yangon, Ph.D. (1956) and D.Lit. (1988) from the University of London. He was Professor of History, Mandalay University from (1965) to (1982). He went abroad as a Research Fellow at the University of Kyoto, Tokyo University of Foreign Studies, Tokyo Christian University, Northern Illinois University, Michigan University from 1982 to 1990. Now he is Member of Myanmar Historical Commission, Emeritus Professor of Archaeology and Emeritus Professor of History, Yangon University. His specialization is early Myanmar history and he has had many works on Myanmar history and culture written both in English and Myanmar to his credit.