

**"THE SOCIAL ORGANIZATION OF THE DAWEI NATIONAL"
DAWEI TOWNSHIP, TANINTHAYI DIVISION,
UNION OF MYANMAR**

SUBMITTED BY MA AYE SANDI

AN - 5

ANTHROPOLOGY

1997-1999

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Introduction

The Union of Myanmar is composed of national races. The vital requirement to exist for the Union is the unity among the national races. To this end, the national races shall abide by the cultural traditions of each nation by all. As they differ in races, localities and cultural traditions; one needs to study them from all corners in length and breadth. Only then, one shall understand the other and the relation will be smooth and the unity will be existences.

In human society, human beings live in separate communities and they undertake and conduct social, economical administration and religious affairs for their society's solidarity.

By performing such factors successfully in unity, a social society emerged firmly: this social structure means composition of collected things or composed things in a body. When one wants to study any of the society one must study the basic groups in detail so that one can know the cultural traditions of a society. I have studied the cultural traditions of Dawei nationals who live in Dawei Township in Taninthayi Division centered on their social formation. Although Daweis are in the Myanmar group, their cultural traditions, fine arts and language are peculiar in a different style. Dawei "Dance sound" which was recorded in "Maha Gita" Manual Music Book is a peculiar music in a sense. As the formation of Dawei Township entered into 200 years, their culture also has been in existence for many a year. I, being a Dawei national, exploiting a golden chance to write a thesis, for my master degree, I have decided to write on my own

locality, Dawei and its fading – away traditional customs to give an exposure to other nationals in Myanmar.

Being so, I have studied the Dawei national's social organization with undermentioned three objectives –

1. To write and submit a thesis for a Master degree ,
2. To expose and let other national understand the Dawei national traditional customs ,
3. To get closer understanding among the nationals on their respective culture and get closer unity.

Chapter 1

Geographical Location and Historical Background

(A) Geographical Location

(1) Locality

Dawei township is situated in the middle part of Taninthayi Division on the Taninthayi coastal region. It spreads over an area of 2636.142 miles (4217.83 km). The township is about 90 miles (144 km) in length, and 51.16 feet above sea level. Its borders are, the Royal Kingdom of Thailand in the east, Yebyu township in the north which separates the Taninthayi Division from the Mon State up north, Thayet-chaung township – next to which lies the Myeik township - in the south, and Long – lon township – next to which lies Andaman Sea – in the west. The exact bearings of Dawei town are between East Longitudes 98 degrees 10 minutes and 99 degrees and 12 minutes; between North Latitudes 13 degrees 17 minutes and 14 degrees 30 minutes. Dawei is 230 miles (368 km) from Yangon as the crow flies.

(2) Terrain

The type of soil in Dawei township is that of the coastal one. Reddish crust, alluvial soil, and laterite are found Commonly. The terrain rises from the coast in the west to the Thai-Myanmar border in the east. The Dawei River close by has just a little valley of flat land to the east. Hilly landscape begins from Pakari village, east of Dawei town, right to the Thai-Myanmar borders. The Myint

– mo Let – kyat summit, 6,800 ft. is the highest, and in the second place is the Nwa – la boh summit with a height of 6,000 ft. above sea level. Ten miles (16 km) to the west in offshore Andaman Sea, there are 3 archipelagos, namely, Hein-ze, Moung-ma-kan, and Long-Ion. In Dawei terminology, archipelagos are known as "boats".

Moung – ma – kan Beach

Moung – ma – kan beach is 13 miles (20.8 km) away from Dawei. It is a harbour for boats playing between Ye, Yangon, and Mawlamyine. The beach being an oval shoal on the continental shelf, the cool and pleasant turquoise – blue waters have become very popular with bathers. From every direction Moung – ma – kan looks scenic. It is a bathing sanctuary with flat plains of the shoal evenly slopping towards the sea. With the tide rising and ebbing twice daily, the natural scene of the wavy shoal with a variety of designs is really breathtaking. The shoal has a length 5 miles (8 km) and a breadth 500 yards, and the wild flora of casuarinas make the beach a sight of peculiar beauty.

In the year 517 of the Myanmar Era, (AD 1155) King Along Sithu set foot on Dawei region The Royal Barge was anchored at a particular place along the coast. During that stop – over, the courtiers of the Royal entourage went down for bathing and frolicking on the beach. Thus, the place was named after these courtiers (Moung – ma – mi – than). The original site of the Moung – ma- kan – is a little farther east of the present one.



Entrance to Dawei



Moung-ma-kan Beach

(3) Climate; Natural Vegetation

Dawei township lies close to the sea, and thus, has much rain. The annual rainfall ranges from 150 to over 200 inches. The rain start around May 15. July is the month when rain falls heaviest. A certain month-ending day in July 1997, on which the rain poured for over 21 inches is a rainfall record by itself. The south-west monsoon withdraws from Myanmar with the Taninthayi Division including Dawei as its last stronghold. Normally, it takes leave of Dawei after the first week of October. It is quite unusual Dawei, albeit on the coastal region along the Andaman Sea, has never been struck by storms. The reason is that there stands, in between Dawei and the Andaman Sea, the Taung-nyo mountain range. The dry season is from December to March. Even during this period, there are likelihood of some light rains. Strong north –eastern winds blow. The hottest months are late March, April, and early May. The highest temperatures for Dawei is 100 degrees F, the lowest being 65 degrees F. The coldest months are December and January.

The type of vegetation according to the climatic and ecological situation of Dawei are

- (a) Tidal forest
- (b) Beach and dune forest
- (c) Evergreen
- (d) Mixed deciduous forest
- (e) Deciduous dipterocarp of Indaing forest, and
- (f) Hill forest.

Evergreen forests dominate Dawei township and the surrounding areas. Apart from these, indigenous medicinal plants and herbs grow well. In particular, thickets of rattan cane abound in this township, and thus, the brand name "Dawei rattan". Under the British rule, the town was known as Tavoy, the pronunciation of which in the Thai language means "rattan port", in other words, the port where is exported.

(B) Historical Background

(1) History of the Dawei National Group

The Daweis are believed to be descendants of the yellow skinned Mongoloid race who migrated from the Asian middle east plateau into Myanmar in 3 groups, namely, the Tibeto-Burma, the Sino-Thai, and the Mon-khmer. They came in generally under various names, having undergone various stages of interrelationships. The Dawei descended from the Tibeto-Burma stock. In the findings of reasearch carried out by the Union Culture Department of the Government on the inventory of the indigeneous races of the Union of Myanmar which was put on record at the 17th Anniverasary of the Union Day, 1964, in Mandalay, and at the 18th Anniversary of the Union Day, 1965, in Hpa-an, Kayin State, the Dawei national group was recongnized as one of the Myanmar indigeneous races.

During the pre-Bagan era, the Dawei existed as a separate minority community of Myanmar descendants settling in a place of convenience. According to extracts from **Buddhist Scriptures on Votive tablets** excavated from the ruined

city of Shin Moatee, 5 miles to the south of Dawei town – (Yei Dhamma Hei Tu Panbawa) –it can be assumed that civilized population had inhabited the Dawei region even in the Pyu Era, much earlier than that of Bagan. It is concluded thus, because extracts are found to be similar to those found in Sri Khitra.

During the post-Bagan up to A.D 1369, the Taninthayi region, including Dawei was under the Mon rule. In A.D 1400 the Thais recaptured Taninthayi town, established new settlements, and built sea ports. Judging from the Thai Monarch permitting Portuguese traders to do business in Taninthayi and Myeik in the year A.D 1506, it can be safely assumed that these 2 towns were under the Thais and that only Dawei remained under Mon rule. During the reign of King Tabin-Shwehtee of Toungu, A.D 1541, the Myanmar forces overwhelmed the whole of Mon territories inclusive of Dawei region. But Dawei was overrun by the Thais. In A.D 1548, King Tabin-Shwe htee marched into Thailand, followed by Bayint-Naung's invasion of Thailand in A.D 1652. Therefore, during the Toungu era, Dawei was restored to Myanmar rule. In A.D 1763-1776, King Sinbyu-shin of the Konbaung Dynasty waged war with Thailand for matters relating to Dawei, Myeik and Taninthayi regions. Thus the Thai city of Ayudaya fell into Myanmar hands in 1776. During the reign of King Bodawpayar, A.D 1782-1819, the war on Thailand was waged again and Dawei was turned into a battle field for that matter. As terms of settlement for the first Anglo-Myanmar war in 1187 Myanmar Era (AD 1825), during the reign of King Sagaing-Min, Dawei region was put under the British rule and it remained like this up to the Independence of Myanmar in 1948.

The term 'Dawei' is found to have a variety of written versions in the past as Dahwei, Dahwae, Darwei etc.... Dawei is not originally a name of a town, but of a race. The term derived from the Lord Buddha's visit in 112 Mahar Era (BC 432) to the region on which occasion Buddha sat cross-legged on Mt. Wemitharka (the current Mt. Nantawn) and from that posture in Mon vocabulary led to using the name Dawei for the natives of the region, and the region itself.

In the palaeozoic period it is said that there were shallow parts of the sea in Taninthayi, the southeast part of what is to be known as Myanmar. In the mesozoic period the shallow sea began to develop into land surface with some places still under the sea. By early cenozoic period the Taninthayi region had already emerged as land proper. Therefore Dawei as a town in the Taninthayi region had undergone similar changes and developments throughout the palaeozoic, mesozoic and cenozoic periods.

The orthography for the term 'Dawei' according to ancient stone inscriptions and historical annals, a variety of spelling existed for the native and the region in different alphabets. It might be that different eras and diversified events were the basis for the orthographic variations. The gradual changes in phonological and orthographic systems in accordance with the times led to the present day spelling of the term 'Dawei' for the natives as well as for the place. One version was that the place being surrounded by mountains on every direction, the term 'Dawei' derived from 'Taung-waing' (mountain surrounding). Another was that the region produced very pure tungsten, out of which swords are forged and sold; and from the place where tungsten swords could be bought (Dar-wei), the

term 'Dawei' derived. Yet another version was that of the region producing abundant rattan cane which earned the name 'Ta Wine' in Thai language which means rattan cane exporting port. And as times passed, the name 'Dawei' derived.

(2) History of Dawei Township

The term 'Dawei' was originally used for the name of the natives. 'Dawei town' derived from the place where Dawei nationals reside. In the olden days Dawei did not stand for the town proper alone, but covered the entire district as a whole. The name Dawei came into use just about 200 years ago. Separate municipality came into effect following the constituting of Taninthayi Division by the British rule after the first Anglo-Myanmar war.

In the past the Dawei region was not restricted to the town alone. Neither were the rulers. Other towns had their respective names. In 1116 Myanmar Era (AD 1754), a ruler by the name of Min-ne-hla built a new town complete with brick walls at the present site of Dawei town. He named the new town Thayawady. The place being inhabited by Dawei population, the name 'Dawei' replaced the previous ones. It is obvious that even the last founded town was not called Dawei. Dawei nationals reside in the Taninthayi Division, spreading throughout the townships of Dawei, Yebyu, Thayetchaung, Longlon and Palaw. Today, Dawei is the Divisional Headquarters of Taninthayi and as Befitting a regional Capital, efforts are being made from every aspect to build, construct, and renovate.

Charper 2

Physique; Mode of Dress; Language

(A) Physical Features and Temperament

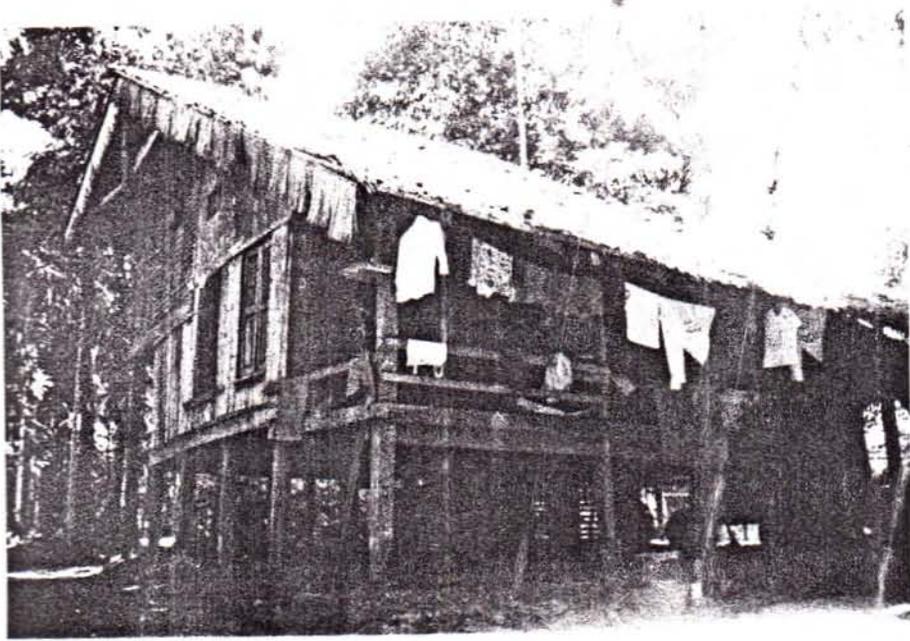
The Daweis are believed to have descended from the Tibeto- Burman race, one of the three that originated from the mongoloids who long ago came down from the Asian middle eastern plateau forming into three racial groups - the Tibeto- Burman, Sino-Thai, and Mon- Khmer, and migrated into Myanmar through the northern path. There were considerable inter- racial relationship and assimilation resulting in different new names. The Daweis who are accepted as descendants of the Tibeto-Burmans naturally resemble Bamas in Physique. The Daweis are of light brown complexion, and are of medium height. There is a general consensus that Dawei ladies tend to have a shorter lower stem and a shorter set of calves. But even in Dawei, features differ according to locality. For instance, village damsels from Ka-net Thiri possess fair complexion and have good looks.

Dawei native speech lacks false cordiality, and is not flowery. And for that, interlocutors assume Daweis are curt. However, they are in fact very generous and friendly to strangers and are eager to treat any visitor. Their relationship is frank and candid. Generally Daweis are noted for their intolerance for any wrong doing and the commitment to their words of honour. If through to have been insulted, they tend to take up revenge. They are not the boastful type, and at the same time are not the first to offend others.

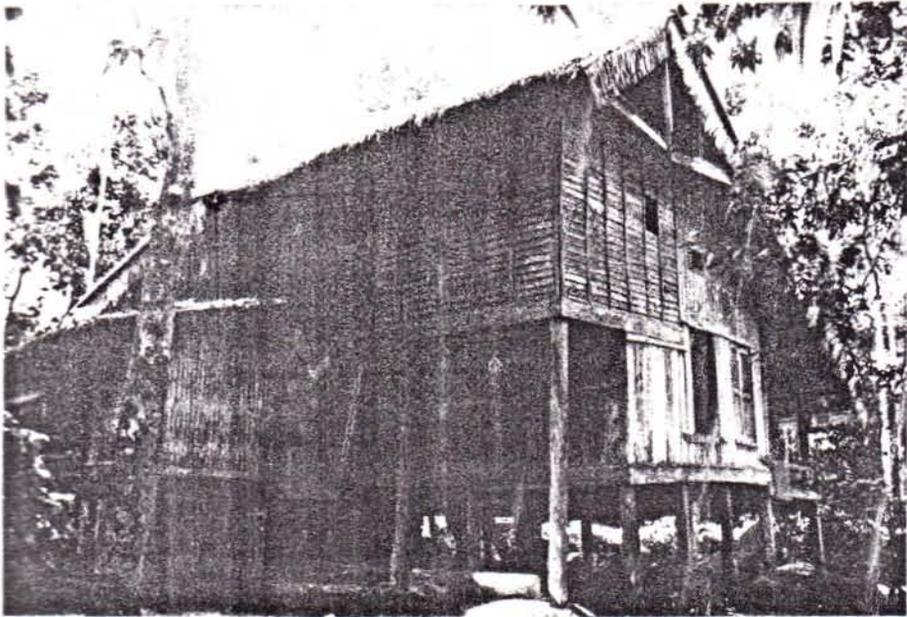
(B) Building Houses

There are more rural peasants and workers than there are urbanites in the Dawei region and thus, houses are mostly built of bamboo. There are a few wooden houses in the rural parts but hardly a bamboo one in the urban areas where the majority is of wood and brick. Either in rural or urban areas, double-storeyed houses dominate the crowded parts and single-storeyed ones fill up the rest of the areas. Most houses are in fenced compounds with wells. Government offices and buildings, police stations, schools and godowns have cement tiles corrugated zinc sheet roofings. The rest of the Dawei houses use stitched nipa palm leaf flaps of one to three years lasting according to layers' gaps and closeness. It is quite different from houses in Upper Myanmar where thatches, shorea leaves, palms and bamboo mattings are used for roofing.

In the olden days, the common building structure of houses in Dawei were of single-storeyed with long convex roof, call "Ngwet-gyi-down". The flooring was done 3/4 feet above the ground. The front part consisted of an open balcony called "Ka-byin or Byin-zun". There was a ladder from the ground to the edge of the Kabyin for people getting in and out of the house. The living room with its separate Kabyin was at the front part of the house. A hall way with a room on its right, lead to the back of the house where the kitchen is situated. Over the said room was the main part of the house with a Kabyin at the front to which a ladder was propped. At the back of the main part of the house was another Kabyin meant for storing crude odds and ends. Behind the main structure of the house was the kitchen structure out of which a roofed or roofless extension jutted out with a



Ngwet-gyi-down house front view



Ngwet-gyi-down house back view

ladder reaching to it. On the left side roof was an optional penthouse called "Bai-yat". In rural places the houses are built on high floors and have the ladders drawn up at night to keep away tigers and beasts. Among siblings, the junior must not build a house within the reach of the senior's drainage. No stranger must build a house in between those of two relatives. They avoid this practice as it is taken as being 'sandwiched'.

(C) Population; Village/Wards

According to Divisional records the population of Dawei is made up of as follows. (1984)

Dawei	---	100,749
Mon	---	222
Rakhine	---	124
Kayin	---	1,025
Others	---	2,946

Village tracts in Dawei township are –

Myei – kan – baw, Sin-byu-taing, Myitta, Phoung-daw-gyi, Taung-thone-lone, Kyauk-me-taung, Ha-myin-gyi, Nya-phyu, Hein-dar, Paka-yi, Zaha, Maung-me-shaung, Tha-byei-chaung, Tha-bya, Talaing-taung, Zalun, Wa-kone, Kyauk-yat, Shanma-twin, Kuto, Ka-nine-da, Shin-moatee, Yow-maw.

Wards in Dawei town are –

Sin-seik, We-kyun, Nyaung-yang, Ah-nauk, Shanma-le-swe (town proper), Kyauk-maw, Sann-chi, Byaw-taw-wa, Ein-shay-pyin, Pon-kyun, Owe-loat, Peinne-taw, Myauk-ywa, Kayat-pyin, Ka-nyone, Bon-maw, Za-yit, Khon-win-dat, Thin-baw-seik, Talai-tein, Talai-ma, Kyet-sar-pyin, Myoung-pa-lei, Oatha-yan, Sin-pu-nit, Doung-ngu, and Ta-nga, Kyun-mhway.

(D) Mode of Dress

As Dawei township was under Burmese Kings rule most of the duration in the Bagan Era, it was thus influenced by its civilization including the mode of dress. At the same time the Dawei nationals recognized the racial.

Differences between themselves and those coming from up country Bagan by calling Bagan as "Gan" , and its natives as "Ganthar", which are the terms still in use up to the present day. Although the Daweis tried to discriminate, they went after the dressing more of the Baganites and gradually followed suit.

U Ngwe Gaing, the noted artist of Dawei origin, while on a trip to London came across a writing tablet fold of King Bodaw-payer reign in Konbaung era, on which were depicted ancient Daweis. He drew a replica donated to the Dawei Museum. The picture was not of royalties but of commoners. The male kept long hair which tied in a knot. Ears were bored. A horizontal striped sack-cloth pasoe (neither garment of Myanmar male) was worn at waist and the protruding flap was flung on the shoulders. For the female, what seemed to be a square design slit htami (neither garment of Myanmar female) of sack-cloth material was worn at

waist, and a coiffure of neck slung hair knot. A sack-cloth shawl with edges hanging covered the head (just like the Malay ladies covering their heads). Both male and female no upper garments, which was not unusual in those days. In Myanmar Era 1214 (A.D 1852), during the reign of King Bagan Min, the second Anglo-Myanmar war broke out and the Myanmars ended up as losers. After this, in A.D 1858, a book title "Six Months in Brithish Burmah" was published by one Christopher T Winter who based his book on experiences of his sojourn in Myanmar. In his book he described the Dawei ladies 'mode of dress as he saw it on his trip to Dawei. The scene was at a pagoda festival six miles upstream north of Dawei. Winter described the ladies as wearing silk blouses and deep red crimson htamis/longyis, and long shawls on shoulders. They adorned flowers on their heads. According to Winter it can be assumed that during the past 100 years or so almost every Dawei household owned a loom silk weaving had been popular. Originally the silk then did not come in designs, but in plain dark colours. Later on new designs were woven and the Dawei silk longyis were famous for the durability of the silk fabric. To have an idea of the mode of dress of the Dawei 100 years ago, there are photographs at the Dawei Antique Preservation Museum depicting a star- studded gold embroidered hip length silk jacket worn by ladies at weddings and other ceremonial occasions, and one white common blouse of similar texture and design. There were not much differences in the Dawei attire in comparison with the ones used by Myanmars in and around 1914, the First World War period. For formal occasions the elderly male wore a turban either covering the whole or only the sides of the head, velvet overlapped front flaps, a double-

length Dawei men's longyi. Elderly ladies did coiffure hair wrapped high round the comb, overlapping front flaps blouse of sheer cotton cloth going below the waist, and with loose sleeves. With a long shawl on the shoulders, they wore silk and satin longyis. The young bachelors kept cropped hair styles, wore front buttoned down velvet jacket and longyis of satin and silk materials. Young damsels at initial puberty kept short fringed hair styles and when full bloom, put up fullfledged womanhood hair style of gathering up long tresses in a bun. Front buttoned down blouse with loose sleeves and longyis of satin and silk fabrics were generally used. The ladies' ornaments and jewellery consisted of pearls, Topaz, and diamonds. Gold coins of various denominations hinged to a gold chain were worn as necklaces. Quarter-weight gold coins were used as shirt and blouse buttons. Bracelets were of cylindricals and jointed studs spirals, and anklets were of gold. A peculiar practice was avoiding gem stones for ornaments. In the everyday attire people wore hand-woven or manufactured clothes. The elderly people and the children put on pullovers to free them from buttoning up. Men of that time bored ears, kept long hairs tied up into knots, and bored tattoo designs on the body.

Beginning 1945, right after the Second World War, long hairs tied into knots were outdated, and cropped hair styles came in vogue. Obsolets were the turban, tattoo, and the double length men's lower garment for which the common longyi was used. Top knotted hair-dos were less preferred, and loose neck-knotters were in majority. Young ladies preferred flimsy, short-sleeved, tight-fitting blouse and htami (ladies' lower garment). From 1970 onward, the



Dawei couple

traditional men's and ladies' longyi of Dawei design were woven with cotton yarn because of a scarcity in silk yarn.

To sum up, it is obvious that from the days of the Bagan Era (11th Century A.D) up to the present time, the Dawei mode of dress been similar to that of the Myanamrs. Therefore, Daweis can hardly be identified by physical features and mode of dress alone, but it is speech that one can recognize them as Daweis.

(E) Language, Literature and Folk Tales

Language

Taking into account the speech sounds and the intonation, the Dawei language is assumed as one of Myanmar regional dialects, spoken with Dawei accent. But an analysis will allow its peculiarity in having also its own vocabular speech sounds even though the heavily Dawei accented Myanmar regional dialect seems to be similar to the Myanmar language itself. The present day Dawei language suffers diverse weightage between the urban and rural versions. The urban Dawei version is to a certain extent being intruded upon by Myanmar, other ethnic and foreign languages. "Pure Dawei, in fact, can be found only in rural parts. Even in the Dawei town proper, there are certain wards which make use a different version of their own.

For instance,

	Bamar	Common Dawei	Ward-wise version
jaggery	hta-nyet	nyit-tat	nyar-nyet (Talaitein)
cupboard	bi-dou	bi-dou	htaun-boun (Talaitein)
onion	kyet-thon-ni	kyet-thon-ni	thonn-ni (Let-we-kyun)
garlic	kyet-thon-phyu	kyet-thon-phyu	thonn-phyu (Let-we-kyun)

Dawei language/dialect is made up of -

Archaic	10 %
Unaffected Bamar	8%
Bamar loans	10%
Indigenous and foreign	2%
Independent Dawei	65%
Dawei "la" subscripts	5%

Instances of Archaics

Vocabulary	Bamar	Dawei
school	kyaung	klaung
land	myei	mlei

spoon	zun	j θ wa:
shirt	eindzi	a:ngi
tide	dijei	pja: jei
end	kθun'sθun	pwθ

Instances of Unaffected Bamar

Lexion	Bamar	Dawei
fire	mi:	mi:
water	jei	jei
wind	lei	lei
gold	fwei	wei
salt	sa:	sa:
cattle	ywa:	ywa:
flower	p^n	p^n
umbrella	ti:	ti:

Instances of Myanmar Loans

Lexicon	Barmar	Dawei
dog	kwei	kwi
horse	mjin	bjin
snake	mwei	bwi
house	ein	i
pit	twin	tw^n
chicken	tjet	tjit
ship	θinbɔ:	θ^nɔ:
cup	kwet	kw^t

Indigenous and Foreign Instances

Lexicon	Myanmar	Mon	Dawei
pot lid	sðlaunpðun	hðmi	sðmi:
tell lies	leinpjɔ:	pl^t	pl^jit
left & right	bðnja	zeit	seita

Thai

goat	seit	pð	bð
bullock	tʃwð	kwain	kwð:

Rakhine

tironwood	pyiykðu	kðmau	kðmaun
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Kayin

push (with head) kwei		ðu	ðun
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Malay

lower garment	luntʃi	sðnɔ	θa:hlɔn
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English

urgent	ðmjðn	ðdzðnt	ð: dz^m
book	saðuk	buk	bðutðuk

Instances of Independent Dawei

Lexicon	Myanmar	Dawei
child	kðlei	ða:yðθa:
child (male)	kðlei (male)	pasuθa:
fishery pond	in	n

girl	kəlei	misuθə:
molluse	kəju	ʃu
roof ridge	kauməu tʃəut	tʃitn^n
top(n)	dzin	zin
ginger	'dzin	ʃin
naked	kəutəunləun	klei pl^npI^n
paddy dyke	k^nthin jəu	tʃeiθ^n
play tip-cat	tʃi:θa:	'zinI^n jait
spongy lump	kəθipu	plaubinəu
first	kəmjindzə:ta	'itit'tun
baked sticky rice	kəI^ntʃitauk	kləmə:n
stick		
girl loins	kədauntəait	si:ləum
cool	'tʃ^n'ei	'ʃən'ei
barn (large)	səba:tʃi	ba:h^n
barn (small)	"	ba:k^p
jasmine	səbəp^n	pəli'p^n
acacia	su: pəujwet	h^npəu'w^t
decay	sweimji	swi:
hair	s^npin	kənmwi:
common myna	səjet	t^nfjitha:
forcibly	zətəjut	u'zu'pəka
hanging	twələ	baunI^n

pomegrance	taunθəlθi:	dzəʃinθi:
tuektoo	tau 'tə	ɔə
firewood	tiz	t^n
upper hem band	ətesin	pikə't^n
one group	tʰəʊsu	təwi
rice	təmiz	m^n
negro plant	d^ntʃwəpin	d^ngləp^n
horseradish	d^ntdəlun	d^nʃ>n
chopper	da:ma	hta:ma
cradle	pəkət	d^n
water cup	jeikwet	mauntaun
grimy	tʃei'htu	gleihtu
banana plant	yetpjəʊpin	bjəʊp^n
axe	paʊsein	k^pa
white ant	pəlukaun	tʃ^tʃəʊn
window	pjutinpauk	l^tanpauk
plate	bəʒanbjə:	s^n
saucer	bəʒanləʊn	h^nzə:
guava	maləkəθi:	hmaʊðni:
pennywort	mjiykwajwet	ʝməjintʃə
wed	miŋləsaun	it^t
taste (food)	mji:	bjə
temporary	jəʝi	ʝiθə:

clay	ʃunt	kəbə
basin	indəun	pju:an
hermy crab	winkəsut	panipansut
cashew	θihəuθi:	ikli i:
mango	θəjeθi:	ʃiθi:
asleep	eipjau	mwi
laugh extremely	əl^nəminjə	kwetkwetl nj
house lizard	einhmjaun	i:khaunθa:
extra	əpəu	gabza:

Instances of Dawei "la" subscripts

Lexicon	Myanmar	Dawei
break	tʃəpə	kləu
tall	mjint	kl^n
fall	tʃa	kla
crow	tʃi:	kli:
maize	pjaun	plaun
ash	pja	pla
white	pju	plu
tear (v)	pjə	plə
inside out	bjaunbjan	blaunblan
faeces	tʃei	klei
stream	tʃaung	klaun

river	mjit	mjit
bamboo shoot	mhjit	mlit
delicious	mlein	mlein
white yam	mjau'u	mlau'u
flatter	hmjaupint	hmlau

The 'la' subscript is read as a single syllable. A language is the lifeblood of a speech community. If the language disappears, the speech community will follow suit. And it will be the same in the case of the Daweis and their language.

Literature and Folk Tales

The Dawei nationals have no alphabets of their own to keep a written record of their own speech. They had to learn Myanmar only and thus, the Dawei traditional arts and culture, and philosophical outlooks did not flourish. In fact, it is almost in danger of extinction. If it had been able to put on record from the early days, the Dawei arts and literature would have been in full bloom today. Daweis are Buddhists, and make use of the Myanmar alphabets and numerals as well but the pronunciation is different.

Following are some extracted from a bank of Dawei proverbs handed down by elders.

1. စာဖလောန်တောန်၊ အကြံကောန်၊ အိကောန်ရာကောင်းနေရတယ်။

The golden weaver bird, because of its bright ideas, lives in a grand dwelling.

2. မေ့တဲ့အရပ်၊ ငဖျင်းသက်ငါးကောန်း။

The gourami reigns supreme where there isn't any worthy fish.

3. အားလိုရှိတဲ့။

Eat sweetmeats for energy.

4. ညှာန်းဆွဲ၊ ပေါန်းခဲ။

If you fish till you contract muscular stiffness, you are sure to catch fishes as big as 'kathaboun'

5. မီးမခြော့ယော့လှေနှန်းမှောက်။

Six women in a boat is enough to turn it upside down.

6. ယောက်ကျားသုံးဆယ်စင်းတိတိဗြယ်။

With the menfolk, even thirty in a boat would be so quiet that you can even gear the passing dragonfly.

The Mt. Let Khat Taung Story

Once upon a time there was a lady who had 99 husbands. She was dutiful to all the 99 of them. One day she began weaving 99 longyis for her 99 husbands. The head of the loom started at Mt. Sabar – taung two miles south – east of Dawei town and the frame extended to Mt. Let Khat Taung twelve miles southeast of the Dawei River. The yarns were strung between the two mountains, and she finished 98 of the 99 longyis by 6 P.M on the same day. She requested the Sun to grant her more time to finish the remaining one longyi. The Sun, being merciful, did as she requested by delaying the sunset. She finished the remaining one, but in her joy

forgot to thank the Sun who got angry for her ungratefulness. She was killed by sunrays piercing into her. Let Khat Taung, her loom frame, still remains up to the present day, resembling the frame of a loom. Citing this story, the ancient Daweis used to remind these working up late into sunset that'sun will thrust their breasts; in order to hasten their work.

The Shwe-Kyee-Po Bird Tale

Long ago, a crow and a bird became friends. The bird's place was scarce of food and water supplies as there were very little rains. The crow pitied the bird invited him to move to his place. At first, the bird would not believe the crow. Again and again the crow urged the bird to move out with him. So by and the bird was won over by the crow who took him on the long journey with encouragements of approaching closer to his place. Once at the crow's place the host let the guest rest in the tree for a while as he might be very tired and hungry. The crow comforted the bird that he would go and fetch some food for him. But the crow never returned. The poor bird waited and waited, but no crow appeared. So the bird was very low in spirits called out to the crow to take him home. "Take me home, Oh golden crow, Take me home,!" the bird cried. The bird's pitiful cries begging the crow to take him home caused the Dawei to name that bird' Shwe-Kyee-Po-Po'. (This bird in Myanmar version is called Pein-nyin or Dein-nyin (kingfisher)).

The Story of Maung Nyan Kaung

Once upon a time there was a poor man in a village. Every-day he went into the woods to collect firewood and sell it to earn a living. Since he had been chopping trees for fire-wood daily, the woods around the village were quite bare and he had to go farther and farther to get firewood. One day he went past a mountain and got into a new forest. There he chopped firewood, bundled them up, and carried it back. On his way back, he was stopped by a huge giant who demanded that he would eat him up since he was trespassing his property. The man, Maung Nyan Khaung, although very much afraid, decided to risk his life on a plan to frighten the giant. He told the giant that he came here not frightened by any one, and if the giant dared to eat him up, let him do so, and then the giant would realize who he was. The giant was taken in and thought that man wasn't like the other human's he had eaten up so far. He asked the man in what way was he adept. The man took off a strand of hair telling the giant to straighten it. The giant tried and tried, but the more he tried to straighten it, the more it became twisted. The giant sweated in that attempt and realized that if he couldn't overcome a strand of that man's hair how could he really defeat him. So in recognizing the man's strength, the giant decided not to eat the man. And in compensation for his wrongdoing, he volunteered to carry all the treasures he belong as a present for the powerful man and accompanied him home. The giant apologized and asked to spare his life. In the end, the poor firewood gatherer, by dint of courage, quickwittedness, and sheer luck became a wealthy man and lived happily ever after.

Chapter 3

Family Organization

(A) Families

A family is a basic social unit where husband, wife, their offsprings or adopted children are a party. The Dawei family organization is similar to that of the Myanmars. Generally basic family or simple family units made up of parents and offsprings are to be found. The male parent is the virtual head of the family, but there is no concept of male or female dominance over the family. Depending on the particular household, there might be male or female influence over the family. But on the whole, both the parents hold dominance over the household in its respective aspects.

There is no discriminations among the offsprings of a family. Eldest daughter will earn respect as the eldest sister, so does the oldest son as the eldest brother. Sons are preferred because they can be novitiated into the religious order. There is a difference with the Myanmar family in the case of married sons and daughters. When a son gets married, he stays with his parents, going to his spouse only for the night time. His in-laws take care of the newborn. The daughter-in-law and the children call on the parents-in-law merely as visitors. On the demise of a husband, the wife and children stay at their own household. Only when the parents-in-law die will the wife get the husband's entitled portion of the legacy. If parents-in-law die earlier, the husband moves to the wife's household for good. The above practice is also for the daughter who is getting married. When parents

of both sides die, the offsprings divided the legacy equally among themselves and settle down in separate households. This organization pattern was in effect in the pre-Independence days, but after that period and up to the present adjustments are made for the convenience of the family in question.

Apart from the basic family unit of parents and offsprings, there are also extended families where members of both sides of the in-laws live together under one roof. Grandparents usually dominate the extended family. Although the male parent is the breadwinner, grandparents maintain law and order in the house. But such kind of family constitutes a minority of 7% only.

Joint families where, apart from the basic family of parents and offsprings, married sons and daughters along with their partners offsprings come to live together and share a common livelihood under the influence of the male or female parent are rarely found. They constitute only about 5%. This type of family usually keeps separate kitchens, but only up to two, because three kitchens for Daweis means ill luck. So the rest team up with the grandparents.

The son set up a new household after marriage if the family abounds in siblings, but if not, the partner joins up with the husband's crowd. When a daughter is married off, her siblings also follow her to her husband. If she has few siblings and there is no manfolk in the house, the husband comes to live with her. By this system it is obvious that there are no hard and fast regulations but a fair and square societal organization. Thus, the Daweis residing in Dawei township are found to have three family types - the basic, extended, and the joint family types.

(B) Kinship and Kinship Terms

Kinship plays a very important role in human society. There are three types of kinship-

- (1) kinship by blood
- (2) kinship by marriage
- (3) kinship by adoption.

In the Dawei community only kinship by blood and that of by marriage are found to be in practice. Kinship by adoption is not found to be in practice. In blood relations, the siblings and parents of both the father and the mother are accounted for. Kinship by marriage includes all the in-laws plus their partners. The Dawei kinship is similar to that of the Barmars, except for the terminology differences.

Kinship Terminology

Dexicon	Barmar	Dawei
mother	mikhin	mi
father	phakin	pha
elder uncle	bagji:	phagi:
elder aunt	d: gji:	migi:
uncle	u:lei	u: (or) pha nge
aunt	d: lei	d: (or) mi nge
stepfather	p twei	pha nge
stepmother	mitwei	mi nge
grandparents	p u, pwa:	p u, pwa:

Kinship - A relationship between two or more persons on the basis of recognized common ancestry.

(C) Childhood

For a child to enjoy healthy long life, the parents use to "donate" their youngsters to the abbot or to the grandparents. When children fall ill inspite of all these, they are treated in somewhat supernatural means such as astrological or spiritual predictions and prescriptions. These may include carrying out instruction formulated by the astrolger or the presiding abbot, and the "feeding" of the witches, spirits, ghosts concerned. One Dawei method of offering food to the spirits for the well-being of the child is to put four lumps of plain cooked rice, four red hibiscus flowers on a cooking pot lid with a lighted candle which is placed at sunset in front of the house or at the place where the accident or mishap occurred. In Dawei term this is called "eim nsapjit". In Myanmar it mean "to feed the Lord of Death". To protect the child from the infantile disease "tabah un", tiger bones or nails are worn around the child's neck or wrists. Grandparent's tooth is also an amulet for such matters. To protect the child from evil encounters, mantran strands or small metal rings are worn on the body of the child. Soot or dust from the foot is painted on the child's forehead to avoid being "captured" by evil spirits at dusk. The donating of the child to the grandparents is done right after the child is born. The breast feeding period has no limits, but depends on the birth interval. Grangparents take charge of children when their mother dies and, if father chooses to stay a widower, he is the one who brings up the children.

At the age of three the child is fed by hard-boiled rice, or plain cooked rice sieved through a piece of cloth. The rearing up task is usually carried out by the mother. Round about the age of one, the child begins to produce speech sounds,

and he is taught to address the parents. Like Myanmar child or in this case, any other child, the Dawei child is playful and enjoys peer company. At the age of five he is sent school and the playtime will be off hours or on holidays.

(D) Bachelor and Maiden Life

Among the Dawei 15 or 16 is the age recognized as eligible bachelors and maidens. There are still youth associations where every bachelor and maiden can enjoy the social life. It is a social welfare "club" popular in both urban and rural areas. It is not an elected organization nor has it any set of strict rules and regulations. A senior bachelor or a spinster is the usual leader of the ward/village youth association. Any social function could be easily undertaken by them. The honourarium the association gets out of auspicious occasions is usually spent on purchasing utilities for the ward/village monastery. All the crockery for the social ceremonies in the community can be available for loans from the monastery. There is not much difference between the bachelor and maiden life of the Daweis and that of the Myanmars. Arranged marriages are commoner than any other form in the Dawei society. Even if the two concerned had fallen in love with each other, the parents are notified through relatives and close friends prior to getting married.

(E) Betrothal

The betrothing ceremony in Dawei is known as "ceremony for remittance of enquiry". The bridegroom side offers an amount of money and requests the other party of its favourable response. The making of the offertory money has

various levels. Depending on the social status of the groom the amount of money differs. The cash varied from four digits in the past to five, and now reaches to a six digit amount. A recent betrothal was known to have accomplished for an amount of Kyats. 2,000,000. The betrothal ceremony is much appreciated by the Dawei social elite. The groom has to put up money for the bride. After negotiations on the amount, the betrothal date is set. In the past the groom had to walk up to the bride's home. Now cars are used for that purpose. There is feasting on both sides. Then the groom's guests march up the bride's home led by prominent and well-to-do couples. The cash is put in silver bowls of even numbers. Although the cash is in banknotes these days, gold coins have to be included as tokens. A roll of cloth and a silver bowl of betel leaves and nuts are also included. These must not be carried by widows, divorcees, old maids, twice-married and the barren. Those from the bride's side accept what is brought by the groom. It is not customary for the groom to accompany the procession. He stays at home. When everything is settled the consecrating official, "Beik-theik Saya, calls for the ceremony to commence. The officials on both sides make enquiries of each other. Nowadays only one official agreed upon by both sides does the job. The enquiries comprise of the purpose of occasion, the amount offered, and the appropriate responses are supplied. As it is accepted as auspicious to hear sound of silver on such occasions, the bridegroom's company has to throw in the token coins from one bowl into another to produce the required sound. Previously the money counted in public but this practice has waned in the face of wasting time and energy. The bride used to dress up and sit pretty for the groom's

company to assess her beauty and posture. Current practice calls for the bride to appear in public to accept the money and to pay homage to the groom's parents, thus to introduce to the groom side apparently.

After the cash for marital offer has been received the date for the wedding is set. The traditional terms and conditions for failure of such marital promises is the loss of the cash in question by the groom, and a compensation of the equal amount by the bride. The consecrating official then brings the ceremony to a close with good wishes for both parties. Then follows another treat for the groom's guests. The "Beik-theik Saya" who performs at the betrothal also carries out the wedding ceremony. In the past the fees is by piece-work, but now it is by percentage, usually a 2% on the amount offered for the bride's hand. The bride bring shown to the public results from a surrogate wedding. And there has been betrothals going into late into the night because of the two "Beiktheik Sayas" having a "show-off" of their craft in the betrothal queries and replies. The offered money is agreed upon beforehand and is announced in public on the betrothing day. The wedding date is chosen in secular terms. There are snacks for these silver bowl owners who would not charge anything for the days's loan of their bowls. There are exchanges of snacks and betel between the parties but these are not to be taken by eligible young bachelors and maidens as it is presumed to be unlucky for them. In the past the groom had to enquire about the bride's appearance and features through relatives who went to the betrothal ceremony. But nowadays it is not quite necessary.

(F) Marriage Ceremony

A period of a week or a month will lapse between the betrothal and the matrimonial ceremonies. No longer period is prescribed between these two. The first ten or so of the invitation cards from both parties go to well-to-do, incumbent, and fertile couples of considerable social status as a means of achieving full auspiciousness. The Dawei custom has it that the groom's card will bear his name at the top, the bride on hers. By this, the person invited can know which party has invited him/her. Or one may also receive cards from both. This practice of name priorities may arouse misunderstandings if the groom is not a Dawei. Therefore nowadays invitation cards are printed with both parties' names overleaf. The invited are to bring up wedding gifts, two sets if invited by both parties. There are separate counters for receiving gifts. Only cash was given as wedding gift in the past, but now cash as well as gifts in kind is also made.

The treat given at the wedding day differs according to the wealth and social status of the groom and bride. In the past a treat was given at the groom's place after which the guests went to the bride's. There they were treated again and went home after taking back the wedding ceremonial gift called 'Ah-kam'. Only the groom's relatives and close friends remained for the matrimonial ceremony. The expenses are met by the bride making use of the cash received as offer for her hand. But the well-to-do families make the offer money a gift to the newly-wedded couple instead of using it for the wedding expenses. Nowadays Dawei weddings are usually held at wedding halls. Only the wealthy parents who have spacious compounds hold them at the bride's place. Wedding ceremonies need

ample space because of the layout it requires. There bunches of coconuts, toddy palms, bananas, and betel nuts to be placed in large plates. There are coconut sapplings and betel nut sapplings, two sugarcane plants to be installed. And these purchases cost double if the seller guesses what they are for. These have to be perfect in every aspects. The bunches are for the prosperity and the sapplings are for perpetual growth the wedded couple. The roll of cloth included in the betrothal should also be put on a tray. Unlike Myanmar brides, the Dawei bride faces the alter. The couple sit among the auspicious plants and fruits facing the Consecrating Official (Beik-theik Saya), before whom are placed flower vases, betel containers, three lighted candles, the perfume bowl and the popped rice confetti bowl. Elders of both parties are seated next to the Beik-theik Saya, while the groom's parents and those of the bride's are seated before their respective offsprings. The Beik-theik Saya makes entreaties to the Lord Buddha and the Guardian Spirits and makes an auspicious speech befitting the occasion. After these, he calls for the couple to make their appearance in public. Unlike Myanmar couples they do not appear in pair, nor one after another. When the groom is announced, he appears with double-length paso, front button flapped jacket, and turban accompanied by one or two of the groom's best men. In the bride's turn, she appear in slit htami, below-hips blouse, and shawl. Although the best men are of the groom's age, the bride's maid are chosen from elderly ladies of incumbent couples of respectable status who have children of their own. Best men and maids are chosen generally from those who have the syllables aun, ei, tau, and njunt included in their names. Intimate friends and relatives put up gold and silver chain

barricades as the groom or bride comes out. This is to ask for an amount of money as gift from the groom or the bride. At the allotted place the groom sits on the right and the bride on the left. In front the Beik-theik Saya are three floral motifs each for the groom and bride placed in a silver bowl. The motifs should be made up of jasmine, eugenia, Bermuda grass, Indian cork tree leaves, and cocount branch. A respectable couple is then called upon to present the floral motifs to the groom and bride, the manto the former and the lady to the latter. Then the groom and bride are made to perform obeisance to the Lord Buddha while the Beik-theik Saya Says the prayers. The floral motifs are then renewed by the resoectable couple. Next, the young couple are asked to perform obeisance to the Five Eternal Refuges, and again the floral motifs are renewed. The Beik-theik Saya then ask them to do the same to elders and benefactors. Floral motifs are then taken back and the young couple are made to sit with palms cupped. After the obeisances comes the consecration rites. The young couple's foreheads are drenched with perfumed waters using a eugenia twig. Words of advice are given. Mandans (prayers) for the well-being of the couple are recited. Thus, the ceremony comes to an end, and the groom and bride are allowed to go inside. On their return passage also they are confronted by barricades through which they pass only after giving some cash. The amount of gifts received is usually announced by the two families after the cermony. Meals are provided for guests at the bride's residence. All the coconuts, bananas etc., used in the ceremony including the cloth roll cut into four and a half feet apiece are put in offertory trays and sent to both parents and close

elder relatives along with meal packets (nowadays - containers). After a couple of days the newlyweds go round to pay homage to elders on both sides.

On the wedding night there is the "groom delivery" custom by which the groom is accompanied to the bride's place by about ten of his friends. The bride has to give them a treat. On the first night the couple are assigned the bedroom. Barricades are also made here for fun as well as for the money. The next morning, the groom returns to his parents' home. This custom was carried out for seven days in the past, but now it is for three days only. In the old days the groom and the bride were not assigned the bedroom. So the groom had to sleep alone, probably from a week to a month before the bedroom was assigned.

A marriage by offering money for the bride is very highly valued in the Dawei society. It is taken as a traditional culture and is a life-long pride for a woman. It is a prestige in society, and is much appreciated by parents, relatives and friends. So much so that even in quarrels between women, one would say to the other that she is not 'the type of slut that got eloped'. Therefore Dawei girls rarely elope. They would rather go through the matrimonial process affordable to their status. At least they would do it before close relatives and neighbours with an offertory tray, or in the present times by putting their signatures on the marriage contract.

Marriage - The social institution that provides the recognized form for entering into matrimony or setting up a family unit.



Dawei Marriage Ceremony



Dawei Marriage Ceremony

(G) Pregnancy

A household having a member pregnant commonly hangs a sheaf of "lat klon klon", what in Myanmar terms refers to a medicinal plant by the name of "bommathein", the Borneo camphor, at the entrance of the house. Unfortunately, this practice is now almost obsolete. It was done to discourage evil spirits from entering the household where there is a pregnant member. The leaves were removed only after 45 days of the childbirth. There is a folklore in connection with the "bommathein" leaves being the antidote for evil spirits. The story goes like this. There was a little village at about 3 miles east of Dawei town. All the village succumbed to cholera after eating a huge long-finned eel which they had caught. A near-by village beau came along with a flute in the evening to court his belle as he had been doing so far quite a time. He didn't know that all the villagers including his belle were no longer alive. His sweetheart, now, a ghost, assumed human form and entertained him as usual. When the time came the beau prepared to return home. But the ghost not let him go. The beau then threw down the flute through the floor boards and pretended to go down for it. But the ghost would not allow that too. Instead she picked it up with her long tongue. Now that the beau had realized that his sweetheart had turned into a ghost, used the pretext of going down the house to relieve himself. The ghost tied a rope at the waist and let him go. The beau tied the rope around a waterpot and made a hole so as to sound the nature's call authentic. Off he ran as fast as his legs could carry him. She realized the desertion when she pulled the rope. She ran after him carrying a coffin. The beau inadvertantly hid under a Borneo camphor bush. To his relief, the

she ghost couldn't enter the bush but ran round and round it until dawn came when he could come out with the disappearance of the supernatural being. And based on this folklore the practice of hanging Borneo camphor leaves to ward off the evil spirits from the household where there is a pregnant member was there to stay as a Dawei custom. Those in pregnancy are to abstain morning light meals consisting cooked rice kept overnight, bananas and egg plant fruits. No bathing at dusk, but if needed be, a lighted firewood must be held on the way to the well. No hanging of hair for drying after washing the hair, but the hair must be tied into a knot at the tips. Pregnant women must not eat twin-bodied fruits if they do not want to risk given birth to twins. The pillow case should be slit opened on one side or on both sides because the pregnant woman using the closed pillow case would have difficulty in giving birth to a child.

(H) Confinement and Christening

The confinement procedures are found to a mixture of Myanmar and Dawei traditions. At the time of confinement or when the woman is about to give birth, a cup of water is poured down in front of the house for successful confinement. Only the warning days of the month can the woman become well whatever the date of her confinement is. Until that time has passed she should stay just like someone in confinement. Her diet and movements cannot be like that of a normal person in a healthy state. If mother dies in confinement the incorporeal part of a human being (the spirit) has to be separated in order to save the child. Borneo camphor leaves are hung at the entrance of the house, and make bonfires along the

path to the house to prevent the evil spirits from entering into the house. It is believed that the first-born who is born on Saturday brings ill luck to the family. A daughter born after a succession of four sons is sold or given away for token. Some give her to close relatives for goods. (It is believed that the four sons bar the corpse, while the daughter carries the funeral offertories tray on her head.) Nowadays birth usually take place at hospitals but the traditional confinement rite are still accepted.

If death occurs in confinement the corpse should be cremated right away. The husband joins the funeral procession carrying a sword on his shoulder. If the husband is away one of the menfolk takes his place. There is a separate cemetery for the dead in confinement. The ceremony to offer alms food to members of the Sangha on the seventh day of the demise is to be at the monastery or the cemetery, but not at the house. The same applies to violent deaths. If a husband dies while the wife is in confinement it is assumed that his spirit is not free as yet. Only after the confinement will his soul be free to go. Callers come to the confinement household bringing in children's wares. Callers are ladies only. The Dawei expansion for this is ;mee-phwa: -mei-sa'. The calling duration is usually one week from the date of confinement. In the past the callers were entertained to spicy fillets of fish wrapped in leaves and steamed by the sisters and relatives of the host.

Christening

The christening custom is obsolete nowadays. Only a few are left in the rural parts. From month-old to the age of ten, a child can be christened. (They are not held in conjunction with the naming ceremonies.) Sometimes when children are born in close succession, the christening is held in group. Or it may be done for the offsprings of all the siblings on a single occasion. The guardian spirits of the household and those of the village are given offertories of coconuts and bananas and the local midwife who supervised the child's birth is called in. The midwife cleans her hands in boiled soap acacia liquit and then shampoos the child. Moant-hin-gar, a Myanmar popular snack, is usually served on those occasions. Right from the eve of the ceremony, friends call in to 'taste' the food. At dawn on the day the members of the Sanghas are served meals, Suttas to ward off evils recited, and the relatives, friends, and guests are fed. There is no giving of presents or charms as in the Myanmar custom. The naming is just like the Myanmar practice of naming according to days of week on which the child is born. But the names in particular are Dawei by tradition. If the grandfather dies soon after the child was born, the child's name will be 'Maung Pho Lwei' meaning the one who missed the grandfather, and for one who missed the father will be named 'Maung Phe Lwei'. The number fifteen daughter will be called, 'Ma Hset Lay May', meaning Miss Fourteen. Likewise, there are names for urban-borns as well as for charmingly popular children. Traditional names vary from 'Hla Pe Thar, Ba Thee Din; to 'Pho lun Thar' etc. There are also names from Bagan era stone inscriptions, such as O Kyaing, O Me, O Gee, O Shin, etc.. There is even a name for a child

born during a houseful performance. There are also instances of groupwise naming for the whole lot of siblings such as Ma Kyat Taing Yin, Ma Sin Taing Hla, Ma Hla Pei Thu, and Maung Larba for a succession of four siblings. Their Myanmar versions will be- Good looks, Smartness, Beauty, and Wealth.

(I) Divorce

There were hardly any divorce in the old days for Dawei man and wife. If it had to be, it was done before village elders with tray of offertories. Nowadays divorces are done through courts of justice. Actually Dawei women do not favour divorce. Therefore they are very tolerant towards their husbands. Even an unemployed husband will be fed on the woman's hawking earnings. They would pretend ignorance of the husband's mistresses and lesser wives. They won't dirty their linen by claiming that they only are the legitimate spouses. The lesser wife also takes her fate as it comes and claims will be made on the man but earns her own livelihood in her own way. The Dawei societal surrounding would not snub or scorn such kind of women, either. The husband also recognizes the first wife as the legal spouse and would go about in society as husband and wife. The lesser wife does not claim for recognition either. If the husband passes away she would not emerge for legacy even if she has children to support. Therefore, up to this day there has been no parallel obituaries on the part of the Dawei community appearing in the newspapers. On account of this married life system, divorces are rare among the Daweis.

Even in the event of a divorce case, there is no complication arising out of it since the property is equally divided between the two parties. The common practice is that the man takes the immovable assets (real estate, factory, mill), and the woman gets the movable ones especially jewelleries and the likes.

To sum up, divorce among the Daweis is rare case. If and when it occurs, the problem is solved very quietly without any aggravation. The surrounding would know it only after sometime. Parents are not for it and do their best to reach a reconciliation. If nothing works, they would proceed with the process in a very low profile. Divorcing officially at the court of justice is a rare event.

Chapter 4

Economic Activities

(A) Agriculture

The Dawei natives mainly work on rice farms and orchards. There is very little hill- side cultivation. The crops include paddy, oil-palm, coconunt-palm, betel, cashew, rubber, nipa- palm, pineapple, durian, and rattan.

Paddy has been grown in Dawei township throughout the times , but never provide sufficient rice for the consumption of the population and thus Dawei township still has to rely on other neighbouring townships for rice . Heavy rains, floods, and sea-water use to destroy the crops, a hindrance to the agricultural activities . Hillside cultivation of paddy is carried out on a very small scale. The farming methods are similar to those in Myanmar proper. But only the direct sowing and nursery planting are practised . Planting by rows is avoided for its heavy expenses . Nevertheless, the state policy on rice growing laid down around the beginning of the 1980s made the Daweisadopt this method . Farm owners hire daily wages earners for labour. Those with a few acres of land work on a manageable scale of rice growing. The traditional belief concerning paddy cultivation is that there are guardian spirits for paddy fields. And therefore, on starting to work on a farmland, the spirits have to be appeased with offerings of fishes such as coaker (bjita: in Dawei term), or mango fish or prawns and rice, glutinous rice, bananas, coconuts, and sugarcane. This practic of making offering is know in Dawei terms as ပြာသံရှင်/ pjaeʃin/. Further superstitions include no planting of glutinous rice species of paddy in between two ordinary rice fields,

and similarly no piling of such grains in between two piles of paddy or rice. Then, the quick yield paddy should not be kept under those of the slowyield. Groundnuts, sesamun, and sugarcane are grown only on a very small scale.

In Myanmar, oil-palms are a main source for getting sufficient edible oil. In the long run, the oil-palm is certain to region supreme as the most productive plant. The British started with about 500 acres (202.35 hectares) in Dawei township before the second world war. At the age of 4 years bunches of fruits begin to appear and when it is 12 years old, oil can be extracted. The oil-palm can be harvested up to 30 years. There are two types of palm oil; one produced from the kernel and the other from the husk. The former is used as edible oil, manufacturing oil in marking soap, bleach, varish, shampop, and assorted biscuits. The latter is used to manufacture soap, candle and not only in producing edible fat but also in polishing tin. Per acre yield is 360 viss for poor soil and 933 viss for fertile soil. Palm-oil plant grows well with the soil and weather conditions of Dawei region. Therefore the State Peace and Development Council Government encourages the plantation of palm-oil and allots new land for the purpose. So the private sector has began the plantations but production has yet to come up. The State owned orchards hire daily wages earners for kyats. 100 to 300 on a year-round labour contract.

Coconut palms grow wild virtually in Dawei township. There was a State-owned plantation with 500 coconut-palms of Nagabari breed at Nabulei village during the A.F.P.F.L Government (1948-1961) tenure, but it was not a success. Coconut-palms abound in house compounds and garden and orchard plots as the family manageable plantation. Separate plantations of 50 acres exist. There are

Dawei regional cuisines where coconut cream is included and also Dawei snacks prepared from coconut. Coconut is traded in the form of coconut meat as well as coconut coir. What is strange is that although coconuts abound in Dawei township there are very few people who make use of coconut oil, instead, the majority prefers groundnut oil and sesamun oil. A rope factory with a capacity of producing over 500 tons of coconut coir ropes has been established at Byawdawwa ward in Dawei in February, 1970. It was run by the Industrial Development Corporation with a capital investment kyats 230000. For the first quarter of the 1972-73 fiscal year, it could produce 20584.77 viss of coconut coir rope, and 39867.53 viss of raw coconut strands.

Areca nuts play a more important role in Dawei township than the coconuts do. Most of the brokers' sales centres in Dawei deal in areca nuts. Areca palms are grown in house compounds, garden and orchard plots on a family manageable scale. As far as areca plantations are concerned, Phoung-daw village in Dawei township is the main areca producing area. Private-owned areca plantations can be as large as 300 acres. The areca nut is traded in the form of orbs, or cut in halves, or dried. There are a variety of areca species grown in Dawei township. Among them, the sweet-smelling breed very much in use for home consumption is usually grown on house yards and gardens. There is also the smaller type known in Dawei terms as 'Kun-taw-thee', which is the size of the little finger. The areca nut production is sufficient for domestic consumption only. As areca plants are in abundance, the wood was used as flooring for the extended roofless balcony of Dawei houses.

There are private-owned areca orchards only and the owners hire labourers for picking the nuts. The labour force depends on the size of the orchards. Areca nut is harvested annually and the current market price being kyats. 2000 for a viss of dried areca nuts, it is one of attractive income-generating businesses of the Dawei region.

Cashew grows best in Dawei in the whole of the Taninthayi Division. It can grow not only on the plains but also on hilly regions as high as over 3000 feet above sea level. The cashew plant is 30 to 40 feet tall and its branches spread about 15 feet. The origins of the cashew go back as far as the tropical regions of South America and the West Indies. Cashew was originally of the mango species spreading along the coastal regions. Like the mango, it flowers in bunches. It is an evergreen of the leafy type. The Myanmar name 'thi-ho thayet' derives from Ceylon (Sri Lanka), assuming to have come from that country. The Dawei version is / iklit/. The sound / ik / in Dawei stands for mango, and / klit / for 'frivolous'. Unlike other fruits, the cashew has its kernel outside, and thus interpreted as 'unabashed' type of mango. The cashew plant suits any type of soil, be it silt, laterite, or rock. It can be grown up hill or down dale with the pedigree seeds sown on plots cleared and burnt down in the month of June. At a space of 15 feet apart, one acre of land can take in as many as 190 cashew plants. There are white, red, and yellow according to the colour of fruit and leaf.

The cashew begins to bear fruit at the age of 3 or 4 years. Up to 25 and 30 years the cashew is at its prime time for bearing fruits. The ageing plant produces much latex, and its branches broken down by weevils eating up the wood. A cashew fruit bears one kernel only at the head of the outside of the fruit. Only

when the kernel reaches its full growth will the fruit grows larger. But for maturity, the fruit precedes the kernel. Like the mango the cashew flowers in bunches. The buds begin in December and the fruits ripen in March. The fruits continue to bear up to the month of May. The best month for cashew is March. It tastes sweet and acid. The juice can be served with a mixture of sugar and salt. The fruit is 50% juicy.

The extraction of the cashew kernel is usually done by means of knife, nut cracker, and by beating up after baking. But for export quality it is steamed in pressure cookers after which it is pulled out with tweezers so as to get the kernel intact. Kernels extracted in this way can last for two years if kept in airtight containers. The cashew, 45% in fats, is richer in that substance than the groundnut. The cashew kernel can be used as stuffing in cakes, chocolates, toffees, and biscuits just like peanuts.

For producing oil from husks, the outer parts without the kernels are steamed in pots over a fire fuelled by paddy husks. This will produce a dark-coloured oil which is not very good in appearance. The grinding by machine produces a better-coloured oil which is also more hygenic. The oil from husks contains acid and has to handle with special care. When it comes into contact with the flesh it turns dark-brown and the skin comes off. The oil is used as lubricant for bullock-carts and to smear furniture, posts and walls to protect against termites. It is also an ingredient for remedies for skin diseases such as ringworm, scabies, and itch.

Now that cashew has become an export item, the increased sales has boosted the growing of cashew since 1984. The Myanma Perennials Enterprise, in

1991-1992 has produced 12,000 viss of cashew kernels from its 1623 acres plantation in Dawei township in Taninthayi Division. The exportable cashew has become a foreign exchange earning commodity.

Rubber

Taninthayi Division is where most rubber plantations of Myanmar exist. The total grown area is about 90,000 acres of which Dawei township has its share of 2,000. The Myanmar Perennials Enterprise runs 10 plantations in Taninthayi Division, one of which, the 8th Mile Rubber Plantation, is in Dawei township. The following is the production line data of the 8th Mile Plantation.

Year	Nos.Grown	Nos.Thriven	Rate	Yield
1980-81	428	85	525.58	44674
1981-82	610	97	458.32	47076
1982-83	549	67	458.04	44430
1983-84	-	-	-	-
1984-85	699	111	619.41	68755
1985-86	799	139	503.78	70025
1986-87	899	168	489.21	82188
1987-88	899	222	476.83	105856
1988-89	899	285	386.1	110045
1989-90	5960	3400	348.14	1183665

Rubber plantation began in 1905 in Dawei township as a private enterprise under the British rule. It was owned by the English. Myanmar businessmen followed suit in 1920. According to the 1960 statistics, there were 625 rubber plantation owners out of whom only about 10 managed plantations of more than 100 acres. The rubber plant has to be invested up to 8 years, and only on the 9th year the milk can be extracted. During the British rule, the plantations were owned by British companies, and as it was not a major product like rice and metal ores there was no taxation. Only in 1956 did the taxation on rubber plantation began. From 1956 onwards pedigree plants were grown with the help of the Government. In 1959 the Government pledged not to nationalize the business within the next 30 years. Therefore private owners of small plantations began to operate with might and main. After the 1962 Government of the Revolutionary Council, the succeeding Government of the Burma Socialist Programme Party prohibited the sale of rubber, and restricted the sole right of purchase to the Government. Thus the price went down to kyats; 2 per pound of rubber. As a result, the private plantation owners stopped extending their number of existing plants. They even felled off old trees for firewood and turned the rubber plantation into assorted orchards.

With the advent of the open door economic policy laid down by the State Law and Order Restoration Council in 1988, there appeared rubber purchasing companies. The price also rose to kyats. 70 per pound. Therefore private entrepreneurs turned to rubber plantation again. The Government encourages the use of pedigree rubber plants and makes it available on sale for the owners and as a result, the plantations are being extended from 10 acre plots to those of 100.

Some companies are extending their acreage up to four digits. Thus the prospects of the State's agriculture and productivity forces has a very bright future as far as Dawei township is concerned. Rubber is not only a domestic industrial raw but also a foreign exchange earning commodity. Private planters can buy pedigree seeds from the government Department and plant in nurseries, or graft. Plantations of around 10 acres are managed by the family household, while larger ones need daily wages earners.

Dawei rattan is well-known, as poking cane for bullocks or as the commercial rattan. It is one of the 30 or so species of rattans found in Myanmar. Rattan grows in damp and humid plains as well as on hilly parts of 3,000 feet above sea level. The sprouts come up in between the end of the hot season and the beginning of the rainy season. The largest will have a 2.5 inch diameter, and the thinnest, a 0.25 inch. The length may go as long as 300 to 500 feet. Rattan extraction process in Dawei term is / kjein kai/ ကြိမ်ကိုင်း. The rattan grown in Myanmar, Thailand, China, Indonesia, Malaysia, Sri Lanka, Australia, and Africa is like the sugarcane having a jointed stem from which the leaves and thorns appear. The properties of rattan are lasting strength, flexibility, lengthiness, uniformity in diameter, and utility in roping. Rural peasants cannot do without the rattan. It is used in the paddy fields as well as at home not to mention the clothes hanging line made of rattan. Lumberjacks use it in making rafts or in dragging logs by elephants. In urban dwellings also furniture, household containers, lids and coverings of kitchen utensils could all be made using this material. The bottom part of the Dawei rattan when ground in rice water is said to be a cure for cholera. Apart from the bitter species, the rattan tendril is a popular vegetable for a variety

of Myanmar soups and nutritious dishes. To do business is rattan one has to go to rattan thickets and chop down to collect them, which is a relatively good income generating livelihood.

Durian is grown in Dawei township, Tanintharyi Division, on a seasonal basis. Dawei region was formerly known as Duraka region. The legendary explanation was that Gautama (Buddha), on his 11th vassa, surveyed the universe for those who were to be set free of and found the hermit Gawunpatei residing at Mt. Wemitharka, Duraka, the celestial being and konbanna, the celestial ogre. Gautama, on his return journey from alms-food collection to Oataraturu, dropped in at Mt. Wemitharka intending to make the revelation. Konbanna, the ogre was the first to meet the Lord, and after him came the hermit and the celestial being. They all made offertories to the Lord. Duraka's offertory of food was a celestial fruit, and the names "Durian" (fruit), and "Duraka" (region) derived from this legend. The durian is grown on house-yards, gardens, and orchards. Separate orchards do not exceed 20 acres. The durian grows best on gravel and laterite soils. It takes about 8 years to bear fruits. Because of adequate transport not available, the durians harvested from Dawei township do not go beyond the township boundaries except for what little durian jam sent out to other regions for sale. Durian orchards are managed on annual rental or piecework basis. Nowadays there is competition from the grafted Thai pedigree. The Thai durian is 2 to 3 times larger in size and more fleshy thanks to better fertilizers. But the flavour and taste are not up to the mark as that of the local product, and the Thai species is not in such an abundance as to be able to produce jam. The local durian is candied with refined sugar, or today-plam sugar, or nipa-palm sugar to make durian jam. The

colour and taste vary according to the type of sugar used. Durian jam is canned in 4-gallon containers and sent to places throughout Myanmar.

Pineapple is grown as multiple crop in Dawei township. It grows well on damp porous soil. The pineapple can be found in abundance on sandy plots with relative shade. It is not grown on wide orchards of considerable acres, but as multiple crop in plantations along with rubber and coconut. Reputed pineapple locations in Dawei township are Shin-moatee, Yawmaw, and Kinshay villages. Compared to the Myitkyina (Kachin State) pineapple, the Dawei one is larger in size, but does not taste as good as the other. There are canned pineapple produced by small private enterprises. The State has not taken part in pineapple business. Like the durian, it is candied with various types of sugar to make jam and sent to other regions. The Dawei consume the pineapple not only as a fruit but also as a Dawei dish and a salad. Pineapple and pork is a common Dawei recipe. The single-crop pineapple is relatively cheap to grow. It is best to grow in September and October when the rains settle. Young fruits come out after 12 to 15 months. If carried out systematically, one batch of pineapple rows can be harvested 4 to 5 years. Pineapple is planted under jackfruit, mango, and santol trees in grandens and orchards of Dawei township. There is the pineapple breed from Penang, Malaysia, and another from Sri Lanka quite popular in Dawei. According to local belief pineapple is a cure for paralysis, phlegm, bile and also for rheumatism, haemorrhoids, and urinal diseases, limbs numbness and dysentery.

Pineapple remains a private-sector business with no proper orchards but only as a multiple crop. It is not a lucrative enterprise but a family scale manageable business with a relatively low income.

Nipa-palm (dani) grows only in areas where sea water can reach. It is used as roofing and partitional shelter by those who could not afford corrugated iron/zinc roofings. As shorea leaves and thatches are used for roofing in Upper and Middle Myanmar, the nipa-palm is an important roofing material for those living on the coastal regions and the deltaic regions. "Dani" is the natural vegetation with high commercial dealing prospects. It grows best where the tide floods and ebbs. It has branches like coconut palm, 6 to 7 of them, upright. Perennials by species, it grows in thickets. Dip the fruit two thirds into the silted mud flats where the tide can reach, and one can see the sprout coming out in 10 days' time, after which the roots come out soon. Saplings should be planted 4 feet apart, and they bear fruits after 4 years.

Nipa-palm (dani) nut is just like the coconut, having an inner hard cover, and comes in bunches of about 50 fruits. "Dani" blossoms in October. The stalk of the bud comes out right from the base of the "dani" hand (the branch). The original yellowish bud turns crimson on maturity, but not into fruits. The fruit stalk comes out separately at the same time as the flower stalk. "As utilitarian as the 'dani' plant" the saying goes, and true to it, all parts of the plant fruit, leaf, hand, and juice are consumer goods. The tender fruit, just like the coconut, can be served with milk shake. Boiled "dani" bud can be prepared for jam by cooking in sugary syrup and the leaves supply roofing and head covers, while the stems of the hands make very good firewood, and fencing materials. The juice is used in three categories sweet, bitter, and sour (vinegar). The nipa-palm juice business is just like that of the toddy-palm. To get top-class "dani" juice the sky must be clear of clouds, and the containers should always be clean. The used hollow bamboo

containers are scrubbed with straw and washed, and baked on open fire. Before pouring in "dani" juice into these bamboo containers, a piece or two of the bark of rock dammar tree or shorea should be put to prevent the juice from fermenting. The bamboo containers are 4 to 5 inches in diameter, about 8 inches in length, of the giant bamboo species cut one side jointed and a bit scaled for convenient transport. A hole of 1.5 inch diameter is bored at 2 inches down the mouth of the container to plug in the "dani" stalk when collecting the juice. The point where the stalk and container comes into contact is treated with soft clay to prevent the juice from seeping out. This is called *ဖားစင်* / pha:sit/ in Dawei term.

Nipa-palm sugar producing process begins with the juice carried over from "dani" thicket being boiled in large bellmouthed pans until reduced to a bit dried-up condition. Then, one third of the juice is taken out, while the remaining two thirds continue boiling until reduced to a half. Next, the one third taken out rejoins the now halved substance in the pan. This is called *ဒီးရေလိုက်သည်* / zi: jei lai thi / ,and it is done to carry out the amount for 3 panfuls in one pan and to prevent the juice from fermenting. The heated juice in the pan is stirred over continuous wood-furled fire and first it turns into molasses, then comes, and finally the brown sugar. The "dani" sugar fetches a fluctuated price in accordance with its colour and texture. A 4-gallon capacity container varies from kyats. 40 to 50 in price. One barrel costs kyats. 700. To be able to get quality "dani" sugar, the cleanliness of the bamboo containers, continuous fire, and adequate stirring are essential. The stirring ladle is 4 feet long wooden stick made out of Yin Kan, an indigenous softwood which is light and convenient for stirring the heated juice. "Dani" juice obtained from the lower reaches of the tidal creek yield more sugar

substance than those from the upper reaches where the salt water proportion is less.

The "dani" stalks from which the juice is to be extracted are padded with clay, shaken once a day, chopped off fruits, and sliced into a paper-thin width, will result in the welling up of the juice at the tips of the stalks. Only after doing like this for 4 or 5 days should the bamboo container be fixed to collect the juice. This process is known as လံလိုက်သည့် / lan laik thi /. It is said that if the container is fixed for juice collection right after the slicing, without waiting for 4 or 5 days, the juice will not flow properly and tends to dry up. One "dani" stalk can yield from one quarter of a viss to one viss (1.631 kg) of juice, and one stalk can be employed to extract juice for about 11 weeks.

A "dani" worker who starts collecting juice at 5 a.m can prepare the lot over the fire by 7 a.m, and after about 3 hours time the juice becomes sticky, and with continuous heat and stirring, he will be able to fill up a 4-gallon sugar container by 3 p.m. Again at about 5 p.m the latest, he can go back to the thicket and repeat the juice collecting process for a second 4-gallon of sugar. The most a "dani" worker can manage is about 200 stalks a day.

The preparation of bamboo rods for "dani" roofing sheets is as follows. Bamboo of the giant species are chopped into 5 feet long segments and slit into 0.25 inch slats. These are submerged in sea-water for one or two weeks as protective measures against worms eating up, and consequently, to last longer. These sea-water-soaked bamboo rods are tied into bundles of 500. Twenty bundles of this size (10,000 rods) cost around kyats. 150.

From one "dani" plant, 3 to 4 full-grow hands can be cut. Two poles are stuck to the ground 3 feet apart, and a strap peeled off from the hand is laid across between the two poles. Holding the "dani" hand by the base, the leaves are shaved off left and right to be piled up in an orderly arrangement over the strap between the poles. When the pile is about 4 feet high, the strap is picked by both ends and leaves are tied into a bundle. This bundle is called *ဖတ်ပေ* / phet paw /. The labour charges for one bundle is kyats. 1.50. The leaves from alluvial land are wider but do not last very long, where as those from firmer terrain are narrower and thicker, thus worm-free and last longer.

Stitching the leaves of nipa-palm into roofing sheets starts with taking out the middle shaft of the leaf from the base for about 5 inches. Then the shaftless leaf is folded into halves over the rod. Then another leaf is folded scarf-jointed on the first one, and the two are stitched with the shaft taken out from the first leaf. This process continues until the rod ends. A skilled worker can finish over one thousand roofing sheets a day. The wages are kyats. 30 for 1,000 sheets, and this task is commonly done by groups of women in a light-hearted and cooperative atmosphere.

The piling of the "dani" roofing sheets is first to hold the sheet with both hands, left and right at equal intervals and to lay it on plane ground facing one side. After 50 sheets laid in this way, another set of 50 sheets is to be laid facing other side, thus making a pile of 100. The next 100 is to be piled over this, crosswise, and the third 100 lengthwise, and so on until it comes up to 1,000. The pile is pressed down by some firewoods, and after about 10 days the colour of the leaves turn reddish brown. This is called "fermenting", and it is important that

the leaves "ferment" before putting into use in order to be free from worms and thus last for 3 to 4 years.

By "Gleaning" it is meant the collecting of the remnants on the nipa-palm hands after the first cutting. The leftover leaves are usually tender and soft, so are of low quality. Nipa-palm fruit, stalk, jam, juice-light, strong, and fermented, molasses, sugar, leaves, and firewoods-all these are essential commodities for Dawei township. And therefore it is an attractive income generating livelihood for the "dani" workers. The nipa-palm is easy to grow, the maintenance expenses are low, and the market demand is very great. Therefore, extension of nipa-palm growing will be of great benefit to the locals of the region.

(B) Farming and Breeding

In Dawei township, there is no main farming and breeding business on particular. They are engaging in small scale and domestic nature. They keep cattles as agricultural beasts of burden and as milk cow as well. Regarding pig and chicken farming, they used to keep pigs up to 100 and not more than that number. Nevertheless, they used to breed poultry up to thousand in number as a rule. As the cattles and poultry have been smuggled out, the borderpoints in Dawei have been kept under restriction.

Fisheries

Fisheries have been engaging by local people since colonial days of the British Government in small and domestic scale. As the locality is coastal, people used to keep their living by means of fisheries. As fishries are few in number,

freshwater fishes are not in abundance. Dawei populace is not used to have freshwater fish in general. But the local inhabitants make Dawei fish-paste by fishing small fish and prawns with "Sandar" which is the name for the business in local term. In 1988 under the SLORC (State Law and Order Restoration Council), due to open door policy, Ministry of Livestock Breedings and Fisheries was formed accordingly and undermentioned enterprises emerged:

- (1) Saltwater fish and prawns procurement enterprise
- (2) Fish and prawn fishing and production enterprise
- (3) Ice factory and cold storage enterprise
- (4) Border area fish and prawns enterprise
- (5) Jelly Fish production enterprise
- (6) Nga Kyate Pya factory enterprise and
- (7) Prawn spawn culture and weight promotion enterprise respectively.

The salty water fish and prawn enterprise is engaging in procurement of salty water fish and prawn in tons per annum. In addition, this kind of enterprise is composed of buying salty fish and prawns in tons and exporting them abroad. Departmental fish and prawn catching and production enterprise has been running a static camp at Kyauknimaw village, which is at the opposite bank of Dawei bank and running it with Myanmar Fisheries and Motor Launches. The Ice factory and cold storage have been operating under the second of the Asia Development Bank. The foundation work of the factory was constructed and conducted by Myanmar Fisheries Enterprise and the machineries installation and building were conducted by KUKGE Corporation from the Republic of Korea. Fish and prawn sales of the border area were not done in Dawei town and it is now dealing in Kaw Thaug

Township. Jelly fish is called as Khu Mie, Nga Hti and nga Phan gwet jelly fish respectively.

It can be found individually or in groups at the Taninthayi and Rakkine coastal strips along the Myanmar coastal area. Sometimes, these are floating like iceberg on the sea beaches. As they are floating like a parachute in the water they are called "Ngahtee" literally "Fish umbrella". When touch with it one feels like fire and it is called "Ngamee" literally "Fish fire" in a sense.

The body, in general, is about one foot in a circle shape. The thickness is about 4 inches to 5 inches as to their sizes. Its mouth is encircled with trunk whiskers. There are two strings on its body and three underneath respectively. From these they used to spray out sticky white substance in order to protect themselves from the enemies and with them they used to hunt their prey for food. By shrinking in and stretching out their limbs they move their flat bodies in slow motion. They never emerge in a same place, but used to emerge once in three years. That is only to the month of April and never in other months. The catchers hooked them by iron hooks while they are floating and pan out in iron meshes and cut out their limbs on the gun-wales and collect their bodies only.

Jelly fish drying process is composed of 4 feet in length and breadth, height square, wooden tank or concrete tank. The caught jelly fish are to be kept in the first tank and alum powder weighing about two tickles should be kept in a tin container and to spray at various places of the tank. When it was kept for twenty four hours it should be shifted to the second tank and powered with rough salt and stacked layer by layer. And the stinking parts are cleaned and the uneven corners are to be trimmed off. After being kept for forty eight hours it should be shifted to

the third tank and powered with salt and stacked in layers and to be kept for another twenty four hours. After three days the dried jelly fish is available for multiple use. It is said, out of one viss of wet jelly fish, 10 tickles of net dried can be exploited. For human consumption, the boiled jelly should be sliced thinly and mix up with tomatoes, onions, prawn powder, seasoning powder and fish sauce and have it as salad and it becomes a very delicious fish. Dried jelly fish is an export item earning in foreign exchange. As it is selling at k-12,000/. per tan of finished it was accelerated to the following rates with effect from January 1991.

- (A) grade k-18000/. per ton.
- (B) grade k-17000/. per ton
- (C) grade k-16000/. per ton and
- (D) grade k-12500/. per ton respectively.

Nga Kyate Pya factory is constructed by a company from Republic of Korea. It cost U\$/619548 and it was constructed in the compound of Kyauknimaw Ice factory and cold storage which is on the other bank of Dawei river. The instalation is started on 21.6.89 and finished on 12.7.89 and started its trial operation on 7.10.89. As it needs a lot of working experience and skills it's staffs have been under training since the commencement of the factory. The export earning for the Nga Kyate Pya finished produce is U\$ 1300 for (A) grade per ton and U\$ 650 for (B) grade per ton respectively.

Prawn spawn and more weighing farming industry was materialised under the 3rd loan Programme of ADB on the other bank of Dawei river at Wa Maw village, where salt water prawn spawn station centre is situated and a salty water prawn spawn centre at Pyingyi Island. The construction of Wamaw Prawn spawn

centre was finished in 1990 the construction cost without machinery was about k 40 lakhs and it can produce 40 million of prawn swawns per year. The spotted prawn at Pyingyi Island prawn more weighing farming centre are fed by natural seafood for development. The programme is composed of 275 hectres and the first phase is realized on 125 hectres to this end. A prawn breeding pond is 25 hectres in measurement and it holds 4000 of spawns and its living result is 35% as a rule. Its cultivation period is 9 month and when the pond is excavated a prawn weighs 30 grammes in general. A hectre yields 500 kilos per year and it is estimated that 125 hectres will yield 62.5 tonnes per year in the first phase.

Turtle Eggs

One of the foreign earning in Dawei Township Fishery though not in big scale but in a moderate scale is turtle eggs enterprise. Though it is one of the items of fishery it is regarded as one of the forest products. Turtles used to lay its eggs on the mid-water island of Dawei beach and on the peaceful sand beaches as well.

A female turtle lays, if big in size, over 100 eggs per each labour and some at 15 days, 20 days and some (30) days intervals per labour. Eggs are in various sizes, some as big as big duck eggs and some as small as small chicken eggs. It is sweet and rich. It is exported in raw nature but in Dawei Township it is boiled and kept in salty water for preservation.

Female turtles lay their eggs in peaceful and quiet nights by digging holes by their hands. Then, after their labour, they cover their eggs by sand and press by their chests to protect from dangers. It is something like eliminating its traces. After that they pressed their impressions of limbs and withdrew backward into the

sea as if they were still guarding their eggs and they were on the shore as their wives to the intenders. Egg collectors trace their impressions in the early mornings and collect them. When spawns get out of their laying holes, they have to come out one by one continuously. If not the rest, night be trapped by sand covering. They lay on peaceful beaches. It says they come back to their native beaches to lay their eggs. Turtles are equa-happy creatures and they are classified as salty water and sweet water turtles and tortoises. Eggs are hunted by fishermen dwelling near the sea beaches in the villages. When a hole of eggs were found, the finder's family only dig it up and dispose of at the market. It is not big enough to employ for the exploitation.

(C) Handicraft

(1) Thabaw Mat (Jit Matters) Enterprise

In addition to its advanced mining industry, forest products, fisheries, edible birdnest enterprise, palm oil and various agricultural enterprises, Dawei populace is engaging in mattress enterprise as well. Though Dawei mattress is made of thabaw leaves, it were cut into four pieces and one leaf is cut into two pieces and weave out and knitted in Dawei mattress is suitable to spread and sleep on it in cold winter and rainy season without laying any blanket. It is comfortable, light, beautiful effects and as weaved in single layer, bugs could not be contracted in it.

Thabaw trees used to grow in salty and sweet water mountain foots and swamps in the woods. It has no branches. It has leaves like pineapple tree. It has rows of thorns on its backbone branch and on both ends. Though it bears fruits it is

useless. The girth of the tree is about 3 inches in diameter and the leaves spread to 3 feet to 8 feet as a rule. It can be cut out its saplings which grow at its trunks. It like banana and pineapple trees and replanted at places by plaiting two feet in distance by design. Extraction period starts on 1st waxing day of Tawthalin and to Thingyan (water festival) days for seven months and when Thingyan is over it was left untouched for leave yielding and vim accumulation. It is collected and is kept sun dried for matting in the rainy season. It is composed of cutting and extraction, thorn - cutting, dyeing, matting and knitting and sales drives in a sense and it is handled by women. It is a home industry for the populace which can be managed under the roofs of their homes.

Matting is composed of cutting of leaves, thorns cutting, boiling, dyeing, polishing by rubbing and weaving in its process. The base leaves 4-5 in number should be cut down by weighing the strength of the tree. After cutting, the leaves are stringed and wrapped into bundles or rolls, which are easy enough to be carried on one's head. When recoil the roll, each leaf can be dethorn by cutting down each side and cut down from the middle core thorn and it will yield two leaves. These cut-thabaw leaves shall be stacked in same sizes. These dethorned cut-leaves are stacked in 5-6 leaves and when stabbed at the hollowed point with dagger's point and cut down it gives four thabaw leaves in number by the help of one's thumb. These cut pieces of thabaw leaves should be boiled in 4 gallon tin container or pan in very hot water for hours. It is boiled by putting dyes in colours, such as blue, yellow, green and red as one wishes. When one colour is dyed, new water for another colour dyeing shall be poured in. Then small pieces shall be dried under the sun.

To facilitate the process of matting and to soften the small pieces, one needs to rub them out. In order to rub them, the weaver has to wrap his hands, index finger and middle finger with a cloth to be able to bear the friction and cuts. After that, by handling firmly bamboo scantlung measuring 6 inches length x 2 inches breadth and six small pieces of thabow in right hand brushed to the left hand for 4-5 times in left and right. This action leads to soften the hard leaves and facilitate for matting. Out of these rubbed small cut pieces, 6 in at the top are folded in 30 for a bundle or a roll. This process is called "to khaune" in local term. It means making the head portion. Weaving of mattresses is composed of forming of keel, left and right circling on the forehead tend trimming etc. When forming keeling in the first phase, one has to estimate the required measurement of his mattress and put the thabow pieces in "Ahkaung" units in front of him in length. Then the weaver has to sit on a small stool on a mat by a squatting posture and to put two small cut thabow strands in crossing position. Thus 8 numbers should be laid down as main stay these folded in triangle shape and weave by one on every two and entwine and laying down one. By such a rhythmic weaving basis and after having one's required measurement, it is turned from right to left. This action is called turning of forehead in their terms. Should a person turn from left to right, the matters will have two corners. This should be bear in mind not to be mistaken. After foreheading for left and right once, 4 turns of trinning for rims should be turned. The outstanding small parts left in trimming are to be fold in triangle turns for finishing. Should there be left some corners, these would be cut down by knives in order to get smooth result. "Taphetkanphyar" literally, "mat stretching to one side " is a mat weaved with long thabow leaves and trimmed at the ends.

"Naphetkanphyar", literally means "Mattress stretching to both sides" is made of short thabaw leaves and trimmed at both ends.

In the variety of Thabawphyar, there are 3 feet square sitting mat, single sleeping mattress, double sleeping mat and Sanga shrine mattress and in various sizes. The fabric of 3 feet square sitting mat is composed of 70 strands of small Thabow leaves. For a single sleeping mat measuring (Breadth) 2½ feet x 6' (length) is composed of 130 small thabow fabric leaves. For a 3' (breadth) x 6½' (length) double sleeping mat, it is bound to use 150 small thabow leaves. For sanga shrine mat the breadth is 4' - 4½' feet in general and the length is to be woven accordingly. As a rule, to this end, they used to weaves as required by oneself in one sitting on a single piece. This kind of mat is used in large halls and monastries and as a result it is called Sanga Shrine mat. For this particular kind, leaves measuring 9' – 10' in length of best leaves are selected to be extracted, thorn removing, dyeing and rubbing and polishing from keeling, to form a middle roofing a skilled labourer give instructions and to obtain 8-9 parts of startings, 8-9 persons have to weave seperately in person. After having 8-9 parts seperately, they have to joining head and tail. All head portions can not be joined. For that sanga shrine mat, the interesting thing is to meet the required measurement in unity and trims are to be tallied and dyeing should be matched in harmony. It needs a skilled leader to obtain one of its kind. Twi to three number of shanga shrine mats can be finished depending on its sizes and body of skilled labourers. Like offering of waso Robes, Waso flowers, there are offerings of Waso mats in Dawei Township. It is so pleasing to see such a traditional mat offering ceremony. This offering ceremonies are held on one of the days in the second week of Waso Lasan at the

monasteries concerned in groups by offering one, two or three mats as the situation permits. As the Dawei mats enterprise is yielding 10,000 in number per month, it is learnt that this domestic home enterprise of women is a small size in nature. The thabaw mats enterprise needs to employ female workers and they are to be paid at least k-100 per day for their labour.

(2) Dawei Pottery Enterprise

Embellishing in floral in earthen pots design dated back to the Pyu period. As the earthen pots have been producing for ages, regional pots come into light accordingly. In Bago, Pasumyaing pots, Tarwa pots and Thedaw pots of Meikthila Township are outstanding and the pots have their own accepted names. Likewise, in Dawei, there emerged some famous pots and make them in commercial drives. It is a hereditary home enterprise handed down and engaged by generations. Pots making ward is known as Ohlotepyin Ward. They are produced in glazed pots, water pots, rice pots, steam pots, water offering pots, water pots for public, kettle for plain-tea mortar, bowls, Bowls for meal offerings, toys and dolls for children, saving-pots etc. Water pots are made in pumpkin shape and in floral designs and staged for public disposal. Earth for pottery is tenacious mud soil and it can be collected from Oakthayan ward and river sand is sift and is mixed up in ratio required.

It's method is to stamp and pound the tenacious mud soil required to soften and servicable. It is to be started with the rim of the pot required size. When the rim of the pot is even it shall be put to get dry on a plank. When dried and stiff, the rim is to be lain in prone position and base with a smooth small slab inside and hit

hard with a plank racket from outside position to form a required shape. The pots with narrow mouths like, goglet pot, water offering pot, plain-tea kettle are to be dried under the shade for one day after half of the shape is made. In the next day, the rest is to be shaped and finished. As it is made in two phases, it needs to be cautious not to have any cracks at the joints. Water pots in strange and new designs are to be dried half for the smoothness of pots and them to be rubbed with edible herb wear red earthen powder and yellow earthen powders and after baking, the floral designs are to be drawn accordingly.

At baking process, the dried pots (2) yards big pots are kept in one row, small pots in one row and then encircled by big pots and some wet straws are to be applied thickly with soft tenacious mud and to be scorched with dry straws and dry bamboos. It is to be fired until the pots are well baked and to take pots on the other day when there is no heat at all. Earthen offering bowls are not be baked with these pots. They are to be baked separately. It is said that to get the black colour, rough paddy husk should be poured down when well baked "It is a pot only when it sounds" "daung – daung", as the saying goes. It means pot buyers used to knock at their pots before they buy. If it sounds crack, or sounds "daung-daung", they make their decision to buy it. This is how this expression got into use.

Glazed pots are made in big, medium and small sizes bowls, water-offering pots, rubber gum collecting pots are applied with glaze for use. Glazed pots are made in their first phase and kept to be dried for one day. The finishing is to be done on the next day. Glaze solution and Glaze lava stones are to be pounded and grounded into power and mixed up with rice juice in an appropriate ratio and to be applied with a brush. Raw slabs in brick sizes are to encircle and cover and the

glazed pots (raw glazed applied pots) are to be stacked in the middle in an apple pie order and the fire supply hole should be in about 1½ feet as they do in brick baking. Regarding supply of fire heat, it should be started slowly and in low heat. By weighing the colour of smoke in mind, the fire supply, wet faggots and "sha" faggots are not to be used. When the baking oven is opened, the heat lessen gradually and after 3 days it has to be opened slowly. One should be in mind that fresh air leads to pots cracking.

(3) Dawei Fish Crispies Enterprise

Fish crispies enterprise started from Dawei Township. This enterprise can be done in Dawei, because Ngakonshut fish is the only kind of fish to be done as fish cripies and this particular fish is available in abundance in Maungmakan sea floor. The process of fish crispies is composed of cleaning Ngakonshut, cutting off head and tail and peeling off scales. The head and tail of the fish is sold to fishmongers. The flesh of the fish is scraped with spoon and mash well in mortar or in blenders. Then the well mashed of one viss of fish flesh is mixed up with 10 tickles of salt and mix well. This salted fish is mixed up with wheat by the ratio of 1:2 (ie fish one fold and wheat flour two fold). The better quality is composed of 1 viss of fish and one fold of wheat flour or ½ fold in mixture. After mixing fish and wheat flour well, oval shaped balls measuring 4" length and 1" of mouth are to be kept in over to steam. After kept keeping the balls in the oven for half an hour they should be taken out from the oven and cool them. After getting cool, they should be sliced thinly with a knife or by a machine. After that they should be dried under the sun for two nights. After sun dried they become yellowish fish crispies. The

slices of fish crispies in circular shape are kept in air-tight tin containers and put them on sale. To the volume of sales, female workers are hired and employed at daily wages basis. Those engaging in large scale, put up sign boards exposing the proprietress's name, such as Ma Wun fish crispies Ma Thin Kyu fish crispies, Ma Po fish crispies, Ma Nhin fish crispies etc. It is packed in $\frac{1}{4}$ viss, $\frac{1}{2}$ viss, (1) viss plastic packets and printed the owner's name, address and brands or trade marks on them it is shipped to other towns in fir-boxes by air, by motor launches, motor ships and by motor vehicles. The vistors who got to Dawei, used to buy fish crispies dearly when they returned to their places. Some local people present them as gifts. Fish crispies is to be fried in a pan filled with boiled edible oil by putting one by one. When expended it can be gathered from the cooking pan by a spoon and put them into a plate or a tray. And then to consume with sauce or vinegar mixed up with garlic and chilly powder appropriately. On charity and social occasions in Dawei, local people offer and treat monks and laymen with fish crispies and vinegar, tea, coffee and dessert. In evening markets at fritters, hot fish crispies are sold with vinegar. Hawkers sell fish crispies in plastic packages from door to door. Fish crispies are quite suitable for the invalids. The original taste of fried fish crispies is a mixture of saltyness and rich. If one eats with vinegar it has sour taste, if with coffee and tea it gives sweet taste, if consumed with pickled tea it leads to astringent taste and bitterness. The present market price is k 500 per viss. This enterprise, also like other handicrafts, has to employ female workers and the minimum wages is k 100 / per day.

(4) Dawei Wooden Sandals Entrprise

Wooden sandals was one of the indispensible items in Myanmar households in Myanmar in olden times. It is the best footwear to be used in bathroom, kitchen and in muddy places. It was said through generations, that wooden sandals came into human use since 200 years ago. After that foreign leather shoes and canvas shoes were introduced. After second world war and in the era of post-independence, the said shoes gradually faded away and plastic slippers from Japan become more and more popular for rainy season and as a result, wooden sandals entrepreneurs became less and less than ever. Nevertheless, plastic slippers are suitable for rainy season only and it is likely to endanger human eyes when used in winter and summer. Nevertheless, wooden sandals are suitable for all seasons of Myanmar and leads to no danger and harm. Besides, if it were lost in gatherings the cost of it is quite bearable.

The famous wooden sandals are kyaikhto and Dawei origin and Dawei is made of light, soft and hollow wood and not with valuable and hard timber like teak and pyinkadoe. The wooden sandals in Dawei are generally made of short timber of rubber tree. These short timber were sawn at Handsaw workshop measuring 4" breadth 1½" thickness x 5½ yards in length in abundance and available to the wooden sandal makers. Nowadays, the short lumber is not available at the Handsaw workshops and sawmills and the dealers are bound to buy at yard owners at different prices depending on the girths of the trees.

To make wooden sandals, it is necessary to cut the log with a knife without handle like a chisel, to obtain 11 inches in length, 1½". Thickness scantlings. If not split down skillfully, the mishappended lumber might become a firewood. These

cut scantlungs in small planks shape need to cut into 4" breadth as rough forms for sandals. They are to cut and shape from both sides up and down.

Supine cutting method is to cut 4" (breadth) x 1½" (thick ness) x 11" length piece of sandals with a chopping knife measuring one foot with its handle to get the shape of the drawn line. Then, it needs to cut waist cut, circle cut and footing cut. Waist cutting is to cut the both sides of the waist. Circle cutting is to cut from its waist to upwards. Foot cutting is to cut to heel portion. It is called heel cutting. Prone cutting is composed of saw cutting, gouge out cutting, rain cutting and polishing with "kike", altogether four in the process. Saw cutting is to cut out half of its thickness leaving about 3 inches for the foot protion. Gouge out cutting is to cut by marking 3½" to the front and to cut slantwise to the mark for saving. This kind of cutting is called gouge out cutting method (ie gouge out archaic word means to reduce.). Rim cutting is to cut from head to foot, starting from 2" of the middle to the head appropriately. (Kawkaraw-archaic word) to climb up just to have a propotionate and good-looking appearance.

Then after cutting in the various process, it needs to polish and rub with "kike". (Kike-archaic word = means to rub and polish with "kike". Then to be presentable and appealing to eyes, it is painted in red, brown and black and put a leather strap measuring 1½" breadth to get a complete wooden sandal. The sizes are 11" length for males and 9" length for females. A skilled person can cut 100 pairs per day and it is an earning job. Sandals without straps are sent to various towns in the country for sales and some with straps.

As foreign shoes and slippers are pouring in bundles the wooden sandal enterprise is surviving only as a home enterprise.

(5) Looming Enterprise

Dawei "longyi" (Looming enterprise) has been known throughout the length and breadth of Myanmar since olden times to date. It is famous for its quality. Dawei has "silk longyi" and cotton "longyi" in variety and silk longyi is famous. At present as the silk unavailable, the cotton longyi could be produced and the sale is up: with effect from last twenty years Dawei "longyi" for women is in fashion. The special quality of them is, smooth and thick and durable. Being so, it says that it can be used for fetching water as a container. Not like other "longyis", it has two separate pieces in the middle of the wasit.

In pre-war days Daw Inn of Myodwin ward of Dawei, then her daughter Daw Mya Thein May and her daughter Ma Sein Po had produced "Horse head" brand Dawei "longyi" and distributed them they wove by their looms and looms at wei kyawn ward in Dawei. This Wai kyawn ward is still engaging in looming industry. In post-war era, Ma Nuu of Taline Htain ward produced Dawei silk "longyis" under the brand of "Ma Nuu". After her expiry, this enterprise came to a stand still. The main cause is lack of silk. Prior to "Horse head" and "Ma Nuu", elderly women of Wei kyawn ward, used to hawk their Dawei silk longyis in trays from door to door basis.

In Dawei "longyi" weaving process the raw silk big rings are cap in weaver's wheel and spin into the bobbins. These spinned bobbins are to be kept in Moebwei pan or in big pan and to boiled on the fire. It is to be boiled in clean water for 1-2 hours. These boiled silk threads are to put again into rotating handle or on the inserting bench for inserting. From that bench, it has to drop threads spool. This action is called "to red silk" "Poe Ye thi" in Dawei local terms. These

raw silk, which were dropped threads spool and which were dropped threads spool and re-inserted into rotating handle or inserting bench can get in circle. Then out the silk threads can get in circle. Then and there raw silk thread can be exploited as finished silk threads. Silk yarn can be dyed by mixing one's desired colour and washing soda powder about 5 tickles and 3 gallons of water and to be boiled in "Moe bwe" pan or in any other pan and mix well and boil them on fire. When the soda mixed solution in the pan boils well silk threads are put in to boil again for two hours. Then only the dyed colour will last long and durable. When the fixed time for boil is up, the boiling silk shall be fetched out of the pan and for cleaning and washing for many a time. If so the silk may shine brighter than it's previous colour. These strands of silk in circles are to be dried under the sun. When dried these shall be put on the swift base and spinned into reel. Thus many in various colour can be made. In some looms, 60-100 reels are made.

Silk spinned reels are to be stocked on end standing bench in apple pie order and have to transfer to the loom moving bench. "Wet-u-Ngin" means to make silk threads like women's pig-tail in order to abstain from messing. After that silk threads are ready to put onto the weaving looms. When set on the loom one is bound to use his brain to get new and strange desings. The weaver should pick up and put down silk threads as to his set design. Then it should be inserted into the reel and after picking up one thread, two threads to put down under neath. String from the foot peal shall be tied up suitably at the loom harness. There shall be two foot pedals for left and right. When silk threads are shifted to weaving loom evenly, they should be applied with rice-juice or glue solution. When dried it should be rubbed with a smooth brush. In Dawei township people use

"Chitanthee", a kind of fruit of a tree in lieu of brushes. Then only silk threads fall down one by one. When glue is dried and silk is stiff it should be divided by using both pedals. After doing this action for many times, the picked up silk threads should be rubbed and pressed with a long 2"x2" stick rubbed with wax. Such rubbing facilitates weaving and prevent from mess-making. Single piece Dawei longyi has been weaving from 1962-63. Being a single piece it has no stitches in the waist like two pieces longyis. It is neat and tidy and peaceful to the beholder's eyes. It is popular in the market and sells more than two-piece longyis and of course more expensive. The clean and smooth silks are used instead of two – piece longyis where raw circle threads are used. It can be dyed accordingly. When it is dyed it is to put up at end on the weaving – loom bench by putting up one white thread and one black alternatively. In the loom harness for underneath *inserting through one white and one black alternatively shall be insert through.* When inserting into the reel, one can interest to one's design. Two white or two black threads may be inserted at the same time. Wefts are also spinned in bobbin and inserted by shuttle and weave like two-piece longyis. The process of weaving from alpha and omega is like two-piece weaving basis.

Dawei longyi weaving enterprise was started in the nature of small scale home industry. But it has accelerated its popularity by degrees and shipped to the whole country by expanding its networks. On the job of weaving male and female members of the families can whenever they can spare time. The unskilled can weave 3 longyis – 4, the moderate can weave 4-5 numbers and the skilled can weave 5-6 per day. Some can weave 20-30 Taungkwin longyi for men depending on the length of first shifted silk threads. The women fabrics are rolled in the

rollers and when one wishes to take out it can be cut out in every 3 or 5 longyis. When shifted silk threads are about to be used all, it is connected with new silk on every threads by taking care of the same colour to be connected. In this juncture, first old knots are to be rolled in and have to weave on the new threads. Likewise the process shall go on to economize the labour.

The selling price for Dawei silk longyi 4 (lay taung kwin) for men in 1947-48 was k-4½-ks-k6 and kyat 7 respectively. Then rose to K18 per piece and in the year 1958-59 at K-30-60 and after 1970- it was sold at K-70-150/ per longyi. Later these longyi were not woven at and the balance stock sold at K-800-K-1000 per longyi. At present, it is selling at K-6000- to K-7000 per piece as rare things. In addition to silk longyi, Dawei silk sling bags and shawls for ladies are woven for marketing.

Cotton longyi weaving process starts with socking of cotton in the water. In doing so, it needs to sink in the water for 7-10 days depending upon the quality of the cotton. Regarding dyeing, there are cold dyeing and hot dyeing method. Cold method is to mix dyeing pigment with cold water and may pour into 3 gallons of having mordant or 10 tickles of sulphuric acid compound having 1200 degree power. In using medicated solution and acid compound, it shall not be used in excess. If it is used in excess cotton threads will be deteriorate and smash. In hot method of dyeing, pigment required and five tickles of wax have to mingle with 3 gallons of water in a "Moebye" big pan or aluminium pan and put on the fire for boiling. When the water boils well, cotton threads shall put into for 2 hours. When boiled for appropriate duration, they are to wash in clean water repeatedly. After during under the sun, they are applicable to weave on the looms.

The process is the same as silk weaving. The cotton longyis are engaging with the co-operative societies on C.M.P basis the loom owners are enjoying k.2.50 per male longyi (2 yards circle) as their labour charges and the co-operative societies settle the charges in accordance with the current market prices.

At present, there are about 10 looms at "Wei kyawn" ward, but no industrial loom is being used for the time being. A loom finishes one longyi per day and the weaving charges is k.90-100 each. The price of the cotton longyi is k-900 for male or female. It is studied that Dawei weaving enterprise is going down without any improvement. If so, unfortunately, Dawei cotton longyis might be faded away like Dawei silk longyi and they might be found only in the museums and the terms Dawei design, Dawei square and Dawei longyis may be found only in the literature and as hearsay vocabularies.

(D) Other Enterprises

(1) Edible Bird-nest

Edible bird-nest is one of the medicated and precious thing in Dawei locality. These edible bird-nests are peeled out and collected from rocks by the skilled labourers and they louch them and put them on the market. It is also used as a drug. It is useful as a tonic. As it is one of the export items of Dawei, it is foreign currency earning source as well. In the times of Myanmar kings, the breeding and production of edible bird-nest was existed.

Building Edible Bird-nest

The swiftlet birds, who produce edible bird-nests dwell on the treeless laterite rocky mountains, which is situated in the mid-water islands, 10 miles away from the sea beach. The birds have white and black species and the white nests are clean and the black nests are lacking in cleanliness. Edible bird-nest means their laying nests for eggs and nestle with their vomit. The nests have 3" ϕ of entrance diameter and flat like a pan as a rule. A vomit thickens about $\frac{1}{2}$ of a tickle on the rim and a nest is made by many vomits to the end. As their vomits are too stickily as powerful glue, sometimes their feet and feathers were stuck up with it and entangled to death. It is collected in the first week of March for one time, in early April second time, in early May another time and in last week of July respectively. Second and third collection get more than the first and fourth collections. Each collection tour lasts about 25 days as a rule and the teams are bound to bring rations and medicine for the collectors. Third week of May to fourth week of June, July is a break for collection. It is a break for the birds to lay eggs in their nests. They used to lay two eggs per annum in a nest and the egg is thin and it is about $\frac{1}{2}$ " ϕ diameter.

The way of plucking is composed of one number of 300 feet long of twisted natural strands having 2" ϕ at foot and $\frac{1}{2}$ " ϕ at the top, fork-fixed plucking stick measuring 12', one no of 15 feet, and 17' one number, a torch mixed up with kanyin oil and deteriorated wood which is called " Miitepaung" in local term and a big bag holding 5 viss. These are to be carried along with the plucking team. The team is composed of 15 skilled labourers and 15 helping labourers. When the skilled labourers get down to the pits the helpers are bound to give assistance to

them. As the rocky mountains are steep, pointed, treeless, no wallings, the labourers' lines are always at stake. They have to protect the nest from the thieves by assigning duties, remove trees and bushes in order to keep the eagles away. Edible bird-nest can prevent from anemia, dryness of complexion and weakness of strength. Should one drink edible bird-nest steep and sock water in the morning, body heat could be eliminated and become fat.

This enterprise has been in existence since the colonial times up to the Revolutionary Council Government era. The Department of forests bid tenders once a year, and once in three years and once in every four years to the private entrepreneurs and they hire skilled labourers to pluck and collect them. After the productive Co-operative society engaged into the business, it is a revenue earning source for the Government. The collections are divided into 5 grades weighing on the whiteness of colour, big-size in its original form, dryness and perfection being free from salty wetness, and being free from dirt and classify as 1st class, 2nd class, 3 class, special class, reject quality etc. The prices are fixed to its quality. Maungmakan, Botegyansu (archipelago) in Dawei township is a yielding place of edible bird-nest. There are yielding places apart from Dawei township in Tanintharyi Division.

(2) Mining Industry

Among Dawei local produce, the mineral is the prime business for the region. Mining has been engaging in the region by the Myanmar labourers by manual approaches for years. In Dawei, there are mines namely, Heindar, Harmyngyi, Wa Kone, Wa Pin, Kyauk me Taung, Taung Thone Lone, Pakayi,

Thinkantone, Kahtan Chanung, Kanpauk, HeinZe etc and in addition there are small mines as well.

In the Hanthawady period, the governors of Dawei levied on lead for revenue and 150 viss was tallied depending on the volume of lead viss, they were bound to deposit them to Dawei Revenue Department. In every 3 years, they were sent to Hanthawady, the Royal capital at that time, by means of ships.

Since 1911 under the colonial rule, foreign companies got into the high yielding mines in the area by using modernised heavy equipments and extracted up to 1964, in which year the State nationalised them for good and all. The aliens and foreign firms exploited and sucked the blood of the people for more than 50 years. As the minerals and rubber prices were high and lucrative in 1951-56 the economy of Dawei was up and colourful. At that time, mineral price was up from K 4000 per ton to K 30,000 per ton and rubber from K 1 per pound to K 3/ per pound respectively. Nevertheless, as the mine owner and rubber plantation owners were foreigners, Myanmar labourers suffered a lot. The aliens suppressed and exploited Myanmar labourers. Myanmar labourers got chances to work at low and poor yielding mines and they got very few interests.

Heindar Mine

It was materialised in 1962 and operated and it was composed of upper heindar and lower heindar. It was situated 900 feet above sealevel and operated with the power supplied from Phaungdaw Hydro electric power supply enterprise.

The private mines such as Kyaukme Taung and Yawa were nationalised on 22.1.1964 and Harmyin Gyi in 1971 respectively. After the nationalisation the

mines were not improved remarkably. It has been engaging by buying from private viss dealers up to 1988. On 25.4. 1996 Ministry of Mines (No-2) applied the profit sharing basis with Khit Thit Myanmar Mines production co-operative Society Ltd on Harmingyi and Pakaryi mines and entered into agreement.

(3) Dawei Cheroot Enterprise

In olden times, in Dawei Township, the local populace rolled their domestic cheroots and smoke at home by themselves. In Dawei, there were no tobacco leaves and "Thanatphet" leaves to roll cheroots. But have betel tree leaves, locally called "Botephet" and rolled cheroot and with tobacco they rolled cigars and smoke them. Males smoke cigars and females smoke cheroots in general. The elderly women smoke cigars sometimes. But in olden times, there might be more who smoke with pipes. It is regarded so, because at ancient old town of Dawei under Thagara period, it was found many a earthen pipes. With effect from 1905, small scale and home cheroots centres emerged in the locality. They employed not more than 50 female workers per cent. As Dawei cigars become famous, it spread to Pinaung island (at present Malaysia). Some descendants from female cheroots rollers are still to be found in Pinaung to make cigars and cheroots, tobacco leaves were imported from foreign countries. In prewar times, some Dawei merchants in large scale. In such a deal, Myanmar kept a representative in Bangladesh and Dawei labourers went there for the operation. In post-war only, Myingyan and Shwekyin tobaccos were used. For cheroot rolling, betel tree leaves were available from Dawei township "Asheitaw" locality composed of Myitta and Phaung taw villages, where kayin peasants possessed betel tree groves.

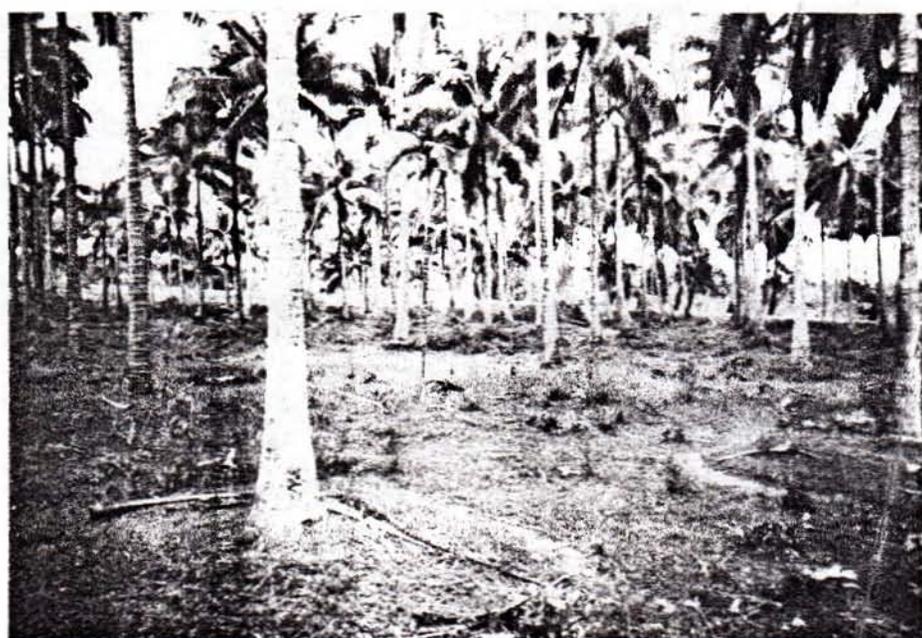
In post-war period, there emerged many cheroot and cigar rolling centres in rivalry. For cheroot raw "Sayyoe" Literally "tobacco rods", they got Dawei soft timbers from mountain ranges and forest. After sometime, cigars were shipped from Mawlamyaing and then "Thanatphet" cheroots were procured from other townships and as an impact, Dawei betel leaves Cheroot enterprise came to an end. But there are still some surviving cigar enterprises in Dawei township. Some famous Cheroot rolling centres, there were once over hundred female workers. Nevertheless, at present only a few left and use only in the villages. Nowadays, the youngsters and the middle aged are smoking foreign and local cigarettes and as a result, unfortunately, the Dawei cheroot enterprise is at stake and facing his sun – set period.

(F) Road Transportation and Trade

In olden times, the water transportation was the main means of transportation. But, in December 1936, the Kalain Aung Bridge was successful constructed and as a result, the routes to Yay, Mawlamyaing, Yangon and Mandalay have been improved and facilities of transport and flow of goods are accelerated. Due to time and motion economy, goods become cheap at prise and abundant. Likewise, local produce can be shipped to the length and breadth of the country, prawns, djenkolbean, tomatoes, and vegetables can be shipped in time at lucrative prices and the local populace enjoys the fruitful results. As the means of water and land transportation are being in frequent use, the air transportation becomes rare in use.



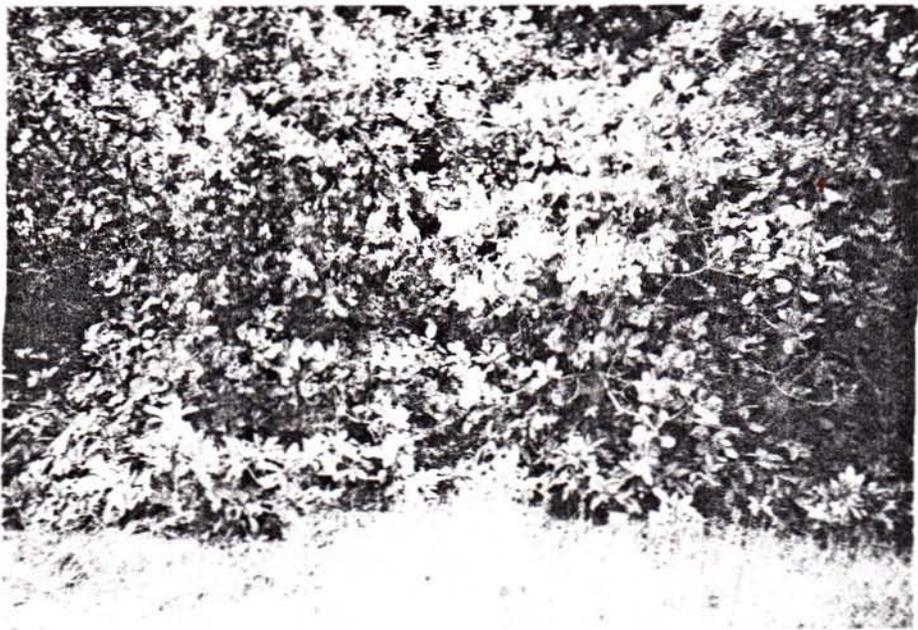
Oil-palms



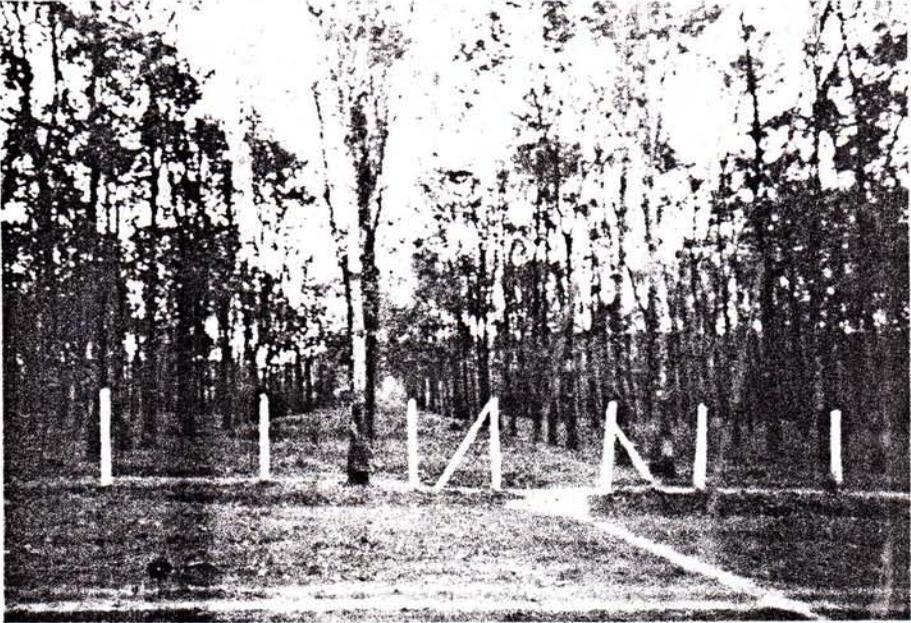
Coconut palms



Areca plants



Cashew plants



Field cultivated with Rubber



Rubber Enterprise



Pineapple



Nipa-palm (dani)



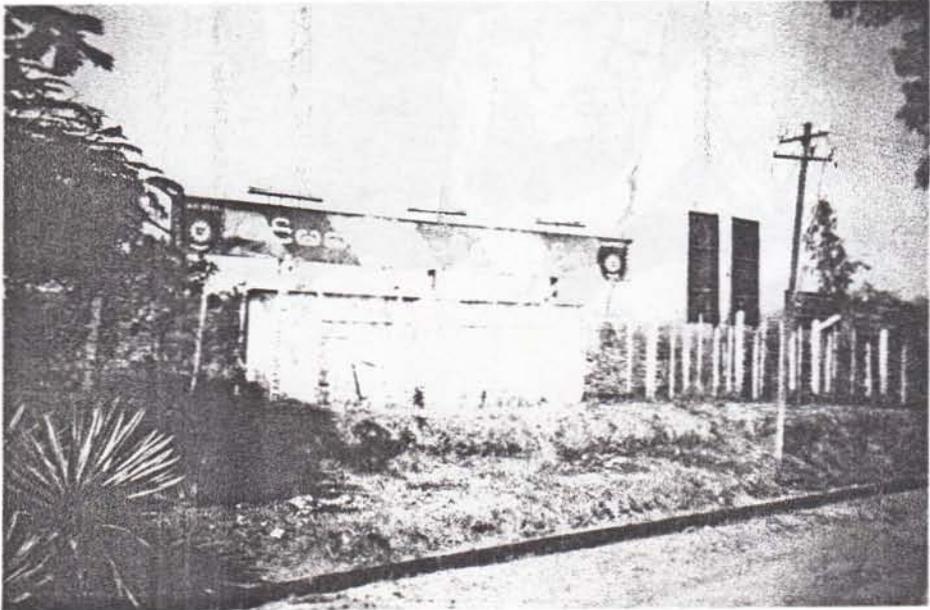
Dani bundle



Stitching the leaves of nipa-palm



Dawei Wooden Sandals Enterprise



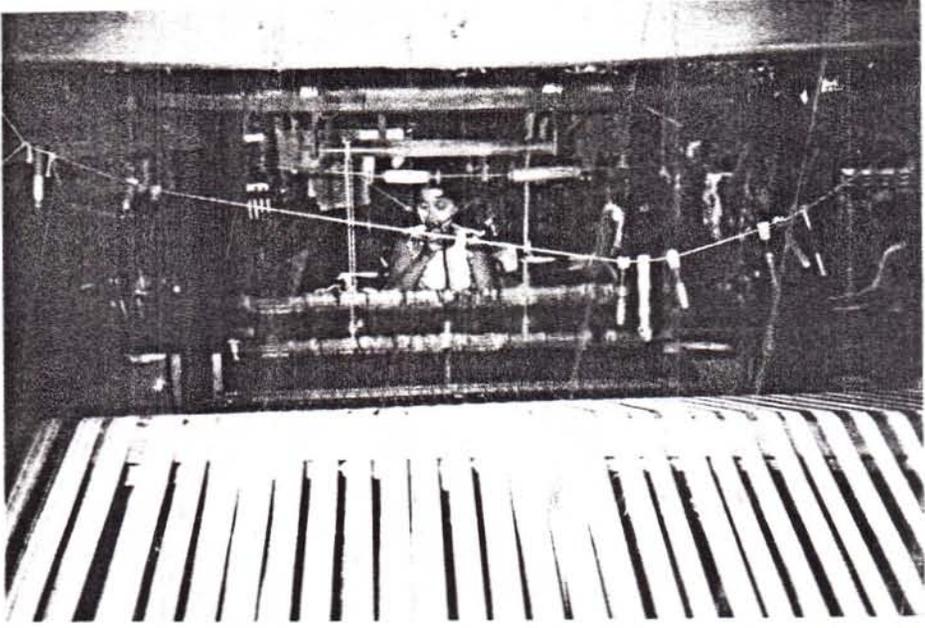
Mining Industry



Dawei Fish Cripies Enterprise



Dawei Fish Cripies Enterprise



Looming Enterprise



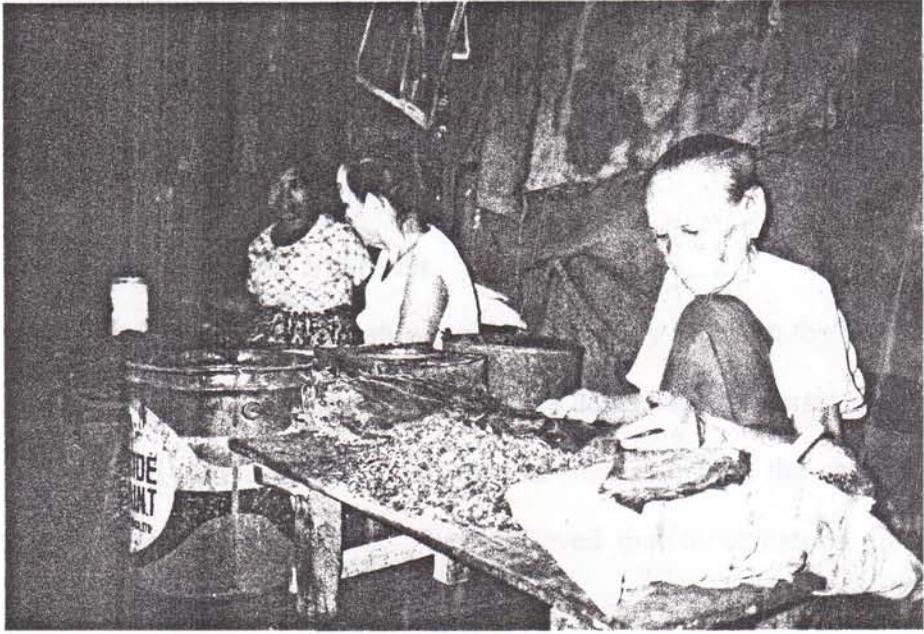
Looming Enterprise



Dawei Longyi (Male)



Dawei Longyi (Female)



Dawei Cheroot Enterprise



Dawei Cheroot Enterprise

Chapter 5

Religious Beliefs

(A) Worship and Belief Systems

The Dawei traditional worship and belief mainly focus on the Lord Buddha, and the 'Nats', the Spiritual Entities. Before the advent of Buddhism in the Dawei region, the Dawei natives worshipped natural forces such as the sea, the earth, mountains and forests, and rocks. They believed that these natural forces have powerful supernatural beings, both good and bad, guarding them. And the Daweis worshipped these supernatural powers. Therefore, it is found that the traditional worship of the 'Nats', the Spirits, persisted even after Buddhism flourished in the Dawei region.

Buddhism is said to have begun since 112.Mahar Era (BC 432) when Gautama, the Lord Buddha, came to Dawei. From that time on it can be assumed that the Dawei natives took up Buddhism as their religious belief. The name 'Dawei' derived from Buddha's residing on top of the summit of Mount. Wei-mi-tha-ka on his sojourn. Sitting cross-legged on an elevated place in the Mon language amounts to the vocabulary with a pronunciation /hta wain/, in Thai-/hta wa/, and thence to the present term, Dawei. Since the origins of the name itself has connections with the Lord Buddha, the Daweis abide by Buddha's teachings and take delight in righteousness and love.

While Buddha was in Dawei, the hermit Gawunpatei requested the Lord to leave a relic for the perpetual worship by the people. Buddha complied by leaving

his right footprint on Sri Suvunna hill-lock. On that spot was built the Letyar parda - the Right Footprint - pagoda, at which the Daweis have annually held the pagoda festival with firm and formidable generosity, fervent goodwill and charity, and of course, with pomp and ceremony. The tradition has continued up to the present day, and pilgrims crowded from far and wide. The modern version of this occasion is known as the Set-taw-yar (footprint) pagoda festival of Nabulei village.

As Buddhists, the Daweis are the most devoted believers. They believe in the cause and effect process of life. They believe the reap what you sow doctrine. Homes in Dawei are adorned with shrines housing Buddha images, pictures of Buddha and pagodas, and flower vases. Water, 'soon', offertory food, lights, and flowers are always there on the shrine. Likewise, the Dawei natives have much respects for the Sangha, the community of monks. Monasteries are built in every ward and village for Buddhist monks to preside over the religious affairs. The presiding abbot is usually involved in the social welfare matters of the villagers. Villagers and ward residents observe Sabbath at the monastery. Daweis are very generous in alms giving. They put high value and regard in becoming pagoda and monastery builders. Ever since the ancient times the Myanmar kings had also built pagodas and monasteries. There are 23 pagodas and Buddha images of historical value among which was the Shwetaung-sar pagoda in Pain-nai-daw ward, Dawei, built in 1124 Myanmar Era (AD 1762). by Shwetaung-sar Min. Close to the pagoda, there is the bronze image of the Buddha donated by King Mindon who made his son prince Mekhayar cast a bronze image entitled Lawka-marazein to be

donated in special chamber north of the said pagoda, in 1237 Myanmar Era (AD 1875). The flourishing Buddhism in the Dawei region, and the natives' devotion to the religion can be reflected in the Theravada religious buildings and monuments in and around Dawei.

Along with their belief in Buddhism, the Dawei also practise. Spirits (Nats) worship. They have regard for the traditional spiritualism. A variety of guardian 'Nats', ranging from these of home, village, town, to U Shin-gyee, the special protector of the marine territories, and the company of the 37 Nats are all being worshipped. U Shingyee is most relied upon in matters of safety and prosperity marine related businesses. Marine business and waterways entrepreneurs annually make offertories to this spiritual entity at the beginning and end of the Buddhist Lent. Every ward in towns and every village maintain a shrine for the respective Nat. On every eve and conclusion of the Buddhist Lent and on every social occasion, the village guardian Nat is offered sacrifices. In Dawei expression, this is called/ pwe set thi/ “ပွဲဆက်သည့်” The traditional offertory bowl includes coconut, banana, oil lamp besides gold and silver gilt sheets of paper. This is offered at the shrine, after which the coconut is cut open and the milk poured in front of the shrine. This offertory ceremony is held annually in the Myanmar month of Nattaw (December). Donations are subscribed for the village/ward Nat-pwe, or offertory ceremony to the Nats, and the resident eldes collectively preside over the occasion. The village oracle, or some knowledgeable elder takes the leading role. The food bowl is woven with raw bamboo straps. There are round about 50 such food bowls. The Nat shrine is fenced with bamboo markings, and

temporary 'stables' for horses and elephants are erected on near-by stumps. Close to this is marked boundary line within which stands a raw bamboo pole opened up quadrup and the four parts upturned. Boundary lines on the four sides are also marked with bamboos. Two small bamboo containers filled with water are hung in the middle. At 9 a.m. the offering of food to the Nats with 10 food bowls takes place in the 'banqueting circle' known in Dawei local expression as/ phu: sa pwe/ꠘ:ꠘꠘ. The shrine may be of brick or wood and in it are (water) pots for the Nats. The locals see to it that the pots are filled with water. Leaves having Dawei local names as 'boun-byu; buun-ni' are stuck in these pots, which have yarns and gold and silver gilded papers wrapped around. As soon as past noon the offertory bowl on the shrine is prepared with coconut, banana, and sugarcane, and the candles are lighted. There are offertory bowls at the 'stable posts' also. There are food bowls at every corner of the enclosing bamboo fence. Then, the oracle makes the supplications on the offertories mentioning that it is the sacrifice for the Guardian Nat (Spirit) and that it is done for the health, wealth, and welfare and security of the resident villagers in the coming year. Once this ended, the urchins awaiting for the conclusion of the ceremony rushein for the food bowls and snatch away whatever food they could lay their hands on. These include boiled rice, steamed glutinous rice, snacks, one banana (Rakhine species), one joint of sugarcane, one areca nut, one portion of coconut flesh and a dried, tumeric, smeared, roasted croaker. The offering ceremony winds up at about 2 p.m. In some places the ceremony is accompanied by a traditional orchestra albeit not of the full strength. In token of the orchestra, the ensemble comprises of only a metal

xylophone, a brass or gong set, drum and oboe. In others, depending on the contributions accumulated, and open-air theatrical show, said to have been desired by the 'Ruling Nat (Spirit) of the village', is performed at night time. Sometimes the show goes on for 3 or 4 nights surviving on the revenues from the gambling dens especially permitted to grace the Spirit worshipping occasion, and consequently causing 3 or 4 days of unattended farms and work sites around the villages concerned.

One's own traditional 'Nats', the Dawei are ready to embrace any other Nats that come in their way, be they aliens or not. For instance, they would readily join the Hindi devotees in the latter's annual procession on the goddess Karlima festival. The Daweis make offertory bowls to Hindi Deity, and are also ready to regard her as the 'Goddess'.

Witchcraft

Beliefs in witchcraft dates back to the ancient days and are still going strong in the Dawei society, especially in the rural parts. Some unfortunate individual would be alleged by the majority as the black-magic crafts man or witch. True or false, the victim suffers socially, as well as his/ her immediate family members and relatives. In match-making, the partner whose parents are alleged as craftsman or witch the tie is bound to fail however much the young man and woman loves each other, because to be involved in witchcraft is regarded as 'impure', and the other party would withdraw. Parents scorn such offsprings. Before the alleged witch passes away, it is assumed she hands over her witchcraft

to her sister, daughter, or niece. Otherwise, her soul would be unable to part with her body. Then, the rooftop has to be opened up for her soul' passage. Since most Dawei homes are of thatch roofing, it is in a way convenient for this purpose. Only then will the occultist pass away peacefully, it is believed. These superstitions still reigns supreme up to the present day. In the Dawei natives, concept, it is only the female who are alleged to be witches. If a patient under treatment by a black-magic medicine man, enhanced by the healer's power, reveals the identity as to who is assuming into the self of the patient, for casting the spell for love or through hatred, and the alleged person, on hearing the news would create a scene.

Christianity

Christianity arrived with Shan and Kayin nationals led by the American Baptist missionary couple, Mr. and Mrs. Boardman. It was the 29th of Mach, 1828 that they set foot on Dawei soil and carried out their missionary work in villages where Buddhism is weak in its influences. The Kayin community was provided with educational and social amenities in the organizational stratagem of the Christian missionaries. The leader, Mr. Boardman passed away at Myittar village, Dawei township on the 11 th of February, 1831. The Kayins continued the missionary work. The missionary work has achieved remarkably in establishing 2 schools and 23 churches. Christianity is thriving up to this day.

Hinduism : Islamism

Dawei being a seaport with easy access to the Andaman Sea and the Indian Ocean, local and foreign merchants and traders, such as the Chinese and the Indians came for trade and commerce purposes. With the region coming under the British rule in 1824, the number of aliens increased. In the first half of the 1950 s tin fetched very good price and that made Dawei crowded with businessmen, miners and the likes. People came in as traders, servicemen, etc.. to settle in the region.

Population statistics (1984), Dawei Township

Dawei	100,749
Mon	222
Rakhine	124
Kayin	1,025
Others	2,946

Population according to religious denomination

Buddhist	101,850
Christian	7,481
Islam	3,251
Hinduism	407
Nat (Spirits) worship	21
Others	56

(B) Portents, Charms and Taboos

The Dawei believe in interpreting portents. Rural inhabitants are more ardent in these matters.

Portents relating to natural elements and things are that the glow with reflected light, or the clouds colliding with resultant lightning are interpreted as the approach of rains. Gathering of mists around the Let-Khat mountain is a sure sign of oncoming rains. Sounds of the roaring seas in the west means strong winds and heavy rains are to follow. Those relating to birds, animals and insects are that if the weaver bird builds its nest high above, it is expected that there will be less winds, where as if it builds its nest at a low level, there will be strong winds. When bats are found, it is a sign of the advent of the rains, and if these bats disappear, it is interpreted as the end of the rains and the beginning of the dry cool season. The rainy season can be predicted as approaching if one witnesses the winged white ants flying out from the termite mound for the third time. Floods are expected when insects in hibernation moved out for higher places.

Dawei have the behavioural concepts in accepting the 'dos' and the 'don'ts' of the religious, social, economics fields in accordance with what is interpreted by the portants or omens. In health matters, the pregnant woman should avoid the left-over boiled rice, bananas, egg plant fruit, hot and pungent foods. They should not bathe at dusk. If it is to be taken they should go to the well bearing a burning firewood. If unwell astrologers and oracles have to be sought for advice. The patient does as instructed in the prediction - such as feeding the Spirits and the witches. Saturday-born first siblings are given away or sold in token. For the

longevity and freedom from pains and sufferings for the child, it is given or donated to the monks, or their grandparents.

Daring deeds such as climbing trees and swimming are prohibited to the young man prior to his novitiation into monkhood. Farmers and plantation owners believe that there are guardian spirits, ghosts, and demons infesting their plots of land. They make offertories to appease them and not to do any harm on them or the crops. Before starting work on the land, they feed these entities with meat and fish, snacks, rice, glutinous rice, bananas, coconut, and sugarcane etc.,. In confinement, a bowl or cup of water is poured out in front of the house for a smooth and safe birth. Persons on a hunting trip present their tools of trade to the guardian spirits of the hunting grounds, and ask for the game they are after as well as to forgive them on any unintended wrongdoing throughout the trip. They offer snacks, meat and fish. In the case of waterway vessels owners, a newly build or acquired barge needs protection in the form of making offertories to the goddess of the waterways. Ladies' attire and make-up paraphernalia and some snacks are offered in the bow part of the vessel. Fishermen also have their part of making offertories to the 'Nats' concerned. Before starting business, trawler, net, rope and every accessory of the trade is presented to the 'protector' Nats (Spirits), along with a variety of snacks and eatables. Long distance travelling boats and barges make sacrificial offertories before setting out on a journey. For them U Shin-gyee, the recognized guardian spirit of the marine territories, is the right power source to approach. Household guardian spirits enshrined in the home are honoured with special coconuts hung in the home. Traditional believers do this for protection

from dangers befalling and light candles in the forefront parts of carriages. For the art of self-defence, tusks of elephants and boars are worn as charms or amulets.

In commercial aspects, the papaya plant at home blossoming in a variety of bunches indicates economic prosperity of the family. Herbs of aromatic tubers taken as lucky plants for commerce are cultivated in homes. When a white cobra is found at home, it is assumed that the house will prosper. Therefore the reptile is not harmed or removed. Broken crockery at weddings means broken marriages. During mourning, portrait photos are turned face to the wall. If the spouse is away on a trip, the wife should not change white clothes at relatives' funerals, and must not make bed for him. A woman in confinement is considered properly recovered only after the waning moon.

Other taboos include - wearing clothes up side down, grafting wood onto bamboo, striking two pot lids, climbing ladders backward, and sitting opposite to the front door. Attending to business and going on trips also need the astrological recommendations i.e the auspicious and the inauspicious dates. Some ill omens are - birds of evil omen shrieking over one's house, bees forming hive in the yard, when the gecko utters in the house, and termite hills built up in the house. But the house lizard's noise is taken as a good sign. Nightmares prior to a journey are not good, so the journey should be cancelled. If one finds a snake crosswise in one's path, it is taken as bad luck. The pregnant woman who eats a twin-bodied fruit is sure to give birth to twins, and if she sleeps on a pillow stuffed and stitched on all sides, she will face a difficult confinement.

Some superstitions are - violent deaths produce evil spirits and cause disturbances. Epidemics are caused by incoming demons and evil spirits, and thus they should be drummed out at dusk for 3 successive days. Young children going outside at dusk can be cast spells by evil spirits, and therefore, dust from the foot or soot is smeared on the forehead of the children before taking them out at night. Sometimes amulets and charms are tied or hung to the child's body and limbs. Since dogs could see evil spirits, it is an ill omen that dogs lingering barks occur in day or night time.

Traditional taboos have that - daughters are not get married in the year they fully reach the age of 20. No two residents of the same household should travel one by road, and the other by riverine means. Two sibling sisters are not to have wedding in the same year. Accessories for one set of offertories bowl, i.e coconut, banana, sugarcane, and areca are not to be grown in one plot. No sitting in the front part of the house in the morning without washing the face. Hens that crow should not be raised at home. No eating on ladder steps. A newly built house should not fix a ladder before making offertories to the household Spirits. The ladder should not be at the right side of the house. Houses should not be built on filled-up wells. Utensils loans from neighbouring houses for a funeral is prohibited. If it cannot be avoided a rope should be connected from the funeral to the lending house. And if it is too far for rope connection, the utensils should be 'bought' paying 5 pyas (in the modern times) as the token price. Utensils are also available for loan at the monasteries.

In this way, the dos and don'ts for the Dawei natives, in accord with traditions and customs were handed down throughout the generations. It is believed that not adhering to them will invite harm.

(C) Traditional Festivals

As all indigenous races residing in the Union of Myanmar, the Dawei are also very serious about their traditions and customs and hold the festivals. There are seasonal festivals both religious and social held in accord with traditions. The national races in Myanmar mark the transition of the old year to the new one with the Thingyan Festival or the Water Festival as it is also known. Likewise the Daweis celebrate the New Year with the Dawei traditional Thingyan or Water Festival.

The distinctive feature of the Dawei Thingyan is that the dousing of water begins three days prior to the Thingyan Ah-Kya day, the first day. The Dawei term for this is / gyan-san /, meaning the trial Thingyan. Since this is mostly enjoyed by children only, it is also called children's Thingyan. During this period, donations are collected to the accompaniment of various dances. One noted performance the 'Nine elbow-length Indian' dance. Like the elephant dance of similar nature, dancers perform under cover of the frame of the tall Indian. This is to show their indignance for the ruling British who are termed as 'white Indians'. And the aim is to please the children and to cast out the evil spirits, demons and all before the New Year begins.

On the last day of the trial Thingyan and on the first day of Thangyan, ငရဲစီမံနံ: /yei-si-hman/, the 'Thingyan rice' is offered to the public. The rice is sent to the monasteries in a procession accompanied by music and dances. To go with the Thingyan rice, there are fried fish, steamed fish in wrappers and various snacks prepared with rice or glutinous rice. Dawei tradition has it that the Thingyan rice is offered collectively by ward residents, but the tradition has waned, and in its place the practice of making the offering by individual households has become popular. Only in some rural parts the collective offering practice survives. Dawei damsels vying for attraction to their pandal, dance to the tune of the ensemble. The procession to send the Thingyan rice arrives at the Dawei pagoda compound and the respective monks and pupils of different monasteries in town collect the food and the desserts. Sanghas (clergy) invited to preside give sermons to the devotees, the donors from various wards of the town.

During the 3 days of Thingyan the Dawei damsels take part in the revelry. The pandals are of nipa palm roofing. Decorated floats on assorted vehicles go around the town. There is singing, dancing and slogan reciting. Donations accumulated by the '9-elbow-length Indian' dance performance are to use in buying things to hang on the offertory tree and donated at the Kason Water Pouring at the Sacred Banyan Tree of the Great Pagoda in Bon-maw ward.

Each ward or village has its own pandal for water dousing, prize giving, and entertainment purposes. Decorated floats on vehicles go around town to compete in the dance, slogan, and singing. But the elders go to the pagodas and monasteries to enter into retreat, telling beads, and for keeping the Sabath. On the

Myanmar New Year day, coming right after the Thingyan, people crowded to famous pagodas to perform meritorious deeds, and the water dousing continues, but this time for peace and friendship particularly. This is the pleasant scenario of the traditional Dawei Water Festival.

Since the ancient times the Dawei natives had recognized the Kason. Full Moon day, and the Pouring at the Sacred Banyan Tree as traditional, cultural festival water is doused on the Law-ka Maraze Buddha image in the compound of the Pha-yar-gyee (the Great Pagoda) of Dawei town, as well as all the statues in there. There are stalls selling various goods, and 'Ah-nyeint', light theatrical performances entertaining for all who throng to the place. On the eve of Waso, the fourth month in Myanmar calendar, Dawei natives pay homage to elders, the monks and go to pagodas. This custom is known as the pre-lent homage paying.

Offertories to Shin U Pagoad held by some wards of Dawei in the waxing moon of Thadingyut is also an annual traditional event. At dawn on the full moon day, Dawei, young and old alike throng to the river banks and float down alms bowls in memory of Shin U Pagoad. This is the time when all Dawei river is brimming with alms bowls and bright candle lights. This is a Lent ending festival significant to the Dawei region. Thadingyut is celebrated with lightings by electric bulbs, oil lamps and candle lights. On the full moon day of Thadingyut (7 th month, and end of Myanmar Buddhist Lent), candles are lit in every part of the house in honour of the respective guardian spirits. These are the Dawei festive activities for the traditional religious occasion of Thadingyut.

On the eve of the Full Moon day of Tazaun-mown (the 8th month) the 28 life-size statues of Buddha in his process of enlightenment are carried around in a procession. This is the main event of Tazaun-dine festival. Each ward/village takes charge of one statue and the procession is accompanied by over 1,500 white-clad devotees. Led by the replica of the Lawka-marazein taken charge of by people of Bon-maw ward, other images line up each taken care of by the respective ward/village. The last image, that of the Wathondrae, the king of the celestial beings, under the charge of the residents of the Ta-nga ward of Dawei township winds up the procession. Donations are made along the procession route. Light refreshments are served by ward residents all along the way to the Pagoda Compound. On the first waxing day of the moon, the Buddha images are taken to the respective wards in the town to be enshrined in fully lighted and decorated Ward Religious Halls. On the 11th day all the images are carried back to the Main Religious Hall of the town. There is another round of procession of the images after the night of the 14th waxing day when devotees from the various wards come to worship, after which the 28 Buddha images are carried back to the Pagoda Compound at 4 a.m dawn of the Full Moon Day. This is one of the most significant festivals of Dawei, and many pilgrims throng into the town to participate in the religious event.

As the Dawei are Myanmar citizens embracing Buddhism, they celebrate traditional festivals just like the Barmars. And because they profess Buddhist faith they also observe religious festivals. Though not throughout the 12 months of the year, they have in the months of Tagu (April), Kason (May), Waso (July),

Thadingyut (October), and Tazaunmown (November), various festivals to celebrate. They do so with zest and zeal, and in keeping with the Dawei native traditions. These festivals, religious or social are sure to enhance the future generations in their religious beliefs and the preservation of traditional customs, and the Dawei identity.

(D) Music Dances

Dawei folk music and dances existed as far back as the earliest times of the Dawei natives. But in the recent a hundred years or so modern music and dances began to dominate, thus only the remnants of the folk elements are to be found in the countryside. One reason for the fading out of the folk music and dances is that they seem to be too, simple and serene for the new generation. The 1965 Students Festival at Dawei in a way revived the traditional aspects of the Dawei dances and music. The Dawei Traditional cultural troupe was set up in 1988. This helped to achieve the revival of the dances and the Dawei fine arts. The three varieties of Dawei traditional music are, Dawei songs, Dawei slogans, and Dawei Dein (classical). The musical instruments are similar to that of the Bamars.

Dawei songs include songs calling for the rains, rubber pounding songs, and Dawei damsels fetching water are well known. When there is a drought traditions have it that the following song is to be sung to call for the rains.

လေကီးလာလာ

မိုးကီးလာလာ

ဆန်ဘားပေါလူစားမကူ(န်)

(chorus) တိုင်းကားပြည်သူအေးဘီလေး ခဲ့-ခဲ့-ခဲ့။
 မိုးမိုးဝါပါလေ့မယ် ဝါလေ့မယ်
 ဝါပါလေတော့ ဝါလေတော့
 ဝါပါလေတော့ ဝါလေတော့
 ဝါပါလေတော့ ဝါလာဘီလေး ခဲ့-ခဲ့-ခဲ့။

Glossary

Dawei	-	English
အိမိုးခေါ်နံ	-	rooftop
ဖြမ်းထောန်	-	setting the fish trap
ပဒေါက်ပန်	-	padauk (gum – kino) tree
မီးတူဂွယ်	-	one flare
သတ်ပါလေ	-	put out (the fire)
ဈေးနံ	-	trench, (creek)
ရွာနံ	-	stream
မြစ်	-	river
အာလော့က္ကီး	-	the crow giving a melodious cry
ရွှေခိုင်မိုး	-	rains compared with gold
ကွဲလူးအိုင်ဖား	-	frog in the water buffalo's pond

မိုးမိုးဝါလိုက်ပမိုး

မိုးမဝါဘဲကြာလေဘီ

(chorus) မိုးကီးလေကီးလာလေဘီ ခဲ့-ခဲ့-ခဲ့။

မိုးမိုးဝါလိုက်ပမိုး

အိမိုးခေါ်နံ ဖြမ်းထောန်ရအောန်၊

(chorus) နောန်နောန်မိုး ဝါလိုက်ပမိုး ဝှဲ-ဝှဲ-ဝှဲ။
ပဒေါက်ပန်ထပ်မာ မီးတညွယ်၊
သတ်ပါလေ မိုးမန်းကီး

(chorus) ဗျောန်း စွောင်း မွစ်ရေစီး ဝှဲ-ဝှဲ-ဝှဲ။
မိုးထိအောင်လှကားထောန်၊
မိုးမှောင်တွဲလဲ တောန်ကမဲ

(chorus) ဝါပါလေ မိုးရွဲရွဲ ဝှဲ-ဝှဲ-ဝှဲ။
အာလော့ထွီး မိုးနာနီး
မိုးမိုး ကြိုးပါလေ

(chorus) ရွှေခိုင်မိုး ကြိုးပါလေ ဝှဲ-ဝှဲ-ဝှဲ။
ကွဲလူးအိုင်ဖါးမိုးမန်းခေါ်
အုမ်အန်းအုမ်အန်းအော်

(chorus) ကျေးသန်းရေကျော်ဝါလိုက်ပမိုး ဝှဲ-ဝှဲ-ဝှဲ။
မိုးမိုးမိုးရီဆင်း
သယ်ဇွေပွန်မာဝါလှဲမိုး

(chorus) မိုးမဝါဘဲကြာလေဘီ ဝှဲ-ဝှဲ-ဝှဲ။
မိုးကီးလေကီးလာလေဘီ ဝှဲ-ဝှဲ-ဝှဲ။

- ကျေးသန်း - paddy field embank ment
- သယ်ဇွေပွန် - this land (surface)
- ဝှဲ-ဝှဲ-ဝှဲ။ - sounds of rains and storms

Myanmar Version

Its been a long time since the rains came. Now its coming Dear brother Rain, will you please come down on us so heavily that we could set fish – traps on rooftops?

There's a flare on top of the padauk tree, please put out the fire, Master Rain ! Let the rivers flow brimming with water you shower. Dark clouds in the south, let's put up a ladder to reach the skies. Let the crow give out a melodious.

Oh, Master Rain, grant us rains and thundershowers.

The frogs in this water buffalo pond are croaking out for the rains. Please come down till the paddy field embankments are submerged.

Come down on this land, Master Rain, with your forerunning signs of rains and winds.

Its been quite a long time since the last rains. Now, its coming!

Here comes the winds! Here comes the rains! Rice will be in abundance!

Consuming? Donating? There is plenty. People can live peacefully. Rains will come. Let there be rains. Now, its raining!

The origins of the rain call song started around 150 to 175 Mahar Era (BC 788 – 813). It was in Thagara, the old town of Dawei, that Shin-Zan-Min ruled. Legend had it that the twins Shin-Zan-Min and Shin-Zaw, the sister were offsprings of the barbas. There was drought in Thagara, and Shin-Zan-Min in consultation with the learned Bramin, the royal astrologer, came to the knowledge that, his mother, the barbus fish had directed the drought because of his

ungratefulness toward her. He consulted with his adopted father, the hermit spirit of the barbus. Then came the rains, and the above song for calling the rains.

Chanting slogans is mostly a Thingyan activity in Dawei. Those taking part in the water festival chant slogans in teams, both male and female. There are the Mynamar and Dawei varieties. The two are different in rhyming. Some Dawei slogans for Thingyan are as follows.

"Dawei Slogans Chanted by Males"

ဂျန်ဣာမှနှစ်တစ်ခါ၊ ပျော်ဘို့ရေခဲနို့ထွပ်လာ
တို့ဘီတို့ဘီသယ်ဝယ်သား၊ ငါကကြိုက်သူဝါး
သယ်ဝယ်သားခမ်းနီပါးနီးဆိုး၊ ကိုကိုမျစ်နှာပြိုး
မီးမနေ့ယောက်တို့ခါမှတ်၊ သူလို့ချင်းပြောတတ်
အန်းကီပါးရေထိကြပ်၊ သူ့စာရှေ့ကထွပ်
ဝယ်သားဆန်းဗန်ဆီမလူး၊ သန်းပေါန်း ငါးရာမြူး
ယော့ကျားလာတိုင်းမျစ်စပစ်၊ အပျိုပေါက်သူလို့ခေတ်
ရုပ်ရှင်မန်း မီးဟန်တုခိုး၊ သာပီးရုပ်ပုမ်ဆိုး
ဆင်မတတ်ကဆန်းလဲမလှ၊ ဖြော်ရအမြင်ကပ်စ
နာမယ်ကောန်းယူရဲဇားများ၊ စပ်မထိကျန်ရစ်ဖြစ်မယ်ဝါး။
နောန်တစ်ယောက်ထဲရှစ်သာထား၊ ယောက္ခမကျောနပ်ပီးပီးသား
မေတ္တာ ရေရွဲရွဲပတ်သာလေး၊ ပွန်ပီနို့မယ်ဝေး။

Myanmar Version

We come out to be doused with water at Thingyan, once a year.

Now, I've found the girl, this very girl of my choice. See, how she coloured her lips! she's the one I'm eyeing for.

Remeber, when two women meet they gossip.

Flimsy blouse soaked with water, her breast protruding

No oil in the hairs, inviting 500 lice.

Winking at every man is the damsels world.

Copying of the film actress, makes you more of an ogress.

Everthing exotic isn't beautiful, and not knowing how to dress up will make you an eyesore.

A reputation of having many boyfriends will end up being jilted.

Be true to your one and only lover, me and the parents-in-law have already been very pleased.

Douse till we are drenched in love, and let me take leave! males and females. But they are done in good spirits, the Thin-gyan mood of fun and goodwill.

The Dawei Dein is sung with soft, slow and easy tune. Dawei Dein is unique in that it is sung in Dawei accent, dialect and of the significance of the region. Even in the Classical Myanmar music there are tunes based on the Dawei Dein. These are called, "Dein than". The Dein sung in the Dawei region are of many varieties. The once in use in the Dawei region oringined in the Bagan and Inwa eras. It is said to have been extracted from Myanmar lyric poems. Therefore, at the end of the lyric poem the Dein tunes continue. The Dawei Dein tunes are

similar to Myanmar (ရေကင်း) tunes. The Dein tune is realized along with its noted composer U Dike. After the demise of U dike, the Dein seemed almost faded out.

Samples of Deins composed by U Dike are as follows.

Dawei version	Myanmar version
ဗျောတစ်ပေါင်၊ ကြံတစ်ပေါင်	One pile of banana, one of Sugarcane
ကြံပေါင်ထပ်မှာကျေး	The little bird on the sugarcane
ဖွားဖွားရှစ်သူမြွေ	Grandma's favourite
ဖိုးဖိုးရှစ်သူမြွေ	Grandfa's favourite
အို---မြွေဝေ---တိပါတော့လေး	Grandfa's favourite grand child Stop crying my child.
ကွမ်းသီးထောနု၊ အောက်တော့မိုက်မိုက်	Area and coconut plantation
ဖလတ်စိုက်၊ လိုက်တော့မယ်မယ်	Grown in the times of father
နောက်နောင်ကျွေးသည့်ဦးဘမယ်	I can feed and cloth you.
အိုမယ်ဝေးသွားဂေ့စို့လေး။	Let's go, Miss, Let's go
အခိုင်ကီးကီးဆင်းအံသီး	Huge bunch of bananas of the
မော့တမစ်သာ၊ စံပလားပလားန	largest species
မှန်းပေးစားမယ်လေး	I will feed you on little
အိုမြွေလေးဝေ၊ တိပါတော့လေး	flat plate made in Moatama. Oh, my child, stop crying.

To dance to the tune of the Dein, one needs to bend the knees and the body a bit, and palms raise upwards. The palms are not to be turned in circles but to dance in raising and lowering them just like signalling someone to come by the hands. When the palms are raised, the elbows are to curve inwards to the body and

the hands are again stretched out. When the raised palms come down, the hand positions shifted to front left and front right, and dance changing sides from left to right and vice versa. There is no lifting of the feet or turning round of the body in the dance, but just to perform to the Dein, and thus the Dein dance. The Dawei natives pronounce the word as ' / di: / , meaning to hum.

In the past, at harvest time there were hta-ma-ne', (glutinous rice stirred over live coal), competitions held for teams of ward residents to celebrate the occasion. The elderly people, tying shawls on the chest, used to dance the Dein in merriment.

Besides the Dein dance, there are the Ozi (long drum) dance, Yang dance and the Don dance. The Ozi dance requires a stiff body and limbs instead of versatile conditions in other dances. Although the feet are raised, the fingers do not part and the palms turned to the dance movements intact. The Ozi ensemble comprises of three to six Ozis (long drums), cymbals, gong, flute or oboe and bamboo clappers. Ozi ensembles are usually played at Thingyan, alms donation procession, the Kason Sacred Banyan Tree Watering, novitiation procession, and at tradition boat races. Nowadays, the Doe-But (short drum) ensemble has taken its place.

The Yang dance of the Dawei region began about 300 years ago. Analysing the Yang dance will show that it is based on two choreographic styles. One is to take both hands in harmony, and make movements and swayings. The other is to move both hands with flat palms up and down, and to bend and sway the body. The first type is performed at rural festivities, the 'hta-ma-ne' competitions and at

funeral occasions for monks. The second one is performed at propitiation ceremonies to the Nats (Spirits) by the female spirit-mediums and worshippers. The Yang dance was performed in the past by both sexes, solo or in groups. Solos are usual at the propitiating ceremonies for Nats. The dance movements as mentioned are performed by spirit-mediums holding bunches of flowers in each hand, a white shawl tied to the breast, and a piece of dyed red cloth worn at the forehead. In this way the dance will be just like the Myanmar Nat dances of the country side.

The Yang dance is also performed at rural festivals. On these occasions the dancers are dressed in double-length longyis, the Myanmar ceremonial white robes, and the ornamental white turban. Both hands in parallel position, the elbows a bit curved in and then stretched out again, and the palms, with fingers close together, the dance movements comprise of a slow rhythmic swaying to the sides and back along with the two hands moving up and down in turns. The feet are not lifted but there is a bit of knee bending.

A distinctive feature of the Yang dance is that there is no tip-toeing or lifting of the feet, except for the heels which is occasionally raised in the process. To watch the Yang dance is a pleasant sight for its simplicity and clarity. The dance is accompanied by the beats of the short or long drums (medium size). In the past, the dance is performed on the ground. Though it has been for over 60 years that the Yang dance faded out in the Dawei region, the Dein song that accompanied the dance is popular up to this day. It goes as follows.

တော့နံပုံ၊ တော့နံပုံ၊ ရှင်တောပုံ
 တော့နံပုံ မတ်စောန်း တတ်မရောန်း
 အော့ကကွန်းရာ
 ရွှေဖလားနုပူဇော်ပါ၏ လေး။

Which means that the Shin-taw-pon mountain so steep that it cannot be climbed. Therefore, the offertory of a betel quid in a golden bowl is being made from the foot of the mountain and that the betel quid placed on a gold leaf put on the shrine at the foot of the mountain.

The Dawei 'Don' dance, just like those of the Kayins Rakhines, comprises of choral dance steps and movements. The tune is also similar to Myanmar choral dance tunes. In fact, it is based on the Myanmar tunes and performed as a choral dance. The Dawei Don is performed by both male and female dancers, and groups range from 6 to 20.

In former times, the Don was danced by grown-ups and adults at the funerals of monks. Nowadays some traditional departments of the dance has vanished for a mixture of some modern dance steps and movements.

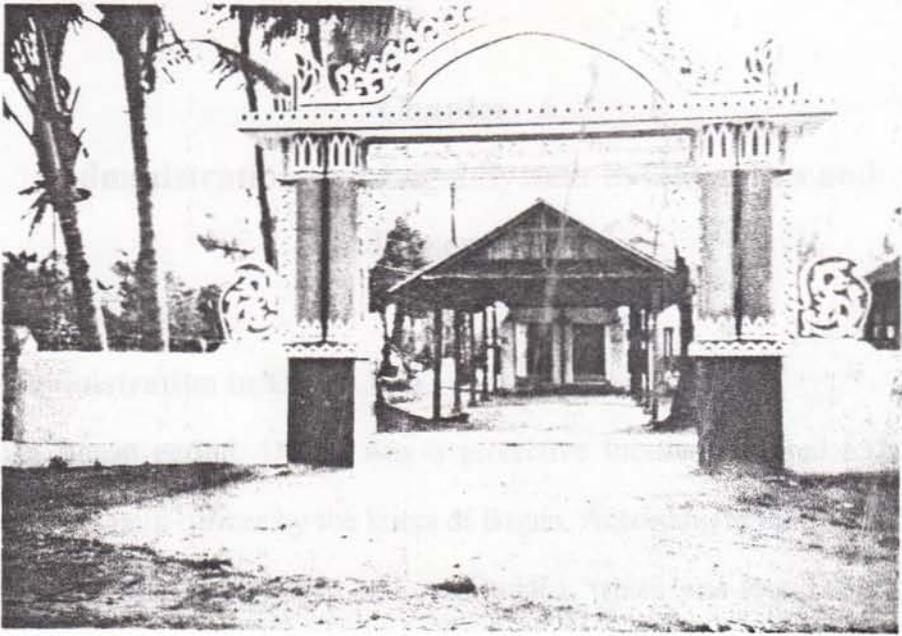
The above-mentioned Dawei traditional dance can be performed in harmony with Dawei traditional tunes only. The traditional dances of Dawei are of special significance and thus should be preserved.



Shwetaung-sar Pagoda



Lawka-marazein image



Ruling Nat (Spirit) of the Village



Ruling Nat (Spirit) of the Village

Chapter 6

Administration and Legal System in Olden Era and Present Era

(A) Administration in Olden Era

In Bagan period, Dawei was a protective locality assigned to township revenue and admin-officer by the kings of Bagan. According to the Mon scriptures written on the flat-brick images of Lord Buddha, which was found near the Shin Moteti Pagoda in Dawei, the township revenue and admin-officer by the name of Anandazeyabeikkyan, prayed and wished as follows.

"This Idol of Lord Buddha made and donated by me, the township revenue and admin-officer Anandazeyabeikkyan, a servant to the king Kyansitthar. Should my Lord, King would become a Buddha, may I be his disciple (Rahadar)". By this finding, it is obvious that Dawei was a subordinate town under the conduct of a township revenue and administrative officer.

Prior to Bagan period, Dawei was existed as, Thagara Town, Mahathukanarga'ran Town, Nyaung Khayar Town, Mottathukhanargara Town, Sawwa Town, Waidi Town, Aung tharwaddy Town, Burmidevanrga Town, Yenang Town, Thangkwei Town, Tanaingngei Town and Kyetsar Town, Hamaingkaryi Town, Nangtaung Town, which were known as rural towns. These localities were administered by the kings at the autocracy. After the Bagan period, Dawei was annexed to Thailand when Thais were in power and was annexed to Myanmar when Myanmars were in power both reigning powers were beyond their control, the lords reigned independently by

themselves. As the time of Dawei building was neglected by both government parties U Nè Hla, who was not a blueblood but by his power and ability, changed his name as king Nè Hla and reformed Dawei into Thayarwaddy Town and conducted by himself as "the only King". In the present year 1115 (AD 1753), when Alaung mintayar reorganised and founded the third Royal Myanmar in 1121 (AD 1759), though U Nè Hla pledged to be faithful to the King when Dawei was annexed again, he was executed. From that year, hereinafter, Inland water official by the name of Dewa Deikba was appointed as Town Lord and administered by the Shwebo Government. Dawei was governed by the Town Lords under the various Myanmar Kings for 67 years and they were 22 in total as follows.

No.	King's name	Governed w.e.f.	Administrative years
1.	U Nè Hla	1116	5
2.	Inland water official Dewa Deikba	1121	1
3.	Min Shin Zaw	1122	6
4.	Mahawnawrahtar	1128	1
5.	Yazathurakyaw	1129	1
6.	Nèmyozeyathu	1130	8
7.	Nèmyolinkzeya	1138	6
8.	Myinsaingsa Meikayabo	1144	3
9.	Pyanchithura	1147	1
10.	Myinsaingsa Mèikayabo	1148	3
11.	Kalarwun Nèmyosandra	1149	1
12.	Munchithura	1150	1
13.	U Mya Phu	1151	3
14.	Minnutmilinn	1154	6
15.	Yarzathingyun U Ba Oo	1160	6
16.	Sityèkyaw	1166	1

17.	Yarzathingyun U Ba Oo	1167	2
18.	Dinewun Mingyi	1169	4
19.	Nemyominkyaw	1173	1
20.	Nemyonawyahtor	1174	1
21.	Shwetaungsandathu	1175	8
22.	Mingyiminkyaw sithu (U Shwe Toke)	1183	3

The administrative system in Dawei was the Myanmar King's system and was applied up to Konebaung period.

When Myanmar was annexed by the British in 1824, the colonial Administration system came into existence in Myanmar. In Dawei, then the highest official was territorial officer the Township officer, then Judicial officer, then Revenue officer, Treasury officer, circle Headman Village Headman and ten household and ten household headman respectively and ruled the people up to the villages. The police stations were founded and headed by station-masters and the rank and file up to policemen and they conducted the criminal cases.

Up to the post independence era, the British Administration system was applied and lingered. In 1962, when the R.C (Revolutionary Council) emerged, the Township councils, ward and village – tract councils were formed and the new statecraft was applied.

(B) The Present Administration

Under the administration system of the (SPDC) "State Peace and Development Council" the organization and method of a township is as follows.

- (1) Chairman one
- (2) Secretary one

(3) Member (1) one and

(4) Member (2) one

It is not administered like previous autocracy and the Township Peace and Development Councils are administering under the conduct of the SPDC. The township administrative affairs are discussed and decided by the Township Chairman, and the Secretary and the respective members. The chairman and the Secretary are selected and appointed by the SPDC.

(C) Legal System

As the local people in Dawei are pious Buddhists, the case and suits are few in general. In addition, they do not want to be blamed and condemned by other. In olden times, township officer was the highest judicial officer and his decision was the final and no-one had a right to amend it. The water Revenue officer was the second highest at a court. If the cases were severe, they could be judged only with the approval by the township officers. These posts were appointed by the King's office and they were subject to the King's consent for appointment and removal. For the important cases, all the officials sat together and made their decisions.

To apply and refer at the courts, as code of Laws they used Manudammathut written in Pali and rules and regulations laid down by the ancient Kings as Penal codes. But, at Law courts, they used to reconcile and settle the cases in accordance with the nature of the cases, and applied the Dammathat as reference legal manual. At courts the plaintiff and the accused as well were bound to give 10% to the court as court fees. The fifty percent of this court fees was enjoyed by the township officers and the rest 50% was enjoyed by the court

officials. There were no fixed emolument for the officials, only the commission out of the tax and revenue were disbursed as a rule. When it was fallen under the region of the British, the section Judge is the highest official as to their system, the civilian case were handled and judged by the Assistant Township officer, Revenue officer, territorial officers and Township officer respectively. This system was applied up to the post independence era. Under the State Council Administration, the Township Judges adjudicated the cases at the township levels. In 1988, under the SPDC Administration, the township judicial judges are appointed as public judicial officers and they have been adjudicating the cases for the whole country up to now.

Chapter 7

Education and Health : Past and Present

(A) Education : Past and Present

In the past, it was solely monastic education that dominated the educational scene in Dawei township. The monasteries were non-profit, charitable institutions that taught basic cultural and religious literature. However, since monasteries took care of males only, the female literacy rate had been very low. Dawei fell under the British rule in 1286 Myanmar Era (AD 1924), and three years later a primary school was opened. Stage by middle schools and high schools were opened up to the year 1920. During that year, the Yangon University Boycott started, and one of the strike leaders, U Ba Shin, established a National High School, and one Daw Aye May, a Middle School for girls, and taught on voluntary service. Hence, the birth of National Schools. However, when the Second World War broke out in 1942, these schools ceased to exist, and the education of the Dawei township again fell back to that of a colonial one.

After Independence, education was much encouraged and the Dawei township had four High Schools, five Middle Schools, and ninety-one-Primary Schools in the whole township. The Dawei Collage was opened on the 23rd of May 1977. Monastic education was revived with the support of the Ministry of Religious Affairs of the State Peace and Development Council Government. In 1980, the whole of Dawei township was declared literate as a result of the Literacy Campaign. The Seventh Basic Education Schools Sports Festival, comprising 14 sports and games events, was successfully held in Dawei in 1996. The Dawei

Collage is to be upgraded to the level of a Degree Collage, and new buildings are under construction in Ka-mya-kin, on the other bank of the river across Dawei town.

(B) Health-care : Past and Present

In the former days, Dawei township residents totally relied on indigenous medicine as far as health matters were concerned. Indigenous medicine was initiated by the Buddhist monks. However, as they had to comply with the religious code of conduct for monks, the monks took the backstage role. The disciples of the monks would give the necessary treatment.

About a century ago, there was a Sayadaw (the presiding abbot of a monastery) famous for his indepth knowledge in indigenous medicine. He was better known by the name of "Phone-gyee-Tone", and was the Sayardaw of the Weikyun Monastery in Dawei. He and his disciple monks took the medicare responsibilities on themselves. Their treatment was based on prescribing remedial diets in accordance with nature of matter. And the common fruit of Dawei natives, the coconut, came into handy for their purpose. So much use was made of the cocount that the Sayardaw and disciples were lampooned as follows-

ဘုန်းကြီးတုံး - အုန်းသီးလုံး	the Revernd Tone - a coconut of his own
ဘုန်းကြီးသာကျော် - အုန်းသီးရှာသော်	the Revernd Tharkyaw - coconuts, he looks for
ဘုန်းကြီးဖိုးလှ - အုန်းသီးထိုးချ	the Recernd Po Hla- pokes coconuts to fall apart
ဘုန်းကြီးဖြူသား - အုန်းသီးချူစား	the Revernd Phyu Thar - eating coconuts so far
ဘုန်းကြီးဗလစ် - အုန်းသီးထခြစ်	the Revernd Balit - producing coconut chips

The Reverend Thar Kyaw in this lampoon later became the noted remedial diet healer Baddanta Bawbana. The Sayadaw was a specialist in matter, herbal medicine, and astronomy, and his fame reached far and wide throughout Myanmar. According to him every illness suffered by anyone regardless of place of origin, rice or belief, can be healed by prescribing a diet appropriate with the climatic and astronomical bearings, and to universal principles of matter. For the Myanmar situation, there are seven astronomical bearings.

Diets are classed according to those for mobility, for heat/warmth, for cohesive fluids, and for solidity. Patients are prescribed seasonally-adjusted diets. The Sayadaw himself practised what he preached as far as this indigenous medicine is concerned. Indigenous medicine stores in Dawei label the prescribed diets according the Sayadaw's numerical order, which he based on the fundamental aspects of the houses of Zodiac. This made clients convenient for they would not have to go to the Sayadaw in person for medical advice.

The Abbots noted disciples were Sayadaw U Yewata of Wei Kyun Htein Thit monastery, Sayadaw U Pazin Kyaw Hlaing of Myoma Shin Dat Wei monastery, and Sayadaw U Wimala of the Hill Regions Buddhist Missionary, Thayetaw monastery. Sayadaw U Wimala compiled two medical treatises on Myanmar and international Basic Dietary. A contemporary of the Sayadaw was U Po Tat, and his son, U Aye Pe was also a noted indigenous medicine practitioner. Besides indigenous medicine, the Daweis also rely on other Myanmar traditional treatments for diseases and illnesses.

As for modern medicine, Indian doctors started arriving at Dawei right after the First Anglo-Myanmar war, and the whole of the Tanintharyi Division fell under the British rule. The British opened hospitals, but the township level hospitals came into being only after about 1905. The present Dawei Hospital building was founded by the British Government-General. After independence, Dawei was put under the South-eastern medical jurisdiction Division, with the Assistant Director's Headquarters in Mawlamyine. From 28 - 11 - 1972, it was sanctioned as Tanintharyi Division (2), and a separate Health Department Office was established at Dawei. The Divisional Health Office was run by a Division Health Officer, and 14 staff members. There were Anti-malaria Team, Leprosy project, T.B, and V.D teams functioning under the Head Office. A 100-bedded hospital, later added an annex of 50 bedded, was built in Dawei. Indigenous medicine clinics were also opened. Besides, there were Township Health Centre, School Health Centre, Maternity and Child Welfare Association, and Primary Health Dispensary, and Rural Health Centres function in for the medicare of the residents. The total manpower of the Dawei Township health services amount to 240.

(1) Food

Since Dawei is situated very close to the sea, the natives relish marine products and seafoods. So much so that freshwater fish is very little appreciated. Dawei dishes usually have little to do with cooking oil or fats, but are boiled, roasted, or steamed, to be in line with the scarcity of cooking oil in the region,

Seasoning powder was not of much necessity since marine products and seafoods are naturally fresh and delicious. The use of the seasoning powder spread after the influx of the commodity from Thailand in the late 1960s. The usual meal habit is three times a day, but for manual labourers there might be four. Outstanding dishes from the Dawei cuisine are as follows.

Fishhead Soup

Ingredients include Spanish mackerel, chilli, onion, lemon grass, celery, and fresh lime juice.

Isinglass Soup

Isinglass is expensive because of export market demands. All the same, it befits lavish dinners. The ingredients are fried isinglass, lemon grass, chilli, onion, and cooking oil.

Fish Fillets

Ingredients are Spanish mackerel or pomfret, roasted rice flour, chilli, onion, oil, salt. Steamed along with cashew, bamboo shoots, and pumpkin.

Fried Fish Eggs, Turtle Eggs, Shark Fat and Fried Fish Tripe

Sea Slug Soup

Ingredients are noodles, vermicelli, cabbage and fresh or dried sea slugs.

Jelly-fish, Salad, Mollusc Soup

The dried jellyfish garnished with green chilli, fried onions, pea powder, lemon leaves, and fresh lime, and some oil and salt added to prepare the salad. Various sea slugs and the similar species are used in soups, and fried and steamed dishes, and also in salads.

Fish-paste and Vegetables, Boiled, Pickled, or Raw

Shrimp paste or 'sein - sar - ngapi' is the common appetizing side - dish for every Dawei meal. It is toasted, drenched with oil, and garnished with onions and garlic and served. As a salad, it is toasted, garnished with onions, chilli powder, dried shrimp powder, drenched in lime or vinegar. It can also be served fried in chilli powder, dried shrimp, and onions and garlic. Cooking it in tamarind juice will make it a delicious side - dish.

To go with the fishpaste are various seasonal leaves, fruits, shoots, roots stems, barks, and buds etc., all these vegetables served boiled, pickled, or raw. They are dipped in the fishpaste and taken together with the mouthful of rice. The most common 'dips' are bamboo shoots, djenkol beans, cucumber, lady fingers, aubergines, gourds, lettuce, acacia, lemon leaves, thayetkin, roots, and cabbages.

Minced Fish

Fish or prawns minced and dipped in fresh lemon or lime juice can be served with salt, chilli, onions, toasted fishpaste, is also a popular dish in Dawei cuisine.

Dawei 'Mohingar' (Mu Klut Hsi)

Dawei 'mohingar' rice noodles with gravy, is the natives' main everyday snack. It is served on every occasion - social, religious and what not. It is a popular snack any time of the day- morning, noon, and evening. Dawei mohingar is sold in shops, stalls, and by hawkers also. Every strata of the Dawei society relishes this snack. The concentrated soup, or gravy, that goes together with the rice noodles of the Dawei mohingar makes use of banana core up to two thirds in proportion, thus the thick gravy is obtained. The ingredients are- a local vegetable called 'lin-kaun' leaves, sea-water fish, chilli, onions, oil, salt, fishpaste, and glutinous rice powder. For the mohingar salad the soup is prepared making use of sea-water fish, boiled cinnipa palmjuice, chilli, onions, garlic, lemon grass, and ginger, etc,.....

After presenting prominent and particular cuisine of the Dawei natives, it is right and fitting to say something about the everyday meals. Early in the morning, 'htamin-chan' 'cooked left - over rice from the previous day, is taken after warming it up on the stove. This is also taken together with mohingar. Manual labourers take four meals a day because they are not used to taking any snacks. The rice species by the name of ' nga- sein', product of Dawei, is reputed for being a very filling rice species, and very much preferred by the natives. Popular snacks include glutinous rice dumplings, rice jelly, glutinous rice balls, dough, sweet pancakes, fried rice flour batten in pairs, rice doughs, steamed glutinous rice tubes, rice flour batten in pairs, rice doughs, steamed glutinous rice tubes, rice pudding, and steamed rice flour slivers, etc,....

(2) Death and Funerals

Death and funeral rites of the Dawei natives are peculiar to the society concerned. In the former days, cemeteries were of 4 types depending on the means of death. For those who died of ordinary illness there was a cemetery called 'kyit-than-daing', (ကြိတ်သံဒိုင်းသချိုင်း) for those in confinement, the 'wun-shin-ma', (ဝန်းရှင်မသချိုင်း) for violent deaths, and for young children there were separate places of burial. Religious communities other than Buddhists have their own burial sites.

Funeral Rites

Brass gong or the hollowed log gong at the village or ward rest house is struck when a resident dies. Thus the neighbours come to know of the death. Mirrors, photographs, hung as decorations in the deceased house have to be turned face towards the wall. There are the 'funeral professionals', (undertakers) (မသာဓရချိုးပေးသမား).

One for 3 or 4 wards in towns, and one for each village. The undertaker is called in when death occurs in a household. Bathing the corpse requires a new earthenware wide bowl, 'ahtar' pots, symbolising the passage of time, special firewood kindlings, shampoo barks, soap acacia, and tumeric. They are sold at shophouses.

In the past, linoleum and gunny sacks were used to lay out for the bathing of the corpse. Now, plastic sheets are used. An offspring of the deceased or a close relative is picked to take charge of the corpse. That person is called yei-lu-khan-

thu in Dawei expression. The in-charge stays by the corpse doing no other things, never part from it and, even take corpse-side meals, and drinks from separate drinking pot. The corpse is usually kept in the house as there are no mortuaries. But if death occurs in other places, and for violent deaths, the corpse is kept at the monastery concerned, or at the rest house at the cemetery.

For bathing the corpse, a piece of white linen 4½ feet long is taken, and a strip is torn from it to be wrapped on the head of the in-charge of the funeral. If the in-charge is a female she has to hang her hair loose. The 4½ feet long piece of linen is then wrapped around the waist of the funeral in-charge, at the back of whom is stuck betel nutcrackers. The in-charge works under the directions of the undertaker. Fire is kindled inside the earthenware bowl, and the two ah-tar pots are placed one over the other on a cooking tripod of 3 bricks. In one pot are soap acacia and shampooing barks, in the other, tumeric, and both the pots are wrapped with white linen. When it becomes lukewarm, the pots contents are doused on the corpse. The clothes are taken off except for genitals. After bathing with the mixture of soap acacia, shampooing bark, and tumeric, the deceased, children and close relatives douse water on the corpse and then dry up. On a mat the length of the dead person's height is spread a white cloth and the corpse is laid on it, fully dressed. Then, the corpse is wrapped up with the white cloth, the chest, the body, and the legs are tied threefold with cloth. The corpse, along with the mat is lifted onto a bedstead, at which time the undertaker strikes the brass tray with the betel nutcrackers 3 times. Those who can afford use own beds to lay the corpse on, and

give them away to monasteries after the funeral. The common bedstead usually kept at the village/ ward rest house is available for those who cannot afford one.

The two pots used at the bath are placed at the foot of the bedstead. The undertaker cuts up banyan leaves, 5 mango leaves, and 5 floral festoons out of multi-coloured papers and hangs over the bedstead. A lighted lamp is kept at the side. The corpse is served meals and snacks at the appropriate times. The funeral lasts for 3 to 5 days.

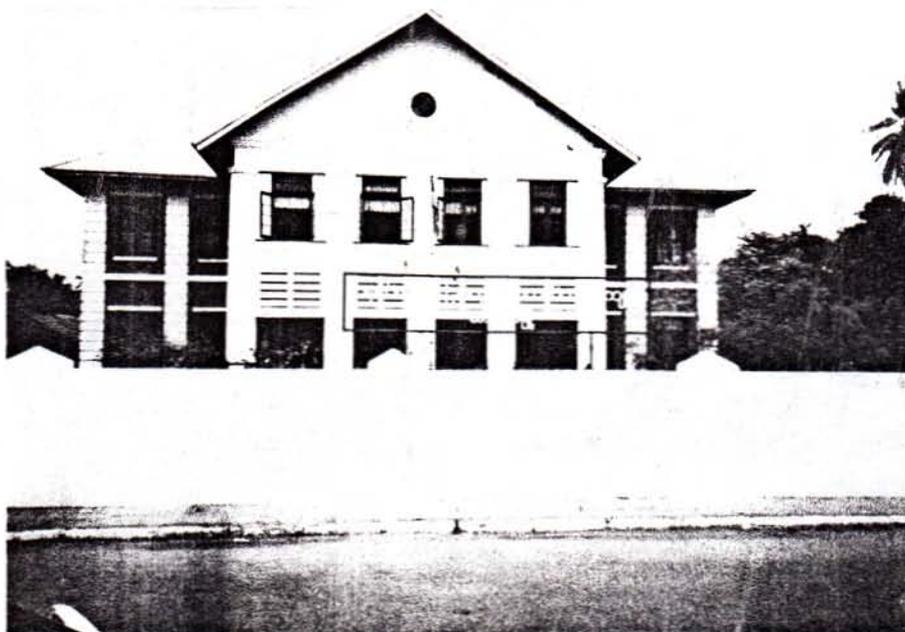
Guest mourners come with onions, garlic, condensed milk, sugar, vermicelli, potato, soap, salt, etc., to help out for the funeral requirements. If the immediate mourners are financially weak monetary aids are also provided for. The practice of offering food to monks for the benefit of the deceased is similar to that of the bamars. There usually is a pandal erected outside the house if space permits. Monks invited to perform the rites are to be in odd numbers. The number increases according to the wealth and status of the deceased. The monks wait for the cortege at the cemetery on the day of the burial. Family members and close relatives, come for the burial offertories. The undertaker prepares a token ladder of bamboo for the corpse to climb down. The clothes worn by the deceased at the time of death are washed, dried and put at the foot of the bedstead. They are put into the coffin. The family members and close relatives wrap pieces of white cloth at the waist, and strips of white cloth are tied to the head. Womenfolk have to keep untied hair hung down the shoulders. The wrapping of the white piece of cloth is a practice handed down from the Myanmar royalties. Those dressed in this attire pay homage to the deceased. The corpse is carried feet first followed by the funeral in-charge. The

undertaker collects all the paraphernalia of the corpse and put them on the hearse. The bedstead is taken down first, and the funeral paraphernalia are put on fire as the procession starts, and the funeral pandal is also dismantled. Those in mourning attire pulled the hearse in the past, and some followed behind. Nowadays, in the age of motor vehicles, this practice is obsolete. The ward Welfare Society keeps motorised hearses.

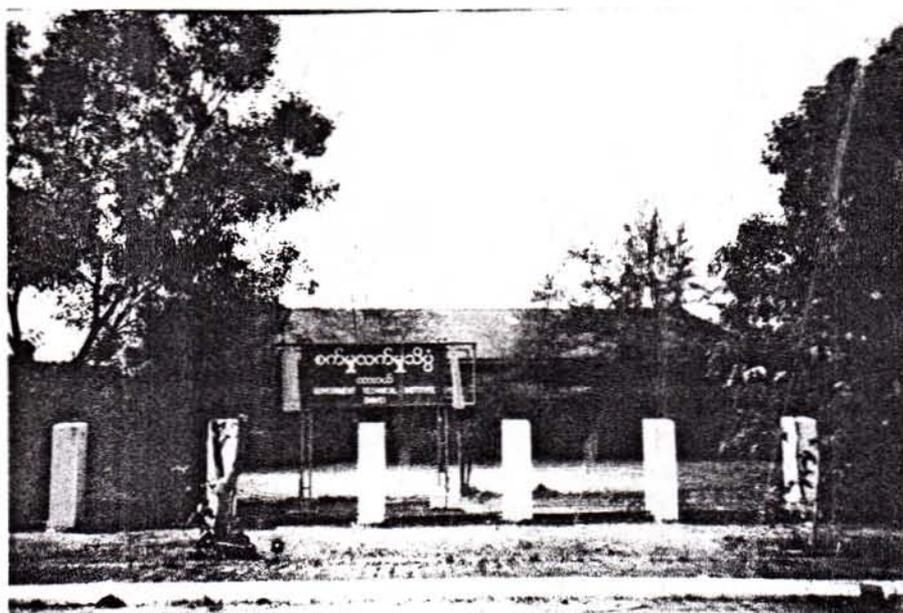
Depending on the number of invited sanghas, offerings of robes, umbrellas, sandals, and towels, and also rice are made. Presently, only robes and tree-shaped stands hung with banknotes are offered. The rite for taking refuge in the 3 Venerables to share the merits with the deceased is led by the Sanghas at the cemetery. At burial time, the mourners dressed in that attire take off the white piece of cloth and put it into the coffin, and throw token earth into the pit. The piece of wrapped around the waist can be brought back, washed, and can reuse for other occasions except for weddings. The immediate family mourners return home along the route they came. They have to wash hands with soap acacia and shampooing barks placed in front of the funeral household. They take care not to shake the water out of their hands, and then wipe their hands with the piece of cloth provided.

After the burial, a banner is erected on the burial site. This is prepared by the undertaker, and it has been hoisted on the hearse. Dawei natives used to undertake burials only, which was why when in 1980, although a well-wisher donated cremation furnace, there were very few who made use of it. In some locality, there is a practice of going to the cemetery on the 6th day-one day before

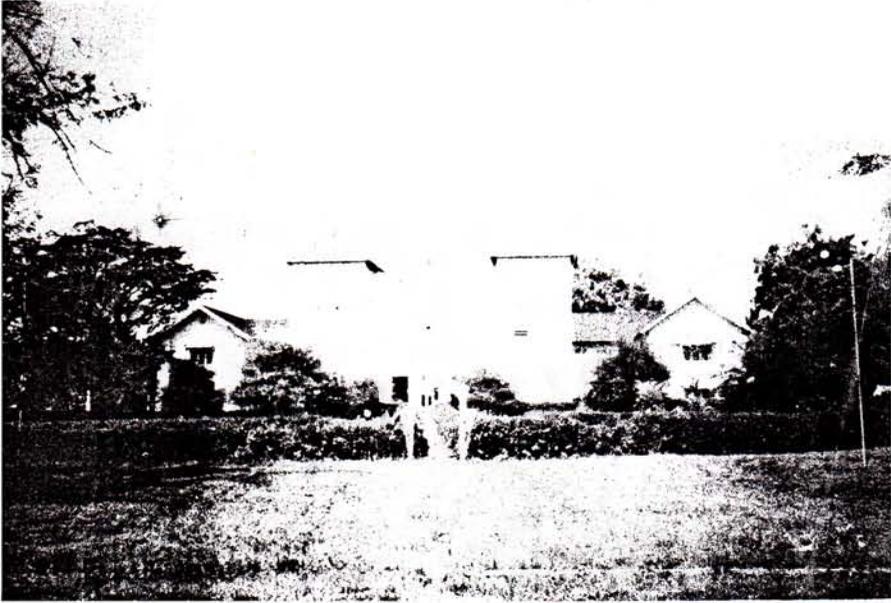
the merits sharing ceremony on the 7th day after death-and bring back something as (for instance, a twig) representing the deceased so that the soul is invited to attend the ceremony the next day. Particularly in villages, it is a custom to send back the soul after this ceremony. This ceremony for violent deaths and those occurred in distant places away from home is usually held in monasteries. On the 7th day, Sanghas are invited for the merit sharing, and guests are entertained to the famous Dawei 'mo-hin-gar. Thus ends the merits sharing after 7 days from death.



State High School



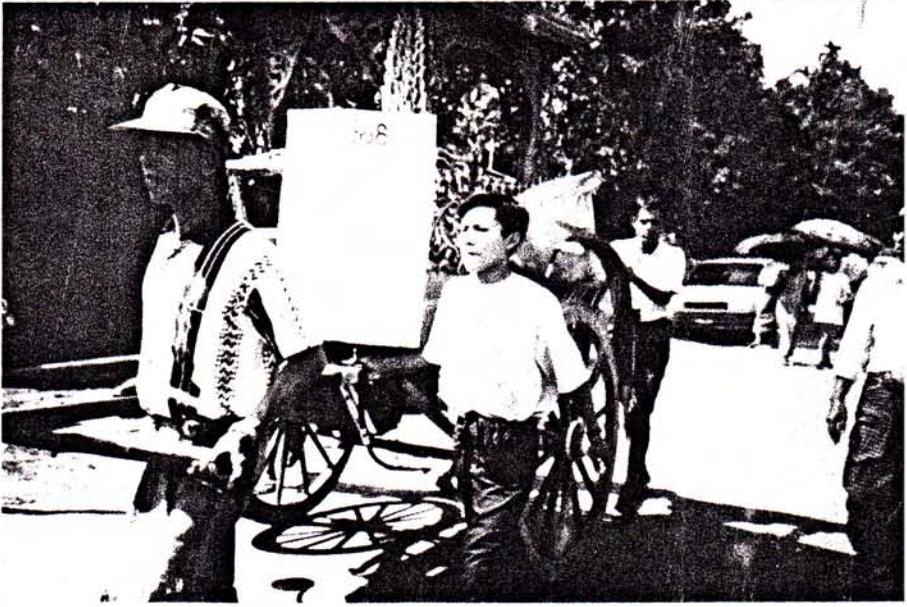
Government Technical Institute of Dawei



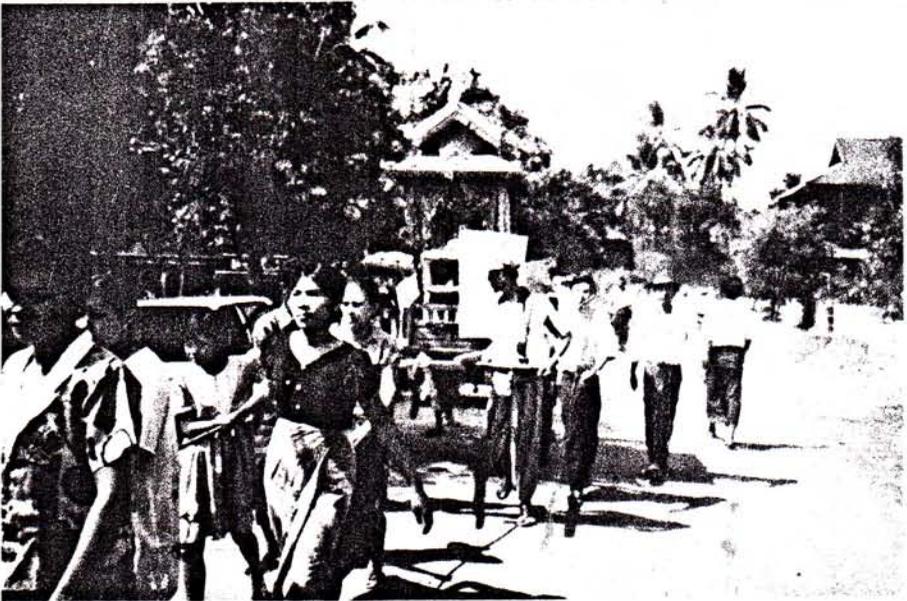
Dawei Collage



Dawei Hospital



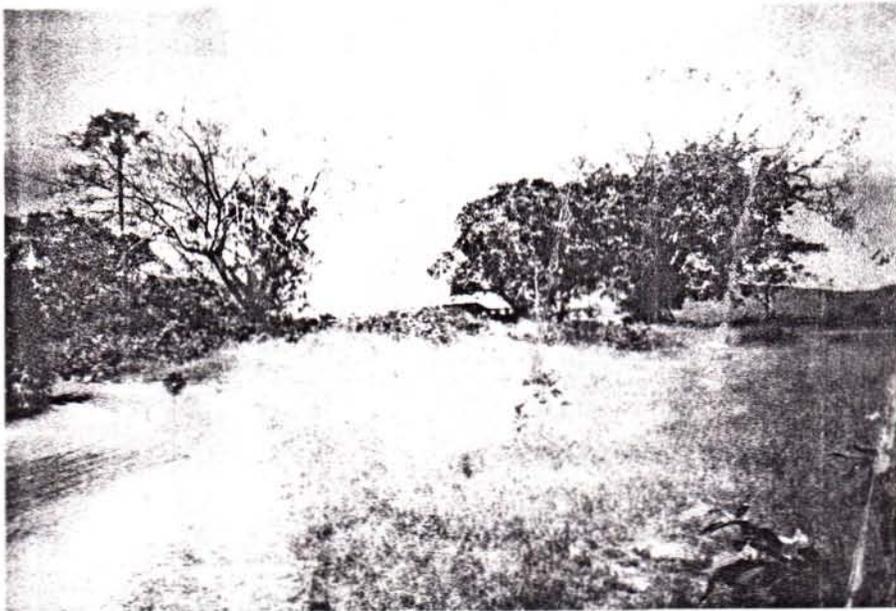
Village Funeral



Village Funeral



Kyit-thandaing Cemetry



Wun-shin-ma Cemetry

The Conclusion and the Review

I do study and submit the social organization of Dawei nationals living in Dawei Township in the Taninthayi Division in 7 chapters.

On studying the social organization in family forming, it can be found that though they practise apply monogamy in their society, women forgive their spouses who take concubines without proper divorce and tolerate the bigamists. The first wives do not make trouble to the second wives and live under noble mindedness.

In wedding ceremonies, they are still practising the traditional customs of the olden days. Prior to the wedding ceremony, they are applying "A may ngweart" ceremony, as to their social strata and wealth. On Studying the pregnant women, it was learnt that they are still applying the "dos" and "don'ts" as previously applied. Though, they are having the updated hospitals, dispensaries, doctors and nurses at present, they are still practising applying the traditional way of delivery. But in villages they are still giving birth to their newborns by means of midwives.

In the field of Dawei business, there are still weaving industry, wooden sandal industry, Pottery, fish crispies industry and matting industry as their handicrafts. But it is lingering and existing as a traditional livelihood but not in a big scale. At present, the lucrative and paying lines of trade are betel nuts, palm-oil, and rubber plantation. As the state has facilitated road, water and airways transportation, the means of transportation are better than ever and its business is very promising at present.

Though Dawei citizens are Buddhists, they are still adoring the traditional spirits faith. They are very generous donors as well. They are very proud of themselves as builders and well – wishers of stupas and monasteries. They do merits by building up stupas and shrines. As a tradition belief, they still believe in witch craft. As they are performing the religious ceremonies, they are united under same faith. As Dawei citizens are keen believers in the customs and traditions, they abide the laws of "dos" and "don'ts" as their ancestors. They do believe that they fell under the spell of the spirits if they commit some wrong in the traditional practice.

The Dawei traditional dances are existing for ages and with effect from 1988, the Dawei traditional dance troupe has been formed and staged when the statesmen pay visit to Dawei and, the troupe itself is bound to stage at the state National and traditional Dances it leads to preservation of the Dawei customs and tradition. It is bound to maintain and preserve the left customs and traditions as major parts of it were faded away.

Dawei people place education as major social need in their families. In Dawei, there are more graduates than before and parents encourage their children to pursue their education. Regarding health they have been applying the traditional medicine up to date. After the first Anglo – Myanmar war, Indian doctors got to Myanmar. Since then they are taking medical treatment under modern doctors guidance and conduct. At present, though there exists Divisional level Hospital in Dawei they are still applying the traditional medical practice and treatment.

Their demise and funeral procession are strange in a particular way. They have classified graveyard as to the deceased's social status and there are

professional corpse bathing workers as well. When a person is dead, his spouse or her spouse, children and relatives are bound to dress in white dress. Though Dawei people are similar to Myanmar in social forms, in the case of married Dawei young men, when married they do to their spouse for night time only and when they got children the maternal side takes care of the newborn children and bears them up. This custom is unique in a sense. Though this custom was applied previously, it becomes less rigid at present. Both sides of the couples treat them equally and fairly. They settle their matrimonial affairs by themselves and the relatives do not interfere in these affairs. The calls and the names of both inlaws are the same as well. The major social obligations lie in charities, ceremonies and dressing in white on mourning days. Social organization means a group living together by abiding by social moral conducts in systematic way. In its organization there should be economical and religion sectors as well to be composed of if united and abide by the traditional customs the patriotic spirit will linger on only when religion and ceremony are good, there will be unity in social sector. In a word, Dawei nationals are pious Buddhist, who are generous donors in charities and are living in simple content. With an aim to expose the Dawei nationals cultural tradition to all and to enjoy the national unity and understanding, I write this thesis. I hope that by reading this thesis, people will understand and appreciate the Dawei traditional customs in a profile and see the starred side of the cultural gem.

List of Interviewee

Name	Age	Occupation	Address
1. Bhaddanta Kay Thaya	90	Setshittaung Sayadaw	Dawei
2. Bhaddanta Damatina	82	Shwekyaungtha Sayadaw	Dawei
3. Bhaddanta Kaylatha	74	Theinwa Sayadaw	Dawei
4. Bhaddanta Thumana	-	Shwegutaung Sayadaw	Dawei
5. Bhaddanta Klayarna	64	Maiytaikkyanung	Dawei
6. Bhaddanta Ahindawbartha	60	Maygawadi Sayadaw	Dawei
7. U Ohoom Kyet	88	Pagoda Trustee	Za-yit Qr
8. Daw Ngwè	80	Owner of Dawei Ciggar	Talai-tein Qr
9. U Kyaw Shein	77	Retired Assistance Leature (Pali)	Za yit Qr
10. U Aung Nyunt	77	Retired Reporter	Ka-nyone Qr
11. Daw Ngwe	75	Village Elder	Taw-shay Village
12. U Saw Nyunt	75	Retired Primary Teacher	Khon-win-data Qr
13. U Kyin Sein	75	Retired Reporter	We-kyon Qr
14. U Maung Aye	73	Retired High School Teacher	We-kyon Qr
15. U Maung Tin	70	Owner of Wooden Slipper	Alekone Village
16. U Tun Khine	70	Village Elder	Taw-shay Village
17. U Thaung Nyunt	68	Writer	Dawei
18. U Ohn Khine	65	Owner of Arecanut Estate	Kaleinaung Village
19. U TunHlaing	63	Artist (Burmese Art and Craft)	Art and Dawei
20. U Than Swe	57	Rubber Estate Owner	Khon-win-data Qr

21. Daw Hla	56	Owner of Looming industry	We-kyun Qr
22. U Thin Shwe	54	Rice Merchant	Khon-win-dat Qr
23. U Lwin Myint	54	Artist for Flower Arrangement	Bon-maw Qr
24. U Tin Shein	53	Manager (Rubber Estate)	Sakhangyi Village
25. U Win Maung	52	Advocate	Pein-ne-taw Qr
26. U Hla Myint	50	Owner of Top-Store	Ah-nauk Qr
27. U Htay Lwin Kyaw	45	Son of Writer Dawei Kyaw Min	Ah-nauk Qr
28. Mg Kyaw Thuya	26	Owner of Saw Mill	We Kyun Qr
29. Mg Myo Hlaing Oo	21	Owner of Wooden Boat	Talai-tein Qr
30. Mg Zaw Lin Htike	21	Worker Fishery	Khon-win-dat Qr

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စာတမ်းများ |
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| 8. ရွှေဝယ်အေး | 1972 | အိမ်သစ်တက်မင်္ဂလာပွဲ |
| | June | သွေးသောက်မဂ္ဂဇင်း အမှတ် ၃၁၈ |
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| | January | သွေးသောက်မဂ္ဂဇင်းအမှတ် ၃၀၁ |
| 10. ရွှေဝယ်အေး | 1970 | ခုံဖိနပ်လုပ်ငန်း |
| | October | မြဝတီမဂ္ဂဇင်း |
| 11. ရတနာ (ထားဝယ်) | 1997 | ထားဝယ်ရေးရာမှတ်တမ်းပဒေသာ |
| | Febuary | |
| 12. လှိုင်းစာ၊ မောင် | 1978 | ရှေးထားဝယ်အကများ |
| | August | ငွေတာရီမဂ္ဂဇင်း |
| 13. သန်းမြင့်နိုင် (ထားဝယ်) | 1979 | ထားဝယ်လုံချည်ဆောင်းပါး |
| | Febuary | မြဝတီမဂ္ဂဇင်း အတွဲ ၂၇၊ အမှတ် (၄)။ |

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| 14. သန်းဆွေမောင်(ထားဝယ်) 1996 | | ရှင်ကိုးရှင်နှင့် သမိုင်းဝင်ဘုရားများ |
| | Febuary | |
| 15. သန်းဆွေမောင်(ထားဝယ်) 1997 | | ထားဝယ်ရှိမြို့ပြဟောင်းများ
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| 16. သန်းထွန်း၊ ဒေါက်တာ | | မြန်မာ့အကြံ့သမိုင်း
တက္ကသိုလ်ပညာပဒေသာစာစောင် (ဝိဇ္ဇာ)
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စာပေလုပ်သားအင်အားသစ် |
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| 20. | | တနင်္သာရီတိုင်းမှိုင်းပြုမှတ်တမ်း
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| | August | တတိယပြည်သူ့လွှတ်တော်ညီလာခံမှတ်တမ်း
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No. 1426 M. D. D. '42-X'45.

ads. motorable: all weather with milestone	
fair weather	
unclassified. Pack-track and pass	
Path. Road in bed of stream. Level crossing	
Bridges: with piers: without: Causeway. Ford	
stream: Approximate water-course. Canal	
River banks: shelving: steep, 10 to 20 ft.: over 20 ft.	
beds: dry: with stream: with island and rocks	
Tidal river. Shoal. Submerged rocks	
Spring: perennial: dry	

