

UNIVERSITY OF YANGON

THE SOCIAL ORGANIZATION OF
THE "DANU" NATIONALS OF
HTWET NI VILLAGE, PINDAYA TOWNSHIP,
SOUTHERN SHAN STATE,
UNION OF MYANMAR

THESIS SUBMITTED FOR THE MASTER OF ARTS DEGREE

Submitted by

MA AYE AYE MAR

ANTH - 1

1998-2000

DEPARTMENT OF ANTHROPOLOGY

This thesis is dedicated to
the five fold infinite venerable
and

My benefactors Father U Hla Tun and Mother Daw Kyi Kyi Wai

UNIVERSITY OF YANGON



Department of Anthropology

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Anth - 1 (1998-2000)

The research thesis is presented to the Department of Anthropology, University of Yangon, as a requisite for the Master of Arts degree in Anthropology has been accepted by the following supervisor and external examiner.

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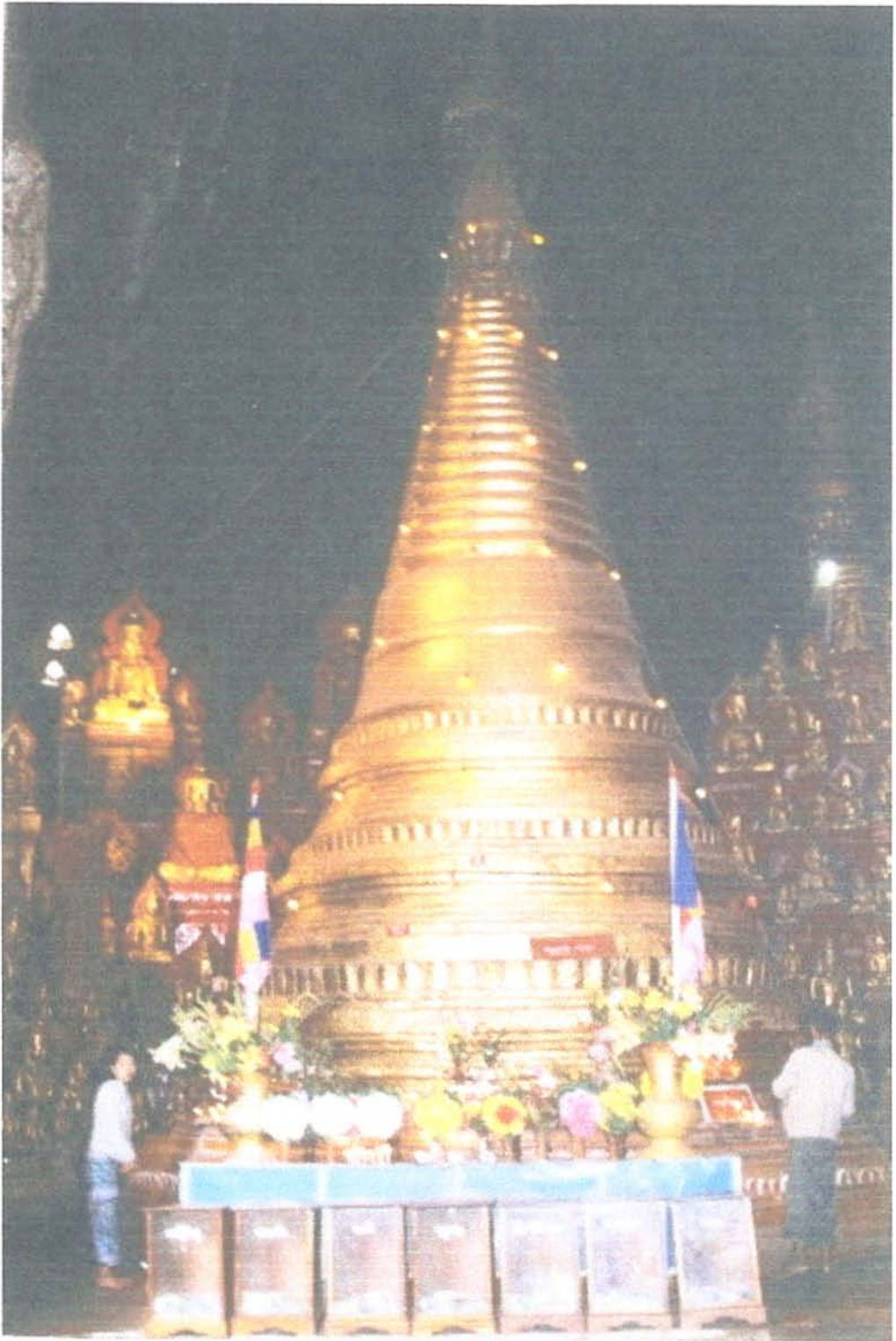
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Ashoka Zedi in the Shwe U Min Cave

THE SOCIAL ORGANIZATION OF THE "DANU" NATIONALS OF
HTWET NI VILLAGE, PINDAYA TOWNSHIP,
SOUTHERN SHAN STATE

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ACKNOWLEDGEMENT

Revering the three objects of veneration i.e. Buddha, Dhamma and Sangha, Sun-lun Sayadawgyi, Sayadaw U Winaya, Kon-lon Sayadaw, the presiding monk of Htwet Ni Monastery, the Chairman of the Township Sanghas' Association, Sayadaw U Kaythawa Thiri, my grandparents, Kyee Kyee Aye, my parents for the successful compilation of this thesis, I should like to thank Professor Sayamagyi Daw Tin Yee, Anthropology Department, Yangon University, who has acted as my supervisor and Sayamagyi Daw Kyin Kyin, Head of Department (Rtd.) who has been the external examiner for my thesis, Daw New New, Head of Department (Rtd.), who has taken the responsibility of joint-external examiner for my thesis and Ma Ma Gyi.

All the persons who have given me help whatever they could afford in my successful compilation of this thesis are also hereby put on record.

- (1) Sayadaw U Ariya and Sayadaw U Thuwunna;
- (2) Professor Sayagyi U Kyaw Han, Anthropology Department, Dagon University;
- (3) Teacher Daw San Yi and family from the Office of the Township Education Officer;
- (4) Sawbwa Saw Win Kyi;
- (5) U Zarli Phone Naing and wife, the Chairman, the Office of the General Administration;
- (6) Daw Ei Ei Khaing, Deputy Head of Department, Office of the General Administration for Township, and Daw Khin Ohn Htwe;
- (7) Ma San Htay and family;
- (8) Ko Lin Myint, Ko Myo San photographers and Ko Zarni Maung;
- (9) U Phone Way and Daw San Yi;
- (10) U Soe Nyunt and Daw Thet Tin;
- (11) U Min Aung, Junior Forest Officer, Forest Department;

- (12) All the government staffs from all the offices of Pindaya Twonship;
- (13) Peace and Development Council of Htwet Ni Village and the villagers who are the informants;
- (14) U San Ba, practitioner of traditional medicine;
- (15) U Ye Myint Thein, Dr. Ne Li Thein, U Kyu Win and staff members, United Nations Development Program for development project of Pindaya (1996-99)
- (16) Daw Nan law Ngin, Assistant Director, Cultural Department, Shan State, Taunggyi.
- (17) All the members of the Association of Danu National, Yangon;
- (18) U Myo Myint Aung and Daw Khan Sein;
- (19) U Kyaw Shwe, Danu Traditional Bamboo Umbrella craft, Ngapyawtaw quarter;
- (20) Saya U Than Tun, who has translated the thesis into English; Daw Nyunt Nyunt Win, Assistant Lecturer; Daw Moe Thida Htwe, Assistant Lecturer; all the teaches from Anthropology Department and friends.

INTRODUCTION

Myanmar endowed with a variety of geographical features such as mountains, rivers, forests, plateaus and so forth is also a place where nearly one hundred and thirty five nationalities peacefully cohabiting as brethren through thick and thin for many centuries. Accordingly, as it can boast of a culture with the tradition of some ten centuries to look back, it can be said as a land rich in various facets of ethnic culture and traditions also.

It is usually the case that even a native of this kind of country cannot know where all these ethnic groups with all their lovely, peculiar and interesting cultures and traditions live; particularly, what religion they profess; what kind of climate and soil they are blessed with and what kinds of industries (such as agriculture, fishery, livestock breeding and so on) they rely on for their living; what are their staple foods, snacks and delicacies, and what are their tastes; what style of cooking they have in preparing their dishes that would surely taste good in their own ways; what dialects they use; what materials they use for their nether as well as upper garments; of the ten genres of Myanmar's traditional arts and crafts (pan: se myo), what genre is in existence among them etc.

It is also naturally the case that without these knowledge and endeavours to know them, neither national unity nor national development cannot be gained by all the nationalities residing in the country.

Quite mindful of this, the Anthropology Department of Yangon University has been working assiduously towards its long-range target of studying all these ethnic groups. The reason why I have particularly chosen the Danu national to study and compile a thesis about them with the name of "The Social Organization of the Danu national of Htwet Ni in Pindaya Township of Southern Shan State" is I had much interest in them since I was a fresher in the university, and at the same time to fulfill the desire of my mother faculty by studying scientifically the traditions and cultures of these

people to the best of my ability from anthropological point of view and to make record for the coming generations to know and preserve them.

Being an opportune time for me to experience the traditions and cultures of the people I love firsthand, I made study-tours to their place in the month of July in 1998 and in February and March in 1999, staying with them altogether for two months, until I had a glimpse of the whole Danu from anthropological point of view.

For having able to compile a thesis with the possible optimum results in so short a time was mainly due to their hospitality and all kinds of help heartily given to me, including answering all my questions patiently and giving all the informations necessary for my research work during my stay there.

It is a general fact that the styles of living, habits, conceptions and worship of all the ethnic groups of our country have slight differences from one another due to the differences of their native areas and environmental situations though it can safely be said that generally all of them are basically the same.

Yet, here among the society of the Danu, I have observed one thing which I think significantly different is their land is a stronghold of Buddhism where no church or no mosque or any other religious edifices of other beliefs exist even though Pindaya is a big town. I believe we could draw a comparison only with Kyauk-pa-daung of Central Myanmar which really deserves the name of "the stronghold of Buddhism" as a big town as there are also no such edifices of other beliefs. Moreover, they are found to be highly devoted to Buddhism that offering their traditional 'nats' is no more than a traditional matter among them; only thing they seem always eager to do is 'a meritorious deed of one sort or another' in line with the Buddha's teachings.

There is a big monastery in Htwet Ni by the name of Shweni Kyaung where the presiding monk is venerable 'Sayadaw' U Kaythawa Thiri who also is the chairman of the Township Association of Sanghas. It is learnt that

under the patronage of this 'Sayadaw', three monks who are the natives of Htwet Ni have already passed the religious examination of "Dhammar-sa-ri-ya" (one who has attained teachership of Buddhist Scriptures) and one of them has even passed the examination in reciting one repository of Buddhist Scriptures (there are only three repositories) which is a stage extremely difficult for a monk to attain. It all shows that how much their whole society is deeply interested in Buddhism and its propagation.

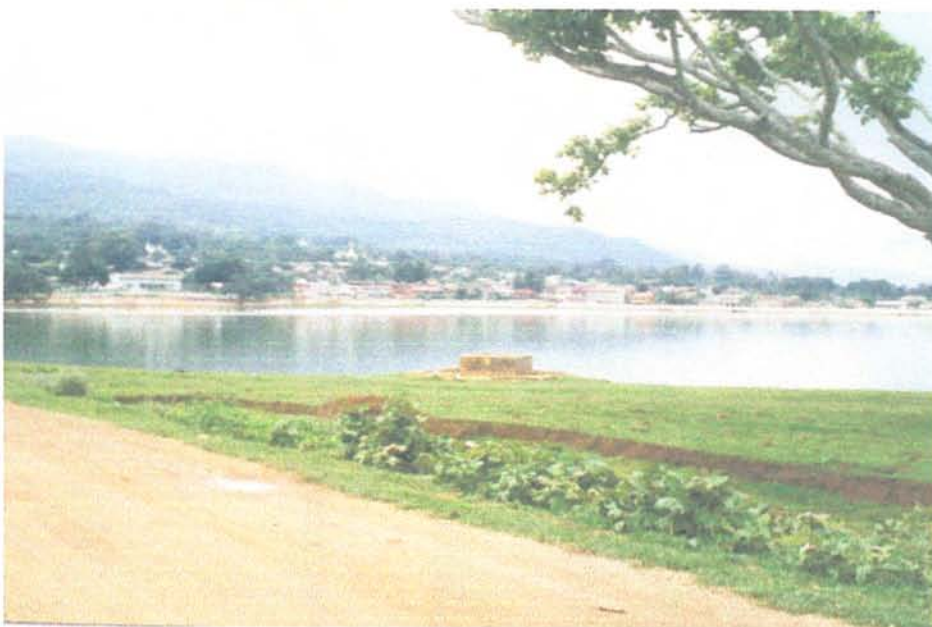
If I am to name the well-known and historic place and edifices in Pindaya, I think I must first mention the name of the two historic, great caves; one being the cave of Shwe U Min Pagoda and another "Phone-gyi-net Gu" which also act as a cave-museum of Buddha statues of olden age. These two places are to my point of view the centres of their religious activities which also help maintain their respectable cultural standard.

Buddhism being great influence on the daily lives of Danu national of that area, it is observed that they have preserved the tradition of close family ties, respect for elders, reverence for Buddhism and simple native dress. All of them are gentle, contented and cheerful even in the face of adversities, and they are well known for their simple hospitality and friendliness.

The whole area all around Htwet Ni, being forest-clad mountainous one, is abundant in scene views among which the plantation sites for the plants bearing pickled tea leaves are included because some of these plants are to be seen from the distance on the steep hillsides that have an appeal for anyone who has set eyes upon them. But I should say the living standard of these people simple and honest enough to have peaceful life is ever rising because their traditional products, pickled tea leaves and plain tea leaves can always fetch handsome prices in the markets countrywide.



The Shwe U Min Hill



The Bote-ta-lote Lake



The Banyan Trees



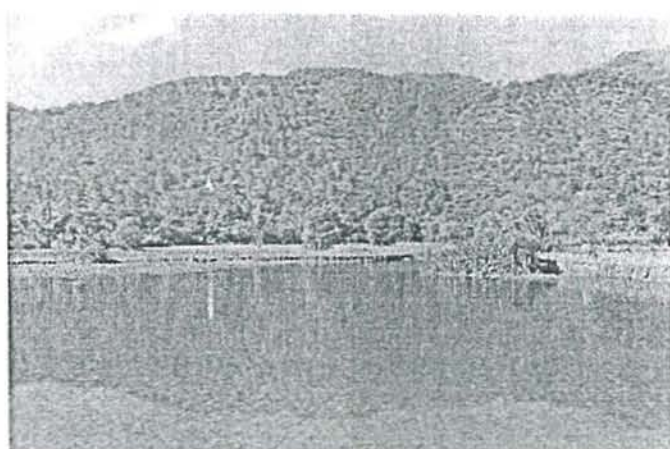
Danu Man and Woman



The "male" source of a stream



The "female" source of a stream



The Zaw Gyi stream

CHAPTER – 1

BACKGROUND HISTORY AND GEOGRAPHY

(a) Location and Historical Background of the Pindaya Township

Location

The Pindaya Township is situated at the intersection point of the North Latitude 21° 04' and East Longitude 96° 37'. It is nearly 288 miles away from Yangon if it is measured on the straight line of 5° north of the capital city.

In the olden days, the location of the township was found to be described as Yatsauk in the north, Bawson in the east, Pway Hla in the south and Ywa Ngan and Kyauku-thi-won in the west.

But at present the location of Pindaya in relation to other townships is found to be Kalaw in the east and south, Thazi in the west, Ywa Ngan in the west and north-east and Yatsauk in the north. The total area of the whole township is 16,209,920 acres or 253.28 square miles.

The township is located at the far west of the Shan Plateau, that is situated in the north-eastern part of Myanmar, 3,880 feet above sea-level. To be exact, lowest and the highest sea-level points of the whole township could be described as about 3,000 feet and 7,752 feet. The highest mountain in the township, "Ah-shee-myin Ah-nauk-myin Taung" (commanding good view to the east as well as the west) is a favourite place frequently visited by hiking and mountaineering associations including the one from the Defence Service Academy. The second highest mountain called Pan-sit Taung is known to be 6,830 feet high and unfortunately it was the one hit by an aeroplane of Myanmar Airways (XY-ADC) operated by the pilot Wilsher on 8th August 1956.

In the whole township, plain area with a wide and even surface is nowhere to be found. All along the western border line of the township, there lie mountain ranges called 'Ah-shee-myin Ah-nauk-myin', 'Pan-sit', Hta-yan-me and Lwe-ya which serve as the boundary line between the township and Ywa Ngan that is situated in the west.

The surface area of the western region of the township being higher than that of the eastern one, the lower-surface region could be seen occupied by valleys, small plains and ridges along the Zawgyi River. So the landscape of the whole eastern region could be described as the wavy surface of a tempestuous sea. The Zawgyi River is the most popular one in the whole region and it could be said significant by way of its flow; it flows from south to north like a few others in the whole country where almost all the rivers and streams usually flow from north to south. All the streams in the southern part of the township are found to be dry during the rainless seasons. These streams, 'Nanlan Chaung', 'Kya-myo Chaung' and 'Kaing-gyi Chaung', being mountain torrents, could be found with unchecked water flow during the rainy season while there is no water in the summer. All the streams in the northern part of the township, after winding the area, passing from one place to another according to the formation of the landscape, finally flows into the Zawgyi River.

Historical background of Pindaya

It is learnt from the book named "Pindaya Golden Cave Pagoda and the History of Pindaya Cave", written by Dr. Than Tun and Thein Than Tun, that 'Pindaya', a shan word, has the meaning of a large area of flat land where a great number of plants bearing white colour 'Swetaw Flowers' (*Bauhinia acuminata*) are to be found here and there. Pindaya was in the olden days ruled by a Shan official named Ngwe Khun Hmu-Silver Revenue

Collector, and it had the area of 200 square miles, in the middle part of the southern Shan State.

In the books by venerable 'Sayadaws' of Pindaya, the town 'Pindaya' is referred by them as an area called "Myay Latt Detha Pindaya" or "Myay Latt Kambawza Pindaya" or Myay Latt Kambawza Pindaya of the Shan State which is eight 'juzanas' (one juzana equal to 12.72 miles) away from Mandalay the Golden capital in its south-eastern direction.

If the word Myay Latt is written in Myanmar with the spelling bearing the meaning 'a vacant land', it seems to say that it is a vacant land or a territory not specifically under the jurisdiction of any 'Sawbwa' of the Shan State. But if the word is spelled to carry the meaning 'the central region of the country or midland' it will have the meaning that it is situated in the midland region between the Shan State and Myanmar. Both ways of spelling the word Myay Latt has the relevance to the location of Pindaya.

So far there is no reliable document or supporting evidence as to when the first Pindaya town was founded; it has been noted from elderly persons by the young from generation to generation that it came to exist in the year 1,103 of the Myanmar calendar. But this speculation is not without reliable, possible ground. It was clearly inscribed that Taung Paw Gyi village on the western ridge was founded in the Myanmar year 1,130 and 'Ah-le-kyauung' (the monastery) was built in the Myanmar calendar year of 1,133. Besides, according to a local saying (အုံးအုံး စတည် ကန်ထောင့်တည်) which notes down the dates of the events, they could surely know that Shwe Kyaw Kon Tha Pagoda and Kandaung Monastery of Pindaya were built in the Myanmar calendar years of 1,111 and 1, 137 respectively.

Similarly, they have supporting evidences for the building dates of the three big monasteries, Maha Yan Aung (formerly Thayin Kyaung), Myauk Kyaung and Pauk-taw Kyaung which were 1,138, 1,139 and 1,140 respectively. So they have drawn the conclusion that Pindaya, the basis for

existence of those monasteries and villages, must have been built some time earlier than aforesaid edifices and the village.

Pindaya was a town where administration headquarters was established. The legend which shows how this name 'Pindaya' had been adopted is described in the book, "Pindaya Golden Cave Pagoda and the History of Pindaya Cave":

once, in the days of yore, there ruled a king in the Kingdom of 'Bayar' which was later to become the area of Nyaung Shwe township. He had a son with the name of 'Thudanu-Komma-Baya' who one day got to a mountain called 'Western Naga-pat-taung' (a mountain in the west encircled by a mythical serpent or dragon) for hunting. There while on hunting, he saw a 'Galon' bird (garuda the mythical king of birds and also the enemy of serpents) trying to carry away a serpent, and killed it with an arrow from his bow. It is said that the 'Galon' had transformed into a very big spider when dead.

One day, seven 'Kinnaris' (female mythical bird with human head and torso) who were the beloved daughters of a lord of celestial beings who ruled the Kingdom of 'Ngwe-taung-pyi' came to the lake named 'Bote-ta-lote' to disport themselves in water that was in the area which later became 'Pindaya'. Unfortunately, a storm broke out and the seven sisters had to find shelter from the storm in a big cave near it. At that time, the big spider which was a transformed being after death in its previous life of 'Galon' bird blocked the entrance to the big cave with an intention to eat them all. Screaming with fear, the prince heard it and hurriedly came to help by killing the spider with his arrow.

According to the legend, the prince thus got the spider and the place came to be known as 'Pin Ku Ya' (which in Myanmar Language means 'got a spider'). But with the passage of time, it had undergone transformation in phonetics finally to adopt the name 'Pindaya' .

The story being of legendary origin, the scholars as well as the researchers could by no means take it as a fact; yet the sites in the legend are still to be found with their former names of 'Pindaya Cave' and 'Bote-ta-lote Cave'.

According to the aforesaid book by History Professor Dr. Than Tun and Thein Than Tun, it is learnt that the geological age of the Pindaya limestone cave could be judged as round about 200 million years.

Pindaya, a midland area in the Southern Shan State, is a typical place of oriental beauty with all its pagodas, monasteries and lakes, and it is said to have the following nine wonders or beauties:

- (1) The natural cave of Shwe U Min Pagoda
- (2) Bote-ta-lote lake
- (3) Great banyan trees the trunks of which are big enough to be wrapped up by a 'paso' (nether garment of Myanmar male) three or four rounds
- (4) A big pagoda
- (5) Many pagodas and Buddha images
- (6) Monasteries
- (7) Areas of dense population
- (8) Several kinds of crop
- (9) The Zawgyi River which flows into the plain land of the township of Thazi rises in Pindaya.

(b) Historical background of the Danu ethnic group

History says that, during the time immemorial three tribal groups namely the Mon-Khmer, Tibeto-Myanmar and Tai-Chinese had migrated to Myanmar territory and the Danu national were included in the Tibeto-Myanmar group along with the old Myanmar ancestors. Racial groups

included in Tibeto-Myanmar were known to be Danu, Taungyoe, Intha, Rakhine, Dawe, Rabane and Yaw.¹

Regarding the ancestral history, they seem to believe the persons who tell them the historical stories said to have been learnt from earlier generations. As they had no written form of literature, they had to rely only on the habit of learning their culture and tradition by committing to memory and passing down to the young of the new generation.

It is learnt that though their name is 'Danu' they never pronounce it to get that pronunciation; instead, they pronounce only 'Htanu'.

We could learn that in the book, "Country Music of the Taungyoe-Danu", compiled by Taungyoe-Danu students, one official named Sir John Devill of the Meikhtila District during the colonial time wrote about the Danu national as follows:

"King Ahnawrahta, after founding the town of Hlaing-tet, came to the Shan State and on the way he met a strange country folk near the border line between the Shan State and Myanmar territory. On enquiry by the King, the country folk replied that his ancestors were called "La-ee" and his mother a Bamar. Thereupon, the King ordered that their racial group be called 'Danu'.

Again regarding the beginning of the word Danu, on page 71 of the 'zabudipa U Saung Kyan' it is found that Danu was one of the ethnic groups of that time, "As it is written there that the densely populated 57 villages where 75 ethnic groups such as Shan, Yun, Kwe, Tayoke, Tayet, Rakhine, Palaung-gyi, Palaung-nge, Chi, Inkyi, Danu, Lin, Dataung-gyi etc., lived, in the year 562 when King Ahnawrahta mobilized troops from villages of various sizes where 75 ethnic groups were residing, Danu must have been one of them.

¹ပြည်ထောင်စုမြန်မာနိုင်ငံသမိုင်း ၈-၁၄၊ ၁၅၊ ၁၆

According to the history handed down by word of mouth among the Danu national, King Ahlaungphaya on his way back to his capital from Yoodaya, stopped for some time at the native land of the Danu because the troops were travel-worn. When the army continued to march to its destination, the troops holding cross-bows were left there for security sake. There is a version that the word 'Danu' appeared since that time as the persons holding cross-bows are called 'Danote-gaha' from which the word 'Danu' was derived with the passage of time.²

According to the oral history handed down from elderly persons, the native people believed that some of the kings of Pagan dynasty got to the plains of this midland region passing through the flat land areas of Kyauk-se and Myit-tha, on their hunting trips. As there were always followers of the king holding bows and arrows, these people pleaded with the king to be allowed to settle there where many game animals were to be found, when the group returned to Pagan.

'Bow' in 'Pali' language being 'Danu', the descendants from these people who held 'bows' and who were clever at using this weapon came to be called 'Danu' since that time.

Another version regarding this is – when King Ahlaung-si-thu toured the land, the archers in the service of the King pleaded with him to be allowed to settle there as they liked the place, and these archers and their descendants became known as the Danu people with reference to their bows and cleverness in archery.

The most densely populated area on the Danu land had been the one where the Shan national and the Bamar frequently met to conduct commercial business. So the Danu national could be said as the descendants of both Danu and Bamar national.³

² တိုင်းရင်းသားယဉ်ကျေးမှုဓလေ့ထုံးစံများ (ရှမ်း) စာ - ၈၄

³ မြန်မာ့စွယ်စုံကျမ်း၊ အတွဲ (၅)၊ စာ ၃၅၁

Here one of the old versions as to the origin of these Danu national ran like this: they were the descendants of both Shan national who fled to escape the penalty by the monarchs and Bamar national who settled there. It is learnt that these people were, in the olden days, truly expert in archery. The name 'Danu' began to appear when the Bamar scholars got there because they called these archers 'Danu' in Pali with reference to their weapons. The majority of these Danu national believed that they were the descendants of the Bamar national and only because they had settled in this Southern Shan State they had adopted the customs of the native people residing there.⁴

But the scholars and the researchers do not favour this idea on the ground that it is not objective. To them, this midland in the Southern Shan State is not only the place for these Danu national; they are to be found in many other places of the country such as Mogok, Momate, Northern Shan State, Kyaukme, Thibaw, Naung-Cho, some places near Maymyo (Pyin-Oo-Lwin), Yatsauk, Pindaya, Pway Hla, Aung-pan, Pin-mhi, Bawnin, Tha-mine-khan, Kalaw, Taunggyi, Nyaung Shwe, Heho, Lonpo, Ti-kyit, Pin-laung, along the coastline in the east of Pyinmana and on the plains along the western mountain ranges of the Shan Plateau.

If they had been only the descendants from the retinue of archers who flanked the king on his hunting trip, they could by no means have spread to such many different, far-off places within such a short time of a few centuries.

According to the 1983 census, as it was recorded that there were 135 different ethnic groups in our country, the Danu national were included in the group of the Shan national.

⁴ တိုင်းရင်းသားယဉ်ကျေးမှု နိဒါန်းနှင့် အခြေစိုက်မေးခွန်းများအဖြေ/ ရှမ်းပြည်နယ် ယဉ်ကျေးမှုပြတိုက်၊ တောင်ကြီးမြို့။

All the nationalities residing in Myanmar today were the descendants from those Mongoloid people who had migrated to this territory in three main groups namely the group of Mon-Khmer, the group of Tibeto-Myanmar and the group of Tai-Chinese.

The Danu were included in the Tibeto-Myanmar group. As this Tibeto-Myanmar group migrated to Myanmar territory in three different routes, they were divided into three main groups namely:

- Chin-Kachin group,
- Myanmar and the old Myanmar group,
- Lolo hunters group.

The group which would later adopted the name of Danu, together with the old Myanmar group, to escape all the dangers, left Nansaw and passing the Namtu River at Thibaw proceeded to Yatsauk and Ywa Ngan flat lands whence they continued to pass the Nat-hteik valley. The Danu and Taungyoe national left along the western areas of the midland were the ones who did not move towards the flat lands of the central part of Myanmar. The scholars assume that the old Myanmar group moved further southwards to the central part of the country via Kyauk-se Plains.

It seems that the Tibeto-Myanmar group had reached the plains in the 9th century passing through western Yunan, Northern Shan State and finally what today is called Kyauk-se. The ethnic groups, Lhao Vo (Maru), Lacid (Lashi), Mine-tha, Fon, Danu, Intha, Taungyoe, Dawe and Rakhine probably had taken the different route, not following the Bamar ethnic groups that had finally reached the plains.⁵

⁵ဘာသာလောကကျမ်း: ၈-၁၆

(c) The Founding of Villages

As the population had increased, the Danu national began to settle at the favourable places by founding villages. In the olden days, they moved from place to place to find out the most suitable plantation site to earn their living where they could build tents and settle. This led to the formation of village life. In choosing a place for founding a village, they liked the stretch of low ridges where water as well as the space to cultivate were obtainable. Another reason for liking the low ridge was enemies could not easily defeat them as it provided them a good defense advantage. These people generally built villages on the stretch of low ridges for these reasons.

But the aforesaid factors alone could not be taken as complete to found a village; there must be elderly persons to manage the administration and religious affairs, and also there must be villagers who were willing to share the village life.

(d) The Location of Htwet Ni Village

Htwet Ni village lies within the area of Pindaya township which is included in the Southern Shan State region and in the north-eastern part of the country. It lies between the two north latitude lines of $20^{\circ} 56'$ and $20^{\circ} 58'$ and by longitude, it rests between the two east longitude lines of $96^{\circ} 36'$ and $96^{\circ} 39'$. It is 3,980 feet above sea level and 508 miles, 4 furlongs away from Yangon.

Htwet-Ni village is situated in the west of Pindaya, two miles and four furlongs away from it. Htwet Ni village tract includes Htwet Ni village, Par-me village, Mye-ni-taung village and Seekya-inn village. To the north of it, we could see the village tract of Taung-paw-gyi and to the east, Pindaya. Thayet-kon village tract lies in the south and Ywa Ngan village tract in the west of it. The total area of the Htwet Ni village tract is 10.03 square miles and there only the Danu national reside.

The Htwet Ni village was founded in 1748 B.C under the leadership of one U Ni, an ex-monk. Being a village founded by an ex-monk (Phon-gyi Lu Htwet – the one who left the Buddhist order of monks) it had adopted the name of 'Htwet-Ni' with the founder's name also in it. But another possible reason for assuming this name is all the water and the earth in the village and its vicinity are of 'red' colour (as the Bamar word 'Ni' means the colour of red). In speculating the founding year of the village, it could be taken that the village had been in existence for over 250 years because there is a natural cave in the west of the village where 160 Buddha images made of brick are found. On one of these images, it was inscribed 'the founding year is 1,110 of Myanmar calendar'.

(e) Building a House Traditional Style

The would be owner of the new house chooses the site to build that at the place which has never been donated or allotted for religious purposes, monastery and rest house. In choosing a place for the house, before making decision, they set up a bamboo pole at the centre of the plot of land they like to use and put a heap of grains of rice near it, in the evening. That heap of grains is covered with a plate or something. The next morning, when the cover is removed, if the heap of grains is gathered at one place it is taken as a good sign whereas the scattered grains represent the meaning that it is not a good place to be chosen. Then they have to continue searching for the suitable place at other parts of the area.

They drive in the stakes to mark of the ground plan for the house on auspicious days chosen by the scholars versed in astrology. Mostly, they build a new house in the months of "Nattaw" and "Pyatho" (December and January). In building, many other villagers contribute labour on reciprocal basis (Let-sar-lite) principle. They generally build a bamboo house within a day's time whereas for wooden house, they roughly take 20 days to



**Resident of Ngwe Khun Hmu
in Pindaya Township**



**Resident of Hta-mon
in Pindaya Township**



**Traditional house
in Pindaya Township**



Traditional house in Htwet Ni Village



A kitchen room of a house

complete it. Once they are to start building the house, they first set up the post which is at the northeast corner of the house. Before setting up that post, they have to put gold, jewels, sandalwood, red sandalwood, bastard sandalwood, sprigs of Eugenia, Bermuda grass, leaves of guava tree, in the bowl with water, and wash the post from top to bottom before the bundle of those leaves is tied to it at a place four inches away from the top. At the foot of that post in the ground, they put uncut precious stones of small sizes for good omen for the family. Besides, together with those leaves coconut, banana, red cotton cloth and white cotton cloth are also tied to it at the same place. Then a bamboo bow is tied to the top of the post to threaten away the birds that might bite the things. Another reason to drive away the birds is not to let the animals rest there before the family dwells there. If they are to build a bamboo house they prepare bamboo poles to be used as posts beforehand, and then set up them one after another, according to their customary belief. The purlin is made to be in the direction of north to south whereas the ridge is from east to west. The bamboo poles that rest on the purlin are placed alternately: one bamboo pole with its top-end put into the base-end of another, to have a balanced weight on the purlin. Then for flooring bamboo slats are placed on them, being tied with sliced bamboo strips. Bamboo slats for flooring are made by dividing a big bamboo pole into two parts that are cut alongside at several places to be able to be pressed to become flat before using as floor. The wall is also made of woven sliced bamboo strips. The roof is made of thatch.

As Htwet Ni village is situated on a mountain ridge the colour of the earth of which is light yellow or red, in the rainy season, there is always mud in the village, and when a persons gets to a house, he or she has to get rid of the mud from the slippers before entering. So they make a platform at the top of the front stairs with two bamboo stumps on which is a 1 foot long iron plate with which to scrape the mud off.

In olden times, ordinary villagers were not allowed to build a grand house used by 'Sawbwas' (Shan chiefs of former times) and other administrators. But now there is no such restriction. Nowadays, they build wooden or brick houses with corrugated iron sheets as roofing, instead of bamboo and thatch. But even when they build wooden or brick houses, they set up posts in accordance with their customary belief— which one goes first and which one goes last.

(f) The Composition of a House

Their traditional house consists of three ridges and generally it is a two-storeyed building, the outer-most two ridges being lower than the middle one. The smallest size of this building often has 21 feet as length and 18 feet as breadth while the biggest size has 36 and 18. The one-fourth of the space of the upper floor is occupied with two bed rooms, one for parents and the other for unmarried daughters. The unmarried young men have to use the sitting room as their bed rooms. So the rest three-fourth of the upper floor is a large sitting room where the shrine for Buddha is placed. It is learnt that the reason for having such a large sitting room is that it could hold a large number of visitors when there is a ceremony held at their house. They let the visitors sleep there. The shrine for the Buddha is usually placed in the eastern part of the room, cutting the wall to make space for the statues. The small cabin with mirror walls for the Buddha is kept open at the time of offering food, water and incense sticks with the aim to get those fragrance and all to the Buddha which they believe is good for their family's earning money matter. It is said that they never use the northern side of the house for the shrine for the Buddha and the ladder which they usually have only one number. The number of steps of the ladder is also made to have odd number such as 3, 5, 7, 9 ... and so on.

Some houses have rooms on the ground floor also, with fire-place on it. Some keep wrapper leaves for cheroots on the ground floor and others use it as the space for cutting and slicing bamboo to make floor for the houses. They make appliances for kitchen out of bamboo. The racks for plates and pots and other things to get heat from the fire below are also made of bamboo. There usually are mats laid unfurled for the guests to have ready seats. Cupboards and tables are very rarely used. For clothes, boxes are used. The roofing for houses is thatch or corrugated iron sheets. In building a house, bamboo or wood is used. As for flooring, bamboo or wood is used while for the walls woven sliced bamboo slats or planks are used. Now some of them have brick buildings.

For bathing, drinking and other purposes, water is stored in a cement tank to which the gutter sends water when rain comes. They could manage to be in good supply of water the whole year round. The other source for water is the lake from which they could carry in pots. The latrine has a pit and the whole thing is not properly done; the roof and the walls could not provide a secure place. It is made some distance apart from the house, and to wipe out the excrement from the body. Paper and sticks are used as cleansing materials.

As the whole Pindaya Township, including Htwet Ni village, is situated on the plateau; there are many places where wells are impossible, to get water. At such places they have to rely only on the storing tanks. There we may find two kinds of water storing tanks; the first one directly receiving water which flows into them passing through mountain torrents and the second one through the gutters or directly receiving rain water from the roof. The second kind of water storing tank is usually made of cement walls. The first kind of storing water is mainly meant for cattle and the second one for people.

Lakes are mostly found near the village and the water storing cement tank is either somewhere in the middle of the village or at the monastery. Some of them make such tanks in their own compounds for private use.

Now, with the help of UNDP (United Nations Development Program), as Water Resources Utilization Department had built a big water storing tank at Taung-Paw-Gyi village since 1996-97, the Htwet Ni villagers under the guidance of the UNDP experts could build a water storing tank which was finished on 26th October, 1998 to receive water from that big tank through pipes, starting from 24th September 1998. As the Htwet Ni village tank is on the highest point of the village part and can hold 6, 500 gallons of water, the villagers can now use water taps which they made connecting with the main tank. Now the whole village has 22 water taps, out of which seven numbers were installed by UNDP workers.

But now, Central Health Department with the help of UNDP has made programmes to build fly-proof latrines instead of the pits which they have used, and it is now under way.

The house grandly built in the olden days for the Ngwe Khun Hmu – Silver Revenue Collector was built using wooden planks and poles, with a tiered roof. Another grand house for the administrator of one part of the township is also to be seen still in the village; it is made of wood.

(g) Climate and Natural Vegetation

Because of the sultry weather it is hot and humid; yet, in some months of the year, it is moderate since it lies on the Shan Plateau. So we must say there are variations of weather according to the season. From December to February, it is cool everywhere. The temperature in the evening and the early morning vary from 40° F to 50° F while in the day time it generally rises to 80° F. The temperature in the summer days varies from 80° F to 100° F. The lowest temperature during the cool season is usually 34°F. The rainy season usually begins in May and ends in October. Sometimes the rain comes in mid-April and it becomes torrential generally in August. The rainfall varies from 32 inches to 55 inches. The weather records

show that Pindaya's rainfall in 1998 was 33.53 inches and the aggregate figure from 1989 to 1998 was found to be 48.15 inches. During the early time of rainy season, there usually are hailstones in some of the villages.

The cyclone of May 1981 hit the Mene-taung village tract causing (10) houses to be destroyed and big trees fallen in the areas of Shwe-pa-htoo village and Nyaung-wun village. Then the rate of the wind was from 60 miles to 80 miles per hour.

As Htwet Ni village is in temperate zone there are evergreen forests around it. Its natural vegetation are pine, basil, various species of bamboo, strong, thick walled species of bamboo used in construction called "Thike-wa", Eugenia tree, eucalyptus, moonseed vine, catch, Eastern gooseberry, large timber tree, tall, indigenous hardwood tree bearing sprays of fragrant, red flowers, in early summer, (pentacme suavis), cherry, banyan tree, thorny bush, sweet chestnut, "swe-taw" (bauhinia acumenata), valerian, "pan-kyet-oo", "pan-swe-phu", orchid bearing yellow waxy flowers, orchid etc.

The colours of the fertile top soil are reddish, reddish-brown and yellowish-brown ones.

(h) Population and People

In Htwet Ni village, only the Danu national reside and there are (157) houses for a population of (826). The 1999 census report showed that:

Male (adults)	316
Female (adults)	350
Male (under 12)	68
Female (under 12)	92
Total	826

According to the census report of 1999, the total population of the whole township was (60,224) where male population constituted (29,888) and female one (30,336). By nationality, we could see that there were

50,102 Danu, 5,663 Pa-o, 2,759 Taungyoe, 938 Bamar, 449 Pa-laung, 28 Shan, 16 Chin, 17 Chinese, 21 Indian, 1 Pakistan and 230 Nepalese. Thus we could see that the largest number of population goes to the Danu while the second and the third largest are that of Pa-o and Taungyoe. There are only a small number of other nationalities comparatively.

The Association of the Danu national says that the grand total population of the Danu national residing in the whole country is estimated to be over one hundred thousand.

(i) Communication

On the map, we could see the township of Pindaya (288) miles away from Yangon, if it is measured on the straight line of 5° northeast. One can go there by bus directly or via Aungpan as one pleases. If by plane, one has to take Yangon-Heho flight and from Heho to Pindaya one must travel by bus.

If one wants to travel from Yangon or Mandalay to Pindaya by bus, one must manage to get there via Meik-hti-la where direct bus-line to Pindaya is convenient. Another convenient route is from Yangon to Aungpan by bus and then from Aungpan to Pindaya by bus also. If one wants to get to Htwet Ni village from Yangon, one has to travel 482 miles to get to Aungpan and another 24 miles to get to Pindaya. The distance between Pindaya and Htwet Ni being only 2 miles and 4 furlongs, the total length of travel from Yangon to Htwet Ni is, by bus, 508 miles and 4 furlongs altogether. If one would like to take the Meik-hti-la route, one has to travel by bus 388 miles to reach Meik-hti-la and then via Thazi, one has to continue along the eastern highway road to get to the mountainous part of the journey where one would find oneself going and passing and winding the mountains, vallies, ravines and gullies, with both kinds of thrill-joy and fear. The scenic splendours of the enchanted beauties of the area one has never



Red Ochre Path



The smooth road made of stones

come across on the flat land regions could make one never to be travelworn all along the route. After passing through valleys and ravines, when one gets to Kalaw, one can have a rest for sometime. If one does not wish to stop there and would like to proceed one would find oneself in Aungpan soon. By way of bus route, Aungpan is only 82 miles away from Meik-hti-la. Another 24 miles of travel would take the traveller to Pindaya, whence he could proceed to Htwet Ni village by private saloon or tractor or on foot; it is only two and half miles away.

If one wants to take railway route, one could manage to get there from Thazi station. If one has travelled by railway directly from Yangon, there is no difficulty for one to get seat while the ones who have come from Mandalay and Myingyan might be uneasy to get seats. But as the railway cost is comparatively cheap nearly by half; the railway cabins of Yangon-Shwe Nyaung trip are always overcrowded with passengers. The distance between Yangon and Thazi is about 306 miles, and again between Thazi and Aungpan is 69 miles. At Aungpan, as the railway is to proceed its journey up to Heho, Taung-lay-lon and Shwe Nyaung, the travellers who would go to Pindaya have to take bus to get to its destination.

If one rides on a tractor to get to Htwet Ni village it would take one not more than 20 minutes because there is a road which the villagers had constructed on a self-help basis after the country gained independence. After gaining independence, these national became knowledgeable and far-sighted that they built roads usable by bullock-cart and car between their villages. The road connecting Pindaya and Htwet Ni village was constructed under the leadership of the Pindaya Township Peace and Development Council with the help of the people, development technicians and machineries, using the development fund for the township, in May, 1997. The four important bending parts of the road were turned into tar roads. As the village is situated on top of a steep ridge, if one takes the short-cut steep route to the

village it would take one at least 45 minutes. But there we may find men and women, young and old, some hawkers, some students, coming and going between Htwet Ni and Pindaya, daily. For these people who have acquired the habit of going up a steep road almost daily, it takes only 30 minutes to get to the village, whereas in descending, it is only 20 minutes.

CHAPTER – 2

LANGUAGE, LITERATURE AND PHYSICAL CHARACTERISTICS

(a) Language and literature

It is learnt that there are two main groups of language in Myanmar: the Austro-Asiatic and Tibeto-Chinese, the former being more primitive than the latter.

The Danu language is included in the Tibeto-Chinese group and it has many words which bear the same meaning and the same phonetic sounds with Myanmar, and accordingly it is taken as a fact that they both were of the same group.

It is mentioned in the book, "Myanmar Naing-ngan Before Ahnawrahta" that, based on the linguistic studies, eight out of ten Myanmar national speak Myanmar speech community. The Myanmar speech community comprises.

- (1) Myanmar speech used by the majority of Myanmar people;
- (2) Some which have slight variations in sound and pronunciation;
- (3) The early form of Myanmar speeches' which are basically of the same group;

Myanmar speech used by the majority can be found in many parts of the country. The ones which have slight variations are found to be those of the Danu, Taungyoe, Rakhine, Dawe, Myeik and the Intha (ethnic group living in areas in and around 'Inlay' lake in the southern part of the Shan State). The early forms of Myanmar speech are found to be the languages spoken by the 'Maru', 'Lahsi' and 'Zi'. We could find many archaic words in the daily language of the Danu and Taungyoe national. For example, in the Danu language, the younger sister of mother, the aunt, is called 'Pe' 'Ah-pe'

or 'Do-pe' meaning 'young mother'; similarly, the uncle, the younger brother of father, is called 'Pha-pe' meaning 'young father'.

The word 'Pe' is said to have been originated with the word 'Pee' of the Pagan era. In the famous Myazedi Inscription it is written "ထိုပါယ်မယား သားတမူကား၊ ရာဇကုမာရမည်၏ "

That 'pe' of the Pagan era later varied to become 'bee' during the Innwa era. The best example for the usage of this word could be seen in Shin-maha-rahta-thara's poem which depicts the striking beauty of 'Wunna Pa-bar', the youngest daughter teenager of the king of Innwa, Bayin Mingaung.

အိုဘဲဘယ်၊ အိုဘဲသမီးတော်၊ နတ်သော်ပုံမယွင်း။
 အိုဘဲဘယ်၊ အိုဘဲသမီးတော်၊ ရွှေလှော်သွန်းပုံဆင်း။
 အိုဘဲဘယ်၊ အိုဘဲသမီးတော်၊ စန္ဒော်လနယ်ဝင်း။

The poem is included in the form of lyric beginning and ending with the 'e:' sound. It clearly describes how the young princess is amazingly beautiful.

So, the word 'pe' that is being used by the Danu national might be said to have originated with the 'bee' of the Innwa era. The Danu and the Taungyoe still use the words 'Ore-pe', 'khwet-pe' for small pots and cups. 'Pe' seems to have the meaning of being small, being young and being lovely. For example, when the Danu national want to mean something to the effect that "Oh!, what a lovely thing it is. Its just like a doll!" in their language, they say it 'အိုချစ်စရာပဲရိုး၊ အရုပ်ပဲအတိုင်း'. By looking at this we might say that the Danu national residing at the midland area in the Southern Shan State have been using many archaic words that originated from the Pagan era. Here are some examples:

Danu	Myanmar
Bar say thwar mo	Where are you going to?
Zay thon thwar mo	I'll go shopping
Sar cho thi	Its very tasty to eat
Me na	Nail
Nay Khu	Two
Saung yan	Compound-fence
Pa-za-lo	How about?
Khyay nin	Shoe

So, by looking at the aforesaid archaic words still lively among the Danu national, though they now seem to have been an ethnic group quite different from the Bamars, they are indeed the ones who have been speaking the Myanmar language that had been in use from the time of Pagan to the time of Konbaung. The following examples might also be of help to suppose that they are the descendants of the early Bamars.

Danu	Myanmar
Khin phon	Cotton quilt for bed
Lun phon	Cotton quilt used as a blanket
Khaung hote	Hat
Yay ma kyu ne	Don't play with water
Sar mant	Have yourself
Ah paw si	Jacket
Khyay khan	Shirt
Ate no pyay	Have had sound sleep
Oo lay thi	Quite tired
Kyu thi	Its more than that
Yan sa kaung	Extremely good

But according to the native place they have different pronunciations; some omit the sound of "ma" in speaking or change the sounds 'ba' and 'pa' to the sound 'sa' or change the sound of 'sa' to 'ta', 'hsa' to 'sha' and so on.

⁶ The Danu national living on the western mountain range of the Shan Plateau, a place nearest to the flat land of Bamar people, have many common things in dress, religion, culture, way of conversing, usage, intonation etc. with the Bamars. Though other Danu national living in the

regions between the western range and the plain areas between the mountain passes, residing in the villages called Myogyi-Daungmi, Se-ywa, Kyun-gyi, Myit-son, Min-pa-laung, Son-gyi, Ya-nge, Taung-pon, Nyaung-gyut, Nay-yaung-kar, Pat-chaw etc. and other groups living along the stretch of the areas at the foot of the mountain range up to the Paung Laung River do not have an accent like others. But the rest of them living in many parts of the country pronounce the sound of 'sa' just like 'tha'. For example, when they want to say 'Htamin sar te' (eat cooked rice) in Bamar, they say 'Htamin thar te'. Similarly, the sentence 'Nga-yote thi sut te' (the taste is hot because of too much chilli) becomes in their tongues 'Nga-yote-thi thut te'.

But this no differentiation between the two sounds of 'sa' and 'tha' is also found in many villages of the districts of Taung-twin-gyi, Myingyan, Kyawkse that are in the central part of Myanmar. This shows how Bamar people of the central part of the country and the Danu national residing not far away from them have the same pronunciation. Again, we may see that the Danu national living in the inner parts of the Shan State have an accent just like the Taungyoe national (the earlier generations of Bamar). They two have no differentiation between the two sounds of 'Ine' and 'Ain', they mostly pronounce it the same 'Ine'. Similarly, the sound 'ate' is in their tongue 'ike' only.

But it is learnt that the Taungyoe national do not have similarities in language and literature to those of the national residing in the regions between the eastern mountain range and the plain areas of the mountain passes because they have different languages.

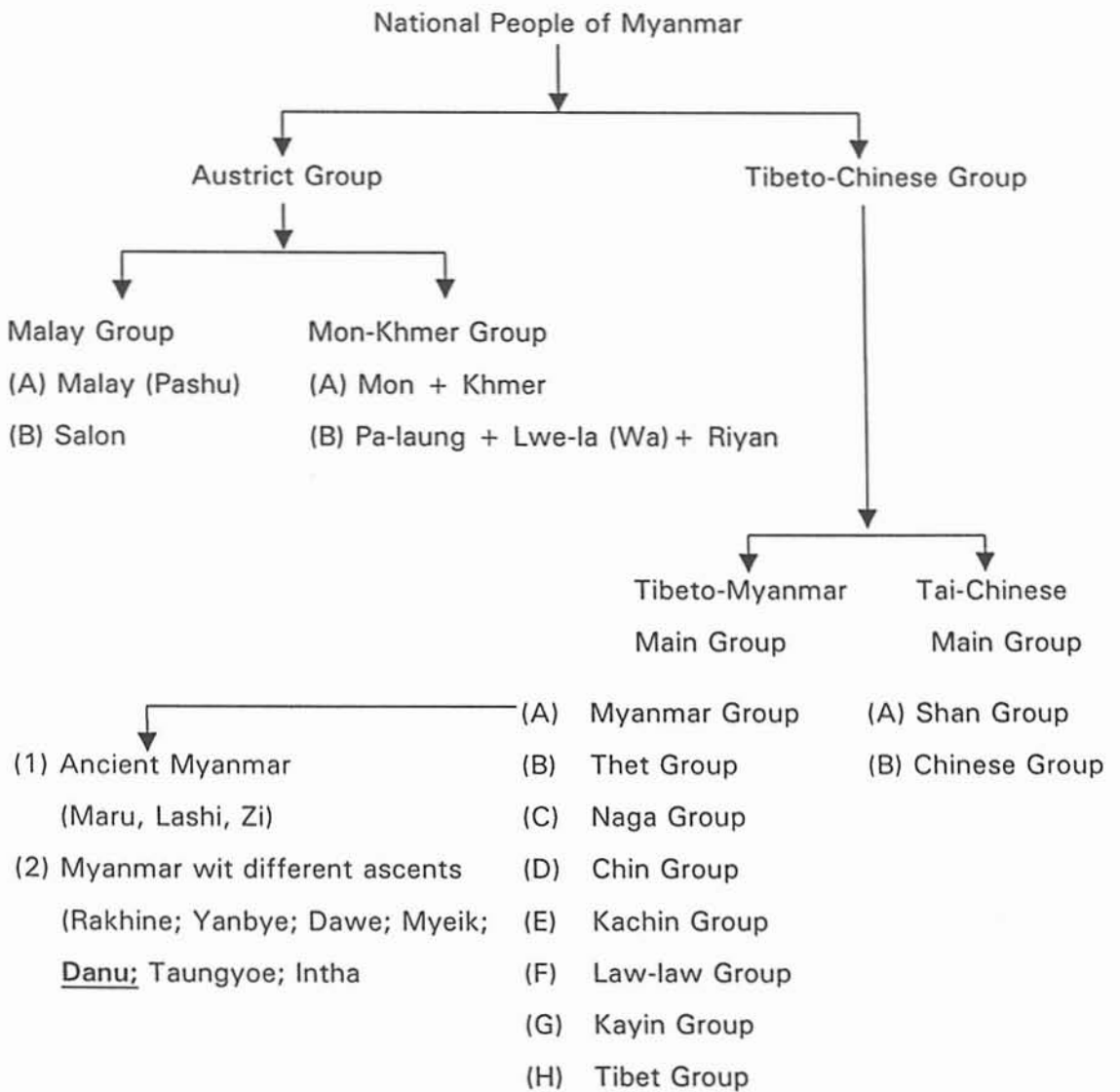
By looking at this we may say that the Danu and the Bamar have the same ancestral origin.

The Danu national profess 'Theravada Buddhism' and speak the same language as Myanmar though they have an accent and they are using some archaic words in their daily language⁶.

⁶ ဦးခွန်စောမှတ်တမ်း

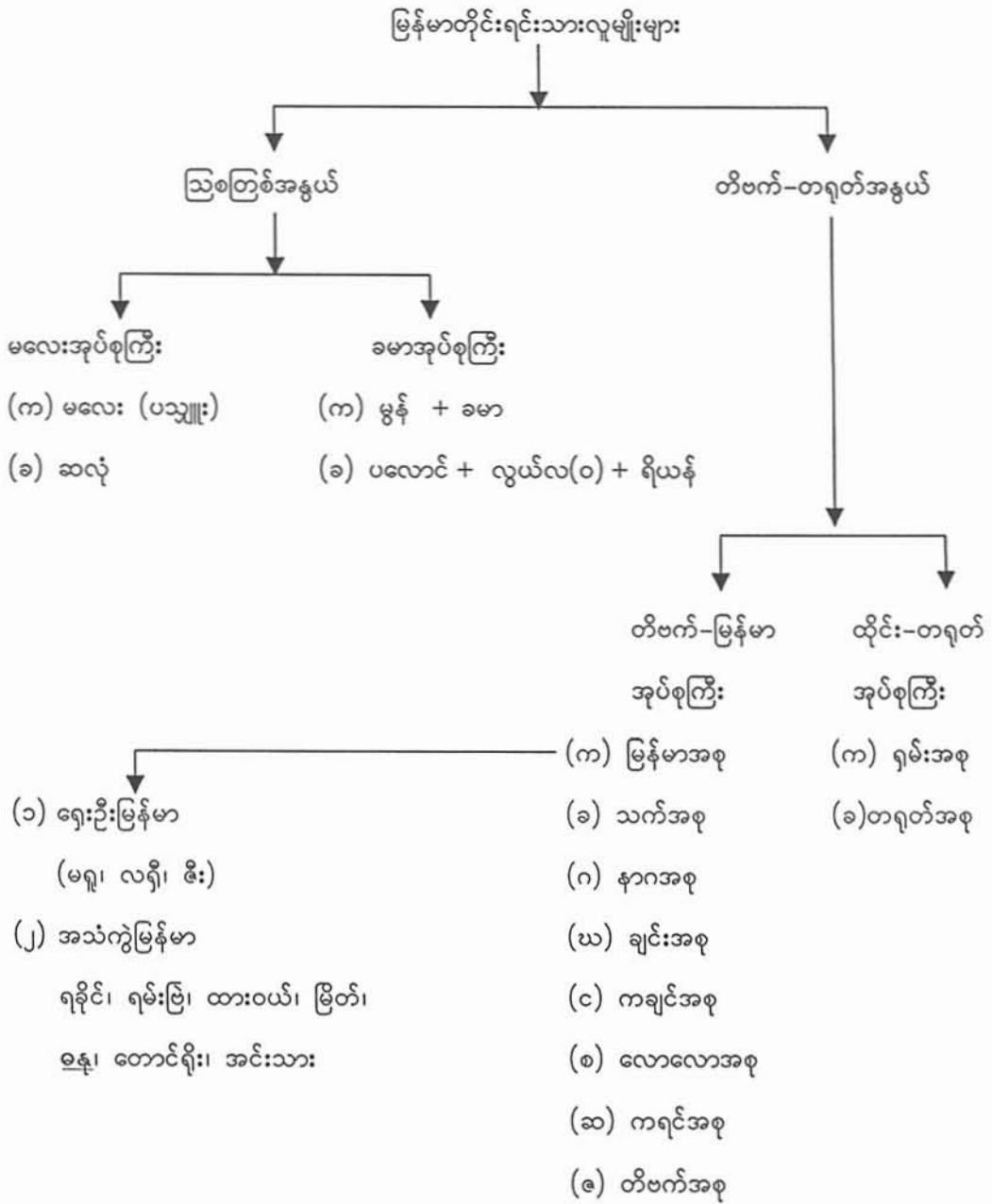
The Danu national have no literature of their own and have used the Myanmar language as the medium of communication but by pronouncing the words slightly differently from them.

The diagram showing the languages of the National People of Myanmar⁷



⁷ ပင်:တယမြို့နယ်မှတ်တမ်း:

မြန်မာတိုင်းရင်းသားဘာသာစကားအခြေပြယေား



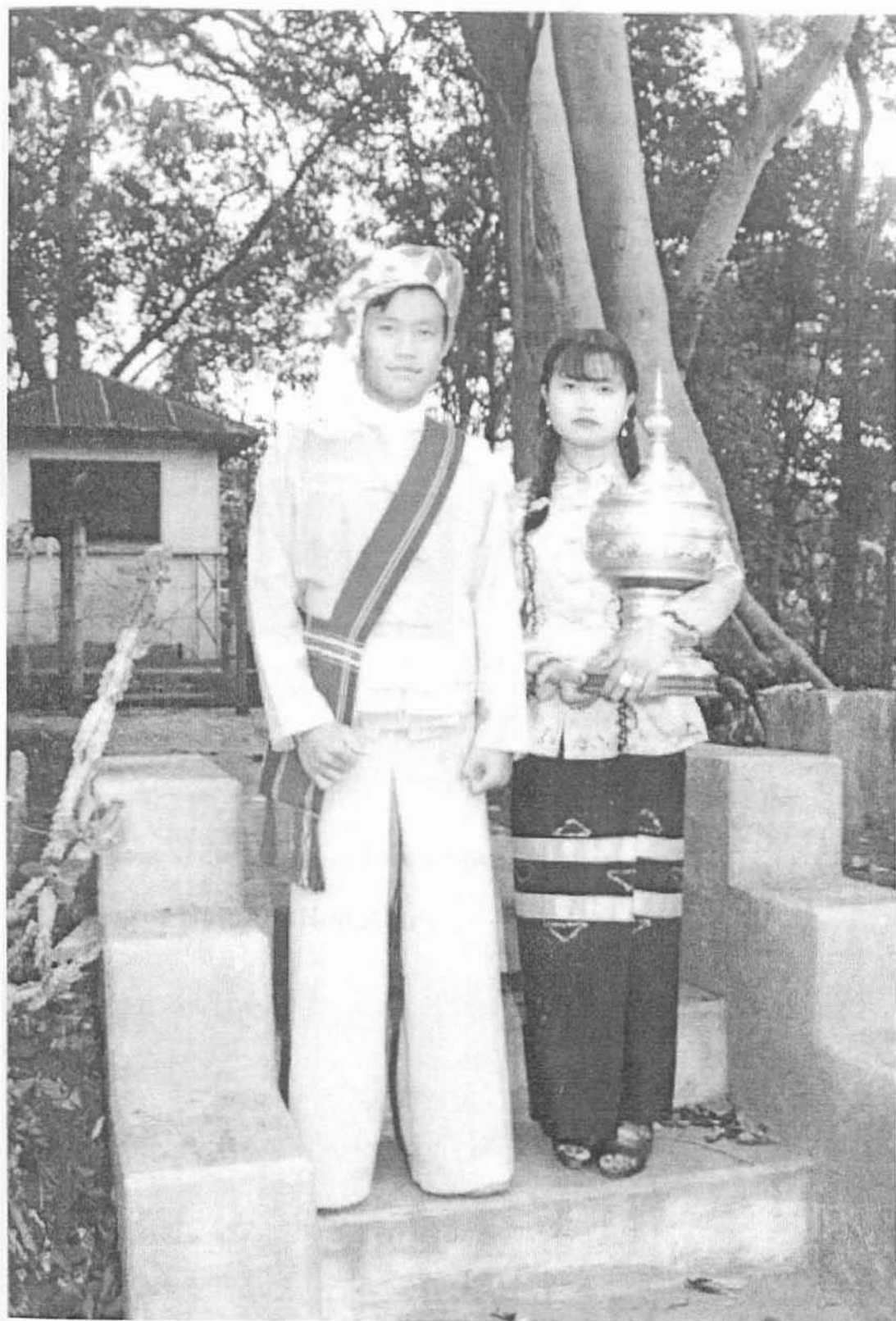
(b) Physical Characteristics

Since they were of the Tibeto-Myanmar group of the tribes that had migrated to what is now the Union of Myanmar, they have the same features as that of the Mongoloid people.

The average height of a male is roughly five feet and half and weight is round about 125 pounds whereas for a female, the average height is five feet and the weight 110 pounds. The part of torso and the lengths of the limbs are fairly proportionate. They have round faces, not too much prominent noses, thin lips and normal size eyes the colour of which are brownish yellow. The lower jaws are of normal size and the complexion could be said varying from that of yellow to that of brownish yellow. But the females have fair complexion with pink prominence of the cheek, and their eyelids are thin with distinct creases. The hair colour is black and straight. The calves of the legs of the high-landers are rather big.

(c) Dressing

In the olden days, the Danu males wore 'Shan' trousers (baggy trousers worn by 'shan' males), jackets, top-knots around which were turbans the length of each was about 18 feet. They preferred fawn coloured dresses when they wore turbans, the loose ends or fringes of them are kept hanging. The Danu females wore Myanmar jackets with overflapping flaps in front, but without sleeves. As for nether garment, a Danu female wore one made of hand-woven cloth with two horizontal lines of appropriate colours, one 16 inches away from the upper end and another four inches away from the lower end of the garment. As for manly beauty and grace, the males had tattoos on their thighs, just like old Bamar adult males. They wore the national costume always before the colonial days during and after which they were dressed in national costume only at festival times and ceremonies.



DANU MAN AND WOMAN



Danu man and woman

**Researcher and a Danu man
in Danu national dress**



Nowadays, their daily dresses are trousers with narrow ends, shirts with long and short sleeves and jackets. They no longer wore top-knots and they have now bald heads or cropped hair. And there are also no tattoos on the thighs of Danu males and they now wear 'longyis' (nether garments worn by Bamar males). On festival days, the Danu young men wear baggy 'Shan' trousers of Khaki colour and face towels on their heads as turbans with the loose ends hanging. Some Danu young men wear 7½ feet long pink-colour scarfs as belts round their waists and also pink-colour turbans on their heads while a dagger, the scabbard of which is woven with woolen strings is kept hanging from the belts, especially at festival times.

The nether garment of a Danu female has two long pieces of satin with different colour sewed to form horizontal lines on the plain colour of it, one 16 inches away from the upper end and another four inches above the lower end. Some manage to get those two horizontal lines woven with back-strap loom. Now the Danu females have the same form of dressing as Bamar women, only some of them wear jackets that buttoned down the fronts, with seven buttons each. Some Danu girls, at festival times, wear jackets that are about 24 inches long and cover the waists, with sewed horizontal satin lines down the fronts and lace endings at the sleeves. One peculiar custom is they have a knitted scorpion figure on the left side breast of the jacket, at ceremonies especially on the Union Day, this figure of scorpion is to commemorate the big scorpion in the legend that was killed by the prince at the place where the town of Pindaya was founded.

(d) Disposition

The Danu national are found to be not greedy for wealth; they seem to be quite contented with what they have acquired. They are quite industrious, and when day breaks they leave for work at the farm land. Full of sincerity, they are outspoken and never flamboyant. For the candid

questions such as "On what business do you come here?" or "How much do you get as salary?" or "Where do you live?", a stranger might think they are rude, but for the one who is already familiar with their sincere manners and behaviours, its nothing but their frankness and simplicity. They are quite hospitable and love to attend to the guests with warmness.

Even when a guest wants to stay at their house for over one month, there is no problem; the hosts are ever willing to attend to him or her so long as he or she stays with them.

In some Danu villages, the villagers would speak proudly with one another how much rice they have spent for their visitors. It seems that they are afraid to be looked down for not having visitors at their houses.

They are such warm and generous, ever ready to treat the visitors with what they have. They never exploit one another; they love to help others. They value in the collective effort. There is no class discrimination as master and slave, land-owner and farmhand.

Criminal case is rarely to be found among them. They are rather afraid of sending to the court for punishment. Though they love to carry daggers on their belts around the waists as personal adornments, or they use to bring choppers and knives with broad blades in their baskets on the way to farm works, they never use those daggers and knives as weapons when quarrel and fight. They begin to fight only after taking off the belts with daggers or putting aside the baskets. Even when one has committed a criminal offence, one never lies to get rid of from punishment; one bravely and directly confesses what one has done. But the opposite parties always accept the negotiation sponsored by the elders of the village to settle it. Only when the village elders cannot settle the dispute by negotiation, they bring the case to the court, which is rare among them. The Danu national, being polite Buddhists, abstain from drinking alcoholic liquors, with the concept that it is a sinful act.

THE PINLONE AGREEMENT, 1947

Dated Bangkok, 17th 1947.
February 1947.

A Conference having been held at Bangkok, attended by certain members of the Executive Council of the Government of Burma, all members and representatives of the Shan States, the Karen States and the Chin States.

The members of the Conference, including their friends will be more fully advised by the States, the Shan States and the Chin States by their respective plenipotentiaries with the various States concerned.

The members of the Conference have accordingly, and without dissent, agreed as follows:-

1. A representative of the Burmese Government, authorized by the Government in the person of a plenipotentiary of the Executive Council of the Government of Burma, shall be appointed a plenipotentiary to the Government to deal with the Frontier Areas.

2. The said plenipotentiary shall also be appointed a member of the Government's Executive Council, without portfolio, and the members of Frontier Areas brought within the purview of the Executive Council by this Agreement shall be appointed as members of the Executive Council and the plenipotentiary shall be given executive authority in similar cases.

3. The said plenipotentiary shall be assisted by two Deputy Plenipotentiaries representing each of Shan, Karen and Chin States. While the two Deputy Plenipotentiaries shall deal with the Frontier Areas and the plenipotentiary shall deal with the remaining parts of the Frontier Areas, they shall be plenipotentiaries in all the matters of their respective States.

4. While the plenipotentiary, in the capacity of member of the Executive Council, will be the sole plenipotentiary of the Frontier Areas on the Council, the Deputy Plenipotentiaries shall be entitled to attend meetings of the Council when subjects pertaining to the Frontier Areas are discussed.

5. Though the Government's Executive Council will be constituted as agreed above, it will be regarded as subject of the Frontier Areas in any matter which shall require any action of the Government in relation to the Frontier Areas in general administration. Full authority in general administration for the Frontier Areas is accepted in principle.

6. Though the question of demarcating and establishing a separate region shall be left to the Government to see which may be suggested for consideration by the Government accordingly, it is agreed that such a State is desirable. As a first step towards this end, the plenipotentiary for Frontier Areas and the Deputy Plenipotentiaries shall be entitled to the demarcation of such areas in the regions and the Shan States as are part of the Frontier Areas under the Government of Burma, etc.

7. Citizens of the Frontier Areas shall enjoy rights and privileges which are enjoyed in Burma in general.

8. The arrangements accepted in this agreement are subject to the approval of the Government and shall be subject to the Government's decision.

9. The arrangements accepted in this agreement are of great importance to the Frontier Areas and the Shan States and the Chin States and are essential to the peace and stability of Burma, and the Executive Council will continue with the plenipotentiary for Frontier Areas and the Deputy Plenipotentiaries for the Shan States, and the Chin States to discuss arrangements relating to them between Burma and the Frontier Areas.



Shan States	Karen States	Chin States
<i>[Signature]</i> Representative of Shan States	<i>[Signature]</i> Representative of Karen States	<i>[Signature]</i> Representative of Chin States
<i>[Signature]</i> Representative of Shan States	<i>[Signature]</i> Representative of Karen States	<i>[Signature]</i> Representative of Chin States
<i>[Signature]</i> Representative of Shan States	<i>[Signature]</i> Representative of Karen States	<i>[Signature]</i> Representative of Chin States
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<i>[Signature]</i> Representative of Shan States	<i>[Signature]</i> Representative of Karen States	<i>[Signature]</i> Representative of Chin States

U Khun Saw

U Khun Saw and the Pinlone Treaty

Before 'Sawbwas' ('Shan' chiefs of former times) had to lose ruling power, as there were fields cultivated with opium poppy in Shan States. But after the Revolutionary Council assumed the state, power, in 1975 and 1976, with operations under the names of "Melon" and "Pauk-pan", the government could destroy them all, in accordance with the Drugs Law enacted in the year 1974. Then the total area of the poppy fields destroyed by the state was about 896.25 acres. Though there were poppy cultivated fields in the township of Pindaya, there were less than ten numbers of opium eaters in the area.

History has shown that there had been anti-imperialist and anti-fascist movements by the Danu national. They also took part in the campaign to abolish the monarchy.

It is learnt that in the year 1886, after King Thibaw was taken away in 1885, when the British annexation army marched into the region of the Shan national, the Danu, Taungyoe, Shan and Pa-o nationals of Pindaya, Pway Hla, Kyon fought against them with whatever weapons they had Nankhon, a place in what today is Yaw Nnan Township.

In the year 1945 also, during the anti-fascist Japanese movement by the Myanmar Tatmadaw and the Myanmar national, the Danu, Taungyoe, Shan nationals fought against the fascists hand in hand with the Myanmar people, under the leadership of U Khun Saw (the owner of State Honorary Title-First Grade) and U Tun Yin, Formerly the head-man of a Danu village.

The historical records also show that, during the national liberation and independence movement, when the very first political organization in the Shan State was set up with its head-quarters at Taungyi, the Danu patriots U Khun Saw, U Thuta, U Pho Sein Hla and Saya Aung took part actively.

We could see that, in affixing signatures to the Panlong Treaty of 12 February 1947 by all the national leaders, U Khun Saw, the Danu national leader from Pindaya took part among the Shan State leaders of the time.

(e) Daily Meals

The staple diet of the Danu national is cooked rice which they themselves have cultivated and have the colour of somewhat red.

The number of daily meals being three. They believe that this red colour rice could bring them strength and good health although it is hard to be digested. Mostly, the accompanying curries are made of chilli, gourd, radish, potato, bean, edible root from the herb called 'gyu' (Allium tuberosum) and fermented soya-bean.

They prefer vegetables to meat, and one their usual dishes is made of bean, sometimes pounded with a mortar, to take off the shell. Another favourite dish is a kind of soup made of bean with heavy peppery seasoning, a broth or gravy to be taken with other dishes for a meal, which they call "Say-kha-hin".

One of the regular items, a dish of broth or gravy, is made of divided basil fruits with fried shredded onions together with beans that can absorb the astringent taste; but when the gravy is nearly cooked, the onion tops cut into pieces must be added. Other dishes for a daily meal are bean soup, pumpkin-leaves soup with basil leaves, soup of rice bean and fermented bamboo shoot, salad made of pounded boiled potato, fermented rice and potato, pounded chilli, crispies prepared from potato, fish meal and rice flour, fried bean curd, fried buds of the edible root from the herb called "gyu", 'hin-hote' which is prepared from steamed 'gyu' buds and rice flour, bundled with banana leaves to form a packet and heated bean curds seasoned with oil. They also like steamed and pounded glutinous rice dressed with roasted sesame seeds. They prepare plain tea by roasting the pickled tea leaves to become aromatic, but they usually put a large amount of those leaves in the hot and boiled water so that it has a bitter taste. There is no wonder why they have such habit of taking plain tea with too much pickled tea leaves

because these leaves are produced heavily in this area. Fire wood is their only kind of fuel.

Their usual dishes of meat are cooked with chicken, beef or pork often mixed with potato or vegetables. As for flavouring food, their common spices are cinnamon, ginger, coriander and basil leaves. Most of their dishes are quite tasty, fresh and conducive to good health.

After meals, as desserts, they usually take gooseberry and banana that are the products of their own garden. The usual breakfast time is ten o' clock in the morning and when they have to go to cultivation sites, they take packets of rice and curry with them which they have at about two o' clock in the afternoon. The dinner has to be prepared by the ones left at home to be taken by all of them at about eight o' clock in the evening.

When they have their meals, they always sit on the floor around a round table using only their fingers, without any spoons and all. Most of the times, all the family members are present at a meal. If there is not enough space for children at the round table, they have to sit on the floor with low stools, to have the meal simultaneously with parents.

As for drinking water pots, they use the smoked ones (pots put on the racks placed above a fireplace to be smoked) with the belief that they are stronger and last longer than the ordinary ones. It is learnt that pots are left on the racks above a fireplace for about six months until they get blackened and strong enough to be unbreakable easily, just like the smoked bundles of thin strips of split bamboo which they use in constructing houses and tents along with bamboo and thatch as they are never worm-holed.

In olden times, it is said that their ancestors used brass pots in cooking rice and curries. Their mortars are made of hard wood from jack fruit tree. One of their favourite dishes is the mixed salad of many kinds of leaves or thin soup made of these.

There are several poems that say something about one of their favourite dishes which is prepared from "Ee-Kok", a kind of weevil that is spawned in the dung of a bull and dwells in the earth ball mixed with it. A kind of white weevil that is usually found under the heap of bull's dung is not 'Ee-Kok'. It is learnt the 'Ee-Kok' is called in Rakhine state 'Zi-zi'. When it is cooked it becomes a tasty dish that can make the eater crumpled up from being rich so it is called 'Ee-Kok' because in Myanmar Language "Ee" means "being rich" and "Kok" means "being crumpled up".

Here are poems that tell you about the "Ee-Kok" and vegetables they like to have in their meals.

⁸Little Mound

Plant for thin soup, of that little mound;
Only one leaf on one plant, plucked and cooked,
In a small pot, took into a small bowl,
It's not enough for us, husband and wife.

Digging for 'Ee-Kok'

Let's dig for 'Ee-Kok',
Hold the crow-bar like, gilded tool,
Come on, 'Ee-kok';
Oh, 'Ee-Kok', 'Ee-Kok'
It won't be tasty
If mixed with 'Su-pote'

This poem is famous among them and everyone who looks for 'Ee-Kok' recites it while digging for 'Ee-Kok'.

Ee-Kok Curry

Ee-Kok that dwells on the land,
If mixed with 'Su-pote',
Thagyamin can't help staying aloof,
Comes down to earth with spoon in his hand⁸.

* 'Su-pote is a kind of vegetable with a strong odour (Acacia inesia)

Thagyamin is the Hindu god
Indra, the king of the celestials.

* တောင်ရိုးခန့်ကျေးလက်တေးသံများ ၈၁-၄

(f) Proverbs, Riddles and Stories

In classifying the proverbs, it is difficult to say definitely whether a specified proverb originated in the language of Danu or Taungyoe, as the two ethnic groups are sharing the places especially in Shan State, Pindaya, Pway Hla, Aungpan, Ywa Ngan, Yatsauk, Naung Cho and Maymyo (Pyin-Oo-Lwin) and have only slight difference in their pronunciation and customs. So I would here like to give the name of "The Danu Proverbs" to those the origins of which of this nature.

In Myanmar language, regarding the reckless commitment of words, there is a saying which has the meaning that 'though it is easy to pull back a leg that has gone into the floor bamboo slats, it is not possible to withdraw a pledge or a statement that has been committed'. Here in the Danu language also we could find a saying that has the same effect, only 'a horrible pit' taking the place of the words 'the floor bamboo slats'.

The Danu or Taungyoe Proverbs

- (1) While on a pilgrimage, one gathers honey from beehives.
(That is equivalent to a Myanmar proverb: 'while on a pilgrimage, one digs for tortoise eggs')
- (2) One commits suicide oneself by hanging (Myanmar proverb: 'Digging a pit for one's own burial')
- (3) One has lost the paddy as well as the person. (Myanmar proverb: one has lost the mongoose as well as the son)
- (4) Never break the branches of a tree in the shade of which you have taken a rest. (Myanmar proverb: sleeps on a leather carpet and eat the edge of it also)
- (5) If a person is in other village, he or she has to follow its custom. (Myanmar proverb: water follow, fish follow;)

Riddles and Stories

Every literature has its own proverbs and examples which seem to have originated in the stories, by referring to them as examples to bring out the meaning vividly.

Like proverb, riddle may have developed from the culture of testing one's wit and knowledge with a verse-like question which is something of an enigma, when they are paying visits, paying court, cultivating the land, weeding, engaged in plantation works etc.

I found that only the Danu national living in the mid-land areas where I was on my research visit have their own proverbs and riddles which originate with the nature of their profession, custom and locality. Some of them are as follows:

Only banana and sugar are always sweet; but not a man. (Proverb)

Never bends down and picks up anything dropped by other person; never looks for the thing lost. (Proverb)

The field in the south and onion plants; one can see the whole area expanse covered with water. (Riddle)

A tree just beside the road, over which blue bearded bee-eaters circling and on it a swarm of bees; every one likes to gather honey from that beehive; but all of us are not free. (Riddle)

Among the above mentioned proverbs and riddles, the proverb: 'Never bends down and picks up anything dropped by others; never looks for the thing lost', shows how much they are inherently honest. The proverb carries the meaning that they never bend down and pick up anything however valuable it is, on the road or in the street, because it was dropped by some other person. And when they lose something somewhere outside, they never try to look for it, bearing in mind that it is mere luck to have lost the thing.

The riddle: 'A tree just beside the road over which blue bearded bee-eaters circling and on it a swarm of bees; everyone likes to gather honey from that beehive', means 'Everyone wants to win the hands of a virgin living in a big house'. Another riddle, 'The field in the south and onion plants; one can see the whole area expanse covered with water' is to be answered

"when one has a glimpse of a man's daughter who has a good complexion, one becomes fond of her".

A Danu girl usually asks the young man who pays a courting visit to her whether he has come here by the lane made of bricks or by the one made of stones. If he answers that he has used the lane made of stones to get to her, she takes him for a coward person and not a man of manly character because the word 'stone' represents the word "Kyauk" in Myanmar language which has the another meaning: "afraid of". So only when he answers that he has come along the brick lane, she is ready to accept him as a lover because the word 'brick' has the meaning of 'oak', which again has another meaning of 'rule'. It shows that their society has the belief that a man must be brave, not coward and possess the mental quality of confidence to 'rule' or guide a family.

Stories

There is a famous Danu story about two birds in their region which runs as follows.

Once upon a time, there was a young boy and his younger sister who were greatly hungry when the country was facing a famine. At that time, both of them beheld a grain of cooked rice and agreed to keep it in the mouth for a while in turn just to appease hunger. But unfortunately, in the girl's turn, she happened to swallow it, unintentionally. Thereupon, the young boy could not control his anger and cut open his younger sister's chest to get back the swallowed grain. The girl was dead and became a bird in her next life. But afterwards, the boy, in utter desolation, pined away and died to become a bird also. The boy-bird called his sister-bird by the name of "Saw Shwe" while the other called him "Sapa-paw-pyi, San-paw-pyi" (which means paddy crops are affluent, paddy grains are affluent). It is said that these two kinds of bird which make the above two sounds are still to be found in their region.

Another story runs like this:

Once, in the days of yore, there was a hunter and his wife. They also had a plot of farmland with trees and plants. At night, the husband had to guard his plot with a cross-bow, on a scaffold while his wife had to prepare dinner and take it to him crossing the trees and plants. One night, the husband happened to shoot the wife by mistake, thinking that she was a banteng or a sambur intruding into his farmland. After death, the wife became a bird and the husband, uttering sorrowfully, also died and became a bird too. Still, the wife-bird makes the sound, "Sai-law, sat-law" (is it a banteng or a sambur?) and the husband-bird makes the sound, "mhar-lo, mhar-lo". (by mistake, by mistake)

CHAPTER – 3

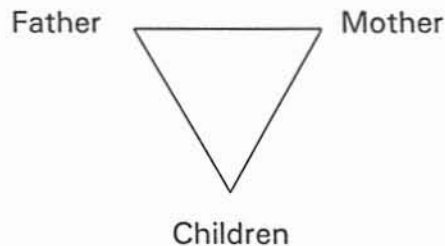
SOCIAL ORGANIZATION

The Danu ethnical group is consisted in the Myanmar Great Society as a small component part, with males and females of various ages. They naturally have social functions such as giving birth, marriage, inheritance etc. To study a society, it is scientific to start from its basic units which we call 'families'.

Only when the social behaviour of its families are well studied, the whole picture of it would reveal.

(a) Forms of Family

When the form of family is studied, it is found to be a 'simple family' type with parents and children and sometimes with old people, grand-parents, as members.



This figure is a simple family or a nuclear family.

When sons and daughters attain proper age and get married, the newly-wed couple lives either with the parents on the man's side or the woman's side as they deem convenient and appropriate. Generally, they choose the side with less member and better economic situation. They usually live with them for about two or three years. The reason for choosing to live with the family with less member lies in the fact that the parents with

less number of family members would find themselves hard to earn their living. So we could say that their form of family is also an 'Ambilocal Residence' type which means that the newly-wed couple lives together with the parents on the husband side or the wife side.

During the time they are together, the earnings by all the members of the family are regarded as the common income for all. The head and leader of the family is father and all members have to pay respect to him until he dies. When father is no longer alive the mother takes his place as the leader and all members of the family have to pay heed to her words. Similarly, the eldest son or the daughter has to take the leadership role of the whole family when both parents have passed away. Then the younger ones have to accept the eldest one's guidance in lieu of the late parents.

When the new couple, after living together with parents for a certain period of time, wishes to have a separate life moving to their own house, their parents often give them help to build a new one at a suitable place. After living with the husband's parents, if the new couple wants to move to a new place, the parents on the husband's side would provide the needed money, sometimes with help from the wife's parents. But the new couple has also some amount of money saved for their new house. Similarly, if the new couple wishes to have separate living after living together with the wife's parents, her parents often take the duty of seeking money for their daughter and her husband to get a new house. But then also the husband's parents would give a certain amount of money for that.

When the second one of the sons and daughters gets married, he or she also lives with one side of the parents. Then, as there becomes three families in one house, the formerly-wed couple would move to a new house to have separate living. But if the financial situation does not permit to do so and they continue to live together, they manage to have two units in the house, two families as one unit and the rest one as the another one. These

two units function as two families, financially. The sole reason for doing so is that they believe three families or three units in single house would bring them bad luck.

Some who afford to give a new house for the newly-wed couple, manage to have new one for them to have separate living just after wedding ceremony which we could call a 'Neolocal Residence' type. But here also both sides of parents each contributes for the expense. On such occasion, the new couple would take away all the goodwill gifts at the wedding ceremony including all the garden, farms, cattle etc. they received as presents at the ceremony.

So we could conclude that the form of family at the Htwet Ni village is a type of 'Bilineal Extended Family'.

Though father is regarded as the head and leader of the family, mother has the right to express her opinion in all the family affairs, and he always takes advice from her before making any decision. Here not only the wife but also the grown-up sons and daughters are also often called for help before any important decision for the family is finally made. So we could say that a father does not mono-polise the power of his role wherever it is concerned with a member of a family; he shares it with others. But the wife and the sons and daughters could only enjoy the right of expressing their opinions and desires whenever called for; they do not have the right to make verdict or the final decision. Only father who has to assume full responsibility for the whole family is customarily vested with the power to make the final decision. So we would find their families as united, peaceful ones with good relationship between the offspring and the parents. They like to have as many children as possible with the belief that them only their generations would last forever. So we could find that the average number of children in a family ranges from 5 to 9, in their village.

(b) Kinship and Kinship Terminology

In Htwet Ni village, we may find three kinds of kinship; kinship by blood, kinship by marriage and kinship by adoption.

They regard both, from paternal and maternal side, as relatives by blood. Whether the newly-born baby is male or female, they regard it as their descendant and so it could be said that they have the system of 'Bilineal Kinship'. Both paternal and maternal sides of relatives can enjoy the same social status and right. There is no discrimination, and they have close and friendly relationship.

The relatives from both sides work hand in hand at all the traditional ceremonies; social ones for joy as well as grief. Among all who have relationship by blood or birth, the younger ones pay due respect to the elder ones. Parents teach their offspring how to do their traditional farm works and how to behave themselves, and so all who are related by blood or by birth do not fail to pay due respect to their elders, elder brothers and sisters as well as aunts and uncles.

There are two kinds of relatives with whom one has relationship by marriage: ones from husband side and another from wife side. Relatives from both sides treat one another with due respect and kindness. Similarly, parents, brothers-in-law and sisters-in-law from both sides are found to treat one another kindly, paying due respect. Hence we can say that there is no social discrimination and they are a united group.

They adopt both boys and girls. Some who have no male offspring adopt boys and others who lack female ones adopt girls. Both boys as well as girls have the right to inherit the ancestral name. Mostly, though the adopted ones are young, there are also eleven-years-old ones adopted. In adopting, they invite three or four village elders to their house to conduct as witnesses, treating them with food. The expense for the whole business of adoption goes to the ones who are going to make adoption. When the

adopted son or daughter grows up, he or she has to take care of the parents who have adopted, and has to inherit only from them. Though there is social dealing with his or her former parents, the adopted one must not take care of them and take any heritage from them also. Brothers and sisters from the new family of the adopted one treat the new comer with kindness, as if she or he is related by birth. The adopted one has the customary right to inherit, equal share with his or her new brothers and sisters.

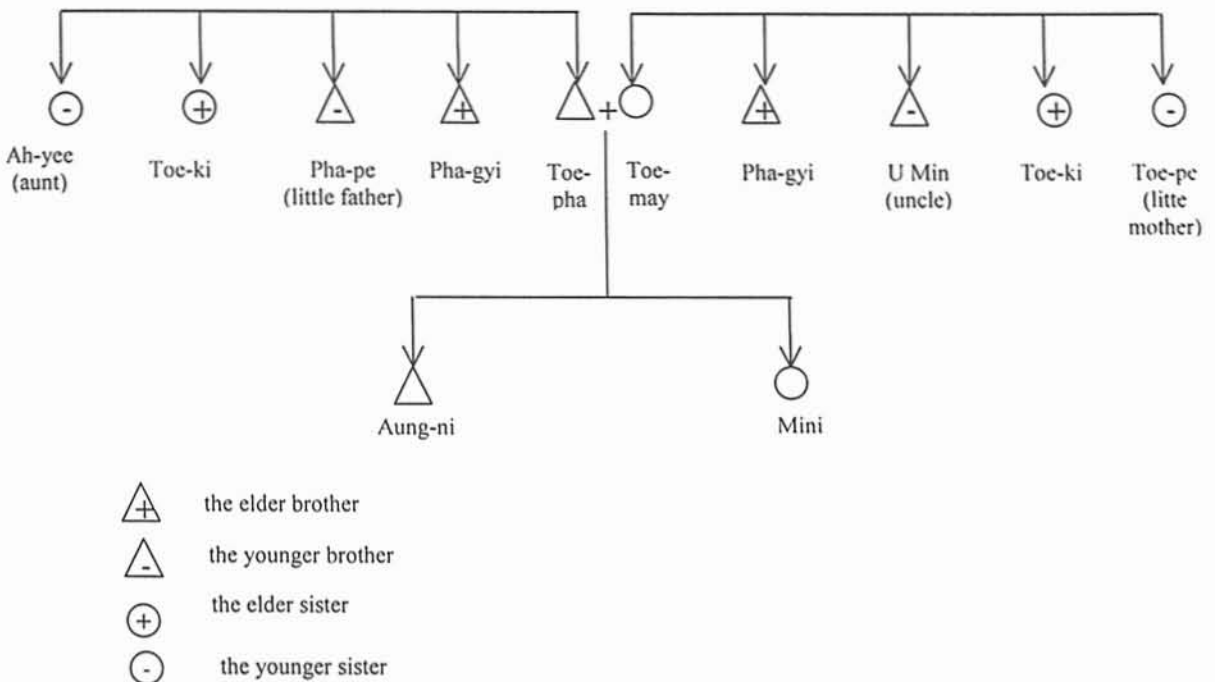
Terminology

English	Danu
Father	Toe-pha
Mother	Toe-may
The elder brother of father	Pha-gyi
The elder brother of mother	Pha-gyi
The elder sister of father	Toe-ki
The elder sister of mother	Toe-ki
Grandfather	Toe-pho
Grandmother	Toe-paung
The younger brother of father	Pha-pe
The younger brother of mother	U Min
The younger sister of father	Ah-yee
The younger sister of mother	Toe-pe
Son	Aung-ni
Daughter	Mini
Father-in-law	Pha-oo
Mother-in-law	Mae-oo
Elder brother	Ko-yin
Elder sister	Ah-ma
Grandson	Tha-oo
Granddaughter	Mi-oo

The Danu national in Pindaya call father and mother " Toe-pha" and "Toe-may", the elder brother of father "Pha-gyi", the elder brother of mother "Pha-gyi", the elder sisters of father and mother "Toe-ki" (Daw-gyi). Similarly, the terms for grandfather and grandmother from both parental sides have the same terms, "Toe-pho" and "Toe-paung". It shows that the terms are based

on the **Bilineal Kinship System**. But regarding this they have also the **classificatory system** because the term for the younger brother of father is "Pha-pe" (little father) while the younger sister of mother is "Toe-pe" (little mother) and similarly, the younger sister of father is called "Ah-yee" (aunt) while the younger brother of mother is called "U Min" (uncle), based on the type of relationship. In the same way, the eldest son is called "Aung-ni-gyi", the younger son is "Aung-ni-nge", the eldest daughter "Mini-gyi", the youngest daughter "Mini-nge", etc.

The diagram showing the Terminology



(c) Inheritance and Succession

Among the Danu national we could find that there are three kinds of customary rules: **The Rule of Descent**, **The Rule of Succession** and **The Rule of Inheritance**.

Not to break the line of descendant, they have a custom to make 'initiation ceremony' for grown-up youths to include them in the list of

grown-up men. Both males and females have the right to be counted as the descendants.

In the olden days, only sons could enjoy the right to succeed; daughters had no customary right to succession. When they were ruled by 'sawbwas', in the past, if a father 'sawbwa' died, his son could succeed him if his age was already twenty. If the son was not yet twenty years old, his father's elder or younger brother temporarily assumed the power until he attained that age. The adopted son also could succeed a deceased father. Only when a 'sawbwa' had no son to succeed him, his brothers were entitled to take his place. The same customary rule was applied in the case of succession to the **Ngwe Khun Hmu – Silver Revenue Collector**. But nowadays the customary rule of succession is no longer practised; the administrator for the village is only elected by the villagers.

In the case of inheritance, both male and female descendants have the equal right. It could be said that they follow the same customary practice of Bamars because they refer to the Myanmar Code of Laws. In the olden days, every grown-up man in a family had a percussion lock firearm or a flint-lock to defend enemies or to go hunting. As heritage, the eldest son got his father's firearm when the latter died. As the eldest son had the duty to succeed his father, he was entitled to take the one-fourth share of all his father's possession while the other siblings had to divide equally among them to get their shares. In the case of a family which lacked the eldest son, the eldest daughter could take that one-fourth share. Again, if a family had no children, including the adopted ones, nieces and nephews could have that heritage.

So we could say they have the customary heritage system that allows the younger ones to have more privilege; not the elder ones. When both parents die, all the sons and daughters, including the adopted ones have the right to inherit, but the youngest always gets the house. During the time

parents are alive, if one of the grown-ups gets married, they manage to have a house and other things for that newly-married one for a decent living. But in the case of a son, they take more care of him to have a house and other things such as seed grains of paddy and potato, bullock-carts, bulls etc. because he has to act as a leader of a family. Similarly, in the case of a daughter who gets married, jewellery and household things go to her as the special privilege. Though daughters have the right to inherit farm land, bulls garden etc. these things often fall into the hands of sons. Naturally, if a family has the only son or the daughter, he or she gets all the possessions of the parents when both of them die. If a husband dies leaving his wife, she gets all the possessions left, if the things and wealth are the ones acquired during the time of their marriage. Similarly, a husband left by his deceased wife, gets all the things they both had acquired during the time they were together. But when one partner of the couple dies, if there are things which he or she got as wedding present, his or her brothers and sisters have the right to get those things if the deceased one has no child, including the adopted one. Again, if there are no nieces and nephews to receive them, the elders of the village manage to do some meritorious deed, such as building a monastery or a rest house or a bridge, for him or her. In that case, they entrust the things and money left to the presiding monk of a monastery to materialise the plan. In dividing the heritage, if any discord occurs, they all usually obey the elders of the village who have decided in the way they believe is just. The elders among the relatives also have the voice to make a decision or negotiation among the arguing parties where heritage problem is concerned. So we could say the Danu national of Htwet Ni Village are polite, gentle and contented.

(d) Choosing a Marriage Partner

Every grown-up Danu national tries to choose a marriage partner in accordance with their customs. A Danu young man can court a young girl

while she is around her house tossing rice in a tray to separate whole grains from broken ones or pounding rice or collecting firewood around the village. Their custom allows him to court her at her house while her parents are around. Another chance for him is at the time of festivals. A young man chooses a young girl for his marriage partner if she is honest and efficient in household chores. Similarly, a young man is chosen as marriage partner by a young woman if he is efficient in cultivation works, honest and industrious. In choosing, they pay heed to their customs. Both young men and women can make a choice independently though they sometimes consult their parents or accept the ones chosen by them.

Generally, a male young of age 17 or 18 and a female one of 15 or 16 begin looking around for a marriage partner, sometimes using a go-between. But the role of the go-between occurs only when a young man is unable to approach a girl he takes interest in.

The usual time for a young man to court a girl is after his cultivation works, in the late afternoon, when she is at her house. The girl's parents never deny his visit but stay somewhere around while the young ones are having a chat. Some of the young men like to pay visit to the girl's house in group, bringing with them some traditional musical instruments to play happily near the fire-place in the sitting room which in fact is one of them is paying court to a girl of that house. But some young men who dare not go to the girl's house pay court from the distance by playing a musical instrument and trying to get her attention. The girl from the house treats the young man who has come to pay court with betel quids and plain tea. The young man also often try to give the girl betel quids and pickled tea. The owner of the betel quids and pickled tea which are accepted by the girl is likely to become her lover. When a girl is seen taking those things from a young man, as a token of her acceptance, other young men step back leaving the couple undisturbed. They never try to pay visit to her house to pay court again. In the olden days, it is learnt that they used poems and songs, and sometimes

riddles, to have a lively conversation and at the same time to test one's intelligence and wit.

They used to take time in choosing a marriage partner who is honest, efficient in cultivation works and household chores. In proposing as well as accepting one's love, they have a lovely custom of using symbolism. Once the proposal is accepted, the young man gives his damsel a silver ring while she usually pays him a returned present of self-woven bag or a 'longyi' (nether garment worn by Bamar men).

(e) Adolescent Life

The Danu girls growing up to be 15 or 16 and boys reaching the age of 17 or 18 are recognised pubescent. But there is no commemorative occasion such as Initiation Ceremony for them. It is learnt that the Danu young men can enjoy a free and happy life be it during the stage of lovers or married persons; yet parental guidance and religious restraint make them have a disciplined life. It is said that there is no premarital sexual relation among them. There is no special home for young unmarried persons.

In the olden days, the time for paying court was said to be usually 7 or 8 o' clock in the evening because the day time was generally devoted to earning their living at the plantation sites which often was hard for them.

In their society, women can have the same social right as men except in the religious matters (such as the right to be novitiated). Before or after marriage or even widows have no less regard and respect.

It is said that in olden days the Danu young men sometimes happened to meet the girl's parents, brothers and sisters who were having a chat, drinking plain tea around the fire-place when he paid visit to her to pay court. But it did not matter anyway; they used to go away leaving him and the girl with personal excuses to save faces.

Then only the young man, giving her a shy look, began to speak out what he wanted to. Here he used to enquire the young woman's disposition by using riddles and verses while his counterpart too expressed her feelings which in fact were her positive or negative answers.

Sometimes it so happened that there were two or three young men at the girl's house to court at the same time. In such a case, they tried to get an understanding to take turns; and while one was having a chat with the girl during the period other young men have to go away not to play gooseberry, only to return later when their turns came respectively.

Sometimes when the young man happened to be a quibbler who was clever in conversation and versed in using poems and enigmas to set riddles for the girl to answer, the girl had to use the same things to show her intelligence, wit and knowledge, to be a match for him.

⁹When the growing season was over, the girls and young women had to spend some time pounding rice or tossing in trays to separate whole grains of rice from broken, chaff etc. to get the best grade of it. At such a time, a young man might come to her and ask her with a verse to enquire whether she needed his helping hand or not. Then the intelligent young woman immediately answered that he was not needed, but by using a verse which politely played as a symbolism of her real disposition. The verse from the young woman's answer had the effect that "No helping hand is needed in pounding or tossing the tray because I'm afraid that you would have sprained your back and caused pain to your palms; and in the same way, don't you have any desire to eat the cooked rice as I'm afraid it would cause you feel an itching sensation at your mouth"⁹.

But this kind of answer could not be taken as a negative one always because it might too be used in teasing affectionately a lover which was said demurely with a bashful face.

⁹ တောင်ရိုးခန့်ကျေးလက်တေးသံများ ၈ - ၁၀

Another possibility lied here that it was said out of kindness for the young man who was ready to help her with pounding or tossing if she agreed.

There we may find many lampoons with controvertial meaning that have two or three ways of taking the meaning each. And also there we may find that they had many verses and amusing antiphonal chants that could be used by both young men and women in teasing and insinuating one another but in an amusing way. But a lovely trait in their character is that they never get angry in making fun this way.

It is learnt that in the villages around Aung-pan of Kalaw Township, the Danu young men have a custom of bringing with them a fiddle-like instrument with three strings when they go a courting to the girls. These villages are included in the eastern portion of the middle part of Shan State.

Nowadays young men have new custom of paying court to the girls. On festive occasions, when there is some kind of performance with music, girls and young women always take their place around the drum ensemble, in the light. At such time, young men can approach any girl to have a chat and to pay court. It is their lovely custom that the young woman has to accept his approach by engaging in conversation even if she has no intention to accept him as a lover. When they have become lovers, in winter season, as it is very cold, the two lovers sit together closely under the same blanket, watching the performance. But it is learnt that no matter how close they are at many times, there is no premarital sexual relation between them. A fatherless child is a very rare specie among them.

Another style of approaching a young woman during this performance is a young man's habit of throwing the young girl he likes with a roasted lablab bean to make her turn back and look over her shoulder at him which can make them have the first contact or at least the attention needed for further approach.

Another opportunity for the young man to approach a girl is during the new year Tar-tet festival which yearly begins on the last day of the Myanmar Calendar year and ends after one month. This Tar-tet festival is held in every Danu village, in turn, for nearly one month. On this occasion, the villagers carry their tree-shaped stands where various articles of offering are hung to the monasteries, accompanied by musical troupes and dance. The Danu young men play their traditional drums while the young women and girls in the procession carry prattles with earthen pots on their heads, while happily marching to the monastery. On this festive occasion, not only girls and young women of one's village but also others of nearby villages including the ones which are some ten miles away. So it is a rare opportunity for young people of various villages to meet and become friends and thus later to become lovers. If a young man from other village has interest in a girl of one's village, one has the customary duty to bring that young one to that girl to pay court. The young woman of the house has to treat the visitor young man with food. If the young man is truly fond of her, he not only on that first day but also on the remaining days of the Tar-tet festival time pays visit to her house. As every visitor is treated with cooked rice and curry, the girl of the family with most rice spent for that purpose has a great pride. During this new year time Tar-tet festival, as there are exchange of visits by the young people from all villages around, it in deed is a great opportunity for them to have a lover and later to have a marriage partner. Throughout the one-month time of this Tar-tet festival, the young men spend time as well as energy in giving helping hands to the young woman's family in those duties such as feeding the cattle, fetching water and in all the plantation works. During this period the young man and the woman can have enough time to know each other through conversations when they are at leisure especially in the evening after respective duties.

(f) Betrothal

When the two young persons have become lovers, they let it be known to the parents of both sides and try to reach the stage of betrothal if there is no objection from them. Holding parents in high regard and proper regard for the feelings of a lover can be said as a significant feature of the Danu custom.

When the parents of the young man have no objection for their son's marriage partner, they try to have the engagement properly done in accordance with their custom.

First of all, the parents find a person who would act as a go-between in this matter. The go-between has to lead them to the house of the young woman's parents to get the agreement from them as regards the betrothal, bringing with them a packet of pickled tea leaves as present.

It is said that in many other Danu villages there is a custom with regard to this where the go-between has to go first without the young man's parents, bringing with him one or three large bowls with stands and covers in which pickled tea leaves are put (in some villages, it is said the number of bowls is five)

Then the young woman's parents ask the go-between if there is agreement from the young man's parents. When they learn that the go-between is acting on behalf of both, the parents and the young man, they proceed to the matter of betrothal where the kinds of property and the amount of money to be put up to the prospective bride's parents become the main item of the talk. Generally, jewellery is used as present to the girl's parents in this case. Once the jewellery and property put up by the young man's side is accepted by the hosts, the go-between has to deliver the large bowls with pickled tea leaves to them.

After betrothal, if the couple is unfortunate enough to break the agreement due to one party's failure to honour it, there follows

compensation where the side that wants the break has to suffer. If that is the young man's side they are to lose the jewellery and other things that have been put up; but if the responsible party is the young woman's side, they have to refund twice the amount they have formerly accepted.

If there is no such unfortunate matter until the time to get married, the parents as well as the elders from both sides try to choose a date for the wedding through discussion.

(g) Marriage

It is said that in some Danu villages just like the olden days still there is a custom for a young man to spend three-year time to gain the hand of a young woman in marriage whom he has tenderly loved. But there is also a custom to ask formally for the hand of a young woman in marriage in the presence of the parents and village elders. The scope of the grandeur of the wedding ceremony depends on the financial situation of the persons concerned.

It is learnt that, after betrothal, when the parents and the elders from both sides choose a wedding date they have formal reception just like on the occasion of wedding sometimes including a pavilion decorated.

On this occasion, the young man's parents have to carry with them three large bowls with stands and covers, one including the pickled tea leaves and another two with combs of bananas and pickled tea, but without coconut just as they include it to make a decoratively arranged offerings in other occasions.

When the would-be bride and his group marched in, a procession to the prospective bride's house, it is led by the elders of the village whom are immediately followed by the young girls (whose parents are still alive) that carry the large bowls with pickled tea leaves and two combs of bananas. Only after them, the parents, the young man and his best men come. If the

two villages are distant enough not to make a march in procession they use bullock-carts to get to the young woman's house.

Here, they avoid using the even numbers such as 2,4,6, etc. which they believe are the ones that would bring them bad luck. So they use only the odd numbers such as 1, 3, 5, 7, etc. of the bowls and the persons included in the group on this auspicious occasion.

When the whole group got to the place just in front of the prospective bride's house, the elder of the village who has led the procession has to formally call out three times using these words "Hello, dear friends of this great residence" to which the returned answer from the host, formally the father of the young woman to be married off, must be "bya, bya, bya" that is the polite form of answer in Myanmar language, to indicate that they are at home. Just after that formal polite answer, another formal thing for the host is to ask back but not in plain, prose-form language, but in verse-form, meaning "But for what purpose the elder of the village with entourage has come here?."

Then the leader of the visitor group has to answer, in verse-form language just like his counterpart, that they have come here because they got news that the girl from that house is going to be married off.

The host asked back if the would-be bridegroom is truly an unmarried person of 16 years of age. The visitor has to answer that he is truly one. The age brackets for the young persons of marriageable age have their own names; those between 18 and 26 are called "young bachelors;" those between 26 and 30 have the name "middle-age bachelors"; those between 30 and 40 are 'confirmed bachelors" while the ones over 40 are "elderly bachelors".

This time to ask openly about the prospective bride is for the side of the young man's group. So the elder of the group asked in the same verse-form language if she too is truly a virgin of 16 years of age.

The answer for that question is that she truly is one. But here to describe vividly how pure a virgin she is the father of the prospective bride uses the rhetorical composition "truly, she is so pure a virgin that, let alone the male young men, even a male fly has never flown over her".

Then again it is the turn of the host who this time has to ask his visitor formally if they have come here on a date chosen from astrological point of view.

When the host has got the answer 'yes' from his visitor, he continues his inquiry by asking if they have paid the money to the local young men which is to be customarily given on the occasion of marriage. Keeping a gold chain in front of a couple to ask for the money as gift is called "kin-see" in their language. The answer 'yes' from the visitor this time opens the door of reception because the host now welcomes them to step onto the house as it all sounds auspicious.

The door of the house now open, all the members of the visiting group enter it and take their seats respectively in accordance with their custom. When the auspicious time comes, the bride and the bridegroom with all their best-men, take their places at the centre where there is specially prepared for them. The bride on this occasion wears high-length jacket (usually worn by dancers and performers) or ordinary daily dress. Then the elder on the side of the bride leads the consecration ritual where the two right hands of the couple are put in the bowl in which there is water, assuming the good omen that the father of the newly-wed couple will have a peaceful one just like water. During this time pop-corns and currency notes are scattered over them. Here the consecration ritual comes to the end. In the evening a group of young men in the village ask for the money for a feast by throwing at the house with small stones which is their custom.

The consecration ritual is meant for giving blessing to the young couple to have a healthy and wealthy future all along their life. In recitation

verses to consecrate, though their style resembles to that of Bamars their accent is quite different; they have their own Danu accent. The language itself is also written in their Danu style although the same Bamar alpha-bets are used.

In consecration, they recite the famous 'mantra' which is well known as Sentamuni Mantra which is ornately composed in a flowery style about the attributes of the Buddha.

According to their custom, before the would-be bridegroom is sent by his parents and elders with bowls of pickled tea leaves to the prospective bride's parents for formal acceptance, the couple must not pay obeisance to the parents and elders from both sides and no wedding ceremony must be made. Only after paying obeisance to the Buddha, the guardian gods and all it can be begun.

Here another important factor in their custom is the money to be customarily given to the group of people who ask for that by placing chains of gold across the way the couple is coming. They said it is a customary practice meant to get rid of all the disturbance and danger they might encounter in the future.

Though the amount of money for this young men of the village for a feast is not fixed, a bridegroom from another village often has to pay at least 150 kyats; but if he is a son of well-to-do parents the amount usually rises to 750 kyats. But if the bridegroom is from one's own village, he has to pay just 50 or 100 kyats as his financial situation permits. It is said that the young men of the village spend only one third of that money for a feast or petty cash while the rest goes to the expenditure for buying necessary things for the welfare movement of the village. If the couple just married fails to pay the money for this purpose, it is said that the wedding is not legal; the young men and all others also fail to recognise them.

In some ceremonies, during the time the consecration master is speaking, while the bowls with pickled tea leaves are held by the best men of the bride and the bridegroom respectively, the couple take those pickled tea and feed each other in the manner like that of spoon-feeding.

These best men holding the pickled-tea-leaves bowls must be the ones whose parents are still alive and whose limbs are full. The parents and relatives of the bride and the bridegroom have to redeem the bowls with two combs of bananas, betel leaves, nuts, tobacco leaves, flowers and pickled tea leaves by paying a certain amount of money to the best men holding them. Some also put Bermuda grass, sprigs of *Eugenia* and guava tree leaves in the bowl with bananas. In holding the bowl with bananas and those things a best man has to take that duty throughout the time until the couple pays obeisance to the parents and elders; change of hand must not be made.

In the olden days, it is said that the visitors were treated with sour beef, sour pork, rice mingled with fish and the mixed salad of edible root from the herb "*Allium tuberosum*", on such occasion. But nowadays poor families treat them with only tea, bread, rice porridge, plain tea, ginger salad or delicacy made of glutinous rice while the rich ones treat with cooked rice with several good curries prepared with chicken, pork, fish beef etc.

They take care, during the wedding ceremony as well as the time of reception, not to cause any plate or bowl or earthen pot to fall to the ground from one's hand and break which is usually taken by them as a bad omen. If the person who comes to the wedding ceremony is from a village far away from it, he or she is given cooked rice and curry. The reception always takes place at the residence of the bride and after that she often moves to her husband's house. On her way to that, with her husband, they are blocked by gold chains for the money to be customarily given to the ones who check them. If there is no such person to ask for that money, the couple has to leave a certain amount of money on top of a tree stump. But the couple can

stay wherever they like, with the parents of her husband or with her own. It is said that they choose the side with less members of the family to live with. If the bridegroom is from a far-away village, he can stay there at the bride's house after wedding for one week before taking his wife to his parents' house. But if the direction of the serpent dragon is not favourable for making a journey the next day (the direction of the serpent dragon which is believed to be guarding a house determines the direction favourable for making a journey, and it is calculated by Myanmar astrological method) she is immediately taken to his village. While living together with parents, when the young woman gets pregnant, they sometimes move to a new house for separate living, flushed with embarrassment.

When a husband dies the widow never marries the younger brother of her husband just as a widower does not accept his late wife's younger sister to be his new wife. The customary belief that an elder brother is to be regarded as a "father" and the elder sister a "mother" deters them to act so. They hold high regard for the principle of **Monogamy** though one can have a new marriage partner when the old one is no more.

One significant custom of them was, when there were 'Sawbwas' in the olden days, sons and daughters of those 'Sawbwas' were not allowed to marry ordinary citizens, but if the son of a Sawbwa takes the hand of an ordinary girl in marriage his generation is called "the generation out of palace compound".

(h) Pregnancy and Confinement

As they like to have many children aborting pregnancy is never accepted in their society, and a pregnant woman is never neglected. For the health of mother and child, a pregnant woman is not allowed to take any meal or diet with tastes which increases heat in the system and which are hot, peppery and bitter too much. And lifting a heavy weight, working hard and jumping down from a high place are also prohibited.

Within six months, cold food is also not given to her. A pregnant woman must not pick tendrils of pumpkin, gourd, cucumber etc. because it has been their customary belief that such an action can kill that plant. Then she must not go across a rope that is tied to a horse; if she does not refrain from doing so she might encounter difficulty during confinement. A pregnant woman is also not allowed to take part in the procession of a funeral and her husband must not carry a coffin on his shoulder though he is not prohibited to take part in the funeral procession. If he has done it, his wife may get into trouble during the time she is giving birth to the child, and even the child may lose its life. Another belief is that if a pregnant woman takes bath in the afternoon too much water will come out of her amniotic sac when it is broken just before she gives birth to the child. A pregnant woman does not watch a show of dancing monkey because she believes it might cause her child to become a restless and mischevous one, and an ugly one too.

When she is near the time to give birth, a rope tied to the ridge of the house is kept in her hand as something to lean on at the time she rallies her strength just before she gives birth to the child. When the child is given birth, her mother and mother-in-law get ready to receive it holding a nether garment worn by its father under the supervision of the mid-wife who has much experience. The umbilical cord is cut off with a bamboo strip and the turmeric is applied to the umbilicus to make it wither and drop off. For the woman in confinement they arrange a separate room. They are afraid to go to hospital with the belief that there is more chance for the baby to be dead because of the cold weather. Another reason for not using a scissors is it might give the umbilical cord poison which is dangerous. So only at the last minute they rely on it. As the weather is very cold the woman in confinement is not given cold water to drink and she is not allowed to touch it too; only hot water is considered harmless.

¹⁰If the baby just given birth is hung with the placenta in the womb during pregnancy, its placenta is buried at the foot of the front ladder with the belief that it can prevent fire from burning the house. If the baby has come off by wearing across its shoulder it is considered harmful; even it can make the mother or the child to be dead. In this case, the father putting the knife on the shoulder has to cross the baby shouting "I conquer you" three times. If the baby dies after about seven days, the mother has to roast fruit seeds and tell it aloud " you come back only when these seeds become plants". They believe that if the mother fails to do this, the deceased baby will incarnate in her womb for many times.¹⁰

Just after the baby has come out, it is given a bath with hot water and wrapped up with diaper of white cloth after being smeared with sesame oil and mustard oil. Then the mother has to warm herself with a fire using a kind of wood called "Htonbo" which produces no scent when burnt. To prevent toxemia, she has to inhale a packet of black cumin which is roasted to make it produce scent. Then she has to smear over the body with the liquid got from grinding the root of a plant called "yinpya", turmeric powder, a ginger-like herb; the rhizome of which smells like camphor, has a hot taste, called "Meik-tha-lin", Himalayan gentian, a kind of herb called "Say-myit-son", and given the soup made of leaves of horseradish tree, leaves of a creeper called "kyet-tet" (*Combretum pilosum*) and leaves of a shrub-like tree called "ye-tha-gyi" (*Sesbania sesban*) with pepper powder. After giving birth to the baby, she has to give the midwife some money, clothes and rice as a benefactor. Only when the baby has attained the age of one and half month, the mother can take meals with curries that cannot disturb the health of the baby.

¹⁰ တိုင်းရင်းသား ဓလေ့ထုံးစံများကိုလေ့လာတင်ပြခြင်း(စာတမ်း) စာ - ၂၂

During post-natal confinement of seven days, if the baby is crying day and night, they believe that it is possessed by some evil spirits and so they manage it to get rid off by spreading water in which powder of short stick of indigenous medicine with occult power or reciting "mantras" (verses) over the baby. This in Danu language is called "Matra-chauk-thee". Some make offering to the 'nat' whom they believe to be the one bothering the baby. If a baby sleeps only at day time and remains awake at night time, they light a lamp near the middle pillar of the house at sun-rise and give the baby a both near it. This they believe can make the baby regain normal habit. Post-natal confinement period lasts at least seven days during which she has to stay away from acrid fumes and others must not make noise that might make her shocked.

If a woman continually loses her babies after births, as an act to avert impending event, she sells her new baby to an elderly person or donates it to a monk.

After post-natal confinement period, seven limestones are scorched until they become red and put into a hole about one foot wide over which water is poured. Then she has to sit on a bamboo slat that is put across the hole, to warm herself until she sweats profusely. They spread powder of turmeric and ginger-like herb called "Meik-tha-lin" over that bamboo slats before the woman uses it as a sweating enclosure. After that post-natal period of seven days, they wash those bamboo slats and fire-place with their traditional shampoo of shrubs. After giving birth to the baby, the mother has to tie round her waist with a rope of white cloth as a rope belt until the time the baby has attained the age of seven months. This they believe can help get milk from the breast enough for the child and make her uterus have its normal position always.

They never encourage to about a child and regard it as a sinful act. Men never enter the confinement room with the belief that any potion,

philtre or amulet can lose its mystical power because of the impurity. If he has happened to enter that room, he washes his head two times with water from two cups in which water is put and recited with 'mantras' over it. Only when the child has attained the age of one year, it is put in the cradle and when it gets the age of one year and six months it is weaned by smearing the mother's breast with Indian nightshade (a fruit that has bitter taste). There is no special commemorative ceremony or so for the weaning of the child. When mother has to go away from her child she puts a knife near it with the belief that it would hinder the child from getting shocked.

One significant custom for the health of a mother that has just given birth to a baby is after five days of giving birth she has to take the traditional heat treatment with the help of heated bricks. When she is in a small tent specially made for her, heated bricks are put right under her and she has to pour water over them to get fume that will make her sweat profusely.

Another peculiar custom regarding this is, in Pansit Village, a mother that has just given birth to a child has to sit with legs stretched out for one week, leaning on something. This they believe can deter hypertension. Pansit is included in the sixteen villages that are situated in the northern part of Pindaya as Htwet Ni village.

(i) Name giving ceremony

The Danu national of that village have the custom of making a ceremony for name-giving like other ethnic groups. "Name giving" ceremony is called "washing hands with water". They have a lovely custom of washing the hands of the midwife with traditional shampoo who has helped to deliver the child.

When the confinement period is over, they wash all the bamboo slats and fire-place that has been used by the child's mother. On that very day,

the child is given the name and some money is given to the midwife for her help to deliver the child.

The traditional shampoo is put in a silver bowl together with pieces of gold, silver and fragrant pieces of wood. The visitors smear themselves with this water in the silver bowl on their foreheads and say a prayer for the child after smearing its forehead with this scented water. And then, as presents, they put some money in the silver bowl. The visitors first wrap up the hand, waist, the neck and the ankle of the baby with cotton string as present. Then as second present, some coins and things for the baby are given. Some of the coins given for the baby as present are donated to the monk. Some make a hole in a coin and with a cotton string it is hung around the neck and the legs of the baby as token gift.

On this naming occasion, the parents of the baby consult a monk or an astrologer to choose the proper name. But some, instead of asking a monk to come for a meal to give a proper name, grandparents or the midwife themselves choose the name for the baby in accordance with the day and date of the birth.

The parents of the baby treat the visitors with cooked rice and food, pickled tea leaves, betel quids and plain tea. They have a belief that token gift for the child can help it have a long, healthy life. This token gift is taken off only when the baby has attained the age of ten years. They also believe that if this token gift is taken off before the age of ten, it would endanger the health of the child.

In some parts of that area, some keep the things given to the baby as present hung on the wall on this name-giving occasion. The Danu national believe that this name-giving occasion would bring good luck to the child. This in fact, is an occasion of blessing the child. It can be said that this custom and belief is the common one among all the ethnic groups.

It is learnt that every Danu national has two names; one used when he or she is young and another when grown-up. They do not keep their names as secrets; and they never complain about mentioning their names. They do not change their names when they get ill. Some choose the name for their first child with two words one from the name of father and another from mother. It is learnt that their names have no connection with the names of the things of nature.

On this occasion of name-giving, visitors from both sides of the relatives are invited without discrimination.

(j) **Divorce**

Divorce case is a very rare one among them as they pay regard to monogamy and they choose a marriage partner as their life long companion. To get the hand of a young woman in marriage, they have saved the money since many years ago to give as wedding present for the bride and so it would not be easy for a man to divorce his wife. And they choose their marriage partners whom they really love dearly. So when there is any discord between the husband and wife the elders from both sides try to cool it through negotiation and showing the way how to conduct. The elders of the village as well as the relatives never encourage a divorce. There are only a few divorce cases which took place due to unavoidable matters.

There is a saying among the Danu national that "if a husband wants to leave, the advance money has to be left" which means if a husband wants divorce his wife without showing the mistakes his wife has done, he has to leave all the things and money with his wife, without the customary right to reclaim it. Similarly, there is the saying " if the wife does want to divorce the advance money has to be refunded". It means that one-sided desire from the wife to have the divorce means she has to refund twice of the money her former husband had given her as wedding present. But if both of them have

the common desire to seek divorce, they take all the possession half by half. Generally, the wife takes the house while the husband takes the things movable to other places. But some, after divorce, donate all the common possession to a monastery and each of them goes back to the parents house. And in such case, it is their custom to give five silver coins to the head-man of the village before returning to parents. If the divorce is unavoidable, they make an occasion of "eating pickled tea leaves" to mark it.

Generally, when there is a divorce, the wife takes all the children with her. Though a man, after divorce, marries another woman, a woman very rarely chooses another man for her marriage partner. So the villagers pay respect to her as they had done formerly, and help her in every way they can afford. The former husband has to give half of his daily income to his former wife for the children six times a month, each time on the eve of the "market day" which comes after every five days. If the child is a male, the former husband has to support his wife until that son attains the age of 20; while in the case of a girl, until she is eighteen.

(k) Childhood

The Danu mothers go back to work when their situation permit after confinement. At the plantation sites, they carry the babies on their backs slung around with blankets. When the baby cries, it is taken on the lap to breast-feed. Though the breast-feeding time is not fixed, the babies are fed whether they are crying or not, with care. So the babies can be said to have satisfaction ever since. It is learnt that a baby is breast-fed up to its age of one year and six months when the food is changed to cooked rice. Spoon-feeding of the food takes place until it reaches the age of round about three. To wean a child, the solution of Indian night shade (solanum indicum) which has a bitter taste is smeared over the breast.

After weaning, at the age of one year and six months, it is no more taken on the back to the farming works; instead, it is left with its grandparents at the house and taught by them to speak such words as 'grandfather', 'grandmother', 'father', 'mother', 'brother' etc. when it is able to walk it plays with other children who are three or four or five years old. When young boys attain the age of round about ten they play with other children.

The Danu national take care of their babies when they are still in their mothers' wombs. For its health, a mother strictly follows their traditional 'taboos' and 'manas', and other customary beliefs. When a child gets its proper age to learn things, it is taught by his father their traditional methods of earning their living while mother teaches her young daughter how to carry out some household chores. As the Danu national have to work hard for their living, mothers of babies also give their hands to help their husbands with farming duties and all before the babies are weaned. When the baby has been weaned, but if there is nobody to look after it, they take it to the work slung over the shoulder with blanket.

Generally, a young girl of age 6 or 7 is left with a baby to look after it at home. And she has to give a helping hand in collecting firewood, planting the crop and gathering vegetables for daily meals.

In the olden days, young girls had to learn how to spin, and pound the rice. Thus she became expert in transplanting, winnowing and reaping paddy and round about at the age of 18 and 20, she was able to take the responsibility of all the household works. When she attains puberty, mother teaches her how to behave properly.

A boy, starting from the time when he attains the age of 5 or 6, accompanies his father to his plantation site to give a helping hand and there he is taught to differentiate between the edible and not edible plants on the way. He has to take up the duty of looking after the cattle also. Besides, the

young boy begins to learn how to weave a basket and mat, and how to cut thatch to weave for roofing when he grows up. At his age of 12 or 13, he becomes an efficient hand in using a sword for his living. The Danu men wish their sons to become expert in all the plantation works and hence they teach their offspring once the young ones have attained the age able to learn it.

When a boy has attained the age of 14, he gets novitiated (initiation of a boy into the Buddhist order to become a novice). The money for the expense of novitiation has been saved since some three or four years age. Grandfather as well as father teach the young boy to be brave and polite by telling him the stories with moral lessons. Thus the young boy gets the knowledge how to behave the elders. In this way, grandparents and parents raise a child to become a good, qualified member in their society with moral principles.

But nowadays, parents send their children who have grown up to be five years old to schools to study, only to give them the helping hands on holidays. So we could say that the Danu young national learn to become me good members of their society with knowledge and professional art through experience as well as through learning from the elders.

In raising a child the parents never use a rigid principle restraining him or her in every matter. Except in the matters that might cause, danger the young person is mostly set free to act freely, with the aim to let him or her have own experience and self-learning. When a baby just beginning to learn to walk falls down to the ground, parents and elders never go hastily to help it stand upright again. They just watch it trying to get up by its own effort. Thus we could conclude that the children life in the Danu national society is a happy, free one with all their duties in household works and giving helping hands to their parents.

The Danu mothers have great love and loving kindness for their offspring like other mothers of the mountainous region. They have some poems depicting their great tender love as follows.

ကျူး၊ ကျူး၊ ကျူး
 တို့.မွေ.ဟောမယ် သားပန်းဖူး ။
 တို့.မွေ.ဆွေတုံး ပန်းကမုန်း ။
 တို့.မွေ.အိမ်မှာ အလဆုံး ။
 တို့.မွေ. လက်ကလူ
 တို့.မွေ.အိမ်မှာ ခေါပုတ် ဖလူ။
 ကျူး၊ ကျူး၊ ကျူး¹¹

The words, " (ကျူး၊ ကျူး၊ ကျူး) kyu, kyu, kyu", are meant for the baby to cuddle it. The word 'kyu' has the meaning 'to cuddle' and so while we Bamar people say "Thar Chau" (to cuddle a child) they say "Thar-Kyu".

The words "တို့.မွေ.ဟောမယ်" means " your mother will tell you" and the words "တို့.မွေ.ဆွေတုံး၊ တို့.မွေ.အိမ်မှာ အလဆုံး" mean the real child is the most beautiful, good-looking piece of gold. Similarly, the words "တို့.မွေ. လက်ကလူ" means the mother herself cuddles the baby with her own hands.

The word "ကလူ" has the meaning in Danu language " to cuddle". But the word "ကလူ" alone is not used in daily Bamar language. It is only used combined with other word such as "နှိပ်စက်ကလူ" "ကလူကျီစယ်".

In the book "An Introduction to Myanmar Language" by U Pho Latt, on pages 41-43 of the Supplementary Volume, the word "kalu" is said to have two meanings, one 'to bully' and another " to tease in an affectionate manner".

It is learnt that the word "kalu" has been used in old Bamar Language with the above-mentioned two meanings.

¹¹ တောင်ရိုးခန့်ကျေးလက်တေးသံများ စာ-၄၉

Sports and Games

There seems to be no customary belief of any kind as regards the sports and games. Mostly they play 'chinlon' (cane-ball), fly kite, spinning top and seabeen seed in a game of pitch. In some games such as playing hide-and -seek or in a game in which two teams have to contest, with one team defending a marked-off area while the others try to pass through it without being tagged, both boys and girls participate.

Another popular game among the children is running after the ones who have to get away not to let the chasing one touch him or her. In choosing the one to chase all, they count the number of participants where one of them naturally gets the number 10. That number 10 person is understood to play the part of a chaser whose duty is to run after someone who is nearest to him or her, to touch. Once a person is touched, the chaser gets free; transferring the duty of running after the rest free ones to the person he or she could reach and touch. In playing the game of spinning tops, the top with less power of spinning has to be placed in a circle of three-feet diameter while the others throw it with their spinning tops to cause damage on the top placed in the circle, with their pointed iron legs.

In playing the game of seabeen seeds, there are always two teams, one with three members. Each team has to place five seabeen seeds in front of them, in the form of a square with one at the centre. The two teams with respective square of seabeen seeds of five numbers have to take place some twelve feet away from each other. They have to throw at the opposite set of seabeen seeds with two seed-formed sealing wax. It is said that the main seed of sealing wax is made of raw sealing wax by heating, to form an orange size one.

The popular games among the girls are flicking pips, telling whether it is an even number or odd number, skipping with rope and playing "cocks fighting". Nowadays, the sports and games popular among them are just the

same as the ones of Bamar children. The above-mentioned sports and games are mostly played by the youngsters of ages between 5 and 13 while the game of throwing with sealing wax seeds at the seabean seeds placed in the form of squares is popular even among the adults.

Education

Many years ago, as the Htwet Ni villagers were poor, they could not send their children to grading schools. So the elders of the village asked the presiding monk of the Shweni Monastery, Sayadaw U Kyathawa Thiri, to teach the children at least for one or two months how to read, write and the basic arithmetic. Thereupon, under the supervision of the Sayadaw, a school with the name of "Zaw Khit Thit Lan Hnjun" was opened in the Myanmar calendar year of 1311, and the villagers' children were sent to it. The Sayadaw taught the basic reading, writing as well as the basic course of religious literature. When the villages from the western mountain ranges, heard of this, they also sent their offspring and thus the number of the students reached above 160.

Then, due to the large number of students, the Sayadaw asked Public Education Officer Daw Yi Yi Kyain to provide him with necessary help by sending teachers to the village monastery. The record shows that then Saya U Tun Tin, Saya U San Yi and Saya U Khin Swe came to help the Sayadaw in teaching the children. To be able to teach them effectively, Sayadaw wrote a Bamar Primer himself in the year 1342 of Myanmar Calendar. It had been a great help and many people could read, write and do basic arithmetic sums. Besides, Sayadaw pleaded with the presiding monk of Kandaung Monastery of Pindaya, Sayadaw U Ahdeiksa to hold the examinations in recitation of Buddhist Scriptures for the township monks. These examinations began in the Myanmar calendar year of 1315.

The examinations for recitation of Buddhist Scriptures have been held yearly ever since, starting from the eleventh waning day to fifteenth waning day of Kason if there is no extra intercalary month; but if there is extra intercalary month (i.e. second month of 'waso'), the opening day would be the eleventh waning day of Nayon and the last day the new moon day of that month. The results are out on the last day and the award-giving ceremony is also held on the same day. Today, it has become the 46th anniversary of that occasion. The monks have to sit for both types of the examination, written as well as recitation, held by the township supervisory group of elderly 'Sanghas'. Due to these examinations, the monks from the township could do well in the examinations held by the State. After 44 years, Sayadaw U Kaythawa Thiri's monastery, the teaching centre, could produce three monks qualified to be 'Dhammasariyas', one of them being able to recite one of the three repositories of Buddhist Scriptures.

Thus, while teaching the students reading, writing and religious literature, the monastery of the presiding monk, U Kaythawa Thiri, became a state recognized centre of education with the name of "The State Primary School of Shweni Village" on the ninth waxing day of Nayone in the Myanmar calendar year of 1314. The Education Officer U Pho Hla from Taunggyi also paid visit to the monastery.

In the year 1316 of Myanmar calendar, while at the monastery teaching centre teaching the adults of over 100 numbers how to read, write and do basic arithmetic sums, the officials from Shan State Council's Public Education Department paid a visit and were quite satisfied with it, and consequently Sayadaw's centre was given the name of "Shweni Village Public Education Centre". Sayadaw has also written a book of verses for paying obeisance to the Buddha, the Dhamma and Sangha for the younger generation. Now Sayadaw U Kyathawa Thiri is the Chairman of the Pindaya Township Sanghas Patrons.

Now Htwet Ni Village has one primary school with two male teachers and two female teachers. The total number of students is said to be 84 and when they have passed the primary level, for further education, they have to go to the middle school and high school that are in Pindaya. For the time being, the total number of students who have passed the Basic Education High School Examinations is five and the number of graduates is three. The building of the primary school was formerly built of wood and in March, 1998, it has become a cement building with roof of corrugated iron sheets.

CHAPTER – 4**ECONOMY**

Though there are cattle breeding and handicraft works for subsidiary income, cultivation plays the main role in their economy.

(a) Hillside Cultivation

The Danu national of Htwet Ni village have cultivated plants that give pickled tea leaves since one hundred years ago while they have cultivated crops on hillsides for food supplies. As their place is a mountainous area, it has been their tradition to use the hillside places for cultivation of crops. They generally clear the plants and clumps of bushes and trees at a hillside to use it as their cultivation plot in Nattaw and Pyatho (Myanmar months corresponding to December and January).

In the months of Tabodwe and Tabaung (February and March), they start ploughing the land with the help of the cattle and men and women with spades.

Then they crush the clods of earth turned up by a harrow with rakes and iron rollers. After that they make heaps of earth just two feet away from each other to be set fire along with the dry dung of the bulls and hay to make the land fertile. When the dry dung of the bulls catch fire, they put earth on it again and again.

After four or five days, the burning dung become ash and they again prepare the land with rakes so that the ash and the earth get thoroughly mixed. In June, they scatter seeds on the land and to protect them from the danger of sparrows and chicken, they cover the plot with branches.

In July and August, women have to weed the cultivated plot. The harvest season is in Tanzaungmon and Nattaw (November and December). In

cultivation and plantation works, they carry out their duty on reciprocal basis which they call "Let-sar-cho; let-sar-sat system". But nowadays, in Htwet Ni; there is no more hillside cultivation of crops; they buy the rice which is the product of Mineli Village in Pindaya Township for their food supply. Their business nowadays is mainly plantation of tea plants. But there is another kind of plant which they call "dew plants". These pickled tea leaves and "dew" plants can fetch good price and they therefore no longer use the cultivation of rice as the main source of income.

Plantation of Tea Plants

It is said that long time ago as they were very poor they had to earn fields their living in the plantation fields as wagers in Northern Shan State from where they had taken this art to be used as their main source of income for them since.

As the area is a mountainous one, the plantation is mainly made on hillsides after clearing all the bushes and trees there. The method they have used in planting these tea plants is said to be using the seeds.

The planting of seeds take place in May on the plot which they have made to be fertile in their own traditional way. For planting seeds, holes with openings of four-inches square area and depth of five-inches, each are needed. The distance between any two holes is four feet and they all are in a row. They use no insecticide to spread over the plants; only weeding is needed for good yield. A plant of three years of age has attained the height of three feet. To control the height and have many branches, they cut the top-most ones. When they have acquired the age of five years, a tea plant can be seen luxuriant with branches and leaves. In plucking the leaves, only the leave with two sprouts is chosen, not to hurt further growth and to have only good, tender leaves. It is said that a tea plant free from the danger of insects can have a long life up to a hundred years.



Tea planting field



The researcher and two Danu women



The researcher plucking the pickled tea leaves



The Danu national plucking the pickled tea leaves



Drying the pickled tea leaves

The plucking season is between March and November; the rest three months of a year being the resting period of the plants. The tea leaves plucked between the fullmoon day of Tabaung and just before the new year water festival time has a special name of "Shwe-phi-oo" or "Shwe-phi-moolut".

As these first leaves called "Shwe-phi-oo" are free from rain, they have such super quality in taste as well as fragrance, and are expensive. The significant characteristics of these "Shwe-phi-oo" pickled tea leaves are: they are brilliant; small; there are thin silver streaks over the stems of the leaves; they have more stalks than other kinds; when they are taken in a fist it has a prickly sensation; they have more weight than others; they have small buds that can go throw the eye of a needle each; they have sour, astringent, sweet tastes and they are fragrant.

Besides, they can wipe out the effects of poisons and get rid of tiredness, giving the consumer a pleasant feeling. Furthermore, it can give the one full supply of blood who are anaemic and support him with gas or wind needed in the body. It is learnt that these tea leaves can take care of diabetes. As the shape of these tea leaves resemble moustach of a "sawbwa" (Shan Chieftain of former times), they have given it a nick-name "Sawbwa nhoté khan mhway" which has now become a well-known name in the whole country.

The tea leaves that are plucked between the time just after new year festival and the middle of June is called the second "Shwe-fi" leaves. The leaves called between the middle of June and the middle of October are made to be dry by fire and these are called "rain leaves". Similarly, the ones picked between the middle of October and November are named "winter leaves". It is learnt that there are no fences between the plantation plots of different ownership; yet nobody stealthily picks other person's possession. The total area of tea leaves plantation is known to be 200 acres while the

largest plantation plot owned by one individual person is said to be 5 acres and the smallest plot one acre.

Production of Tea Leaves

A basketful of tea leaves is put in a big dam and cooked by means of steam for twenty minutes. In cooking by steam, the leaves in the dam have to be turned up for many times with a big bamboo ladle with three or five arms just like a fork. Then the leaves are scattered over mats and when they become cold enough to handle them they are crushed by hands, rolling until the sprouts and the leaves are well rolled and mixed. Those rolled leaves and sprouts are again put on clean mats to get dry in the sun, first time for fifteen minutes and then second time for another fifteen minutes. After the second time of drying in the sun they are sprinkled with water and again left in the sun to get dry. When dry, the leaves of yellowish colour are taken out and the rest are sifted by sieves to classify the good quality and the normal ones. It is learnt that the leaves that remain on the sieve, not falling through the holes of it, are the ones of good quality and those that have fallen onto the mat are inferior ones.

The leaves that are picked until the month of "Kason" (May) only are used as tea leaves for plain tea. The price of the tea leaves is said to be high and low depending on the production volume of them. It is a business sponsored by only family members.

The price of one viss of tea leaves in the year 2000

Kinds of tea leaves	On plateau area (Htwet Ni)	On plains area (Pindaya)
Shwe-phi-oo	Ks 700	Ks 750
Shwe-phi second leaves	Ks 450-500	Ks 550

Production of Pickled Tea Leaves

When the dam with water is applied with intense heat to make the water bubble and then the green tea leaves are put in it for ten minutes. It is turned up for many times with a ladle of three or five arms which acts as a fork. Then they are transferred onto the mats where they have to be rolled and crushed with hands when they become cold enough to be handled. When the leaves become worn-out, all the water are drained off and they are put on the other mats to be rolled and crushed for the second time, until the sprouts and the leaves become well mixed. The wet pickled tea leaves are put into bags. The liquid drained off from the leaves is boiled until it becomes sticky to get the essence. This essence of pickled tea leaves is used in making plain tea by some persons who are travelling. But some use it together with coconut oil to dye the hair to make it black. It is learnt that there are two classes of pickled tea leaves, one with superior quality and another with inferior quality.

The price of one viss of pickled tea leaves

Kinds of wet pickled tea leaves	Price on plateau area (Htwet Ni)	price on plain area (Pindaya)
Superior quality	Ks 120-200	Ks 250-300
Inferior quality	Ks 100-120	Ks 120-150

Plantation of the herb called "Ju root"

"Ju root" is an edible root from the herb Alium Tuberosum. It is the second biggest business for the villagers. The total plantation area for that is about 100 acres. To make a plantation field for that herb, first the ground is hit with the chopping hoe and then with grubbing hoe to make it loosened or turned up and then leaves are scattered all over the area, in the second part

of the month "Dabodwe" and "the waxing days of "Dabaung". After the fullmoon day of Dabaung, the leaves scattered all over the whole plantation area are set fire until the whole thing turns into ashes. These ashes and burnt-up things are put into the square hole each side of which is about six inches long. Then the head of the herb is separated into several layers and put into the hole in a slanting position before the earth is covered over it. There are many such holes, one only eight inches away from the other, in the field. No insecticide is used for this plantation; only fertilizer (mostly the brands of "Pa-le" and "Te-su-pa") is feeded after one time of rain. This business is also sponsored by one's own family. During the early days of the rainy season, in "Nayon" (June), when the young plants begin to sprout, weeding is done near the feet of the plants and the equally-mixed stuff of the two kinds of fertilizer and ashes is put at the foot of every young plant. After the full moon day of 'Waso' (July), weeding is done for second time. After the full moon day of 'Wagaung' (August), the sprouts of the herbs are clearly visible on the plants, for about one month. Five numbers of the sprout can fetch a price of ten kyats when they are scanty and can fetch two kyats when there are abundance of them. When there are no more sprouts in the month of 'Tawthalin' (September), the "Ju roots" are dug up for sale. In the year 2000, the price of one viss of that herb is 75 kyats in Htwet Ni village and 100 kyats in Pindaya. The tools used in this plantation of "Ju roots" are chopping hoe, grubbing hoe and pickaxe.

Some time ago, they had the business of planting the sebesten tree the leaves of which are used as wrappers for rolling cheroots. The planting season for this tree was during the months of Nayon and Waso (June and July). The tools used for planting were chopping hoe and pointed bamboo sticks that could make the holes in the ground for planting. But this business is no longer to be seen there.

Just as the villagers of Htwet Ni plant pickled tea leaves and the roots of the edible herb named "Ju", for their income, they also plant such vegetables as potato, bean, long bean, chilli, mustard, cabbage, kind of creeper bearing edible fruits called "Gurkha", gourd, pumpkin etc. for their daily food, and such flowers as rose, aster, orchid and a kind of flower called "let-htut-pan" for offering to the Buddha image at home.

Measurement of weight

When they measure the weight of their main products, "Ju roots" and the pickled tea leaves, they do not use the standard baskets for measuring the paddy; they use only a pair of scales. But the scales is not the kind of one generally used by the Bamar people; they use their own kind of scales the hands of which are made of wood. The small size of this kind of scales called "Sin" can measure the weight of from 25 ticals to one viss. To measure the weight of the big baskets of sebesten leaves, they use the big size of the scales which can weigh from 5 viss to 35 viss.

(b) Livestock Breeding

Livestock breeding is rarely to be found in the village which is said to be mainly due to the reason of religious belief. When studied, the reasons for not encouraging this business can be seen as three kinds:

- (1) Religious faith
- (2) It is not accepted by the society
- (3) They rely more on plantation than breeding

As all of them are Buddhists, it is learnt that they prefer vegetables than meat.



Using the scale called "Sin"



Using the scale called "Li"

Another fact that it is not accepted by the villagers is due to the reason that the animals make the whole village dirty and they destroy the plants. And they regard the breeders as the ones who go against the teaching of the Buddha. As the tradition of planting pickled tea leaves has been as old as 100 years, they naturally rely more on this business. Through there are no livestock breeders on commercial scale, there are breeders of bulls to get the dung of them to be used as fertilizer for their plantation. But they breed bulls more than buffalos, which are bred only to be used in cultivation works. The breeding place for these bulls is not in the village; but somewhere outside away from the plantation field of pickled tea leaves and the "Ju roots".

Hunting is a business not encouraged by all the villagers in Htwet Ni. So there is no expert hunter among them; even there is no one who goes hunting as hobby. They shoot only the animals that have entered the plantation fields aggressively and only the wild animals that pose danger to the villagers.

(c) Handicraft

Mostly, the Danu national are expert in such handicraft as weaving bamboo tray, basket, bamboo tubes and others. Baskets are mainly used for keeping the pickled tea leaves when plucking and the sieve is mainly useful in sifting the various sizes of the leaves to classify. The small basket is for keeping pickled tea leaves, tea leaves, the sprouts and the roots of the edible herb "Ju roots". But nowadays there are no such persons who weave big baskets. Only those who are expert in making bamboo walls, bamboo slats for housing and bamboo mats for holding the pickled tea leaves and tea leaves when these are crushed with hands.

Here I would like to mention the production of umbrella called "Nga-pyaw-taw-hti" which they use when they go to their plantation fields during



**The boiled stuff of the bark of mulberry tree
has to be pounded**



The pounded mulberry stuff is flattened



Making the handles for the umbrella



The leaf of the umbrella making of lackuerware



Several designs of "Ng-pyaw-taw" umbrella

the rainy season. This production has been started since the time of their grand-parents. The reason for getting the name of "Nga-pyaw-taw-hti" (Nga-pyw-taw umbrella) is it is made in the quarter of Pindaya which is called "Nga-pyaw-taw".

For the roof of the umbrella, a kind of coarse paper made from paper mulberry pulp in "Maing Kaing" (Shan State) is needed. To get it, fibrous bark of mulberry is put in the water with ash and boiled for five hours to produce pulp that is made into the form of balls to be beaten on a chopping block. The beaten pulp is then put into a square form pond in which a square form sieve is placed. When the flat beaten pulp on the sieve is taken out, it is left in the sun to get dry. When it becomes dry the flat pulp can be used as a coarse paper which is well known as Maing Kaing paper.

The shaft of umbrella and its branches are made of strong, thick walled species of bamboo called "Thike-wa". The top of the shaft which is called "the head of the umbrella" is made of a kind of hard wood which is known as "Kyaung-sha-thar" (the Indian trumpet, Bignonia Indica). The roof of the umbrella made of Maing Kaing paper is painted with a paint fermented in their traditional way to become rain-proof.

As their main line of economy is the plantation of pickled tea leaves, most of their daily wagers are engaged in that business. In the plucking season, as the labour power in Htwet Ni alone is not enough some of the daily wagers from Pindaya have to be hired. It is learnt that in the beginning of the year 2000, a daily wager earns kyats 100 per day.

The workers have to get to the plantation field (which is called Ga-naing in their language) daily at eight o'clock in the morning. It is said that for a worker to go to the field on foot it takes twenty minutes. At 10 o'clock, they return home for breakfast and to take bath. The lunch is taken at two o'clock in the afternoon from the lunch box which they have brought from home. The afternoon duty ends at five o'clock. When they get back

home, after dinner, at about six o'clock, they continue the work of producing pickled tea leaves and tea leaves. The average annual income of an individual is kyats 36,000 and the annual average income of a family is kyats 144,000.

(d) Division of Labour and Organization of Labour

There is no class differentiation among them. The youngers pay respects to the elders. There is no such thing as privileged person among the sons and daughters when there is something to divide among them, and they all have to share the household duty also. Sons usually take the duty which has to be carried out with manual labour; for example housing, clearing the overgrown trees and shrubs for plantation, collecting firewood, going to town for the sale of tea leaves etc. Daughters are engaged with such household duties as cooking for meals, fetching water, plucking tea leaves, making pickled tea leaves and plain tea leaves, attending to the children. But this plantation of pickled tea leaves being their main line of economy, the men supervise the whole line of production of these tea leaves while at leisure they help the women with their household chores. As the Danu old man and women are not able to attend to the plantation works they nurse their grandchildren when their sons and daughters are engaged in their respective duties. Some old men and women weave bamboo baskets and manage the tea leaves to get dry in the sun when the youngers are away at plantation fields.

Contribution of Labour on Reciprocal Basis

The Danu national have a lovely custom of contribution of labour on reciprocal basis which has begun to exist since many years ago. This custom is called in their Danu language " Let-sar-cho; let-sar-sut" system. " Let-sar-

cho" means contribution of labour when relatives, friends and neighbours are constructing a house or clearing the overgrown trees and shrubs; "Let-sar-sut" means contribution of labour for the ones who had once helped him in some works which need manual labour. This system is practised not only between the two families but also among the two villages. In constructing a road, holding a festival or holding the New Year Festival called "Tar-tet Festival", the two villages contribute labour on reciprocal basis. This lovely custom of reciprocally giving help to one another can foster unity and brotherhood spirit among the whole society. Besides, this system can make the time needed to accomplish a task shortened and so it can save not only time but also money, and further-more, a task that formerly seems impossible for one village can be accomplished within a short period of time.

It is learnt that the Danu national never hesitate to help others. When a person is ill at home, they help him by doing his plantation duty on behalf of him. Even when a person is not attending to his works properly because of laziness, they remind him to behave well and help him carry out his plantation duties. But if the lazy person is not dutiful again they forsake him by staying aloof from him. If that lazy person's wife wants to divorce, the elders of the village help her to get that and manage to help the divorce's family in some way. This social punishment system also can deter one from becoming lazy, worthless person.

(e) Trade

As they mainly rely on the business of producing pickled tea leaves and plain tea leaves, and planting the edible herb named "Ju", they trade in these goods in Pindaya. Though some wholesalers come to buy their products, they seldom sell them to these people because of the low price

offered by these wholesalers. Mostly, father or a grown-up son takes these goods to sell them in Pindaya. There is no such habit of selling the products of the whole village by all the villagers at the same time and at one sitting. They usually carry the pickled tea leaves in bags with plastic sheets covering them, and the sprouts and the roots of the herb called "Ju" in baskets. When these goods are carried to the town, they use bullock carts, tractors and trailers as transportation vehicles. In the olden days, they had to carry them on their heads. Even today, there are some who carry them on heads and shoulders.

(f) Conservation of Forest

The area of the forest reserve in Pindaya township is 7,508 acres and it is called "Zawgyi Forest Reserve" that is adjacent to the township of Yatsauk.

In conservation of forests, Pindaya Township being under Yatsauk Township, the junior officer in charge of forest conservation takes charge of the forest reserve in Pindaya Township.

The total free area of forest which is not included in the officially recognised forest reserve area is 24,489 acres and this free area is apart from the land used for plantation by all villagers.

In accordance with the Forest Act, para; (27), the adjacent land area of Zawgyi River which has the total area of 0.3 square mile is again recognized as " the surrounding forest area of Zawgyi River".

In the olden days, there were areas which were not included in the forest area governed by Forest Department. But when the Revolutionary Council assumed the State Power, they included all those free area in the Forest Department's charging area, applying the Forest Law and Act of 1902. The total forest area of Pindaya Township is as follows:

Zawgyi Forest Reserve	11 square mile
Outside Area	38 square mile

Total	49 square mile

To reserve the surrounding area of a river, there was only one which was called "Na-nwin-taung Surrounding Area" (Pa/Nya- M 268503) in 1968, that was officially proclaimed on the first of January, 1968 by applying the Forest Act, para: (19) of 1902.

In those days, in Pindaya Township forest reserve, there were no such acts of planting hard wood trees, making shelters, cutting the plants enfolded by buttress roots of a banyan tree, redemarcation of the forest reserve, making plantation fields etc.

What I would like to mention is the forests on the western ridges of Pindaya (on the eastern ranges of Ywa-ngan) has become depleted by such acts of the villagers as making plantation plots, cutting trees for collecting firewood etc. without taking into consideration that might have affected the forests in the log run.

This mountain range is an important place from the forestry point of view because the two rivers, Zawgyi and Panlaung begin at the foot of this mountain range. The springs that originate there collectively help the flow of the two rivers to become great.

To get enough water supply for "the nine districts of Le-Twin" (Paddy-growing Nine Districts in Central Myanmar, during the time of King Anawrahta of Pagan Dynasty who reigned in the eleventh century), for agricultural works, "Nyaung Gyat Dam" has to be constructed by closing the water current of Panlaung River, using many hundreds of thousands of kyats, and similarly, "Kin Ywa Dam" has to be constructed by closing the water current of Zawgyi River.

Construction of dams is of vital importance for irrigation and so the spring area of the streams have to be well reserved, not to close the water currents of them. So we should pay attention to the need of reforestation project in the area on the western ranges of Pindaya.

Land Conservation Group and Depletion of Forests

A group of people who have envisioned the future affects of those reckless acts formed a group to look after the forests with the name of "Land Conservation Group" and has done many appropriate things to the extent they could afford.

Now, not only in Pindaya but also in the whole area of Shan State, to deter the effects of the depletion of forests such as washing away of the fertile top soil, weather becoming abnormal, rainfall becoming less, breaking away of mountainside and hillside etc. a "Land Conservation Department" has been formed and supervising the conservation projects.

For reforestation, the State Peace and Development Council has planted trees in 1988 in that area of 2,000 acres that were formerly treeless area in Pway Hla, Kyon, Pindaya. According to the directive from above, the Township Peace and Development Councils, officials from Forest Department, Ah-le-gu Sayadaw and public collectively planted 1000 "Gangaw Trees" (evergreen hardwood bearing sweet scented white blossoms with yellow stamens; Mesua ferrea) and in 1996, 1,000 Inngyin trees (Pantacme suavis) on the mountain where Shwe U Min Pagoda is situated, in the form of terrace cultivation to beautify the pagoda and the mountain. Similarly, to beautify the surrounding area of "Kon-lon Monastery" and to prevent the hillside from breaking away near Pyi-daw-aye Pagoda, the Forest Department with the help of FAO Department, in October 1993, began planting variety of trees such as pine, eucalyptus, Auracia, Indian laburnum specie of Panama, gold mohur tree of dwarf kind, sein-ta-chu etc. As the reforestation area was destroyed in 1988, under the supervision of the commander of the Military Region Brigadier General Maung Bo, the forest department officials with the help of the public planted two hundred thousand trees in each township, beginning from 1998. As the top soil of Pindaya township is not fertile enough, Brigadier General Maung Bo

instructed to put thirty baskets of lime in each area of the township land. Due to that instruction, the crops have a good yield now. Besides, the Forest Department led the campaign of planting such trees as Auracia and Indian laburnum specie of Panama that can give good shade and firewood for the township people. Other kinds of trees planted by the Forest Department are "Mezali" (a medium-sized tree bearing edible leaves and flower buds; Cassia siamea), eucalyptus, "Pyi-lon-chan-tha", cherry, Yethin-win etc.

The forests are destroyed by Men, Animals, Trees and Bushes, and Seasons, and so in abbreviation they are called MATS. Now, the planting has become systematic, according to the instructions from the department officials concerned. They began the planting work by collecting earth, humus, bull's dung that are equally mixed, and putting them in a plastic bag given by the department concerned, in January of the last year. In July, these young trees were distributed among the township people to plant themselves on each side of the road, at least fifty feet away from it. Besides, the Forest Department technicians has taught the people the basic knowledge of planting trees. Some time ago, the villagers set a plot to fire to get rid of the overgrown trees and shrubs to turn a land into a plantation ground. So though they have used this land for plantation for only one year, it has destroyed the precious forest. Such a plot burnt to turn into a plantation ground can be used for the second time only after ten years. As they have used many plots of land in this way for many years, forests have eventually become depleted and it has brought such bad affects as depletion of forests, weather becoming abnormal, breaking away of hillsides, forming sandbanks.

After the earth on the plot of land they are going to use for plantation, being turned up by plough, they set the earth to fire to turn the top soil into fertile one which they call in their Danu language "Palit-phote-thee". But in reality, this has destroyed the land for at least ten years.

Due to this depletion of forests and washing away the fertile top soil by drainage and the fertile layer being burnt up, the weather has become abnormal; the water current in the springs have also become forceless.

Nowadays, in Shan State also, the government has planted such hardwood trees as teak, 'pyingado' (kind of ironwood tree), In (broad-leaved, tall timber tree yielding reddish, resinous wood), and "ka-nyin" (large tree yielding wood oil) that are expensive in the timber market.

Now, the Forest Act of 1902 has been cancelled by the Peace and Development Council and substituted it with a new act on the third November, 1992.

Timber Trees in Pindaya Township

The timber trees in Pindaya Township are pine, "sakat", "thit-ee" (sweet chestnut) that are mostly to be seen in the forest reserve. But on the mountains where there are mostly dry trees, "Thit-ya", "Inngyin" (Pentacme suavis) and "Thit-say".

Timber Extraction

There is no extraction of timber sponsored by government because the kind of timber tree that can be extracted on commercial scale is only pine in this township.

Other Forest Products

The forest products in Pindaya are honey, wa-u (elephant foot yam tuber) and "kan-pa-lu" (valeran; valeriana hardwickii).

Distribution of Timber by State

The state timber shops in Pindaya gets all the timber supply from Yatsauk Township which can only supply according to the quota described in the project. The logs sawed for timber in Yatsauk are seen to be "Inngyin" and "In" wood.

CHAPTER (5)

RELIGION

(a) Worship

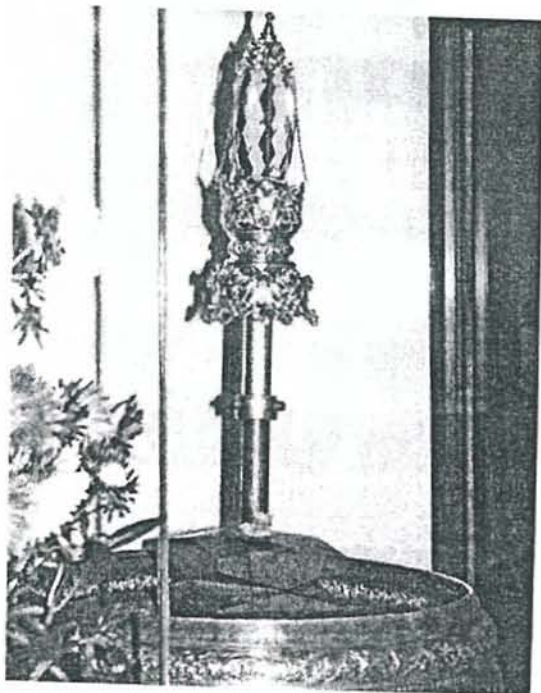
The Danu National are Buddhists and they do meritorious deeds like Bamar people of the plain area such as building monastery, making lake, novitiation and offering meals to the ' Sanghas'. They have shrines for the Buddha image at homes and they regularly offer cooked rice, flower, water and candle lights to it. But they do not have shrines for 'nats'. Only one big, common nat shrine for the village is kept near the edge of the village compound. During the lent, beginning from the full moon day of Waso to the full moon day of Thidingyut, on Sabbath days of full moon day, new moon day, the eighth waxing day and the eighth waning day of the month, they go to the monastery to offer meals and things for the 'Sanghas'. As they are Buddhists they offer things such as rice, tea leaves, onion, money etc to the parents, grandparents, teachers, elders of the village by paying obeisance to them regularly three times a year in the months of Tagu (April), Waso (July) and Thidingyut (October)

Shwe U Min Pagoda

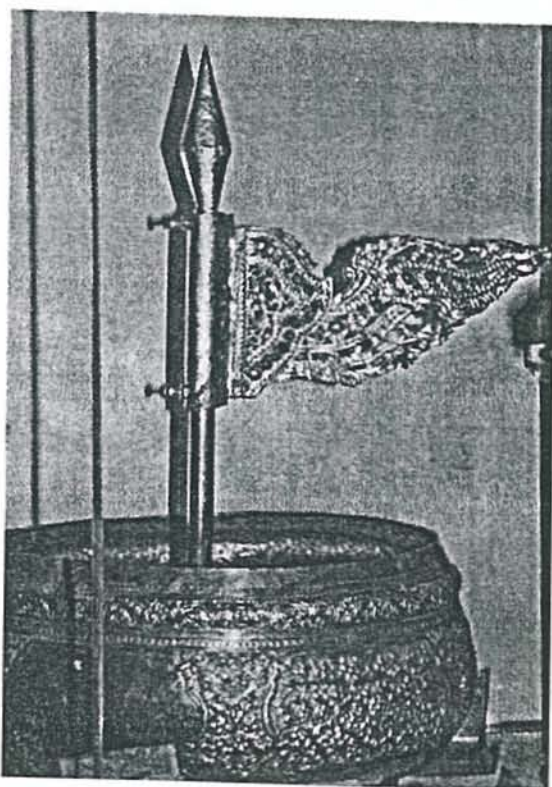
Shwe U Min Pagoda is the place where they do their meritorious deeds. There, it is learnt that, they asked the famous, venerable Konlon Sayadaw of age 93, number of years of monkhood 73, to come to that famous pagoda just before the Tar-tet festival day of placing the ornamental umbrellas on the two pagodas in that compound, to recite verses of the Buddhist Scriptures. On the Tar-tet festival day of hoisting the umbrellas they made a ceremony to commemorate the opening of the life installed in the pagoda compound.



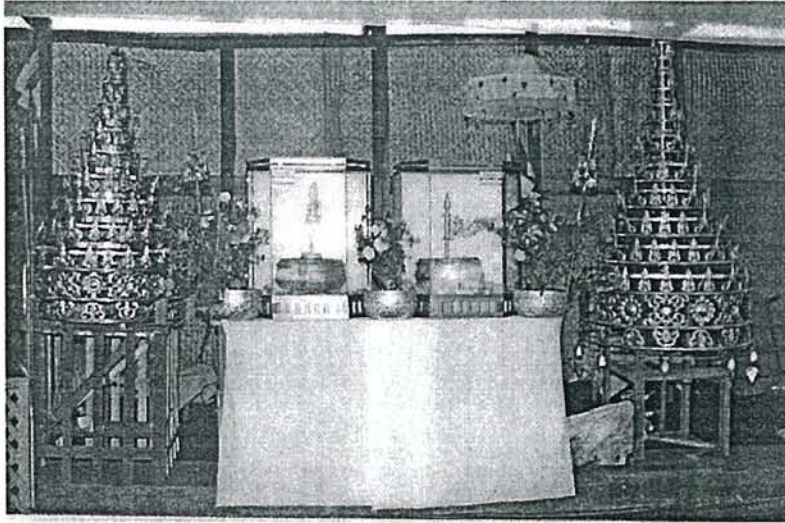
Ashoka Zedi in the Shwe U Min Cave



Bud-like ornament for the pagoda



Pennant-shaped vane at the top of the pagoda



Tiered and ornamented final of the pagoda



Buddha Images in Shwe U Min Cave



**The researcher and the Danu
and Taungyoe national**



The opening ceremony of the Shwe U Min pagoda lift

The Venerable Sayadaw U Kaythawa Thiri of Shwe Ni Monastery of Htwet Ni is now 77 years old and has already attained the 59 year monkhood. He has acted as the chairman of the Organisation of the Township Sanghas since his age of 71.

Tha-yo Buddha Image

There is a Buddha image by the name of Tha-yo Buddha Image at the shrine of the Shwe Ni Monastery of Htwet Ni. It is quite famous and revered by all the people with the belief that every prayer can be answered sooner or later. The name 'Thayo' comes from the stuff the image is made of because it is made of mixture of wood-oil, sawdust, powdered charcoal and fine ash mostly used in the making of lacquerware and gilded glass mosaic which in Myanmar language is called 'Thayo'. Sayadaw U Kaythawa Thiri has given the name of "Su-taung-pye Aung-taw-mu-phaya" to that Buddha Image. It is said that Sayadaw U Kaythawa Thiri began to pay worship to that Buddha Image in the Myanmar calendar year of 1036. The story goes that one day, Ah-le-gu Sayadaw explained to Sayadaw U Kaythawa Thiri about the styles of the Buddha images carved by the ancient people. He said that the Buddha images in the sitting form have different sizes of the robes, some with the edges of the robes near the middle of the backs and others near the lower ends of the backs. The robe ending near the middle of the back indicates that it is a kind of image kept by rich people for themselves to pay worship whereas the image with the robe-edge near the lower end of the back shows that it is a kind kept by kings and 'sawbwas' for themselves to pay worship and to say prayers with the belief that these would be answered sooner or later. As Sayadaw U Kaythawa Thiri found that the image he now keeps at his shrine was a kind that was kept by kings and 'sawbwas' for themselves to worship, he had taken it to his monastery.



Thayo Buddha Images at Shwe Ni monastery

Renovation the Phone-gyi-net Cave



**The Buddha Images in
the Phone-gyi-net Cave**



The venerable Konlon Sayadaw

**Shwe Ni Sayadaw (The Chairman of Township
Sangha's Association)**



The story how they found out this image goes like this: a monk from the quarter named "Shan Yat" of Pindaya who resided in a monastery what today is known as "Zawti-kar-yon Kyaung" (they also call it the monastery that does not catch fire) carried this Buddha image from some place to his native place. But when he got to a big cave near Htwet Ni village he entered it with the image in his hands and, without continuing his journey, he resided there for many years. That was about the Myanmar calendar year of 1080 and from that time onwards the cave had become known as 'the cave of the black monk' (phon-gyi-net gu). That monk had built 160 images with cement in that cave in later years. Though the cave is one and half miles away from Htwet Ni many people go there to offer cooked rice and flowers to that image regularly.

In the Myanmar calendar year of 1342, under the guidance and leadership of venerable Kon-lon Sayadaw, Sayadaw U Kaythawa Thiri and villagers carried it reverently Htwet Ni village. It is said that Konlon Sayadaw had to give an offering of two combs of bananas, tobacco leaf, betel quids and pickled tea leaves to the guardian 'nat' of the mountain, asking for his permission and help to reverently carry the image to Htwet Ni. First the image had to be carried along a narrow path and then when it got to the lane of bullock-carts on the northern side of the cave, it was carried on a bamboo stretcher. While carrying, as some of the delicate parts of the image such as knee and the foundation throne broke away they had to mend it. At first the image was kept in the Shwe Ni Monastery compound, on a mound and many people came there, merely out of feeling generous and charitable, to offer cooked rice, flowers and candle lights.

To carry the image reverently into the Shwe Ni Monastery building, the villagers thought it was impossible without breaking the door of the monastery because the height of the image with its foundation block is 18 feet while the height of the main door of the monastery is seven and half

feet and its width just four and a half feet. But Konlon Sayadaw, after giving an offering of coconut and flowers to the guardian spirits concerned managed to carry it into the building easily, by making the image in a slanting position. The venerable Konlon Sayadaw donated two gold leaf packets one containing 100 leaves and the next one 130 leaves, dedicating the first packet to the body of the image and the second packet to the foundation block. The villagers believe that because of the meritorious deed of offering food and flowers to the image they have prospered day after day from that time onwards. It is said that the number of plates of cooked rice daily offered to the image is over 100 during the lent and over 40 in other months of a year. Before the time this Buddha image was reverently carried to Shwe Ni Monastery, the villagers of Htwet Ni were very poor and they had to earn their living as manual labourers in the town and some had to go to Northern Shan State on foot to work as daily wagers in the plantation fields of tea leaves. But just after this Buddha image was reverently carried to Htwet Ni, one of the villagers got the technique of planting tea leaves from Northern Shan State and not long afterwards the whole village became expert in this business. From that day onwards, the whole village had begun to prosper day after day, month after month. From water supply and electricity to well built roads, in every sector the village had prospered. For Shwe Ni Monastery and lamp posts on roadsides, they take electricity from the foot of the Shwe U Min Pagoda mountain. Water supply for the village also got into much better condition as UNDP (United Nations Development Program) and Water Resources Utilization Department Collectively managed, in 1996 and 1997, to take the water from the water tank of Taung Paw Gyi village through pipes for Htwet Ni water tank of capacity – 6,500 gallons. Water is distributed among the villagers through water taps. The main road crossing through Htwet Ni was constructed with stones in May 1997 with the fund of three hundred thousand kyats from Peace and Development

Council of Pindaya Township and the contribution of one hundred thousand kyats from the villagers.

A festival was held to hoist a new umbrella on the pagoda named Ponnya-ku-tha-la dhamma zedi and to repair the 160 Buddha images some of which had lost heads and limbs which are situated on the southern end of the big cave called "Phone-gyi-net-gu". The festival took place on 7th March 1999, from 7 O' clock in the morning to the noon Konlon Sayadaw came to the festival place. He said that there is an image of Buddha carved from the southern branch of the sacred Bo-tree is enshrined in Ponnya-ku-tha-la-dhamma zedi and so this 'zedi' powerful and glorious. There are two monasteries in Htwet Ni, one Shwe Ni Monastery and the other Mahamyaing-taw-ya Kyaung. Shwe Ni Monastery was built with the fund contributed by Htwet Ni villagers and the other one was donated by the villagers of 'Parme', Myayni-taung and See-kya-inn. The pagodas in and around Htwet Ni village are Shwe U Min Zedi, Mya-thein-tan zedi, Naga-yone zedi, Ya-the-kyein-khan zedi and Phone-gyi-net-gu. Ya-the-kyein-khan zedi is situated on the road leading from Shwe-U-Min zedi to Phone-gyi-net-gu and as once a hermit stayed there overnight near that pagoda, the pagoda got that name of 'ya-the-kyein-khan' because in Myanmar language 'ya-the' means 'hermit' and 'kyein' means 'sleep'.

(b) Superstition and 'Nat' Worship

Though there are some kinds of making offering to the 'nats' traditionally worshipped by some old people, it is seen to be done just formally as a tradition and not too much seriously.

Though they believe that there are some guardian spirits residing at some lakes, banyan trees and villages, apart from making some offering to those 'nats', they do not keep 'shrines' for them at homes.

Though there are some people who believe in the powers of sorcery and that there are witches and black magic, pursuing the cult of sorcery is not found in the village.

Some old people believe in cabalistic squares or signs composed of mystic figures and characters in a grid. So they keep some cabalistic squares with the symbols and figures of the Buddha slung around the necks of their children to drive away the evil spirits that might endanger them. Some children can be seen with talismans and coins that are given to them as token gifts slung around their necks with strings.

(c) The Shrine for 'Nats' at the head of the village

There are big shrines for 'nats' at the entrances to the villages of the Danu national. These are called The Shrine for the Guardian Nats of the Villages. They refrain from doing such things that would mean insulting them such as urinating, defecating, cutting wood, killing birds, using abusive language near them. Every village offer some food the kinds of which differ from one village to another. In Htwet Ni, the offerings are given to the guardian spirit of the village on 7th and 8th waxing days of the month 'Nayone', with such foods as meat, jack fruit curry fermented soya-bean, fried chilli, white coloured snacks of glutinous rice and the red-colour ones, cooked rice and pickled tea leaves.

After that, the foods offered to the 'nats' are distributed among the villagers attending the ceremony who willingly take them with the belief that it would bring good health, prosperity and good yield of crops. During the novitiation ceremony, the would-be novices are taken to this shrine and shown to them to have blessing and protection from all dangers.

(d) Tattoo

In olden days, the Danu national had the tradition of tattooing their bodies. It was then a sign that a man had a manly courage and so it was a deed full of pride. In other way, at that time it could be a way of beautifying a grown-up man.



The Shrine for the guardian spirit of the village

So in those days, a man without tattoo marks could not be an attractive man for the young women. It is said that then the young women regarded a man without tattoo marks on the thighs as a coward, without any idea or ability to get prosperous.

A Danu young man was ashamed of himself if he had no tattoo marks on his body and he eagerly asked for it. While marking tattoo marks, a man had to keep an areca nut in his mouth to bite, to grin and bear the pain he got when tattooing iron hit his thighs.

In those days, beside the tattoo marks, men had their head, chest, back, arm, thigh, and calf tattooed such figures as tiger and cat for magical power of physique and peacock, parrot and house lizard for charm and love potion, and other several cabalistic squares or signs that would give the person concerned the magical power to win the evil spirits. The tattooing age for a Danu young man in those times was said to be 16. They really believed the figures tiger and cat truly gave them the power to be supernaturally active, strong and prompt in action. So these figures were the most popular items for young men of those times.

There was a lampoon concerning with a man who had no tattoo marks on his thighs the meaning of which goes to the effect that.

"with a trouser besmirched with red colour dusts;

His thighs are plain white; like those of a woman;

Though they are like those of a woman, he is actually not a woman;

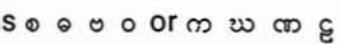
That my dear brother is a man without any idea, and so he can only earn one 'pe' (one sixteenth of the old Myanmar 'kyat' or four pice) in the whole three months."

In the olden days, during the monarchical times, Bamar people also had this tradition of tattooing over the bodies. When this tradition began is still a fact unknown to all. The ink used for tattooing is said to be made of

ash and water, the ash being the inflammable material of a kerosene lamp. The colour of the ink was dark green and it stayed forever on any part of the body.

Things needed in tattooing

The first thing needed to tattoo is a tattooing bronze stick with pointed end. The length of the stick is about one and half feet and as its pointed end is divided into two parts or 16 parts, the ink can pass through it very well. The pointed end is fixed with a handle rod the head of which is usually a bird or a 'nat' or an ogre.

Some masters who are expert in this craft have a catalogue book of figures from which a young man can make his own choice. Though some masters first make the outline sketch of the figure he is going to tattoo, some who have much experience do not make any sketch but directly tattoo the figure on the body without faltering. Around those tattoo figures of tiger, cat, ogre, monkey, elephant, 'nat', ogre-tiger etc., there are alphabets such as  which they believe to have magical power.

It is learnt that the most popular colours among the youths regarding tattooing were black and red-colour ink. For black colour, they used the Chinese ink made of inflammable material of a kerosene lamp and water together with the chinese ink. For red colour, they used vermilion (mercuric sulphide). The tattooing time was normally said to be on the second day of the water festival. Before beginning, an offering with coconut, bananas, white-colour and red-colour cloths, coloured grains of rice dedicated to the 'nat' concerned was offered.

It was usually begun before the sun rose and when one thigh was finished it was usually just about the time of ten minutes after sun rise. Just as one thigh was finished, it was applied with a solution of 'mezali' leaves (cassia siamea) for some time, and for another ten days, the thigh was put in water many times a day. Only after that thigh was in good order, the

second one was tattooed in the same way. It is learnt that in those days, there were people who had no more courage to be tattooed on the second thighs because it caused a great pain to the person.

It is said that in those days some masters could tattoo up to ten figures or so at one sitting, and they were ready to tattoo on both thighs of a man if he was brave enough to receive it.

During the time they were tattooing, no woman especially a pregnant woman was not allowed to come because they believed that it would destroy the whole business by destroying the power they meant to gain.

But nowadays, the tattoo marks are no longer the 'value' of a man, this tradition had nearly disappeared.

(e) Music and Dance

It is learnt that the Danu national of olden times had the tradition of playing long drums which today is known as "Byaw" and open-ended drum with a long body which we now call "Ou-zi".

It is also said that the Danu way of playing those long drums was in their own style.

The Danu "Byaw"

The orchestra of olden time Danu "Byaw" is said to have comprised four long drums the length of each of which was about two feet and the surface of which was nearly one and half feet; one double-headed drum made of rawhide skins stretched tautly over a hollow wooden cylinder, the diameter of the surface of which was about six inches; a big cymbals; one big oboe. The Danu "Byaw" orchestra had 12 kinds of tune invented to appropriately introduce the kind of dance to be performed. It is said that the last kind of tune of the 12, invented to play for the royal occasion, came just

before the romantic dance by a male and female dancer, and after that the play began.

Here is the tune and song for 'zawgyi' (an alchemist who possesses supernatural powers), which is included in the above-mentioned 12 tunes and songs.

လွမ်းလေးဇေယျာ ဟိုမြိုင်လယ်မှာ
 သည်မြိုင်လယ်မှာ (စပယ်ကိုနော်ဗျ တဝယ်ခတယ်) တောလေးလေး၊
 နာဂ နာဂ၊ ဒေါနကသင်းတယ်လေး.....
 မန့်မြေထူထွေ စောလေး..... လေ့
 စောဖေ သာယာ၊ ငါ့တောင်ဝှေးမှာလ
 ပီယဆေးရယ်ပါ၊ ပျိုတရာ ကြိုက်တဲ့ တောင်ဝှေး.....
 မန့်မြေထူထွေ ဆေးလေးလေး၊
 စော ဖေ သာယာ ဒဂုံမှာ နော်ဗျ - လှိုင်ဂူတွင်းမှာလ -
 ဇော်မင်းဝံ့ဝံ့၊ အလိုဗျာ ဆေးလုံလေးကြိတ်ရရာ.....

The Danu musical group with that long drum called 'Byaw' is said to have played on festive occasions especially at novitiation ceremonies.

The musical group with double-ended drums was also popular on such festive occasions as novitiation, harvesting, new year festival called "Tar-tet festival" and other religious ceremonies with this drum too, they played their own styles of tunes and songs.

It is learnt that the sound of Danu 'national's double-ended drums playing at a distant place may make the ones who have heard that to be overwhelmed by a feeling to sing and dance.

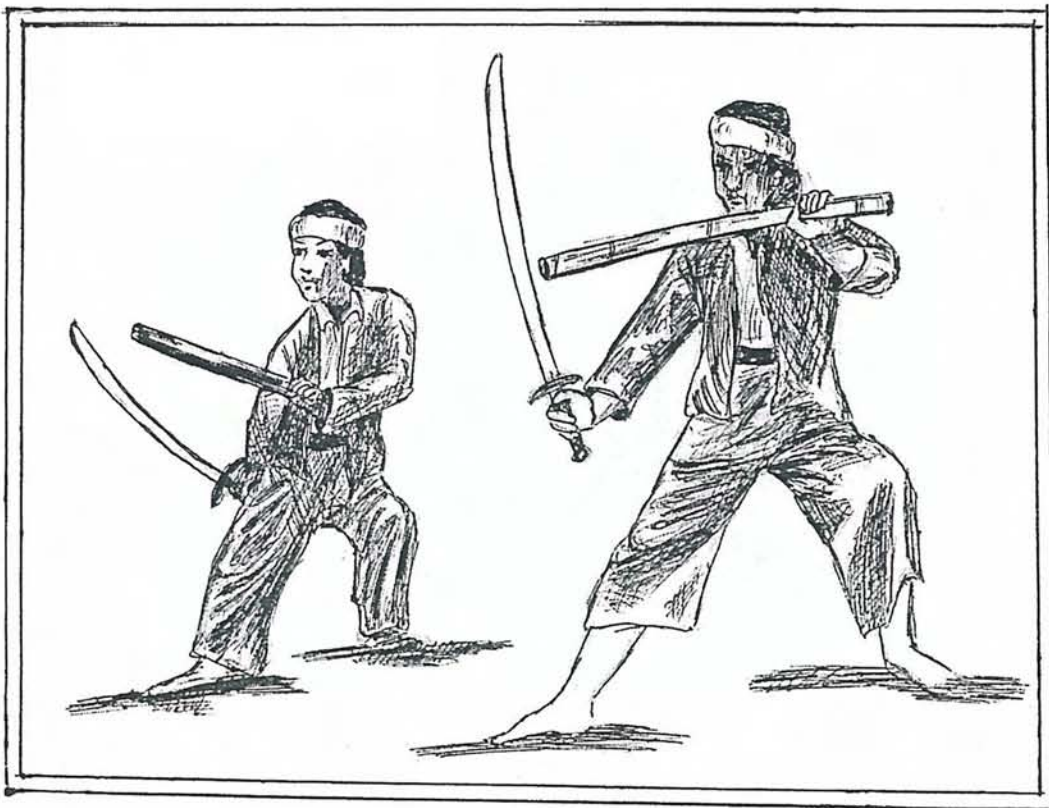
The general design of a Danu double-ended drum is - the height being between two and three feet; the diameter of the surface being between one foot and two feet and made of rawhide skins stretched tautly over a hollow wooden cylinder. If it is compared with a Shan drum of that kind, the Danu one has broader surface though the height is shorter than that of the Shan national. It is said that the height being shorter can produce louder sound when beaten. They said that for a kind of dance with active movements a



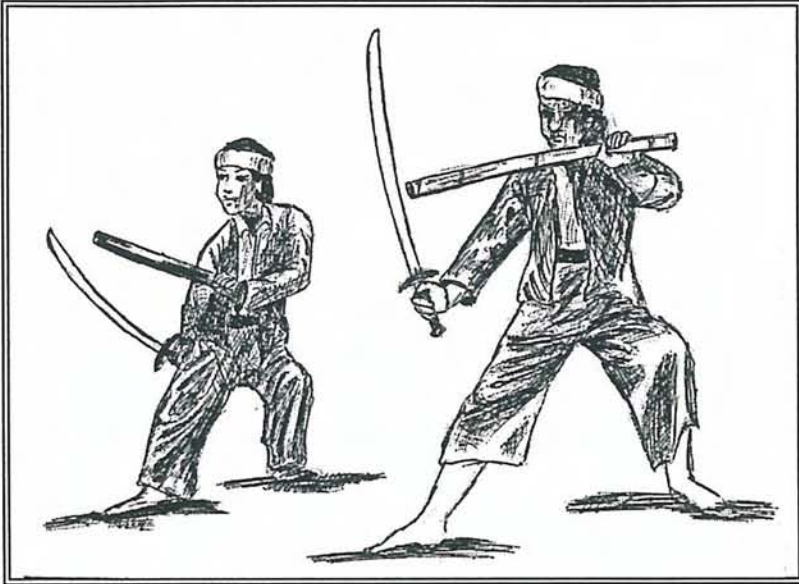
The Danu traditional style of dancing



The Danu traditional style of dancing



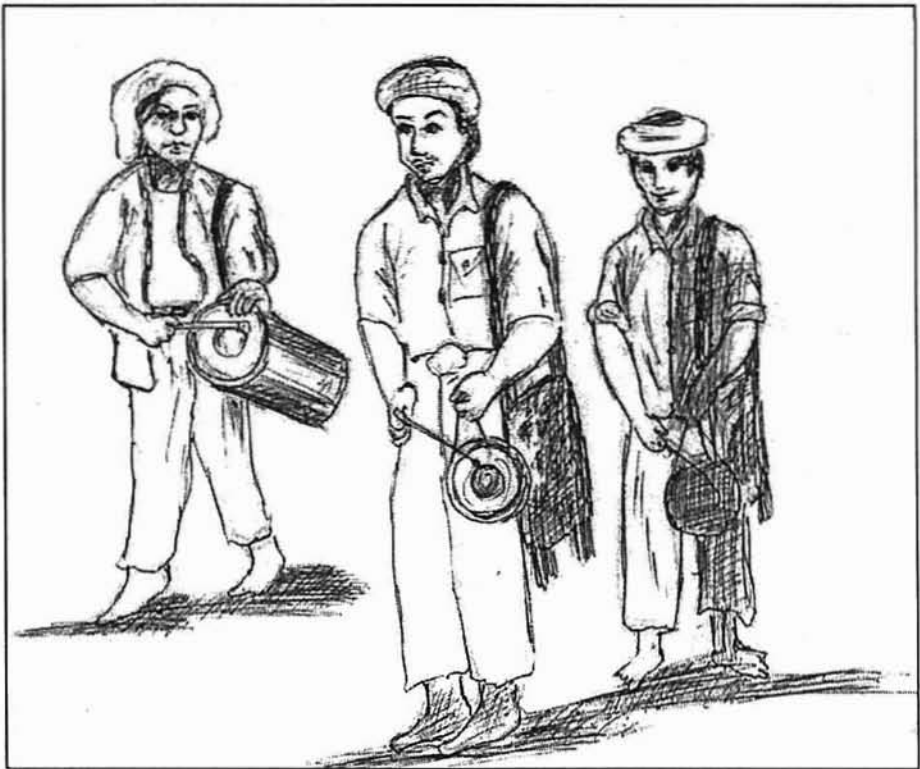
The Danu traditional style of dancing with swords



The Danu traditional style of dancing with swords



Danu traditional musical band (New style)



Danu traditional musical band (Old style)

louder sound of instrument is needed. In this musical band of open-ended long drum called "Ou-zi", a pair of gongs, four or five numbers of bamboo clappers and a big cymbals the diameter of which is about one foot are included.

The Danu "Ou-zi" Dance

There are mainly two kinds of dance forms to the tune of Danu "Ou-zi"; a simple dance just by shaking hands by ordinary villagers of various ages and the dance form of martial arts where men have to perform the movements as though they are fighting with one another by martial arts using such weapons as sword, long stick, hands etc.

But still there are several forms of dance under the heading of the Dance Form of Martial Arts such as the one performed at the harvesting and threshing time of paddy ("yar-pote-pwe"); the one during the time of lightning of bonfires and fireworks, which are called "The Dance of Lightning of Fireworks", "Tassel Dance"; the one performed during the festival time of "Tar-tet festival of "Tagu" (Apri) which has the name of "Tar-tet Festival Dance".

The tunes and the dance forms are naturally different from one another in such a way that for the collective dance of male and female dancers of several ages the beat is quick while for the dance of martial arts the beat becomes slow.

It is known that these two dance forms with quick and slow beats are usually performed on the second day of the new year time water festival.

Tassel Dance

The Tassel Dance which is a group dance and is included in the dance forms of material arts; it is usually performed by the young, female dancers

of ages 12 and 13 holding scarfs moving in correct timing. It is learnt that this group dance has usually eight female dancers.

This 'Tassel Dance' is usually performed only at the time of lightning of fireworks and releasing of hot air balloons into the air, in Tanzaungmon and Nattaw (November and December). Though it is called 'Tassel Dance', in reality, the dancers are holding scarfs and ropes each of which is three feet long; at the end of each rope being tied a wooden ball.

By waving the rope with the wooden balls around their bodies, they make concerted movements to the regular timing of the music. This dance is performed to the beat of the music produced by the band of "Ou-zi" in which the musical instruments such as "Ou-zi", a big gong, two small gongs and two bamboo clappers are included. While playing their traditional musical instruments, they also recite antiphonal chants (usually amusing and satirical) sung to the accompaniment of 'Ou-zi' and others.

During this festival time, they wear their Danu traditional dresses. There are several groups of the Danu national classified basing on the residing place and the ascent of the speaking as the national people in Dawe, Inlay, Yaw etc., have different ascents from the Myanmar of up-country though they are speaking the same language.

(f) Traditional Festival

The Danu national have twelve seasonal festivals in a year such as Tar-tet Festival (New Year Festival) in Tagu (April); Festival of Pouring water on sacred Bo Tree in Kason (May); Festival of Examination in Recitation of the Buddhist Scriptures in Nayon (June); Festival of Offering Robe and Flowers in Waso (July); Festival of Making Lots to decide either the recipient or the gift in religious offering to Buddhist monks in Wagaung (August); Festival of Lightning in Thidingyut (September); Festival of Offering Yellow Robes to the members of the Buddhist Order for a special purpose, between

the first waning day of Thidingyut (September) and full-moon day of Tanzaungmon (October); Festival of Lightning in Tanzaungmon (October); Festival of Kyauk-taw gyi Paogda in Nattaw (December); Festival of Reciting verses from the Buddhist scriptures in Paytho (January); Festival of Offering Rice Porridge in Dabodwe (February); Festival of Historic Shwe U Min Pagoda in Tabaung (March). Here we could find that these festivals have three meanings, religious, social and economic.

Religious Festivals

- (1) Festival of Historic Shwe U Min Pagoda;
- (2) The Traditional Novitiation Ceremony of the Danu National;
- (3) Festival of Light in Tanzaungdaing;
- (4) Mi-san Pwe or The Festival of Offering Lights

Social Festivals

- (5) Tar-tet Festival;
- (6) House-warming Ceremony;

Economic Festival

- (7) Paddy Threshing Festival

Religious Festival

(1) Festival of Historic Shwe U Min Pagoda

In the whole Shan State, there are only three gazetted pagodas that the government supports for the holding of festivals yearly. They are:

- (1) Shwe U Min Pagoda, Pindaya Township, Southern Shan State;
- (2) Phaung Taw U Pagoda, Nyaung Shwe Township, Southern Shan State;
- (3) Bawgyo Pagoda, Thibaw Township, Northern Shan State;

Shwe U Min Pagoda of Pindaya is a well famous one and many historians, archaeologists and tourists as well as local have visited from time to time.

The history of Shwe U Min Pagoda runs as follows:

King Ashoka (Siri Dhammar Ashoka of India) was one day converted to Buddhism by a young Buddhist monk in his palace and had become a devoted disciple of the Buddha since. As he revered the three objects of veneration, the Buddha, Dhamma and Sangha, greatly, had a great monastery by the name of Ashoca Yama built and daily offered meals reverently to sixty thousand attained "Arhatship". One day the king addressed these monks formally to let him know how much the great Lord Buddha had preached during his lifetime. There upon, the Arhats told the King that the teachings of the Buddha could be comprehensively said as the two Dhamma Vinayas or three Pitakas (three repositories of the Buddha's teachings) or five Nikayas (the five parts of Sutta Pitaka) or nine features or 84,000 corpuses of teachings. Greatly enraptured, the king donated 99 'gadei' (990 million rupies) to be used in building 84,000 pagodas, dedicating to all the corpuses of the Buddha's teachings. At that time as the King found out the place of the Buddha's relics stored during the time of King Ahjertathat under the guidance of the venerable Ashin Maha Kassapa, he carried them reverently to the palace and according to the instructions made by Ashin Seindagutta the Arhat, had all the 'zedis' (pagodas) built all over the great island of "zabu-di-pa". Thus a pagoda which was later to be known as 'Shwe U Min Pagoda' was first built at that time near the lake "Bote-ta-lote-kan", as one those 'zedis'.

The second time building of the 'zedi' was during the time of King Ahlaung Sithu of the Pagan dynasty. The King, with the guidance of the Arhats of his time, had the old 'zedi' of King Ashoka near the 'Bote-ta-lote-ye-kan' built for the second time.

This story of Shwe U Min Pagoda is based on the words handed down from generation to generation by their ancestors; but the reliable evidence such as palm-leaf inscription or stone inscription regarding this is not yet found.

The festival of this Shwe U Min Pagoda is held yearly in Tabaung for about seven or eight days, depending on the market days of Pindaya. But the last day of the festival is almost always the first or the second waning day of Tabaung.

Before the Revolutionary Council assumed the state power, gambling games of "Lay-kaung-gyin" (a top with four sides bearing pictures of four animals (i.e. cock, eel, frog and hog) and lottery game based on choice of one of 36 creatures were allowed to take part along with other entertaining performance on the festival ground. But when Revolutionary Council took charge of the state power, these gambling games were no longer allowed and only entertainment items and exhibitions by government ministries for the general knowledge of the public were on the festival ground of the pagoda. Besides the government held contests for sports and games in such items as volley ball, cane ball, track and field events, competitive climbing of greasy pole etc., and other labour contests such as competitive production of cheroots, bamboo hats (with broad brims) and umbrellas.

Tabaung Festival of Shwe U Min Pagoda

This festival of Tabaung for Shwe U Min Pagoda has been a meeting place for the national people, highlanders from all parts of the Shan State. When the festival time was approaching, the national people of Danu, Taungyoe, Palaung, Pa-o, Intha, etc. went to the festival ground to stay there during the festival time or to sell goods. It is a lovely scene to watch the villagers, staying under the big fig tree at the foot of the mountain, in groups, with temporary fences around them, cooking, eating, chatting, all of



Offering rice on the full moon day,
in the afternoon

Offering food on the day before the full moon day,
in the dawn

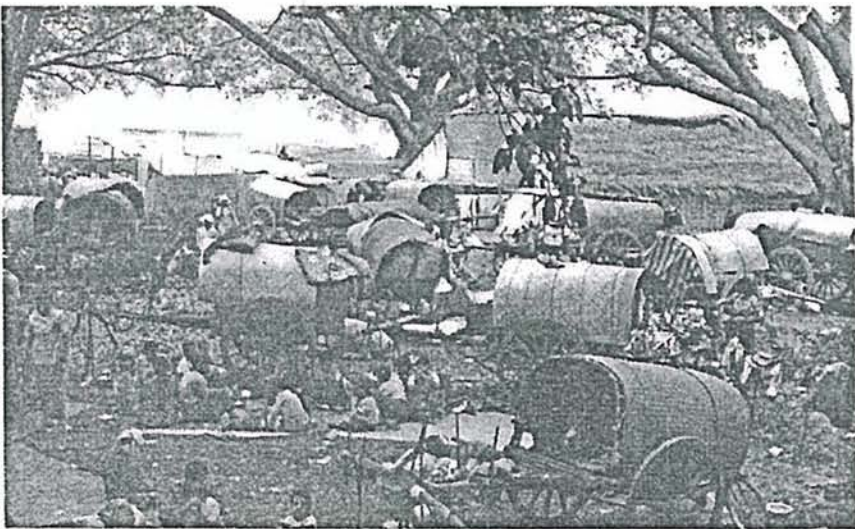




Groups of bullock-carts at the pagoda festival



Groups of bullock-carts at the pagoda festival



them visibly having wonderful time. The bullock-carts of each village are also kept in groups, on which all the male and female ones including the infants with all their pillows, blankets, cooking pots and plates and other things that might be needed during their stay there could be seen. The tourists, and other national people from the plain areas and the Chinese also came there; and the number of visitors are estimated to be nearly fifty or sixty thousands every year. The whole area of the ground stretching from the foot of the southern stair-way of the pagoda to the beach of the lake is the market place with shops of various sizes. The length of the market place is said to be nearly one mile and the whole area is being densely populated. The shops along the market line are seen to be trading in such goods as gold and jewellery, small wooden shrines for the Buddha images, pots, mats, toys, snacks, etc. and there are also tea shops and 'karaoke' centres, food shops, fruit shops and the shops which sell household things and appliances. For the visitors who are staying there for days, there are shops which sell all kinds of meat and vegetable. On the eastern and western sides of the festival ground, there are toilets and bath-rooms for the people.

If someone wants to have a place for a shop, he can apply for it at the office where the pagoda trustee and the responsible persons from general administration office are taking charge of the whole management.

The scene of the visitors taking bath in 'Bote-ta-lote' lake, with the background of the range of mountains on tops of which are white pagodas and the two lines of big fig trees alongside the road with big stems that had begun to grow since three or four hundred years is really an attractive one.

On the festival days, many people offer foods to the Buddha images, and light candles of various sizes all along the cave to be seen as a straight line of lights from the distance.

People gather at the place which stretches from the edge of market place to the foot of the mountain to donate varieties of things such as rice

and other things to all the 'Sanghas' from the nineteen monasteries that are situated in and around of Pindaya; the day is usually the day before the Sabbath day and the time is three o'clock in the afternoon. It shows how much they revere the teachings of the Buddha. Similarly, the monks and novices from all those nineteen monasteries are offered cooked rice on Sabbath day at dawn. The procession of the monks and novices is led by a big Buddha image over whose head the white umbrellas are flung opened, and the monks and novices follow it. There are also people who sells things to the people who want to buy and donate the things to the monks and novices follow it. There are also people who sells things to the people who want to buy and donate the things to the monk. It really is a lovely scene of Pindaya dawn.

As there are many visitors who want to offer foods to the pagoda, there are many sellers of cooked rice and other foods in bowls with stands, at the foot of the mountain, on the day just before full-moon day of Tabaung, in the evening. So the next day at dawn the foot of the mountain was full of people who are engaged in their meritorious deeds. Some buy those bowls with cooked rice and foods to be offered to the Buddha images in the cave. The variety of food in the bowls are found to be snacks of glutinous rice with many colours, fruits, cooked rice, glass of water, banana, sugar cane, cake etc.

They have saved money the whole year to come here to donate and to have wonderful time in the festival time. They earnestly believe that such meritorious deeds can make them have success in business and prosperity for them.

The pagoda trustees have managed all the entertainment items show for all the visitors. On the first day and last day of the festival, there are many people watching the show, some standing, some on the bullock-carts. But it is learnt that except on the first and last day of the festival, as there are so many visitors on the festival ground, no one is allowed to watch a show on a bullock-cart or on a car.

It is said that Pindaya has a peculiar, lovely custom of offering rice and other variety of things on the day just before the full moon day and the offering of cooked rice to the monks for meal at dawn, on the full moon day.

(2) Novitiation Ceremony

The Danu national usually initiate their sons at the ages of from 8 to 14 into the Buddhist Order as novices. Some do this privately while there are ones who manage it to be done collectively with the contributions from others. They do not fix the number of boys to be novitiated that it must be an 'odd' one or 'even' one. One peculiar custom of them if compared with that of the people from plain areas is there are two kinds of ceremony, the first one being "the big ceremony" and the second one "minor ceremony". The man who has led the novitiation campaign with initial outlay of biggest amount is called "the man of initial outlay" and when his family treat the visitors with meals at the monastery it is called "the big ceremony". Due to his invitation when others participate with contributions of what they can afford they are called "the follower undertaker of the charitable cause". When the followers invite visitors to their houses to treat them with foods and to accept the donation from each of them, it is called a "minor ceremony". This "minor ceremony" has to be made one day ahead of the "big ceremony". On the day of that "big ceremony", the "followers" group have to transfer the money they had collected previously. This custom of accepting "supporting money" for this purpose is a thing we do not find among the people of the plain area. The supporting contribution is not only in the form of money, because many contribute things such as rice, oil, salt, onion, chilli etc.

"The minor ceremony" is held with accompaniment of musical troupe violin group or cassette songs. Though there is difference between the two performing practices of "big ceremony" and "minor ceremony", both of them



The old style dressing of a would-be novice (Mg Khun Saw)



The old style dressing in novitiation and ear-boring ceremony



The pandal for novitiation ceremony of the olden day



The would-be novice and their families



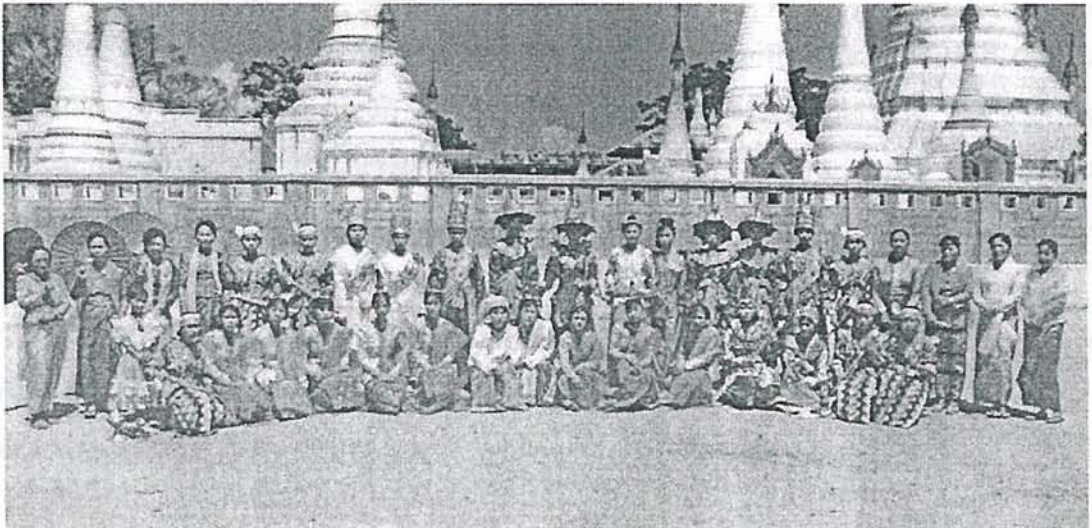
The novitiation procession of the present time
(zay-san)



Male group



**The novitiation procession of the present time
(zay-san)**



Members of the novitiation procession (female group)

are together at the ceremony to listen to the preaching of the monk. This is how a collective novitiation ceremony is done.

According to their tradition, parents of a son of proper age to be initiated into the Buddhist Order, have to invite the elders of the village and tell them to help manage the thing at the same time mentioning how much money they have got for this purpose. This is called "the practice of entrusting" and at least five persons must be chosen to lead the campaign.

The next thing they must do is to go to the monastery and ask the presiding monk on which date the ceremony should be made. After choosing the date, about ten days before the ceremony, a man or a woman from other families has to go to that house daily, in turn, to help construct the pavilion for the ceremony and to help them with other chores to make everything ready and to buy everything needed.

This villagers form groups each of which contains some ten to fifteen persons to be given the respective duties of cooking rice and curry, serving the people, accommodating the visitors and serving the monks with meals and doing other duties given to them by the monks etc. Serving the monks and reception of the visitors are mostly done by the elders of the village and the women. The duty of serving the people with plain tea is mostly taken by young men while serving with pickled tea leaves is by the young women.

Before the day of ceremony, the would-be novice has to be dressed with silk and satin clothes, hair-knot, sash worn as insignia of honour, decorative band around the neck, ledger, footwear that are made of gold and silver embroidery and sent to the monastery and let to stay there until the day of ceremony. This is called "the would-be novice's enjoying of the monastery life". But on the day of the ceremony, the would-be novice is taken back to the pavilion.

On the day just before the day of ceremony, in the evening, there usually is an entertainment item by either dancers in the village or by

professional dancers usually in the form an "anyein" (nondramatic performance where a female artiste dances and sings to the accompaniment of light music and is usually supported by comedians). But in some villages, the youngsters dance and sing to the accompaniment of their own music of "Ou-zi" and other traditional musical instruments or the young women dance, wearing their lovers' hats on theirs' heads until late hours. The novitiation procession marching to the monastery is quite interesting. The procession consists of such persons or groups as the musical troupe of Danu "Byaw", the bearers of flag-staff and paper streamers, the carriers of offerings bowls with coconut and bananas, the parents of the would-be novice, the bearers of the eight prescribed articles for use by Buddhist monks, the bearers of flower-pots (girls usually of seven or eight years old), the bearers of flower-pots over which the cotton strings (that are placed before the monks when reciting the verses from the Buddhist scriptures) are kept, the bearers of the yellow robes, slippers, pillows, tree shaped stands where currencies of various values are hung, the bearers of peacock tails and ornamental utensils for carrying the betel offerings bowl (some from other villages), a group of young men dressed in the form of the troops of royal entourage during the monarchical times. It is nothing but the imitation of the troops of royal entourage deployed when the king himself was going to some place. The royal entourage consisted of such persons bearing a beribboned cane (brandished by a lictor in the van of a royal procession or a party carrying refreshments to the King), the bearers of bows and arrows, the bearers of guns, the bearers of lances, the bearers of gold swords, the bearers of silver swords. After them followed by the general of the royal army, the astrologer Brahmins, ministers. Only after them came the bearers of the betel box, cheroots and water pot. Here in the novitiation procession, after the persons above mentioned, came the bearer of the candle who is a young bachelor. On both sides of that young man, there are two persons holding golden umbrellas and young unmarried girls who have to follow by

showering the rice grains and popped rice over him. After them come a caparisoned horse called 'Natmyin' (the horse of the celestials) and its guardian. He is also followed by two persons holding golden umbrellas and three or five girls who have to shower the rice grains over him. The would-be novice is dressed in the form of a royal prince and put on a horse whose cheek strap in the bridle is held by one person, the guardian of the horse. Another person has to act as the guardian of the would-be novice. On both sides of the would-be novice are the persons holding golden umbrellas, young unmarried girls, the mother of the would-be novice, relatives etc who are to follow by showering the rice grains from time to time. Along with them are the singers of a "ya-tu" (a lyrical ode) composed about a story told by the Buddha.

For example, here is a "ya-tu" from the "jataka" (story) of "way-than-taya" (the embryo-Buddha):

" စေတုတ္တရာ၊ အောင်မြင်ရွှေနန်း၊ ရွှေကြွင့်နန်း၊
သိမ်းမြန်းစိုးအုပ်ခြံ၊ မင်းကျင့် ဆယ်ဝ၊ သင်္ဂဟ၊ နေ့ညဝန်းဝယ်ငုံ "

" Ruling the great, golden palace of Saytote-ta-ra that is the center of all the glorious victories, fully endowed with the characteristics of a good king who day or night practices the ten precepts* incumbent on a king and the four rules of good social relations** for a king;"

But some like to recite a self composed "ya-tu" about the mother of the would-be novice or about the girls showering the rice grains, in a satirical way. When the "ya-tu" comes to an end of a stanza, the young men around the singer shout "Swa" while they all shout "Swe" when all the stanzas have been finished.

* (1) charity, (2) religious practice, (3) benefaction, (4) fairness, (5) gentleness, (6) keeping Sabbath, (7) benevolence, (8) avoidance of cruelty, (9) patience, (10) avoidance of conflict.

** (1) charity, (2) kindness in speech, (3) goodwill, (4) sympathy

That evening, from 7 o'clock to 10 o'clock the relatives of the would-be novice go round the village by carrying him on their shoulders, setting electric circuit bulbs that automatically switch on and off alternately on his body. This is called "going round on a man" and when the would-be novice rides a horse, it is called "going round on horseback".

This custom of novitiation procession is still lively among them; the only difference is instead of the "ya-tu" singer and his group that make chorus responses of "swa" and "swe", there are musical troupes and artistes that follow by dancing all along the way. After going round the market place of Pindaya for three times, the procession that looks grand and spectacular just like the royal entourage of monarchical days, goes to the monastery where they have to novitiate the would-be novices.

It is learnt that all the religious ceremonies are done in the monasteries in Pindaya. The undertaker of a charitable cause may choose the one he likes or with whom he has close contact. So almost all the compounds of the monasteries are spacious to have big pavilions built to serve the visitors whenever such occasion arise.

It is said that in the villages of "Kyauk-pasat", "Ye-chan-pyin", "Thein-gon" which are situated near Ye-oo and in such villages as "Kyauk-gu-pyin", "Kapyin", "Ka-zat" etc., which are in the south-eastern direction of Ye-oo, a novitiation procession is always accompanied by a band of players of "Byaw".

After procession, the undertaker of this charitable cause treats all the visitors with cooked rice, curries, betel quids, pickled tea leaves, plain tea etc. One 'tin' [unit of measure for grain i.e. a basket which holds sixteen 'pyi' of grain (approximately a bushel)] of rice can feed one hundred men and the most popular item that accompanies the cooked rice is pork curry made from 25 viss of pork. Another popular main item of curry is dried fish which has to be prepared with six 'viss' of the stuff together with one 'viss' of cooking oil. It is learnt that sometimes an undertaker of the charitable cause

has to spend 10 'tins' of rice and other accompanying items on such an occasion. At about one o'clock in the afternoon, the people listen to a religious sermon by the presiding monk and after that the would-be novices are shaved to wear the yellow robes to become novices.

A peculiar custom of them is if a son has thus become a novice his father's name is added "shin". For example a father's original name of "U Tun" now becomes "Shin Pha Tun". Similarly, if the son has become a monk when he has attained the age of 20, his father's name will become "Pa-zin-Pha Jun" (pa-zin means monk). In this way again, if the son has become a presiding monk, his father's name will also have a change and become "Phone-gyi Pha Tun" (Phon-gyi means presiding monk). But their pronunciation of these words are not like that of the Bamar on the plain areas, and it gives the sound of "Phone Kwi Pha Tun".

After accomplishment of this, to commemorate it, the undertaker of the yesterday's charitable cause again offers meals to the presiding monk, and all of the monastery.

On that day of offering meals to the monks, the people in the village come to the house of the new novice to dance with musical troupe. As they have offered help in his charitable cause by cooking, serving, carrying things building for the pavilion etc., the father of the novice give them a certain amount of money and things for building the welfare movement of the village as a return of good deed for him. It is called "Mi-hsu-khan-thee" in their language which means "receiving the prize for what one has done".

It is also a lovely custom to keep all the things the father of the novice has given to them to be used in the welfare movements of the whole village.

Here another custom by which how much they are serious in religious belief is clearly visible is a boy who was once initiated into the Buddhist Order as novice has now a different name, with the addition of "kwin" at the beginning of his original name. For example, the original name of "Pho Hla"

has now become "Kwin Pho Hla", after being novitiated. So the name clearly shows whether a particular boy has ever been initiated or not and this again might play an important part in psychology because for a young boy of without "Kwin" in his name and for his parents, this shortage might always remind them of their important duty still not yet done.

(3) Tazaungdaing Festival

Just as they had wonderful time during the "Tar-tet Festival" and novitiation ceremony making procession, here in this Tazaung-daing or Festival of Lights, they make arrangements for procession where they go to a Buddha image or to a place where Buddha images are kept, to offer them lights. While in procession, sometimes, they manage to have musical troupes as well as some persons who have natural bent for dancing or artistes who can perform plays. So their procession is lively with plays as well as songs and dances.

When plays are performed while in procession they have a custom of writing about the story on boards which they have carried all along the way.

(4) "Mi-san Pwe" or The Festival of Offering Lights

The month 'Nattaw' (December) is the season of 'Thazin Pan' (a flower which is a species of orchid) for Pindaya, and the heads of women are teeming with these flowers. One could see these flowers in every shrine of the houses, offered to the Lord Buddha.

It is learnt that the governor or administrator who had the right to levy taxes and enjoy part of it (they called these governors 'Sawbwas' like those chieftains of other parts of the Shan State; the actual title was 'Ngwe Khun Hmu') during the monarchical times of King Mindon and King Thibaw, had offered them these flowers which deserved the holy, royal palace with all its grace and attributes.



Mi-san Pwe



The famous satirical poem writer U Toe had written a poem depicting the attributes and grace of "Thazin" flower that "the golden 'Thazin' or the silver 'Thazin' is a kind of royal flower that deserves royal palace; does not bloom on the ground but on high places and it has the attributes to boast at the palace where the beribboned cane brandishes".

How they had offered these flowers to the Kings runs like this: the headman of the village called "Pansit", which was about five or six miles away from Pindaya, on a high land, had to offer these flowers to the governor of Pindaya (Ngwe Khun Hmu) every year, who again had them respectfully offered to the kings by royal messenger who had to carry them respectfully with the insignia of beribboned cane that had to be brandished while carrying in a royal procession.

Then the royal messenger had to go from Pindaya to Mandalay, the royal capital, through these places such as Mene Taung, Myinkyado, Myaing, Nabangyi village of Ywa Ngan, Nat-hteik-taung, Nwaku village, Pwint-lan village, Myit-tha (Myit-tha Township of today), Kyauk-se (Kyaukse Township of today), Paleik etc.

During the season of "Thazin" flowers in Pindaya, they have a festival for a pagoda named "Kyauk-taw-gyi" in Pindaya. To this festival ground town folks of Pindaya as well as the pilgrims from Danu, Taungyoe and Palaung villages come to offer foods especially lights to that pagoda. This festival of offering lights is in their language called "Mi-win, Mi-san Pwe".

The way they perform this festival of offering lights is – the young women, boys and girls have to walk round the pagoda in procession holding a silver bowl each at the centre of which is a lighted candle. These carriers of the silver bowls with lights have to be escorted by the men who carry storm-lanterns hung from the two bamboo poles.

The musical troupes from various ethnic groups such as Danu "Ou-zi" group, Palaung drum group, Taungyoe drum group, an orchestra consisting

of gongs, all of them accompanied by dancers take part in this festival. Sometimes groups of artistes present a play about the embryo- Buddha, Prince Siddhatha or Ommardanti play while walking in procession.

The time of the festival being during the season of "Thazin" flowers, the whole town is fragrant with the pleasing aroma exuded from the "Thazin Pan".

Social Festivals

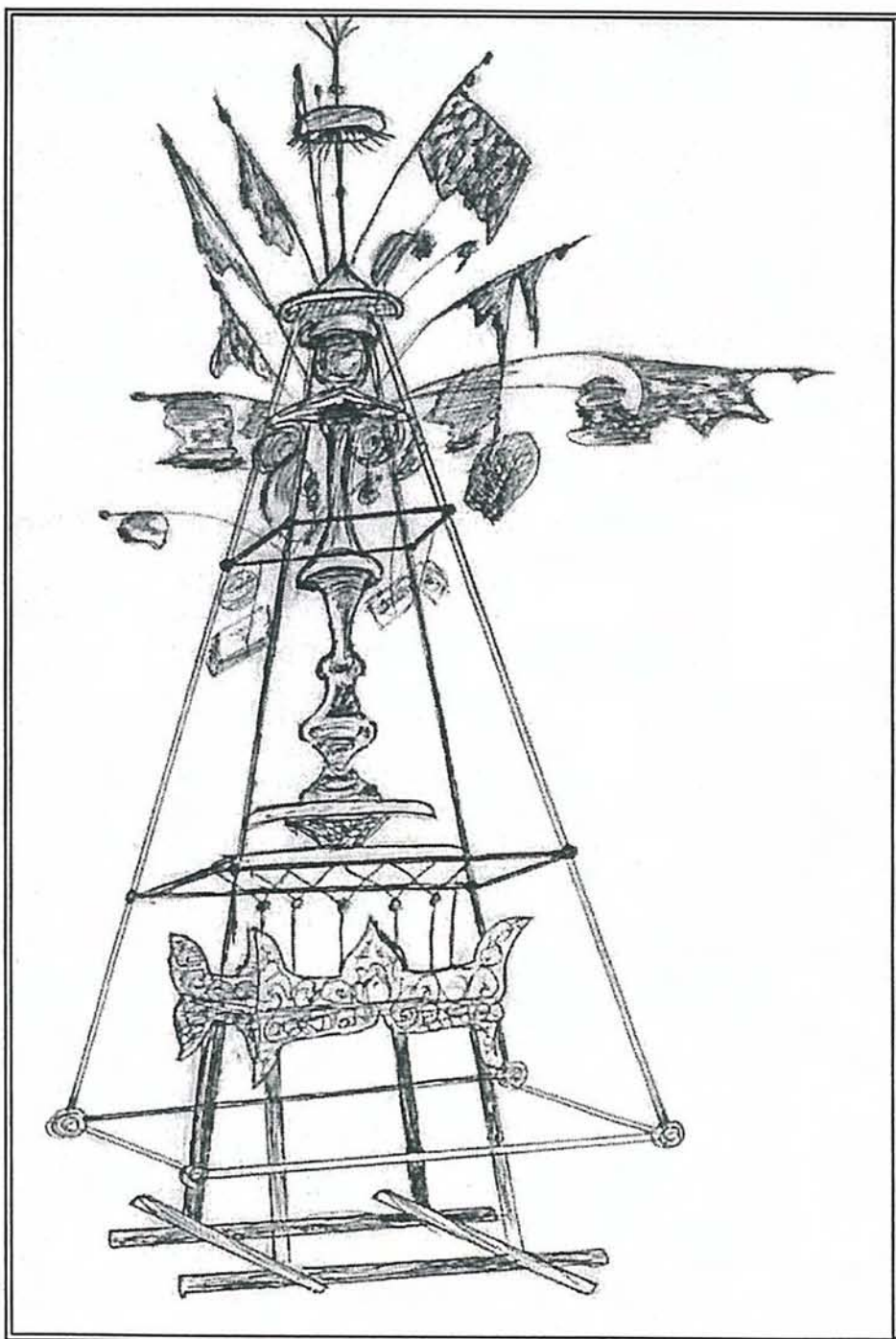
Among the festivals held the whole year round among the Dance national some have religious meaning while the others have social and economic ones. Among th ones which play important roles socially, the "Tar-tet Festival" is the most famous.

(5) Tar-tet Festival

Tar-tet Festival is a kind of festival enthusiastically and jubilantly participated by all the people of the whole area. During the time of this festival, several ethnic groups of the area, on the western and eastern parts of the mid-land region, such as Danu, Taungyoe, Pa-o ect. are engaged in the meritorious deeds of offering foods and lights to the pagodas and the images, and also offering meals to the monks in the monasteries. Though it has the meaning of "Tar-tet", it is not like the "Ah-tar Pwe-taw" (the water festival just before the beginning of the new year) of the plain areas of the country; there is no such custom throwing water over the people. It is only a festival to herald the new year with meritorious deeds. But the firing of bamboo cannon (that only produces the sound but does not hurt anybody) to commemorate the approaching of the new year in jubilant mood.

The Tar-tet Festival time usually begins on the second day of the Water Festival (which the national people on the plain areas call "Ah-tet-nay") and it always lasts for about two weeks. But it is not a festival held in

tree-shaped stands bearing variety of things



all the villages simultaneously; but one held by village after village. But in some Danu villages, the festival period is fixed to be from the second day of the Water Festival to the full moon day of Kason and during that time, they manage to have a festival ground either at a pagoda on a mountain or in a spacious compound of a monastery where they arrange to have shops for the people and do meritorious deeds of one kind or the other. Here some villagers of other villages far and near also come to contribute their labour on reciprocal basis which they call "Let-sar-cho; let-sar-sat" system. "Let-sar-cho" means contribution of labour for others to help them and "let-sar-sat" means to help them back as a return for their former deeds, being grateful. It is said that sometimes the villagers from two or three villages gather at one village during these festival days to hold a festival grandly and smoothly. It has been their lovely custom to perform a social duty collectively, in turn. It is said that on such days even the villagers from villages some 10 or 11 miles away come to a village to contribute their labour (let-sar-cho). It means that in the coming year the host villagers of this year will become the visitor-villagers in those villages some 10 or 11 miles away to return their labour (let-sar-sat). So sometimes a village becomes a "let-sar-cho" for one village and "let-sar-sat" for another one. In such a case, the villagers have to be formed "two groups", one to perform the duty of "let-sar-cho" and the other to perform the duty of "let-sar-sat" in a certain village. To a village where the "Tar-tet Festival" is to be held grandly, village male and female, of various ages, come bringing with them things to be donated including tree-shaped stands where a variety of things and money are hung to be donated to a monastery in the host village.

On the first day of the festival, that is on the second day of the Water Festival called "Ah-tet-nay", while the villagers of the host village are engaged in the duty of offering cooked rice and other delicious foods to the monks of a monastery, the visitor-villagers who have come to this village on

the previous days for "let-sar-cho or let-sar-sat" duty, come to the monastery at about eight or nine o' clock in the morning; to offer the things which they have brought with them to the Buddha image as well as the monks when these visitor-villagers come to the monastery in procession, they have carried the flag staffs, paper streamers and offerings bowl with coconuts and bananas, also. Among them as there is a musical troupe playing traditional, musical instruments of "Ou-zi" and others accompanied by dancers, the monastery compound on that day is a very lively one with a big teeming crowd.

When all the villagers from "let-sar-cho" as well as "let-sar-sat" villages meet the host-villagers in a certain pagoda compound, they all first go round the pagoda clock-wise, each group with its own style of music and dance, but playing in competition with other groups of music and dance. Only after that they all go straight to the presiding monk and pay obeisance.

Then the presiding monk and the elders of the host-village arrange for the visitors to have private, separate place to take rest. Some take rest under a big tree in the shade while some are placed in the pavilion built for this purpose. They all are treated with cooked rice and curries, pickled tea leaves with plain tea etc.

After this breakfast, the main session of the festival program begins with the second time going round of the pagoda for three times and clockwise. While all of them are in procession, walking slowly round the pagoda, they hold things in their hands such things as yellow robes, banana, coconut, rice, money and candles, (in some parts of the area, they have large bowls with stems and covers also on this occasion). This procession led by a man holding a white umbrella and a small shrine of the Buddha image, is now on the way to the monastery, to the presiding monk. He is followed by villagers, male and female, and then musical troupes with the "Ou-zi" (open-ended drum with a long body) as the main, leading musical

instrument, follow, by playing to their best, in competition with other groups of the other villages because it is a time for contest and the title of "Chote-Ou-zi" (the best Ou-zi) will be given to the distinguished group who can produce the most appealing, attractive sound.

It is learnt from an old Danu national that in the olden days, in some villages on this day and on such occasion, the procession was led by the musical band with Danu "Byaw" (a kind of long drum) and only after that, the carriers of the flag staff; paper streamers, white umbrella and the shrine for the Buddha image, etc., followed. Only at the rear of the procession, the musical group with "Ou-zi" as the leading instrument followed.

After thus going round the pagoda for three times, clockwise, they come up the stairs of the monastery, to pay obeisance to the presiding monk and to offer things. When they have listened to the religious sermon by the presiding monk, the festival's main program comes to an end.

The next session is meant only for the closing of the festival.

When this session begins, the musical groups and all male and female villagers go round the pagoda for the last time shouting, singing, raising their hands and legs regularly to the beat of the music and making their bodies move back and forwards, sometimes swaying their bodies to the left and right.

During this time, young men and women recite their traditional verses in an insinuating way. Besides, they have a custom of reciting antiphonal chants (usually amusing and satirical) sung to the accompaniment of drums on such festive occasion.

၁။ ကဆုန်ပွဲမှာ ပျော်မို့လား (ပျော်ဝူးလော)၊

၂။ ပင်စိမ်းသီး နေစာလောင်၊ မိန်းမလက်ဆောင်ပေးရအောင်

ပင်စိမ်းသီးပိုးထိုး ဓနုမကို (ရအောင်ပိုး)၊

၃။ မိန်းမပုထစ် (၁၅) နှစ် ဖိုးအိုသွားကျိုး (ငုံနေလော)၊

၄။ ဆိပ်လေ နုလေ ဆေးဖူးလိပ် နတ်ထိပ်တောင်မှ (ညောင်သပြေ)'

၅။ ကြည့်လေ လှလေ မောင့်နှလုံးမှာ (ထုံးနယ်ကြေ)'

၆။ ဘုရားကများ ပန်းကဆား၊ တရားဘယ့်နှယ် တို့ရှမ်းပြည်မယ် (နာရမယ်)'

၇။ မိန်းမကများ ယောကျ်ားဆား၊ ရိုးစားဘယ့်နှယ် (ထားရမယ်)'

လူပျိုက အပျိုအား ဤသို့.....

"ထင်းရှူးပင်ငုတ်၊ အရင်းထားလို့ အဖျားခုတ်၊ အငုတ်ထင်းရှူး ဆူလေလော"

(မောင်ကကြိုက်၊ လိုက်လို့လည်ယင်၊ ရုူးလော၊ ရုူးလော)

"ကြက်ဥနံ့သာ၊ ဆီပူထိုးလို့၊ အိုးထဲမှာ ကြာယင်၊ ကြက်ဥကွဲမစိုး ကွဲမစိုး"

(မောင်ကကြိုက်၊ လိုက်လို့လည်ယင်၊ မယ့်မွေလှ မယ်တို့ဖ ဆဲမဝိုး၊ ဆဲမဝိုး)

ထို့အတူ အပျိုကလည်း အားကျမခံ ဤသို့.....

"ကြက်ဥနံ့သာ၊ ဆီပူထိုးလို့၊ အိုးထဲမှာကြာယင်၊ ကြက်ဥကွဲရူးလေး ကွဲရူးလေး"

(မောင်ကကြိုက်၊ လိုက်လို့လည်ယင်၊ မယ်မွေလှ မယ်တို့ဖ၊ ဆဲရူးလေး ဆဲရူးလေး)

On this closing day of the festival, a Danu young man pays visit to a house where a girl he likes stay. He can stay there for many days helping her and other family members with their household chores, and at the same time asking her for her return love. The girl, in such a case, deals with the young man as a friend if she cannot accept him as a lover but she never treats him rudely as he is a visitor to her house.

It is said that some young men try to get the love from the girls they are quite fond of for years, each time staying with her family for days, after this closing session of the ceremony. There are two kinds of "Tar-tet Festival", one accompanied by the festival of shooting fire rockets and the other ordinary one. If there is contest of shooting fire rocket in a certain village, the villagers from other villages who have taken the "let-sar-cho" or "let-sar-sat" duty must come to that place, bringing fire rockets made by them.

It is learnt that in Pindaya, Pwe Hla and other Danu Villages in Kalaw Township that are situated on the eastern part of the mid-land area, and in some villages of Ywa Ngan Township that are situated on the western part of the mid-land area, there is a tradition of making a contest in shooting fire rocket. In shooting the fire rockets, the village that can shoot to the farthest place is awarded with a prize money of 50 kyats or 100 kyats or 200 kyats.

Though it is called "fire ball" contest in their language, actually, it is made of iron tube with the hole (the diameter of which is two inches or four inches) filled with salt-petre (potassium nitrate) and charcoal equally mixed and pounded. But there is also a bamboo tube inside that iron tube. The salt-petre and charcoal pounded are in the bamboo tube and they are attached to a detonating fuse. There are two kinds of this fire rocket depending on the length of the bamboo tube put inside; the first kind is the iron tube with a bamboo tube the length of which is equal to that of the outer container, iron tube, and the second kind being with the bamboo tube the length of which is only one third of its container's.

If a such self-made fire rocket is placed on a rack specially made ready for it and set fire at its detonating fuse, it goes up into the air straight, with high speed and falls onto the ground somewhere three to five miles away. But this tradition has since many years ago become a gambling game and so it is a contest where betting is involved. There are bankers who accept the bet, and the watchers go there and bet, guessing the fire rocket of which village can reach the farthest point. When someone or some group wins the betting, they take off their clothes, hats, bags etc. and hurl them up into the air, with great delight. Some play the drums jubilantly until they get tired and satisfied. The reason for shooting up of these fire rockets is to welcome the new year. This kind of "Tar-tet Festival" where shooting of fire rocket is involved is very much fond of by the youths as well as the adults.

Just like the adults' fire rocket there are also small-sized fire rocket for the youngsters that can go about 100 yards.

This "Tar-tet Festival" is for the old persons a festival where there is full of meritorious deeds; yet, for the young men and women, it can also be said as an occasion to find lovers, to get new friends and to have a wonderful time after the season of heavy duty and works on the farmland and in the village.

(6) House-warming Ceremony

It is said that, in the olden days, when a newly-wed couple wanted to have separate living for privacy, a small house with thatch and bamboo was built for them, and depending on their financial situation, the parents from both sides gave the young persons cattle, land, rice, beans, seeds etc. to be able to earn their living without much difficulty.

But it is learnt that there is reason for the new small house to be built with bamboo. As there is an old saying "For the time being when there is no timber, bamboo is used as sleepers supporting the floor joists (parallel pieces of timber to which floorboards are nailed)" the new house of bamboo was for them just for the time being and before they could buy timber for a big, new house. It means the 'bamboo' has served as a good omen for prosperity of their future time. Whatever it was, the first house just after wedding, before having reliable income, being built with bamboo was an idea objective as there was no need for the newly-wed couple to spend money for housing which meant that his money could be used as the capital for other business.

Nowadays, if the newly-wed couple is poor, the villagers come to them bringing such things as bamboo, thatch, poles etc. needed for building the house and other materials such as pots, plates, bowls, ladle etc. for the kitchen. This kind deed for others is in Danu language called "let-sar-cho".

When the couple wants to have a new house of timber, the villagers again come and give whatever help they can afford, some by bringing timber

planks, poles, bamboo, saw, hammer, chisel etc. which are needed in housing and some by building the house themselves.

But if this kind of house which is built with the support of the villagers is sold by the couple for a reason not sound enough to be accepted, the villagers boycott them and never give them the help they need.

Nowadays, the rich Danu national manage to have a new house of timber for their son or daughter who has got married while the poor parents let their newly-wedded ones stay with them and save their income for their new, own house. While staying with the parents, though they have to help them with their works, they newly-wed couple can have meals free of charge.

House-warming ceremony is held for any new house, whether it is built with their own expense or with the expense and help of the others.

First of all, for house-warming ceremony, the oldest man of the village has to carry a Buddha image for the new house reverently. This old man is followed by such persons as the bearers of flower pots, the offering bowl of cooked rice, a pot full of paddy, a pot full of rice, a pot full of water. Only after them, the newly-wed couple comes bringing with them bed, pillows, blanket, a pair of face towel etc.

Then the relatives and friends come up the ladder of the house and when all are ready, they listen to a religious sermon by a monk and take five precepts from him. After that the offering of meals to the monks come and the house-warming ceremony is complete. It can be said that it is a lovely custom of the highly religious Danu national to have done everything with a meritorious deed.

Economic Festival

(7) Paddy Threshing Festival

The residing places of the Danu national can be found in the mid-land areas of Pindaya, Ywa Ngan, Yatsauk, Kalaw, Naung Cho. Being Buddhists

and highly religious, they all are simple, honest people who are leading a peaceful life. In the months of Thidingyut and Tazaungmon, harvest season has come as the paddy crops planted by them in the last rainy season have become ripened. So in the months of Tazaungmon and Nattaw, in some areas in Pyatho, one can see the ceremonies of threshing paddy crops can be seen everywhere in that region. This ceremony, being after so many months of heavy works and duty, is an occasion for all of them to get fully enjoyed because it is now sure the yield of crops will give them money to be used for social obligations as well as meritorious deeds which they are going to do in the coming months. The duty of harvesting goes to the female villagers while the duty of threshing the paddy is taken by the male folk.

But this seemingly heavy duty is easily accomplished because their "let-sar-cho; let-sar-sat" system have saved them from being tired and overburdened with duty. Harvesting and threshing of paddy crops is called in their language "Yar-pote" and as there is a festival meant for this it is called "Yar-pote-pwe"; because the word "pwe" represents the word "festival". The festival is always accompanied by an offering of meals to the monks and to the people. To the farmland where this festival is held, the whole village, old and young, male and female, come together with musical groups who jubilantly play their traditional musical instruments. They dance there and sing there and help with the duty there also. After that they are treated with cooked rice and curries and then plain tea. The owner of the farm who is going to hold this festival had already asked the young men and women of the village to cook rice and curries to feed the villagers and to bring all the pots, plates and necessary things to his field on that day. On such occasion, the curries are generally of beans, "Ju-roots" and fried chilli. These beans having the shape of balls are to be found only in the Shan State, and it is one of the most popular items of curry for all the ethnic groups. The Shan national like to have it as a soup of beans in which burnt fermented Soya-

bean is added. Intha' (the national residing in Inlay Lake regions) prepare this bean curry with ginger, garlic, fermented soy-bean, all equally mixed and pounded, as a soup in which a kind of powder which has bitter taste (produced from a kind of edible herb which they call "say- kha") is put in. The Danu people like to have this without anything added; but the green bean is pounded in the mortar to take off the husks before being cooked, as a curry as well as a soup. The preparation method of what they call in their language "hin-wine-hin-ye" is – the bean is mixed with the fruits of "pin-sein" plants divided into halves that can absorb the astringent taste. Then the friend shredded onions are added and when it is well cooked onion tops are added before taking down from the fire-place.

The paddy are threshed by setting up three bamboo poles; they thresh it making treble in unison and at regular timing. When there are only the stems left, the female folks winnow them in circular bamboo trays. When all the threshing business is finished, all of them are treated with cooked rice and curries by the owner of the farm. It is said that on that day the students and teachers are also invited to be treated by the owner. Then the teachers as well as the students help them by carrying the threshed paddy to the bullock-carts by which the paddy are to be transported to the granary in the village.

While the owner is happy with the success of his business, the young men and women dance and sing to the accompaniment of the 'Ou-zi" music. The song usually sung by the young women has the menaing as follows:

Are you happy in our farm festival;
 Do you need the helping hands for pounding paddy;
 'Maung'*, don't pound the paddy; 'Me'* will pound it;

*'Maung' and 'Me' are terms of endearment used by male and female folks when addressed to one's lover or husband or wife (Here the girl addresses herself 'Me')

In tossing up rice grains in a tray to separate chaff, 'Maung', don't help, 'Me' will do it herself.

But 'Maung', don't eat also because it will make your mouth feel an itching sensation, ('Me' alone will eat)²;

We have a good yield, (happy we are) ²;

With more income, (our father's face is bright wit delight) ²;

To have come to our father's farm, (happy wer are) ²;

you'll be happy in coming year also, (do come here)²;

This collective labour custom of "let-sr-cho; let-sar-sat", taught by their ancestors, generations to generations, is the lovely one they could really be proud of.

CHAPTER – 6

ADMINISTRATION

(a) Administration

Since 1783, Pindaya had been *governed by an administrator who had the right to enjoy the taxes who was called 'ငွေခွန်မှူး' in Myanmar language and 32 head-men of the villages.*

When Pindaya was officially founded by the government, there were officials appointed to supervise the tax from the people, who had taken charge of the administration generation to generation since that time. When British came to rule the country, they made records of those administration officials responsible for Pindaya area. The earliest administrator to be found in the British records was Maung Shwe Bwint who had taken charge of the administration affairs for Pindaya in 1783. When Maung Shwe Bwint died, his successors who were the headmen of the villages and Sit-ke-gyi (second in command of a military unit during the monarchical times) U Ngwe Hlaing of the mid-land region had taken charge of the administration affairs of that area.

Among them, one official who had to take charge of that area for four terms continuously was Min Lun Ya (a) Bo Lun Ya. He was the grandson of the former administrator U Shwe Bwint. He was first appointed by King Mindon in the year 1859 as administrator for that area and another three times continuously in the years 1868, 1877 and 1880 respectively.

When Bo Lun Ya died in the year 1883, his son Maung Pho Khin (later well known by the name of Min Maung Khin) succeeded him; but as he was not yet a grown-up his uncle Min Maung Ohn had to temporarily take charge of the administration affairs on behalf of his nephew. Only when the British administration began, Min Maung Khin started to act as the administrator of Pindaya.

* ပင်းတယရွှေဥမင်စေတီနှင့် ပင်းတယဂူသမိုင်း၊ ဒေါက်တာသန်းထွန်းနှင့် သိန်းသန်းထွန်း

When Min Maung Khin died, as his son Khun Swoon Nyo (a) Min Swoon Nyo was still a young boy, the former administrator before his father, Min Maung Ohn again had to take charge of the administration affairs on behalf of him. During the time of Min Maung Ohn's second time administration, as Min Maung Ohn was financially tight up, he had to pawn the whole area of Pindaya by transferring the power to collect tax and take charge of the administration affairs for one year time to U Mon of Nga-pyaw-taw village. It is still said that during the time U Mon's assumed the power, the famous lake by the name of "Bote-ta-lote" lake was for the first time dry without any water in it.

In the year 1908, when Min Swoon Nyo had attained the proper age to take charge, he took back the power from Min Maung Ohn and had acted as the administrator since until he died in the year 1938. When Min Swoon Nyo was dead, his son Saw Win Kyi was still a young boy and Saw Khin Nu had to act as the temporary administrator. Saw Khin Nu who performed the duty of Saw Win Kyi as a regent was the wife of former ruler Min Swoon Nyo and the mother of Saw Win Kyi. After Saw Khin Nu, there were two regents, the first one being Mr Barsus who was then the administrator responsible for the Kalaw unit and another one being Saw Mya Tun who had the right to enjoy the taxes of the town Ti-kyit. The regency of Mr Barsus began in 1940 whereas the regency of Saw Mya Tun began in 1942 and ended in 1946, when Saw Win Kyi got the proper age to act as the ruler who had the right to enjoy the taxes of Pindaya territory. But Saw Win Kyi had to relinquish his power in 1958 when all the 'Sawbwas' ('Shan' chieftains of former times) had to relinquish their power.

Saw Win Kyi who actually was an administrator with the right to levy taxes and enjoy part of it was then called by the people of Pindaya territory 'Sawbwa'. So he was well known then by the name of Sawbwa Saw Win Kyi. When on 12th February 1947 the Pinlone Congress was held, Saw Win

Kyi was one of the participants representing his territory like other 'Sawbwas' of the whole Shan State. After relinquishing his power in 1958 together with other 'Sawbwas', Saw Win Kyi became the Minister for Land Use Ministry in the Shan State Government.

But according to the records made during the time of Sagaing Min (the seventh King in the Konbaung dynasty) which contained the number of houses that were charged to pay tax, it is known that then in Pindaya territory there were only seven houses who were the tax payers of that time.

The records of the British Government shows that in 1897 there were only 257 houses in Pindaya, only 117 out of them being the tax payers. It is also learnt that during that time the population of Pindaya was 1538 and the total amount of tax levied was kyats 1268. So it can be said that the amount could be less than that figure during the time of King Mindon.

One record shows that then Pindaya was divided into nine circles (administrative units in colonial days) and the number of villages in all those units were found to be altogether 90, with 269 houses. The total amount of tax levied from these houses were as follows:

Thathameda (tithe)	K. 13,186
Farm tax	K. 300
Cultivation tax	K. 180
Land tax	K. 810

Total	K. 14,476

The administrator in charge of tax (Ngwe Khun Hmu – Sliver Revenue Collector) had his three collector subordinates called 'Htamon', 'Kyawt' and 'Myaytaing'.

Ngwe Khun Hmu was called "Sawbwa" by the Danu nationals in Pindaya Township.

'Htamon' was the headman of a circle (an administrative



Saw Win Kyi (Sawbwa)

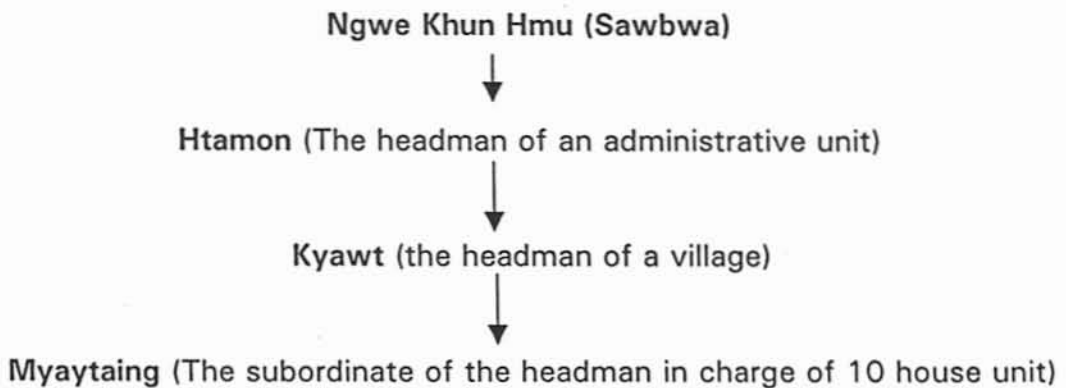


Researcher and Ngwe Khun Hmu

unit) responsible for all the problems occurred in the whole area under his supervision.

'Kyawt' was the headman of a village who had to take charge of every affair of the village, joy or grief.

'Myaytaing' was the subordinate of the headman responsible for the ten-house unit of a village who had to act according to the instruction by the headman of the village.



(b) Judicial System

Murder Case

During the time of 'Sawbwas' in monarchical days, the punishment for a murder case is to be crucified on a cross and killed in front of the public. But depending on the intensity of the commitment, the accused was ordered to move to other place and not to return there forever. There were also some who got the imprisonment punishment.

Rape Case

For rape case, the subordinate of the headman of the village who was in charge of a ten-house unit in a village had the power to decide as to what kind of punishment should be given. But when the accused was not satisfied with his judgement, he could take the case to 'Kyawt' and then 'Htamon', and finally to the 'Sawbwa' who had the power to make the final verdict.

But it is said that generally the case was finished at the office of 'Kyawt'. Another way of solving the problem was, if the accused was a grown-up man and if there was no objection on the part of the young woman's parents, they were wedded and the accused had to take the responsibility for what he had committed in his own way.

Theft

Generally theft case was concerned with stealing bulls and buffalos and if the accused was found to have committed it, he was ordered to give the amount of money that was equivalent to the prevailing price of the cattle and he had to go round the market place among the crowd, with a plate bearing the words " I am a thief" slung around his neck; besides, he also got the punishment to be caned. Mostly, after all these punishments, the accused had to leave his native place forever. If the accused had stolen some other things, he got the same form of punishment like the thief of cattle.

(c) Present Administration

The administrative body of the present time in Htwet Ni is the village Peace and Development Council that can give the punishment of 'fine' if the case is not serious in nature and that brings it to the Township Court to be judged and decided, if the case is serious.

For example, for a theft case of not serious nature, the accused is 'fined' and ordered to give the amount of money equivalent to the prevailing price of the thing stolen. And if the accused had acted unruly and thoughtlessly in the public he was given such kinds of punishment as repairing road or water tap or cleaning the rubbish in the monastery compound. Then the accused has to plead with the elders of the village to forgive him by paying obeisance to them.

CHAPTER – 7

HEALTH AND DEATH

(a) Aliment and Traditional Treatment

When there is an ailment they rely on the traditional treatment with traditional medicines to cure it. They are afraid to go to the hospital and ask the doctor only to come to the house for his treatment. When someone gets ill, friends, neighbours and all the villagers come to that person to help with kind advice on medicines.

If they suspect that the ailment has connection with spiritual life or witchcraft, they consult the shaman of the village or they ask the monks to come to the house to recite the verses of the Buddha's discourses so as to get rid of all the bad luck the ailing person has got. And it is their custom to arrange for the monks to recite those verses on the main road of the village for the whole village; this arrangement is done on every first waxing day of the month 'Tagu' (April) in every ward or every village. When the monks have recited, they bring back the water and sand that have been placed in front of the monks who were reciting to their homes to spread those things in the compounds of their houses to drive away all the evil spirits that might have been staying there.

Their traditional treatment comprises two methods: (1) by occult means; (2) by traditional medicine. They believe that when a person is possessed by an evil spirit, he or she is always timid and cannot have a sound sleep. Then the treatment is giving by means of reciting 'mantras' (verses) to the water or some fruits which have to be taken by the patient. There is a well-known treatment of summoning the spirit of the patient who is seriously ill by the shaman versed in this occult science.

Summoning back the spirit

Still there are such traditional treatments of summoning back the spirit of the children that are seriously ill and placing meat and fish in bamboo trays for the evil spirits that have possessed the ailing persons. And when a person dies a violent death or when a woman dies during her confinement, they still rely on a traditional method of driving away the spirit of that person not to be able to endanger the members of the family left by the deceased.

But when someone gets naturally ill, he or she is given traditional medicines that are made of roots of some plants, tubers and bulbs. They consider that the root cause of a disease is that the four our basic properties of matter (solidity, heat, cohesion or fluidity, and volatility or mobility) are not in harmony. For any disease that is not concerned with spiritual life, it is given traditional treatment with traditional medicines. Their herbal medicine can take care of any disease.

The patient is asked if he or she suffers more in the day time or night time. If the patient has temperature of 104° or 105° in the day time, to get rid of the fever one of the three traditional medicines called "Naga-wita", "Zarti-winga" and "Wi-thay-tha" is given together with the grinded cover of the bad fruit. If the fever lasts long for 12 days, the traditional medicine called "Hein-ya-za" or "Shwe-nan-pa-de-tha" is given for three days at noon. The time for the medicine to be given are at sunrise, noon and midnight.

When a person suffers from itch, a fistful of the root, stem, branch, leaves and flowers of the bitter gourd is boiled and given together with the medicine called "Ate-hti-thu-ka" or "Yogi-thway-say" (herbal tonic having red sandal wood as the main ingredient; blood tonic; blood purifier), daily three times, until the itch is got rid off.

Vomits blood or blood comes out from one's nose

If one vomits blood or blood comes out from one's nose that blood tonic is given every three hours. For the person who is giddy the blood tonic is wrapped up in a thin piece of cloth and given to inhale. It is said that the blood tonic is mainly compounded with a kind of herb called "Pan-mhyay" (it is also called Kan-ba-bu) which is very expensive; one viss (hundred ticals) is worth about 20,000 kyats.

If a woman suffers from amenorrhoea, the root, stem, branch, leaves and flowers of the common medicinal plant called "kyate-mhan" (Eclipta alba) are boiled until the water in the pot is reduced to one third of the original volume and given.

Hypertension

For the disease of hypertension, the moonseed vine of five-ticals weight is boiled until the water in the pot is reduced to one third of its original volume and given with the blood tonic called "yogi-thway-say". If it is in serious condition, it is needed to apply enema. Then the leaves and the stem of a horseradish tree (*Moringa oleifera*) are pounded and one tea-cup full of its volume is given.

Diabetes

For diabetes, one fistful of the root, stem, branch, leaves and flowers of the plant called "Tha-gyar- min-let-the" are boiled together with seven cloves until the water in the pot is reduced to one third of its original volume and given. The second dosage is a fistful of the root, stem, branch, leaves and flowers of the moonseed vine is boiled until the water in the pot is left only one third of its original volume and given regularly. The taste of that boiled plant is bitter. When taken, if the sickly person has sweet taste in the

mouth, it is taken as the sign that the disease is wiped out. It is also good for flatulence and can make a person have a good appetite.

Dysentery, diarrhoea and cholera

For dysentery, diarrhoea and cholera, the dosage is half-tical weight of the blood tonic and one fourth tical weight of the outer layer of the mangosteen; the out layer must be crushed to small pieces until it becomes powder. The blood tonic and the powder must be given every three hours regularly until it stops.

Cholera

For cholera, the dosage is half-tical weight of the one of the blood tonics called "Zarti-Winga", "Naga-wun-tha" and "Wi-thay-tha" and one tical weight of the powder of the outer layer of the mangosteen.

In the olden days, when there was cholera or smallpox or chicken pox, the person who knew about the usage of herbal medicine took seven branches of "Ka-saw-thi" plant and after recitation of verses on it, he puts them hanging above the fire-place. They believed that when the branches became dry, those diseases would vanish.

In those days, the well-known master of herbal medicine in Southern Shan State was 'Sayagyi' U San Ba, who is now 97 years old. U San Ba is living in Pindaya and still a medical practitioner of herbal medicine. How U San Ba got this knowledge of herbal medicine was when he was five years old, during the time of King Mindon, one great master with supernatural power by the name of "Lay-Kyun-ah-nar-pine Sayagyi U Myint" paid visit to Yatsauk and gave him the Supernatural, mystic power to save the lives of the people. Since then, 'Sayagyi' U San Ba saved the sickly persons in Southern Shan State by occult means. Only when he was sixty years old, he

started to study the subject of applying herbal medicine from Bamar Herbal Medicine books and western ones as well.

(b) **Funeral Ceremony**

They all have the habit of keeping a sickly person at the same place where he first gets the disease. The way they decide whether a person is still alive is by inspecting the movement of the blood vessels; when there is no more movement of blood they decide that the person has lost his life.

When a person dies, the villagers come to help do the necessary things. Some help the family concerned with money. Just as a person dies, the relatives and friends from both sides wash the dead body with water placing it on a small mat. After that, they wash its face. Here they believe that in washing the face of the dead body, the movement of the washing must be from its chin to its forehead. In placing the dead body in the sitting room, they put it on a pavement that is made of bamboo or stem of a banana tree, not to be in touch with the floor. Then a monk is asked to come to the house and preach.

Funeral procession

On the day of the funeral procession, the dead body is taken out of the house by placing the direction of its head to the post in the northeast corner of the house. It is called "Law-hmar-thee" in Danu language. When transferring the dead body into the coffin, some six persons have to hold the coffin above the floor with great care because they believe that the coffin must not touch the floor. In taking out the coffin off the house, there is no special door urgently made in the wall of the house. The reason for taking out the dead body by keeping its legs out of the house first is because keeping them against the house will endanger the whole village. Once the coffin is out, they wash the sitting room with ash, a kind of shrub and soap

acacia which means that all the impurity is washed out by it and the bad omen has no more chance to stay there. Then from the place where the coffin was formerly placed to the ladder where the coffin is taken out of the house, they pour water from a pot which water fully is stored.

During the time of funeral procession, there is no special song or dance to perform. When parents die, sons and daughters cry and when the young persons die, the parents cry just as the Bamar people do in their case. Nothing is kept in the coffin as present in the next life; only the best dress the deceased possessed is used in dressing the dead body.

The dead body is generally kept at least for three days but if the relatives are at far away places, to let them have enough time to reach there they take some more time for the funeral procession.

If the deceased is at the hospital, they arrange it to be buried in the graveyard near the hospital. They generally do not take it back to the village because they believe it will bring bad omen to the whole village. If it is exceptionally needed to bring it back, the dead body is taken only up to the entrance place of the village.

If the deceased is an elderly female and if she has ever made such donations such as building a pagoda or a monastery in her life, the four golden umbrellas are kept folded at four corners of the coffin, and if it is a male with background history of such meritorious deeds, the four golden umbrellas are kept unfolded at four corners of the coffin. Besides, some golden or silver leaves in the shape of the leave of a banyan tree are made and hung around the brim of the umbrella as decoration. Even if the deceased is not a person of such meritorious deeds, if he or she is an elderly person, the two golden umbrellas can be kept near the head of the coffin though it must be kept folded. Before carrying the coffin to the graveyard, a person must be sent to the head-man who would to allow a place for one person to be buried. Here they take care not to make a mistake in the

number of place needed; if someone unwittingly or absent-mindedly says 'three' instead of 'one' in asking for the place for the deceased, they believe that there will be three funeral cases continuously in the village.

In carrying the coffin to the graveyard, they use only the road in lower part of the village, lower than the house of the deceased, and on the way, the coffin must not be stopped even for a while. The offerings with bananas and coconut, and spades and things needed to dig the hole are also taken with them but holding them in their hands downwards. These things must not be held high. The coffin is never carried on the shoulders until it is out of the village compound. Another thing they pay heed here is they never carry the coffin first in the direction of the east; only in the direction of the west is first used in carrying it to the graveyard. In burying, only the graveyard is used.

The funeral procession is led by the two persons with a yoke of triangular brass gong and just after them the offerings consisting of two combs of bananas, coconut etc. decoratively arranged and the "sanghas" (monks) follow: The coffin and then the relatives and friends follow them. When they all get to the graveyard, they keep the coffin open and begin listening to the recitation of the monks. Only after recitation and preaching, the persons to bury the coffin must say three words, "impermanence", "suffering" and "noncompliance" (the three characteristics of all animate and inanimate things according to the teaching of the Lord Buddha) just beside the coffin walking from its foot to head and head to foot. Then after cutting the dress on the dead body into two parts with a knife the coffin is buried in the hole dug for it. The people in the procession throw a fistful of sand and earth into the hole each before it is covered with earth. In placing the coffin, the face of the dead body must be downwards, in the direction of the lower part of the hole.

Buried position

In some Danu villages, they have a custom of keeping the male dead body in a slanting position to the right when buried, and for a female one, to the left when buried. But the heads must be in the direction of the north. This customary practice is widely to be seen in many parts of the Shan State. It is done in the belief that the 'Mount Meru' * is in the north and one must rever it. They have the habit of keeping the graveyard in the direction of the north from the village and so they never keep the head room of the house in the northern side of it. Besides, they never make the extension of the house on the northern side and they never keep their heads in the direction of the north when sleeping.

In a Danu village, if a visitor dies its dead body is buried only in the graveyard specially made for the visitors and in burying, its legs are kept in the direction of the road, he or she had used to get to the village. If it is not obeyed, they believe that it would endanger the whole village by bringing bad omen to it.

But in the case of a person who dies on the new moon day or days of religious significance, the dead body must be taken to the graveyard immediately. Similarly, if it happens to be the new year day, they do not keep it until the next day comes. If it is a natural death, the coffin is used. Just like Bamar people they keep a coin in the mouth of a deceased person as a token of ferriage to another world. Males as well as females can join a funeral procession. For the deceased person, as meritorious deed, they ask the monks to come to the house to offer a meal and recitation of the verses from the Buddhist scriptures. Then the act of bestowing equally on others what merit they have gained by doing this good deed follows.

* Mount Meru is believed to be the immense mountain forming the centre of the cosmic system and surrounded by four great islands occupying its cardinal points.

In the olden days, in this village, offering a meal to a monk or monks was not done within a week of a person's death. As they all were poor, that act was done only after one year or two. If they could not afford to do that alone, two of three families cooperated. But nowadays, there is a discipline followed by all to contribute four condensed – milk tin-fuls of rice and twenty kyats by each family whenever there is a funeral case. So they offer a meal to a monk or monks on the same day Just after the funeral procession on that day the guests are also offered a meal after the monks have taken the meal.

They have the habit of inviting the spirit of the deceased person by striking the earth with a branch of leaves to come to the house to listen to the preaching of the monks and to take the merit bestowed on him or her. Then the spirit is taken back to the burial ground by taking back the branch there.

In the olden time, they had a lovely custom called "Brotherhood Duty" (Thway-thauk-wut in Danu language) which called for the villagers to contribute what they could afford to help the family concerned carry out the duty of funeral procession and offering a meal to the monks dedicating to the deceased. As it was a kind of duty done as brothers it was named "Brotherhood Duty".

The digging of the hole for burying

Besides, the digging of the hole for burying and the making of the coffin were also done by the villagers. Not only that the villagers contributed rice, oil, salt etc. also for offering a meal to the monks. This lovely custom much helped the family concerned to be easy in carrying out their duty. And this lovely custom is a good, meritorious deed from religious point of view and a good act from social point of view which helps to have the

brotherhood spirit among them. So this lovely habit is still fondly practised by all the villagers of the Htwet Ni Village.

The general design of the coffin is the same as that of Bamar people. It is made by the carpenters of the village using timber planks on the plain bare ground in front of the house concerned after measuring the size of the dead body.

In digging the hole to bury the dead body, mostly the relatives of the deceased person carry out this duty. Here one interesting custom is before digging, two marks have to be made first in the north and second in the south. These two marks on the ground show the length of the burial hole to be dug up; and even if it is shorter than what is really needed the extension is not allowed. They have to use the same hole the length of which is marked by those two marks formerly made. If a third mark is made to extend the former length, they believe it will cause three persons to die continuously in the village. So only after measuring the length of the coffin properly, the two marks are made to dig up the burial ground. Nothing except the clothes dressed on the dead body is put into the coffin and no sending of food to the spirit of the deceased person and no paying worship at the burial ground is done after leaving the coffin in the hole.

After burying, the people in the funeral procession wash their faces with soap acacia and a kind of shrub traditionally used which they have carried with them from the house. It means that by so washing their faces all the impurities they have got are got rid off from them.

(c) Violent Death

But when a person dies of a violent death, the funeral ceremony done as in the case of natural death is not carried out and the dead body is immediately taken to the graveyard, wrapped around with a mat, by the close relatives and buried. And no offering of a meal to the monks and no

offering of food to the guests is made on that day. Only a monk is invited to the house and offered rice and offerings bowl with combs of bananas and coconut. After offering rice to the monk, in bestowing equally on others what merit they have gained by this good deed, they let out the water from the cup drop by drop according to the Buddhist belief. But another custom in this case is leaving drops of water starting from the place of violent death to the place to be buried. For violent death, no monk is invited to the graveyard for recitation and preaching. The dead body itself is also buried, wrapped up in a mat.

For such violent deaths of drowning, falling from a tree, being bitten by a tiger and death during confinement, the dead bodies are not buried in the graveyard used for natural deaths. The special graveyard for violent deaths is used.

(d) Ceremonial Cremation of a Monk's Relics

Generally, there is a ceremonial cremation of relics, in the case of a monk's death. But in some other places, the dead body of the departed monk is set fire for name sake and actually the coffin with the dead body is buried in the ground. Here the formalities for an ordinary monk and a presiding monk are found to be different.

In the case of presiding monk who dies a natural death, the dead body is kept for one month in the monastery before cremation. When the cremation is, say supposing tomorrow, today they move the corpse to a temporary pandal built in the bare ground in front of the main monastery. It called 'the corpse in the Nibban Kyaung' because the temporary pandal is named 'Nibban Kyaung'. The next day after keeping the departed monk in the temporary pandal, before noon, the cremation takes place with the help of the musical troupe, the funeral song or dirge is sung extolling the virtues of the departed monk. Then the men and the 'nats' (dressed in the form of

celestial beings) draw the coffin over to own sides, just like in tug-of-war contest, which in fact is only done formally.

But if the presiding monk is, say supposing, dead in the hospital, the corpse is not taken back to the village; and instead it is kept in a temporary pandal named "Nibban Kyaung" which is outside the original monastery compound and built on the northern side of it.

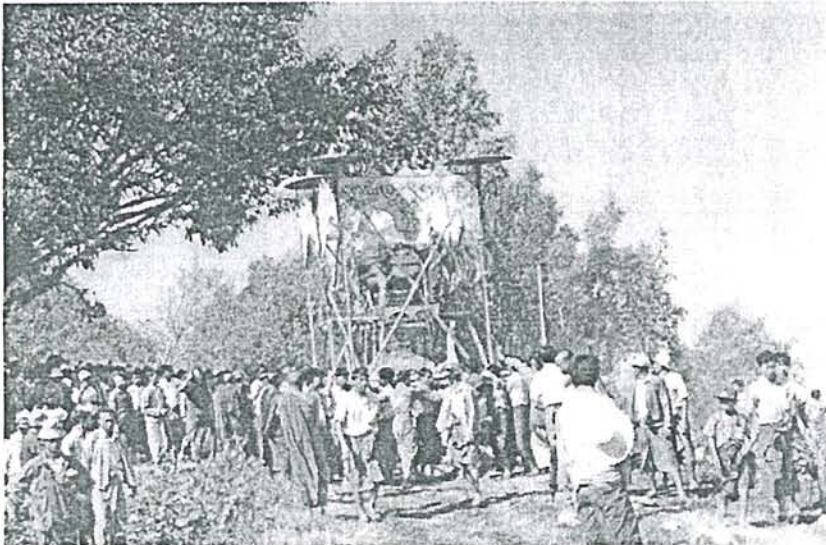
When the coffin is in that temporary pandal, it is kept on a pavement and over it a yellow robe and a face towel are spread. The pavement is decorated with gold and silver banyan leaves. Then near the head, the middle and the foot of the coffin two white umbrellas are kept unfurled each. The white umbrella near the head of the coffin is decorated with gold and silver banyan leaves. Again, near the head of the coffin, on the ground, two pots on each side each containing pennants and bent bamboo sticks tied to flag staffs are placed on the stools.

Near that "Nibban Kyaung", there is also a big tent for the people to listen to religious sermon. In the tent, there are two bowls of offerings with combs of bananas and coconuts are kept beside other things to be offered to the monks. Those two bowls of offerings decoratively arranged are dedicated to the Buddha and his Dhamma. The offerings for the Buddha contains gold leaf packet, one comb of bananas, a pot, a packet of candles and a packet of sticks of incense while the one for the Dhamma contains one 'pyi' of rice, a bottle of cold drink, a packet of candles, a packet of plain tea leaves, a packet of snack, a bundle of fifty number of cheroots, yellow robe, other things and a certain amount of money. As for coffin, it was already made long before by villagers with teak planks.

While the visitors are treated with plain tea, pickled tea leaves and chick peas, the monks from other villagers and the monks from Htwet Ni village are offered a meal in the monastery. It is a meritorious deed done on behalf of the departed monk. There is no one who is left with no food on



Nibban Kyaung (Nibban Pandal)



**The coffin of the deceased monk being carried
by the people**



The cover of the coffin being opened



The preparation to cremate

that day. The curries given to all the people are beans, salad of the root of a plant called "ju", fried snack of fish, fried chips of potatoes, fermented soya beans, bean curd and fried vegetables.

For giving a meal and plain tea, the young men act as waiters and for pickled tea leaves and snack, the girls take the duty of serving. In reception, men and young men are given first while the women's turn comes next. Here the monks from other villages and villagers donate money for meritorious deed to be done on behalf of the departed monk.

After meal, when the villagers go to the temporary pandal where the departed monk is kept, the doors of the main monastery are closed and the chairman of the village council, the elders of the village and the group of "white Pa-o National" fire guns to commemorate the departure of the venerable monk and to drive away the evil spirits that might have been staying in the building. The guns are fired by five Pa-o national circling around the main monastery building. After that the monks from Pindaya and all 32 monasteries that are situated on mountainous area and all the villagers attending the ceremony go to the temporary tent where a monk preaches. They all listen to the sermon and when it is finished, the Pa-o national again fire guns and begin to untie all the thin bamboo strips on the temporary tent.

When the coffin of the departed monk is carried to the graveyard, the funeral procession is led by the men with bronze triangular gong, who are followed by the men holding flag staffs and paper streamers designed like flowers and offerings with combs of bananas and coconut dedicated to the Buddha and Dhamma. After them, the association formed to recite the wheel of Dhamma (the first sermon preached by the Buddha on attainment of Buddhahood) follows. The "Sanghas" come next. They are followed by the coffin carried by some forty men on their shoulders. The villagers and the gun-men are at the rear of the procession. On their way to the graveyard, the gun men fire guns while the association is reciting the wheel of

Dhamma. As the village is situated on mountainous area, the sound of the gun fire cause echoes which make some young men panic. The number of firing of the gun is said to be not fixed; they can do it as many times as they wish.

For cremation, there is a great heap of firewood. The coffin is tied with red ropes at two places, one near the head and the other near the legs. Then they carry the coffin walking round the firewood clockwise for two times with firing of the guns. After two rounds, the red rope tied at the head portion of the coffin is untied and after three rounds the rest rope at the leg portion of the coffin is untied and it is put on the heap of the firewood along with certain things the departed monk had used when he was alive. The cover of the coffin is opened when it is put on the heap of the firewood. The cover made of teak is also kept on the heap. Then the rack on which the coffin has been placed on the heap of the firewood which is now poured with kerosene to be set fire. When the firewood is set fire they fire guns around it. For cremation of the departed monk, they put some brown slab sugar, rubber, turpentine and fragrant substances in the firewood. Only the next day, they go back to that place to collect the bones of the departed monk to build a pagoda with burial urn as the shrine at a certain convenient time.

(e) Manas and Taboos

Among all the societies of national people of Myanmar, there is a common practice of paying heed to some 'manas' and 'taboos' their ancestors have held for generations. Some of them are concerned with religion, social relation while others are for economy or prosperity. They have strong faith in these and hold some talismans on their bodies in accordance with this belief.

One of the 'manas' these Danu national have held since long before is offering of fruits which they themselves have produced and cooked rice and flowers putting on a rack specially made for this purpose with a strong belief that this meritorious deed or the custom can make a man prosper. The rack for these fruits and flowers is made in the sitting room upstairs with four bamboo pillars with a thatch roof. On a good day astrologically calculated, they set up two bamboo posts at the center of the plantation plot on which they put a pot of water in upside-down position. This they believe would help enjoy a good harvest.

In 'Tagu' (April), they prepare a pot with such flowers as 'met-mu-pan', 'sin-swe-pan', 'tha-pyay-pan; and 'tar-phu-pan' (the outer layers of these flowers are taken off to get rid off the dark green colour and only to use the white colours) to welcome the king of the celestials who is believed to have come down to the human abode herald the new year.

During the time there is a funeral case in the village, if a man is to set on a journey for some unavoidable reason he has to go to that house to ask for the permission to go on that journey, taking a cheroot from that house as a talisman. When a funeral procession passes a house in front of it, if there are clothes flung over the rope to get dry in the sun, the people from that house have to take away these clothes; if there children also sleeping in that house they have to be woken up; otherwise the children might be possessed by the spirit of the deceased person. The people participated in the funeral procession must wash their hands and legs before entering their houses.

One of the 'taboos' they have held is when they look for a place to build a house, they never choose a plot that has been once used as sacred ground donated for religious purposes to build pagoda, monastery or rest-house on it. They believe this mistake can make the people face dangers of several kinds. They never keep the shrine for the Buddha image and the

ladder on the northern side of the house because the graveyard is situated on the northern side of the village.

In building a house, the timber of teak and jack fruit tree is never used because these woods are only used for the sacred purposes such as carving the Buddha images. Another 'taboo' is they never use the planks of the floor to make fire to warm oneself, to cook rice and curry.

The husbands of pregnant women and women are not allowed to come to the places where a man is being tattooed and things with magical power such as love potion are prepared; otherwise, they believe that it could not be succeeded. The pregnant women are prohibited not to pluck any sprout of such fruits as pumpkin, gourd, cucumber, etc. because they believe that it would destroy the plant forever. A pregnant woman must not go across a rope that is tied to a horse to a post. If she has recklessly done it, she might confront difficulties during the confinement. A pregnant woman is also not allowed to enter a plantation plot because the plants could become infested with worms, insects, weevils, etc. Mother of a pregnant woman must not go in a funeral procession. Though husband of a pregnant woman can do so, he must not carry the coffin on his shoulders. They believe it might cause trouble for his wife in her confinement days; even the child may be dead. No man enters the confinement room of a woman because the impurity there will make his mystical power vanish.

The boys to be novitiated are not allowed to stay underwater and they must not go up a tree. Besides, they must refrain from taking bath in the pond, lake and stream. A boy to be novitiated must not go on a journey alone. If they do not take care of themselves by avoiding to do these things, the evil spirits and 'Devas' (nats) will endanger them.

In a wedding ceremony, the best men of the bride and the bridegroom must be the ones whose parents are alive, and they must not be the sons and daughters of the second wife or the second husband. Otherwise, it

would bring bad luck to the newly-wed couple. Anyone who helps to serve the people coming to the wedding ceremony must take care of their holding of the plates not to drop them onto the floor. If a plate is thus broken, it is taken as the bad omen that the marriage of the new couple will also be broken one day. Another peculiar taboo of them is if one of the family members is away on a journey other members left at home must not go to wedding and name giving ceremonies, and if someone asks for something to give for temporary use from their house, they must decline to give it because for the time being all their family members are not at home. If it is given; they believe the man on the journey will meet danger. But the wife of the man who is going to some other place can go to a wedding ceremony if she had already told him of her going to the wedding ceremony beforehand. Otherwise, the husband will meet danger on his way. The Danu national refrain from going on a journey on the first waxing day of Waso or Wagaung (July and August) and on the second waxing day of Tawthalin or Thidingyut (September and Other).

If the husband dies, the wife must not marry the younger brother of the late husband. Similarly, a man must not marry the elder sister of her late wife who has died some time before. This is because it is their lovely custom of regarding one's elder brother and elder sister as one's father and mother. The husband and his pregnant wife must not make a hole in a dry gourd because if the hole is not at its right, proper place; their offspring also will surely have an ugly mouth. Another taboo for them is not to close any hole in the ground where crickets, prawns, lobsters, crabs etc., live. If they have happened to close any kind of those holes, the pregnant woman will have difficulty in giving birth to her offspring. Another taboo for a pregnant woman is not to watch a monkey-dance show because her offspring will be ugly and become a mischevous one.

The Danu national never whet a knife on a whet-stone because such conduct is usually of a thief or a robber.

CONCLUSION AND ANALYSIS

In studying the social organisation of the Danu national in Htwet Ni of Pindaya, a comprehensive analysis of their religious, social economic and administrative aspects of their life reveals that, in family life, they have preserved the tradition of regarding father as the leading, principal magnate of a family who has the customary authority to make decision in all the family problems though they pay respect to mother equally. But a lovely custom that shows their wisdom is no father plays a one-man show in any matter and instead, consults his wife and grown-up children for finding a correct approach to a problem. They all are free to present their opinions and advice though it is understood their father is vested with the power to make the final decision. This custom clearly shows that a father who has the vested right to behave as an authoritative leader of the family does not exercise his power exclusively but divide it among his members of the family who also have to share the "legacy" of the desirable or undesirable type a decision might give them as an after-effect. So their family is generally found to be united and peaceful, and even in such matter as dividing the heritage among the children when parents are gone the youngers very rarely quarrel with the decision of the elders. Similarly, the relation between son-in-law and parents-in-law, daughter-in-law and parents-in-law and the parents from both sides go very smoothly.

They have a tradition of counting all the persons from both paternal and maternal sides as 'relatives', and both 'son' and 'daughter' are regarded as their 'new generation', without any discrimination. So from anthropological point of view it must be said that they have 'Bilineal Kinship System'. In their society, just as relatives from both paternal and maternal sides have equal right, there is also no such thing as 'class discrimination' in social dealing. Being Buddhists, in social dealing, the two principles of 'paying

respect to elders' ('garawa mingala') and 'humility' ('niwata mingala'), (the two sources of prosperity according to the Buddhist philosophy) are held as their guiding social principles.

In performing the duties of any ceremony be it on occasion of joy or relief such as wedding and funeral ceremonies, relatives from paternal and maternal sides work hand in hand or give helping hands by holding the principle of 'paying respect to one's elders' which shows their traditional concept of 'consanguinity' if it is to be analysed by anthropology.

If a boy or a girl is adopted by a family, he or she is sure to receive the affection of the new parents as well as the equal social rights from them, including the right to enjoy the equal share of heritage when they are gone. And it is also a sure fact that the adopted one will get an affectionate relation from the new brother and sister.

It is found that in olden times, only a son could inherit the official position of his father and a daughter could not enjoy that right of succession. In the regions where the rulers were 'Sawbwas', a son could become a 'Sawbwa' when his father was gone if he had already attained the age of 20. If he was not yet that age, a regent had to come in as the temporary ruler until the time the young man got the proper age to succeed his deceased father. But an adopted son also could enjoy the right of succession if he was already 20. Only when there was no son to inherit that position, the elder or younger brother of the former ruler could take it. It was also the same in the region of Pindaya where there was only governor or administrator called "Ngwe Khun Hmu" (appointed by the king with the power to levy tax and to enjoy part of it while acting as the governor of that area); a son could become a "Ngwe Khun Hmu" if he was already 20. An adopted son also could succeed his father even though his father was appointed by the king.

In the olden days, every family had a weapon such as percussion lock fire-arm or flint-lock to defend enemies. That self-made gun was transferred to the oldest son as an insignia. But as for other things which had to be taken as heritage, one-fourth of all went to that oldest son alone no matter how many sons and daughters were there left as that son had to take the place of his father in protecting the family and leading all. But the house of the parents always went to the youngest child as leniency.

As the Danu national are pious Buddhists, they never miss the self-imposed duty of offering cooked rice and other offerings on every full-moon day, new-moon day, the eighth waxing day and the eighth waning days of a month during the lent. Besides they have a very lovely custom of offering money, pickled tea leaves and plain tea leaves to the parents, grandparents, teachers and elderly persons in the months of Waso (July), Thidingyut (October), and Tagu (April).

In the olden days, in Htwet Ni as well as in Pindaya, there was a custom based on the community spirit which was called "Brotherhood Duty". It is learnt that this lovely custom of "Brotherhood Duty" is still fondly observed by them to this day. In their language, it was called "Thway-thauk wut". (The word Thway-thauk which actually was a commander of a fifty-man troop during monarchical days had the figurative meaning of blood-brother; "wut" means "duty"). When there was an occasion of joy or grief in the village, all the villagers had to contribute money or things they could afford to help the relevant person or family. As it was done with brotherhood spirit to help each other it was given that name. Though this custom was named "Brotherhood Duty", it in reality was a custom created to protect the community from being disunited and to make it monolithic; so it actually was a "community duty".

Because of this spirit when a family had a funeral duty to be carried out there were always men who helped them from digging the ground to bury the dead body to every miscellaneous things.

Another lovely custom that helped the community folks to get things easily done in such duties as making festivals, cultivating the ground, repairing roads, building houses etc. was the "Let-sar-cho; let-sar-sat" system which has the meaning of "contribution of labour on reciprocal basis". "Let-sar-cho" has the meaning of "giving manual labour to help others" while "let-sar-sat" carries the meaning of "helping back the ones who have helped them". This lovely custom was practised not only between individuals but also between villages.

I have presented their traditional production of rice on the hill-sides. But I would like to mention the slash-and-burn method employed by them as in some remote hilly regions to this day. As it involves slashing-and-burning of one hill after another to make plantation plots, resulting in deforestation of large areas, from the point of view of environmental preservation, I should say it is a highly destructive method. Being in thickly-forested hilly regions, no ploughing is done or possible in this method. After clearing the ground of trees, plants and shrubs by slashing and burning, little holes are dug in it to plant seeds. Except for occasional weeding, there is little else to do after that but wait until harvest time. But the crop-yield is meager as a rule. This method can be applied in the same plot of land for no more than three years as the top-soil which no longer has any tree-cover is washed by torrential rains: so the plot is abandoned and another place has to be slashed and burned again. This process has been going on since the time immemorial denuding vast hill areas of trees. But it is learnt that the hill people using this devastating method is now being educated by the authorities concerned to change to hillside cultivation which does not demand clearing new plots of land ever and ever again. But now, the authorities concerned are educating them how to make the land fertile and use hillside cultivation system that would not demand slashing and burning the plot yearly or even two or three years. It is really a good news to be welcomed, not only from the land

conservation point of view, but also it would reduce the heavy burden of duty in their cultivation works.

The besetting trouble of the Pindaya population is no other than that they have scanty supply of water the whole year. For drinking as well as domestic use, they have to rely on the Bote-ta-loke Lake and Pansit stream from which they manage to get through pipes. It is observed that they are expecting the day this trouble will be got rid off.

As it is mentioned in the previous chapters, the Danu ethnic society is united, peaceful, full of understanding and wisdom that can ever give them more and more prosperity and unity, I believe I should say, from anthropological point of view, that their social organization is a well-organised and well-founded one that deserves respect from all.

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ငြိစေစိုဋ္ဌာလ

‘ဇင်္ဂလိဂါ ၊ ဌာသံနန္ဒာဂ္ဂဂဏ	: ဖွဲဒုယော ၊ နိဓ	ယောယုဖွဲဉ ၊ ဒုယောဒွံခါ ။ င
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၁၃။ကျော်အုံး(ရန်ကုန်)၊ ဦး	ခနုမလေးမပိုင်	စာပေဗိမာန်လုတ်၊ ပြည်သူ့ လက်စွဲစာစဉ်
၁၄။အေးအေးမော်	တိုင်းရင်းသားခလေးထုံးစံများကို လေ့လာတင်ပြခြင်းစာတမ်း	ရန်ကုန်၊ ၁၉၇၈
၁၅။ခင်ခင်စု၊ ဒေါ် နွဲ့နွဲ့၊ ဒေါ် ကြင်ကြင်၊ ဒေါ်	မနုဿဗေဒနိဒါန်း	ရန်ကုန်တက္ကသိုလ် (ပင်မ)
၁၆။ခင်ခင်ဦး၊ ဒေါ် နွဲ့နွဲ့၊ ဒေါ် ကြင်ကြင်၊ ဒေါ်	တက္ကသိုလ်စာပေးစာယူသင်တန်း တတိယနှစ်ဝိဇ္ဇာသင်တန်း မနုဿဗေဒသင်ရိုးပို့ချက်အတွဲ(၂)	မနုဿဗေဒဌာန၊ ဝိဇ္ဇာနှင့်သိပ္ပံတက္ကသိုလ် ရန်ကုန်
၁၇။ဖေမောင်တင်၊ ဦး	ဘာသာလောကကျမ်း	စာပေဗိမာန်ပုံနှိပ်တိုက် ၁၉၅၈၊ ရန်ကုန်
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၁၉။မင်းနိုင်၊ ဦး	တိုင်းရင်းသားစကားပုံ	ပြည်ထောင်စုမြန်မာနိုင်ငံ တော်လှန်ရေးအစိုးရ၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန
၂၀။မင်းနိုင်၊ ဦး	တိုင်းရင်းသားယဉ်ကျေးမှုနိဒါန်း နှင့်အခြေစိုက်မေးခွန်းများ	ပြည်ထောင်စုယဉ်ကျေးမှု ဝန်ကြီးဌာန
၂၁။နောင်ချိုမြို့နယ်	တိုင်းရင်းသားယဉ်ကျေးမှုနိဒါန်း အခြေစိုက်မေးခွန်းများအဖြေ	ရှမ်းပြည်နယ် ယဉ်ကျေးမှု ပြတိုက်၊ တောင်ကြီးမြို့
၂၂။ဦးခွန်စော	မှတ်တမ်း	-
၂၃။တက္ကသိုလ်သျှင်သီရိ	ပြည်ထောင်စုတိုင်းရင်းသားတို့၏ ရိုးရာလက်ထပ်ပွဲမင်္ဂလာပွဲခလေးများ	၁၉၉၁၊ နိုဝင်ဘာလ စံပယ်ဦးစာပေဖြန့်ချိရေး

LIST OF INFORMANTS

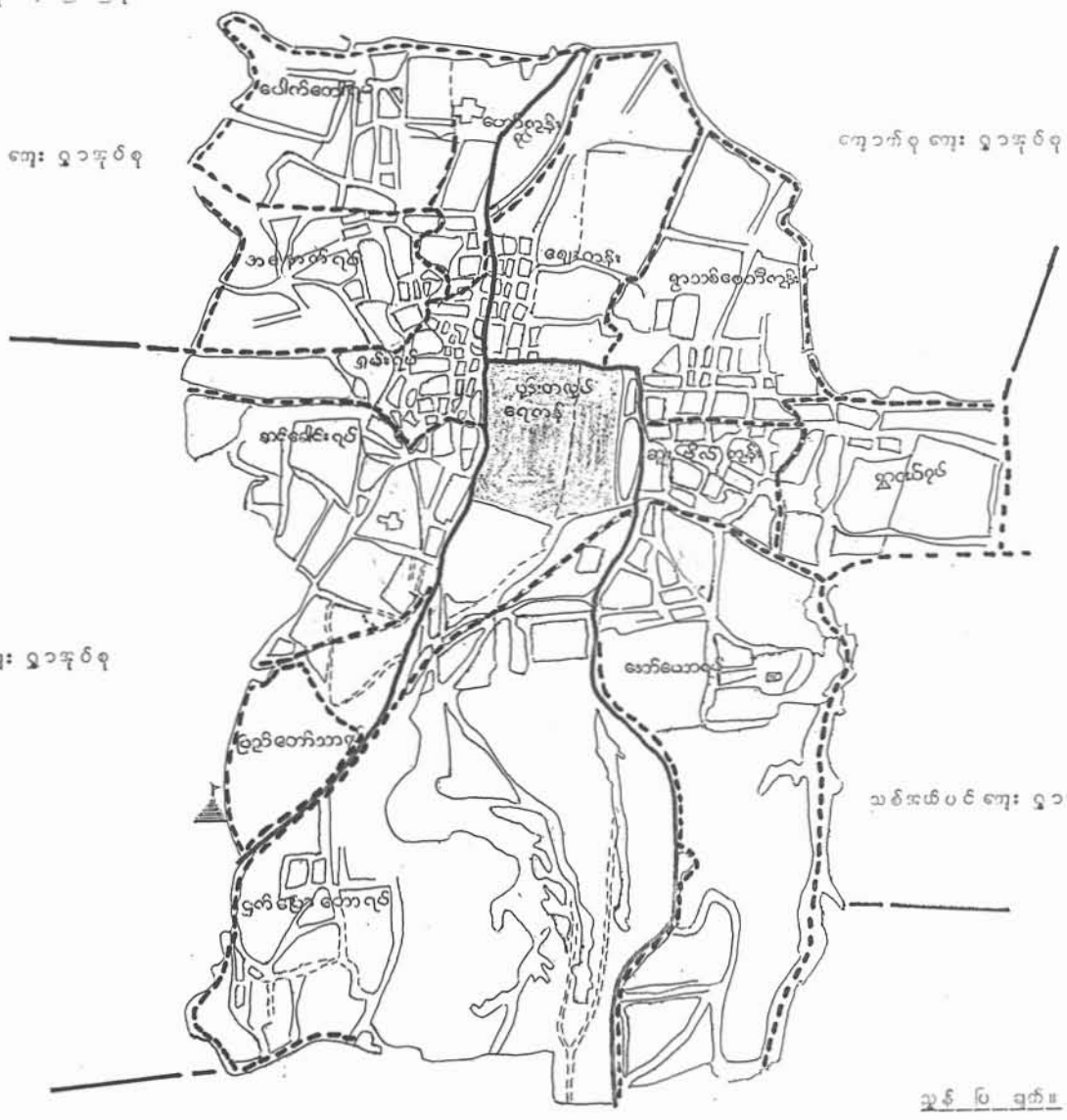
No.	Name	Occupation	Age	Village/Town
၁။	ဆရာတော်ဦးကောသလဝိသုဒ္ဓိ	မြို့နယ်သံဃနာယကဥက္ကဋ္ဌ	၈၈	လွင်တန်း
၂။	ဆရာတော်ဦးအာရုံယ	-	၃၃	ရန်ကင်း
၃။	ဆရာတော်ဦးသုဝဏ္ဏ	-	၃၆	ရန်ကင်း
၄။	ဒေါ်စမ်းရီ	မြို့နယ်ပညာရေးမှူးရုံး	၄၄	လင်းတလ
၅။	စော်ဘွားစောဝင်းကြည်	အခြေစိုက်ရေးမှူး	၆၅	လင်းတလ
၆။	စောစိုင်း	အေးဦးလှိုင်	၅၉	လင်းတလ
၇။	အေးအေး	ဒီဇိုင်း	၃၅	ရန်ကင်း
၈။	အောင်အောင်	အထက	၁၆	ရန်ကင်း
၉။	အောင်အောင်	အထက	၁၆	ရန်ကင်း
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၁၃။	အောင်အောင်	အထက	၁၆	ရန်ကင်း
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၄၀။	အောင်အောင်	အထက	၁၆	ရန်ကင်း



ပင်မအထွေထွေ-စာချုပ်-ရင်းသား-တိုက်
 နေထိုင်ရာဒေသမြေပုံ

တောင်ပေါ်ကျေးရွာအုပ်စု

ကျောက်စုကျေးရွာအုပ်စု



ဖုတ်နီကျေးရွာအုပ်စု

သစ်အယ်ပင်ကျေးရွာအုပ်စု

သွန်ပြင်ရွာ

သရက်တန်းကျေးရွာအုပ်စု

- ရပ်ကွက်ခြား - - - - -
- မော်တော်ကားလမ်း - - - - -
- ရွှေဥယျာဉ် - - - - -
- ပုန်းတယုတ်ရေကန် - - - - -



