

UNIVERSITY OF YANGON
DEPARTMENT OF ANTHROPOLOGY

**A STUDY OF ANTHROPOLOGICAL PERSPECTIVES
ON KINSHIP SYSTEMS PRACTISED BY
CHINPONG (*Uppu*) NATIONAL
LIVING IN KANPETLET TOWNSHIP,
CHIN STATE**

MA ZAM SAN CIIN
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Contents

	Page
Acknowledgement	(i)
Abstract	(ii)
CHAPTER 1 INTRODUCTION, AIMS AND OBJECTIVES OF THE RESEARCH	 1
1. 1. Aims of the Research	
1. 2. Objectives of the Research	
1. 3. Conceptual Framework	
CHAPTER 2 LITERATURE REVIEW	4
2. 1. Review of existing literature on Chinpong (<i>Uppu</i>) clan	
2.2. Review of literature of Anthropological theories	
CHAPTER 3 RESEARCH METHODOLOGY	7
3. 1. Study design	
3. 2. Study population	
3. 3. Study period	
3. 4. Methodology	
3. 5. Theory	
3. 6. Preparation for the research	
CHAPTER 4 PHYSICAL AND HISTORICAL BACKGROUND OF RESEARCH AREA	 9
4. 1. Kanpetlet Township	
4. 2. Kyin Dwe village	
4. 3. Historical Background of Chin	
4. 4. Historical background of Chinpong (<i>Uppu</i>)	
4.4.1. The History of the 'Cakya' dynastic clan	
4.4.2. Origin of the term " <i>Uppu</i> "	
4.4.3. Origin of the term "Chinpong"	
4.4.4. ' <i>Sho</i> ' speaking group	
4. 5. Physical appearance and general accounts of Chinpong	

CHAPTER 5	REUNION OF THE HIDDEN CHINPONG (<i>UPPU</i>)	15
5. 1.	Identification and Renaming of the Lineages	
5. 2.	Distribution of Chinpong clans	
5. 2. 1.	Grouping of Distribution of Chinpong	
5. 3.	Today Chinpong's distribution	
5. 3. 1.	Chin State - Kanpetlet Township	
5. 3. 2.	Chin State - Paletwa Township	
5. 3. 3.	Magwe Region - Saw Township	
5. 3. 4.	Magwe Region - Sedoktaya Township	
5. 3. 5.	Magwe Region - Sa Linn Township	
5. 3. 6.	Magwe Region - Pwint Phyu Township	
5. 3. 7.	Sagaing Region - Kalemyo Township	
5. 3. 8.	Rakhine State - Minbya Township	
CHAPTER 6	THE STRUCTURE OF KINSHIP SYSTEM OF CHINPONG (<i>UPPU</i>)	27
6. 1.	Basic structure of family	
6. 2.	Kinship Terminology	
6. 3.	Kinship System of Chinpong (<i>Uppu</i>)	
6. 3. 1.	Kinship by Blood (Consanguinity)	
6. 3. 2.	Kinship by Marriage (Affinity)	
6. 3. 3.	Kinship by Adoption	
CHAPTER 7	THE STUDY OF SOCIAL FUNCTIONS BASED ON KINSHIP SYSTEM OF CHINPONG (<i>UPPU</i>)	32
7. 1.	Succession and Inheritance	
7. 1. 1.	The rule of succession	
7. 1. 2.	The rule of inheritance	
7. 2.	Marriage System	
7. 2. 1.	The ceremony of tying the umbilical cord (<i>M'hlaisae-ngg-poi</i>)	
7. 2. 2.	Confirmation of would-be daughter-in-law	
7. 2. 3.	Engagement	
7. 2. 4.	Fixing the date for wedding ceremony	

- 7. 2. 5. Wedding ceremony (*SoLout poi*)
- 7. 2. 6. Reception of the guests
- 7. 2. 7. Paying the bride price
- 7. 2. 8. The ceremony of asking for '*M'chotuii*' (asking for blessing from bigger butterfly group)
- 7. 2. 9. Receiving wedding presents
- 7. 2. 10. Ceremony of newly bride is welcome to bridegroom's home (*Sotha m'chunnei poi*)
- 7. 2. 11. Mana and Taboo associated with marriage
- 7. 3. Divorce
- 7. 4. Giving birth to a child
- 7. 5. Stepping the Earth by child and Naming the child
- 7. 6. Funeral customs
 - 7. 6. 1. Cremation
 - 7. 6. 2. The ceremony of burial urn

CHAPTER 8 DISCUSSION 44

CHAPTER 9 CONCLUSION AND RECOMMENDATION 49

- 9. 1 Conclusion
- 9. 2. Recommendation

List of Maps

- (1) THE TOWN KANPETLET AND KYIN DWE VILLAGE
- (2) THE MIGRATION ROUTES OF TIBETO-BURMAN GROUPS INTO MYANMAR

List of Tables

- (1) COMPARISON OF SOME WORDS OF '*Sho*' SPEAKING GROUPS WITH ENGLISH & BURMESE
- (2) BARIC LANGUAGEA SPOKEN GROUP
- (3) KINSHIP TERMINOLOGY OF CHINPONG
- (4) MARRIAGE CIRCLE OF CHINPONG (UPPU)
- (5) THE DIAGRAM SHOWING '*Apu*' DOMINANT OVER '*Akoi*' IN MARRIAGE CIRCLE

List of photos

- (1) Chinpong's mosquito net
- (2) Chinpong's blanket
- (3) The baskets
- (4) Rice wine
- (5) Water/rice wine container made of dried gourd
- (6) Rice wine pot
- (7) The new ward of Kyin Dwe village
- (8) The field cultivated with crops or trees in Kyin Dwe village
- (9) The journey to Kyin Dwe village
- (10) Two pack-bullock carts
- (11) Drinking rice wine
- (12) Chinpong lady with tattooed face
- (13) The greeting sign of Kanpetlet Township
- (14) The welcoming sign of Kyin Dwe village
- (15) The greeting sign of Magwe Division
- (16) The researcher and her informant
- (17) The researcher and her informant U Kyar Waa
- (18) The researcher and her informants U Hla Maung and U San Khin
- (19) The researcher and her informant U Tin Aung
- (20) The researcher and her informants
- (21) The researcher and her informant U Aung Kyaw

List of Informants

References

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Abstract

Chin national is one of the eight major nationals who home in the Union of the Republic of Myanmar. Thesis title is "A Study of Anthropological Perspectives on Kinship Systems Practised by Chinpong (*Uppu*) National Living in Kanpetlet Township, Chin State." Chinpong is a clan among the over 40 diversity of clans to form up with Chin National. They are one of the six distinct groups of 'Sho' speaking groups who are residing in Southern Chin State and adjacent Rakhine State and Magwe Region. The majority of the population is Buddhist since years ago. Because of culture and language influences from Burmese, they are steadily abandoning their identity, customs and language. In this thesis, historical background of Chinpong, story of their reunion, the lands where they are living today, reformation of their lineages, and the important role of the kin relationship in the family, marriage and social matters are described. The thesis revealed that actually interesting facts about conceptual framework in Chinpong society. The kinship system of Chinpong makes the society strongly united. They have peaceful mind and safety life through inter-relationship of the lineages. All the social activities among them are predetermined by kin relationship. All the lineage members act their social obligations according to the customary rules. This thesis discovered that the social activities are being functioned harmoniously through the structure of kinship system. So they are obviously well organized and united national in terms of social organization. As a result, this research tried to highlight that the other small groups of nationals of Myanmar should maintain their cultures and customs in order to build solidarity, trust and cooperation not only among them but also inter-relationship with the other nationals of Myanmar.

Key word: Kinship system, family, marriage, reunion, solidarity, cooperation

CHAPTER 1

INTRODUCTION, AIMS AND OBJECTIVES OF THE RESEARCH

The State official record says there are eight major nationals in the Union of the Republic of Myanmar. Among them, Chin is one of the nationals. Chin peoples again comprise of over 40 different clans and Chinpong (*Uppu*) is one of them. They are the members of 'Sho' speaking groups: Chinpong (*Uppu*), Laitu (*Laytu*), Sumtu (*Sunghtu*), Lauktu (*Ekkai*), Asho and Kounsho.

Although most of Chin clans are living in the Chin State, some are in the adjacent lowland of Rakhine State and Magwe Region. Some are even spread over into India and Bangladesh.

The main theme of this research is to study Chinpong's social functions based on kinship systems through Anthropological perspectives.

1. 1. Aims of the Research

Anthropologists discovered that every simpler society profoundly practised kinship systems. It means almost all the social obligations are functioning based on the structure of the kin groups. According to the literature, some nationals conduct their sociocultural activities through kinship relation. Chin national's kinship system also based on social activities. This thesis focus on Chinpong (*Uppu*)'s kinship system to explicit how their kinship system play an important role in their social functions. It is to reveal what extend their kinship systems support on their society.

1. 2. Objectives of the Research

Objectives of the research are as follow:

- To elicit how Chinpong (*Uppu*) organize their society
- To study the structure of kinship system of Chinpong (*Uppu*) society

To understand how the structure of kinship system influences upon the social activities. This research is prepared to present in nine chapters.

In Chapter 1, Introduction, Aims and Objectives and the Conceptual Framework of the Research are described.

In Chapter 2, Existing literature and documents on Chinpong (*Uppu*) and other references about theory of Anthropology are discussed and analysed on them.

In Chapter 3, Research Methodology including research design, study population, study period, methodology and theory are mentioned in this chapter.

In Chapter 4, The presentation about the geographical data of the places where now Chinpong are living in and the historical background of the Chinpong (*Uppu*) in general.

In Chapter 5, Reunion of the hidden Chinpong (*Uppu*) lineages and new identification and naming of the lineages are discussed in detail.

In Chapter 6, The basic structure of kinship system of Chinpong (*Uppu*); kinship by blood, kinship by marriage, kinship by adoption are mentioned.

In Chapter 7, How the functions of kinship system play an important role in their society are mentioned and viewed through Anthropological perspectives is mentioned in this chapter.

In Chapter 8, The researcher's perspectives and analysis on the literature review and the findings of the study will be discussed.

In Chapter 9, Conclusion and Recommendation are presented.

1. 3. Conceptual Framework

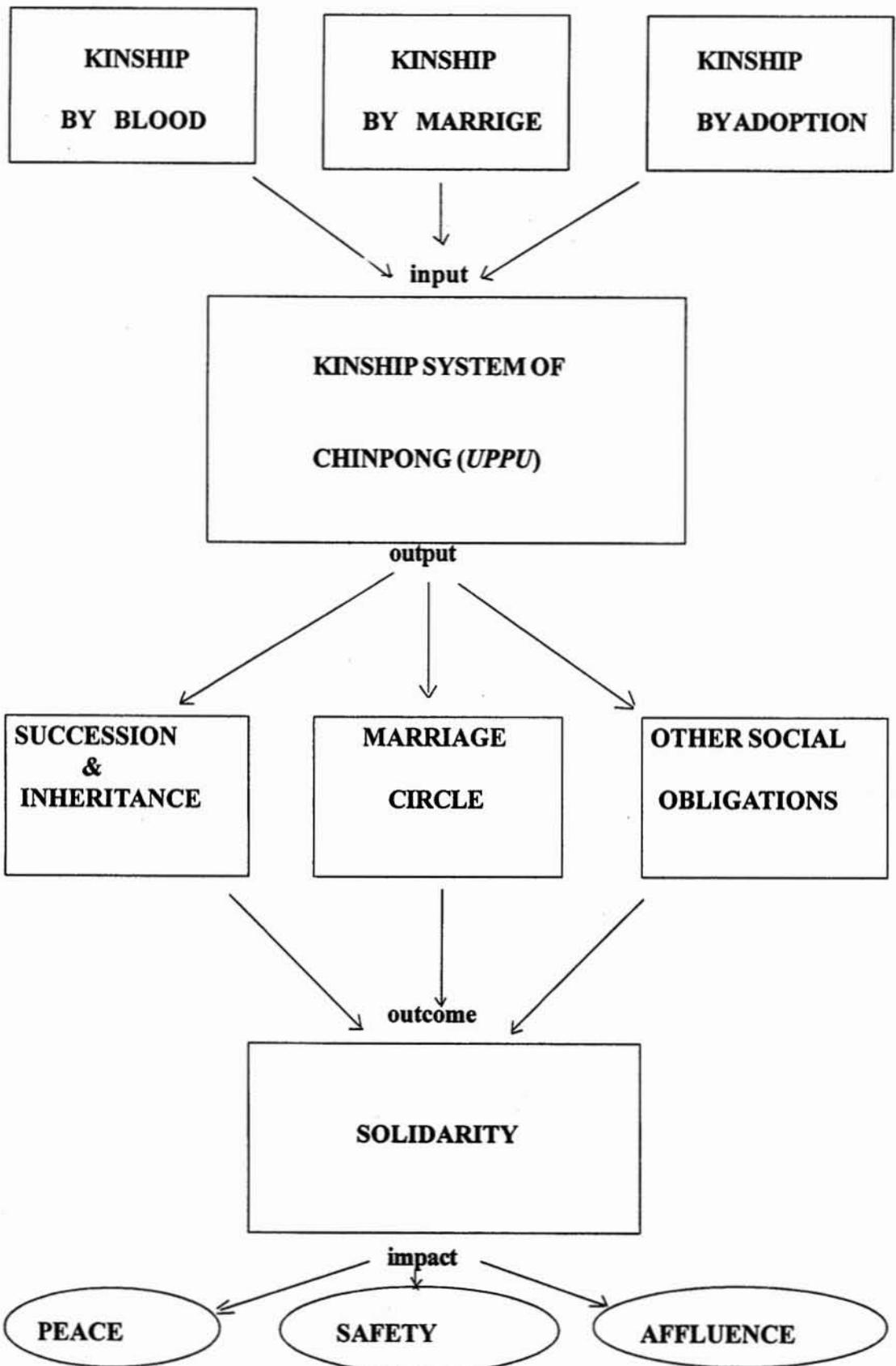
When analysed the structure of kinship system of Chinpong (*Uppu*), it consists of 3 different inputs are found in it, namely: Kinship by blood, Kinship by marriage, and Kinship by adoption.

These three structural inputs result 3 functional outputs: succession and inheritance, marriage circle, and other social obligations.

If those three outputs of social activities are functioning in rhythmical, the society will be well-united. The unity inside makes the organization have the outcome of a strong solidarity, trust and cooperation.

This solidarity impacts on the members of the society: Physical peace (free from enemy), Psychological safety (peaceful mind), and Socioeconomic success (affluent life).

**CONCEPTUAL FRAMEWORK OF KINSHIP SYSTEM OF
CHINPONG (UPPU)**



CHAPTER 2

LITERATURE REVIEW

2. 1. Review of existing literature on Chinpong (*Uppu*) clan

Literature on Chinpong (*Uppu*) clan is extremely rare. Firstly, in 1968, Burmese Socialist Programme Party published about all nationals in Myanmar. Among them, a book on “Cultures and Customs of Nationals of Union of Myanmar - (Chin)” is one of them. The book mentions a few account of origin of Chinpong clan. One day, the two couples who would become the forefathers of Chinpong clan had to kill an elephant to name their sons. Later on, their sons were becoming different lineages of Chinpong clan.¹

In 1995 M.A. (Anthropology) dissertation submitted by Khin Htay Htay, about socioeconomic life of Jinghpaw and it thoroughly elicited the kinship systems and marriage systems of Jinghpaw group of Kachin national.²

In 1996 M.A. (Anthropology) dissertation submitted by Nyunt Nyunt Win, about socioeconomic life of Asho-Chin, one of the ‘*Sho*’ speaking groups is also very informative one to reveal the kinship systems and marriage systems of Asho group.³

A book of “A brief study about historical background, cultures and customs of Chin people” came out in 2001 by Chin History Development Committee - Yangon. The book mentions only a few lines about Chinpong. It was not a complete study about all Chin sub-groups.⁴

Another book published in 1979 by Sedoktaya Township People’s Council mentioned about some Chinpong. It said majority of Sedoktaya Township population is Chin especially Chinpong. But some other groups are not well known because they are gradually abandoning their identity and languages.⁵

¹ BSPP (မာဆလ), “*Union of Myanmar Cultures and Customs of National Races (CHIN)*”, 1968.

² Ma Khin Htay Htay, “*Socio-economic life of Jinghpaw Kachin National*”, 1995.

³ Ma Nyunt Nyunt Win, “*Socio-economic life of Asho Chin National*”, 1996.

⁴ Chin History Development And Committee (Yangon), “*Brief account of historical background Customs of Chin nationals*”, 2001.

⁵ Sedoktaya Township Administration office, “*Township Historical Records*”, 1979

The final book titled "Once I was in Chin yoma" is a very helpful one to get to know about Chinpong clan written by U Thaug Nyunt Thit, the then officer of Forest Department in Chin State. He mentioned about marriage circle and some kinship systems of Chinpong.⁶

2. 2. Review of literature of Anthropological theories

The books of 6th edition of ANTHROPOLOGY written by Carol R. Ember and Melvin Ember⁷ and 3rd edition of AN INTRODUCTION TO ANTHROPOLOGY by Ralph L. Beals & Harry Hoijer,⁸ CULTURAL ANTHROPOLOGY by Felix M. Keesing⁹ are studied in order to know about the definition and widely explanation on kinship system and marriage system. Those books mentioned about kinship system in diversity of Native American Indian societies and other groups in the world.

Those books explained about various kinship systems among the simpler societies and they revealed certain major systems of kinship terminology as follows: Eskimo system, Iroquois system, Omaha system, Hawaiian system, Sudanese system, and Crow system. They practise different ways of kinship terminology.

One Dictionary of Anthropology edited by Thomas Barfield mentioned about important about the kinship as follows:

Kinship is the social organization of reproductive activity. The nuclear or elementary FAMILY of a man and woman and their children was widely supposed to be the universal and crucial grouping, with critical functions in society. Since sexual activity was regarded as a strong motive on which enduring bonds of cooperation, protection, and parenthood could be formed and then maintained, and since these bonds were prerequisite to survival and successful socialization, the social regulation of reproductive activity was held to be integral.

Hence the central place of the INCEST TABOO or prohibition. By forcing MARRIAGE with someone outside the nuclear family, two or more families could be allied through the bonds of kinship into a wider society. And the assumption was that ties of BLOOD marriage were indeed the strongest, if not the only, bonds at first. And since a stable family was thought to be prerequisite to anything else, as well as to

⁶ Thaug Nyunt Thit, "*Once I was in ChinYoma*", 2007.

⁷ Carol R. Ember/ Melvin Ember, "*Anthropology (6th edition)*", 1990.

⁸ Ralph. L. Beals, Harry Hoijer, "*An Introduction to Anthropology (3rd Edition)*", 1966.

⁹ Felix M. Keesing, "*Cultural Anthropology*", 1966.

survival, the problem was to explain how the family got to be stable and why it remained that way.

Indeed, the shift from the group of a man, a woman, and her children to the *socially defined* unit of husband, wife, and their children (the family) was held by many to be the crucial first step in sociocultural development.

Even during the period when evolutionary or developmental and later diffusionist questions dominated anthropology, social solidarity was implicitly or explicitly a central question, the answer to which was "kinship based on the social recognition of the biological facts of relatedness."

This formulation was made most clearly first in the anthropological literature by MORGAN and continued through RADCLIFFE-BROWN, MURDOCK, FORTES, and LEVI-STRAUSS, and it rested on two assumptions.

First, social kinship occurred when people themselves gave cultural recognition and cultural significance to the biological facts of their relatedness....

Second, a biological link of consanguinity is powerful bond of solidarity, mutual help, and reciprocity usually stronger than most other links; and people are biologically driven to obey the demands of these bonds.¹⁰

CHAPTER 3

RESEARCH METHODOLOGY

3. 1. Study design

This research is designed as Anthropological Perspective on kinship system. Empirical study was conducted by using key informant interview. The study design is ethnographic and qualitative.

3. 2. Study population

This research is done in the Kanpetlet and Kyin Dwe village in Southern Chin State. Only some senior citizens and some mid lifers can answer the research questions because the kinship system based on social activities in Chinpong society are getting less and less. That is why this study was done with over 50 persons. Only the selected persons are entitled in the informants list.

3. 3. Study period

The field research was done in April 2011 for data collection. And then, Literature review has been started since October 2011.

3. 4. Methodology

Ethnography and qualitative methods were employed. Key informant interview was mostly useful for this research. Some direct observations and focus group interview were done.

3. 5. Theory

To reveal the conceptual framework, some theories were used as follow:

- Functionalism
- Structuralism
- Structural-functionalism
- Developmental theory

3. 6. Preparation for the research

- Questionnaire to ask
- Tape recording
- Taking photographs
- Desk review

CHAPTER 4

PHYSICAL AND HISTORICAL BACKGROUND OF RESEARCH AREA

4. 1. Kanpetlet Township

Kanpetlet Township was chosen for the research area, where the majority of Chinpong population is living. The total population of Kanpetlet Township is over 14, 000. Among 3,000 of the town population, half is Chinpongs and half Yindus. There are estimatedly included some males 700, females 800, boys 600 and girls 900. It is located on the way to the mount Victoria @ *Natma taung* @ *Khawnusum*. It is 10,200 feet high above sea level and 3rd highest mountain in Myanmar.

This is an old town built in the period of British rule. It is 4,560 feet high above sea level and has cold weather. So, the B.O.C. officers and British administration officers used to spend their summer vacation there. In the east 12 miles far from the town, Saw City (Magwe Region) is at the foothill of Chin State. In the north 26 miles far Mindat City is there. Paletwa Township, in the west and Sedoktaya Township in the south are bordered to Kanpetlet Township.

The area of the township is covered by the dense forests. Some steep hills and lots of creeks are found. The largest creek is Mone creek and Chinpong peoples are living along the creek as far as the creek joins the Irrawaddy River near Pwintphyu City.

Some stone tools were found both sides of banks of the Mone creek and it was sure that Stone Age peoples lived there at one time. Proto Chin who lived there earlier was called '*Kyontu*' and they were mixed with the late settlers and became today Chin peoples. In ancient Burmese Kingdom era, Chins were ruled by chieftainships.

After annexation of the whole country, British tried to occupy Southern Chin State twice in 1886 in vain. But eventually in 1891, the whole Chin hill was occupied and Kanpetlet became the District Administration center for Southern Chin State.

4. 2. Kyin Dwe village

In the Kanpetlet Township area, Kyin Dwe village is most Chinpong peoples are living in it. Total population of the village is over 500 – consists of some male 150, female 200, boys 70 and girls 80. There is a short cut between the town

Kanpetlet and Kyin Dwe village. But this is only a small path can be used in summer and winter seasons. The main transportation road from Kanpetlet to Kyin Dwe is via Saw and Laung Shae. From Kanpetlet to Saw is 12 miles, from Saw to Laung Shae - Yinke village is 16 miles and from Yinke village to Kyin Dwe village is 32 miles far away. Yinke is the main trade center for Kyin Dwe village and its surrounding villages 20-30 miles away from it. The road to Kyin Dwe from Laung Shae is ascending 20 miles to reach the Sanpawyo peak, and the rest of the road is steeply descending to reach Kyin Dwe village. The village is located on the foothill of Sanpawyo peak. The west of the village is Pantaung hill. Between the two high mountains about one square mile of valley surrounds the village and Mone creek is flowing at the hillfoot of the Pantaung hill. It has a moderate climate and weather.

Along the creek summer crops are grown and the terrace paddy field and plantation of commercial crops such as "*wa u or phyan u*" are good for village consumption and income generation.

4. 3. Historical Background of Chin

Chin national is linguistically grouped into the Tibeto-Burman groups. According to the history, it was believed that the proto Chins steadily started to move southwards from Tibet since last 2,000 years ago. The most reasons of ancient peoples' wandering are in search of food, good climate and pasture, or in order to escape from warfare and pandemic diseases.

When they reached central Myanmar they had settled for centuries between Chindwin and Ayeyarwaddy Rivers and along the bank of those two rivers. Probably since last 500 years ago they started to move again to the western mountain ranges of Myanmar.

The Northern Chin settlers and Southern Chin might migrate to the Chin hill from different places, in different ways and different periods. Now, Northern Chin consists of Hakha, Falam, Teddim, Thantlang, Tonzang, Rih Khawdar and Cikha Townships while the Southern: Mindat, Matupi, Kanpetlet, Paletwa and Rezua Townships. Hakha is the capital. Falam is Northern District office and Mindat is Southern District office.

Today Chin peoples are spreading into adjacent lands: Sagaing Region, Magwe Region, Bago Region, Rakhine States, India and Bangladesh beyond the country. The population of Chin sub-groups outside of Chin States is estimated in

numbers of 400, 000 – 600,000. Mostly they are Asho, Chinpong and Mru or Khami groups.

4. 4. Historical Background of Chinpong (*Uppu*)

Chinpong (*Uppu*) have variety of verbal history of their origin. One history says Chinpongs are descendants of the Great couples of '*Nat*' (spirit), and another one claims that they are members of the '*Cakya*' dynastic clan from India. Some senior citizens of Chinpong said they migrated from the far north - settled for century in the central part of Myanmar and moved to the west bank of Ayeyawaddy River. Some said their forefathers were born on the '*Bwe taung pann taung*' region in Kanpetlet Township. The senior citizens can recite the places where their forefathers were moving by reciting the poems. Some said they came along up through Lemro river from Man Aung and Yanbye Townships of Rakhine State and reach today their places. The elders used to sing song or debate on their distinct idea of origin. The most likely theory they believe is that they are members of the '*Cakya*' dynastic clan from India

4. 4. 1. The History of the '*Cakya*' dynastic clan

When the '*Buddha*' was enlightened, '*Widadupa*' prince paid a visit to '*Cakya*' dynastic king. When returned home, he left something there and sent back a minister to collect it. The minister found there unnecessary work they were doing and he was curious - why they washed the floor with milk. He was told that "the prince '*Widadupa*' was not a pure race. His mother was just a slave and he was born as a lower class than they were. So, they had to clean the floor with milk."

When he heard about this, the prince got terribly angry with them. So he committed himself that, they cleaned the floor with milk but I would clean the floor with blood one day I will become a King. As he committed himself, when he became King, he started to kill all the members of '*Cakya*' dynastic clans. The survivals fled towards the south and south east. One group reached the place today Rakhine Region via Panwa region of Bangladesh.¹¹

¹¹ King Bagyidaw era, "*The Glass Palace Chronicle*", 1837, Pg. 156.

They crossed the 'Nat' river, 'Kaladan' river and stopped at the 'Lemro' river. Some down the river and reached an island - and they named it Man Aung. The meaning of the name was they are now safe from war and victory for life. Similarly, they found another island and named Yanbye; the meaning was peace and no more war.

Another groups fled to the south east reached central Myanmar via Chindwin and Ayeyawaddy Rivers. Later on, they migrated to the west and settled down today where they are living. The first settlers chose the place of 'Innbu' by astrologists. They named the area 'Phuikhounawnn' (ဖိုးခန္တန်း). It means this is the right place and the most central place for our peoples. From there, they started to move along the creek of Mone, Salinn and any other creeks.

Some groups moved towards the south and settled along the Ayeyawaddy River in Magwe and Bago Regions. Some migrated into the Rakhine State and spread over.

4. 4. 2. Origin of the term "Uppu"

Chinpong has its cultures and customs and customary law for judgment. They follow the rules of marriage associated with kinship system. They have sufficient food supply and variety of textiles made for themselves. They have no more enemies in the places now they are living. So they feel their lives are secure affluent, peaceful and united and peaceful. So they called themselves 'Uppu'. -

Detail interpretation of 'Uppu'

Up	=	Having sufficient food supply and affluence
Pu	=	Solidarity and cooperation
H Yao	=	Chin
Uppu · Hyao	=	Socioeconomically united peoples of 'Uppu' Chin

4. 4. 3. Origin of the term "Chinpong"

Initially Chinpong were called 'Achin pone' (အချင်းပုန်း). 'Achin occur' (အချင်းဖြစ်) in Burmese means quarrelling or fighting against or warfare between two different persons or groups. When Chinpong were war victims of 'Widadupa' King, they had to hide and change their identities. Hiding is 'pone' (ပုန်း) in Burmese again.

So 'Achin pone' (အချင်းပုန်း) means peoples who are hidden from the enemy. In the course of time, it changed into Chinpong (ချင်းဝံ). But the term Chinpong is called by outsiders. They never called themselves Chinpong. But now the term Chinpong is becoming official name of them and they are gradually accepting this name. Now they also use both name in the same time like Chinpong (Uppu). They prefer the name of Chinpong or Uppu Chin or 'Uppu Hyao' for their name.

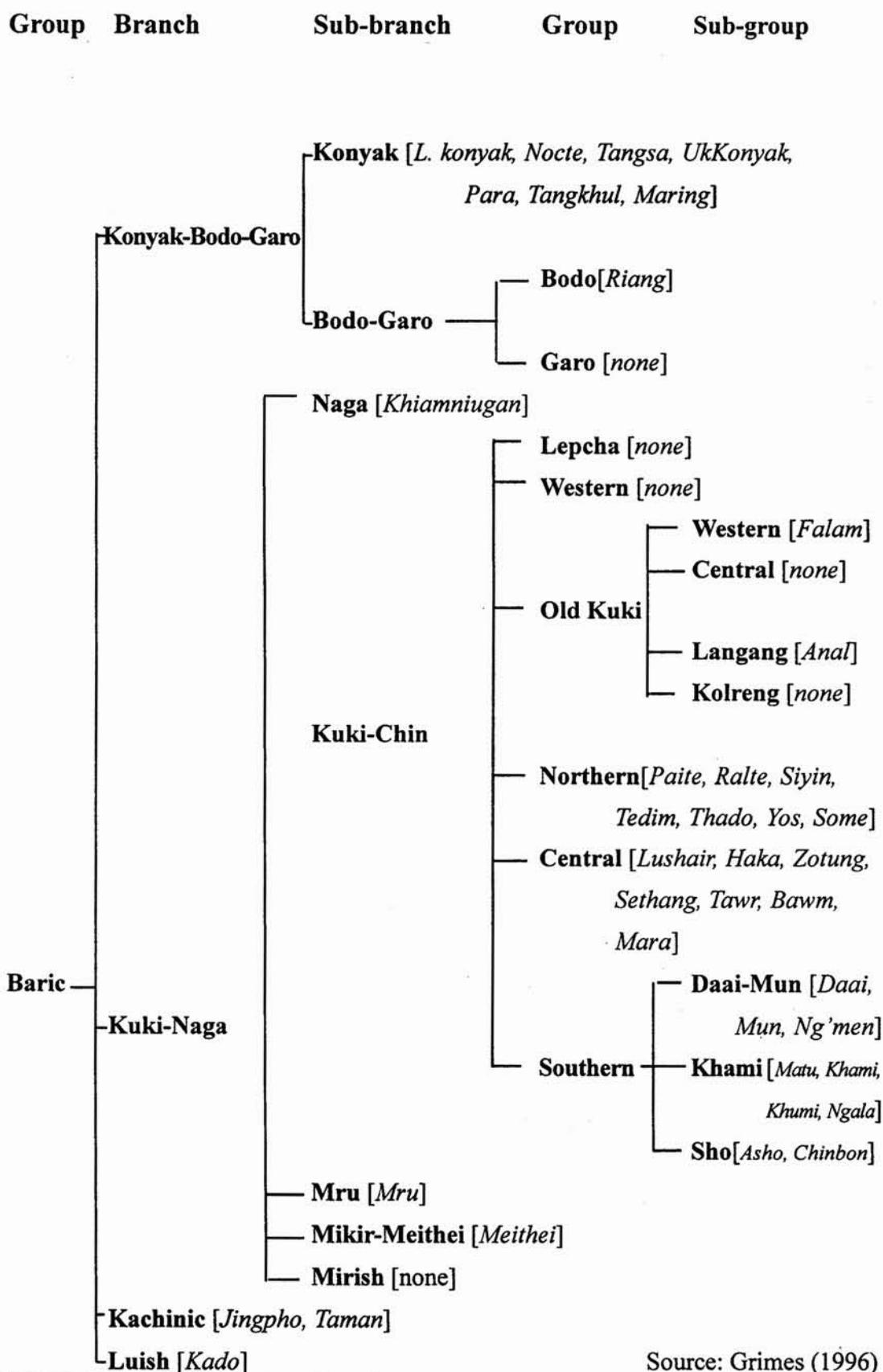
4. 4. 4. 'Sho' speaking groups

Earlier groups of proto-Chinpong and proto-Asho were believed speaking common language. So these two groups are classified into "Sho" speaking groups in terms of their language by Linguists today (See table 1 and 2). Over centuries, certain members of Chinpong group were diversified into another three distinct groups namely: Laitu (*Laytu*), Sumtu (*Sunghtu*), and Lauktu (*Ekkai*). Likewise, Asho is into Kounsho. They all share virtually similar culture and custom.

**Table 1. COMPARISON OF SOME WORDS OF 'Sho' SPEAKING GROUPS
WITH ENGLISH & BURMESE**

English	Burmese	Laytu (<i>Laitu</i>)	Sunghtu (<i>Suntu</i>)	Lauktu (<i>Ekkai</i>)	Chinpong (<i>Uppu</i>)	Asho/ Kounsho
Chin	ချင်း (<i>chin</i>)	hyao	hyao	hyao	hyao	a shyou
father	အဖေ (<i>aphe</i>)	paw	a po	a po	a po	a po
mother	အမေ (<i>amae</i>)	nu	a nu	anu	a nu	a nu
rice	ထမင်း (<i>htamin</i>)	buh	buh	buh	buh	buh
water	ရေ (<i>ye</i>)	tui	tui	tui	tui	tui
dog	ခွေး (<i>khuei</i>)	ui	ui	ui	ui	ui
chicken	ကြက် (<i>kyet</i>)	aa	aa	aa	aa	aa
pig	ဝက် (<i>wet</i>)	wouk	wouk	oak	woak	oak
cow	ခွေး (<i>nua</i>)	shaw	shaw	shaw	shaw	shaw
road	လမ်း (<i>lan</i>)	lam	lam	lam	lam	lam
house	အိမ် (<i>ein</i>)	in	im	in	im	im

Table 2. BARIC LANGUAGES SPOKEN GROUPS ¹²



Source: Grimes (1996)

4. 5. Physical appearance and general accounts of Chinpong

Chinpong are identical to typical Burmese. Some 30 years before, females had tattooed on their faces when they were coming of age. Now the government guides them not to do so and typical Burmese and Chinpong are hard to differentiate. They are identical in their physical appearance of height, skin colour and body structure.

Every Chinpong child has personal name in Chin. But when the children begin to go to school the names are very complicated for the teachers. And now they have lateral names in Burmese based on their Day of Birth.

For the dress, they have their own traditional dress and only wear on the special occasion. In general they are dressed casually at home like Burmese dress. Sometimes they make by themselves and sometimes buy from the market.

In ancient time, they used to believe in traditional 'Nat'. But since last 100 years ago, they converted to Buddhist. Now they regard Buddhism and Myanmar culture as the most high for them.

They value hospitality on the guests who pay a short visit or long visit. Offering the traditional rice wine and killing chicken or pig for the guests show their warmly welcome with special treatment. If one family has a long visit guest, every other household one after another has to offer a curry to the guest every day or invite to their house.

They have a customary rule of fixed home to host according to their relationship. If case of one would like to change his/her host must give a short spear as compensation to his/her old host. On receiving the spear the host offers him a pot of rice wine in return. As long as a guest stays at your home, you are responsible for the guest. In case of doing mistake and needed to pay compensation, you - the host are responsible to favour him. You must contribute some amount of the compensation.

CHAPTER 5

REUNION OF THE HIDDEN CHINPONG (*UPPU*)

5. 1. Identification and Renaming of the Lineages

As mentioned in Chapter 4, because of the warfare of *Widadupa*, Chinpong had to abandon all their original identity and customs for centuries. After reunion of the lost clans, they needed to identify and rename their lineages. The most important point is to have a social rule in the marital destinies. They are very serious on Kin relationship and nobody could marry the strangers.

In order to identify and rename their lineages, all the lineages got together near the *Khunlokk* drinking water lake on top of the *Puitaung* hill nearby now *Ngunlai* village of Kanpetlet town. A group to hunt the elephant was formed there: included at least one delegate from each group. The group set out to hunt elephant and they caught an extremely big one. They regarded elephant as a valuable treasure. So they sacrificed the elephant and held a great feast and identified and renamed their lineages according to the parts of the body of the elephant or the activities process done from the hunting to preparing the flesh to be ready to serve. The new lineage names are as below:

1. The persons who took leech out of the trunk of the elephant were named "*M'litsoo*."
2. The persons who cut the legs of the elephants were named "*M'tawnssoo*."
3. The persons who cooked the flesh of elephant were named "*M'omsoo*."
4. The persons who took-care the people suffering allergic reaction by eating the elephant curry were named "*M'hlawnssoo*."
5. The persons who served peoples with honey were named "*Khoituii*."
6. The persons who managed to get enough water in the feast were named "*Shaituii*."
7. The persons who can systematically cut the flesh of the elephant and made dry were named "*Yaungtuii*."
8. The persons who took-care packaging of the dried-flesh were named "*Yainam*."

9. The persons who collected the tree leaves and made a mat to place the dead body of the elephant were named "*Khoihlii*."
10. The persons who lured the wild elephant into the keddah were named "*Mouinghlii*."
11. The persons who collected mango fruits and other sour vegetables to be cooked sour-soup with the head of the elephant were named "*Hawihlii*."
12. The persons who were working anterior portion of the dead elephant were defined as "son giver", in other words "smaller butterfly lineage" - inferior status in social functions.
13. The persons who were working posterior portion of the dead elephant were defined as "daughter giver", in other words, "bigger butterfly lineage"- superior status in social activities.

This is the first definition of smaller and bigger butterfly lineages. Later on, the Daughter-giver family in marriage circle became Bigger-butterfly and Son-giver family became Smaller- butterfly in Chinpong custom. In every social affair, Bigger-butterfly is always dominant over Smaller-butterfly. That is why, Bigger-butterfly acts as a judge to solve the general social problems and ceremony. They are highly regarded in their Smaller-butterfly's houses and ceremony. They gain the respect from their Smaller-butterfly like their parents.

The origin and historical background of Chinpong sub-groups are different from group to group. Yet, Chinpong groups comprise of many other groups and they name their lineages in their own ways. Now, they are trying to unify the way of grouping as follow:

- a) Lineage of "Soo"
- b) Lineage of "Taukk"
- c) Lineage of "Tuii"
- d) Lineage of "Hlii"
- e) Lineage of "Nam"
- f) Lineage of "Tu"

a) Diversity of Lineage of "Soo"

1. M'tongsoo
2. M'tawnssoo
3. M'litsoo

4. M'omsoo
5. M'hlawonsoo
6. M'Phensoo
7. Namsoo
8. M'lepsoo
9. M'yinsoo
10. Lesoo
11. M'khaosoo
12. Ngutsoo
13. Pusoo
14. M'shensoo
15. M'ngyaohksoo
16. Tawsoo
17. M'hnongsoo
18. Phusoo
19. Luisoo
20. Tepsoo

b) Diversity of Lineage of "Taukk"

1. Umtaukk
2. Yongthingtauukk
3. Hmaungtauukk
4. Umthingtauukk

c) Diversity of Lineage of "Tuii"

1. Khoituii
2. Shaituii
3. Yaungtuii
4. Kyatuii
5. Wohtuii

d) Diversity of Lineage of "Hlii"

1. Khoihlii
2. Maunghlii

3. Hawihlii
4. Shaihlii
5. Hlingkhohhlii
6. Shishaukhlii
7. Liklaekhlii

e) Diversity of Lineage of "Nam"

1. Adaungnam
2. Yainam

f) Diversity of Lineage of "Tu"

1. Yamtu
2. Hmutu
3. Kyumtu
4. Chaengtu
5. Khuaongtu
6. Theitu
7. M'kyaihtu
8. Laiphumtu
9. Ngawttu

Other mixed or uncertain Lineages

1. Namlangg
2. Haengdao
3. Sawhei
4. Maungkao
5. Bawnthei
6. Saungthao

5. 2. Distribution of Chinpong clans

Chinpong clans had long been living in the valley of between west bank of Ayeyawaddy River and western mountain ranges for centuries. They were gradually moving to the western mountain from the central part of Myanmar. But the significant way of settlement from other groups is they never occupied on the hill. They prefer to

settle nearby creeks or streams. Sometimes, they live on the hill for a while but move again to the plains later.

Living by the creek and stream has a lot of advantages: convenient to do wet land paddy field, easy to travel along the creek and moderate in weather. Because of living in the plains the other Chin groups called them plains Chin (*Hnamtu*).

Chinpong (*Uppu*) are classified again by groups of distribution and the land they are presently living on as follow.

5. 2. 1. Grouping of Distribution of Chinpong

- a) Chuibu Bawbok
- b) Shenhnongg Hetdei
- c) Khongche Aa-shongg
- d) Yamm Longg, Seh Longg
- e) Aungpu Kyisangg

a) Distribution of "Chuibu Bawbok" Group

This group's members mostly live in Minbya Township of Rakhine State and Paletwa and Kanpetlet Townships of Chin State. They are as below:-

1. M'tongsoo
2. M'khaosoo
3. M'phensoo
4. Daungnam
5. Hawihlii
6. Lesoo
7. Shaihlii
8. Saungthao
9. Ngutsoo

b) Distribution of "Shenhnongg Hetdei" Group

The members of this group are from Kanpetlet and Paletwa Townships of Chin State, Rakhine State and Sedoktaya and Saw Townships of Magwe Region. They are believed the descents from Phui taung Pann taung region.

1. M'litsoo
2. M'tawnsoo

3. M'omsoo
4. M'hlawonsoo
5. Khoituii
6. Khoihlii
7. Maunghlii

c) Distribution of "Khongche Aa-shongg" Group

This group consists of 5 different lineages are residing in Kanpetlet Township of Chin State and Sedoktaya and Saw Townships of Magwe Region. Since they firstly settled on the around the hillfoot of "*Sanpawyo peak*" they are called "Khongche Aa-Shongg" group. This is the name of "*Sanpawyou peak*" in Chinpong. They are as follow:-

1. Kyatuii
2. Tawsoo
3. Umtaukk
4. Sawhei

d) Distribution of "Yamm Longg, Seh Longg" Group

This group members are living along the Yamm Longg creek (ရမ်ချောင်း), Seh Longg creek (စေချောင်း) and Yumm Longg creek (ပူစောချောင်း) in the area of number 9 in Kanpetlet Township.

The lineages in this group are:

1. Haengdao
2. Namsoo
3. Hlingkhoh hlii
4. Shishaukk hlii
5. Liklaekk hlii
6. Yaungtuii
7. Pusoo
8. Shaituii
9. Wohtuii

e) Distribution of "Aungpu Kyisangg" Group

They are the habitats of Saw and Laung Shae Townships in Magwe Region. When the first settlers founded Aungpu nam village, the first hub of Chinpong, they were brothers. Today they are as below:-

1. M'tawnsoo
2. M'litsoo
3. Hawihlii
4. Khoituii

5. 3. Today Chipong's distribution

5. 3. 1. Chin State - Kanpetlet Township

1. Mone Chaung region (*Haw longg*),

1. Kyatuii nam (ကျင်ဒွေးရွာ)
2. Lungpummoh nam (ကျောက်ပုံကျင်းရွာ)
3. Hmuphumm nam (ဟုတ်ပုံကျင်းရွာ)
4. Phumtui nam (ဖုံးတွေးကျင်းရွာ)
5. M'au nam (ငါးအော်ကျင်းရွာ)
6. Saksamm nam (စင်စံကျင်းရွာ)
7. Khokphumm nam (ခေါက်ပုံကျင်းရွာ)
8. Laiphumm nam (လဲပုံရွာ)
9. Yesoum nam (ရဲချောင်းရွာ)
10. Sawh ei nam (ဒီးပင်ကျင်းရွာ)
11. Am'sa Lungpummoh nam (အောက်ကျောက်ပုံကျင်းရွာ).

2. Aye Chaung region (*M'e Longg*) (အေးချောင်းဒေသ)

1. M'e soum nam (အောက်ကန် - အေးချောင်းရွာ)
2. Hmousoum nam (ရှိုးနော့ကျင်းရွာ)
3. M'hlenphumm nam (ယာနန်းရွာ)

4. Phahlaa nam (ငွမ်းစိုင်းရွာ)
5. Bawlung nam (ကွင်တိုးရွာ)
6. Huisoum nam (ရှင်စောရွာ).

3. M'yumm longg region (ရင်ချောင်းဒေသ)

1. Oumpalokk nam (လောက်မော့ရွာ)
2. M'la nam (လားရွာ)
3. M'lahlungphumm nam (လာလျှင်ဖုံကျင်းရွာ)
4. Yaungtuii nam (ရောင်တီးရွာ).

4. Hmoo Longg region (မျိုးချောင်းဒေသ)

1. Pusoo nam (ပူစောရွာ)
2. Chatsoo nam (ချစ်စောရွာ)

5. Yamm Longg region (ရမ်ချောင်းဒေသ)

1. M'kaung nam (ကာနန်းရွာ)
2. Yamship nam (ရမ်ရှစ်ရွာ)
3. Paungg thing nam (လက်ပံကျင်းရွာ)

6. Hmauug Longg region (ဟော်ချောင်းဒေသ)

1. Hmauu nam (ဆူးပုတ်ကျင်းရွာ)

7. Kyauksit Longg region (ကျောက်စစ်ချောင်းဒေသ)

1. Hyao Letmonn nam (ချင်းလက်မွန်ရွာ)

8. Wards in the town of Kanpetlet (ကန်ပတ်လက်မြို့ပေါ် ရပ်ကွက်များ)

5. 3. 2. Chin State - Paletwa Township

1. Mawwoh nam (မုတ္တမရွာ)
2. Wahnukuongg nam (ဝက်မကိုင်းရွာ)
3. Pehsoun nam (သပြေပင်ရွာ)

5. 3. 3. Magwe Region - Saw Township

1. Salinn Chaung region

1. Inn bu village
2. Nat kaung kyinn village
3. Swelawl kyinn village
4. Kauk kyit village
5. Nga hin village

2. Yinn Yee Chaung region

1. Khin pyin village
2. Hlaw kaa village
3. Kaa kah village
4. Taung boh gyi village

3. Bon Toe Chaung region

1. Kyein gyi village
2. Khwe mae kan village
3. Kan si mi village
4. Paa chaung village
5. Lae Oo village
6. Kyaw chaung village
7. Nha peh kyinn village
8. Nha haung village
9. Yan village
10. Kyauk ah village
11. Yan nga kwet village
12. Taung nga kwet village
13. Thit tat village

4. Simi Chaung region

1. Pauk pan saing village
2. Nga lae khon village
3. Nget pyar kyinn village

5. Salinn Chaung (Lower region)

1. Kan lae village
2. Kyunn taw village
3. Nyaung pin village
4. Tint tu village
5. Lin tah kyinn village
6. Nga htaung village
7. Hni village

6. Hni - Phyan - Palae region

1. Palae village
2. Phyan village

7. Saw myo and vicinity

1. Thiri ward
2. Zeyar ward
3. Hninn chaung village
4. Thi kon taung village

8. Pohpah Kaing Chaung region

1. Wett kuh village
2. Lae phyu village
3. Lae bon thar village
4. Thon lan pyeh village

9. Kyauk swe - Kyauk myaung region

1. Kyauk swe village
2. Kyauk myaung village

10. Saw Chaung (Lower region)

1. Pho lae village

11. Letpan Chaung region

1. Saw let pan village
2. Yaw let pan village

5. 3. 4. Magwe Region - Sedoktaya Township

According to the township events record book published in 1979 by the Township People's Council office mentioned among 120 villages in the township, 4 different groups of Chin peoples are living in 90 villages. They are namely: Mayin Chin (Lon paw Chin), Chinpong Chin, Taungthu Chin, Minkyah Chin. But apart from Chinpong, the rest of 3 groups are not sure to be regarded as sub-group of Chin although they practise virtually similar culture and custom.

(a) Mone Chaung region

1. Apaw village
2. Min din kyiin village
3. Long gyi village
4. Let pan kyiin village
5. Akyi ywa kone village
6. Bu village
7. Aungg village

(b) Sinn Chaung region

1. Nga taw soke village
2. Mahaw taung village
3. Phyin gyi village
4. Inn pat kone village
5. Sinn Chaung village
6. Pan taung village

(c) Mayin Chaung region

1. Ka sinn village
2. Kyauk oak village

3. Kan daing village
4. Swe inn village

(d) Dwe Chaung region

1. Dwe village
2. Aa yaw village
3. Nat kyi village

5. 3. 5. Magwe Region - Sa Linn Township

1. Kin pon Chon village
2. Kan pyar village

5. 3. 6. Magwe Region - Pwint Phyu Township

1. San pya village

5. 3. 7. Sagaing Region - Kalembo Township

1. San myo ward
2. Taung phi lar ward

5. 3. 8. Rakhine State - Minbya Township

(a) Maw Chaung region

1. Upper Yebon village
2. Middle Yebon village
3. Lower Yebon village
4. Kyii Chaung Wa village

(b) Shin Chaung (Than Chaung) region

1. Maye village
2. Ha chaung village
3. Yo village
4. Kyaw village
5. Khaing zi village
6. Kan village

CHAPTER 6

THE STRUCTURE OF KINSHIP SYSTEM OF CHINPONG (*UPPU*)

6. 1. Basic structure of family

The basic structure of Chinpong family was found that multi-generation of nuclear families is living as a common domestic group. In other words, a Chinpong (*Uppu*) family consists of parents and their married children are living together as lineally extended family. Some family may leave this extended family when they are able to run their family by their own strength. Even upon the death of the parents, some siblings' families stay together or some divide the inheritance of the family property and stay separately.

Because they practise patrilineal system, the men are dominant over women. Every family member has to obey their father, the head of the family. Father has right to speak among the lineages. He can force to do every custom and rule well and precisely to the lineages. He will monitor all the functions are well done or not. So, every member of the family or lineage has to pay high regard and respect to the father.

Some of the customs of Chinpong are still functioning but some are not. Anyway, basic family is still practised fundamental customary rules and they are living in peace and harmony.

6. 2. Kinship Terminology

Chinpongs use different terminology between paternal side and maternal sides. For a young boy ego mother's brothers and their wives are prescriptive father-in-law and mother-in-law. That is why the terms to the maternal sides do not represent uncles and aunty. (Further detail explanation is mentioned under the title of Marriage). Chinpong use more Descriptive terms rather than Classificatory terms in their kinship terminology. Some of the kinship terms are as follow:-

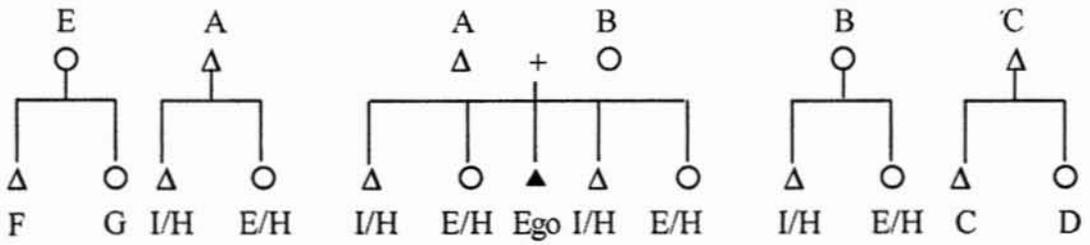
English

father
mother
son
daughter
father's eldest brother
father's elder brother
father's middle brother
father's younger brother
father's youngest brother
father's elder sister
father's middle sister
father's younger sister
son's father-in-law
son's mother-in-law
daughter's father-in-law
daughter's mother-in-law
mother's elder sister
mother's middle sister
mother's youngest sister
elder brother
middle brother
youner brother
elder sister
middle's sister
youngest sister
daughter-in-law
son-in-law
nephew/ niece

Chinpong

Po
Nu
Sopoo
Sohnu
Po Lenn
Po Lenn Lungg
Po Lungg
Po Lungg Dik
Po Shuii
Siu
Siu Lungg
Siu Dik
M' Pok
Mok
Sai u
Si u
Nu Lenn
Nu Hi Lung
Nu Hi Dik
Talen
Talung
Tadik
Siu
Siu Lungg
Siu Dik
Nawnhii
Katu
Katu

Table 3. KINSHIP TERMINOLOGY OF CHINPONG



- | | | | | |
|-----|---|--|---|---------------------------|
| A | = | Po | = | ပိုး (အဖေ) |
| B | = | Nu | = | နူး (အမေ) |
| C | = | Poh | = | ပိုး (အမေအစ်ကို/ယောက်ျား) |
| D | = | Moh Shou | = | မိုးရှူး (ဇနီး/လောင်း) |
| E | = | Si-u | = | ဆီအူး (အစ်မ/ညီမ) |
| F | = | Hmouh | = | မှောက် (ယောက်ဖ) |
| G | = | Pai Soo | = | ပိုင်စိုး (တူမ) |
| H | = | Nau | = | နှောင်း (ညီ/ညီမ) |
| I | = | Ta | = | တာ (အစ်ကို) |
| E/H | = | E = Si-u (If E is older than Ego)/ H = Nau (If H is younger than Ego). | | |
| I/H | = | I = Ta (If I is older than Ego)/ H = Nau (If H is younger than Ego). | | |

Ego is called Si Mui (ဆီမိုး/ခင်ပွန်း/လောင်း) by his would-be wife, Moh Shou (မိုးရှူး/ဇနီး/လောင်း).

6. 3. Kinship System of Chinpong (*Uppu*)

This thesis found three different kinship systems practiced by Chinpong (*Uppu*). They are mentioned below.

1. Kinship by blood (Consanguinity)
2. Kinship by marriage (Affinity)
3. Kinship by adoption

6. 3. 1. Kinship by blood (Consanguinity)

Chinpongs practise patrilineal system and it defines only paternal grandfather, paternal uncles and paternal grand children are kin groups are seen as their kins. In the consanguinity the younger ones have to respect toward their elder ones.

Daughters have to leave their lineage name after marriage and change into their husband's lineage name. For example, let us consider a female of '*Khuongtu*' lineage get married with a male from M'litsoo lineage. She has a name of '*Khuongtu soo hnu P'bok*' before marriage. But after marriage, her name will be changed into '*M'litsoo nu P'bok*'.

Paternal kin members play an important role in family affairs and social ceremonies and traditional festivals. But maternal kin members are not neglected in those ceremonies and festivals. Both sides of relatives have their prescript responsibility. In every event, they have to follow by the dictations of customary rules. In any event, they favour each other in labour and finance as well.

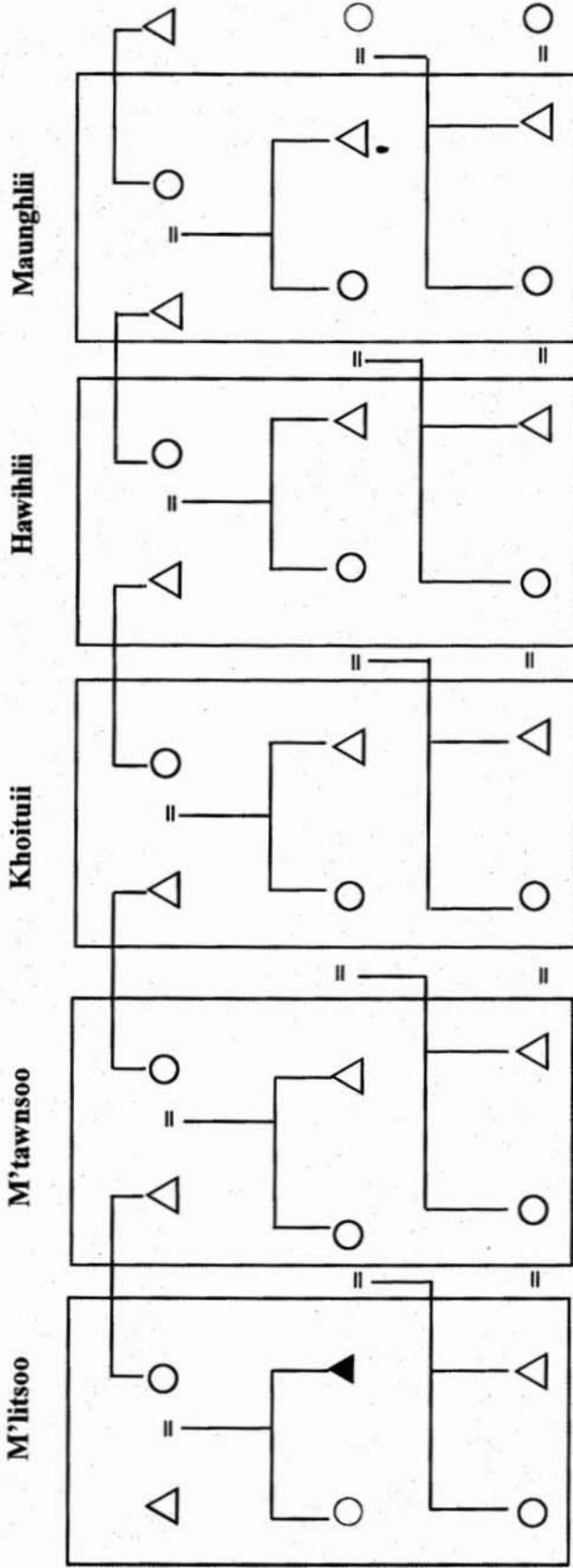
6. 3. 2. Kinship by Marriage (Affinity)

When studied about Kinship by Marriage, it is found that they practise the custom of exogamy. In other word the exogamy rule in Chinpong is prescription of marriage; any young boy ego must get married with his mother's brother's daughter - cross cousin marriage. But they prohibit incest taboos of marriage between parallel cousins. It means any individual of ego cannot marry his or her father's sibling's daughter or mother's sister's daughter. They are his kin by blood. In this system, mother-in-law of the bride is her aunt and they love each other since the bride's childhood. So inter-relation between the two persons is quite good to construct the two families' peace and harmony. In turn, father-in-law for the bridegroom is also his uncle and the bridegroom ever respect to him since his childhood again.

The structure of the marriage circle is a significant one in the **Chinpong** society. As mentioned above, they have a prescription of marriage system. In this system, the bride giver family is dominant over the bridegroom giver. So, the **superior** family is called "Bigger butterfly lineage" and inferior family "Smaller butterfly lineage." At least three to five families are formed as a circle of marriage. Because of exogamy, every family belongs to different lineages. Every family has sons and daughters. So they are simultaneously bride giver one side and bridegroom giver in another side. Though they are superior family as bride giver, they will be inferior again as bridegroom giver again. This is a mean of balance of power among the lineages. (See Table 4 and 5)

Table 4. Marriage Circle of Chinpong (Uppu)

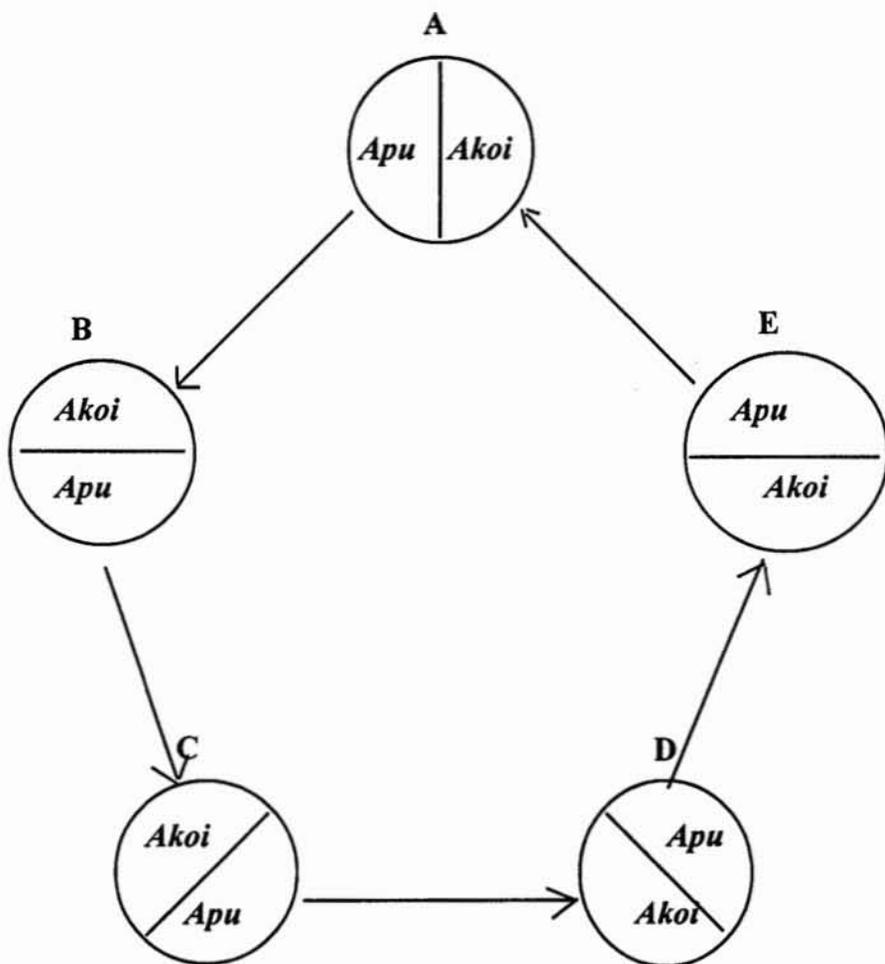
Example Diagram



▲ = Ego
 △ = Male
 ○ = Female
 [] = Siblings
 = = Marriage
 | = Descent

Note: Same colour signs represent same persons

Table 5. THE DIAGRAM SHOWING 'Apu' DOMINANT OVER 'Akoi' IN THE MARRIAGE CIRCLE



Apu = *Bigger butterfly family*
 (ယောက္ခမမျိုး) (လိပ်ပြာကြီး)

Akoi = *Smaller butterfly family*
 (သားမတ်မျိုး) (လိပ်ပြာငယ်)

The diagram shows:-

- 'A' family is dominant to 'B' family.
- 'B' family is dominant over 'C' family.
- 'C' family is dominant over 'D' family.
- 'D' family is dominant over 'E' family.
- 'E' family is dominant over 'A' family.

6. 3. 3. Kinship by Adoption

Kinship by adoption was very rare among Chinpong clans. Some practise but they never try to adopt from other blood. They only adopt from their close blood. For example; because they follow the rule of patrilineal kinship system, in case of a brother's death, any single brother must get marry the widow and keep the orphans. This is a system of levirate in terms of Anthropology. This is customary rule to take care the dead's family by the single sibling. The properties of the dead brother are belonged to the rest of the brothers. The widow has no right of ownership on her husband's properties. If the widow has again children with her new husband, the new children have no right again on those properties which are his father's brother. Only the first children (sons of the dead father) have the right of the ownership.

In any couple, wife may be older than her husband because of marry widow by a younger single brother. In that case, the wife has to arrange a second wife for her husband from her sister - same age with her husband. In this point, they can be defined who practise polygamy. The first wife is called '*A ngawt pahya*' meaning real spouse and marry widow cannot be called like that. They cook together but sleep separately.

In case of no single brother in his sibling to marry the widow, any other parallel cousin can marry the widow. The man who marries with the widow must give to his parents-in-law a buffalo for the bride price.

CHAPTER 7

THE STUDY OF SOCIAL FUNCTIONS BASED ON KINSHIP SYSTEM OF CHINPONG (*UPPU*)

7. 1. Succession and Inheritance

7. 1. 1. The rule of succession

When the eldest son got married the parents have to offer their bed to the newlywed couple. The main sense to do so is father, the head of the house, handed over his right and power to his eldest son. This is a kind of recognition as a successor. Anyway, as long as the father is healthy and strong enough, they work together in any family affairs. Mostly, father gives decision and sons take-care the physical work. He always guides his sons according to his experiences. In general, the eldest son would takes care almost all the family responsibility. Father teaches their sons their social obligations and steadily hand over to the eldest son in order to lead without him. When the younger brother family can stand on his strength, the eldest son family can leave them. If anyone who is disable, the eldest son will be kept it.

7. 1. 2. The rule of inheritance

Although they practise patrilineal system, all sons cannot get the properties of their fathers. Only the eldest one and the youngest one get the inheritance. If they allow and agree, they can share the other siblings. If they do not do so, nobody has the right to claim the inheritance from their father. The idea to give inheritance to the eldest one is that he would act as head of the family after his father's death. He has to inherit all of the social obligations not only properties but also his father's social debts: to attend to the wedding ceremony or funeral; to kill dog or pork or chicken – to offer pot of rice-wine when required in return of social balanced reciprocity.

The idea to give inheritance to the youngest son is that he might too young to struggle his life when his father died. Unless he gets anything from his father, he could not survive. The middle sons are independent. They can do what they want without any tie of social obligation. But every elder brother has responsibility to take care their younger one in every case and any time.

In Chinpong family, daughters get nothing from her father as inheritance. After her father's death, only her brothers have the right of ownership. But her mother's brother allows - she can get certain amount of her father's properties. There, her mother's brothers are bigger butterfly, superior and dominant over her family. Today some lineages have progressive perspective and they give more to their daughters than before. If an eldest brother dies, his immediate younger brother has the priority of right to keep the rest of his properties and his wife as well.

7. 2. Marriage System

In Chapter 6, the structure of marriage circle has been mentioned that bride giver is called bigger butterfly and bridegroom giver - smaller butterfly. The bride giver lineage is also called kin group of parent-in-law (*Apu*) (ယောက္ခမိဦး) and the bridegroom giver lineage is called kin group of son-in-law (*Akoi*) (သားမတ်မိဦး). In other words, *Apu* is bigger butterfly lineage and *Akoi* is smaller one. The bride giver or Bigger butterfly or kin group of parents- in-law or *Apu* represent to one person, who are dominant over the *Akoi*'s side.

In a marriage ceremony, '*Apu*' is superior to the '*Akoi*'s side. But *Apu* side of the bride's mother's brothers is superior to the bride family because he is '*Apu*' again to them.

7. 2. 1. The ceremony of tying the umbilical cord (*M'hlaisae-ngg-poi*)

The ceremony of tying the umbilical cord (*M'hlaisae-ngg-poi*) is very important for their kinship system. In the past days, sister used to offer a pot of rice wine when her brother's wife gave birth to daughter, as an engagement for his son. The ceremony is called in Chinpong (*M'hlaisae-ngg-poi*). *M'hlai* means umbilical cord, *sae-ngg* means tying and *poi* is ceremony.

Her brother's daughter is predetermined for her daughter-in-law according to the customary rule. So she is please to do so to her potential daughter-in-law. This can be called a confirmation ceremony.

'*Akoi*' had to offer '*Apu*' rice wine and a spear plus killed a dog for the ceremony. In return, '*Apu*' had to offer killing a pig to '*Akoi*'. Or at least both side had to kill chicken and have dinner together. This is also the confirmation of bigger and smaller butterfly group.

7. 2. 2. Confirmation of would-be daughter-in-law

When a girl is 12 or 13 years old, the ceremony to recognize her as a daughter-in-law is held by 'Akoi' side. This is called '*saungg shaut sho*' the second ceremony for their children's marriage. 'Akoi' side offers a pot of rice-wine to 'Apu' side. 'Apu' side returns a pot of rice-wine. 'Apu' side has to give a promise not to allow their daughter will marry someone else. They have to declare that they have already had a would-be son-in-law. So, this can be called a kind of engagement ceremony.

7. 2. 3. Engagement

Engagement is called "*Mongg his*" in Chinpong. *Mongg* is mouth and *his* means asking. When the potential daughter-in-law turns 16 - 17 years, they make engagement. But not yet fixed the date of wedding ceremony. Both sides of parents have exchange their opinions, meaning to make sure that they really agree to the predetermination of the future for their children. If there any dispute and disappointment ever occurred between the two families, they make negotiation until reaching to a solution. This is the third meeting for their children.

7. 2. 4. Fixing the date for wedding ceremony

This is the fourth ceremony, called '*aa bye*' in Chinpong in order to fix the date of wedding ceremony. 'Akoi' side has to offer a pot of rice-wine and a dog to be killed. They held the ceremony by drinking first. The 'Apu' side female groups often come to the place where dog meat is being cooked and tease to extinguish the fire. The 'Apu' side has to tolerate until they have finished cooking in patient. After ready to eat, they serve to the every member of the 'Apu' side. In return, 'Apu' side offers rice-wine and chicken to 'Akoi' side. Customarily, 'Akoi' side had to never eat the curry they cook or any food stuffs they bring from their home. Because, it is their custom that means they prepare foods and goods for other person as the present, they never eat.

7. 2. 5. Wedding ceremony (*SoLout poi*)

'So' means daughter, 'Laut' is bring and 'poi' represents ceremony. When the date fixed is due, the wedding ceremony is held in grand style. Chinpong clans always held the wedding ceremony step by step - not in a hurry. They choose the fine season; end of the winter and spring time is good for any festival because no rain and storm in that seasons. Winter is too cold for the guests and summer time is sometimes

overlapping with the rainy season. And peoples are ready to start work again in their field.

7. 2. 6. Reception of the guests

One day before the smaller butterfly set out to the village of bigger butterfly they have to prepare the rice-wine. At least they have to bring 7 bottles, a dog and a buffalo with a big group of assistants. This is the Day 1 of marriage ceremony.

These smaller butterfly groups are stopped by the young women from bigger butterfly by crossing the road with a long bamboo pole. This custom is called '*kyongkhah*' in Chinpong. The bigger butterfly women group ask the smaller butterfly if the person of staff '*thing-khaw*' is coming along with them or not.

'*Thing-khaw*' means the person who acts as a go-between. He is a general agent for the would-be bridegroom. He should be one of the bridegroom's sisters' husbands. He is one of the key persons to accomplish the wedding ceremony. Because according to the marriage circle, daughters from the newlywed-couple in the future will be becoming his daughter-in-law and he will be then bigger butterfly upon the bridegroom today. The '*thing-khaw*' is actively trying the best to be successful of the wedding ceremony of the couples, who will be becoming his son's parent-in-law.

Although '*Apu*' side women know the '*thing-khaw*' must be accompanied with this groups they exchange some questions each other. This has to be done according to the customary rule.

In the Chinpong wedding ceremony three main groups of youth are actively participating. One group is bigger butterfly group, and the second group is smaller butterfly group and the final one is neutral group lead by '*thing-khaw*'. They are not allowed to eat any meat. The smaller butterfly groups are not allowed to eat and drink that prepared any foodstuff for the bigger butterfly. Likewise, the neutral group has to eat and drink only offering them to have. The bigger butterfly groups have the right to eat or drink and preparation of food and rice-wine.

To kill the dog and prepare the flesh to be ready to eat must be done by the smaller butterfly group and neutral group. Here again, the women from the bigger butterfly group often come and tease to extinguish the fire for cooking the dog meat. The smaller butterfly group and neutral group have to protect them. They have to try to be ready to eat the curry in time. To kill the dog is a kind of sacrifice to worship the sprit and now they avoid killing the dog when they converted to Buddhist.

Sometimes the bigger butterfly groups tease by hiding the meat of dog. Unless they could find again, they have to bail out with rice-wine. Though cooking by smaller butterfly group tasting for ready to eat or not is done by only the bigger butterfly group. They have to cook one pōt with ash-salt and another one with sodium salt.

This curry is prepared just for the dinner of Day 2 of the wedding ceremony. They cook chicken in the morning for both side of butterfly. They catch some fish and cook for the lunch. The process of killing the chicken must be done in patient because they have to check the tongue of the chicken for the future of the new couple. The central portion and the two edges of the chicken tongue must be check well. The tongue spread over instead of curving, means the bridegroom is not humble to his parent-in-law. If it is in the shape of curve, the bridegroom will be humble and honest to his parent-in-law.

7. 2. 7. Paying the bride price

This is the Day 2 of wedding ceremony of paying the bride price. When bride price pays, all the male members from the bigger butterfly group, meaning bride's father and his brothers must be present. The senior of wise men must also be participated. The bride side members of relatives will be acted as the speaker on this talk behalf of the '*Apu*'.

Likewise, Bridegroom side chooses a speaker for the talk from their smaller butterfly group. He is simultaneously bigger butterfly to the bride side again. So the talk would be fair and square. The speaker acts as an agent for them so that they do not directly need to deal with the bride's family.

Followings will be demanded for the bride price.

1. One female buffalo - directly giving to the bride's parents is called 'Mantung' in Chinpong.
2. One female buffalo - giving to the speaker behalf of the bride's parents is called '*Somittuonggei*'.
3. One heifer-buffalo - giving to the bride's mother's brother (any appropriate one) is called '*M'hlumann*'. He is who has to watch newlywed if they really love each other. The new bride can report him any inconvenience with her husband. He is also a key person to maintain the wedding ceremony to be in

order. The bride's parents must respect him because he is potential bigger butterfly for them. So they have to obey whatever he says and ask for.

4. One male buffalo to the bride's father's brother. This buffalo is called '*Pataei*' in Chinpong. The man who got the '*Pataei*' has to give back a buffalo to the bride's father in return, when he receives bride price on his daughter's marriage. Sometimes bride price is not necessarily to give immediately. Especially giving to the bride's parents - a female buffalo '*Manntungg*' can be shifted later. But giving to the speaker behalf of the bride parents - a female buffalo '*Manntungg*' must be given immediately. Likewise, giving to the bride's mother's brother - a heifer buffalo '*M'hluimann*' is also needed to give at once.

In case of inconvenience, even the bride parents give in advance for them. The bridegroom would owe to his parents-in-law. Among those bride prices of four buffaloes, one must be essentially given by the '*thing-khaw*'. As mentioned earlier, he is the potential bigger butterfly to the new couple. According to the customary rule, bride price is mainly responsible by the bridegroom family. But in reality, some close kin groups give a favour to the bridegroom. Likewise, the bride's parents do not get all the bride price. They have to share to the related person in respectful.

Only things family of the bride received in reality are as follow:

1. 17- short spears and one long spear - altogether 18 pieces of spears. The short spear means only head of spear and the long spear included head and tail without stalk in both. The long spear is called '*Kyaengnuu shun nauk*' in Chinpong.
2. One of circle length 5 or 6 hand spans (ပတ်လည်ထွာ) (17" in diameter) gong for the new house opening ceremony.
3. The price for mother's milk is formerly 25 kyats, now 5000 - 8000 kyats. Apart from the buffalo, there is no need to return a Dowry - it is an exchange with Bride price. It means the family who gets a buffalo must return two traditional blankets and one mosquito net as a Dowry. The textiles must be totally new - nobody uses at all it before and they must be in traditional standard size (4" x 11") because who gets the blanket must keep well those stuff. They never use any Dowry. One day in need of giving bride price, he

can use those textiles again to someone else. The custom of giving bride price has balance reciprocity and the bridegroom does not need to spend big amount of money. He would receive again 75% as a Dowry.

On the Day 2 evening, both sides of senior men and women are talking about the ceremony. Only after the bride side parents-in-law has agreed to all about the discussion, dinner will be prepared. If not sometimes people have to wait until 10: 00 pm or 11: 00 pm.

7. 2. 8. The ceremony of asking for 'M'chotuii'

(asking for blessing from bigger butterfly group)

On the Day 3 of wedding ceremony, bridegroom and bride have to serve bride's parents and bride's brothers with one pot of rice-wine and beg them to pardon for any fault they make by body, mouth, and mind.

Afterwards, they enjoy the rice-wine together and have dinner. The rice-wine is called butterfly rice-wine and this dinner is called butterfly dinner. Butterfly dinner includes small white fish curry only cooked with chilly and salt. After dinner, a rice-wine pot filled with water is tied with the cotton yarns and put together with the dowry textiles that will give to daughter by her parents. When the parents give the dowry to them, they say prayer for the new couple. Then they put the water pot, cotton yarn and textiles into the big basket and carry home.

The butterfly dinner means showing satisfaction to the bridegroom and bride by the 'Apu'. Besides bride's brothers are becoming the potential the bigger butterfly group upon this marriage ceremony. So another reason to do this ceremony is asking for blessing from the bride's brothers. This is not only held once in a life time. It can be done occasionally.

7. 2. 9. Receiving wedding presents

The speaker behalf of the bride's parent brings a basket for textiles are kept in. In this basket they put also 2 plates, 2 bowels, 2 pots and 2 spoons. These are the goodwill gifts given as a dowry to the new couple. Everyone who gets bride price of the buffalo has to give the dowry, 3 blankets. The dowry from bride's parents is 1 blanket, 1 mosquito net and other variety of 8 textiles. They are put into the big basket when the

new couple back home. If they afford, 6 hand spans (ပတ်လည်ထွာ) (17" in diameter) gong and female buffalo are given to the couple when they have a first child.

7. 2. 10. Ceremony of welcoming the newly bride to bridegroom's home

(Sotha m'chunnei poi)

When they reach the bridegroom's home, ceremony of welcoming the newly bride to bridegroom's home must be held. This ceremony is specially sponsored by potential 'Akoï' of the newly-weds. It means bridegroom's sisters and their family are Potential 'Akoï' to newly-weds. Likewise, the newly-weds couple is potential 'Apu' to bridegroom's sisters. One day this newly-weds will have daughters. They will try to do the ceremony to prescribe the babies on the date of birth for their sons. So the bride is warmly welcome to home by the bridegroom's sisters.

7. 2. 11. Mana and Taboo associated with marriage

Manas

1. Young men must marry his maternal uncle's ('Apu') daughter. It means mother's brothers' daughters. This is customary rule to marry the maternal cousin (cross-cousin). In other words, this is the rule of predetermination of spouse. So 'Apu' is called lineage of father-in-law (ယောက္ခမမျိုး).
2. Who breaks this rule and get married with someone else, must pay compensation to 'Apu' immediately, meaning the compensation (money or buffalo) equal to the bride price must be given to 'Apu' in one day (within in 24 hrs). This payment cannot be delayed. This couple is exiled from the lineage. All of the social activities are neglected. If possible, 'Apu' always tries to break off this marriage.
3. In case, his maternal uncle 'Apu' has no daughters, he must get advice from his 'Apu' for his wife. He can only marry a lady approved by his 'Apu'.
4. In a family, there are siblings: one is sister and another is brother. After marriage, she has to accept her husband's lineage. When her brother marries with one, he does not need to change lineage.

Taboos

1. They cannot marry the parallel cousin, meaning father's brothers' daughters and mother's sisters' daughters.
2. Even from the different lineages, if they have a common ancestor, it is also regarded as lineage brothers and females from those lineages are also defined paternal cousins. For examples; Kyatui lineage, Tawnsoo lineage, Khoitui lineage and Yamtu lineage are regarded as their lineage brothers.

7. 3. Divorce

The kinship system makes the society extremely united. So, divorce cases are very rare in Chinpong. Sometimes, cases can happen because of misunderstanding, guilty of adultery and no fertility.

Legal divorce must be done in front of the lineage leaders. In case, a man wants to divorce his wife without any evidence of fault, he must lose the bride price and in addition, he has to give two buffalo to his parents- in- law. He must leave home without any property. He must lose all of them.

Likewise, the wife wants to divorce her husband without any evidence of flaw, She must leave all her properties there. The only things she can bring are the dresses she wears on at the moment. Additionally, she must compensate to her husband two times of the bride price within one week. If the wife leaves her husband, the husband can marry another one. If a wife committed adultery, she must apologize to her husband and if her husband pardons their marriage will continue. A man wants to marry second wife in any reasons - death of his wife or divorce, he must get approval from his parents-in-law. If they have already passed away, approval from his first wife's brothers must be essential.

In case of divorce by agreement of both of them, they can divide half of the bride price and all their properties. It is done on their agreement - husband loses all things or wife loses all things. In any way of divorce, children will be stayed with their father because of the patrilineal system.

7. 4. Giving birth to a child

When giving birth to a child, husband's sisters must come to assist her. If the baby is a girl, they will do tying of the umbilical cord in order to prescribe for her daughter-in-law. She has to prepare and bring 5 plied of thread to tie the umbilical

cord. After cleaning and washing, they wrap around the baby with a small blanket and put the baby into the round bamboo tray nearby her mom.

Afterwards, they start to drink rice-wine prepared by the host. This is served to the women who take-care the child and mom. Bigger butterfly side women have to drink first the wine and follow by the smaller butterfly side. Man must not drink that rice-wine especially for the hunters, from the home of giving birth to child cause him a bad luck in hunting. The host can prepare another pot of rice-wine to serve the male guests. That same pot of rice-wine is also served to the elderly persons in the village for they believe the newly baby would get the blessing from them.

7. 5. Stepping the Earth by child and Naming the child

If a new born baby is a boy, on the 7th morning after birth they celebrate a ceremony for the stepping the earth and give him a name. If a new born baby is a girl, on the 6th morning after birth they celebrate a ceremony for the stepping the earth and give her a name. This is a ceremony introducing the earth to the child.

In order to give a name, father's name has to follow the child's name. They use only single syllable of naming system. For example, if a person's name is *U Thon Kuan*, *Thon* is his name and *Kuan* is his father's name. If he has a son, his son's name will be *Hul Thon*.

In the traditional naming system, the full name must include lineage name. For example from the M'littso lineage, *Wa Haw* is traditionally called *M'littso Haw*. *U Kon Wa* will be called *M'littso Wa*, *U Wa Kone* will be *M'littso Kone*, *U Kya Wa* will be *M'littso Wa* etc,

7. 6. Funeral customs

If someone died, every family from the bigger butterfly side has to bring a blanket and cover the dead body. The richest one or the person who love most to the dead person has to bring mosquito net. The textiles all bring and cover the dead body must be new ones. Nearby the dead body, a bamboo pole is hung vertically and some other lineage members have to hang on their textiles there to show their love to the dead person. Also saying condolence to the rest of the family and we are one family in our clan.

The smaller butterfly group brings the spear and place near the head of the dead person. The spears and blankets are well kept by the host until the ceremony of burial urn.

When they exchanged the things, spear owner will get the blankets and the blankets owners will get the spears. Who bring a nice spear will get a nice blanket. Especially, who bring the long spear will get the best textile.

7. 6. 1. Cremation

When set out to cremate the dead body, '*Akoi*' side carry from the head and '*Apu*' side carry from the leg. Along the way to the cemetery they are playing game at least three times with the dead body. '*Apu*' side groups pull back the body to the village and '*Akoi*' side groups pull towards the cemetery.

After cremation, the ash is collected with a burial urn and brings back home. If the dead one is husband, the wife sleeps together with the burial urn. '*Akoi*' side hunters like the funeral shroud for the good luck. '*Apu*' side must not do so.

7. 6. 2. The ceremony of burial urn

One year after cremation, they used to hold the ceremony of burial urn. All the members of relatives are invited for the ceremony. A big pavilion has to be built in front of the house in two days advance. Within the pavilion a small stage is built to place the burial urn. The ceremony lasts for two days.

Both sides of the bigger butterfly or smaller butterfly have to participate in the ceremony by killing buffalo or offering rice-wine. The guests from the distance are served in special treatment. Every pot of rice-wine has to be drunk by the '*Akoi*' and '*Apu*'.

The host also has to kill a dog for the parent-in-law. In the ceremony, senior citizens are discussed about their origin by singing songs. The songs are designed as questions and answers between '*Apu*' and '*Akoi*'. The songs express their history, cultures and customs. For the young generation, this is knowledgeable. Sometimes they sing songs the whole night.

On the second day, including a lot of women '*Apu*' side and '*Akoi*' side play a game with the stage of the burial urn. '*Apu*' side women pretend to dismantle the stage placed on the burial urn, and the '*Akoi*' side women pretend to protect the stage. This is very funny for the audiences.

Before sending the burial urn, *Apu'* and *'Ako'i'* have to play a game of competition of drinking rice-wine. In both side six people including men and women must be participant. *'Apu'* must drink the wine of *'Ako'i'* and *'Ako'i'* must drink the wine of *'Apu'*. Within a fixed time, they have to drink all the wine and loser team have to reward the winner another pot of rice-wine. After that they set out to the hill (today the place where just beside the cemetery) where the burial urn will be placed. All these game are played to entertain the audience to kill the time and to comfort the grieving hosts.

CHAPTER 8

Discussion

The discussion and analysis on the findings of this research will be mentioned in this chapter. First of all, the literature review on the theory of Anthropology and existing books on Chinpong will be discussed.

The books of 6th edition of ANTHROPOLOGY written by Carol R. Ember and Melvin Ember and 3rd edition of AN INTRODUCTION TO ANTHROPOLOGY by Ralph L. Beals & Harry Hoijer, CULTURAL ANTHROPOLOGY by Felix M. Keesing are studied in order to know about the definition and widely explanation mentioned about kinship system in diversity of Native American Indian societies.

Chinpong are quite large enough in population. But they are spreading widely in the remote area of Southern Chin State, Rakhine State and Magwe Region. It is very difficult to meet each other among the lineage members. Communication and transportation are inconvenient where they are living in. Therefore, literature on Chinpong also is extremely rare. Even some hill Chins have never seen them and heard about them. Any way a few number of literature introduced about Chinpong are very useful for the person who want to study them.

The books of Cultures and Customs of National Races of Burma (Chin) published by Burmese Socialist Programmed Party and the book written Chinpong by U Thaug Nyunt Thit mentioned about the significant of kinship system of Chinpong. But the two books cannot tell the audience detail account and why and how they formed up their lineage structure. This study has been done job more than those books did. Those books also explain about marriage: the parent-in-law (*Apu*) and son-in-law (*Akuai*) are prescription. But it could not say about how the kinship system plays an important role in the marriage of different lineages. Again, those cover about bride price but not about dowry, the most important balanced exchanges between bride side and bridegroom side.

A researcher of Ma Nyunt Nyunt Win (1996) mentioned about Asho's culture of marriage system. Chinpong and Asho are under the umbrella of Sho speaking groups and this research also found that most of the cultures and customs are very close between Asho and Chinpong.

A researcher of Ma Khin Htay Htay conducted a research on Jinghpaw in 1995 is very interesting one. Unexpectedly found the culture between Jinghpaw and Chinpong are very identical in some aspect: especially in marriage system and naming system. It suggests that Kachin and Chin must have a common ancestor. This culture and custom must be practised together when they lived together in the same place in centuries ago.

A book published in 1979 by Sedoktaya Township People's Council mentioned about some Chins (classified into 4 groups) are majority in this township. When interviewed with Chinpong about the other 3 classifications of Chin in Sedoktaya Township, nobody could give a satisfactory answer to this question.

As mentioned in Chapter 4, because of the warfare of *Widadupa*, Chinpong had to abandon all their original identity and customs for centuries. After reunion of the lost clans, they needed to identify and rename their lineages. The most important point is to have a social rule in the marital destinies. They are very serious on Kin relationship and nobody could marry the strangers. If someone marries outsiders, she or he will be punished according to their customary laws.

In order to identify and rename their lineages, all the lineages got together near the *Khunlokk* drinking water lake on top of the *Puitaung* hill nearby now *Ngunlai* village of Kanpetlet town. A group to hunt the elephant was formed there: included at least one delegate from each group. The group set out to hunt elephant and they caught an extremely big one. They regarded elephant as a valuable treasure. So they sacrificed the elephant and held a great feast and identified and renamed their lineages according to the parts of the body of the elephant or the activities process done from the hunting to preparing the flesh to be ready to serve. So, the Chinpong national have the idea of reunion from the scattering. It means that they have the adaptation power especially to survival their ethnical identity.

By observing the initial idea of practising the cross-cousin marriage among the Chinpong clans, it can be said that how they construct the extensive social structure and function. The kinship system makes the society extremely united and divorce cases are very rare in Chinpong. Sometimes, cases can happen because of misunderstanding, guilty of adultery and no fertility.

By studying of the kinship system of Chinpong, the structure of the kinship system and the function of social activities are really fabulous. The kinship systems: kinship by blood, kinship by marriage, kinship by adoption reproduces the family's

succession, inheritance, marriage circle and other social obligations. Those social activities make the society solidarity, trust and cooperation as outcomes. They are strongly united in their society based on their kinship relationship and the last impact of rewards - they got feel secure and affluent - peaceful and harmonious- stable in mind and in their daily life. It can be evaluated as conceptual framework is consistently fit to the real life of the Chinpong society.

Furthermore, their hidden meanings of marriage circle are explored in this discussion. Because of the marriage circle, they can maintain their lineages by following the rules of marriage, they can keep their properties within their lineages because of practising of the cross-cousins marriage and they can hold their national identity strongly by practising their rules which are set by their forefathers. The daughter-giver family in marriage circle became Bigger-butterfly and son-giver family became Smaller- butterfly in Chinpong custom. In every social affair, bigger-butterfly is always dominant over smaller-butterfly. That is why, bigger-butterfly acts as a judge to solve the general social problems and ceremonies. They are highly regarded in their smaller-butterfly's houses and ceremonies. They gain the respect from their smaller-butterfly like their parents. Anyway, although one family as a bigger butterfly is superior over the smaller butterfly; simultaneously his family is inferior to his bigger butterfly. In a circle of marriage rule, every family has to balance their power

The basic structure of Chinpong family was found that multi-generation of nuclear families; meaning living as a common domestic group. In other words, a Chinpong (*Uppu*) family consists of parents and their married children are living together as lineally extended family. Some family may leave this extended family when they are able to run their family by their own strength. Even upon the death of the parents, some siblings' families stay together or some divide the inheritance of the family properties and stay separately.

In the kinship system practised by Chinpong, strong and weak points can be found. In former, patrilineal system made the strong unity among them and but now in reality, because of social, economic, and political needs demand to practise matrilineal and neo-local systems. Although their residence patterns are changed, the marriage circle in other words exogamy is still in practised. It is also to maintain their cultures and ethnic identity.

Then, in the past, they practised the patrilocal residence because of the patrilineal kinship system. Now they also practise the matrilocal residence and the neo-local residence. It seems to their thinking about kinship system and residence patterns are changed according to their socioeconomic status.

Some of the customs of Chinpong are still functioning but some are not. Anyway, basic family is still practised fundamental customary rules and they are living in peace and harmony. Because they practise patrilineal system, the men are dominant over women. Every family member has to obey their father, the head of the family. Father has right to speak among the lineages. He can force to do every custom and rule well and precisely to the lineages. He will monitor all the functions are well done or not. So, every member of the family or lineage has to pay high regard and respect to the father.

It seems that no matter how the world is being changed to practise equal right between man and woman, they are still practising Patriarchy – (Father Right). Men have more status and power than women in the matter of kinship, race, class and religion. Anyhow in the marriage circle rule, getting superior status by the bride side family seems to be the woman has Right in this matter.

When their customs for succession is studied, the eldest son got married the parents have to offer their bed to the newly-wed couple. The main sense to do so is father, the head of the house, handed over his right and power to his eldest son. This is a kind of recognition as a successor. Anyway, as long as the father is healthy and strong enough, they work together in any family affairs. Mostly, father gives decision and son take-care the physical work. He always guides his son according to his experiences. In general, the eldest son would be act as a caretaker almost all the family responsibility. Father teaches their sons about their social obligations and steadily hands over to the eldest son in order to lead without him. When the younger brother family can stand on his strength, the eldest son family can leave them. In case of disability he is, the eldest son will be running it again. This show they are trying to maintain unity among the family

As an inheritance, although they practise patrilineal system, all sons cannot get the properties of their fathers. Only the eldest one and the youngest one get the inheritance. If they allow and agree they can share the other siblings. If they do not do so, nobody has the right to claim the inheritance from their father. The idea to give inheritance to the eldest one is that he would act as head of the family after his father's

death. He has to inherit all of the social obligations not only properties but also his father's social debts such as; to attend to the wedding ceremony or funeral; to kill dog or pork or chicken – to offer pot of rice-wine when required in return of social balanced reciprocity.

The idea to give inheritance to the youngest son is that he might be too young to struggle his life when his father died. Unless he gets anything from his father, he could not survive. The middle sons are independent. They can do what they want without any tie of social obligation. But every elder brother has responsibility to take care their younger one in every case and any time.

In Chinpong family, daughters get nothing from her father as inheritance. After her father's death, only her brothers have the right of ownership. But her mother's brother allows - she can get certain amount of her father's properties because the uncle (Mother's brother) is bigger butterfly, superior and dominant over her family. Today some lineages have progressive perspective and they give more to their daughters than before. It shows women get more right than before. If an eldest brother dies, his immediate younger brother has the priority of right to keep the rest of his properties and his wife as well. This is now less and less practising. Younger brothers no longer want to marry the widow. They are looking for now younger mate for them.

Although their succession and inheritance customary laws seem to be strict, sometimes they give a favour to their daughters. By studying the ceremony of tying the umbilical cord, confirmation of would-be daughter-in-law, engagement, fixing the date for wedding, and wedding ceremony: reception of the guests, paying the bride price, the ceremony of asking for '*M'chotui*', giving wedding presents, ceremony of welcoming the newly bride to bridegroom's home, giving birth to a child, naming the child and funeral customs, they take their social obligations according to their kinship rules and they control their power to be balanced among kin groups. It can also be said that their kinship system plays an important role in their whole life.

CHAPTER 9

CONCLUSION AND RECOMMENDATION

9. 1. Conclusion

An evaluation of the findings on the study of Anthropological perspectives on kinship system practised by Chinpong (*Uppu*) national living in Kanpetlet Township, Chin State will be made here. The main themes of this research were believed done well. The relations between structure of the kin group and the functions of the social activities were revealed and how the structure and function of kinship system impact on the Chinpong society were explicated in this research.

This researcher found that the value and norm of the kinship system are solidarity, trust and cooperation inter-lineages. Marriage exchanges between lineages make their social relationship wider and stronger. The Anthropologist defines Exogamy is also practised in order to achieve some beneficial psychological, social or biological purpose. But one weakness finding is the exogamy practised by Chinpong means - structurally, they come from different lineages but biologically, they are still so close between the cross-cousins. Their views to get marry cross-cousin who are already known each other and social activities will be kept on functioning may be a good custom for them. But looking through medical point of view, this could be leading to their offspring genetically disorder. It can be occurred bearing abnormal children. So it might need to reconsider on it thoroughly in the future.

As Anthropologists said culture is learned. In every multicultural society, dominant group always influences over the smaller groups in terms of politics, belief, culture, language, fashion and food and so many aspect. Chinpong population is living very close to dominant Burmese and they have adopted belief and language. So most of their culture have been learned and still being learned. This is universal and natural all over the world.

In reality, the modern world is changing. Because of improvement of science and technology, economy is changed - communication is easier and transportation is faster, safer and cheaper than the past decades. Today people from the country keep on moving to the cities and overseas in search of better life. The traditional culture is gradually diminishing in every corner in the world and in our country as well.

Most young people are becoming migratory workers and they are steadily leaving their native lands. Now they have to get married with the strangers and nobody can stop them not to do so. Even in the remote area, economy is terribly down and they could not follow the customary rules. Although marriage partners are already predetermined since their childhood by the parents, they could deny when they are growing up. In the past time, they had to pay high price for that, meaning compensation should be paid to the 'Apu' lineage. Now they negotiate and fix them to be affordable - probably small amount of money may be charged as a symbol.

Another point is that most Chinpong are converted to Buddhist and they have not made and used rice wine anymore, which is playing an important role in the Chinpong social activities. Instead they use tea and coffee when it requires for the social ceremonies. Likewise, according to the belief of Buddhism, they do not want to kill any creature anymore. They use sometimes fresh fish or dried fish and prawn for a ceremony in order to avoid killing any creature. This is a kind of adaptive power they are practising in their existing culture and custom. This concept makes so many changes in their life especially in their traditional and customary moral.

Anyway bigger butterfly lineage and smaller butterfly lineage are still practised by some Chinpong. They still respect to 'Apu' even they are not associated with by marriage anymore. But the degree of the respect to the 'Apu' by 'Akoi' is also getting blur. *Bride price* and *Dowry* are also changed from cattle, pig, dog and spear, they substituted by small amount of money negotiated by both side.

9. 2. Recommendation

According to the literature review, nobody can study about the small sub-groups of Chin nationals. Among the Chin diversities, they speak over forty languages or dialects because of poor transportation and communication. Some books on Chinpong were found but they could not mention about detail account of the culture and custom of them. This study found some culture and custom based on kinship system of Chinpong. Anyway, this will not be a complete study about a group of nationals. It will be needed further study: what extent people are still practising cross-cousin; what is the real impact on the society; must be studied through medical and social point of views.

There is another point: after finishing this study, it is recognized that the customary rules of Chinpong is incredibly effective to balance of power; easy to find

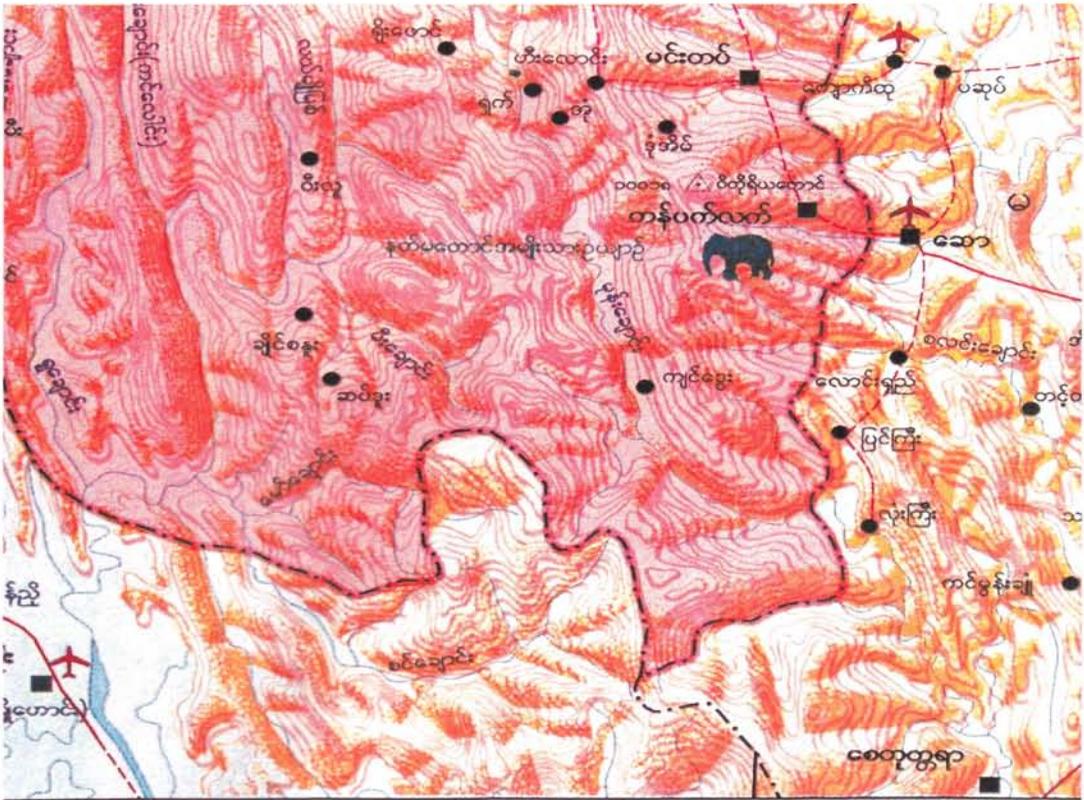
the solution to dispute among the members of marriage circle. The question is: how they could possibly be creative such a good idea. One should do ethnography to find the main factor of this system.

A book published in 1979 by Sedoktaya Township People's Council mentioned about some Chins (classified into 4 groups) are majority in this township. When interviewed with Chinpong about the other 3 classifications of Chin in Sedoktaya Township, nobody could give a satisfactory answer to this question. So, one should do a field research to identify the 3 different groups apart from Chinpong in Sedoktaya Township in the future.

According to this research, Chinpong are viewed that people who are very flexible and adaptive persons. They have now stopped all their bad customs such as sacrifice of animal to 'nat' or killing animal and drinking rice-wine for any ceremony. These all are substituted with better materials as mentioned earlier. After practising the new idea of belief they totally change their old attitude and nurture a new mind set. This is a good behavior of having adaptive power. It is good to be studied why people are flexible but some stubborn; why some are adaptive and some are not. If a study could find a solution that how to persuade the others, we can apply it in the national reconciliation so that country could change from civil unrest to solidarity.

Another research: good to do is to study about the diversity of nationals in Myanmar. One should study how and when and why appeared the similarities and differences of cultures between the different nationals; if those differences make the unity and understanding among the nationals less or not. In order to get the understanding among the nationals, we should respect about the culture of each group. To do so, we have to know firstly what are the culture and customs of all nationals in Myanmar. That is why not only doing ethnography, but also publicity of the findings is very important in order to know and respect each other and to build trust and tranquility between the nationals among the Union of Republic of Myanmar.

Map 1. THE TOWN KANPETLET AND KYIN DWE VILLAGE



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Figure (1) Chinpong's mosquito net



Figure (2) Chinpong's blanket



Figure (3) The baskets



Figure (4) Rice wine



Figure (5) Water/rice wine container
made of dried gourd



Figure (6) Rice wine pot



Figure (7) The new ward of Kyin Dwe village



Figure (8) The field cultivated with crops or trees in Kyin Dwe village



Figure (9) The journey to Kyin Dwe village



Figure (10) Two pack-bullock carts



Figure (11) Drinking rice wine

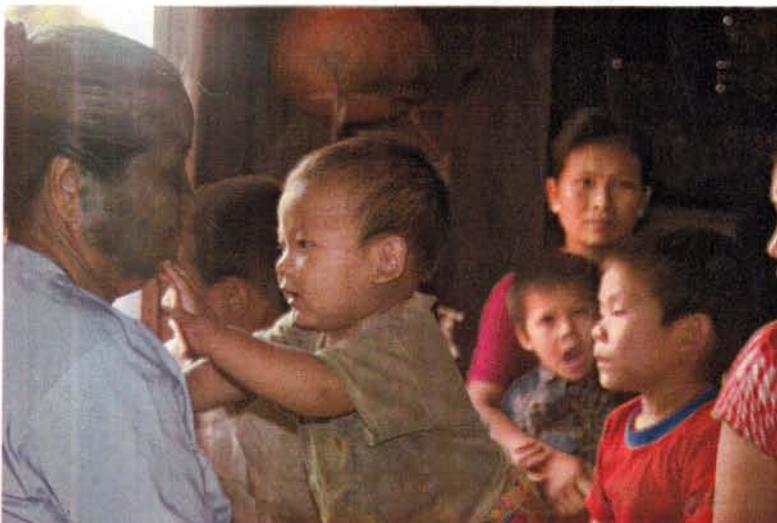


Figure (12) Chinpong lady with tattooed face



Figure (16) The researcher and her informant



Figure (17) The researcher and her informant U Kyar Waa



Figure (18) The researcher and her informants U Hla Maung and U San Khin



Figure (19) The researcher and her informant U Tin Aung



Figure (20) The researcher and her informants



Figure (21) The researcher and her informant U Aung Kyaw

The List of Informants

No.	Name	Occupation	Residence	Age
1.	U Parnita	13 yr service of monk	Kyin Dwe village	79
2.	U Aung Kyaw	former gov. staff	Kyin Dwe village	77
3.	Daw Pa Char	senior citizen	Kanpetlet myo	76
4.	U Kyar Waa	senior citizen	Kanpetlet myo	69
5.	U Ohn Maung	former Police Staff	Kanpetlet myo	68
6.	U San Khin	former Head of BEPS	Kanpetlet myo	67
7.	Daw San Yin	Senior citizen	Kanpetlet myo	63
8.	Daw Pyar Lun	School teacher	Thin Pon Kyin village	55
9.	U Tin Ngwe	Merchant	Kyin Dwe village	53
10.	U Maung Aung	School teacher	Hta Khwe Yanpan	49
11.	U San Khaing	Head of B.E.H.S.	Aut Kant village	46
12.	U Tin Aung	School teacher	Kyin Dwe village	45
13.	Daw Khin Myint	School teacher	Kyi Dwe village	45
14.	U Hla Maung	Christian Priest	Khaingsi village	42
15.	U Thein Kyae	Head of B.E.P.S.	Lae Pon Kyin village	40
16.	Daw Pa Chyaing	House wife	Kyin Dwe village	37
17.	U Than Maung	Merchant	Khaingsi village	30
18.	U Khin Myo Zaw	Christian Priest	Hmawbi township	27

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- ၁။ ဘကြီးတော်ဘုရား။ မှန်နန်းမဟာရာဇဝင်တော်ကြီး (ပထမတွဲ)၊ သတင်းနှင့် စာနယ်ဇင်းလုပ်ငန်း၊ ပြန်ကြားရေးဝန်ကြီးဌာန၊ ၁၈၃၇။
- ၂။ မြန်မာ့ဆိုရှယ်လစ် လမ်းစဉ်ပါတီ။ တိုင်းရင်းသားယဉ်ကျေးမှုလေ့ထုံးစံများ(ချင်း)၊ စာပေဗိမာန်ပုံနှိပ်တိုက်၊ ၁၉၆၈။
- ၃။ မကွေးတိုင်း၊ စေတုတ္ထရာမြို့နယ်ပြည်သူ့ကောင်စီ၊ မြို့နယ်ဖြစ်စဉ်မှတ်တမ်း၊ ၁၉၇၉။
- ၄။ မခင်ဌေးဌေး။ ကချင်ပြည်နယ်ရှိ ဂျိမ်းဖော တိုင်းရင်းသားတို့၏ လူမှုရေး ဖွဲ့စည်းပုံ ၊ မနုဿဗေဒဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ၁၉၉၅။
- ၅။ မညွန့်ညွန့်ဝင်း။ ပဲခူးတိုင်း၊ ပန်းတောင်းမြို့နယ် ပတ်ဝန်းကျင်ကျေးရွာများရှိ အချို့(မြေပြန့်) ချင်းတိုင်းရင်းသားတို့၏ လူမှုရေးဖွဲ့စည်းပုံ၊ မနုဿဗေဒဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ၁၉၉၆။

၆။ ချင်းသမိုင်းရှာဖွေပြုစုရေး ကော်မတီ။ ချင်းလူမျိုးများ၏ သမိုင်းဖြစ်စဉ်နှင့် ရှိုးရာယဉ်ကျေးမှုလေ့ထုံးစံများ (အကျဉ်း)၊ ၂၀၀၁။

၇။ သောင်းညွန့်သစ်။ တစ်ခေတ်တစ်ချိန်က ချင်းရိုးမဆီ ရောက်ခဲ့စဉ်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်၊ ၂၀၀၇။