

# Bibliographic Data

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<b>Article Title</b>	History of Minbu District, Introduction, 1887 - 1897			
<b>Title (Book/Serial)</b>	Journal of Burma Research Society			
<b>Issue and Volume</b>	Vol. 26 , Part 1			
<b>Edition</b>				
<b>Place/ Publisher</b>				
<b>Distributor</b>				
<b>Ed. Date</b>	1936			
<b>Pagination</b>	p. 43 - 51			
<b>Annotation</b>	The District of Minbu is bounded on the north by Pakokku District, on the south by Thayetmyo District and on the west by the Rakhine Yomas. The article describes the geography, narrative history, canals and water courses of Minbu district.			
<b>Subject Terms</b>	<ol style="list-style-type: none"><li>1. Minbu District - History</li><li>2. Geography - Minbu District</li><li>3. Mibu District - Gazetter</li><li>4. Historical Sites - Minbu District</li></ol>			
<b>Key Words</b>				

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# History of Minbu District

## INTRODUCTION

1887 to 1897

Report on the Settlement operation in the Minbu District Season 1893-97 by Mr. O. S. Parson, published in 1900.

The District of Minbu is bounded on the north by the Pakokku District, on the south by the Thayetmyo District, on the east by the Irrawaddy, and on the west by the Arakan Yomas. The whole length of the District is about 73 miles

with an average breadth of 43 miles. The total area is over 2,000 sq : miles. The parallel ranges of unculturable hills about 20 miles across, this side of Yomas cover nearly half the area of the District.

Until 1887 the Minbu District comprised the Minhla Township and part of the Taingda Township of the present Thayetmyo District, and until 1888 the Magwe, Mingun, and Yenangaung Townships of the present Magwe District, and until 1891, the Seikpyu, Yawwa, Pindalè and Chindaung Circles of the present Pakokku district.

Portion of District excluded from Cadastral Survey.

2. Originally excluded from Cadastral Survey, but now (season 1896-97) coming under it, is an area of about 80 to 100 cultivated sq : miles composed of fertile valley land which lies between the main Yoma (the western boundary of the District) and the lower parallel ridges. These valleys enjoy a heavier rainfall than the rest of the district. A single system of irrigation is in use in the Sedoktaya, Ngapè, Salin and Kyabin Townships.

3. The conformation of the District presents physical features and clearly marked geographical traits. On the extreme west is, as above stated the Arakan Yoma; east of this main range are parallel ranges of hills of less elevation, rocky, gravelling, or sparsely covered with bush jungles; east of these stretches a tract of abrupt broken country which further eastward loses its abruptness in lessening undulations until it merges into the level plain which skirts the Irrawaddy and comes under its action.

Distinct, however, in character from these general features of the district are the physical features of the comparatively small portion of the district south of Minbu town. Here the country is shut off from the action of the Irrawaddy by abutments of sand stone strata and so far from being level and undulating is composed instead of a patch work of dry abrupt hills, with occasional plateaux and does not afford much scope for the extension of profitable cultivations. North of the Minbu town, on the other hand, up to the northern limit of the district extends an arable plain, bounded and subject to inundations, on the east of the Irrawaddy and reaching westwards with long easy gradients into the interior until it rises with the undulating country, which further westward is itself lost in the rough sub-mounting tract.

Three sites are the basin valleys of the Salin, Mon and Man chaungs. In its physical conformation the district is divisible into three main geographical tracts : the upland, the valley land and alluvial tracts.

## NARRATIVE

1. I have collected native materials to compile the list of old Burmese place names, but a great difficulty is placed in the way by the differences in chronology displayed by writers. One bundle of chronicle written on the palm leaves (၁၀၀-၂၅) by one of the Thagaung U Htwa, native of Salin was received. Some useful materials were extracted from it. Another manuscript was received from U Aye Gyi of Legaing. Both of them mainly tell about the reign of Anaurahta, Alaungsithū and Narapati-sithū. The most ancient literary tradition dealing with historical matters can be found in the sacred books of the Buddhists, but it would still be a chaos of unverified conjecture. The following records were consulted when writing this Minbu district history:—

- (1) Myitzima pannāthagadā (မိတ္ထိမဒ္ဒနာသဂဏာ)
- (2) Saitiya-pakāthani (ခေတိယပကာသန်)
- (3) Shwezettaw Thamaing (ရွှေစက်တော်သမိုင်း)
- (4) Mya-thalun Thamaing (မြသလှနိသမိုင်း)
- (5) Pāda-Saitiya Thamaing (ပါဠိခေတိယသမိုင်း)
- (6) Sekkadè Thamaing (စက္ကထသမိုင်း)

and individual records of Salin chronicle.

Burma has happened to come under the rule of one man or one dynasty, or say under two or three definitely separable rulers whose careers can be clearly followed. It is a disheartening matter for the historian to try and give a clear view of the various happenings but something is found in trying to trace out stories in historical sequence. The narrative is so vividly and so humanly told. It is difficult to fix a place in history of the individuals concerned.

The Chronicle reads as if Burmans were descended from Bhuddha's clansmen and came and settled in Upper Burma. Many of the immigrants must have been settled in before the Christian Era. They lay thinly scattered over the country with little political organisation. Men dwelt in isolated units, divided by forest, hills,—a scanty population whose hut-fires sent up smoke here and there above the jungles. Here the section of the ancient history is left out. A reference may be made with Epitome from the Burmese Tagaung Yazawin Page 218 of Upper Burma Gazetter Part I Volume I.

*Note.* Religious Era.

Htoon Chan's Arakanese  
Calendar.

Einzana, Grand father of Gaudama after consulting with the hermit Devela doing away with 8645 years started a new Era, commencing with 2, known as Einzana Era about 691 B.C.

In the year 68 of Einzana year Gaudama was born (about 623 B.C.) and attained Thabbañyuta Nyāna (သဗ္ဗညုတဂုဏ်) in the year 103 of the Einzana year (about 588 B.C.). Gaudama Buddha came to (Burma) Thunāparanta (သုန္ဒရာပုဂံ-တိုင်း) in the year 123 of the Einzana year (about 568 B.C.). In the year 148 of the Einzana year Buddha attained parinibba (ပရိနိဗ္ဗာန်) and in commemoration of his demise Azata-that, king of Magadha, began a new Era about 544 B.C. known as Buddhist Religious Era.

When Religious Era was 624, King Thamoondari of Prome (Tharek-hattara) commenced a new Era with 2, after abolishing 622 years. This year

is known as the Thamoondari Era, when it rose to 562 years. The king of Pagan Poppāsaw Rahan, an expriest, reformed the calendar and started a new Era commencing with 2, up to the present 1293 B.E. English 1932 A.D.

2. Buddha's visit to (Thuna-pa-ranta-taing သုနာပဒတိုင်း) (Yawnaka Pyi ယောနကမြို့)

Einzana Era 123—568 B. C.

There was a large village named Wānizza (ဝါဏိဇ္ဇာ ဝါ) which had a sea-port called Thuppādaka (သုပ္ပာဒက) situated on the east of the present Kyaung-dawya Pagoda. There lived in the village two brothers named Mahāponna and Sūlaponna (မဟာပုဏ္ဏနှင့်ပူလုဏ္ဏ). Once they went to western countries (မေဂြိမဒေသ) for trading. There they saw Gaudama Buddha at Thawatti in Kawthala Taing, at a distance of 300 Yuzanas from Wānizza. Mahāponna was converted and became a novice when he came back. Before he attained Rahantāhood (ရဟန်းခံ) he lived at the Thamudda giri (သမုဒ္ဒမိဒ္ဓိ) about 2 miles north of the present Minbu town. He left this place and stayed at Uppa-hutta (အပ္ပမတ္တ) east of the present Sagu town. Thence again he went to Mātula giri (မာတုလမိဒ္ဓိ) north of the present Panhlwa village about 5 miles distant. From thence again he went to Makulāyāma (မက္ခလာရာမ) south of the present Kyaungdawya Pagoda. He became Rahantā (ရဟန်းခံ) and when a monastery built of sandal wood was finished he requested Buddha to come and stay in the monastery. Buddha came to this place. On the way Buddha left two foot prints at Makula giri (မက္ခလာရာမ) where Thissa-banda hermit was residing (သဒ္ဓမ္မရသေ့နေရာ). Buddha stayed at the monastery for seven days and returned via Minbu. He spent some time on the Thaylātha (သေလာထာထောင်) now called Sekkadē (စက္ကထ) south of Minbu town. At that period the present Magwe town was an abode of Bilus (ဗိလုး) covered with dense forests. Buddha gave two bilus named Bawgyaw and Bawthaw (ဘောကျွန်းနှင့်ဘောသော) an emerald Thalun (မြသလွန်) which was offered to Him by Thi-kyā (သိကြား). Mya-tha-lun pagoda was built with this on the Naguttama (နဂုတ္တမ-ထောင်) situated on the left side of the Irrawaddy, north of the present Magwe Town.

List of old Burmese place names from the above.

*Old Burmese place names.*

*Present name.*

1. Thunā-paranta
2. Yawnaka
3. Wānizza gāma

- Burma.  
Burma proper.  
Kanzwe Village.

Thuppādaka

Thittaw Ywa, situated on the east of Kyaungdawya pagoda on the right side of the Irrawaddy basin.

- |   |   |
|---|---|
| 4. Thamudda giri                        | Mangyo, Aukkyauung situated on the right side of Irrawaddy about 2 miles from Minbu Town.                     |
| 5. Uppa-hutta                           | Shwemyindin with Pagoda, situated on the east of Sagu town.   |
| 6. Mātula giri.                         | Nabègon (payani pagoda) situated on the north of Panhlwa village in Sagu Township about 5 miles from Panhlwa. |
| 7. Makulāyama                           | South of Kyaungdawya pagoda and Taw-kyauḡgon.   |
| 8. Makulagīri.                          | Shwezettaw Hill with foot print of Buddha.  |
| 9. Thaylātha                            | Sekkadè, situated on the right side of Irrawaddy, south of Minbu Town.  |
| 10. Naguttama                           | Where Myathalun Pagoda is now situated.   |
| 11. Bilutaw forest<br>or Thaphankhātaw. | Some area now covered by Magwe Town.  |
| 12. Nammanā river (နမ္မာနာ)             | Man River.  |
| 13. Minpu, Minku<br>Minphu or Minbu. }  | Minbu Town.   |

3. During this Religious Era no account is known except the building of pagodas by Thiri-damma Soka (သီရိဓမ္မာဿာက-မင်း) here and there with relics of Gaudama Buddha stored in them. These were done when Religious Era rose up to 225. The places of the said pagodas will be mentioned below.

Religious Era 238 to Thamoondari Era. No event is known in this District except that of pilgrims of Pagan and Prome Kings to Shwezettaw.

Puppa Saw. Era 458 B.E. = 1640 Religious Era.

Man—Sèdaw.

Man Weir and canal was built by Alaung-sithī, on 9th. Tabaung

Waxing (Saturday-March) in the year 458 B.E. Ninety nine canals were constructed, 99 pipes and escapes. Ninety nine Villages were established and 99 pagodas were built.

Man Main Canal is on the north bank and extends down the valley to Shwegyaung 8 or 9 miles from Sedaw. Here it bifurcates, one channel leading off with a fall towards the east through the Sagu Township, the other going north to the high land above the village of Legaing 15 miles from Sedaw. Man Weir is called Mapinsaya Se (မဝင်စရ-ဆည်). Man Canal was called Shwemyaung (ရွှေမျောင်း-ကြီး). The length of the canal by Burmese measurement is 7700 tar. At the tail Kyaungdawya Pagoda was restored. Man Weir is said to be in the boundary of old Gururi (ဂူရူတိုင်း). In some chronicles Man Weir was built in 278 B. E. during the reign of Theingomin (ဒ်နိုးဆိုင်မင်း)

- 1. Rāmmāwadi (ရာမာဝတီ)-Legaing and Kyaungdawya.
  - 2. Thaku\* (ထက) - Sagu Town
- (\*which comes from Thakuna --- bird)

The individual legend reads as if these places were once in the boundary of Kawthanbi pyi (ကောသလီ-မြည်) which comprises 4 pagodas, 4 districts, surrounded by Yōn lay yon (ရှ်လေးရှ်) i.e. names of monastery; they were

- (1) Gaw thi-ta yon (ဂောထီတာရှ်)
- (2) Kukku-tā-yōn (ကုက္ကုတာရှ်)
- (3) Pāwā-yōn (ပေါါရှ်)
- (4) Gandā-yōn (ဂန္ဓာရှ်)

Three valleys, 3 depressions of ground, 3 rivers, 3 tanks, 3 caves, 3 plateaux etc. (ဆည်တော်၊ လေးစေတီ၊ လေးစိဘာနယ်၊ ရုံလေးရုံ၊ ရှိသုံးရှိ၊ မျောင်းသုံးမျောင်း၊ မျောင်းသုံးမျောင်း၊ မြင်သုံးမြင်၊ ကံသုံးကံ၊ ဂုဏ်းဂုဏ်းသုံးကုံ။)

- (5) Sālin (စားလ်) The present Salin (စလင်း)

Religious Era 1565. Puppasaw Rahan Era 383.

During the reign of Anauratha, a Minister named Mahābon (မဟာဂုဏ်) established a village at the north of the Chaungbyu chaung (ချောင်းဖြူချောင်း). One day he wished to see a place suitable for the site of a town to be founded and accordingly he wandered about. He saw a tiger feasting his prey with his head facing towards the South. He took this sign as a good omen to have a town founded. This place was named Sālin (စားလ်). When Mahābon knew that there were three inhabited villages called (1) Kyettet-myaw (ကျတ်တတ်မြော) Lettwè saing (လတ်တွေဆိုင်) and (3) Ye-ngan (ရှေ့) he consulted with the headmen of these villages to be united and founded Sālin Town.

The place he had abandoned on the other side of the Chaungbyu is called Salin pyit (စလင်းမြင်). He restored all other isolated and uninhabited villages and towns by spending wealth. Mahābon established 145 villages. The names of these villages are mentioned in the *original Zabū-ā-sarung Thamaing* (ဧဗျူဠဆောင်းသမိုင်းဟောင်း) Some of the names of villages are:—

- (1) Paungwa (ပေါင်းဝ)
- (2) Ohn-phwè-taw (အုံးဖွဲတော)
- (3) Sittapaung (စစ်တပေါင်း)
- (4) Makyiphya (မကျည်းဖျား)
- (5) Zayathla (ဧရင်လှ)
- (6) Naungdawya. (နောင်တော်ရွာ)

The place where Alaungsithū ordered the Chin (ခင်း) Nga-min-lat (ခင်းလတ်) not to tie white elephants found in his garden, was called Matè (မတ်) which is now called Made (မတ်). The place where Alaung-sithu halted in a temporary palace is called Kanātawya (ကနာတော်ရာ). The place where the Royal boat was stopped by Saw-mya-yī (စောမြို့-နတ်) Nat was called Paungli (ပေါင်လင့်).

Narapatisithū (နရပတိစည်သူ) ascended the throne in the year 526 B.E. He visited these places. He met Sālin pyiso (စားလင့်-မြင့်မှီး) and with him (Mahābon) inspected the places for the sites of weirs and alignments for canals and water-courses. The King heard the voice of a dove at Paungwa. The place is named U-khyo-pyit (ဥချိုမြိုင်). The place where he gave audience and consulted with his minister and officials is named Mintapā-kū (မင်းတပ်းကျ). The place where he resolved to dig a tank is called Kan-siyin (ကန်စီရင်). The place where he uttered "Kyā-myint-hla lay-pyī" (ကြာမြင့်လှလေပြီ)-Much time was taken in measuring-is named Kya-khat (ကျခပ်). The place where he laughed (ရယ်ရှင်တော် မူဝါ-နေရာ) is named Ye-shwin (ရယ်ရှင်). The place where drinking water for the King was fetched is named Mya-kan (မြတန်).

On return after pegging out the alignments of Canals and watercourses according to the flying ways of Paddy-birds (ဥချိုမြိုင်) Narapati-sithū accepted the offering of flowers (ပန်းဆတ်သည့်). The place is named Panpyin (ပန်းမြိုင်).

The following Canals were dug out and their names were given after the names of ministers, officials and concubines and servants :—

1. Head Weir was managed by Salin-Pyiso-Letya-Khin-pun. (စလင်းမြင့် မိုးလက်ခိုင်ပွန်း)

2. Main Canal was dug out under the management of King's ministers and officials numbering 36 millions.

3. Aúkhlaing Myaung (အောက်ချိုမြိုင်မြောင်း)

4. Kyein myaung (ကြိုင်မြောင်း)

5. Pin-kyauung (ပင်းကြောင်းမြောင်း)

6. Min-Yin (မင်းယင်းမြောင်း)

7. Hniwā (နှီးဝါမြောင်း)

8. Mipuya (မိပုရားမြောင်း)

## CHANNELS AND WATERCOURSES.

1. Myaung-ma-ngè (မြောင်းမငယ်)
2. Kulāmyā Myaung (ကုလားများ-မြောင်း)
3. Wet-kyè (ဝတ်ချည်းမြောင်း)
4. Bay-pauk (ဘေးပေါက်-မြောင်း)
5. Kyôn-net (ကျိုးနက်-မြောင်း)
6. Khyun-Sin (ခွန်းစင်း-မြောင်း)
7. Hlwè-myaung (ဖွဲ-မြောင်း)
8. Kyettha-kaing (ကျက်သင်္ကိုင်-မြောင်း)
9. Bilā Myaung (ဘီလာ-မြောင်း)
10. Nga-Sin Myaung (ငစင်း-မြောင်း)
11. Yamat " (ယမတ်-မြောင်း)
12. Sa-Kyaw-Gyi Myaung (စကြောကြီး-မြောင်း)
13. Sa-Kyaw-nge Myaung (စကြောငယ်-မြောင်း)

- 14. Ta-pwin Myaung (တပွင်မြောင်း)
- 15. Kywe Kyaung Myaung (ကျွဲကြောင်းမြောင်း)
- 16. Yama-gaw Myaung (ယမဂောမြောင်း)
- 17. Myo-shay-ta-pwin-Chaung (မြို့ရွှေတပွင်မြောင်း)

The area under command and demarcated by Salin-pyiso-let-ya-khin-pun and A-nanda-pyit-si (စလင်းပြည်ရိုးလက်ျာ ခပ်ပွန်းနှင့် အနန္တပစ္စည်း) as mentioned in the record was:—

- East — Myit-swat-Ma-yin field (မြစ်စွန်မုယင်းလယ်)
- West — U-Khyo-pyit-Chaung (ဥချိုးပြစ်ချောင်း)
- South — Saw-hti-taw-ywa (စောထီးတောရွာ)
- North — Kanthit (ကန်တစ်)

There were other fields and cultivations receiving water from tanks. Salin Pyiso-let-ya Khin-pun offered Narapati Sithu the white skin of a Saing (နွံ) brought to him from Paung laung-ngé (ပေါင်းလောင်းငယ်) plateaux by a hunter. The cart tract to that place is named Saing-byu-path (နွံဖြူလမ်း). Narapatisithu gave the title of Pyiso-Aungtha-Mingalā (ပြည်ရိုးအောင်သမင်္ဂလာ) to Salin Let-ya-khin-pun, Pyiso-say-wuttanā (ပြည်ရိုးစေတနာ) to Lettwe-Saing (လက်ဆွေအိုင်) thugyi, Pyiso-mahā (ပြည်ရိုးမဟာ) to Yay-ngan (ရေငုံ) Thugyi and Thamantarit (သမန္တရာဇ်) to Kyettet-Myaw thugyi. Since then lots of villages along the valleys of Man, Mon, Salin chaungs and Po-khaung taung (ဖိုးခေါင်းတောင်စည်) were densely populated.

One of the concubines named Sawwa (စောဝ) of the King Narapatisithu founded Wet-thè-Kan at the foot of the Wet-the-taung (ဝက်သဲတောင်တန်း) for irrigation.

SETOKTAYA 450-460 B. E.

(6) Setoktaya was established by Min-Thiri-Khattara (မင်းသီရိဆန္ဒရာ) son of Alaungsithu. The town is situated on the Setoktaya mountain, the place of Zay-ta-nat (ဇေတနတ်ကြီး) A pass to Arakan and Mabè (မဘဲမြို့) on the south east was repaired. The following were also established. Latāchinywa (လတာချင်ရွာ), U-Aung-Swa-net-nay (ဦးအောင်ရွာနတ်နေ), Lay-tin-thitpin (လေတင်သစ်ပင်), 19 Chin villages, 10 Burmese villages, 3 Chaungs (streams), 9 Pagodas.

The District of the Setoktaya Myosā (စေတနတ္တရာမြို့စား) was :—

- East — Irrawaddy.
- West — Yay-way Shanywā (ရေဝေရှမ်းရွာ)  
Chin grave yard.
- North — Nat-ye-gan (နတ်ရေ ဘဲ) and Kyā-in (ကြာအင်း)
- South — Kaing-hlaing range (တောင်ရိုး-ကိုင်းလှိုင်)  
Kyauktaung (ကျောက်တောင်) Nat-mauk (နတ်မောတ်)

Within the jurisdiction of Nat-mauk (နတ်မောတ်) there were 67 Chin Villages, 124 Burmese Villages and 250 Thugyis, 72 Pagodas, 3 large streams in current, 1 small stream in current.

(7) THE PRESENT PWINBYU TOWN.

The following accounts were told as legends. There was a big village called Chipyan (ချီးပြန်) with 500 houses, on the



right bank of the Mon River. On the south of this village there was a water logged area or "INN" (အင်း) This village was destroyed by erosion of the Mon River. People shifted on the south side of that "INN" and established a village called Taung-inn (တောင်အင်း). To the north of this village there were two villages called Gwe-ywā (ဂွေ့ရှာ) and Than-thatkôn (သန်သတ်ကုန်း) in the bend of the Mon River. These two villages were combined and formed the town of Pwinbyu.

Kalahaung Village was an old abode of Kyāy-kalā (ကျေးကုလား) and the present Kalahaung forest was called Kalā-chīdaw (ကုလားချေးတော).

Shwe-myaung-kan is the old place of a large banyan tree and tank dug out by a rich man Thu-nan-paranta myo. It is about 2 miles from Shwe-pan-myaung Pagoda on the south.

(8) List of the names of Pagodas out of the 84,000 built by Thiri-dammā-Soka (သီရိဓမ္မာသောကမင်းကြီး) in the Religious year 218-235.

1. Kyaungdawya Pagoda—Originally built by Mahaponna and restored ကျောင်းတော်ရာ by Thiridamma Soka.
2. Nga-myet-hna or ) — At Kyabin Town. Restored by Alaung  
Kyā-in-mottaw. ) Sithu.  
ငါးမျက်နှာကျာအင်းမှဋ္ဌော
3. Muttaw Seti or ) Built at a place called Sakhan-U  
(မှဋ္ဌောစေတီ) ) — (စခန်းဦး) near Salin Town.  
Salin Thettaw-shi)  
kyaw-muttaw. )
- စလင်းသစ်တော်ရှည်ကျော်မှဋ္ဌော )
4. Mahābon Ye-tha-note )  
and Mayankan ) — near Kangwe Village.  
မဟာပု + ရေသနင်နှင့်  
မာရကန်-စေတီ

Note :—There were villages with many inhabitants during the reign of Dutta-paung (ဂဋ္ဌပေါင်) before Salin Town was established. These are :—

- (1) Kyettet-myaw (ကျက်တတ်မြော)
- (2) Let-twe-saing (လက်တွေဆိုင်)
- (3) Ye-ngan (ရှင်)
- (4) Pithanā (ပိဿနာ)
- (5) Myauk-taw-kyin (မြောက်တောကျင်း)
- (6) Taung-taw-kyin (တောင်တောကျင်း)
- (7) Nga-dant-kyin (ငန့်ကျင်း)
- (8) Sinkyōn (ဆင်ကျိုး) The name was earned by getting the seven herds of elephants in trap (Kyon).
5. Nibban Seti ) At east of Salin Town. These were restored  
နိဗ္ဗာန်စေတီ )  
by Alaung Sithū. Now it is named Naiya-ban
6. Shwe-Sawlu )  
ရွှေစောလူး ) Yuppwā (နေရာသန်စေတီရှင်ဦးတော်)
7. Yatanā Muttaw ) (ရတနာမှဋ္ဌော) now called Su-taung pyi (ဆုတောင်းမြည့်)  
at Kani Village in Pwinbyu Township.
- (9) Alaung Sithū built works of merit wherever he went.

1. Pinmyōn (ပင်းမြို့) Now called Shwe pan-myaing (ရွှေပန်းမြိုင်) situated on the south side of Mon Chaung near Pwinbyu was built by him.
  2. Ahmottapho (အမှတ်တစ်) now called Myotsapho (မြတ်စဉ်) situated on the south side of Mon River near Thanatwa Village Pwinbyu Township.
  3. Gāw-thi-tāyon (ယောသိတာရုံ) Now called Kyaunggyi (ကျောင်းကြီးဘုရား) was built by king Sawlu (စောလူး) It is situated near Ywagaing village in Salin Township.
  4. Salin Settawya (စလင်းစက်တော်ရာ) At Salin Town.
  5. Sīthū Shin (စည်သူရှင်) on the south-east of Salin near Sithu-shin-kōn-ywā
  6. Pyitaw-U (ပြည်တော်ဦး) At Kan Chaung (ကန်ချောင်း) on the west of Salin.
  7. Shwe-tonṣā (ရွှေတန်ဆာ) On the north east of Salin.
  8. Thingataw (ထိပ်ဘော) At the foot of Wetthè (ဝက်ထဲ) Range on the west of Salin.
  9. Phaungtaw-U (ဖေါင်တော်ဦး) situated on the south of Kyabin town.
- Seti-hla Pagoda — Was built by Mingyi-Mahā-Kyaw-Tin (မင်းကြီးမဟာ-စတီလှ-စေတီကျော်တင်) a minister to the king Narapati in the year 813 B.E. It is situated now on the northern border of Nga-ḍant-kyin (ငွေန်ကျင်း) place north of Salin town.
- Rāza-Thin-kyan — Was built by Mingyi-Mahā-rāja-thin-gyan (မင်းကြီးမဟာ-ရာဇထကြိန်) a minister to the King Narapati in the year 873 B.E. It is situated on the south of Salin Town on the site of Zayā-Mahī-thāzi (ဇေယျာမဟိသာစည်)
- Taung-gaudama-Seti (တောင်ဂေါတမစေတီ) Was built by Monyin-Mintayāgyi (မိုးညှင်းမင်းတရားကြီး) in the year 790 B.E. It is situated on the north west of Salin near Taung-taw-kyin (တောင်တော့ကျင်း) village.