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FOREWORD BY MANUSSA KYAW WIN

History is called Rajawun once upon a time. Rajawun is a word combined with the two words—raja and wuntha with the former suggesting the ruler or the king. This being so, the word Rajawun means the biography of the kings, the monarchs or the rulers. Academicians have later changed the word Rajawun into the history of a nation' to under the scope of events beyond the kings. In their opinion, history is keeping events on record.

In fact, be it the history of the nation or Rajawun as called in those days, the focus is always laid upon the rulers or kings through the history of Myanmar. In this juncture, it is worth mentioning that kings or rulers are not created by the God. They are born to human parents. Therefore, they are different in terms of leadership styles and management skills. It is natural because even the siblings are possessed with different talents.

There have been a lot of incidents in which the successors and predecessors are different in leadership skills—some are equal and some are either inferior or superior when comparison is made between the two groups.

Despite being born to and brought up by an intelligent king, the crown prince may not be possessed with equally good leadership and management skills that his father has. On the other hand, a son may be more intelligent and have better leadership skills than his father, the king. In other cases, the successors and the predecessors are of the same talents in many aspects ranging

from public administration, public policy to political science and social science. The strong cases of comparison are: King Anawrahta versus his son King Saw Lu in Bagan Era; King Bayintnaung Kyaw Htin Nawrahta versus his son King Nanda; Alaungphaya versus Naungdawgyi in early period of Konbaung; and King Mindon versus King Thibaw in later period of Konbaung or Yadanabon period. Casting a glance at their history will reveal that if the king is able, qualified and abiding by the Ten Kingly Practices, the country will be progressive, prosperous and peaceful. If it is otherwise, the country will be poverty stricken, unstable and deprived of tranquility.

Although the study of Myanmar kings in different ages has been made in many aspects, that of leadership skills possessed by them is always neglected. However, U Kyaw Kyaw Hlaing, the author of this book, has conducted research on the leadership skills of Myanmar monarchs. It is quite satisfactory that he has already published a book titled "A study of the leadership skills of Ancient Myanmar Monarchs (the first Myanmar Proper)". The first edition was printed in 2015. In my capacity as a historian, I found this book knowledge giving to the interest of the readers.

This book is Part II, which covers the period of Second Myanmar Proper beginning from the era of Mingyi Nyo, who initiated Taung-Oo period or Hanthawaddy Dynasty. The last king of the period was King Nanda. The author has made a detailed study of the leadership skills of Myanmar kings during the period of second Myanmar Proper. Additionally, he did not neglect the leadership skills of the contemporary Danyawaddy kings, kings of Nyaung Yan Dynasty and Ava Dynasty.

In regard to the leadership skills of King Bayint Naung

Kyaw Htin Anawrahta of Hanthawaddy Dynasty the author remarked as follows: "Judging by his giving of pardon to his brother Min Khaung, Innwa Narapiti Sithu, Monai Sawbwa and Nyaung Shwe Sawbwa, who had surrendered when their rebellion had come to naught, King Bayintnaung can be said to keep profound love for human beings. Nevertheless, he had executed Pyay governor Thadoe Thu, Thamein Htaw Yama and over 70 leaders of rebel groups from Dalla because they had not submitted themselves. It is a good thing that he had forgiven those who deserved forgiving and taken action against those who were worth having action taken. This is a good leadership skill worth imitating".

With respect to the King of Pintale in Nyaung Yan Era, he remarked as follows: "The king was obviously weak in the management of both microeconomics and macroeconomics. This is the reason why both the country and countrymen were poor. During his era, he could not provide his warriors with enough ration, create job opportunities for his countrymen, encourage the development of small and medium enterprises, not knowing when to open the doors to foreign investors at times of crisis, only preventing international trade and commerce. His weaknesses in leadership and management had led to deterioration of the kingdom on all sides, making him lose the trust of his subjects, resulting in the loss of his life in addition to his dethronement. His case is a strong one people can learn lessons from."

The study of the leadership skills of Myanmar kings in successive periods is quite fruitful there are good precedents we should follow as well as the worst scenarios from which we can learn lessons. Instead of merely attempting to cover the tarnished events, it is important to draw lessons from the past events and

take great care not to repeat the same mistakes in future. What counts is to shape a better future by avoiding repetition of silly mistakes and imitate the good things. It would not be improper to recommend his book titled "A study of the leadership skills of Ancient Myanmar monarchs (The Second Myanmar Proper)" written by U Kyaw Kyaw Hlaing.

Manussa Kyaw Win
National Literary Award Winner
Director-General (Retired)
Department of Archaeology
and National Museum