

# ANAWRAHTA

of  
BAGAN DYNASTY



MAUNG MAUNG

## Preface

"Anawrahta of Bagan Dynasty" is a Brief account of Myanmar chronicle from the founding of Tagaung by Abhiyaza, supposed to be 850 BC, to the disintegration of Bagan Kingdom during the reign of King Narathihapate in 1287.

Anawrahta was the 42nd King of Bagan Dynasty and his reign is generally accepted as 1044-1077. The founder of greatness of Bagan was Anawrahta. In his single lifetime Anawrahta had expanded his petty chieftainship into First Myanmar Kingdom, constructed irrigation system in Kyaukse area, opened up the kingdom to the sea in the South; introduced Theravada Buddhism into Myanmar and started building the temples which now adorn Bagan and environs. When Anawrahta died in 1077, his achievements left a permanent impression upon his country and people.

After Anawrahta the kingdom gradually declined. It takes time both for a country to improve and to deteriorate. Over 200 years later in 1287, during the reign of King Narathihapate also known as Tayoke-pyay Min meaning the king who ran away from the Chinese, the kingdom disintegrated in petty states and Bagan became a capital without a kingdom.

Mons ruled the area South of Pyay and Taungoo and Shans had gained control over the vital Kyaukse area. And there was no more the kingdom of Bagan.

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Mandalay

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## The Two Earlier Dynasties

Bagan Dynasty is the third dynasty of Myanmar chronicle; the two earlier dynasties being Tagaung and Tharekhittaya (Sriksetra). Tagaung is now a sub township under Thabeikgyin Township in Mandalay Division. It lies on the eastern bank of Ayeyarwaddy River about 140 miles (by motor road) in the north of Mandalay.

Hmannan Yazawindawgyi, a Myanmar historical classic, compiled in Myanmar Era 1191 (1829 AD) during the reign of Konbaung King Bagyidaw describes the founding of Tagaung as: it was many years before the time of Lord Buddha<sup>1</sup> in Mizzima Detha (Mizzima Detha means middle region and it refers to India) when a war was fought between king of Pyinsalarit and king of Kawlia. To maintain friendly relation between the two kingdoms, king of Pyinsalarit requested the hand of the daughter of king of Kawlia in marriage. This request of king of Pyinsalarit was rejected with insults by the king of Kawlia and that was the cause of war. King of Pyinsalarit

was victorious in the war and the three kingdoms of Thargiwin kings (Sakyan kings)<sup>2</sup> which were Kawlia, Dewadhaha and Kapilawut were destroyed and the kings and people of these three kingdoms broke into three groups and fled. One of these groups led by King Abhiyaza of kingdom of Kapilawut entered into Myanmar and founded the kingdom of Tagaung.<sup>3</sup>

1 Prince Siddhahta attained Buddhahood in Maha Thetkay it 103 which corresponds to BC 589, therefore before the time of Lord Buddha would be before 589. See "Story of Ancient Myanmar by Maung Maung, Printed by U Zaw Win Myint, Color-zone offset, No. 184, 31st Street, Pabedan, Yangon, p. 3 (Hereafter, Maung Maung)

2 See Appendix A, "How They Came to be known as Sakyan Kings"

3 (a) Hmannan Yazawindawgyi, Vol. 1, Yangon, Myanmar Alin and Guardian Press, 1992, pp. 153,154 (Hereafter Hmannan 1992)

(b) Phayre, History of Burma, London, Susil Gupta, 1967, p. 7(Hereafter Phayre 1967)

In Burma by D.G.E. Hall and the History of Burma by Harvey the date of founding of Tagaung is described as supposed to be in 850 BC.<sup>4</sup> As the time of Lord Buddha began in 589 BC, 850 BC would be 251 years before the time of Lord Buddha and that could be

many years before the time of Lord Buddha as described in Hman nan Yazawindawgyi.

4 D.G.E. Hall, Burma, London, The Anchor Press, 1956, p.6 (Hereafter Hall 1956) G.E. Harvey, History of Burma, London, Longmans, 1925, p. 307 (Hereafter Harvey 1925)

Kapilawut is of interest to Myanmar scholars because of its connection with the beginning of Myanmar chronicles and with the history of Buddhism. Buddhist historical texts describe that Gautama Buddha spent the first 29 years of his life as Prince Siddha in Kapilawut where his father was the king.<sup>5</sup> Was there the city of Kapilawut in North India and if there was the city where was it located?

5 K M Srivastava, The Discovery of Kapilavatha, pp. 16, 17 (Hereafter Kapilawut)

Although the clue for finding the location of Kapilawut were meagre the site of the city was finally located in the neighborhood of Piparahwa village (Latitude 27°26' 30" N, Long 83°07' 50"E) in the Basti District of Uttar Pradesh, India. The relics found in the excavation conducted by Indian Department of Archaeology in the eastern monastery of Piparahwa in March 1973 clinched the issue that it is the town site of Kapilawut.<sup>6</sup>

6 Kapilawut, 42-48

Here lay the territory over which the Sakyas claimed supremacy

y and domain. The strip of land though not very extensive is level and fruitful and is watered by the numerous streams that issued from the Himalayas. In this land of forest of tall Sal trees where the soil is good and supply of water is abundant rice was grown in quantity and quality. The importance of rice cultivation in the land of Sakyas is evident by the name of Buddha's father Suddodhana meaning pure rice;<sup>7</sup> and so it supported the fact that there was the city of Kapilawut in North India as described in Hmannan Yazaw indawgyi.

When Abhiyaza passed away at Tagaung, his two royal sons Kanyazagyi and Kayazange vied for the throne of Tagaung. Kanyazange was successful and Kanyazagyi left Tagaung taking his followers with him. He sailed down the Ayeyarwaddy and sailed up the Thalawaddy and halted at a place called Kalay Taungnyo and renamed it Yazagyo. He camped at Yazagyo for six months receiving those people who came in to take oath of allegiance to him. While he was at Yazagyo, the people of Thunarparan<sup>8</sup> Pyu, Kanyan and Thet came to him and requested him to nominate a king to rule them and Kanyazagyi appointed his son Muduseikta as the king of Pyu Land.

From Yazagyo Kanyazagyi went to a place on the east of Kispadi River and founded the city of Kyaukpadaung.<sup>9</sup> Kyaukpadaung is a gently undulating plateau several miles in extent. Although in the midst of a mountainous region recent exploration had disco-

vered traces of remains of pagodas and other evidences that give support to the belief of its having been inhabited by civilized race at a remote period. While Kanyazagi was at Kyaukpadaung he was joined by the queen of the last king of Marayo dynasty and her two daughters and Kanyazagi married her two daughters.

The Rakhine chronicles described the founding of Marayo dynasty by King Marayo supposed to be in the era of 2666 BC. The Marayo dynasty lasted for 1833 years. Then a rebellion broke out and the queen of the last king and her two daughters fled from Dhanyawaddy<sup>10</sup> to the mountains and it was there that she joined Kanyazagi at Kyaukpadaung. After some years Kanyazagi left Kyaukpadaung and occupied the old city of Dhanyawaddy. Rakhine chronicles relate that 62 kings of the race of Kanyazagi reigned in succession throughout 1782 years.<sup>11</sup>

Kanyazange succeeded his father to the throne of Tagaung. After the reign of 33 kings of Abhiyaza descent,<sup>12</sup> the last of whom was Beinnakayaza, Tagaung was destroyed by Chinese invasion supposed to be in 600 BC.<sup>13</sup>

Collecting as much of his followers as he could, King Beinnakayaza withdrew to a place called Malechaung. When Beinnakayaza passed away at Malechaung, his followers broke into three groups: one group moved to the east and founded the 19 Shan districts, another group sailed down the Ayeyarwaddy and settled down in

the Pyu land of Thunarpran and the remaining group stayed at M  
alechaung with Queen Naga Sein.<sup>14</sup>

It now was the time of Lord Buddha in Mizzima Detha.<sup>15</sup> King Pathaynadi Kawthala (King Prasenzit of Kingdom of Kawthala) wishing to establish friendly relation with King Mahanama of Kingdom of Kapilawut requested the hand of the daughter of King Mahanama in marriage. King Mahanama did not wish to comply with the request because he feared that his daughter might lose caste. But he also knew that to reject the request could cause some unpleasantness in the relation between the two kingdoms. He solved this problem by sending Warthaba Khatiya, a princess born of King Mahanama and a maid servant, instead of a true Sakyan Princess.

A son was born to Warthaba Khatiya and he was named Widadupa. When Widadupa came of age he visited the court of Kapilawut to pay homage to his maternal grandparents. After Widadupa left the court of Kapilawut for his country, the court members of Kapilawut knowing that Widadupa was born of a maid servant and of low caste, washed the place Widadupa sat upon with milk. When Widadupa was informed about this incident, he vowed that he would one day wash the place with the blood from the throats of these court members.

In time King Pathaynadi Kawthala passed away and Widadupa became king of Kawthala. To fulfil his vow Widadupa marched at t



he head of his army to destroy the kingdom of Thagiwin kings. But Lord Buddha taking compassion on Thagiwin kings intervened and the war was averted. Widadupa marched again for the second and third time and again for the second and third time the war was averted by Lord Buddha. But on the fourth time, Lord Buddha seeing that it was to be the fate of the Thagiwin kings because of their misdeeds in their past existences, did not intervene anymore and Thagiwin kings fled in all directions.<sup>16</sup> One of these groups led by King Dazayaza, a Thagiwin king of Kapilawut, entered into Myanmar and arriving at Malechaung met Queen Naga Sein and being of the same castes, joined hand as King and Queen and founded the kingdom of Anyar Pagan, where their son Wigara was born. From there they moved back to the old city of Tagaung, rebuilt it and renamed it Pyinsalarit. Thus Tagaung also came to be known as Pyinsa Tagaung.<sup>17</sup>

It was about this time that Tanbula who was the king of Pyu land and a descendant of Muduseikta, was attacked by Dhanyawaddy and taken as prisoner. Nankhan who was the chief queen of Tanbula had to withdraw to a place called Thagya inn which was not very far away from the present town of Pyay.

A line of 17 kings of Dazayaza descent, the last of whom was Thado Mahayaza, ruled the kingdom of Pyinsa Tagaung.<sup>18</sup> King Thado Mahayaza ascended the throne of Tagaung in Thathana Thetkayit 20 (BC 524). His chief queen was Keinnaya Dewi and as no chi

Id was born to them till after their rule of 12 years, Thado Mahaya za nominated his brother in law Prince Khipaduta, the younger brother of Queen Keinnaya Dewi, as heir apparent to the throne of T agaung. This nomination of heir apparent to the throne of Tagaun g was proclaimed in Thathana Thetkayit 32 (BC 512). In Thathana Thetkayit 40 (BC 504), eight years after nomination, the country si de of Tagaung was ravaged by a monster Boar. Fields were destro yed, crops eaten, the farmers were afraid to go out to work in the fields, thus causing much distress to the people. When the king he ard this state of affair, he summoned Prince Khipaduta and order ed him to hunt down and kill the Big Boar.<sup>19</sup>

Prince Khipaduta armed himself with five types of weapons (b ow and arrow, sword, fork, Thanlyet or four edged dagger and a s hort sword) left the court for the country side to hunt down and ki ll the Big Boar. The Big Boar fearing the prowess of Prince Khipad uta fled to the jungle clad hills in the east. Prince Khipaduta using all the cleverness of jungle craft followed the track of the Big Boar . The hunt went on over the hills and valleys of the western spurs of Shan Yoma with Big Boar fleeing and Prince Khipaduta chasing. The Big Boar finding a big valley thickly covered with jungle and i ntending to hide from the pursuing prince entered into this valley. There is a village called "Wetwun" meaning "Boar entered" in a va lley on the road between Pyin Oo Lwin and Banbwe Village in Man dalay Division, supposed to be the place where the Big Boar had e

## Wetwun Village



Prince Khipaduta, clever with jungle craft, flushed out the Big Boar from the hiding place. From there the Big Boar turned south west ward and continued to flee with Prince Khipaduta in hot pursuit. After running over the hills and valleys of the western escarpment of Shan Yoma the Big Boar came to the central plain of Myanmar with Prince Khipaduta pursuing tenaciously. Arriving at the eastern bank of Ayeyarwaddy River, the Big Boar swam across and went up on an island. It was here on this island that Prince Khipaduta caught up with the Big Boar and with a thunderous twang from the bow string Prince Khipaduta shot the arrow thru the Big Boar killing the Big Boar out right. There is an island not very far from the present town of Pyay called "Wet Hto Kyun" meaning "Bo

ar killed island" supposed to be the island where the Big Boar was shot dead by Prince Khipaduta.<sup>21</sup>

The Big Boar had been killed and eliminated: it had taken Prince Khipaduta quite a time and a great distance to hunt down and kill the Big Boar. He was all alone and far away from the place where he had started the hunt and there was no one who witnessed his feat. He could not take the carcass of the Big Boar back to Tagaung to prove his feat and to go back to Tagaung without any proof would not do him much good and even if his words were accepted by the king, the luxurious life of an heir apparent would be only the good for the present existence. Life is ephemeral. He had gained some years in his age and he decided not to go back to the capital but to turn himself into a hermit, lead a reclusive life and work for the good of future existence in Thanthayar (Samsara- round of rebirths).

From the island Prince Khipaduta went to a place not very far from the site where the kingdom of Tharekhittaya (Sriksetra) was to be founded in future. There he turned himself into a hermit and spent the days practicing the laws of Dhama. Before long, the hermit gained different stages of Zan (Jhana). The hermit had a place which he used as urinal and a doe used to come and lick the place. After some time a baby girl was born to the doe and the doe hearing the cry of the baby girl ran away in fright abandoning the baby girl. The hermit finding the baby girl adopted her as his dau

ghter and named her Baydaryi.

Seventeen years passed since her adoption and Baydaryi grew up into a charming young woman. The hermit knowing it to be improper to have a young woman at a hermits' abode made a plan to keep her away for most parts of the day. He gave Baydaryi a bottle gourd with a hole small enough to take her the whole day to fill it with water and asked her to fetch water with it from the river. Thus Baydaryi would go to the river side in the morning to fill the bottle gourd with water and come back only in the evening and that became her daily routine.

The year Prince Khipaduta left Tagaung to hunt down and kill the Big Boar was Thathana Thetkayit 40 (BC 504). In that same year the chief queen Keinnaya Dewi gave birth to twin brothers, Mah a Thanbawa and Sula Thanbawa. Unfortunately both of the baby boys were blind and Thado Mahayaza, much embarrassed by this incident, ordered Queen Keinnaya Dewi to do away with the baby boys. The Queen could not kill her own sons and so she hid them in a place where their existence could not be known by the king.

The year was Thathana Thetkayit 59 (BC 485). Twin brothers had lived for 19 years without their existence being known by the king. But the King now came to learn their existence and again ordered the Queen to do away with the twin brothers. The Queen could not see her sons die in her presence. If they were fated to die le

t them suffer their fate at a faraway place where she could not know about it. She built a stout raft large enough for her sons to be comfortable and loading it with enough provisions to last long, sent them adrift down the Ayeyarwaddy River.

The blind twin brothers floated down the Ayeyarwaddy River eating the preserved foods their mother had provided for them. When they came to the place where the present Sagaing town is situated, their raft got entangled with the bough of a big Cit tree that hung low on the river and was momentarily halted. It was here that the ogress, Sandar Mukhi by name, got onto the raft of the blind twin brothers.

As they were blind the twin brothers did not know the presence of Sandar Mukhi on the raft, but when their provisions ran out faster than intended, they suspected that there might be an intruder on the raft. They made a plan to catch this intruder and before long they had the hand of Sandar Mukhi in their grips while she was partaking their meal. They drew their Thanlyets (four edged daggers) and were about to kill Sandar Mukhi when she pleaded that if she be spared she would be able to cure their eyes. The twin brothers bound down Sandar Mukhi with many vows and oaths before releasing her hand and ordered her to carry out her promise and Sandar Mukhi started curing their eyes. There is a town called "Sagu" meaning "Start curing" on the bank of Ayeyarwaddy River in Magwe Division, supposed to be the place where Sandar Mukhi

started the curing of twin brothers' eyes.

With the help of heavenly bodies Sandar Mukhi was able to cure the eyes of twin brothers and before long they gained their eye sight and saw the bright light of the day. There is a town on the bank of Ayeyarwaddy River, also in Magwe Division, called "Ywarlin" meaning "Bright village", supposed to be the place where twin brothers gained their eye sight and saw the bright light of the day.<sup>2</sup>

The twin brothers continued their journey and when they came to a place called Konsarpyin (now known as Konthalin) they moored their raft and went ashore. As they wandered on they came near the wooded area where the hermit was living. There on the sand of the river bank they saw the foot prints of Baydaryi and tracking them down they came to the place where Baydaryi was fetching water with her bottle gourd.

The two young men met a beautiful young woman. They looked at the beautiful young woman and her bottle gourd and saw that the hole of the bottle gourd to be very small. They blamed her for having so little a wit and cut open the top of the bottle gourd making the hole quite big. The bottle gourd quickly filled with water and Baydaryi went back early to the hermit's abode. The hermit asked her how she filled the bottle gourd so quickly and Baydaryi told the events of the day to the hermit. The hermit sent for the

twin brothers and on questioning found them to be his own nephews. He welcomed them and the elder brother Maha Thanbawathiri and his adopted daughter Baydaryi were married. That was in Thathana Thetkayit 60 (BC 484).<sup>23</sup>

After the reign of Thado Mahayaza kingdom of Tagaung sank into oblivion and Myanmar chronicles turn towards Tharekhittaya (Sriksetra).

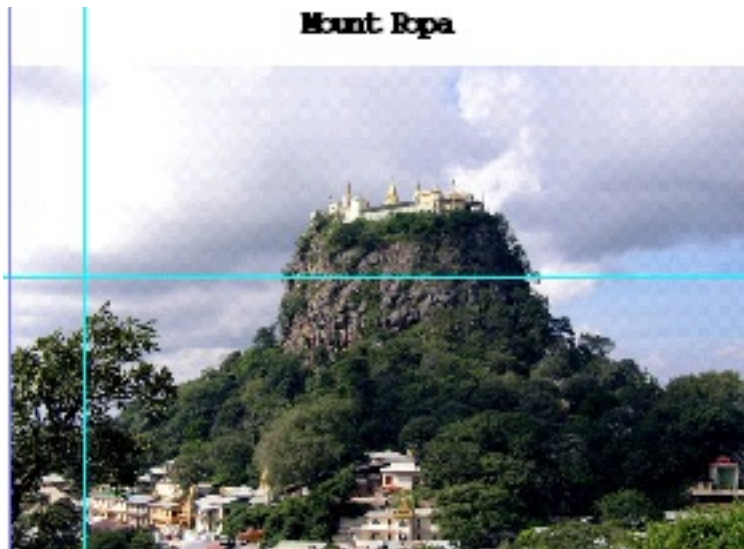


As mentioned in the earlier parts of this story, there was a colony of Pyu people headed by Queen Nankhan living at a place called Thagya Inn, which was not very far from the hermit's abode. The hermit was much revered by Pyu Queen and her people and they worshipped the hermit as a saint. After the arrival of the twin brothers, the hermit suggested that Queen Nankhan should take Maha Thanbawa as her king as Maha Thanbawa also was a prince of royal blood. The suggestion was readily accepted by Queen Nankhan and Maha Thanbawa was crowned as the king of Pyu Colony which came to be known as Yathay Myo (Hermit Town). The year Maha Thanbawa was crowned as the king of Yathay Myo (Hermit Town) was Thathana Thetkayit 60 (BC 484) and with that Tharekhittaya (Sriksetra) Dynasty began.<sup>24</sup> That was the end of Tagaung and the beginning of Tharekhittaya (Sriksetra) Dynasty.

Maha Thanbawa's two queens were Baydaryi and Pyu Queen Nankhan. A daughter, Sandar Dewi by name was born to Pyu Queen and Pyu Queen passed away shortly after the birth of her daughter. Maha Thanbawa became king at the age of twenty, ruled for six years and passed away at the age of twenty six in Thathana Thetkayit 66 (BC 478). When Maha Thanbawa passed away Baydaryi had their son Duttabaung in pregnancy for three months.

Maha Thanbawa was succeeded by his younger brother Sula Thanbawa. Sula Thanbawa took his sister in law Baydaryi as his queen. Sandar Mukhi, who was living with Sula Thanbawa and had a son Beikthano by name, was much hurt by the act of Sula Thanbawa, left for Popa in the north taking her son Beikthano with her. There she founded a village and spent the rest of her life at the village.

## Mount Popa

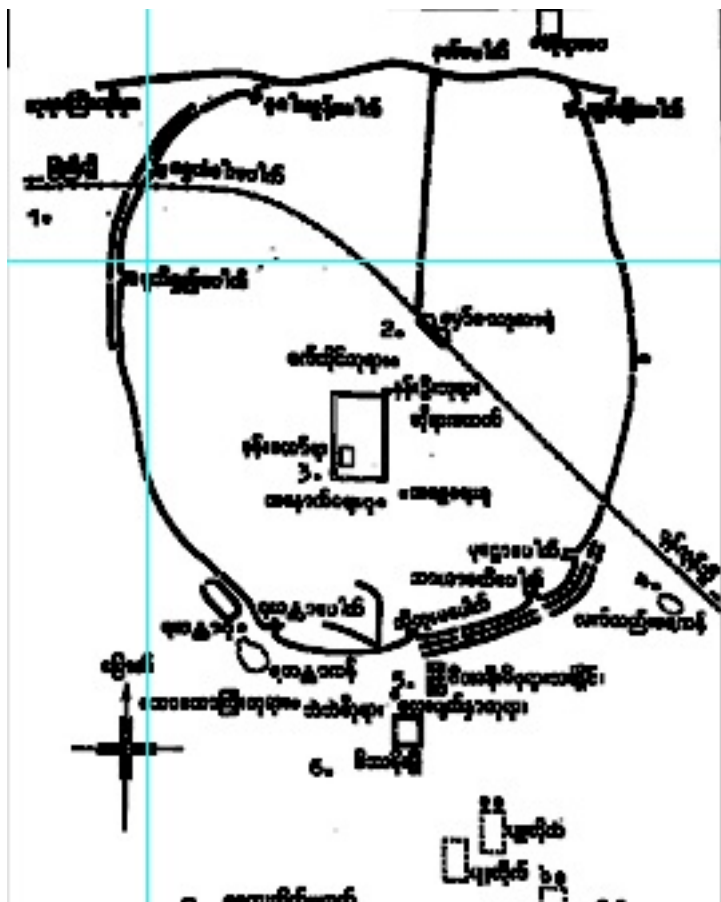


Mount Popa at the village of Popa where Sandar Mukhi went, taking her son Beikthano with her and lived there the rest of her life

Sula Thanbawa became king at the age of 26, ruled for 35 years and passed away at the age of 61 in Thathana Thetkayit 101 (BC 443).

Sula Thanbawa was succeeded by Maha Thanbawa's son Duttabaung and Duttabaung founded the royal capital of Tharekhittaya (Sriksetra) on Sunday the first waning moon of the month of Tagu (approximately April) in Thathana Thetkayit 101 (BC 443).<sup>25</sup>

The royal capital of Tharekhittaya was said to be very large and beautiful, one yuzana in diameter and three yuzanas in circumference, built with all the features of a royal capital such as large gates, small gates, moat, creek, fire steps, catwalks, tiered roofs and turret. (yuzana is Myanmar measure of distance and is equivalent of 12.72 miles). The site of the ancient capital is found about five miles on the southeast of the present town of Pyay. The brick wall surrounded by a moat is roughly in the shape of ellipse about two miles from north to south and two miles from east to west. But with the ancient buildings found all over places outside the walled town, the ancient city could be at least four times the size of the walled town. In the centre of the walled town is a raised ground surrounded by a brick wall supposed to be the site of the palace. On the outside of the southern wall lie the graves of Beikthano Queen and Beikthano town. It is one of the archaeological sites that can convey the look of landscape of ancient Myanmar. The sketch presented here is the site of the ancient city as described in Myanmar



6. Beikthano Town

7. Not true Scale

Ancient City of Tharekhittaya lies at about 5 miles on the south-east of Pyay. The ancient town is round in shape, but neither elliptical nor circular.

Duttabaung was a powerful king with his strong army of elephantry, cavalry and infantry. With his power came his wealth and with his wealth he built three large and grand places to suit the three seasons of a year and he must have lived in style and comfort.

But one day it happened that Duttabaung unknowingly seized five pes of glebe land a woman food vender had donated to her venerated monk. (One pe is equivalent to 1.75 acres). Glebe land is the land belonging to religious establishments, monasteries and pagodas, their integrity is meant to be scrupulously maintained. What led Duttabaung to seize the five pes of glebe land is not known but the reaction to his act was that his power began to decline.

Then Duttabaung became suspicious that his ministers and councilors were defrauding and had them all executed and that accentuated his decline. He then fouled up his relation with the Queen of Pantwar, and that was the final blow. Queen of Pantwar plotted against him and he met his final demise by drowning. Duttabaung was returning from a tour of his kingdom collecting revenues and tributes when his boat capsized and Duttabaung and all his pa

rty were drowned. The site where Duttabaung and his party were drowned was supposed to be near Maw Tin Zun (Cape Negris) at the mouth of Patheingyi River.<sup>26</sup>

Duttabaung was a Thursday born, became king at the age of 35, ruled for 70 years and passed away at the age of 105. That was in Thathana Thetkayit 171 (BC 373).

After Duttabaung there were 21 kings who ruled the kingdom of Tharekhittaya in succession from Thathana Thetkayit 171 to 617 (BC 373 to AD 73) for 446 years with no note of consequence mentioned in the annals. Then came Thumondari, 25th king of Tharekhittaya, in Thathana Thetkayit 617 (AD 73). In Thathana Thetkayit 624 (AD 80), Thumondari erased 622 years out of Thathana Thetkayit 624 leaving only two years for the new Thetkayit<sup>27</sup> to begin with. Thumondari passed away in Thathana Thetkayit 624, the same year he erased the Thetkayit.

After Thumondari, his son Atitara became king of Tharekhittaya in Thetkayit 2 (80 AD). He was a king of very low moral character who indulged in drinks and sensual pleasure. After nightly drinking bouts, he would turn to sexual activities and if he fancied a woman it would not count whether she was a married woman or not. After one such nightly drinking bout he went to his mother's chamber to molest her. His mother was a pious woman of high moral character who maintained five precepts and observed Sabbath regularly. When he arrived at his mother's chamber, he could not open the

e door of the chamber try as he might. When many attempts to open it failed, he became frustrated and ashamed of himself and turned back to his chamber. On his way back he felt itchy all over his body and to relieve the irritation he took off his clothes and took a dip in one of the palace ponds. As he did so long hairs grew all over his body and he came to look like a strange big monkey. Palace guards raised hue and cry and rushed at him with swords and spears. Soon a crowd was after him with assorted weapons. He ran for his life but he was soon cornered and although he struggled desperately to defend himself he was finally done to death by the crowd. That was in Thetkayit 5 (83 AD). When Atitara passed away, his son and his brother fought for the throne. His son was defeated and his brother Thu Pyinnya Nagaseinda became king of T harekhittaya in Thetkayit 5 (83AD).

Thu Pyinnya Nagaseinda was a pious king and did much for the propagation of Thathana. Then a rebellion broke out in the region of Kanyan people in his domain. Thu Pyinnya Nagaseinda marched at the head of his army to suppress the rebellion. The rebellion was suppressed and in the region of Kanyan people Thu Pyinnya Nagaseinda found a large statue of standing Buddha made of solid gold. The King was so filled with reverence that he could not part from the statue and stayed there day and night praying and meditating. Three years passed, the King did not return to the capital and

the officers and men of his army wanted to go back to their families and wives. They entreated the King to go back to the capital. The King told them to build a raft big enough to carry the statue back to the capital, which was quite impossible. They then made a plan to make the King return to the capital. They dug a big tunnel under the statue and with the weight of the statue the ground under it caved in and the statue inclined and fell side way on the ground. The King inquired the cause and the officers replied that the statue had entered maha pri nirvana. The King knew that it was nonsense but said nothing. They then collected firewood of big logs and piled the fire wood around the fallen statue. The King enquired their purpose and they replied that they were going to cremate the statue. The King knew that it was nonsense but did not say anything. They burned the statue and as they did so the gold of the statue melted and fell in lumps in the ashes below and the officers and men took what they could of the gold lumps. They were anxious that the King would be angry with them and so they made a miniature statue of gold and offered it to the King. The King took the gold statue and returned to the capital.

Once they arrived back at the capital, the officers and men started a spending spree with the gold they had obtained from the statue. Crime became rampant and law and order was at a low ebb. The King did not show any interest to suppress crime and restore l



aw and order. The people were afraid to go out into the street and stayed indoor tensed, dissatisfied and expecting worse to happen. Suddenly a big wind storm blew and old woman who was winnowing rice with a bamboo tray had her bamboo tray blown away by the strong wind. The old woman, fearing that her bamboo tray might be lost, chased after the bamboo tray shouting "my bamboo tray, my bamboo tray" at the top of her voice. When the people in houses saw the haggard old woman running desperately in the wind storm shouting "My bamboo tray" "My bamboo tray" at the top of her voice, they thought that something most dreadful had happened. They thought that an army of bamboo tray was advancing on them. They did not hesitate to investigate the cause lest they may be late to escape. But grabbing what they could from their households they rushed after the old woman. The stampede was started, the people running away not knowing what they were running away from and the wind storm added more to the confusion. When the calm settled down, Tharekittaya was a deserted city. The King died in the melee. How did he die? Whether he was clubbed down by a passerby or whether he was speared by his own bodyguard was not known. But it was said that he died of illness.

That was how the kingdom of Tharekhittaya ended in Thetkayit 16 (94 AD).<sup>28</sup>