

**YANGON UNIVERSITY**  
**THESIS SUBMITTED FOR THE MASTER OF ARTS DEGREE**  
**( ANTHROPOLOGY )**

**THE SOCIAL ORGANIZATION OF THE**  
**"YIN KYA" NATIONALS OF**  
**NAM-LIT VILLAGE TRACT, NAM-SAN TOWNSHIP,**  
**IN THE SOUTHERN SHAN STATE**  
**UNION OF MYANMAR**

**Submitted by**  
**MG HTIN AUNG AUNG OO**  
**ANTH - 4**  
**1997-1999**  
**DEPARTMENT OF ANTHROPOLOGY**

**This thesis is dedicated  
to  
The five fold Infinite Venerables  
and  
My benefactors (Father-U Tin Pe- Mother-Daw Thein Kyi)  
(Father- U Hla Shein) Mother- Daw Ohn Kyi**

# UNIVERSITY OF YANGON



## Department of Anthropology

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Submitted by .... MG HTIN AUNG AUNG OO  
ANTH-4 (1997-1999)

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

#### Supervisor

(Daw Tin Yee) B.A (Hons:) M.A  
Professor  
Department of Anthropology  
University of Yangon

#### External Examiner

(Daw Aye Myint) M.A,B.L  
Retired Lecturer  
Department of Anthropology  
University of Yangon

#### Chairman

Board of Examiner  
Department of Anthropology  
University of Yangon  
Myanmar-1999

# **THE SOCIAL ORGANIZATION OF THE "YIN KYA" NATIONALS OF NAM LIT VILLAGES TRACT, NAM-SAN TOWNSHIP IN THE SOUTHERN SHAN STATE**

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**Anth - 4**

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**Department of Anthropology**

## Introduction

### The aims of the thesis

Anthropology is a scientific study of the human being from every angle. This scientific approach is based on "Darwin's Evolutionary Theory". The period covered is from the time before writing was invented and recorded history was unknown to the present day. It is the study of man's life in his economic, social and cultural environment. In the animal world, the human being is the only creature who has developed his own civilization, is able to preserve it and hand it down to his posterity. Physical Anthropology is the study of how the human races came into being and how the human body is structured. There is no such thing as the superior or inferior race. All races develop systematically, and the change or development is a very long and slow process.

The human races of the world have their own peculiar traditions and these are handed down from generation to generation. The most important duty is for each race to try to preserve these traditions. The main task of the anthropologists is to bring to light these traditions. Man has learnt to live in the environment he was born. So differences in environment, geographical regions have made man's life different from each other. Traditions also vary according to time and place. As time passes some cultures may become merged together or sometimes disappear slowly altogether. These differences occur not because their intelligence is low or because of class, but their innate character. The region they live in and their beliefs have great influence on their life style, is what the anthropologist have observed from their studies.

The Union of myanmar is in habited by one hundred and thirty-five nationals races. The Shan national race has thirty-three ethnic Shan races of



which the "Yin Kya" ethnic Shan group is one of them. I have studied the Yin Kya national race's social structure directly by actual field trip to their region and indirectly through government records and journals.

I believe that it is the bounden duty of the student of Anthropology to bring to light the traditions and customs of the national races of the Union of Myanmar. Then only the national races will come to understand each other and have trust and friendship and mutual respect for each other. It is of almost importance that these national unity with each other. This unity and peaceful co-existence will also help the government of the Union of Myanmar to solve the internal problems and difficulties of the country.

The anthropologist by observing the social behaviour and customs and traditions of a national race can find out customs and beliefs that are undesirable and of no benefit to the people. He may make constructive suggestions, that may make their lives more healthy in mind as well as in body and still continue to keep, alive their good traditions.

I have made a field trip to Nam-Lit village tract, Nam-San township, LoiLem district, Southern Shan State, to observe at first hand the social structure and traditions and customs of the Yin Kya nationals to presents the M.A thesis. I hope that this thesis will in a small way help to bring understanding and unity among the nationals living in Myanmar.

I also hope this thesis will be helpful to those people interested in studying the traditions and customs of own nationals.

The reasons for choosing the topic the social organization of the "Yin Kya" nationals living in Nam-List village tract, Nam-San township, Southern Shan State.

The Union of Myanmar is inhabited by one hundred and thirty-five national races. In the past we only knew of the main national races of Myanmar, Shan, Chin, Kachin, Kayin, Kayah, Mon and Rakhine. Today these main national races have among them many small ethnic groups, each with their own name and peculiarities of behaviours and beliefs.

Anthropologists of the world speak of Myanmar as the Anthropologist's paradise because of its great variety of races and ancient traditions. It is the task of the students of Anthropology to study their own brother nationals and bring better understanding and unity to his country. So I decided to study the Yin Kya races who live in Nam-Lit village tract in Southern Shan States. They are a very small ethnic group related to the Shans, but having their own dialect and customs and dress peculiar to them. They also speak Shan and a little Myanmar. They are staunch Buddhists and celebrate their festivals without liquor. As I am a Buddhist too, I felt I would be able to understand their traditions and customs. I am also interested in observing an ethnic race who are still able to preserve their traditional way of life, in dress, beliefs and customs untouched by the modern world.

Above all I am most fortunate in having a school-master friend who is married to a Yin Kya national from Lwe saing village for twenty years and knows the dialect fluently. He offered to help me in every way and made my task so much easier for me. Thanks to the Government's policy of building roads and bridges, transportation to that remote village is possible. So I decided to make the pleasant journey to the beautiful highlands of the Shan State with high mountains and gorges covered with deep forests and cool streams. The small taungyas perched on the hill sides seem to beckon to me to come and enjoy the unspoilt beauty of the land and its people.

I accepted the task of making the field trip for research and to write this thesis.



‘ YIN KYA ’MAN and WOMAN

## Chapter - 1

### Geographical features of the region

#### (A) Location, Boundaries, Area, Population

The Shan State is in the middle-east part of the Union of Myanmar and the furthest eastern State of Myanmar bordering other countries. On the north-east is the People's Republic of China. On the east and south are Laos and Thailand. In the Union of Myanmar, the States bordering the Shan State are Kachin State in the north, Sagaing and Mandalay Divisions in the west, and Kayah State in the South. The Shan State is the biggest state among the states of Myanmar. Its area is 60155.227 square miles. It is made up of (52) townships and Nam San is one of the townships.

Nam San township is in Loilem district and is (73) miles away from Taungyi. The capital of the Shan State. Nam San is on the same Pyidaungsu high-way as Taungyi, Kengtung and Tachilak. It is (16) miles to the east of Loilem, and is between north latitude 20° 25' - 21° 10' and east longitude 97° 37' - 98° 15'. The area is 1,020,239 acres or 1594.122 square miles. It is 3166 feet above sea level. The "Yin-Kya" nationals live in Nam-Lit village tract in Nam-San township.

On the east of Nam-San township is Kun Heing township, on the west is Loilem township, on the south is Mout-Mei township and Mo-Nair township and Le-Cha township in the north. It has rivers and streams and (7771) acres of underground water.

Nam-San township is made up of (5) quarters (20) village tracts and (197) small villages. In number (3) quarter of Nam-San township, on the eastern shore of Nam-Lit stream, there is a natural water hole which has water with a light taste. Nam-San is named after this water. Nam-Lit stream takes its source from the hills, two miles far from the west side of Mine-



sate village. It flows meandering down for (24) miles and submerged on the north-east edge of Nam-San township. It reappears again near No.(2) village and flows down into the Nam-Thein or Thein stream. The places where the stream submerges and re-appears are pleasant places for leisure and holiday makers. In 1959 the headman of Wan-Pon village declared the small village as a town. The township officer's office was opened on 10<sup>th</sup> October 1962. There are (2109) houses and the population (63,247) as seen in the following chart.

No.	Qr./ village	Male	Female	Total
1.	Quarter	6,856	7,662	14,518
2.	village	24,801	23,928	48,729
<b>Total</b>		<b>31,657</b>	<b>31,590</b>	<b>63,247</b>

Foreigners, 62 Indians, Pakistanis, Bangladerdash and Nepalese, Chinese.\*

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\*The facts mentioned are from the Nam-San township records.



**Population of "Nam-lit" village tract, Nam-san township**

No	Village tract	Village	Family	Male	Female	Total
1.	Nam-lit	Sawut (Sun Wan)		28	27	55
		Whey-wharm (Kon-Lan)		164	177	341
		Maut San		96	98	194
		Lwe Paung		181	194	375
		Tun Tee (Twant tee)		81	84	165
		Lwe Saing		210	84	165
		Lwe phwe (Lwe phée)		109	120	229
		Lwe Sant		171	174	345
		Poat Pyan		200	227	427
<b>Total</b>			<b>508</b>		<b>1344</b>	<b>2624</b>

- The fact mentioned are from the Immigration and Population Department.

**(B) The Appearance of the Surface of the Land**

The Shan plateau in the Union of Myanmar is made up of the oldest rocks. The average height is between 3000 to 4000 feet. But some mountain ranges are 5000-7500 feet high and the peaks are much higher. They run from north to south with syncline valleys and rivers flow down these valleys. The rivers too flow from north to south, parallel to the mountains. The most famous river is the "Than Lwin" river. the Shans call the "Salween" - "Nam-Khaung". The town of Nam-San in Loilem district of southern Shan State is (3166) feet above sea-level. It has few flat plains and full of valleys and hills and mountain ranges.

The north, north-east, west and south-west areas especially are surrounded by mountains 4000 to 5000 feet high. Only in the central area does it have a big wide plain and valley. There is only one waterfall called "Ho-tant" waterfall. It is in Wan-pon village tract and the height of the waterfall is about (75) feet. Geographically the towns are river valley plains.

**(C) Climate**

The Shan State is in the hot latitude zone but because they are high lands they have a climate with less temperature. In the coldest months of December and January, except for the low-lying plains, the middle temperature may fall to 64° Fahrenheit. In some regions it may fall even to freezing point. In the hottest months of April, May, June and July, the temperature is about 70° F in the hills and it is very pleasant weather. In these months the middle temperature is between 70° and 80° F. The average temperature of Nam-San is 75° F and in the hottest month 87° F. The rainfall in the Shan State is different according to its geographical features. The rainfall is more on the western edge and the hills than on the low-lying plains.

In the whole region the average rainfall for the year is 40-60 inches. The rainy season is from May to October and 90% of the rainfall for the

whole year is in these six months. The rain is heaviest in June, July, August and September. In July the rain-bearing winds blow from the south and in August and September the storms from the east bring rain to the states. The rain does not cease completely as it may have light showers even in the dry season. The average rainfall for Nam-San is (57.60) inches.

**Temperature and Rainfall Data for 1998**

**Nam Sam Township**

Month	Temperature		Rainfall
	Highest (Maximum)	Lowest (Minimum)	(Inches)
Jan	31.0	- 0.2	-
Feb	33.8	2.2	-
Mar	36.4	4.9	0.24
Apr	37.7	10.8	0.83
May	36.4	17.5	5.46
Jun	33.0	18.0	0.76
Jul	32.0	17.5	4.85
Aug	31.1	20.0	6.23
Sep	32.7	13.5	10.00
Oct	32.0	11.2	1.79
Nov	31.0	8.2	2.56
Dec	30.3	4.1	-

**(D) Natural Plants**

The Shan State is high land region, so we find forests that are usually found on the mountain ranges.

The mountain forests may be further classified into three kinds.

**(1) Evergreen mountain forests**

These forests are found in the mountain plateaus with more rain. Chestnut trees grow there.

**(2) Dryhill forests**

These forests are found in the valleys with less rain and limestone soil. Lauk-ya, mei-htu, and in-gin trees grow here.

**(3) Pine forests**

The pine forests are found in hills over four thousand feet high. But these forests are being destroyed due to cultivation by people. A lot of bamboo grows in these areas now and some hilltops are completely bare.

The natural forests of the Shan State are the trees you find in the temperate zone. In some places, the temperate zone wet forests are found and in the Salween river valley, the hot-wet zone, the evergreen forests grow there. So you find three kinds of forests on the hills of the Shan State. In mountains above 4000 feet you find meadows, oaks and pines. In the southern Shan State forests, pines, padauk, laburnum, cherry and acacias grow beautifully. You also find beautiful and wonderful orchids. Except for the hot summer regions, the Shan State natural forests and hills are fresh and green. The total forest area, both reserved and free is (42210) square miles.

Nam-San town is between 3000-4000 feet high. Only a few teak is found here. Ingin, In, Thitya, Yimanay, Oak, Chestnut, Htauk-kyan,

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\* The above facts are given by the forests Department of the Government.

Tamalan woods grow well and mango, Eastern gooseberry and chebulic myrobalan fruit trees. Almost no medicinal plants grow and only a few orchids are found here. Pines may be found on the few mountain ranges.

Nam-San township has no reserved forests area, but only a suggested reserve of (40) square miles. It has a forest area of 1547203.97 square miles. Nam-San is above 3000 feet above sea-level, so the type of forest is Dry Hill forest type, Nam-Lit has forests of Dry Hill forest type. Nam-lit has a forest area of 23,735 acres and has no reserved or suggested reserved forest area. It has the same type of forests, and natural plants as Nam-San.

Nam-San township has two committees to take care of the forests. It is prevention of forest concerned cases and preservation of forest. They have planted many kinds of trees like the Orissha, Panama, Laburnum, acasia, eucalyptus and pines are planted as re-forestation projects. The Government made new forest laws added in 1992 on 3<sup>rd</sup> November in Chapter (13) section 1-58 and in 1995 on 1<sup>st</sup> December, forests techniques laws in Chapter 13-section 1-107.\*

The shifting fields method of agriculture destroys forests because the Yinkya nationals cut down trees for new agricultural fields. The burning of forests to make grass grow early for animal food also destroys forests. Such forest fires destroy young trees and prevents the natural re-generation of plants. A country's basic resources are water, soil, forests, mountains and the weather and climate. When forests and hills are damaged water and soil resources also are affected, bringing about changes in the weather and climate. So the nationals are given the education and responsibility to preserve the natural forests.

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\* The above facts are given by the forests Department of the Government.



The forests on the hills are the habitat of all kinds of animals. We find many species of snakes, such as the boaconstrictor, python, banded krait, king cobra, hamadryad, bamboo pit-viper, rat snake, grass and water snakes. The big cats like the tiger, leopard, wild cat, bears and gaur roam the forests. The sambur, the brow-antlered rusa, barking deer and deer also live in the forests. The wild dog and wild boar, pangolins, poccupines, tortoises and monitor-lizards are also found in the forests. Many kinds of monkeys also live here.

Among the birds of the forests are the Indian pied hornbill, peacocks, paddy birds, pheasants, partridges moorhens, wild fowls, painted storks, falcons, kites, shikra, leaf bird, king-crow or black drongo, many species of parrots, cuckoos, Indian grackle, minors purple sanbird, greater racket-tailed drongo, doves pigeons, owls, coucals, bats, ducks, quails and sparrows.

The insects are rice-stem borers, rice swarming caterpillars, rice hispabeetles, rice grain nibbling caterpillars, bees, beetles, termite and winged white-ants.\*

#### **(E) Transportation**

There are three means of transportation in the Shan State. One can travel by motor-road, by railway and by air-plane. Nam-San town is on the Pyi Htaung Su high way, (73) miles from Taungyi, and Kengtung and Tachilak are on the same highway. There are four small air conditioned buses running between Taungyi and Nam-San. These buses leave Taungyi at 7:30 AM, passing, through the towns and villages of Hopong, Maingpon, and Loilem, reaching Nam-San at about 1:30 PM. In the same way the buses leave Nam-San at 7:30 AM and arriving in Taungyi about 12 noon. It is about a (6) hour ride and costs Kyats 250 in 1998-99. It used to be Kyats 200 in 1997.

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\* Winged white-ants look like termite.

The " Yin-Kya " nationals live in Nam-lit village tracts of Nam-San Township. It is about 5-15 miles away. People can go by car, motor-bike, horse-cart, bicycle, ploughing-machine, Htawlagyi or walk. There is no proper road constructed, but just cart-tracks across the fields with stretches of tarred-road and red gravel road. It takes about ½ hour by ploughing machine or htawlagyi, (2) hour by bicycle and 1½ hours if your walk.

Now the Government's all a round development of the country has built a railway from Shwe-Nyaung to Nam-San. It is 153.62 miles long and passes through Taungyi, Nyaung-Shwe, Si-saing, Moutmei, Monair Township. There are (359) bridges and eight shuttles. The cost of building that railway was (848.74) million Kyats. On 6<sup>th</sup> January 1993 the first auspicious stake for the building of the Shwe-Nyaung, Nam-San railway was driven in by Vice-Chief of Staff (army) General Mg Aye and the minister for transport and communications U Win Sein. Work on the railway started on June 1<sup>st</sup> May 1995. Up to now three sections of the road has been completed, making smooth the transportation and travelling of the people of the region.

There is an airport and two Airforce Units. They are no 71 Unit Airforce and Nam-San Airforce Headquarters. They were also able to expand the air field. There is no civil air-plane service as yet.

**(F) The Historical background of "Yin Kya " nationals**

**(F.1) The Yin-Kya national's historical background and how they Migrated into Myanmar**

Anthropology is a scientific study of mankind in his totality from the earliest times till today. It is the observation from every angle, the physical nature and culture of man. All mankind is descended from the Homo-sapien \*<sup>1</sup> species. They have become different due to the geographical and environmental differences. The anthropologists believe that there are three major stocks of people living on the earth. They are the Mongoloid stock \*<sup>2</sup>, the Caucasoid stock \*<sup>3</sup> and the Negroid stock \*<sup>4</sup>.

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\*<sup>1</sup> Homo-sapiens

\*<sup>2</sup> \*<sup>3</sup> \*<sup>4</sup> The three " great races " of mankind

The Union of Myanmar is inhabited by many national groups and all Myanmar nationals are descended from the Mongoloid stock. They come from the original Mongolian plateau in three groups, (1) the Mon Khmer group, (2) Tibeto-Myanmar group, (3) Thai-Chinese group. They came into Myanmar thousands of years ago and have lived as blood-brothers. Among the nationals born in the Union of Myanmar, the Shan nationals have lived all over the north-eastern mountains and valley plains of Myanmar. The "Yin-Kya" nationals also are among them.

The "Yin-Kya" nationals are descended from the Shan-Gyi group inhabiting the Shwe-Li river valley in Northern Shan State. Yin-Kya may also mean the youngest Shan brother. They believe they are descended from the Mongolian people of central Asia, as seen by the language they speak and the cultural customs and traditions they practise.

### **Folk-Tales**

Long ago a powerful king on his way to Thailand, came to the Yin-Kya nationals region. Feeling thirsty, the powerful king asked the Yin-Kya farmers working in the fields for some water. They had a gourd full of water, but they closed the mouth of the gourd-water bottle tightly with leaves. Then they lied to the king that they had no water by tilting the water-bottle. The king was very angry and cursed them, that the "Yin-Kya" tribes shall always live far away from water. If they should live near the water, then they shall be disease ridden. Besides the Yin-Kya nationals used to have white, brown, green and black cotton to weave their national costume. But because they were lazy, some other nationals took away the seeds to Thailand leaving only the white and brown cotton seeds for them. Now they have to dye the other colours. They are called "Yin-Kya" because they wear the striped weave of the cloth.

According to research made by Professor Luce we know that the Yin-Kya nationals are descended from the Tibeto-Burman group of races.

### **How the Yin-Kya nationals Migrated in and settled in Myanmar**

The Union born nationals living in Myanmar are descended from the Tibeto-Burman stock, who moved slowly south from the central plateaus of Asia. Thousands of years ago these Mongoloid stock of people lived in central Asia, to the west of China, in the high lands where the two rivers, the Yen-tze and the Howungho rivers took their sources.

The historian " Mr. Kauk " , wrote that about (700) years before Myanmar Era, a people called " Taing " nationals, who later are to be Shans lived in central Aisa. Due to unrest in China, they came down south along the Mekong, Menan,. Ayawaddy, Thanlwin river valleys and spread to Myanmar, Loas, Thailand down to the Taninthayi coastal regions. They first came into Myanmar down the Shwe-Li river, a tributary of the Ayawaddy river and settled there.

The Yunan Shans rebbled against Kubla Khan in China. They were suppressed and they escaped and moved from the northern regions to the southern lowland regions of Thailand and Cambodia. They also settled in North and South Shan-State mixing with the Shans.

The Yin-kya nationals who are also of Shan race, may have moved about the same time as the Thai-Chinese from Chins. They lived together with the Palaungs who had settled there earlier. Later, because they were pushed out by other nationals who came in and also with the desire to look for greener pastures, they moved to their present region. The Yin-Kya nationals now live in Nam-lit village tract, of Nam-San township, Loilem district in Southern Shan State. The Yin-Kya nationals are Taungya farmers, so they have to move from place to place in search of a new taung-ya.

The Yin-Kya nationals lived in the Shan State formed by the elder-brother Shan nationals. The Shan Yoma hill ranges are 4000 feet above sea-level. The Yin-Kyas live in the eastern highland plains 56099 square miles in size.

**(F.2) Name and Language**

People call the Yin-Kya nationals " Yin-Kya " but they call themselves " Garayyamace " and Shans call them " **Yan-line** " "ယန်းလိင်း". The Yin-Kya nationals are considered as the youngest brother of the Shan nationals. The Yin-Kyas not only trust and depend on the Shan nationals but also accept advice and follow their instructions. They address the Shans as elder brother Shan or " Pe Aik Taing " in their language and the Shan nationals address them as "Naung Yan " "နောင်ယန်း" in their language. They call the Myanmar " **Maram** " "မရန်", Shan is " Shan " "ဆှမ်း".

The " Yin-Kya " nationals do not live seperately as a group but live spread out among the Shans, Pao, Palaung, Padaung, Lisu, Yin-net nationals regions. The Yin-Kyas are descended from the Shan brothers and in the present day their closest racial relative is the Yin-net nationals. Both Yin-Kyas and Yin-nets wear plaing black cotton pants. The only difference is the Yin-Kyas have a white cotton band attached to their pants at the waist. Their cultures are very close except for the light or heavy tones in the language spoken.

The Yin-Kya nationals have no differences in the spoken language. They have the same meanings. But the tone of the Yin-nets in speaking is short and hard where as the Yin-Kyas speak with a soft and long tone.

**Example**

No.	Yin-Kya	Yin-Net	Myanmar	English
1.	Ta-let pa-lu	Carap	Gwan-it-Ko	Brother
2.	Banar	Pana	Kywe	Buffalo
3.	Peel-peel	sairpate	gaung-baung	head-dress

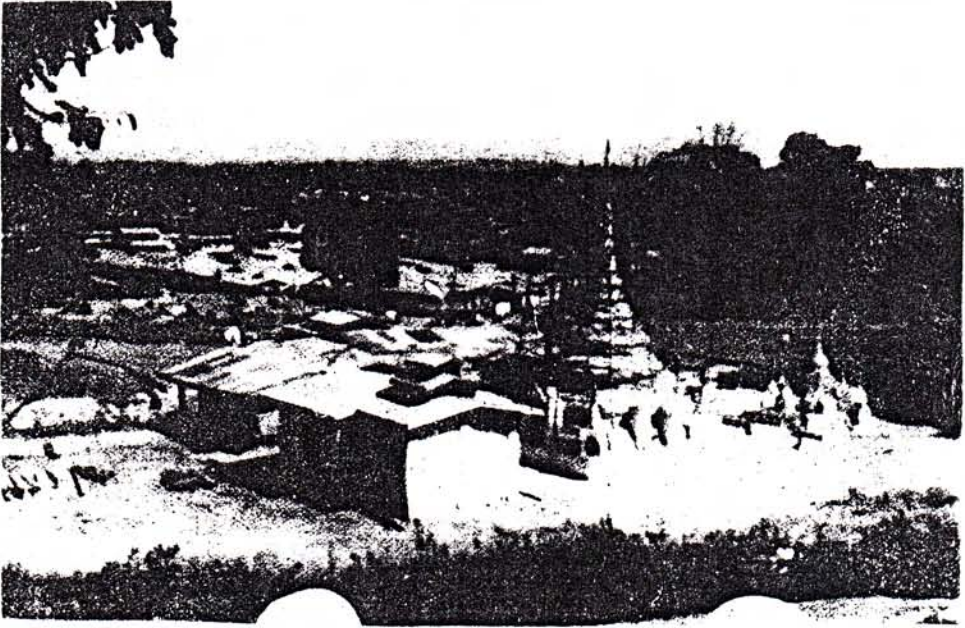
The language of the various national groups living in the Shan State is mixed with the Shan language and their own dialect. Most of them know the



Shan language and talk to other nationals is Shan, but among themselves, they use their own dialect, like the Yin-Kyas talk the "Yin Kya" dialect with each other. Now some of the Yin-Kyas can speak the Myanmar language to a certain extent. They have even picked up some of the Myanmar vocabulary translated from Pali.

**Example**

No.	Yin-Kya	Myanmar	Meaning
1.	mingala	mingala	be auspicious
2.	ah-mingala	a mingala	un auspicious
3.	Kuso	Ku-dhou	virtuous action
4.	ah Kuso	a-Ku-dhou	misdeed
5.	ahdatebae	adeibe	meaning
6.	htounsán	daleihtounsán	custom
7.	sadu	tha du	word of praise
8.	payar	hpaja :	The Buddha
9.	tayar	taja :	The teaching of the Buddha
10.	Sanga	thanga :	The Buddhist Order
11.	Kyaung	Kjaun :	monastery
12.	thukha	thu-kha	pleasure
13.	chantha	chan : dha	have peace and quiet
14.	lawba	lo : ba	greed
15.	dawtha	do : dha	anger
16.	myitta	mji-ta	kindness



Nam-San satoe Sutaungpyi Pogoda and Myoma market

**(F.3) How Nam-San town came into existence**

Nam-San township which includes Nam-lit village tract is in the Southern Shan State. It has KunHaing in the east, Loilem, Lechar, Maing Pon to the west, "Monee", "Moutmei", "Lin-Kae" in the South and Lechar township in the north.

The surface of the land is good with wide fields through which the Nam-lat stream flows providing a good place for man to rest and pastures for animals. In the past before the year (1600), the King's troops, traders and travellers have camped in this pleasant site. Nam-San village was settled in by the year (1600).

The stream that flows through the middle of Nam-San village is made up of three streams, one stream flowing from the south of Maing siate village and the second stream flowing in from Wan-Pon village in the west and the third stream flowing in from Loilem. The stream has to flow down many bends and turns through a mountain valley. So the flow of the water is not smooth. The water flows violently with a constant loud noise. For this reason the people named it "Nam-lat" stream meaning the "talking waters" or stream.

A strange natural phenomena is that however close you may bore a well or dig a pond you will not get water. But on the eastern shore of the stream that flows through the town, there is a natural water hole which has water that has a lighter taste than other waters. They believe that drinking this water can cure people of stuttering, heavy usual and make them talk more fluently. This natural "water hole" with a light taste water or Nam-San gave its name to the town of Nam-San. This region is rich in forests produces, rice grain, handicrafts and modern articles for human use. It is also on the road used by traders and travellers in exchange of goods thus it became a thriving big village. At that time they were ruled by the feudal Sawbwas and Nam-San

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\* The facts mentioned are from the Nam-San township records.

village was under the Mone Sawbwa's village headman who was under the circle headman of Wan-Pon called U Nyat-Kham. The main races living there were "Shans" and "Yins".

The Japanese invaded Myanmar in 1941, and the country was restless and disturbed. In 1945 the ravages of war destroyed Nam-San village. In 1950 the traders travelling in carts rebuilt the village. In 1956 the Government settled the war veterans in ten villages and it again grew into a thriving village.

In 1959 the Care-taker Government declared officially Nam-San village as a township including some of the surrounding villages. The following shows the Nam-San township organization.

- (a) Wan-naung, Loilem, Hine-Phat, three village tracts from Mone township.
- (b) Na-pwe, and Tone-hoat two village tracts from Le-char Township.
- (c) Wan-pein village tract from Loilem Township.
- (d) Wan-pon, Loi-ye, Naung-hee, Bamon-mown, Nam-lit, Maing-sate, Ho-yan, Pein-sai, Bunt-hin, Hine-nagyi, Ho-naung, Hine-light, Kho-oat, No.5 group, making a total of fourteen village tracts of the original Nam-San village.

In this way Nam-San township was formed with 5 quarters and 20 village tracts.\*

**(G) How the village is organized and named**

We can observe the way the "Yin Kya" nationals living in Nam-San township, Loilem district, organize their villages. In Nam-lit village tract there are nine villages. The names of the villages and their meaning are as follows.

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\* The facts mentioned are from the Nam-San township records.

No.	Name of village	Meaning
1.	Sawut (Sun wan)	neem tree
2.	Whey-whann (Kon Lan)	Yam in the ravine
3.	Maut-San	magnolia tree
4.	Lwe paung	Sal tree mountain
5.	(Twant) tun-tee	sour fruit bearing tree
6.	Lwe saing	sand hill
7.	Lwe phwe (phee)	name of flower on the hill
8.	Lwe sant	elephant hill
9.	Poat pyan	To help a person up

#### (G.1) Choosing the land

The first thing to do is to choose a village site. They usually choose an elderly man of knowledge and moral integrity to put down the first stake in the middle of the chosen site. The stake is only about two inches in length and the size of a fore finger. Then they put down seven pairs of rice seeds headwards to the stake on the land. They cover the rice seeds with a bowl a little bit higher than the stake and leave it for the night. When they return the next day and look at the rice seeds, if they should find a rice seed on the top of the stake, they believe the land to be too good to settle as a village. Such land is only fit for building pagodas and monasteries. If the rice seeds should be found destroyed, then it is not fit to be chosen as a village site. They have to look for another suitable place. The land site they choose must be a wide plain. They also call upon or pray to the "guardian nats" of man, the village and the land to help them choose a good land. If they have difficulty in finding another site, then they decided to choose the first site, they have to carry out another ritual. They have to fill six conical-shaped

banana leaf cups with flowers and holding the flower cups together with the pop-rice make an offering to the guardians of the land and water, to allow them to settle a village on the chosen land. In making this offering they have to keep in mind the three Gems and the cups of flowers, two cups for each Gem. Then the flower cups are laid in a row on banana leaves spread on the ground. This is done to propitiate the "guardian spirits" of the land and other nats who inhabit that land. They have to request again like this because although they asked by laying down rice seeds the previous time, they were refused by these other nats, by destroying the rice-seeds. Now they believe these unwilling nats have to leave the place. The site is chosen for their village.

There is no stipulation as which building should be erected first once it is decided that the land has been selected. Any one can start building on it according to his means.

#### **(G.2 ) Building a house**

The house builder do not have to choose the house site as they did for the village land site. Their prayers have covered the land site (7) miles east, west, north and south. They believe the house-site to be already blessed.

The first thing they have to do in building a house is to gather the posts and pray over it. They have to get as many posts as they would need, depending on the size of the house. Everybody in the village knows how to weave thatch. So they have to weave as many thatch strips as they would need by themselves. Other houses do come to help weave the thatch strips. But they can buy or borrow from those who have extra. If they should borrow from another house, they can give it back the next year just the same amount. They do not have to return more than what they have borrowed. Then they have to gather the bamboo for the walls and the roof. They build their house only after they have collected all the things they would need for it.

The main middle pillar is erected first when they start constructing the house. After the main pillar has been erected, they tie the top of it with seven kinds of flowers, seven days of the week born people who will live under its roof. Each flower has a meaning or symbol as shown in the chart below :-

No.	Name of flower	Yin-Kya name	English
1.	Eugenia sprout	colenwe	Success
2.	Pomezar sprout	paluce	safe from danger
3.	Katet sprout	sounmitha	fulfilment in everything
4.	Myezar sprout	Ya-pyath	Cut off all evil
5.	Pigeon pea sprout	bile-leth	Protection from evil
6.	Gladiola flower	maythaikpinla	Destruction of all evil
7.	Nwa-shayo-leaf	Kun heing	always live happily

The Yin-Kyas make a cross-bow with bamboo and tie it to the main pillar together with the seven kinds of flowers. The cross-bow is supposed to protect them from the evil nats and demons. Then they pour tayaw-kinmun water and gold and silver water repeating that from the beginning of the construction of the house, it is a house of gold, a house of silver and a store house of gold and silver. As they pour the gold and silver water they also pray for safety from harm, health, wealth, success and be able to give in charity. They call this pillar the head pillar of the house.

The two remaining pillars are erected on either side of this main pillar. Then the pillar for the altar is erected. Then starting from the right side of the altar pillar the surrounding pillar for the house are erected. When all the pillars have been erected, the cross-beams have to be run to keep the pillars firm. Then two long bamboo poles have to be placed from the front main pillars of the house to the back. the two poles must be long enough to reach the length of the house. The big end of the pole must be placed at the front end above the entrance.



Then they put on the principal rafters and then the purlins are put on. Then the common bamboo rafters are put on to tie the thatch strips of the roof. The two bamboo poles placed with the big end or head of the bamboo towards the head part of the house above the entrance to the house, it is to mark the head and foot of the house, it is also as the "Head" of the house and a house without these two bamboo is believed to have no life in it. The bamboo poles on the beam of the house are placed head to head and tip to tip touching each other. Then the house is completely circled. It is like going round the monastery in an ahlu and considered auspicious. These practices are handed down to them by their ancestors.

The floor of the house is made of split whole bamboo. It is split flat with a hatchet. The same split bamboo is again split length wise to make the walls. They have woven the walls only in the house and it is in the headpart of the house. There is no stipulation as to the size of this door. It is big or small according to the size of the house. There are no windows in the house and the roof is made low down to half the height of the walls. The house is built with just one door, perhaps because of the nature of the land and climate. Water freezes in this region and the houses are built to stand the ravages of the weather.

The stairs to the house are made last. It is made according to the height of the house and the steps must be odd in number. The Yin-Kyas count the steps as Li(m)-taing; Li(m)-taing; Li(m). 'Li(m)' means "life" and 'taing' means "death". They take the meaning of "life" as odd number, so the steps to the stairs are always odd number. They also nail silver coins on the steps just like silver house and gold house. The stairs too are silver stairs and gold stairs and to bring them good business.

The number of rooms in a house is not stipulated. It depends on the number of people in the family and the size of the house. But there must be

at least one room in the house. Other wise a house without a room is like a zayat or rest house. In building a house, it is built always facing north or south and never facing east or west. They continue to use the old altar if they have one, in the new house. In the past they do not have toilets and usually go into the bushes. Now they have out door toilets built with deep pits far away from the house. It may be built wherever it is convenient whether it is in the front or back of the house.

The house owner must not kill anything during the period of the house-building. If she needs meat or fish for the meals to feed the people who have come to help, she must buy what is sold in the market. In building a traditional house nearly all the people who know come and help. They do not have to be paid in money but only fed the meals. He inturn will help the others when they build their houses. The height of the house depends on whether they want to keep their cattle there. The traditional house is built without hammering a nail in it. They use a wedge or stake or bore holes in the bamboo and tie with bamboo strips. In building a big or wooden house too, those who know how to build it, usually build it themselves. Some may hire a carpenter. There are " Yin-Kya " as well as other national carpenters. They are hired on daily wage basis and paid Kyats 200-300 a day. The two long bamboo poles, with the end parts towards the head of the house must be placed from the main house pillar to the back or foot part of the house. The bamboo must be long enough to reach both ends. It must not be joined with another pole. This tradition must be done even in a wooden house.

After the house has been built, on the first day of the moving in, they have to bring a stove with a stand and place it in the middle of the house. They also bring a rice steamer woven out of bamboo.

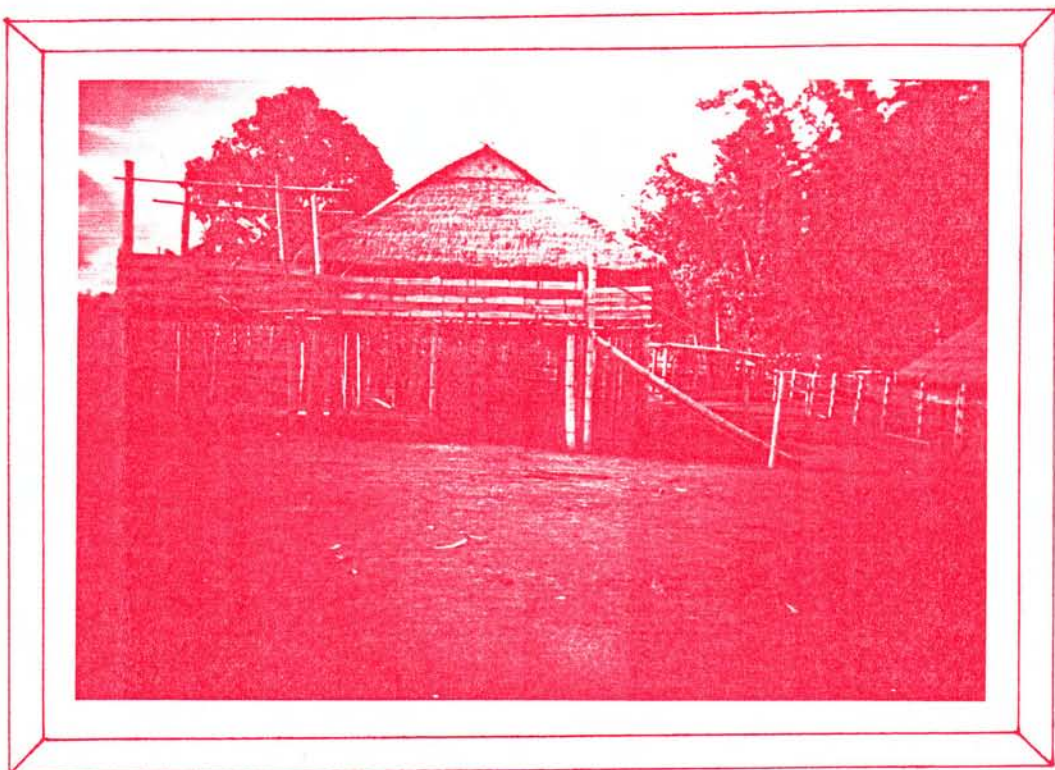
It is shaped like a narrow high basket with a wide opening at the top and a narrow opening at the bottom. They criss-cross the bottom with a few

strands of bamboo strips. Then they spread the sponge-gourd fibre or loofah over the criss-cross bamboo strips. The rice is steamed and eaten in this way. The stove and rice steamer are brought first to be able to cook for the family or for giving in charity. Then the water goglet is brought as a symbol of peacefulness. The next ritual is to lay the bed of the head of the household. After this has been done the remaining property of the house are brought in. The head of the family is the first person to step into the house when everything is done. The remaining members of the family then follow him in. They choose an auspicious day for celebrating the house occupying or house-warming ceremony according to their means.

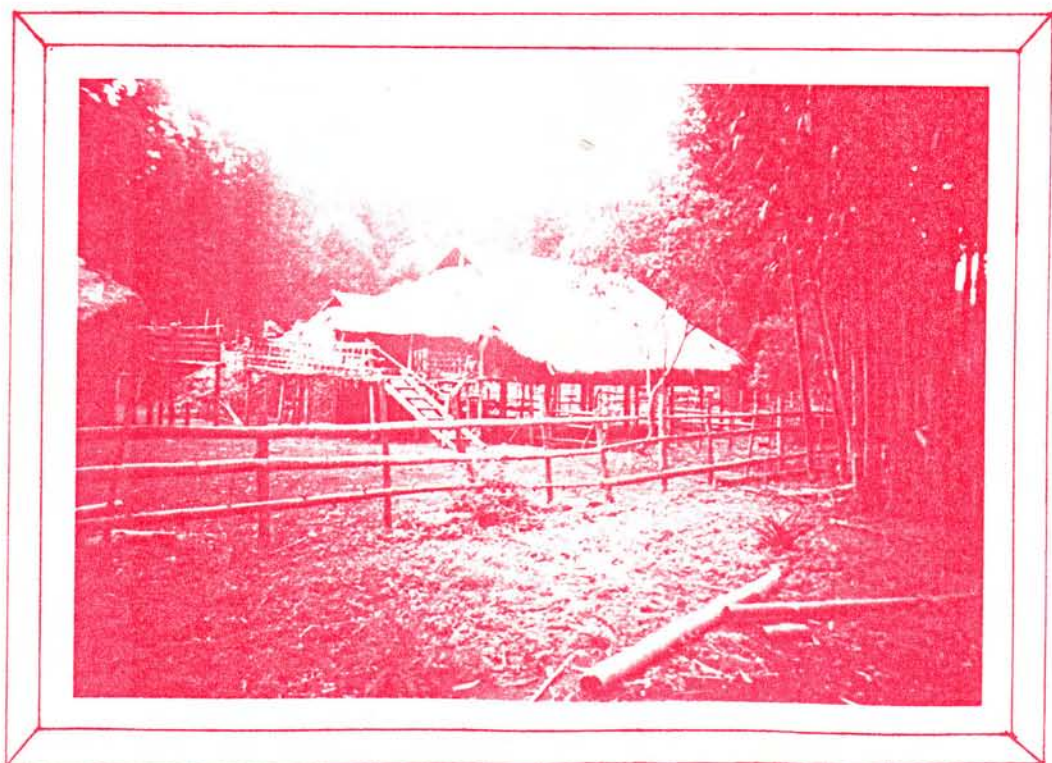
The night before the house warming day, the elderly people listen to sermons and birth stories of the Buddha read by some one. The young people gather under the house and dance. The next day, in the cool morning before sun-rise, the monks are invited to the house and served breakfast. Then they listen to the sermon. Then the elderly people are served food followed by serving food to all who come, adults and children without discrimination.

The stove is kept in the middle of the house to be farthest from the roof, so there is no fire hazard. The stove is kept in the middle of the house to keep the house warm in the cold season when water freezes and the inmates of the house sleep around the fire to keep warm. The guest also can warm themselves with the stove fire.

The " Yin-Kya " national's homes have set up definite places for the guests and family to stay. The head of the family stays between the altar and the stove in the head part of the house. Directly opposite across the stove is the place for the house wife to stay and cook. On the side between the stove and the door is the place for guests and men. Directly opposite the men is the place for the women to stay. It is degrading for the men to go and sit in the women's place. The women also commit a fault if they should



Traditional house of the "Yin Kya" nationals

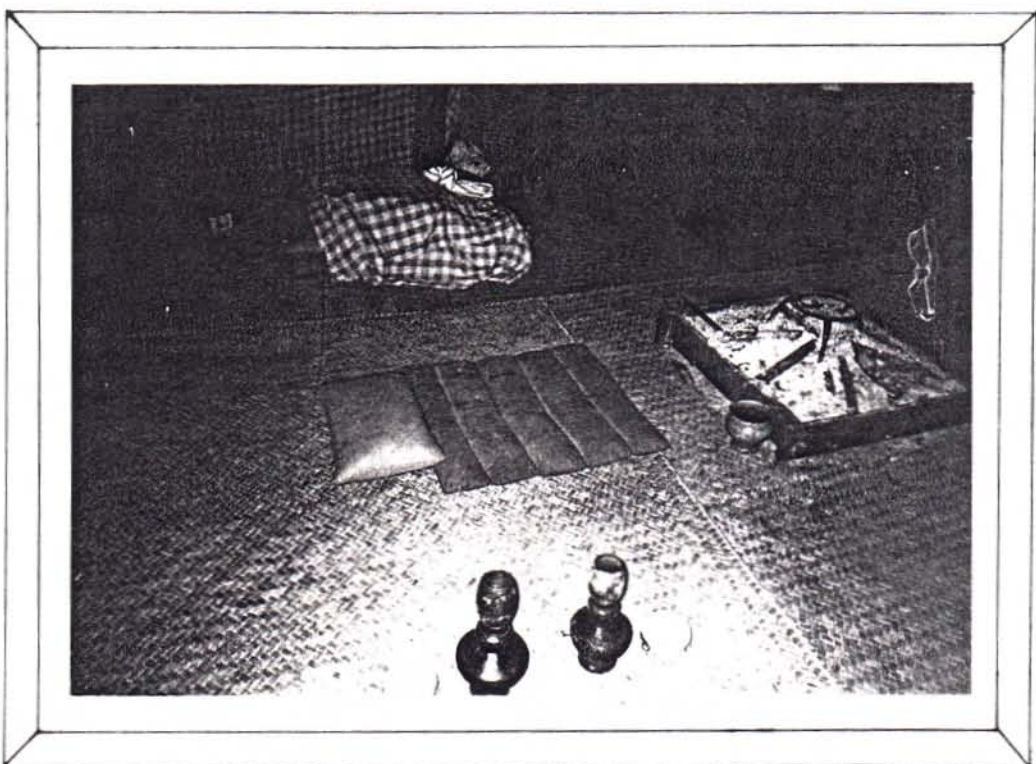


Traditional house of the "Yin Kya" nationals



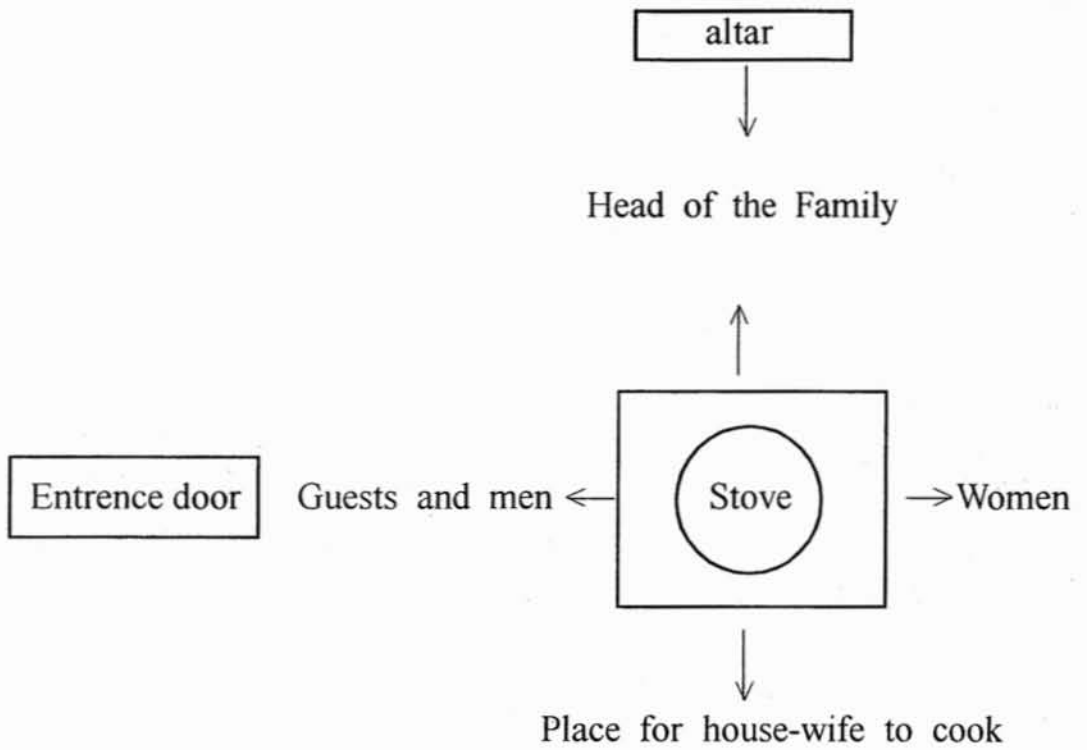


Well-to-do Yin Kya house (now)



Where the head of the house sits and the kitchen

**Place marked according to tradition and custom.**



go and sit in the men's place. It is considered an insult to the head of the house if the guest should go and sit at the place for the head of the house. The guest has to apologize by paying a fine satisfactory to the head. It is never done among the Yin-Kya nationals as they understand their customs.

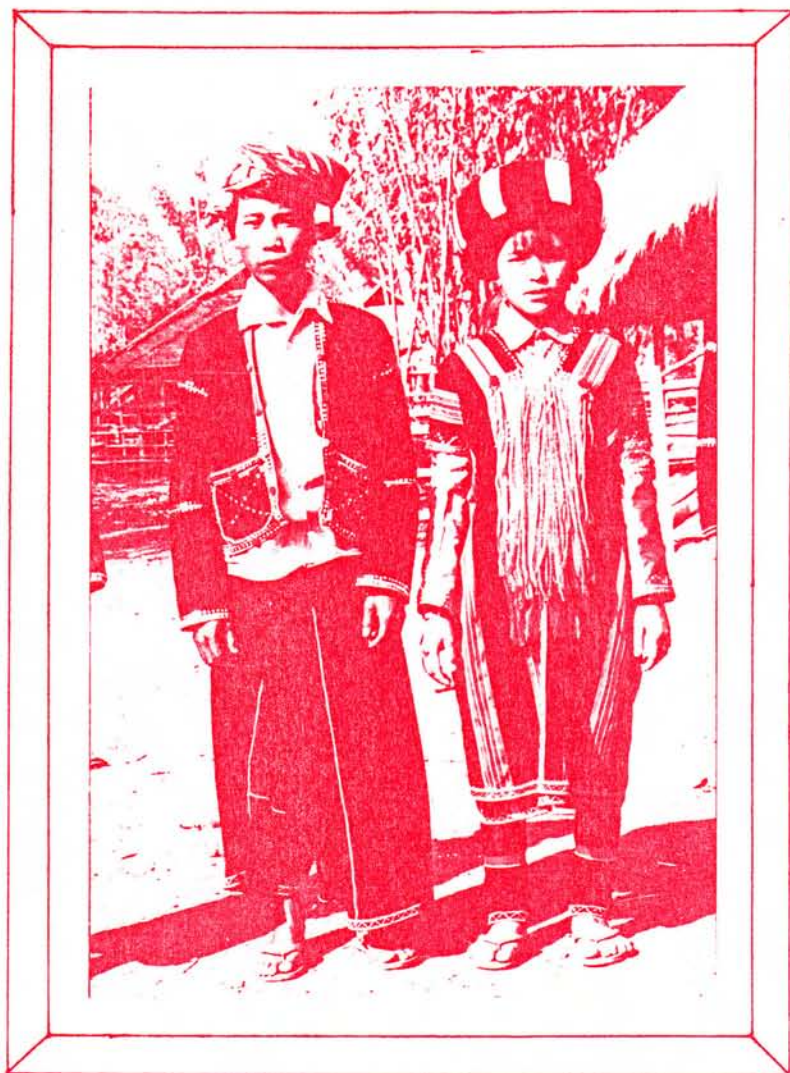
**(H) Physical appearance and apparel**

**(H.1) Physical appearance**

The Shan State has numerous ethnic groups living in it. We have to observe their habits, customs and characteristics, their beliefs, their social behaviour and economic conditions to be able to differentiate them. All nationals living in the Union of Myanmar are descended from the Mongoloid family. Although they may on the average be alike in height, colour of the skin, eyes and hair, we will find little or great differences if they are examined by physical anthropological science. The height and size of the body are important features. They are different not only according to age and gender but also according to the region the groups live in.

The " Yin-Kya " nationals look alike in appearance. Their height is not much different from the Shans and Myanmars. The Yin-Kya men are over (5) feet tall and the women are over (4) feet. Their bodies have strong, sturdy muscles and very few are bloated or bigmade. Most nationals have brown skin. The shape of the face according to the jaw bone and chin bone is round, with a prominent nose and a round nose head. Generally the mouth is wide with thick lips and a bit raised. The fore-head also is raised with prominent eyebrows. The eyeballs are yellowish and the irises are brown with a black centre. The eyes are wide with thick eyelids having a distinct crease. The ears are broad. Their hair is black, straight and long, and about 10% of them are hairy.





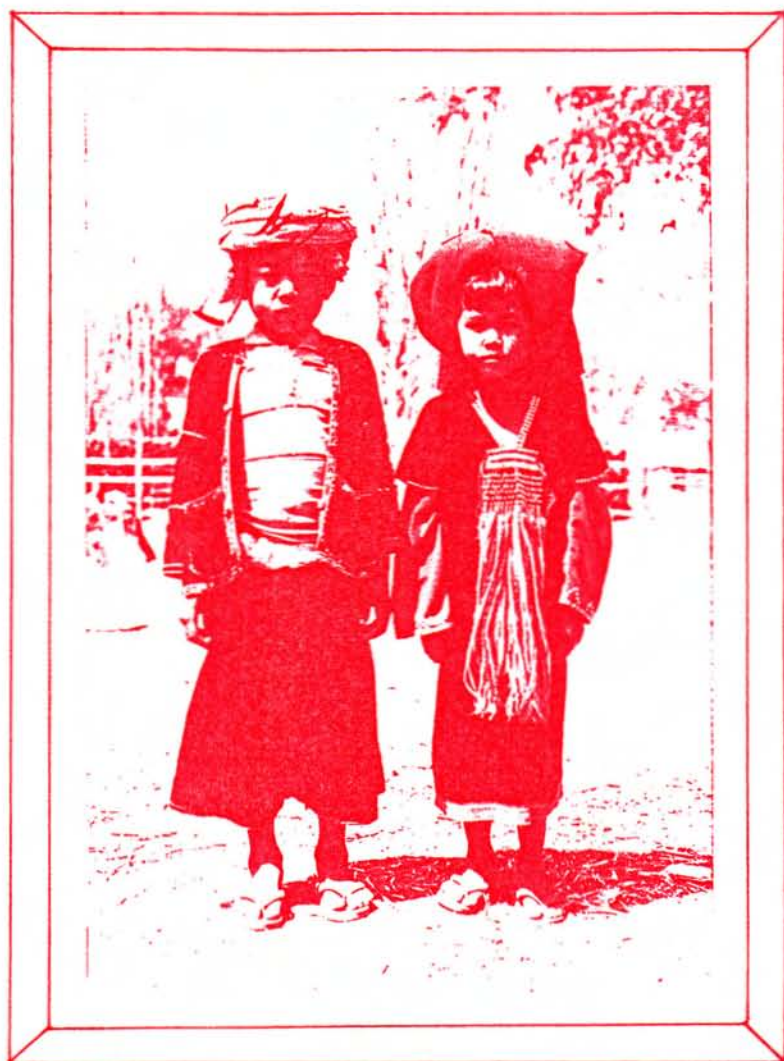
Yin Kya man and woman



View from the back



Under thirteen-year old "Yin Kya" boy and girl



Under ten-year old "Yin Kya" boy and girl





Under five-year old "Yin Kya" children

## **(H.2) Apparel or traditonal costume**

Each national group living in the Union of Myanmar have their own distinctive traditional national apparel. They are novel and beautifully decorated with silver, gold, brass and tin metals or multi-coloured woollen yarn and shiny sequins. The cloth is hand woven cotton. They love their national costume and wear them with pride. The Yin-Kyas also value their national dress and wear them everyday.

The young Yin-Kya boys wear navy-blue cotton pants and an open jacket. The young girls wear a low-neck Shan gown. The neck and back are decorated with wollen yarn pom-poms. It is plain black in colour. These childern wear a cone-shaped hand-stitched black hat decorated with multi-coloured thread and sequins and a pom-poms at the top. When the boys come of age, they wear a collar-less long sleeved open jacket with pockets at the bottom of the jackets, that are high length. The edge of the pockets, jacket and sleeves are decorated with sequins and thread. They wear a long skirt like pants with holes at the bottom edge for the feet, and the middle part of the edge stitched together. The top of the skirt-pants has a white band of cloth attached. It is made of self-woven cotton material. The belt also is woven of cotton and tied at the waist with a string or a hook. The difference between the Yin-Kyas and Yin-net is only in the waist band. The Yin-Kyas wear their skirt-pants with the white band. The white cloth they wear wound around their head is 1½ feet by 14 feet and is woven by themselves. The men used to keep long hair tied in a knot above their head before, but now they keep short-hair. The men bore one ear and wear multi-coloured thread ear-ring. They wear multi-coloured shirts and sports shirts under their top black jackets. There are no particular Yin-Kya shoes.

The young girls wear a loose short-sleeved gown reaching the calves of their legs. The neck is 'V' shaped front and back. It is made of cotton, white

and red vertical stripes hand woven by themselves. The front and back of neck are decorated with seeds of a plant stringed with woollen thread and hung like tassels. The front and back of the gown can be interchanged. The long sleeves are stitched separately of green or pink colour and attached with leather strings. They are worn pulled on like long gloves. They wind a black cloth up to half their calves. Then they wear lacquered cotton rings up to their knees. They believe the men like smell of the lacquer.

They remove their foot-wrappings only after marriage. They wear silver bangles for jewellery. There is no class distinction in their apparel. They wind the red and white striped cotton cloth around their head with the tail hanging straight down the back. This head wear is not worn on special occasions. For ceremonial occasions a specially made head wear is worn. Two pieces of red cloth and three pieces of white with tassals at the edge are put in tiers, the white under the red. Then it is folded in from both sides twice and stitched to fit the head. The coloured tassals fall in line around the head. They keep by this special head wear. The little children wear their hair in a top knot and the women wear their hair coiled at the back. They bore their ears. They do not have heavy growth of hair on their faces and they keep their faces naturally. They do not have the habit of shaving their hair.

Some Yinkya women beautify their teeth by capping their four front teeth in gold. The gold caps have heart-shaped holes in them. They have to go to the town dentist to have it done.

" Yin-Kya " nationals do not bathe, wash or cut their hair on market days. They usually cut their hair on the 1<sup>st</sup> waxing day of the month. They leave the cut hair on the high fork of a tree or in the bamboo groves. So that people will not stamp on them.





Beautifying the teeth

### **(H.3) Food and Drinks**

The "Yin-kyas" of Nam-It village tract of Nam-San Township Southern Shan State, eat rice and curry like the other Shan nationals. They eat three meals a day, with rice from thei "taung-ya". The rice is cooked without straining off the rice water. They eat mostly vegetables and very little meat and fish. On working days they sometimes eat glutinous rice to keep away hunger. The vegetables they eat are celery, radish, cauliflower, gourd, pumpkin, vegetable marrow, cucumber, okra, egg-plant, yams, lentils, peppers and fermented soya beans. The meats are chicken, pork, beef and fish. They also eat the dried skin of the buffalow fried. They eat very little oil. Most of their vegetables and meats are eaten boiled. They also ferment their vegetables. The food is always cooked at home. The children and the adults eat together. They eat from a big circular tray with a stand. The rice is put in the middle at least three people can sit at such a table and it is eaten this way till today. But sometimes they may eat wither individual bowls and spoons. They do not eat dog, elephant, molluse or shell fish and snake. They believe that the dog is the lowest animal and the snake is a ghost. They do not eat snacks and do not take afternoon naps.

They make fermented drinks by steaming glutinous rice with other ingredients. Men, women and children from the age of five chew, pan and betel nut until their teeth are black. They believe they look like a dog if their teeth are white. They do not chew tobacco but men and women of all ages smoke the cheroot. Even the little cow-herd likes to smoke a pipe. Young men drink for medicinal purpose and for fun. There are few opium eaters.

The Yin-Kyas like their plain-tea strong with a pinch of salt. They drink the juice of fruits like the pineapple, jack fruit, damsons, oranges, sweet lime, and bananas. They do not enjoy living in luxury.

#### **(H.4) Nature**

When we observe the nature of the Yin-Kya nationals, we find that they are honest and friendly. They work very hard putting all their strength and mind. They want to live in peace. They are patient and forgiving and does not keep a grudge. They do not have a good education so they lack general knowledge. They seldom beat their daughters but are rather permissive to them. They do not use bad language and almost no quarrels. They are very united and work in co-operation with each other. They are very generous and devoted to their religion. They also love and revere their traditional customs and are helpful to each other.



Researcher in "Yin Kya" national dress

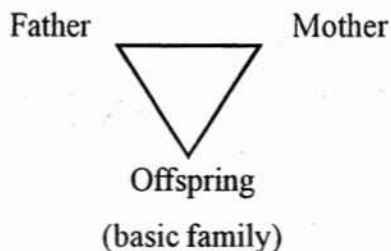
## Chapter -2

### Social Organization

#### (A) Family Structure

The Yin-Kya nationals family structure is triangle of father, mother and siblings forming the basic family\*<sup>1</sup> or nuclear family. In a house the grandfather, grandmother, father, mother and siblings\*<sup>2</sup> live together. When the sons and daughters marry, it becomes an Extended family with the son-in-law or daughter-in-law and grand children and great-grand children extending the family.

The son's family and the daughter's family live together. So in a house there may be at least two or three families. It may also have as many as twenty-five members. The head of the family is in-charge of the house and his word has authority and obeyed by all the families members residing there. When a son or daughter marries they can live with either parents depending on their wishes. They may set up their own house only after two or three years. The parents go on supporting them if they are in needy circumstances even after they have left the family home. A house may have not more than four families. There are very few houses with more than four families living in it. The grown-up children continue to live and work together with the parents. Sometimes the son or daughter may set up their own house on marriage. They are considered to have left the family and cease to be a member of the family.



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\*<sup>1</sup> Basic family consist of father, mother and their children.

\*<sup>2</sup> Siblings (brother-sister) relationship.

The family structure according to anthropology is : -

- (1) The simple family or nuclear family.
- (2) The extended family.
- (3) The joint family.
- (4) The compound family.

#### **The simple family or nuclear family**

Human beings cannot avoid the natural relationship between male and female and the economic factors. They have to live within the rules set down by the society. But whether they live within these rules or break them, the male-female relationship brings about the birth of children. Thus they have to live as a family unit of father, mother, son and daughter. This small family is the basic family unit. When the son or daughter marries, they start their family with the legacy given by parents or with the own property earned by hard work. It consists of only man and wife. Then the family slowly increase with the birth of children. This is the simple family unit. The " Yin-Kya " nationals residing in Nam-lit village tract are such kind of simple family or nuclear family units.

#### **Extended family**

The simple family or the nuclear family of father, mother, son and daughter becomes an extended family when the son and daughter marries. The married couple seldom leave the family home at once. The son-in-law or daughter-in-law join the simple family. So it becomes an extended family. There are at least four families living under one roof, thus creating extended families.

#### **(B) Kinship or Relationship**

The nuclear family of father, mother, son and daughter gives rise to Kin groups which include a wider relationship when these Kin groups increase in number then these people become a Tribe.

Anthropology divided kinship into three groups :

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

The Yin-Kya nationals do not have complex kinship rules. They also do not have a separate terminology. In a house, just as father, mother, son and daughter are considered a family unit, all the families living in the house are one big family of father's family, son's family, daughter's family and grandson's family. They do not have racial discrimination or class distinction. Everybody is considered a member of the family. They cease to be a member of the family only when they leave the house to set up a new house of their own after marriage. The family member live and work together sharing everything and they eat from the same rice pot. Aunts and uncles may be addressed as father and mother. In the same way they may address people as father and mother to whom they owe gratitude, such as people who have helped them in their difficulties, in sickness, and deep friendship. Sometimes a child is given or sold and taken because it is sickly, then he may call his foster parents father and mother.

In such a case they consider the two families as related and this child when grown-up cannot marry into the family of his foster parents. The Yin-Kya nationals have two kinds of kinship. They are kinship by blood and kinship by adoption.

#### **(B.1) Kinship Terminology**

The kinship terminology is an important factor in their interaction with each other. The kinship terminology reveals the rank and qualities of the person. It is an indication of how one should behave towards the persons.



Anthropology has classified kinship terms in the following :-

- (1) Descriptive terms
- (2) Classificatory terms
  - (a) Hawaiian type
  - (b) Seneca type

### **Descriptive terms**

Descriptive terms are when a person will address only his parents as father and mother. Even his own aunts and uncles will not be addressed in the same way. In the same way the parents will address only their sons and daughters as son and daughter and nobody else. The nephews and nieces are addressed as nephews and nieces. The sisters and brothers are address each other as elder brother , elder sister, younger brother, younger sister. The cousins address each other as cousin elder brother or sister and cousin younger brother or sister.

### **Classificatory terms**

These classificatory terms are used commonly towards relatives of close blood kinship and for blood kinship without discrimination.

### **Hawaiian type**

In the Hawaiian type terminology the Yin-Kya nationals do not differentiate between the aunts and uncles of the father's side and the mother's side. They place them on the same level as their parents and metaphorically call their aunts and uncles, father and mother. The anthropological term is cross uncles and cross aunts or different sex relative.

### Seneca type

The Seneca type is different from the Hawaiian type. They only address the brothers of the father as father because they believe the blood kinship to be closer. In the same way they only call the mother's sister as 'mother'. The anthropological term for this same sex relative uncles and aunts is parallel uncles and parallel aunts.

When we look at Yin-Kya terms for their relatives we notice that the classificatory terms are also found in the Hawaiian type.

The Yin-Kya nationals family and relative terms -

No.	Yin-Kya	Myanmar	English
1.	tha	ahpou	grandfather
2.	ya	ahpwa	grandmother
3.	pa ---	ahpay	father
4.	ma ---	amei	mother
5.	Kun kay mei : pol	thagyi	eldest son
6.	Kun kaya mei thin kin	thalat	middle son
7.	Kun kaya meikintee yat	thange	youngest son
8.	Kun kanya pol	thameegyi	eldest daughter
9.	Kun kanya thinkin	thameelat	middle daughter
10.	Kun kanya kin tee yat	thameenge	youngest daughter
11.	paut	Oo gyi	uncle
12.	thin ---	Oo lay	uncle
13.	kun	Daw gyi	aunt
14.	wine (Y)	Daw lay	aunt
15.	paleeka yanmei	tu	nephew
16.	paleekayanya	tuma	niece
17.	palee	myee	grand daughter/son

The Yin-Kya nationals family and relative terms - (Continued)

No.	Yin-Kya	Myanmar	English
18.	palaw	myit	great grand son/daughter
19.	palite	tee	great great grand son/daughter
20.	Kun	yaukhama	mother-in-law
21.	Paut	yaukhahtee	father-in-law
22.	Kunthaw-Kun maing	maunghnama-ta-wun-kyew	cousin
23.	Kamun	chway-ma	daughter-in-law
24.	Khway	thamet	son-in-law
25.	maing	it-ko	elder-brother
26.	thaw kaya mei	nyi	younger-brother

**“Yin Kya” and “Yin-Net” nationals terms for relatives**

Yin Kya	Yin Net	Myanmar	English
pa -----	pa	ahpay	father
ma ----	ma	amei	mother
thin ---	taing	oo lag	uncle
wine(Y)	wine	daw lay	aunt
khway	kha-yaye	thamet	son-in-law
kamun	hmwe	chway-ma	daughter-in-law
thaw kayamei	sin bo kayamei	nyi	younger brother
thaw kayanya	sin bo kayanya	nyi-ma	younger sister
kun kayamei	kun kayamei	tha	son
kun kayanya	kun kayanya	thamee	daughter
mine kayamei	mine kayamei	it ko	elder brother
mine kayanya	mine kayanya	it ma	elder sister
palee kayamei	lan kayamei	tu	nephew
palee kayanya	lan kayanya	tuma	niece
paut	pau	yaukhama	father-in-law
kun	kun	yaukhahtee	mother-in-law

**(B.2) The Responsibilities of Relatives**

The Yin-Kya nationals do not give specific duties to their relatives. In times of joy and sorrow the responsibilities are equally shared by relatives of both father and mother. They all help and support the family. When there is an ahlu or wedding, no one is giving a specific duty, but all pitch in to help and give as much as they can. They will help with service or money or food in terms of fruits and paddy. Relatives living away from the region may not hear of it or be invited. They do not mind if they can not come. Should there be a problem in a household, the grandparents will try to solve the problem. If there are no grand parents, then the head of the household will try to solve it. Only if they can not solve it. will they approach the headman and elders of the village.

The relatives will join together and help a family who is in difficulties for food, clothing and shelter. Beside the villagers also will help each other in terms of money or grain. It may be free help or a loan. If it is a loan then the money or grain is paid back without an interest. The borrower may also take his own time to pay back the loan, that is the lender will wait until the person is able to pay it back.

**(C) Succession**

The head of the Yin-Kya nationals in charge of the family in grand parents if they are in-charge and if there are no grand parents, then the father takes charge. If there is no father, then the mother may take charge of the family. When there is no mother, then the eldest son or daughter takes charge of the family. The head of the family has full authority over the family. They do not have any specific rule as to who should succeed as head of the household. There is discrimination between the young and the old people. Except the monk and the hermit there are no trligious privileges for anyone.

They treat the monks with great reverence and offer their best to them. When a monk dies, his place is succeeded by a monk worthy to take his place. They do not have class distinction among them, but treat each other as equals in their dealings.

**(D) Inheritance**

The Yin-Kya nationals give their legacy to their children while they are still alive. Some give the legacy because they are getting old. The legacy is given sometimes, when the son or daughter marries. When the legacy is given it is divided equally. There is no case of giving the older children, or the younger children more. Sometimes the older children may marry at a time when their economic condition is good. Then the legacy may be large. But the younger children may marry when economic condition is bad and the portion may be small. The children are contented with their lot and creates no problem or argument. There are no cases of children demanding a legacy of their parents.

**Example : -**

In a family having five children, the parents could give two buffalos each to the older children on their marriage. But due to circumstances, in the younger children's turn the parents could give only one buffalo. The children do not quarrel over the inequality.

The remaining unmarried brothers and sisters are given an equal share. If the parents are dead, then the remaining brothers and sisters agree among themselves to divide the legacy equally among them. Besides they can also choose to remain in the family and not divided the property. They can also leave taking an equal share. The family's livelihood is managed by the grandfather or mother or the father and mother or the elder son or daughter. If a person should die with no son or daughter to inherit his legacy, then the headman calls the nearest relative who had nursed him in his sickness, to take care of the property and do charity for the person. The remaining property is then divided among his relatives.

## Chapter - 3

### Social Affairs

#### **(A) Choosing a life partner**

It is natural in any human society, when young men and women come of age to seek for a suitable life partner. Marriage is when two people settled down as legally married persons according to the laws or customs and traditions set down by their society.

The laws or traditions and customs of marriage, how the marriage partners are chosen and how the marriage is solemnized varies among people according to their traditions. Choosing a life partner for marriage is a very important affair in every society.

#### **(A.1) Life of single young man and young woman**

The Yin-Kya nationals consider the fifteen-sixteen years old boys and girls as young adolescents. There is no coming of age ceremony and no special lessons are taught them. The boys may go visiting with the elders. They are forbidden to drink but may drink if they do not quarrel. The young boy is old enough now to accompany his father to the taung-ya and help with the work. When the young girl is a teenage girl, the mother advises her on how to behave. She too must now help her mother in cooking and household work. She must gin cotton, spin and learn to weave on the backstrap loom. She must also go along with her mother to help in their taung-ya or hill-plantation. There is no young-men or young-girls leader or chaperon.

The young Yin-Kya nationals begin courting at the age of sixteen or seventeen. They come when the girls are sitting beside the stove ginning cotton, spinning, or weaving. The young men sit near by and talk to the girls. The parents of the girls go to bed early but they may not be asleep. The young man usually comes after the parents have gone to bed. Some young men may bring a three-stringed musical instrument, and play it while visiting.



They may sometimes talk till daylight next morning. There are also courting by a group of four or five young men at the same time. Then the girl has to talk to all the young men. The young girl will talk more to the young man she likes and just a little to the young men she doesn't like. The young man the girl accepts may remain behind when the others leave. The young man who comes courting when the young girl is spinning may talk to her in riddles. He would ask her how many cotton balls she has got and her reply will be only one if she likes him, and three cotton balls if she does not like him. When the young man and woman become sweethearts they give presents to each other like silver lime box or silver tobacco box. Sometimes it may be money and expensive presents. If after exchange of presents, they do not marry each other, the young man has the right to ask for the return of his present. Besides the young man who marries this young woman has to return the former young man's present to him. But there are no problems because it rarely happens. The parents trust their children and never sit up and wait when the boys come courting.

The young man visits and chats only in the house. When they come to court, they first ask the girl if she already has a sweet-heart or if she is married. The courtships continue only if she is a maiden. Then the conversation is very simple such as where did you go, what did you eat, am I handsome? or you are pretty. If the girl does not accept him, he may ask if it is because he is not handsome or if it is because she does not like his family. The young men may visit while the girl is pounding rice and take the opportunity to declare his love. In pagoda festivals, school and other festivals the young men may tease the girls by throwing pop-rice and glutinous rice cooked in bamboo stocks. There may also be group courting when a group of young men and a group of young girls may visit each other freely but they must not have extra-marital relations. Even if the girl and young man are

betrothed to be married she must not have any "Premarital relationship".\* If such a case should happen, the young must give compensation in money to the girl's satisfaction. They do have separate men's room and girls room.

The young girl must preserve her maiden-hood or virginity till she marries. They are very strict in this matter, so that the girl will be able to guard her honour. They also do not allow trial marriages. If a girl should become pregnant, then the leaders of the village make the father of the child marry the girl or if he does not, he is given the responsibility to support the child till he becomes a grown-up person.

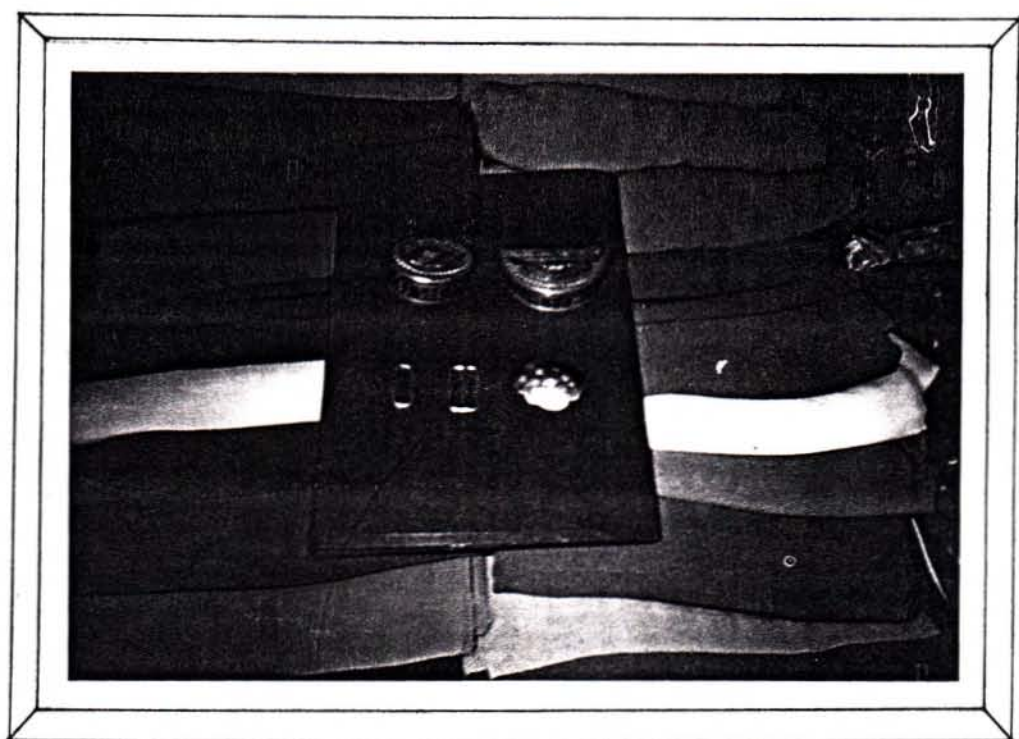
#### **(A.2) Betrothal and Marriage**

After the young man and the girl have been sweet hearts and the girl accepts him to marry, the youngman has to approach the parents for permission to marry. He comes alone to make the proposal of marriage. He is not accompanied by his parents. It is understood that they agree to the marriage and there is no need for them to come to the girls parents. There is no specific time or day for the youngman to make his proposal of marriage to the parents.

The youngman himself has to do it personally. It is not done by his parents or through a go-between. The auspicious day for the betrothal and marriage are choosen in consultation with the elders of the village or the soothe-sayer. The betrothal and the wedding are done as soon as the auspicious days are chosen. They do not have to wait one or two months. The girl is given permission to go along with the youngman on the night of the proposal and sleep together for one night and return home the next morning. She is accompanied by a friend so that she will have someone to come home with.

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\* Premarital relationship - restriction in sexual relationship.



Silver lime container and silver tobacco container

### **The Ritual of Pounding rice**

On the seventh day after this one night together, the youngman comes to take the girl back to his house for the day. She has to pound rice and eat the meal there. Then she is returned to her parent's home. This ritual of bringing the girl home and pounding rice and eating the meal and returning is done three times. She is accompanied by a friend everytime she goes to the youngman's house, so that she will have somebody to come home with and be not alone. The girl's parents have to give the paddy to be pounded at the youngman's house. So, if the parents like the youngman they give more paddy, so that they can spend more time together. But if they do not quite favour the match, then they give only a small amount of paddy, so that the work will be done soon and their daughter return to the house sooner.

After the ritual of pounding rice and eating together has been done three times, the youngman and a representative of the parents bring pickled tea-leaves packed in banana leaves and ask for the bride again. The representative who brings the banana leaf packed pickled tea leaves is a trusted person of the parents.

The bride is permitted to go away with her husband now. This proposal with the banana leaf packed pickled tea leaves brought by the representative finalises the match. Laphet or pickled tea leaves has a special symbol to the Yin-Kyas. 'Laphet' means the Adam's apple or crop (of a bird). Once there is the story that when they killed a bird, and got a seed from its crop. When they planted this seed the 'Laphet' plant grew out of it. The voice also comes out of the throat, so Laphet also symbolizes the voice from the throat, so 'Laphet' also symbolizes the voice from the throat. Thus sending laphet is as if making laphet speak for them in their stead.

Invitations are sent with laphet or tea to 'soon kywei ', ahlu and other festivities. They send laphet or tea to speak for them as they cannot come

personally. In coming and asking for the bride also laphet is the parents emissary and as if laphet is speaking personally for them. They can also visit during the time when the bride is returned every seven days. But they do not do so as paying respect to the parents. The couple is kept apart for seven days three times is to test their patience and whether they really love each other or not. There is no wedding 'Soon' "ဆွမ်း" and they wear the best traditional dress they have. They do not have a special different wedding dress made for the occasion. They also do not have engagement of children who are under-age or juveniles.

The young couple is considered man and wife after the arrival of 'Laphet' from the young man's parents. There is no signing of the parties. The recognition in the morning, they serve pickled rice and plain tea. There is no giving away of the wedding chamber or stone-money to be paid. The young bride and groom live in a room in the house of the groom's parents. The newly-weds rarely set up a new house of their own. They will live with their parents many years, until there are too many families in the house.

It is customary for the young married couple to stay with the man's family. But if there are only a few people and nobody who can work, then the son-in-law may come and live with the girl's family. They live Bilateral Residence.\* When they choose their life-partners, they avoid ugly and lazy people. They also avoid people who are rough and rude people who speak bad language. They also avoid a thrice divorced woman. They try to choose a person with a good heart, with the ability to manage a household well. They must not marry during lent i.e 'wah-dwin' and in the month of 'Phya-tho'.

The young couple is not assigned any specific duty. But they must know their responsibility by themselves. The parents only advise them to work hard. They must work together with their parents in the 'taung-ya' or hill plantation. They can live as man and wife from the day of their marriage,

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\* Bilateral Residence : Referring to both patrilocal and matrilocal after marriage ceremony.

but they must not retire to bed before their parents. They consider it an insult to the guardian spirit of the house and is forbidden.

The Yin-Kya nationals do not have strong restrictions against marrying other nationals. They can marry according to their likes. If a Yin-Kya national marries a Shan national and becomes the Shan national family, they continue to have good relations between the two families and relatives. There are no problems as both nationals are Buddhists. But they object strongly to marrying a person with a different religion.

They are exogamous\* i.e, the Yin-Kyas do not marry between relatives at least to first or second cousins. Also a younger brother must not marry his elder brother's widow. There are no such cases. The widow can re-marry somebody outside the family. The widowers and widows can remarry. But husband and wives cannot keep another wife or husband at the same time. Their marriage is for life and they practise monogamy.

The Yin-Kya nationals re-marry only if the husband or wife dies. Sometimes because the marriage broke up and they are separated. Then they may marry again twice or thrice and not more. Sometimes the separated couple may re-marry each other again. Marriage between very close relatives is forbidden and they are driven away from the village to go and live where they have no relatives. In the olden days if the couple refuse to leave the village they are stripped of their clothes, attached with tails like dogs and made to crawl on fours to the head-man's house. They are made to eat with their mouth the rice put in the peeled banana stem on the ground. They are also made to howl like dogs. They consider marriage between close relatives as behaving like animals.

The youngman and girl who are sweet-hearts may elope if the parents object to the match. But the couple is not punished. The elders of the village try to appease the parents and the youngman has to go and see his father-in-

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\* Exogamous : The practice of a person who do not marry between relatives. A person can marry only somebody outside the family.



law, who may avoid to see him because he doesn't like the match. The youngman has to find the mother-in-law because the wedding cannot take place. So the mother-in-law has to be found and return home so that they can talk about the wedding arrangements. Then the girl's parents ask how much he could afford and so forth. The wedding reception has to be at the girl's house and the young man must invite the guests. Such a wedding is never done at the youngman's house. The young couple then has to pay obeisance to the parents and elders of the village and they are given their blessings.

Then they are asked with which side of the family they will live. The girl's parents are pleased if the young married couple would live with them, but displeased if the girl would go and live with her-in-laws. At last they have to concede and allow the daughter to live with her husband's family. Then they have to send her away with her bedding and spinning wheel and (2) lans of paddy. They are not punished for eloping because it is a mutual agreement. There are no cases of abandonment but the eloped couple is always brought home and accepted.

**(B) Married life**

The married youngman has to work in the taung-ya or hill plantation, in clearing land and planting and harvesting. In his spare time, he has to make bamboo strips or make ropes. The women also have to help the men in the taung-ya. The men do the hard heavy work and the women do the lighter work. The women have to cook early in the morning and weave in the afternoon. Then in the night they have to spin.

The young married couple seldom set up a separate home soon after marriage. They may go on living in their parent's house for more than ten years. Even their children when grown up may marry and stay on with them in the house. Nobody will tell them to leave the house. They can go on living in their ancestral home to posterity. There are no problems in sharing the home.

The work in the family is shared by all the family members. They work with their parents and all the benefits are for the family. If they have much, then they can have much and if they have little, then they have little. If there is extra or surplus, then they can give away in charity. They rarely take another wife and is not done according to their custom. When they set up a separate house, then the parents help them according to their means, as giving them part of the taung-ya, buffalo, cattle and paddy. They are very much like the Myanmar people.

**(B.1) Divorce**

A family may break up and lead to divorce due to uneasy economic circumstances. It may also be because the husband is an irresponsible drunkard, the wife wants to divorce him. On the other hand the husband may want to divorce his wife because she is a bad wife.

The elders of the village allow the couple to be divorced according to their wish. They do not try to mend the marriage because they do not want to be responsible if another problem should crop up. After the divorce, the property is divided equally and the children can live with either parent. These children when grown up work for the father or the mother with whoever they have grown up. These children also may visit and pay respects to their parents on important days of the year.

The father does not have to take responsibility for the children living with the mother. He may advise the sons not to drink and fight and given them pocket money to spend at festival. He can also stay without supporting them completely. Both can re-marry again after divorce but it is very rare.

**(B.2) Pregnancy**

The Yin-Kya women are very much like the Shan and Myanmar women when they are pregnant. They do not usually wish for a boy or a girl. They would love the child whether it is a girl or boy, but of course the father will be happy to have a son and the mother will be happy to have a daughter.

The married couple do not consider the time they want the child. They would welcome the child anytime whether their livelihood is good or not. They do not have any preventive methods or take medicine to prevent pregnancy. If by accident they should have a mis-carriage, then they would consider it just as the child's fate not to come into the world.

The pregnant woman will still do light work in the taung-ya and also light house work. She does not eat hot foods and does not travel very far. She does not go to the cemetery but visit the funeral house if it is not too far. When the time to give birth is near she doesn't go to the taung-ya anymore. She must not sleep during the day as they believe it may make the birth difficult. They do not have medicine and eat special medicine for the child's health and growth. They do not want a big baby as it might make giving birth difficult.

The husband will not dig trenches or carry a coffin while the wife is pregnant. He will not beat a snake for fear of the child being born with a hanging tongue and if he kills a snake, the demon in the snake will be released and possess the child. If the pregnant should feel fear and shocks, the husband tries to keep the housemates under control and quiet not to disturb his wife.

### **(B.3) Giving birth**

The pregnant woman does not take any medicine to have an easy birth. The village midwife delivers the baby if there are no complications and she is taken to the hospital only if she has difficulty in giving birth. The child's placenta is buried in the compound in a place not frequented by people. It is never buried in another place. The umbilical cord too is tied with a string and left to drop off naturally. They do not keep by the dry umbilical cord. If the child is born with the placenta across his shoulder then the child is supposed to be born noble and to look after more carefully from harm and danger.

The expectant mother has to give birth in a hut or room built near the house. They do not give birth in the house to prevent the cooking smells getting to the woman in confinement. It is also to make it convenient for the guests to visit. The husband also does not have to go far and remain in the house when the wife is about to give birth.

The new born child is bathed and cleaned and wrapped in a baby sheet. There are no celebrations on the day the child is born and the week after the birth. The guest also do not bring presents. The child's umbilical cord is cut with a slip of the bamboo. The mother's stomach is bound for 10 days with a piece of cloth woven by herself to keep the stomach from swelling. They do not rub any medicine on the body. She does not do any hard work during this period. They only make a sachet of seven shan medicinal herbs containing, nutmeg, black cuminseed etc for the mother to smell. Only women visitors visit her in her confinement hut. The men do not visit her although there is no prohibition.

The mother comes out of confinement depending on her health. She may stay from a week to fifteen days. They feed her eggs and chicken but not beef because they are afraid it might not agree with the child or the mother. If she does not have enough milk, she drinks hot water for about four days which makes her milk flow well. She goes back to help in the taung-ya after a month, but she does only light work and does not have to lift heavy things.

The woman who gives birth to a child while she is on her way to work in a taung-ya does not bring home the placenta. It is buried near by the place she gave birth. They do not have strong beliefs about twins being born. They just take it as a good omen and look after the children who will bring good fortune. Besides they do not have any feelings towards a child born with deformities. They only pity the child as just his fate and take good care of it. They also do not blame or look down on the woman for giving birth to such a baby.

The Yin-Kya nationals can have as many children as they want. They usually have ten to twelve children in a family. Both man and woman do not use contraceptives to prevent them from having children.

The father of the child has to wash the hands of the midwife who delivered the baby with tayaw and soap-acacia water and bury the placenta. The mother takes her bath only after three days of giving birth. She has to take a steam bath before she bathes. The steam bath tent is made with bamboo poles crossed above the head of the mother sitting in it. Blankets cover the tent and a bamboo pipe brings the steam from a pot of boiling water in which, lemon, grass, fennel, gooseberry tree roots and other medicinal herbs have been put. After she had sweated under the tent, she drinks and bathes with this solution. This has to be done three times. She has to cover herself with a blanket and to stay near a fire made with the wood of a tree called 'mite-lwet' for about fifteen days. She has to drink hot water only.

The mother has to eat only rice and salt for 15 days. She is given fish and meats only after that. Both the mother and child stay indoor for a month. They go out only when the child is about two months. They do not wean the baby and go on feeding even up to four year old sometimes. They start feeding rice to the baby when it is six months old. There is no ceremony for putting the baby on the cradle. They do not pray for children if they are childless after marriage. They also do not have any superstitions about Saturday born child.

#### **(B.4) Naming the child**

The Yin-Kyas do not have rules for when and on what day the child should be given a name. It is done when it is convenient within 15 days to 2 months of the child's birth. On the day chosen for naming the child, the elderly people are invited and served food. Then the child is washed with soap acacia water so that the child will enjoy good health and be free from harm

now and in the future. Three or five silver coins are strung and put around his neck. They choose the waxing day of the month, early in the cool of the morning for the child to enjoy good health and be free from harm. The name is chosen to suit his day of birth. The elderly people who chose the name suitable for the child will give about five choice from which his parents could choose. In front of the boy's name is 'tell' and in front of the girl's 'ei'. Sometimes they may use Shan terms such 'Sai' for boys and 'Nan' for girls. Besides some boys may be named "Tell Khan Kaw" meaning to get gold or 'Shwe-ya' and the girl named 'Nan Kham' meaning 'Ma Shwe'.

The elder who gave the name is not offered any special present. The guests and relatives who come pour soap-acacia water on the child's hands and feet and pray for health and long life and that the child will be a blessing to the parents when he grows up. Some may also give presents of money and clothes.

In the past, the money may be one or two Kyats but today it is about fifty to a hundred Kyats. The parents buy clothes for the child with this money. In the old days a child may be named by other than his real birthday. This is to prevent witch craft spells on the child.

The guests are given two cheroots and a banana each. When the child grows up the boy's first name is changed to 'Aike' but the girl's first name is still 'Ei'. They may affectionately be called 'Aika Sai' and the girl 'Ei Nan'. When the child is sick the parents must sell it to a relative or elderly person or to the midwife at his birth. The buyer addresses the child as 'my son' or 'my daughter' and depending on the amount paid, he is called 'Aike-mut' or 'Aike-pya' if it is one silver coin. They never give the names of birds, animals, hills and forests and things.

The Yin-Kya nationals may have the same name among them. It may be as many as fifteen in the same village. They solve this problem of having the



same name by adding the father's name to their name. The midwife has to be specially invited on the day the child is named. A small basket of rice, a comb of bananas, one piece of dried fish and laphet wrapped in banana leaf, a reel of cotton with two needles stuck in it, soap acacia and a packet of money containing Kyats 400-500 are put in a tray, and the husband has to give it to the midwife, saying that he prays for her health and success and freedom from harm. He must say it is given with a good heart or a clear conscience. The midwife also has to return the blessing. The soap acacia is given as a symbol of cleaning all the filth and dirt.

The term of address in a name changes with age. When the name was first given in childhood, it is 'Tell' for boys and when they are about to enter the monastery it is 'San'. Then as a grown up man of past forty it is 'Lom'. To a person who can read the Buddha's teaching and stories, he is addressed as 'Sayae' before his name.

**Example : -**

Monday child named 'Khun' is

- |                             |                       |
|-----------------------------|-----------------------|
| 1. name give at birth       | ' <u>Tell-Khun</u> '  |
| 2. when he comes of age     | ' <u>San Khun</u> '   |
| 3. when he is past 40 years | ' <u>Lom Khun</u> '   |
| 4. if he is literate        | ' <u>Sayae Khun</u> ' |

as we use Maung, Ko, U in Myanmar.

**(B.5) Adoption**

The Yin-Kya nationals have the habit of adopting children. They may adopt children because they are childless after marriage. They may adopt even if they have children of their own.

They can adopt relatives or strangers according to their wish. There is no need to give money or support. They can adopt the child if it is agreeable to both parties. They cannot adopt an adult who can fend for himself. They

can adopt another person's child as his adopted son or daughter or novitiate-son. The adopted child has the right to inherit his legacy as his own children. The Yin-Kya nationals adopt only their own nationals with right to inherit. They do not have the custom of adopting other nationals.

The adopted child is treated as their own children by the parents and as such the adopted child when grown up cannot marry into the adopted family. Again, if the family took the responsibility of the novitiation for the child, then the child may call the family 'father' and 'mother'. They become novice's father and mother and the novice, their son. So the ex-novice too cannot marry the daughter of the family who had adopted him for the novitiation.

The adopted children are given an equal share in the division of the legacy with their own children. The adopted children are also free to visit their own parents. Cases of disowning the adopted children are very rare, almost nil.

#### **(B.6) Childhood and learning (or) Child training**

The children are looked after and brought up well from birth. In their boyhood they are sent to the monastery to learn to read and write and prepare to be novices. They are taught to behave according to their culture. The boys look after the buffalos and cattle. They also help their father in their taung-ya.

The girls help the mother with her cooking and household work. They are taught to spin and weave the back strap loom and dye the yarn. The girls have to mind the younger children. They also have to go along to work in the taung-ya with their mother. She also teaches the girls how to behave as girls.

The boys in their leisure play shooting rubber rings, odd and even, marbles, catching game and wrestling. Sometimes when they find a flat ground they would throw water on it and make it slimy like mud. Then they would run with force and slide on it like skating. The boys while minding the cattle



Yin Kya children playing with rubber rings



Yin Kya children playing with rubber rings

would play with the catapult and shoot at birds. Sometimes a boy and a girl would link their legs backwards and pull each other as in a tug-a-war.

A few girls only play jumping over hands and feet and jumping over a rope.

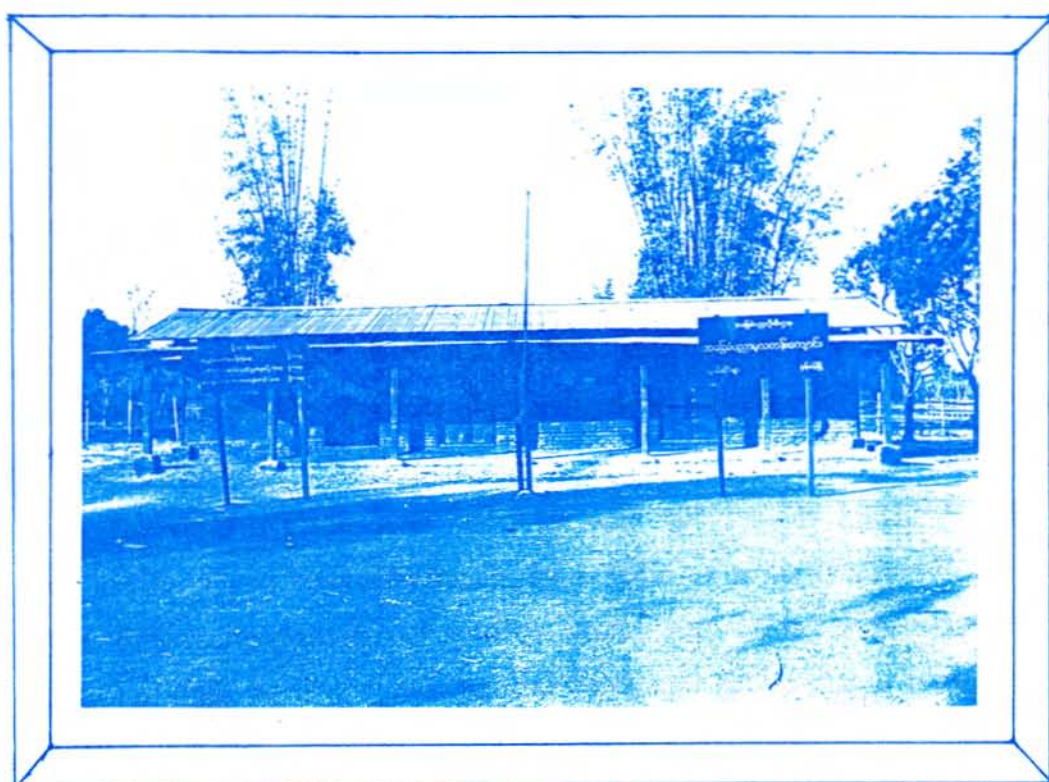
**(C) Education**

In the Nam-lit village tract where the Yin-Kya nationals stay there are six schools. They are in 'Lwe Sant', 'Lwe Saing', 'Tun Tee', 'Lwe Paung', 'Lwe Phwee', 'Poat Pyan'. The teachers were then just appointed from where they were available. Only recently the Government has made them into State primary schools. 'Sawut' and 'Maut San' have no schools as yet.

The child is sent to school only if he can be spared from herding the cattle. If there is no one to herd the cattle he is not sent to school, and when he grows up he does whatever the family does. The cost of the school children attending school is shared by all the families in the village even though he has not sent his child. The cost of a child's education for the year is at least Kyats 300 or more. They used to send the child to school only when he is about ten years old before. But now they are sending them when they are five or six years old.

The teachers find it hard to teach the Yin-Kya children because they do not know the 'Yin-Kya' language. It is difficult to teach mathematics as it is hard to make them understand the thinking or ideas. They learn to read the Myanmar letters but do not understand the meaning. They need a method of teaching that would be more effective and satisfying to both teacher and student. There is also a need for parents to encourage and take more interest in educating their children and the school. The children learn only up to 4<sup>th</sup> standard and they have no school to go further. They are now trying to get beyond a primary school education. There is not one Yin-Kya who has a degree.





Primary school at Lwe Saing village

**(D) Health and Medical care**

The Yin-Kya nationals believe like the Myanmars that a false step or an unsuitable mouthful can bring harm or sickness. They believe bathing at the wrong time or the heat can make them ill. They do not believe it is the curse of the Nats or the witch. But if the sick person is delirious with high fever, then they believe he is possessed by bad spirits.

The cure for sickness is to sweat it out. So when the Yin-Kya gets sick, he covers himself with a blanket and sweats it out with the steam from an earthen pot in which lemon grass, bamboo leaves and goose berries are being boiled. He drinks this solution too. He also drinks boiled ginger and jaggery water. If he has diarrhoea he boils the bark of a special tree and drinks the solution. He may take Shan indigenous medicine for stomach pains and other illnesses.

The child is given betel leaf juice with salt if he is coughing. If the child has fever and cries very much, he is believed to be possessed by bad spirits, they recite mantras and sprinkle 'sutta' water to the child. They also pour water from the altar flower pot the flower pot on the child's body. They believe that when ghost and demons come, they take the form of dogs and cats. They also use the bile bladder of the boa-constrictor or the gall bladder of the bear when the fever is very high.

The child may be in coma or unconscious due to high fever. They believe the spirit of the child has left the body and so they try to recall the spirit by putting rice and two strands of cotton in a tea cup and place it in front of the altar or at the entrance of the door. Then they call to the spirit to come home and stay at home. They ask where he is, and tell not to go anywhere. Then they take the rice from the cup with three fingers and count it. If the number is even, the spirit has returned home. They tie strands of cotton to the child's fore-arm, arms or neck. If the count is odd, they believe



the spirit has not returned and call the spirit to return again the next day in the evening about sunset.

The children may get sick after going about in the hills and forests. They may have used bad words or said something wrong. They are supposed to have insulted the guardian spirits. They go back to the place with flowers and pop-rice and apologize to the guardian spirit and demons. They say they have done so because they couldn't see the spirits were there and to cure them of the sickness. They believe in the existence of ghosts, demons and bad spirits. They believe that a person has to bear the outcome of his good deeds and bad deeds. That is his fate.

If the village is struck by cholera and plague, they believe the demons and bad spirits are at work. They say prayers and live very carefully to do no wrong. They also refrain from eating meat and fish. If there are too many deaths, the whole village moves away and leaves the village.

**(E) Death and Funeral rites**

The Yin-Kya nationals accept death as natural and when a person dies, he is believed to have lived his full life as his fate has for him. Then his spirit is supposed to leave the body. They do not believe that the spirit of the dead could be recalled. They declare a person as dead, if his body becomes cold and stiff. They place a piece of cotton on the nostrils and if the cotton does not shake, then they know his breathing has stopped and he is dead. Then they feel the pulse in the fore-arm and wrist and if there is no pulse beating, then the person is declared as dead.

A dying person is not kept in the room, but brought out to the altar in the front room. As soon as the person is dead, the body is bathed and dressed in new clothes. The jacket and pants are split with scissors, As they feel the dead person cannot wear his clothes well. The headman is notified at once and then the relatives and friends are informed of the death. On the

night of the dying to the burial day, morning, scriptures are read by one man only unlike as on others occasions, it may be read by three or four persons. There are very few people who can read the scriptures and there may be just one or two in a village.

The dead body is kept only three days at the most and they keep vegetable marrow under his body or put flint in his month to keep off the smell. They do not have the custom of putting ferry-fare. Since the children and relatives have been informed they may or may not come to funeral due to circumstances such as being away on a journey. The family do not wait for anybody if they do not come. It is considered their own concern and the dead person is buried as scheduled.

The coffin can be made of any wood. They usually make a coffin of yinmanay or teak wood, usually four planks are nailed together. They do not carve a whole log to make a coffin. They also make a lid or cover. The coffin is decorated with multicoloured paper. The dead body is put in the coffin and covered from head to foot with a white sheet. They make a sort of canopy with tiers and made beautiful with decorations. The thumbs and the big toes are tied together with a string. Inside the dead person's bag is a betel box, flowers and pop rice. The flowers and pop rice are for the dead person to hold in his hands when he hears the sermon. They do not put the dead person's cheroot or favourite food as they believe the dead person cannot eat anymore. The clothes he died in are also put in the coffin. Now the coffin is placed in front of the altar.

On the burial day, scriptures are read from 8' 0' clock to 11 0'clock in the morning. Then they rest and the guests are given their meal. After that the coffin is carried out feet first from the main door, to the ground. The coffin is strapped with two ropes. Four people carry the coffin and relatives pull the coffin with white cloth from the front as it is carried out. As the coffin is

being carried out, a person has to follow pouring water from a pot until the people carrying out the coffin reach the ground below. The fires in the house are put out and the coal ashes are thrown outside the compound. Putting out the fire and throwing away the ashes is the symbol of getting rid of all the worries. Pouring water is the symbol of making the dead person's journey calm and peaceful.

Outside the house when the coffin reaches the ground, it is placed on a stretcher and carried to the cemetery by eight men. They must not stop on the way as meaning there is no need to stop and there is no need to come back also. The coffin must not fall down also. If by accident the coffin should fall down, then they believe the village will suffer another death. They have to take seven fist-full of earth from that place and put it into the coffin and bury the dead in the cemetery. In the past, if such an accident should happen the dead person has to be buried in that place. They do not put a packet of rice for the dead person. They must not play about with the coffin while they are carrying it. It is done only for the very old person of (80) or (90) years. The dead are always buried in the earth and never cremated. Cremation is done only when a monk passes away.

The funeral can be followed by everybody, men, women, children and adults. No one is banned from following it.

The grave for the burial is dug on the day of the funeral. It has to be dug by six men, not more or less. It is the Yin-Kya custom. The grave diggers have to take water bottles with them to wash the spades after they have dug the grave. Then they have to return by another route to the village to avoid the people following the funeral. The coffin bearers precede the followers who walk behind them. The monks have to go ahead and wait outside the cemetery.

When they arrive at the cemetery, the coffin is uncovered so that the dead person could hear the sermon. They untie the thumbs and the toes also

to allow the person to be able to hold his hands in respect. There are no name posts or markers to show that it is a grave. They only know it is a grave by the hollow ground. But sometimes a grave is dug up because of lack of space. Each Yin-Kya village has a cemetery. But there are no signs or markers to indicate that it is a cemetery. Big trees like eugenia, banyan, gooseberry and bastard teak grow and take up the space in the cemetery. So for lack of space, they are buried very close to each other and sometimes an old grave may be dug up and a new dead buried in the same place.

After the sermon and libation, the coffin is closed by hammering nails to the cover and lowered into the grave by the two ropes strapped to it. Then the relations take a handful of earth and put it into the grave as a sign that all the relatives helped equally to bury him. This is done to make the soul of the dead person happy. The sheets used for the dead persons are also left at the cemetery. The children and young relatives of the dead person pay obeisance to him at home while he is alive and after he is dead. They do not pay obeisance to him after he is buried at the cemetery.

The Yin-Kyas take along six bamboo bottles of water to the cemetery. All the people who came to the funeral must wash their face, hands and feet before they return home. The bamboo from the stretcher is made into stakes and driven around the grave so that it would not be disturbed by the dogs or other animals. They bury the dead only in a cemetery and not anywhere. If a person should die on the road in a journey, and the cemetery is very far, he is buried far away from the road.

When the family returns home from the cemetery, they have to light the fire by themselves. They do not have to ask a stranger to do it or go and take the fire from another family and light their fire. The "Soon Kywei" "ဆွမ်းကျွေး" for the soul or spirit of the dead is done (7) days after his death counting from the day he died. It is done so that the spirit may not be in

suffering or reincarnate in the womb of a poor family. On the day of the "Soon Kywei", (7) days after his death, the father or the son will go outside the village and call the spirit of the dead to come and share the merits of the good deeds done for him by his family and relatives. At the libation, the monk calls the spirit by name to take the merits and the blessings and they believe the spirit goes away with the merits and the blessings. They do not have to send him away. They also do not have the custom of bringing a branch of a tree from the cemetery or going to the cemetery to invite the spirit of the dead. They also do not have the custom of putting out food for the dead.

The seventh day "Soon Kywei" is done according to their means. First the 'Soon' "ဆွမ်း" for the altar is done early in the morning and then the monks are served their meal of rice and curry. It is followed by feeding of the elders and guests and the young people come last. Everybody who comes is given the hospitality regardless of age, riches or birth. The sermon and libation and sharing of the merits is done after everybody has eaten. The "Soon Kywei" is considered complete only after the sharing of merit and blessing is finished. The second "Soon Kywei" is done after a month or two or within six months and not later. The "Soon Kywei" is done in-his-place or in-his-stead. It is the last time they will do for the person "The Soon Kywei" may be done alone or by a group of five or six persons getting together, or the whole village doing it together for their dead.

The Yin Kyas do not believe they can see the spirit of the dead person. When an unmarried young man or young woman dies, they decorate them beautifully. They cut the woman's organs design with paper and put it in the young man's coffin and they cut the man's organs design with paper and put it in the woman's coffin, so that in their next life they will not die before becoming married.

A person who dies unnaturally i.e. sudden violent death by accident etc. the body is not brought back to the house. They wrap the body in a mat and take it to the cemetery and bury it immediately. It is buried outside the cemetery. The "Soon Kywei" is done two days after wards and not in the village. It is done in the monastery. If the "Soon Kywei" is for a man, the girls have to stay away for fear they will make his 'Sansara' longer. If it is for a woman, then the men can come to the "Soon Kywei".

The village then have recitation of the 'Suttas' to avoid a repetition of such kind of unnatural sudden violent death. They do not believe the person who died such kind of sudden violent death becomes a restless spirit or demon. They believe it is the person's fate brought from his last existence and that the person is destined to die this way.

If a woman dies during the days of her confinement, she is buried in the evening, if she died in the day. If she died at night, she is buried at once on the very night. They also are buried outside the cemetery and the monks are not asked to attend the burial but invited only to the week after 'Soon Kywei'. They do not make a coffin but bury her wrapped in a blanket or mat. The child is brought up by the father, grand parents or relatives altogether.

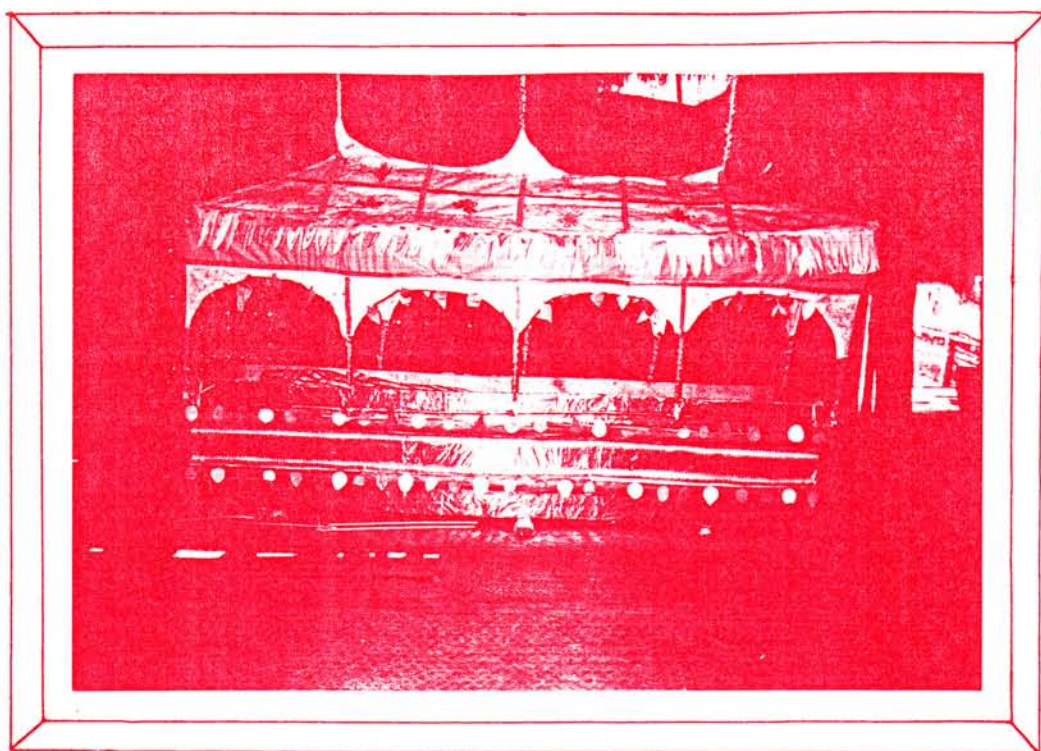
If a child died soon after birth, it is not buried at the cemetery. They bury it at once wrapped in a mat made of screw-pine leaves, under a tree or at the foot of a hill. It is not buried in the cemetery. The monks are not called for the funeral and there is also no 'Soon Kywei' as the Yin-Kyas believe the child is too young to be considered a human being up to five or six years old. Then on the night of the waning day of the moon, after the child's death, ten elders of the village are invited to the house to make the house clean by washing it with soap acacia water. The screw-pine leaf mat can be folded and used as a blanket when it rains and as a bed spread to sleep on.



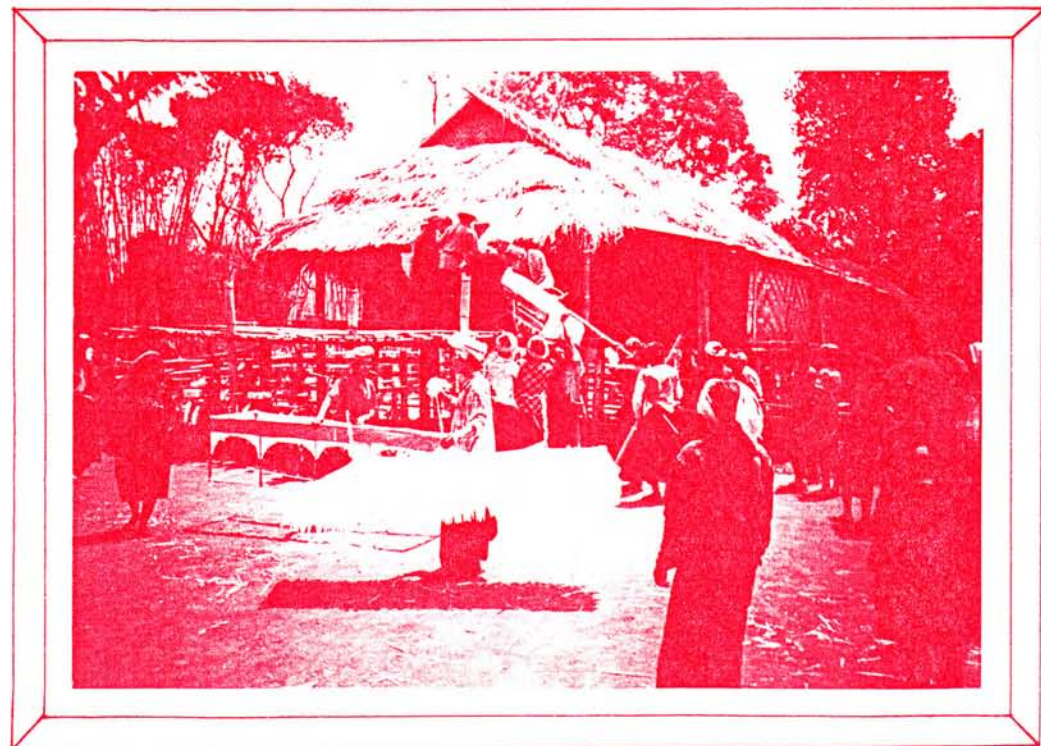
The funeral of the headman or some other important person in the village is conducted in the same way. There is no difference except for the large number of relatives and guests who come to the funeral. They believe in recarnation of the dead person, although it is very rare. The spirit of the dead person may be reincarnated in another person. When he is born, as a child he may ask for them. In such cases, a few things are given back to him. He may meet his past life elder brother again and address him in familiar terms as brothers though he may be younger. Such kind of person they say lives in Lwe Paung village. His name is Lom Kham. They do not have the spirit of the dead person possessing someone. They do not like to be asked if anyone has died in the house. It is considered unauspicious and dislike such questions.

When a monk passes away, regardless of the time of the year, the funeral is done usually in the waxing or waning of Tabodwe (February) after they have harvested their plantations. So to keep the corpse well, they open up the stomach and remove the entrails. Then they fill it with ashes. Otherwise they boil about five viss of oil and pour the hot oil into the body through his anus. Then the corpse is placed on split bamboo and wound hard with the robe and placed in a coffin. They bore a hole in the lid of the coffin and place an upright pipe to let off the smell. They keep this coffin in a separate building built in the monastery compound as a monastery for the dead monk. They have the funeral only when it is convenient for them to do it.

The monk's funeral is celebrated for five or seven days. They put the monk's coffin on a cart with wheels and two villages pull it like a tug-o-war. They dance and sing that the monks spirit has gone to Ninvana and only they are left behind. It is also a sort of saying prayers for the dead monk. Then they take it to a field lower than the monastery grounds and cremate it. The ashes are collected and entombed in a zedi in that place.



How the dead is laid



Bringing down the coffin from the house



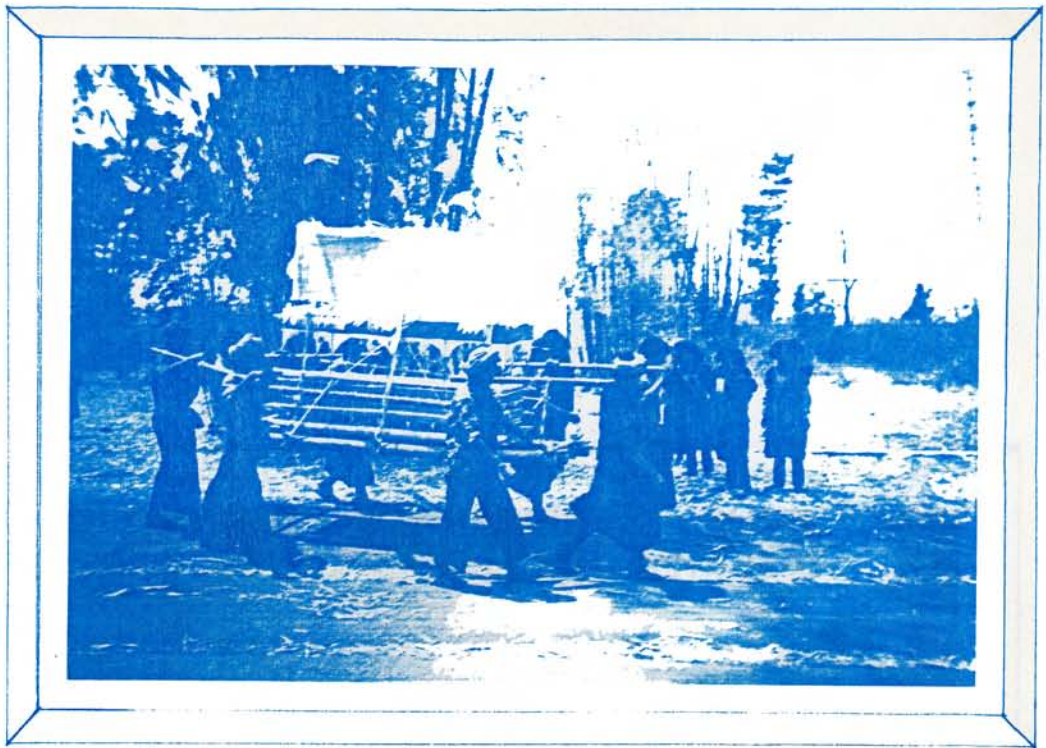


The funeral procession



Drawing the coffin with a white cloth





The coffin being carried by eight people

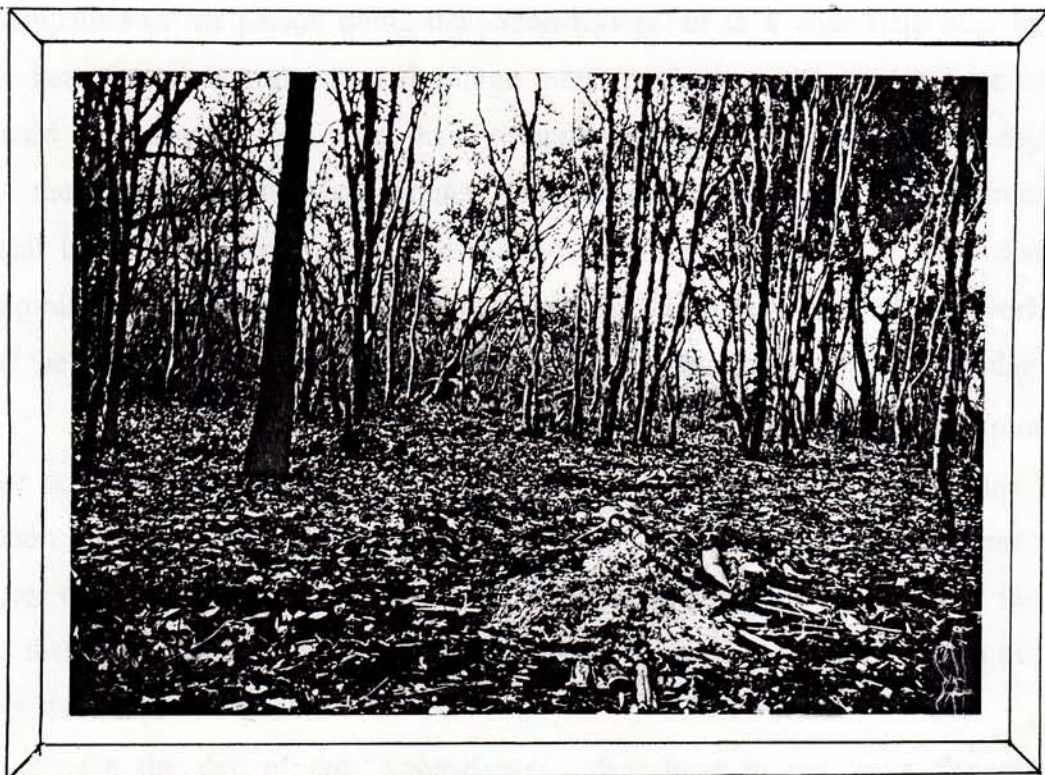


The coffin seen before burial in the earth



Water fetched in bamboo containers





The "Yin kya" nationals cemetery



(E.1) 'Soon-Kywei' for the dead

This 'Soon Kywei' is done for the dead, one or two months after his death and not later than six months. It is done for the dead person to gain merit. For those who cannot wait, they do it separately. This combined 'Soon Kywei' is done usually in October. They have to build a pandal in the compound of the person doing the 'Soon-Kywei' or in a wide field near by to hear the sermon and feed the large number of guests. They also have to build tents to cook food. They have to build a big pandal because on the day of the 'Soon Kywei'. Men, women, children and relatives and friends from near by villages also come to the 'Soon-Kywei'. Nobody goes to work that morning and come to the Soon-Kywei and does not leave until all the work of the 'Soon-Kywei' is finished. Then only they may go to work for the day.

The night before the day of the 'Soon-Kywei', an elder reads from the scriptures and other elder listen to his reading. On the morning of the 'Soon Kywei', the monks are served breakfast. The reading of the scriptures goes on till after the monks have eaten. The young people play games for fun at that time. Sellers of eatables and other miscellaneous goods traders also put up stalls and sell goods.

On the day of the 'Soon-Kywei', they have to put up a flagpole intending for the dead person. They have to put on the flagpole, symbols of the mothers of the five Buddhas. They are a fowl, a tortoise, a cow, a dragon and a washer woman. They have to use a bamboo pole that is more than (30) feet in length and straight. If it is not straight, they have to straighten it with fire. They use the specially big 'wahbow' bamboo. They have to make a hole at the tip of this bamboo, so that another bamboo pole can be fitted to it. This second bamboo pole has tiers of umbrellas whose shafts are wound with red paper. This red wrapping represents the hackle feathers of the fowl. The umbrella is made of bamboo, in the shape of a 'zedi' and decorated with gold

and silver paper. Under the umbrella is a crow carved out of wood and painted black. A hole is bored through the middle to be able to fit on to the bamboo. Next a wooden stick, to represent the washer woman, is painted black and holes are bored in the middle and at the tip to put the string to tie to the flagpost. All these are put one above the other on a thin bamboo pole. It then is tied to a post in the pandal. Then they carve the back of the tortoise from a joint of the 'wahbow' bamboo. This six-sided tortoise is fitted to the big bamboo. A hole is bored in the back of the tortoise. The 'dragon' is hung beside the altar with the 'daung-lan' under it. At the top of the 'dragon' are two bamboo caneballs decorated with colourful wollen yarn. They are placed one above the other and represents the eyes of the cow. Then they cut from white cloth the tongue of a cow. They stitch it on a bamboo frame to stiffen it. They bore a hole in the centre of the tongue to pass the string to tie at the tip of the tongue.

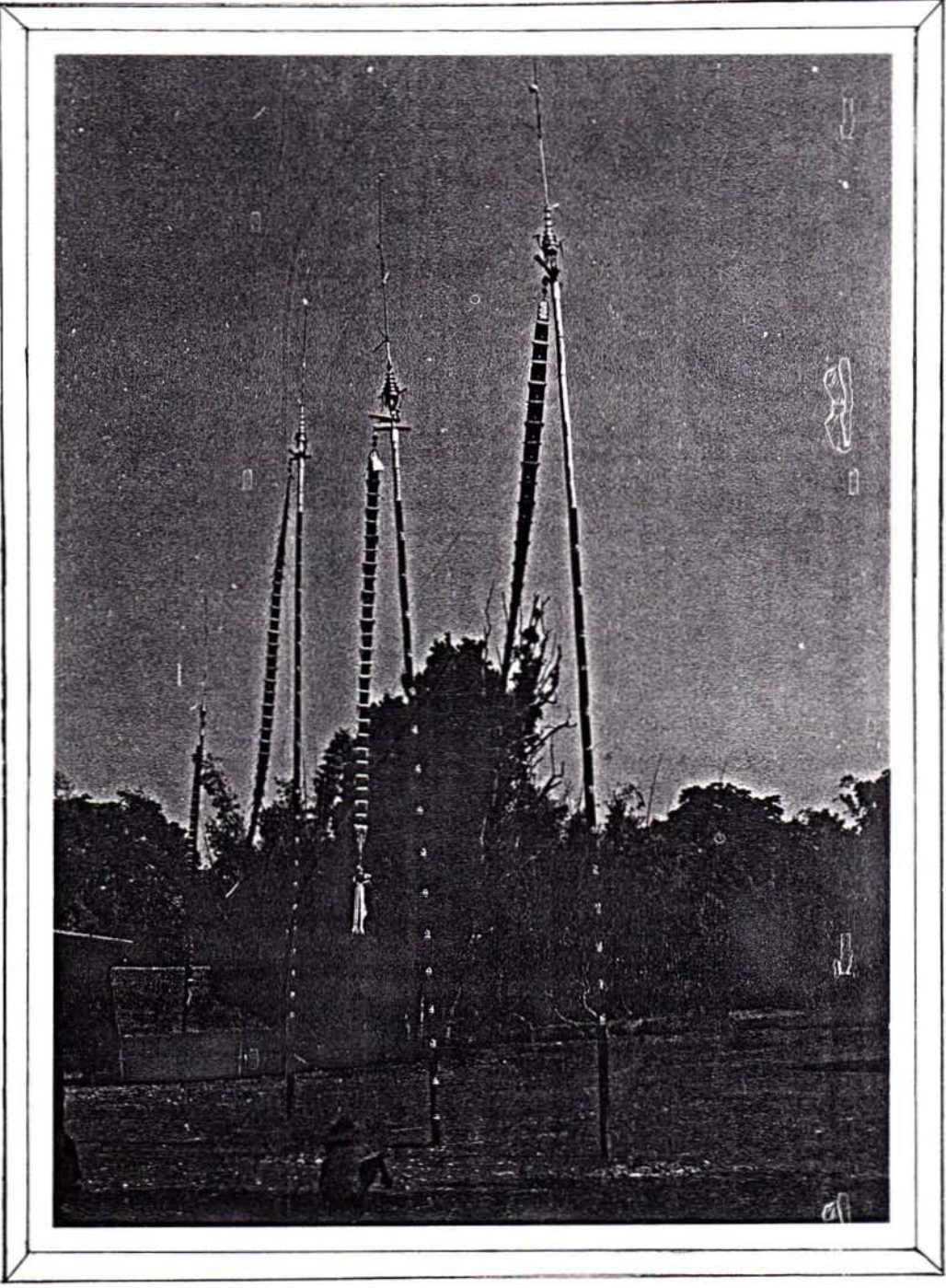
Under the cow's tongue is placed the dragon. It is made up of a black piece of cotton (8) inches by (20) feet. To make it stay flat they place cork stocks six inches apart. On both edges of this black piece of cotton, one row of red triangular pieces of cotton and one row of white triangular pieces of cotton are attached. In between the cork stocks multi-coloured wollen balls are attached. The black sheet is the dragon and the red and white pieces are the dragon's spurs. Under the dragon is a cow's tongue made of red cloth. A hole is bored through the tongue and two strings are tied with pompoms. This represents the cow's tails.

A white cotton string bag, filled with money, pop rice and flowers is hung to the white cow's tongue at the top. The money is to spend and the pop rice and flowers are to hold in his hands when he listens to the sermon. The top part of the bamboo is painted white and rings of bamboo are fitted at three joints to prevent the bamboo from splitting. The lower part of the

bamboo pole is painted black with white lotus designs at the joints. They write the name of the dead person on Shan paper and attach it to the red cow's tongue down below on the flagpole. This is to say that the ahlu is done for the dead person to gain merit, and that the name is written for him to get the merit.

On the day of the 'Soon-Kywei', the sermon and libation ends by 12 0'clock. The monks are offered the robe and leave the pandal. The guests are fed and the 'Soon-Kywei' is over. The pandal, the cooking tents and the shops are dismantled at once before the next day dawns. The flagpole is carried and placed in front of the monastery and never at the back.

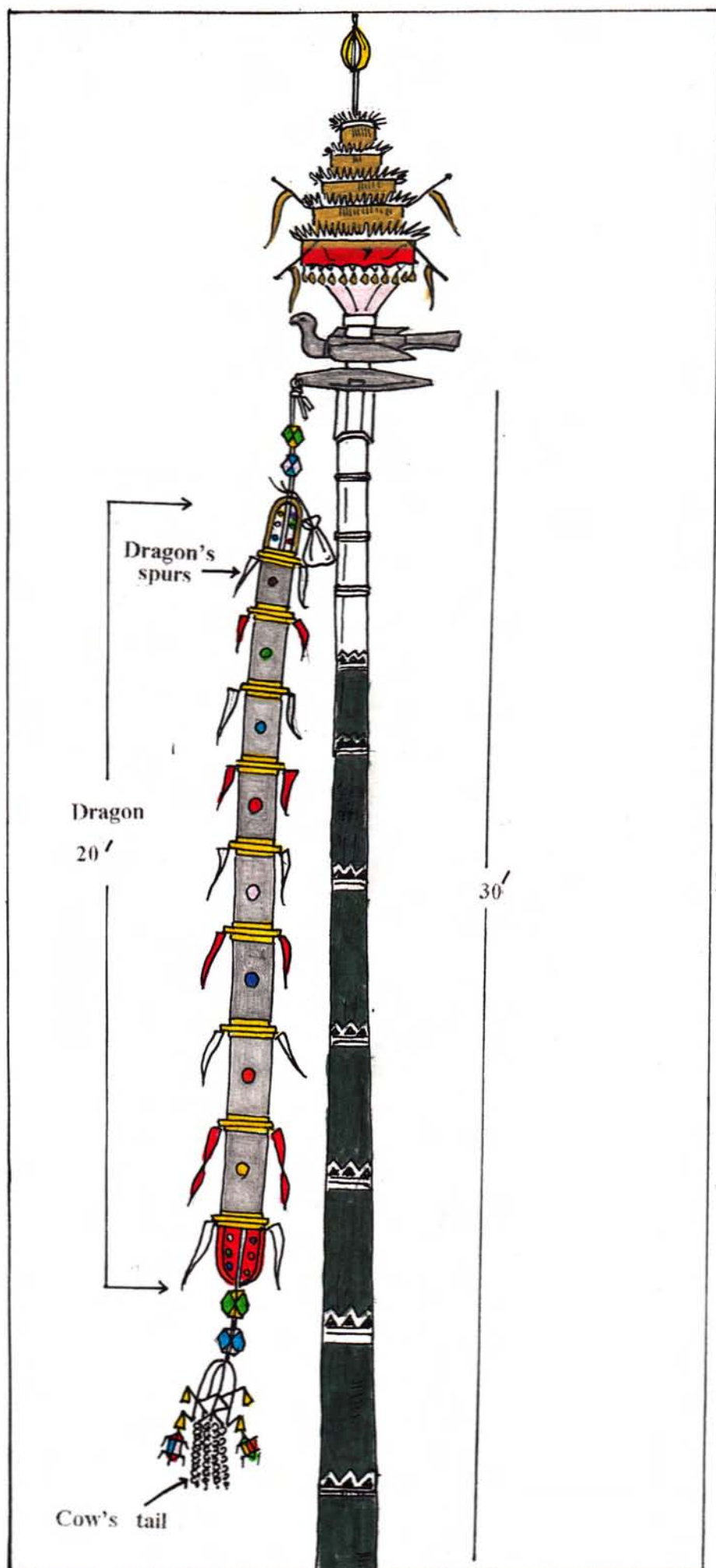
The flagpole has to be erected for each dead person, so if five people combined to do this 'Soon-Kywei' for the dead', then five flagpoles have to be done. At least eight people are needed to lift and move the flagpole. Sometimes they need bamboo-props to keep them from falling. They are kept for (7) days at the monastery, after which it may be taken down and burnt. Sometimes it may be kept for months. All the things for the flagpole are made in the village. No prayers are said at the burning of the flagpole. It was raised for the dead person so his spirit will not go to an evil place and he may be free from suffering.



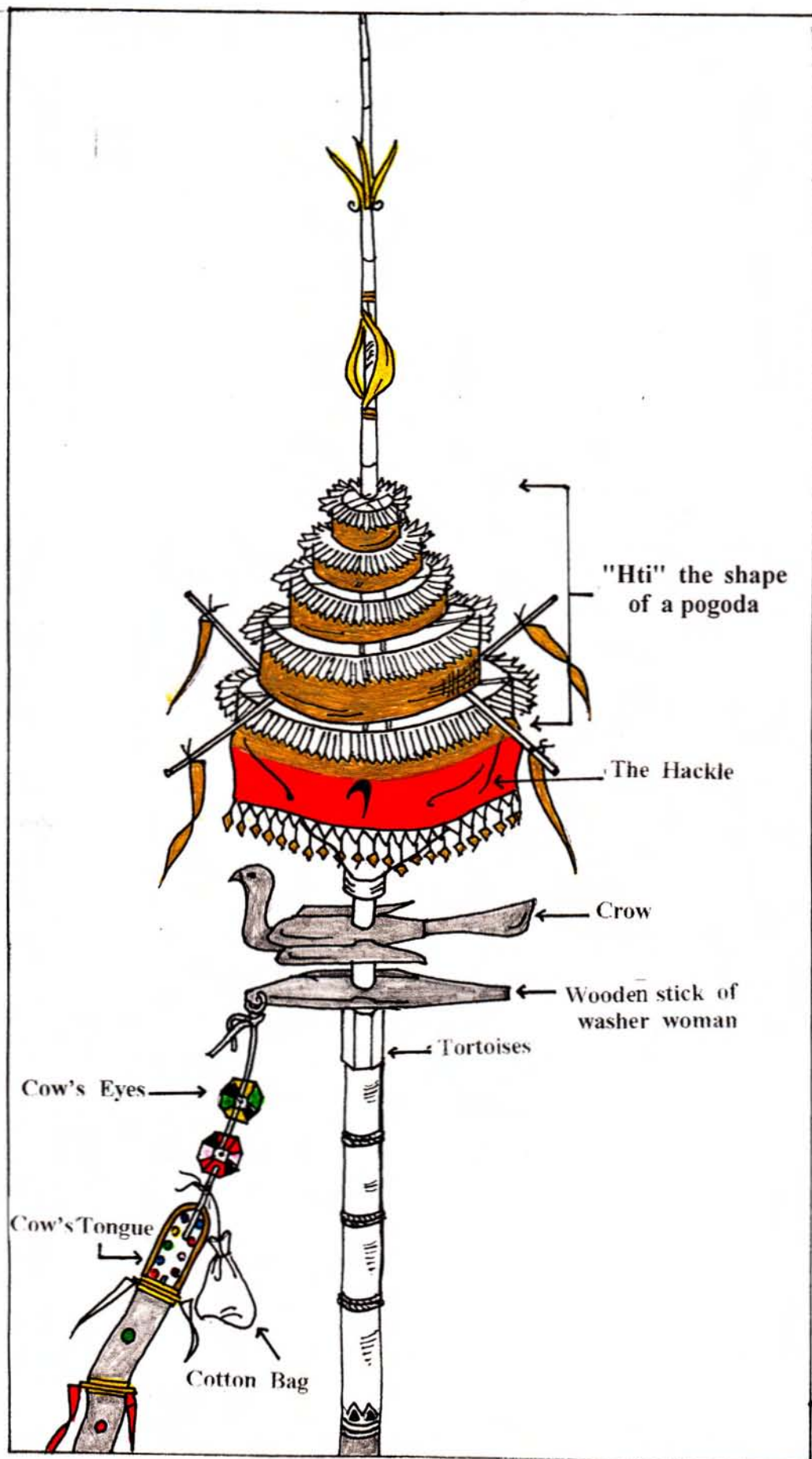
Flagpole made for the dead



Flagpole made for the dead



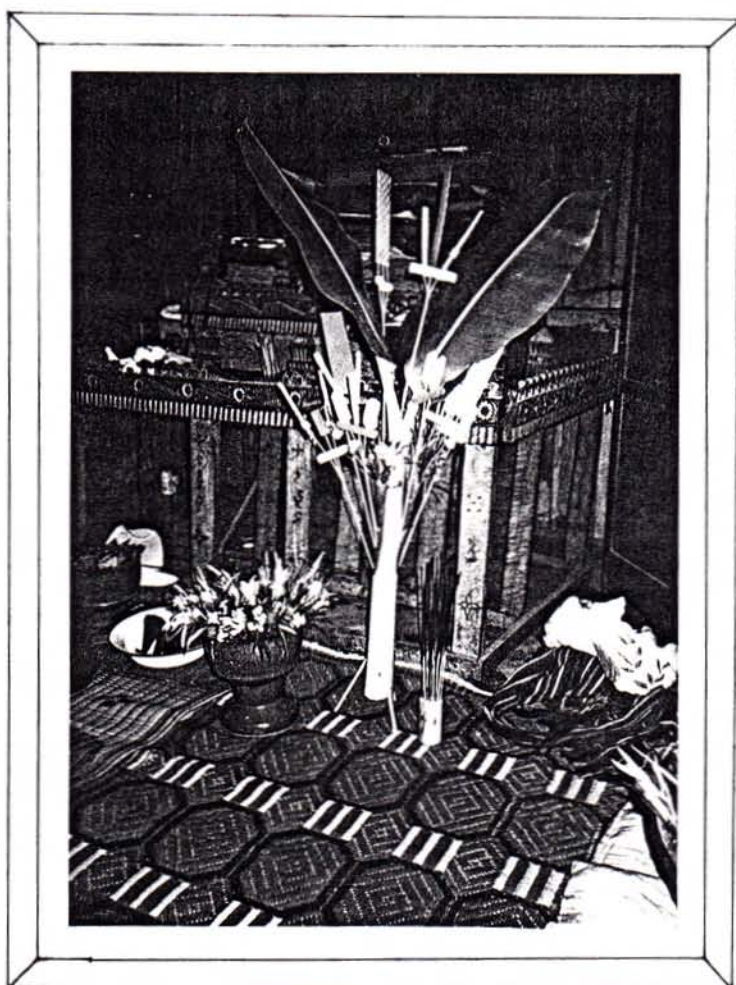
## The head of Flagpole







At a "Soon-Kywei"



Delicacies offered to Buddha



Sellers at a "Soon - Kywei"

## **Chapter - 4**

### **Economy**

Economy in anthropology means how man searches for things and property and the activities he does to get them. Such economic activities are also done within the rules and regulations set down by his society. The value of things and property also are controlled and how man makes use of his wealth and how the economic systems are formed. According to anthropology, there are two systems of primitive economy.

- (1) Food gathering economy
- (2) Food producing economy

In the food gathering economy, man searches for his food by hunting, fishing and gathering of fruits and vegetables. In the food producing economy, man produces food by old method agriculture or old method of rearing animals and sometimes a combination of both agriculture and rearing of animals.

Again the food producing economy is divided into two kinds. It is -

- (1) Simple food producing economy
- (2) Advanced food producing economy

In the simple food producing economy, they produce just enough for the consumption of the family and there is not much surplus to be exchanged among themselves. But in the advanced food producing economy there is a surplus of food and things that can be exchanged among them.

When we consider the economy of the Yin-Kyas from the point of view of anthropology, we see that they have both the simple food producing economy, as well as the advanced food producing economy.

#### **(A) Agriculture**

The chief livelihood of the Yin-Kyas living in the Shan State is agriculture and the main crop cultivated is rice. They also grow oil seeds, lentils,

tea, potatoes, tobacco, vegetables and fruits. The Shan State enjoy a good climate with enough rain and fertile soil, which makes agriculture a success. There are three kinds of cultivation. They are (1) flat land cultivation, (2) taungya cultivation (3) fruit or vegetable farms.

The Yin-Kya nationals do taungya plantation and fruit and vegetable farms. They grow rice, corn, cotton, lentils, soya bean, tobacco, ginger, chilly and fruits like pineapple. They use the buffalo for the plough and the cow to carry goods.

#### (A.1) Taungya cultivation

The Yin-Kyas grow the early ripenning paddy as well as the late ripenning paddy. Some of the varieties of paddy grown are Dinga, Khunni, Khun-wah, Bay Kya species. The early paddy is planted as soon as it rains in May and can be harvested (120)days later. The lon growing paddy is planted in June and harvested (180) days later. The place chosen for the taungya has to be ploughed one year before planting. It has to be ploughed once in the beginning of the rains and again at the end of the rains. Then it has to be ploughed again for the third time in the early rains in the following year to begin planting that year. After the taungya has been ploughed, the earth has to be stirred with a rake. Ten cart loads of cow dung has to be stirred into the soil together with the ashes of last year's trash and stumps. Today, they are using chemical fertilizers like T super. When they didn't have buffalos and cows, they had to use the chopping hoe and a heavy club to prepare the soil.

In planting paddy they use to scatter the grain before but now they plant in rows by dropping the seeds in a line and then cover with soil. They also pray for a good harvest as they sow or scatter the seeds. In six days the seeds sprout and the early rice ear appears in (2½) months and the longer period rice ear appears in (4) months. They grow the longer period paddy more than the early paddy which is grown when their store of paddy is low. They fear that the early rice harvest can be spoilt by rain.



Ploughing the land is done by the men and the women do the weeding and the children herd the cattle, so the responsibility is divided. The weeding is done (15)days after the planting. Then the second weeding is done after another (15) days. Each family works for his plantation, but sometimes neighbours may help each other. When anyone goes to help his neighbour, he brings his own food. Harvesting the crop and thrashing the sheaves of paddy are done by the men.

When they help each other in harvesting the rate of payment is (3) pyis and (4) pyis for helping to thrash the paddy.

They winnow the paddy by lifting it high in big bamboo trays and letting it fall while they fan the falling grain with blankets and trays. They plant the paddy just enough for the family, to last the whole year. If they have any surplus then they store it in bamboo baskets for the next year. This bamboo basket is smeared with cow dung on the outside. It is kept on a shelf. The paddy yield per acre is (20) baskets but may be more sometimes and less when the yield is bad. They pound the rice everyday either in the morning or in the evening, just enough for the day. They pound rice during the day if there is a funeral. The wooden mortar for pounding rice is made from the trunk of a tree. The bowl is carved out and it is a hand pounding mortar and may be used by one or two pounding together. One basket of paddy yields eight pyis of rice. The paddy for planting is not bought or stored separately. They use the paddy they have stored for food. They need eight pyis of paddy to plant one acre.

They sometimes plant where they have planted ginger. They say that such fields yield more, that is 40-50 baskets of paddy to acre where as the ordinary fields yield only 20 baskets per acre. The paddy yield is greater when it is planted on land previously used for growing fruits and others. It cost about K 8000 to plant one acre of paddy. The tax used to be one basket per acre but now has increased to four baskets. The land tax is three kyats.

The Yin-Kyas do not do terrace-plantation because they have a lot of flat plains. They clear the land of trees and plants and do their taungya. They usually choose a place that is forever green and fresh. They move their taungya according to the yield. They leave the old taungya fallow for about three years before they plant again on it. Their houses and village remains permanent and only their taungya moves about.

The Yin-Kya nationals believed that in the past there was no need for agriculture. There was plenty of food around just for the taking. But as time passed people became greedy and dishonest taking more than they needed. So the trees of plenty disappeared and the people had to start planting for food and so they believe agriculture began.

**(A-1.1) Method of Agriculture : -**

**How cotton, sesamum lentils are grown**

Cotton, sesamum, and lentils are scattered together in about May and they all grow up and they weed the fields. When the plants are about four months old they begin to bear fruit. Sesamum is harvested first. They grow the short term sesamum which is harvested after four months and the long term sesamum is harvested after six months. They pick the cotton as each flower drops. They take out the seeds for the next year's planting and the cotton is made into yarn at home. At the same time they also harvest the lentils. They grow beans most.

**(A-1.2) Soya bean**

The Yin-Kyas usually grow the small seed variety of Soya bean which is harvested six-months later. They get one basket of beans per acre. Sometimes they may even get four baskets. They get about (25) viss of cotton per acre.



**(A-1.3) Sesamum**

They are not certain about the sesamum yield per acre because sometimes the yield may be as little as only two pyis per acre. It is used in the eatables they make and oil is extracted from it. One basket of sesamum yields about ten viss of oil. Soya bean is cooked and eaten or sometimes boiled, fermented, and dried in sheets. They interchange the plots for sowing paddy and soyabean. The food they grow is for home consumption.

The land for planting fruits and grain can be picked according to their wishes. The plantation is owned not by individuals but by the family. The land is not owned by a group of families or a combined farm. If some one should ask for a field left unplanted, he has to give away and then find a place elsewhere if he wants to plant again. The fees before were one Kyat to Kyat one-twenty-five pyas or two Kyats fifty pyas but now is as high as Kyats one hundred and fifty.

**(A-1.4) Ginger**

Ginger likes virgin soil, so when you want to grow ginger, you have to look for virgin land. The ginger planter has to clear the land of forest and plough the land before planting. They harrow the ploughed field with a tractor attached with three plough shares twice, once in December and again in February. Then they harrow the field with a (16) plough share tractor twice, after which they make the mounds with a (3) plough share tractor. The rows of mounds have to be fertilised with dry cow-dung when ginger is about to be planted. They use (20) cartloads of cow dung for an acre of ginger field. The mounds of earth are 2½ feet broad and about a foot apart. There are not more than 28 rows in an acre. The ginger is planted 6 inches apart. It is planted in May and the shoots appear in about a month. They have to weed and heap the soil on the side to the top of the mound. They have to do this three times. On the third time they have to heap the soil as thickly as possible, thick enough

for the cow to stamp on. In about eight months the ginger is ready to be dug up. The plants dry up leaving just the earth mounds. Then in December and January at the earliest and March and April at the latest, the ginger is dug up. The harvest is seven times the amount they planted.

The price of ginger used to be fifteen to twenty Kyats a viss. But in 1996 the price rose to Kyats 150 which helped the Yin-Kya's economy. One acre of ginger produces about (3000) viss and depending on the price the income is two to three lahks. They can grow more than (500) viss of ginger on an acre of land and the cost is about (30000) Kyats per a acre.

The Yin-Kyas choose a thick forest to clear the land for the ginger plantation. They inform the guardian spirits of their coming and to help them to get a good crop, so that they can do charity and share the merits with them. They are now growing ginger as a money-crop and as good business. They do not have to bother about selling it. The traders from Yangon and Meitila come right up to the village to buy it.

Together with ginger, they grow soya bean and chillies on the edge of the plantation and on the rims of the mounds. They put down the chilly seeds two feet apart and reap (40)viss of chillies when ripe. It is for home consumption but can sell the surplus for about K (400) a viss. The next year after planting ginger, they plant paddy. Because the soil had been prepared so thoroughly and the fertilizer also plentifully supplied, the yield per acre is about (50) basket as compared to (20) baskets from the usual paddy field. The next year they rotate the crop again. They leave the taungya for a new one after they have used the land for three years. There are also volunteer farm hands helping each other as well as people who will do the planting on daily wage of K 150. The land is owned by the family when they are working on it. When they abandon it anybody can use it. There is no such thing as buying and selling of land.



Pineapple Farm



Digging ginger

## **(A.2) Orchard or Fruit garden**

The Yin-Kyas grow fruits and vegetable on fenced in plantation near their house or on the outskirts of the village or in a place not far from the village. They grow short term or long term plants or fruits in these plantations.

### **(A-2.1) Pineapple**

The Yin-Kyas keep these plantations of fruit and vegetables for domestic consumption as well as for a living. Growing pineapples is a long term business. The soil has to be prepared first before planting. Long rows of trenches have to be dug, two feet in breadth and the trenches have to be three feet apart. They plant the shoots of the pineapple. The shoots from the side of the fruit also can be planted. They plant the shoots side by side in the trench. It is fertilised with liquid cow dung.

It has to be nursed for two years with regular weeding, putting soil and regular feeding of cowdung fertilizer at least once a year. It begins to bear fruit after the second year. The first fruit is small but gets larger in the second fruit in the third year and gets smaller and smaller in the following years. Each plant bears fruit for four years. So growing pineapples is a long term fruit farming. The pineapple does not like humid soil and shade. So they have to choose a sunny place. The farmer can grow other fruits and vegetables on the place he has grown pineapples if he doesn't want to grow pineapples again or he can continue to plant pineapples if he wants to. He can grow (2000) pineapples an acre and sell for ten kyats each. A family can grow about (5000) plants and a young plant costs about five kyats. The plantations may have volunteer farm hands who help each other or hire people on daily wage terms.

In the old days they have to take them to market, but now buyers come to the farm to buy the fruit. But since it is a long term fruit, it needs investment in time and money. So only the person who can afford money can grow pineapples for sale.

**(A-2.2) Corn or Maize**

Growing corn is the same as growing paddy. They start planting about May-June and they grow only corn separately. They do not grow much. The corn cobs appear when the plants are (2) months old and it matures and dries up when it is three or four months. If they want to eat it green then they have to pluck the corn at about (2½) months. When the corn is dry, they pick the seeds and sell by the tin which is over (six) pyis. The price of a tin of corn is only kyats (40). Some planters get about (500) tins and some may get only (40) tins.

They use the old used an for planting corn. The seed for planting is just hung up by the cob. They use the buffalo plough, buffalo, cows, plough, axe, sickle, swords, spade in their corn fields.



**Nam San Township**

**Namlit village tract**

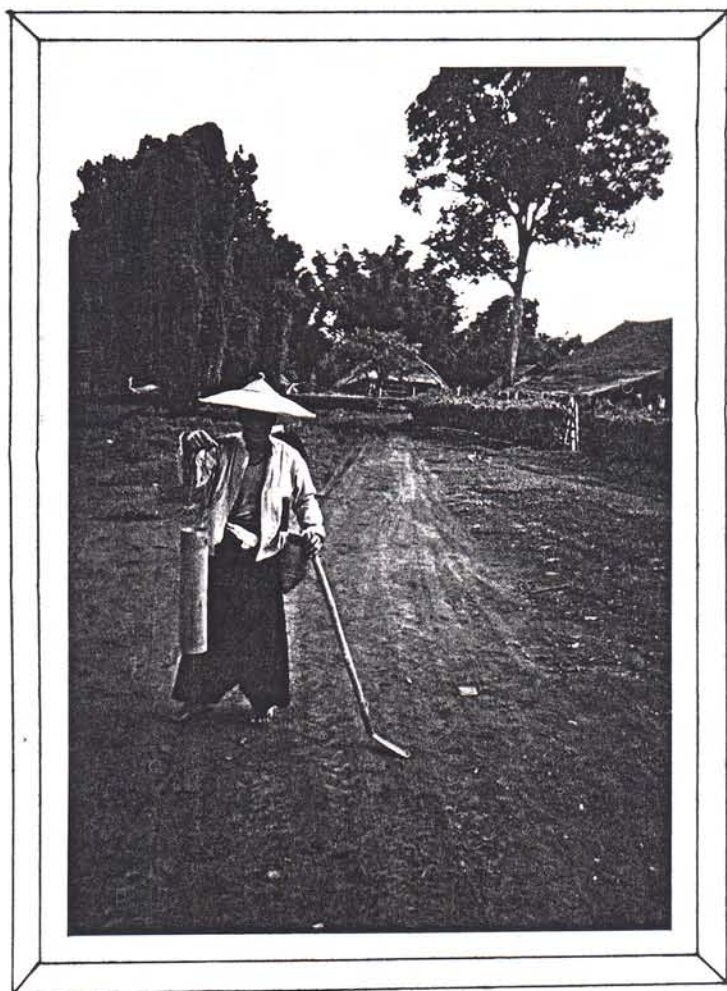
**(1997-98) Agricultural Products**

No.	Name of plant	Area planted	Area harvested	Yield per acre	Total
1.	Total amount of paddy	954	954	28.45	27141
2.	Field paddy	-	-	-	-
3.	Taungya paddy	954	954	28.45	27141
4.	Corn/maize	61	61	29.03	1771
5.	Soya bean	35	35	10.30	361
6.	Sesamum	30	30	3.26	98
7.	Ginger	93	93	3100.00	288300
8.	Pineapple	35	35	1470.00	51450
9.	Long staple cotton	50	50	50.40	1512
10.	Mahlaing cotton	20	20	82.00	1640
11.	Safflower	30	30	3.26	98
12.	Coffee	2	2	90.00	180
13.	Banana	4	4	520.00	2080
14.	Pigeon pea	3	3	7.66	23
15.	Ground nut/peanut	5	5	28.34	142



**Nam San Township**  
**Namlit village tract**  
**(1998-99) Agricultural Products**

No.	Name of plant	Area planted	Area harvested	Yield per acre	Total
1.	Total amount of paddy	862	862	26.15	22541
2.	Field paddy	-	-	-	-
3.	Taungya paddy	862	862	26.15	22541
4.	Corn/maize	150	150	28.12	4218
5.	Soya bean	260	260	10.10	2626
6.	Sesamum	50	50	4.25	213
7.	Ginger	100	100	3200.00	320000
8.	Pineapple	36	36	1460.00	525600
9.	Cotton	30	30	B3	2490
10.	Safflower	10	10	3.25	33
11.	Coffee	2	2	91.00	182
12.	Banana	4	4	510.00	2041
13.	Pigeon pea	3	3	6.12	18
14.	Ground nut/peanut	7	7	27.32	191



Going to the taungya

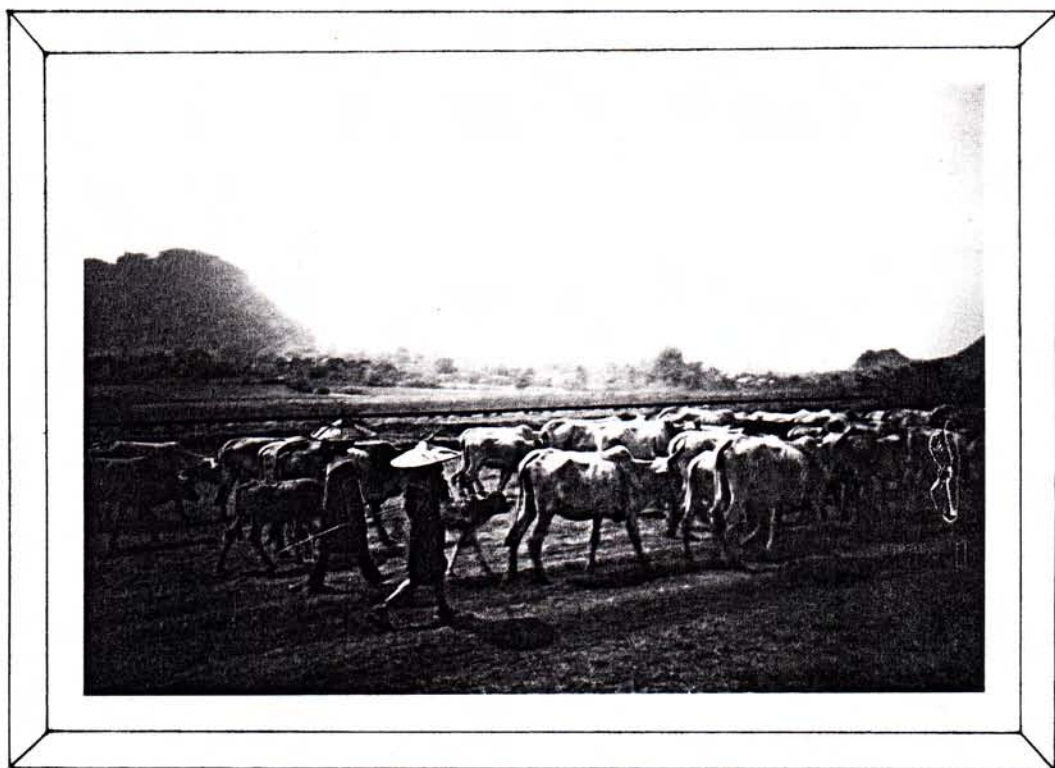
**(B) Animal husbandry**

The nationals living in the farm breed animals for their own needs and to fulfil social duties. Although the number is not great, it is enough for the needs of a family, for social obligations and the village affairs.

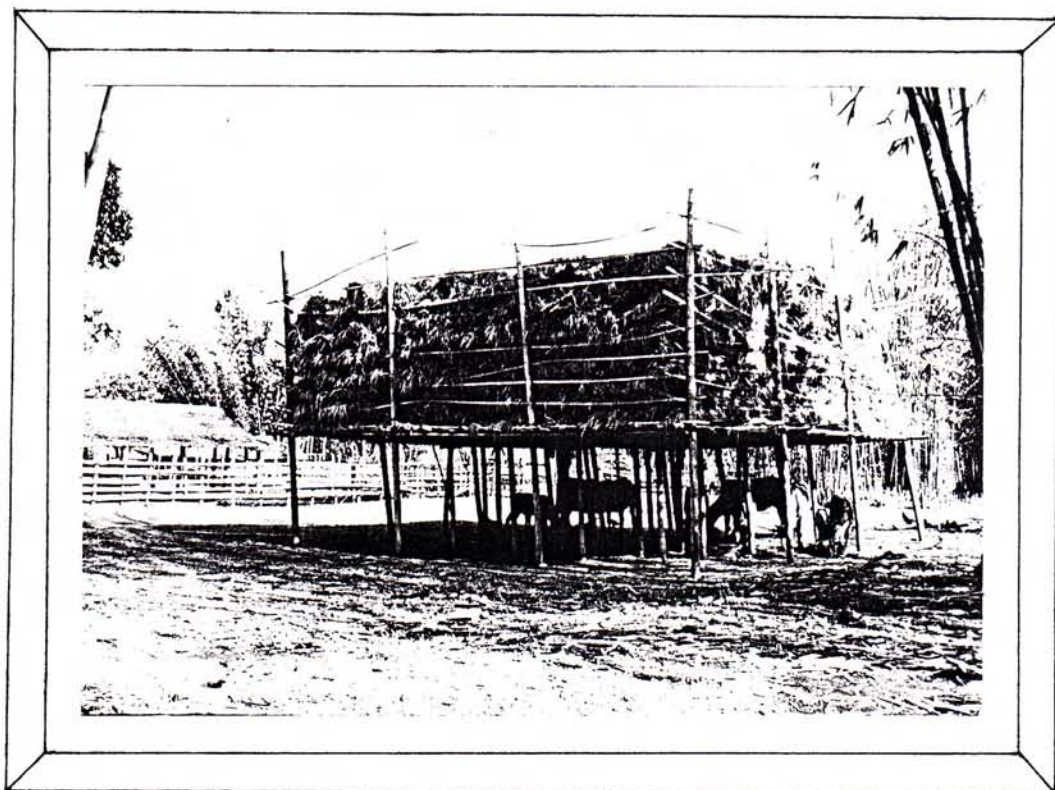
The Yin-Kya nationals also rear animals but not systematically. They do not rear them on a large scale for profit. The buffalos and the cow are reared to use as draught animals and to provide them with fertilizer for their crops. The dung of these animals is their natural fertilizer. Anybody can own these buffalos and cows. There is no tax for owning them.

A family may own two to five animals, sometimes as many as (40) to (50) heads. There are only four or five persons in the whole village who own a hundred heads of cattle. There are a very few who do not own any cattle.

They do not kill and eat the meat of the cattle reared in their house. They usually buy the meat from the market. They also do not have the habit of drinking cow's milk as they are afraid the little calf may not have enough. They do make use of the leather for making things. But they eat the dried leather by frying it crisp and crunchy. The chief food for the cattle is hay. The bundles of hay are stored on bamboo shelves and the cattle is fed the whole bundle. The cattle are also grazed on the grass in the vicinity of the village. They do not hire people to graze their cattle. They do it themselves. Sometimes the cattle is sold to buy food when the yield from their farm is not enough to feed them for the whole year. In the past a cow was worth kyats 30 and a draught cattle was kyats 150. But now adays a cow costs kyats (10,000) and a draught cattle may costs kyats (50,000). The rise and fall of the price also depends on the cost of the meat. Beside cows and buffalos, they also breed a few chicken and one or two pigs because they have never seen pigs before.



Herding the cattle



Haystack

(C) **Hunting**

The Shan State is made up of mountains and valleys and deep forests and streams for wild animals to live in. These regions provide good hunting grounds and the nationals living here are skilled hunters. They hunt for several reasons. They do not hunt as an occupation to earn money. They hunt to supplement their food supply. There are also traditional beliefs in hunting and they hunt for sport. The last thing is to prevent these animals from destroying their plantations.

The Yin-Kyas like the Shans, Kachins, Kayah, Chin, Karen and Bamas may go hunting alone or in a group of seven to eight persons. They hunt for food as well as for fun because they enjoy the sport. The animals they get from these hills and forests are Sambur, deer, bear, mountain goat, wild bear, poccupine, wild cat, wild fowl and rabbit. They use the catapult and the percussion lock firearms when they go hunting. They must not take dried meat or fish with them. They can take rice, oil and salt. They are superstitious that they will not get any animals if they take along meat and fish. Anybody can join the hunt. There are no prohibitions about who cannot join the hunt. But when they reach the forests, they have to watch their speech and actions. They must not swear in case they offend the guardian spirits of the forests. Instead in places where the mountain is very high and the tree very big in the forest, they offer cane suger slabs, betel leaf and cheroot and request that they will shield them from harm and help them get many game animals.

They do not have a special time for hunting. They can hunt anytime of the year. They also do not say which animal they will hunt. They just kill which ever animal comes in their way. If the group should get separated during the hunt, they call to each other by making sounds and not by name. This is for fear that the bad spirits of the forest may mislead them by calling out their names. The hunt may last for (4) or (5) days.



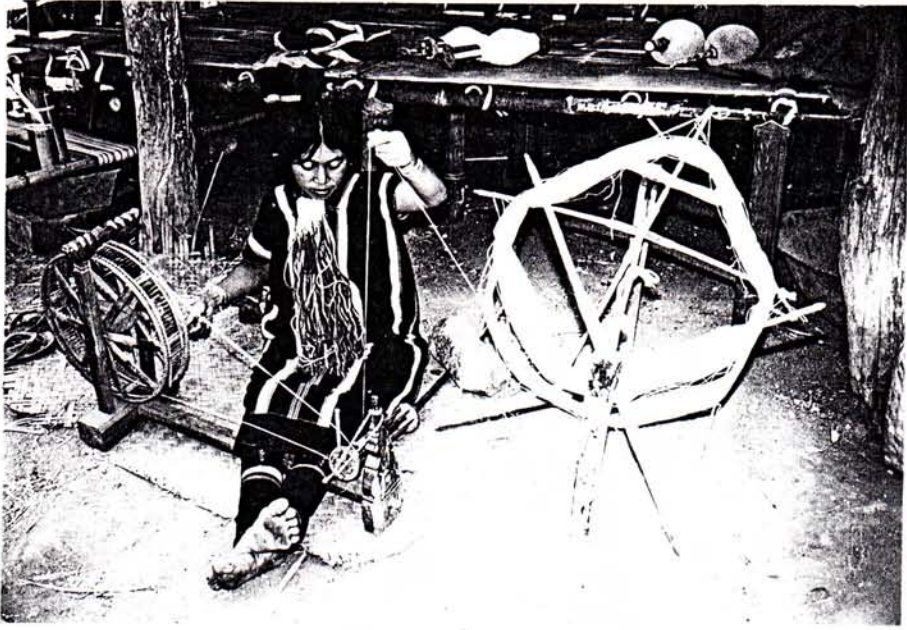
The hunters wait from a highland or projection while one end of a valley or ridge is set to fire. When the animals run out, the hunter shoots it down. In catching rabbits, the hunter makes noise with metal pieces on an iron rod, and a torch or a kerosene lamp in the other hand. He plays the light about and another person catches the rabbit from the back. The noise is made to drown the sound of their foot-steps.

The meat they got is cooked and divided among the hunters. If the animal is big, it is cut up outside the village and divided. The person who shot it gets the head and skin in addition. They do not like the word 'ယုဝ်' 'destory' to be used in the village. Even if one of the animals died in the village, it must be taken out of the village to be cut up. They use the head and skins of the animals to decorate their homes. Some skins of animals are eaten boiled or fried crisp and crunchy. They do not use the skin as leather to make things like shoes belts bags, coats etc.

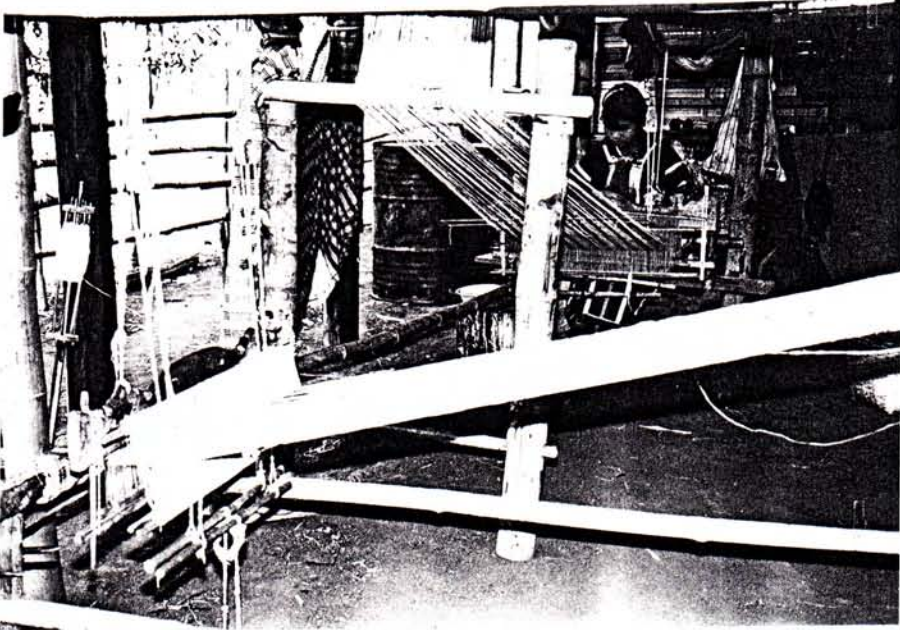
The Yin-Kyas know how to make a snare with the lock firearm aimed at the prey. They tie a string to the trigger and when the prey is caught in the snare, the string pulls the trigger and the animal is hit in the stomach. They do not eat tiger meat but take it whole to town and sell it. Beside hunting, they also gather honey. They use to fish before but have turned to agriculture now. Hunting too is not so good now as animals are getting rare in the forests.

#### **(D) Forest Products and Home Industries**

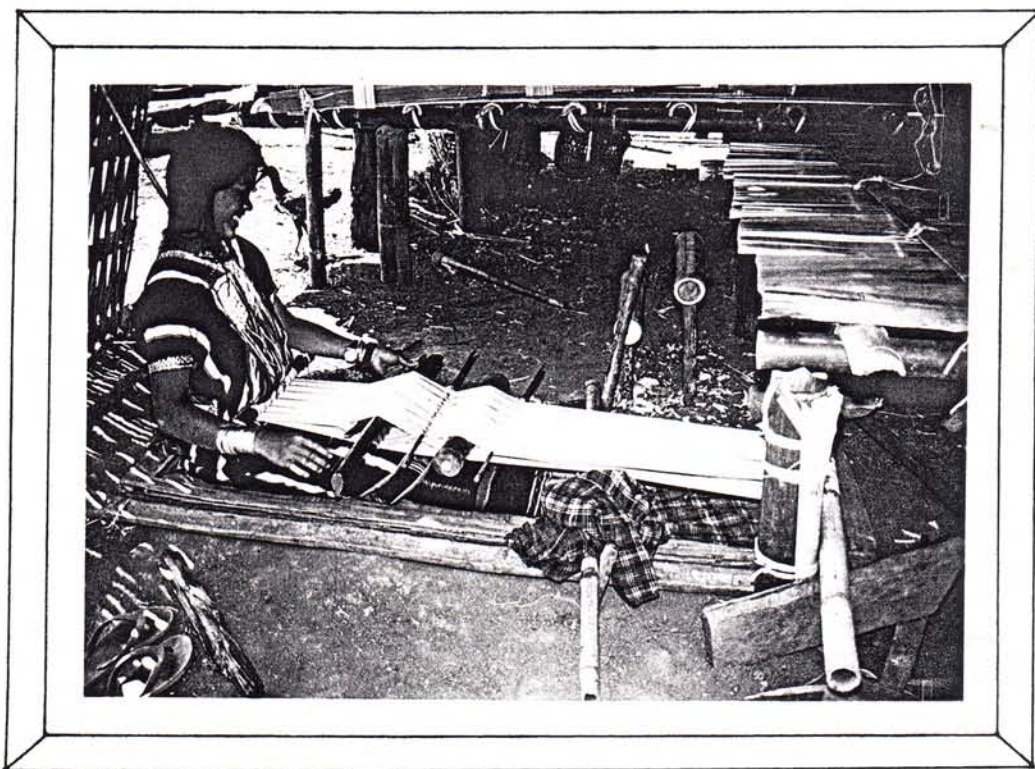
The Yin-Kya nationals do not have any special forest products. They do not consider it as their main livelihood. They fell trees and cut down bamboo for building houses and weave with bamboo articles of household use. They search for medicinal plants, roots and flowers. They gather the honey and make bee wax for their own use. They also catch a kind of earth ants.



Spinning



Weaving on the Loom



Weaving on the back-strap loom



The main home industry the Yin-Kya nationals do is weaving on the hand loom and the back strap loom and weaving with bamboo. They also have the black smith's work. In weaving they use the cotton from their taungya. They take out the seed from the cotton and spin it to get the yarn. The woven cloth they get is dyed in the water in which barks of trees have been boiled. They get the black colour for the men's wear. For the women they weave the original white yarn and the red dyed yarn to get the white and red stripe design. They also use wollen yarn.

The Yin-Kya nationals like other nationals are very independent. They make the things for household use by themselves. The women weave all the clothing material the family needs. In addition they weave the bags, cloth for the head band and blankets. They do not weave things for sale.

The men take care of the weaving with bamboo. All the bamboo things like trays, baskets and walls and mats are woven with bamboo by men. They make cups and spoons out of bamboo. They string screw-pine leaves and weave it into mats. The blacksmith makes use of two hollow wabo bamboo pipes to make bellows for his work. The crude bellows is like the bellows used by the Zawgyi to do the alchemy. They could forge swords with thin metal and sharpen the hoe, The spade, the axe, the sickle, the tooth of the plough etc. They do the blacksmith's work during the Taungya working season. They also make bangles for the women. They use to make silver bangles but now they use soft aluminum. They melt the metal and pour it into bamboo moulds and then hammer it into the desired design. These bangles are made only by these black smiths.

#### (E) Weights and Measures

The Yin-Kya nationals measure their paddy and rice in the same way as the Bamas. Basically they use the basket (၁၆) ½ basket (၁၆) and pyi but with a difference that the Myanmar pyi is eight condensed milk tins and the Yin-

Kya pyi is ten condensed milk tins. So, their basket of rice would be bigger or more by (4) pyis.

10	condensed milk tins	=	1	Pyi
8	Pyis	=	½	basket/ tit-kwe
2	kwes	=	1	bsaket/ tit-tin
1	basket	=	16	Pyis
8	kwes	=		tit lan

Tit-lan is used when it is more than (8) kwes.

They use the viss or pitha and tical or kyat weight in weighing things. They have two kinds of scales: One for weighing small weights by hand scale and the other is a "shelf" like scale for weighing heavy baskets. The handscale is made of a piece of wood (teak or pay wood). On one end of the wooden beam is hung a wooden ball weighing a viss. There are four hooks attached to the beam with the weights marked on each hook. The weight are (1) viss (80) kyats (50) kyats and (25) kyats. The scale pan is woven with bamboo. Three strings are attached to the pan. Then a hook is put at the end of the three strings. This scalepan is moved along the beam hooks according to weight. If the weight is heavy it is hooked nearest the tongue of the scale and the lightest weight is furthest from the tongue.

#### (F) Time and Day and Other Measures

The Yin-Kya nationals mark sun-rise to sun-set as one day. The times of the day as sunrise, noon, afternoon, sunset, evening, night. They also say midnight and dawn and according to the crowing of the cock. They follow the lunar calendar and say waxing day, fullmoon and waning day, new moon day, pre-sabbath, sabbath day. The days of the week also are the same as Myanmar including 'Rahu'.

In talking about the days past and the days ahead they have terms for five days past and six days ahead.

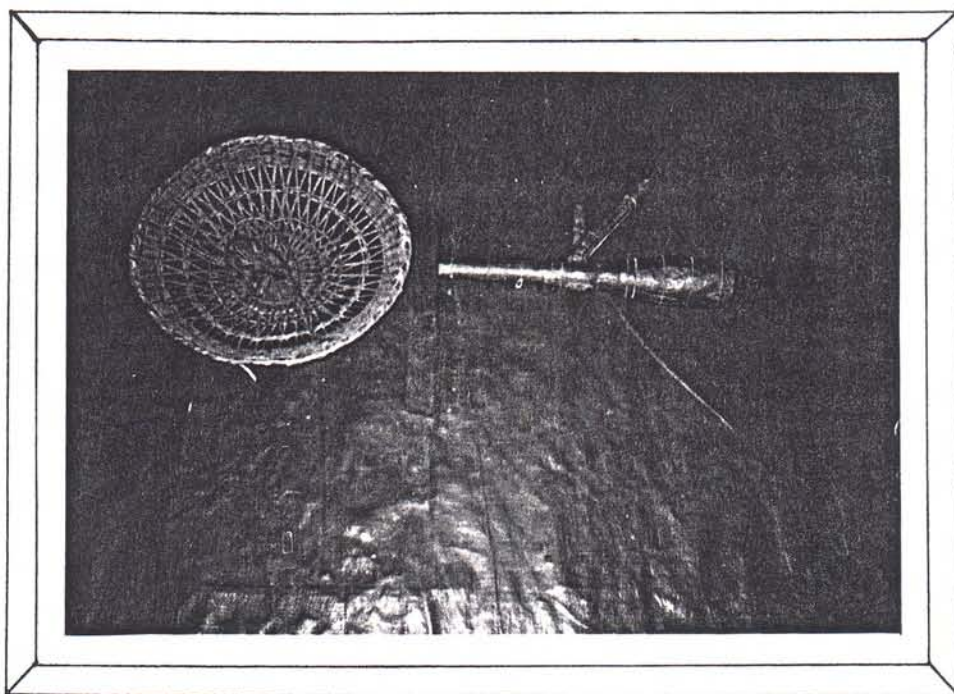


Yin-Kya	Myanmar	English
Weni	dinay	today
ka pheel	mane-phyan	tomorrow
ka tees	thabe kha	day after tomorrow
katars	pheinwe kha	
ka twam		
ka tam		
poyo	manayka	yesterday
pokatees	tanayka	day before yesterday
pokatars	ta myan ma nay ka	three days ago
pokatwam		
pokatam		

The Yin-Kya nationals have lived in Myanmar, united like a family with the Myanmars. So in their terms for measurements, they are basically the same as Myanmar except that they have their regional terms for "a-lan", "taung", "htwar", "mai" and "soat".

When we observe the Yin-Kya nationals in their way of measuring length, height and depth, they resemble the Myanmas in the use of a lan (4 taung), taung (18 inches), htwar (9 inches), mai (6 inches), soat (handful). The length, breadth and height of a house is measured in 'taung'. The depth of a well or lake is measure in "taung" and distance between two houses in measured by length of bamboo as two bamboo lengths distance.

They also use the fingers for measuring as thumb and fore finger bent and straight, and from the middle of the chest to the (tip of the fingers) or arms end.



Yin Kya nationals scales

The following are the Yin-Kya terms of measurement

Yin-Kya	Myanmar	English
Aunhun	alyar	length
Aun daith	a nan	width
Aun tel	anaint	depth
aun phaline	akye	breadth
khekaton	tit-taung	(18in)1½feet
Salan	Ta-lan	6 feet
sapoat	letma-letnyo-kway-tiang	thumb & forefinger bent
Sakinkyawp	letma-letnyo-pyant tiang	thumb before finger's length
Sakinhtal	letma-letnyo pyant tiang	thumb & middle finger's length
Sayat	Yinta chan hma letta soun	middle of chest to end of arm

#### (G) Buying and Selling

The Yin-Kya nationals grow grain and lentils as the main crops for the consumption of the family. They sell only if they have some surplus. But growing fruits in plantations or orchards in for a livelihood and as a profitable business. Beside selling with money, they also have a barter system. It is to buy or get what they need.

All markets in the Shan State are every five days. If the market days should fall on a Sabbath day, then the day before the sabbathday is the market day. We know how important these market days are to the people, because even the illiterate can calculate when the market day will be. People from Namlit village have to go up to Nam-Sam town market day.

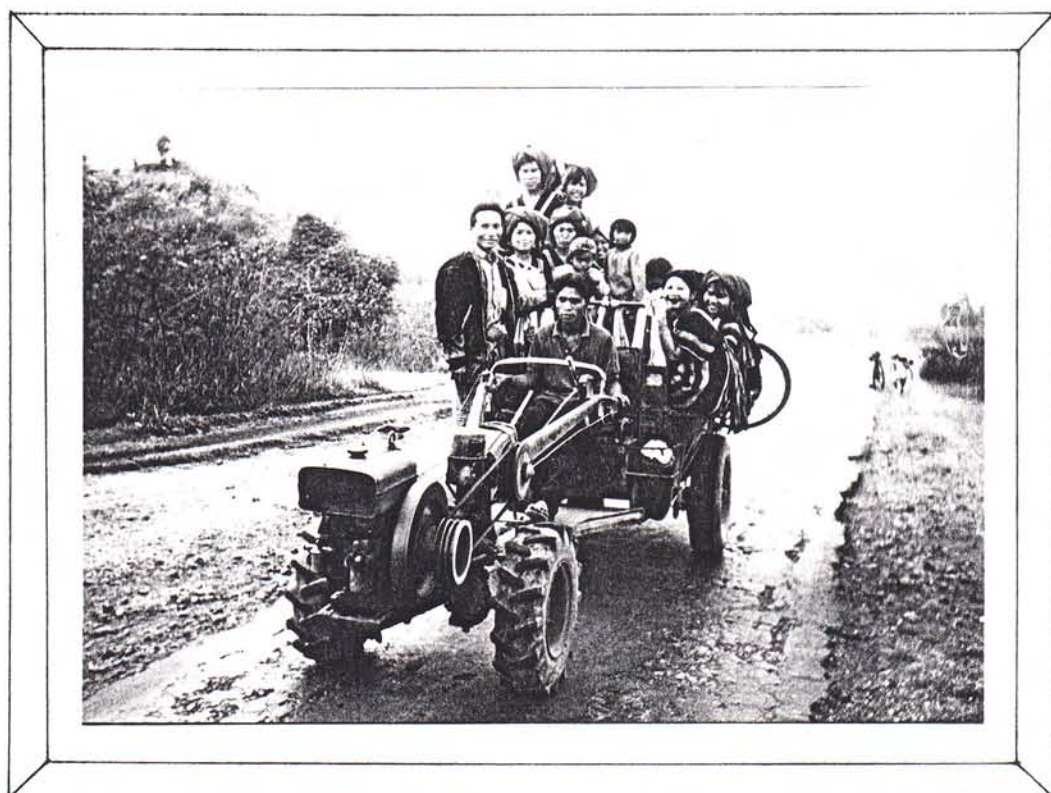
The Nam San town market day is like all market days in the Shan State. They sell hill rice, tea, cheroot leaves, soya-bean cakes, sweet rice cakes, salted and sour vegetable pickles and orchard fruits, home spun cottons, Shan clothes, knives, spades and household things like cooking utensils.

The Yin-Kyas have no middle man in trade. Just as they go to town on market day to sell their wares, the traders come directly to the village plantation to buy especially ginger and pineapples. They also barter for one bag of fertilizer giving two lans of paddy, and giving two tins of paddy for one viss of pork. They may also sell their cow or buffalo for money.

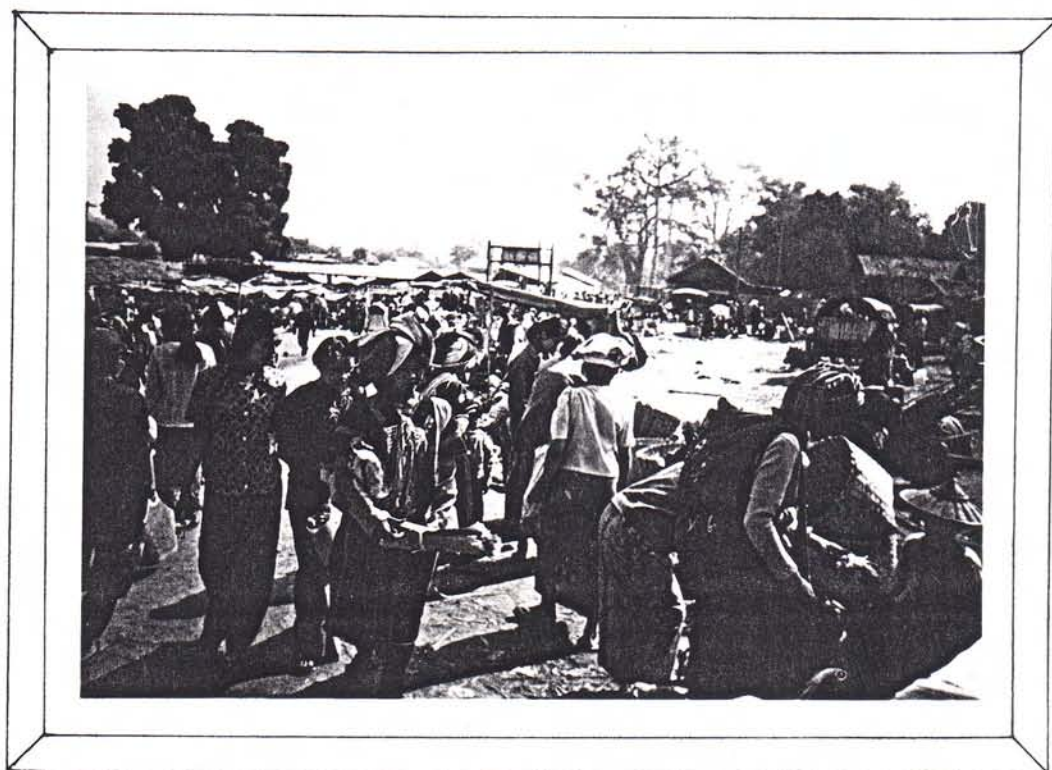
### **Market day**

People come to Nam San town on market day from (5) (7) miles away. They have come early to be able to reach the market in time. They come on bicycles, htawlagyis, carts or just walk. The market is filled with all kinds of nationals, Shans, Yin-Kyas, Yin-Nets and Paos. Each come loaded with basket or carrying it on his shoulders. When they spread out their goods, you see a miscellany of small leaf packets, each packet containing one kind of food. There may be a packet or two of sweet green peas, one or two packets of butterfly beans, and what looked like a comb of bananas just ripe in time for market day, half school boy's bag of sesamum and three or four small piles of sweet potatoes. A buyer has to shop from two, three sellers to get enough for the day. The sellers too may have grown four or five kinds of plants on an acre of land, so that they could have a variety of products.

Many different nationals come to the market and you hear all kinds of languages but they transact business in the Shan language. The sellers from town also come and sell in the village market on special occasions like festivals.



Coming to Nam San market on htawlagyi



Nam San market day



Yin-kya nationals terms for numbers

No.	Yin-Kya	Myanmar	English
1.	Hawk	tit	one
2.	Ka are	nhit	two
3.	Kawaing	thon	three
4.	Kapun	lay	four
5.	Khum	nga	five
6.	thwel	chauk	six
7.	thamul	khunhit	seven
8.	payatha	shit	eight
9.	thim	koh	nine
10.	skol	tit sai	ten
11.	sapuya	tit ya	one hundred
12.	sayin	tit htaung	one thousand
13.	sahtaung	tit thaung	ten thousand
14.	sasam	thi thane	one lakh

## Chapter - 5

### Religious beliefs, Traditional Festivals, Music and Dance

#### **(A) Religious beliefs**

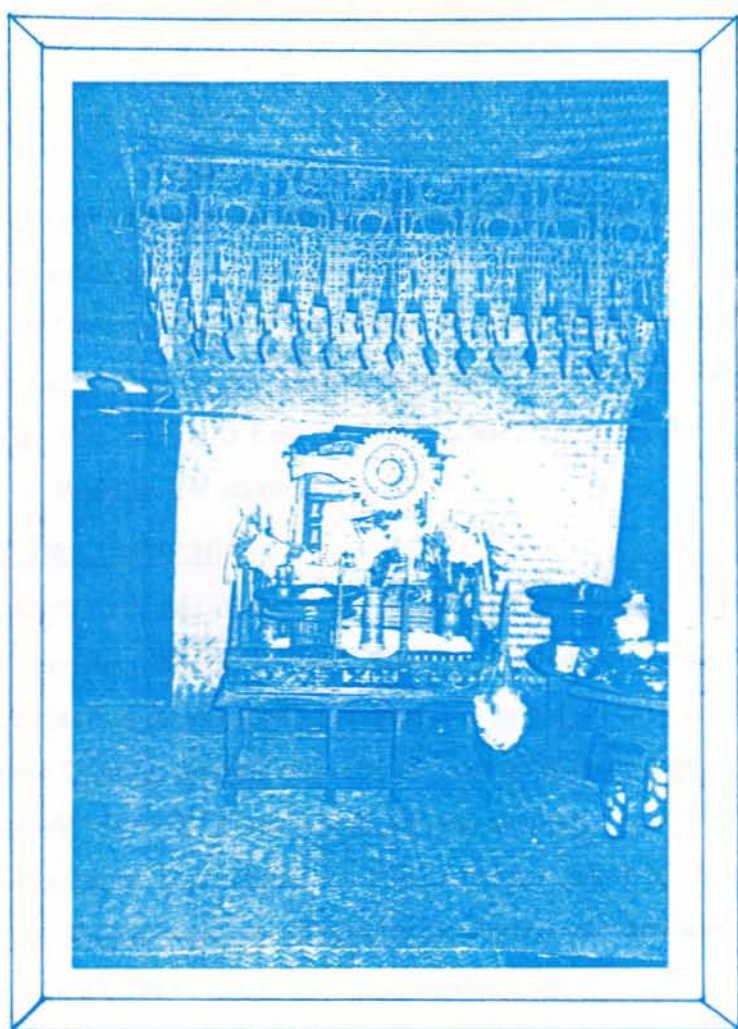
##### **(A.1) Buddhism**

All Yin-Kya nationals are traditional Buddhist by religion. There are no definite written records of when they started to profess the Buddhist religion. We can only observe that they were Buddhist from the words of their ancestors and folktales we have heard of them.

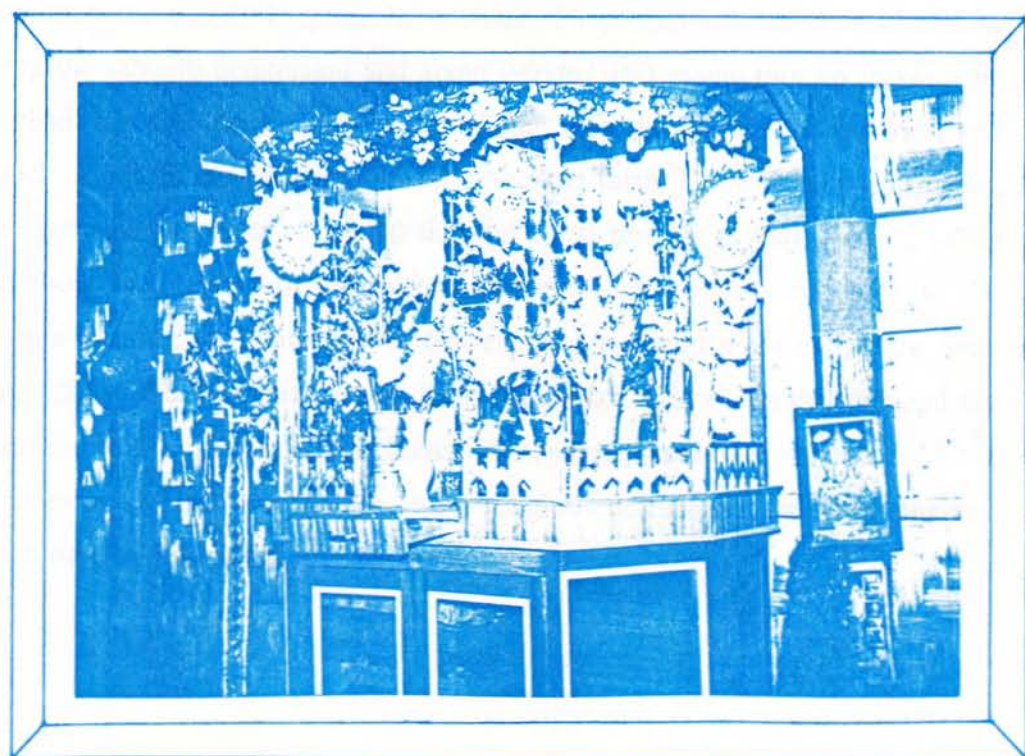
Among the other nationals residing in Myanmar, there are differences in the religion. They profess, as some are Christians and some are Buddhists and others are Nat worshippers. But all the Yin-Kyas are Buddhist by religion. Every house has an altar with an image of the Buddha. They do not have altars or figures of nats in their homes. Two or three villages together may have a monastery.

The Yin-Kyas keep their altar on the north or south side of the house. On the posts on either side of the altar, they wind a two layer red and white piece of cloth about nine inches in width. The red piece of cloth is the symbol of the mother's flesh and blood and the white cloth represents the pure love of the parents for their children. However bad the children may be, the pure love of the parents is always there. On another post is hung a whole coconut. It is the symbol of the cool, calm water. They say, when you touch the water, it doesn't prick you or entangle you. It is cool to your touch. There is water in the heavens and in the earth. There is water in the coconut and it will keep the house cool as the water.

A newly wedded young Yin-Kya couple will put three vases of flowers on the altar for the three Gems and next they will keep five vases of flowers intended for the five precepts and the infinite glories of the three Gems and the parents and the teachers. They always put a kind of 'gamoun' spray in the vase. They also beautify the altar with multicoloured paper flowers.



The altar of the "Yin Kya" nationals



The altar of the "Yin Kya" nationals (Now)

When they put offerings of rice to the Buddha, if they put one bowl of 'soon' it is intended for the 'Gaudama Buddha'. But when they offer more than one bowl of 'soon' then it is meant also for the 'Arimeitaiya Buddha'. The light lit on the altar is for the Buddha and the light lit under the altar is for the Dhamma. You will also find in every house books on the Buddha's sermons and the Buddha life stories.

#### **(A.2) Sabbath Day Celebration**

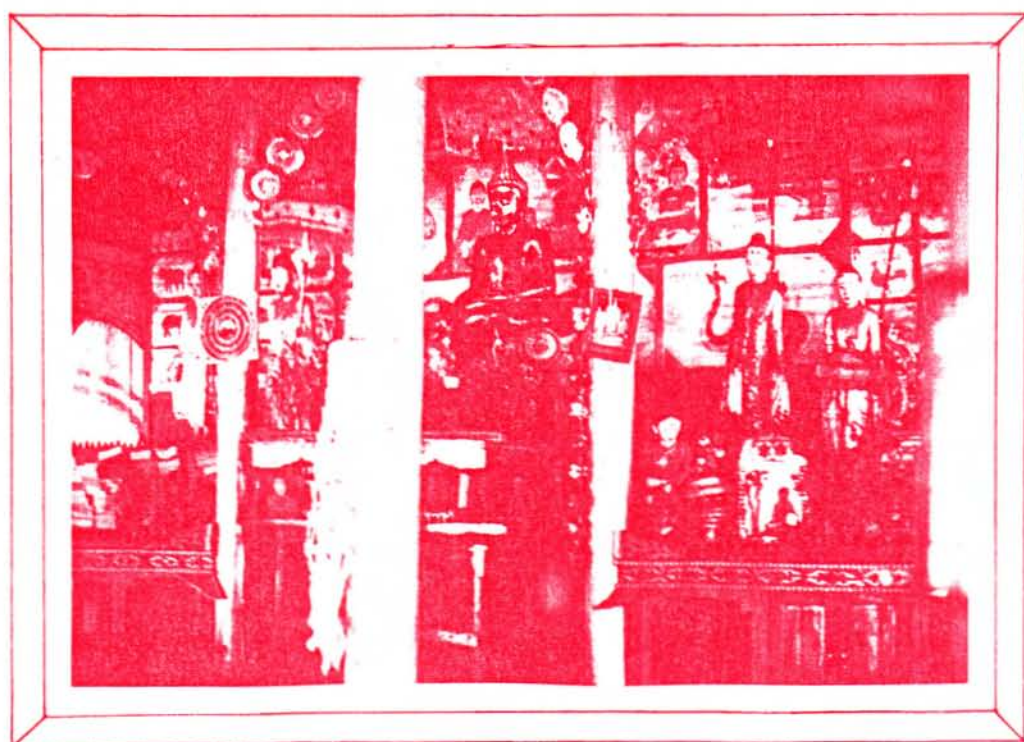
The Yin-Kya nationals observe the sabbath day religiously. They keep the sabbath during the lent period and practise it as a religious tradition. Sabbath day celebration means paying respect and giving charity and food to the elderly people keeping the sabbath. The obeisance is made to only people keeping the sabbath. Even the parents who are not keeping the sabbath cannot receive the obeisance of their children. If they cannot avoid it, they cannot give the blessing. Sabbath day are fullmoon day, newmoon day and the day before these two days. They go to the monastery to keep the sabbath.

The celebration is done during the lent in the months of July, August, September and October. The villagers agree among themselves which village will host the people keeping the sabbath. They send word and reminders to keep the sabbath beforehand and about (90) to (100) people turn up to keep the sabbath together. On the day of the sabbath these people are fed breakfast and lunch. They fill the water bottles after feeding them. These people after taking the precepts and after being fed they take and rest for a while, telling beads or doing meditation. In the evening people come to pay obeisance to the people keeping the sabbath with flowers, pop-rice and medicine. They sleep the night at the monastery where there are separate zayats for the men and the women. In the monastery too there are separate places for the men and the women to sit. In the night they have religious discussions, and sermons and recitation of the suttas.





Monastery at Poat Pyan Village



The inner part of the monastery



Early the next morning they go to the monastery to offer the lights and then have breakfast downstairs in the monastery. The people also prepare eatables and betel leaf packets for the sabbath keepers to take away. After breakfast they go upstairs again and offer things to the monks. Then the villagers who hosted the sabbath celebration too join them and take the precepts, hear the sermon and do the libation for all the good deeds and charity done and share the merits. Thus ends the sabbath celebration activity of the Yin-Kyas, and everybody can go home now.

On ordinary sabbath day, people who want to keep the sabbath go to the monastery. They take along flowers, a water bottle for libation, a bedroll, a container full of 'soon' for the monks, and a packet of food for himself. When he arrives at the monastery, he takes the precepts, then he offers 'soon' to the monks. After that each one opens his breakfast packet of food and leaves aside a small portion of it. After they have eaten they collect what they have put aside and gave it to the children to eat. They sleep the night at the monastery and leaves for home only at about (8) o'clock in the morning the next day, after taking the precepts.

### **(A.3) Animism or Nat Worship**

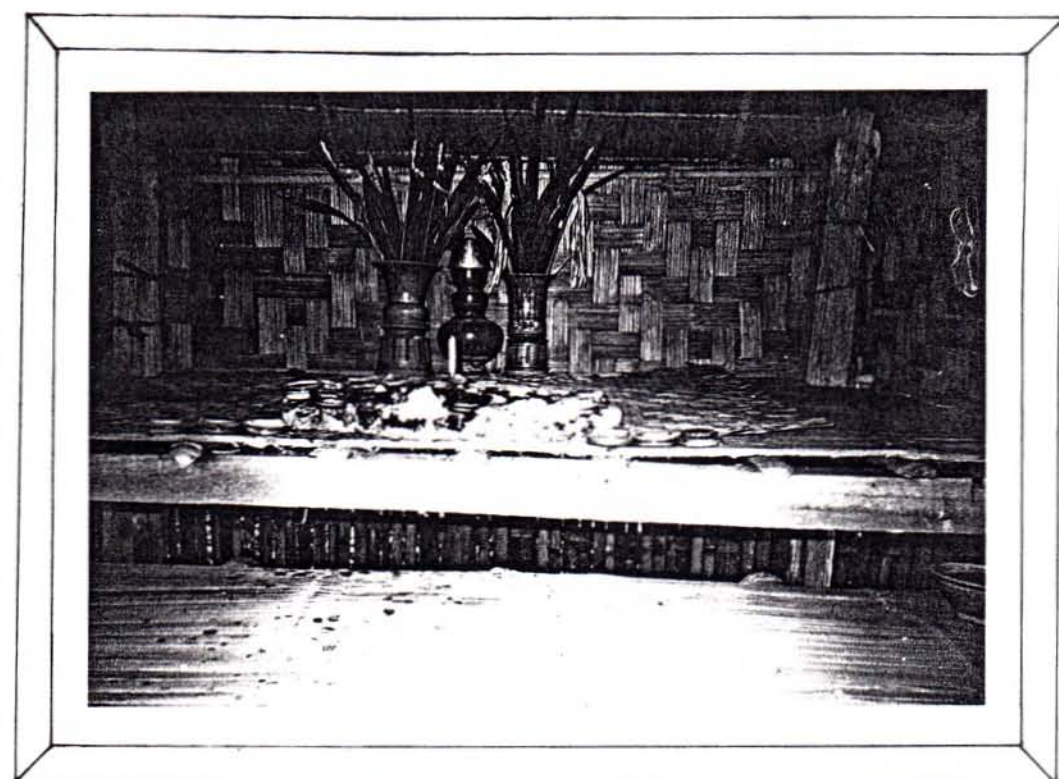
The Yin-Kya nationals are Buddhist by religion, and they also believe in Nat or guardian spirits of all kinds. They believe that the water is guarded by Manimaikhala Nat-princess and the earth is guarded by Wathondarai Nat prince. The Sun-prince and the Moon-princess too exist and there is the guardian-Nat of the trees and big trees. The Yin-Kya language for 'nat' is 'baya' and the good 'nat' is 'bayayat' and the evil nat is 'bayayont'.

#### **(A.3.1) The village 'Nat' altar**

There is a village nat altar in every Yin-Kya village. They light candles on full-moon and new moon nights and a knowledgable man comes and pray for the guardian nat of the village to safeguard the village from harm and for



Village Nat altar (Lwe Saing Village)



View of the inside of a Nat altar

good health of the people. They believe the nats can bring both good and evil. But this worship is just carried out as normal routine work. They do not have any very big or special offering.

The Yin-Kya nationals call upon these guardian spirits when they go hunting to get good game. They request these guardian spirits to give them a good harvest or when they plant a new taungya. Sometimes when they have a festival, they request that it will not rain and then they may ask for rain when there is drought. In all these requests and offering there is no killing of life such as animals. They only pray with candle lights, incense sticks and pickled tea leaves.

#### **(B) Reading Signs and Omens**

The Yin-Kya nationals read signs and omens in the changes of natural phenomena around them. The things they encounter in their travels, the sound of birds and dreams all give to the Yinkyas good or bad omens.

They believe a thunderbolt as a bad omen and make a 'soon kywai' to avoid harm. The rainbow is a sign of no rain and if the halo around the moon is red there will be sun shine and if the halo around the moon is white there will be rain. If they meet a deer on the road, because the face of the deer is dry, they believe that their trade will be bad. The earthquake foretells charity giving and happiness. If a dog howls at midnight, it is a sign of disease. It is a sign of bad luck to be bitten by a dog, so they wash the wound with soap acacia water and repeat the suttas. Meeting a monk on the road, a snake crawling up the house, the horns of a cow being bent forward, putting a fence post upside down and the rat chewing up one's clothes are all bad luck and signs of ill omen.

Meeting a funeral on the way and giving charity to it makes for good trade and a lot of profit. When a family member has gone out trading, there must be no weeping at home, because the trader will make only a small

profit. If the banana tree should bear two branches of bananas, then they do not know whether it is bad or good. So they send both the bunches to the monastery. They believe the bee making a hive in any part of the house bring harm. So they smoke out the bee at once. In the same way mushrooms growing in the house also brings harm to them.

The Yinkyas believe that if you remove thorns and bamboo branches on the way, your journey is free from harm. But if a vulture should come into the village, it means that the villagers will fight among themselves. It brings harm to the house if a hen crows and to borrow money while gambling harms your good luck. The 'ahlu' is considered a failure if the flagpole should fall down. If a mud mound should rise up under the house, it means ill-health and the mud mound is destroyed. The rumbling sound of the earthquake also forewarns a change in the rulers of the state.

Dreams also are signs of good or bad luck. If he dreamt that he broke or lost a lower tooth, then someone from the wife's relatives would die. If he lost his upper tooth then someone from the husband's side will die. It is bad luck to dream that he lost his right arm or that he had to weep. To dream of a fire is also a sign of worries. To see the image of the Buddha and gold and silver is a good omen. To dream of hearing a sermon is also good. If a cow should have white spots in the forehead, the hump, the tailend and the four feet, they consider the cow will bring good fortune and rear it well.

### **(C) Mana and Taboos**

The Yinkya nationals avoid doing certain things according to traditional customs and beliefs in their religious, social and economic life.

Two people must not carry a bamboo head and tail because it is bad luck and a cow or a person in the house will die. If people should get separated in a hunt, then they must not call out to each other by name. They just make noises to let each other know where they are. They are afraid that

the demons would learn to call their names and mislead them. The game they caught too must be cut up and not brought whole to the village. It is because they do not like the use of the word 'ဖုတ်' as destroy to be said in the village. They must not drink hot water while eating, as they believe they will starve if they do so. Pounding rice in the afternoon is avoided as it is done only in a funeral house. The number of steps in the stairs are always odd in number.

They spill a little water from the water bottle, before drinking so that they cannot be bewitched. Nobody must sit in the place for the head of the house. It is considered an insult if anyone did so. The women must not sit in the place meant for the men. If a women did so, she is making the place impure for the men. You must never ask the un auspicious question of if there has been a death in the house. Sexual relations must be avoided in times of 'ahlu', novitiation ceremony, planting season, when there are visitors and sabbath day of full moon, new moon, 7th and 8th days of the waxing and waning moon.

The expectant woman must not cork or close bottles, dig trenches, meet another person on the stairs to avoid having a difficult birth. The husband must not eat a twin banana to avoid giving birth to joined twins. If she should meet a funeral on the way, she must stop and avoid it. Girls also must not go to the funeral 'soon kywei' of a violent sudden death of a youngman, for fear of prolonging the 'sansara' of the youngman.

The Yinkyas avoid cutting down big trees. They believe good guardian spirits stay in these trees. So destroying the tree is like destroying their abode and fear their own home will be destroyed. They do not eat the flesh of peacock, which is considered a noble bird, especially during planting time and at other times too. They consider it an insult to the house to enter the house by jumping over the fence. They do not re-use burnt wood as a symbol of taking the heat from it. They also avoid using the bamboo that fell due to



rain and wind. The pestle must not be put in an empty mortar, because if they did so, they would always be in debt. They must not take the light from the light offered to God or Nats.

They must avoid, walking on the shadow of a monk, destroying images and pagodas, and moving them to another place. They must not sit backward at the entrance of a house or a shop as not bringing in money. They also avoid keeping the property of the monastery and the monk at home as it will destroy their livelihood and make no progress in their life. They will not also take disfigured images of the Buddha from other houses. They are afraid that they would be disfigured in the same way. They will not go under a fence or walk under the clothes line of a woman for fear of losing their manly power. They will not rest at the meeting of roads or cross-roads as they believe that demons stay there. In building a house they will not use a post if it has a hole in it as demons may possess it.

**(D) Amulets**

A tradition kept from their ancestors is to give charms or amulets to wear for the child to be healthy. A child may wear a chain with a coin or keep the molar tooth of the grand parents. Sometimes, they write on a slip of silver, then rolled up like an amulet and tied and worn with a charmed thread. They hang a coconut on a post in the house to keep the house calm and cool. Seven kinds of flowers are also put on the main pillar of the house. Together with the flowers is also a bamboo bow to safeguard the house from harm. Coins are hammered on the steps of the stairs to bring good income. The flowers are offered to be successful in everything.

**(E) Fortune - telling**

The Yinkya nationals do not have fortune-telling in their own way but they have an idea of consulting people who know how to choose a good auspicious day for building a house, for a wedding and 'ahlu'. They also

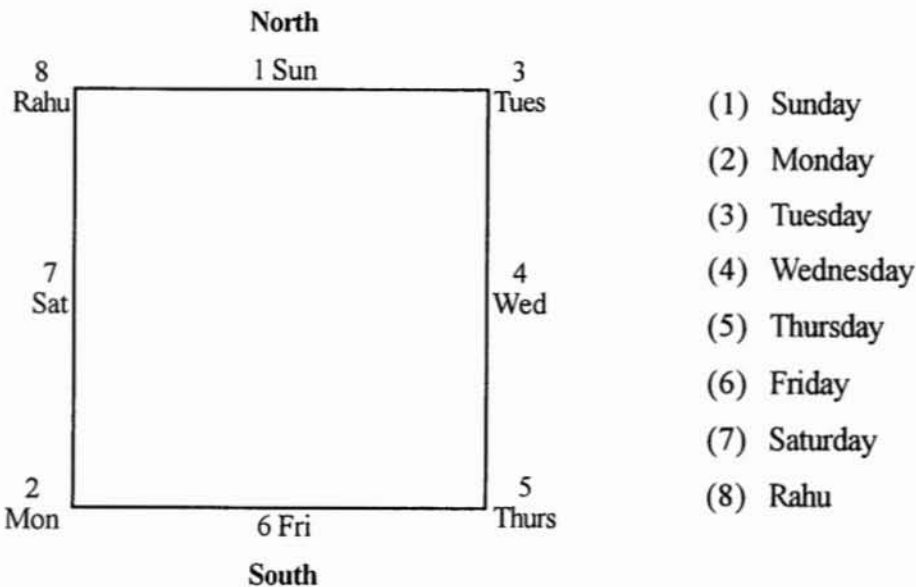
consult the person when there is sickness and people don't get along together in the house and their business is not good. Then they do what the fortune-teller tells them to do like the Myanmars offering candles and flowers at the pagoda to remove the ills at home and improve their business.

The Yinkya's fortune-teller blesses and lights a beewax candle and observes the flame of the candle. If the flame is very strong or very weak, it is not good. Then if the wax drops very fast or slow too is bad. The candle flame must be steady and the wax drop regularly is considered good. So to avert all the ills they wash their head and spray the house with eugenia sprigs dipped in mantra water.

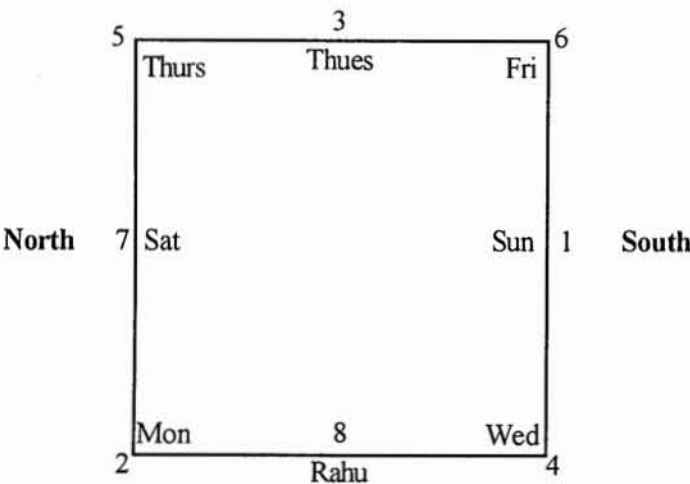
In moving their house or taunya, they choose the right direction by consulting in which direction the good guardian nats stay and in which direction their good fortune stays. They avoid the direction which is unfavourable and where the demons stay. They have also a way of choosing the auspicious day and the unauspicious day which their ancestors have used guided by the books of the Buddha's sermons.

The Yinkyas do not move their house or taungya, go on a journey, do business on the following days in those directions. On Sunday and Friday the unaupicious direction is the west and on Monday and Saturaday, it is east and on Tuesday and Wednesday, it is the north and on Thursdays they avoid doing all the things.

The following chart shows where the demon stays.



The following chart shows where luck stays.



**(F) Magic**

They do not believe very strongly in witches and wizards. But they do believe in the existence of witches and black magic and they try to get this knowledge. But the teacher of witch craft will only teach a pupil who will bear all his sins. They will put scarab beetles in a pot and make a person sick with black-magic and then demand money to cure the sickness. The black magician can drive a family out of his house and farm by making the earth crack under their house. He puts life into a rabbit made of bamboo and sends it into the house by reciting mantras. They say that if you chop that rabbit with a knife, it bleeds blood and the earth cracks open. People in fear leave the house or farm.

These black-magic witches never prosper, always living a hand to mouth life. People leave the place where the earth has cracked open because they believe someone had done black witchcraft. They are afraid that they would suffer illness. But today such kind of practice does not exist anymore.

**(G) Traditional Festivals**

The Yinkya nationals traditional festivals are mostly connected with religion, the twelve months seasonal festivals are very much like the Myanmar Festivals. The months of April, May, October, November and March are festival months of the Yinkyas too.

They have no festivals in June because it is the beginning of planting season and in July they enter the lent period of Waso. They only go to the monastery packing glutinous rice in cone-shaped leaf packets to resemble the buffalo's horns and offered to the monks. In August and September they are still busy with the farm work and going to the monastery on sabbath day. They do not have festivals in December and January as well. But in February they make 'htamane' or glutinous rice pudding rich with coconut milk groundnuts and sesamum. They may do it individually or in a group and give in charity.

**(G.1) Thingyan Pwe or the water Festival**

Tagu or April is the first month of our lunar calendar, and the Thingyan pwe is celebrated throughout the whole of Myanmar according to Myanma traditional customs. In the same fashion the Yinkya nationals also have a water pouring festival. They go round to the houses and pour water on both young and old. They first beg pardon of the elderly person before pouring the water. Then as they pour water on the elderly person, they pray that all the bad things may be washed away with this water. They believe they gain merit when they do this to the elderly person. It is a way of paying obeisance.

During the 'Thingyan' they go to the monastery with offerings and also go round paying obeisance to elderly people and their teachers. They may even visit other villages at this time to do it. The offerings are flowers, pop-rice, betel leaf, tobacco and whatever else they can afford. This paying obeisance can stretch into the next month of Kasone. They also pack in leaves a sweet glutinous rice flour steamed eatable which they put in offering as well as to entertain among guests and visitors. They make this leaf-packed eatable to thank the buffalo for working for them the whole year. They make it to resemble the buffalo's tongue and do charity in the buffalo's stead and pray for it.

On the day of the 'Thingyan' they go to the monastery with a bowl of flowers and take the five precepts for the old year. Then on New Year's day they come again with a pot of water and flowers to the monastery. The water in the pot symbolises the brains of the person and flowers to represent his hair. Then they pray that he may live his human life on earth peacefully and enter Nirvana after it.

In the month of April on the New Year's day they have to pour water on the Buddha images in the monastery. Only when they have cleaned the images and the monastery is the Thingyan considered ended. If they do not do



this, then the water pouring continues almost for the whole month. When they wash the monastery they have to wash as high as they can reach up. At home the altar and the images have to be cleaned with water. There is no definite day set for this but it has to be done in the new year.

They also bring water to the monastery for the abbot and novices to bathe. They split the wah-bo bamboo and remove the joints, to make the water flow down. They pour the water they bring into this bamboo pipe and the abbot and the novices bathe with this water. Then if there is extra water the elderly people also can bathe with it before returning home. They put sandal wood water into it and soap acacia water too is used to bathe the abbot and novices.

Thingyan water can be poured on anybody. Even the pregnant woman is not exempted from it. If the Thingyan falls on the waxing moon of Tagu, it does not stretch into Kason. But if the Thingyan falls on the waning moon of Tagu then it can stretch into the month of Kason.

### **(G.2) Greeting the beginning of the rains**

The Yinkyas choose a good day in Kason or May to celebrate the coming of the rains. The village gather together and have a 'soon kywei' at the monastery. They hear the auspicious words and sermons from the abbot of the monastery. In the night they shoot fireworks into the sky as calling the rain to come and they dance the traditional dances together.

### **(G.3) Lighting Festivals / Festival of lights**

The Yinkyas celebrate the festival of lights from the fullmoon day of Thadingyut to newmoon day at the monastery. If one village celebrates it on fullmoon day. The other village will do it on newmoon day. The monasteries try to avoid celebrating it on the same day. On that day the elderly people stay on the monastery and pray, while the young people dance underneath.

The Yinkyas make a candle of a bamboo (20)feet in length, tied with strips of pine wood along the length of the bamboo. They dance round the monastery before lighting it. They may also tie fire crackers on the pole. They light this bamboo candle from the tip first and then erect it together. It is considered bad luck for the head man if this bamboo candle should fall down or the lights go out. Then they try to do meritorious deeds for the headman to drive away his bad luck.

In the house they put lights on the altar, in the cowshed and the barn. They put lights in the cowshed, to do meritorious deeds and share the merits as a way of thanking these animals who work and feed them. They put lights in the barn to give them a good harvest. They do not make any special eatable for Thadingyut. They pay obeisance to the parents and elders with sugar cane and fruits only.

Every house builds a small offering stand in front of his house in Thadingyut. The offering stand is surrounded by lattice work bamboo fence. On the fullmoon day they put a light and 'soon' on the offering stand. This offering stand is built the day before the fullmoon day. The offering is made to the mother crow who is supposed to be the mother of the five Buddhas. They pray that the Buddha, the Dharma, the Sangha, the parents and the teachers will bless them with good harvests which will enable them to give in charity and help them to enter Nirvana in the end.

The legend that gave rise to this practice of paying obeisance is that, long ago there was a mother crow who laid five eggs. Then there was a big storm and the eggs were washed away in a stream. A she-naga, a washer woman, a hen, a cow and a she-turtle picked up the eggs. In time the eggs hatched human beings. When these five human beings came of age, they wanted to practise religion. They came to meet each other and told each other of who their mother was. They began to feel that they were born of one

mother and not the she-naga, the washer woman, the cow, the she-turtle, and the hen. So they made an offering on a stand 'Thinpoat-sin' “ဆင်ပုတီးစင်” and prayed that they would know their real mother. They saw the footprints of a crow. So they believed that their mother was a crow.

The mother crow too by that time had become Satumahara nat princess in the abode of the Nats. The five men become the five Buddhisattvas and later became the five Buddhas. So on the fullmoon night of Thadingyut, they make this offering to the mother crow in thanks giving for giving birth to the five Buddhas. In making the offering of lights they place three pieces of cotton in the form of the crow's feet and the sugar-cane plant represents the crow's tails. They keep this offering stand for seven day and then throw it away.

#### **(G.4) Tazaungtaing Festival**

Tazaungtaing Festival is celebrated as soon as the month of Tazaungmon starts. The offering of the 'Kahtein robe' is the most important and it is offered together with the other thing. The villages have to take turns to do the offering in one monastery. No definite date is marked for the occasion.

The night before the 'Kahtein' they take the offerings to the monastery. People who can afford make 'a tree of plenty' i.e. padethabin and people who can't afford hang their offering on a bamboo pole and two people carry the pole front and back, to the monastery. If the monastery is too far, they have a pandal erected in the village and the monks are invited to the pandal in the village. They also make fire-balloons with Shan paper and send them up that night. The next day the guests are fed at the 'Kahtein' pwe. The images at their homes are also offered the Kahtein robes of 1½ or 3 feet length. Their main intent in doing this charitable deed is to be able to enter Nirvana.



Beautifully folded robe for offering

**(G.5) Mahadoke Festival**

Mahadoke Festival is held early in the month of Tazaungmon. First they have to collect the list of monks to be invited. Then they add one more number for the Mahadoke pagoda. The image is from the monastery. The people served the meals to the monks as well as the novices that drew the lot for. After the meal they have to hear the sermon. Then they all go back to the monastery where all the monks are assembled now. They hear the sermon again.

The household who drew the lot for the Mahadoke pagoda is helped by his villagers. They carry the image on a carrier with a lattice bamboo fence and a gold umbrella and bring it to the house. That night the elderly people read and listen to the sermons, while the young people dance. The next day they offer 'soon' to the Buddha images as well as the monks. They return the image only after the sermon. They have set no definite date for this festival too. It is celebrated on a convenient good day.

**(G.6) Traditional Novitiation Ceremony (or) "Shinpyu Pwe"**

**Initiation Ceremony**

The Yin-Kyas are Buddhist by religion, and according to Buddhist tradition, they send their sons to the monastery to enter the religious holy Order and celebrate the novitiation ceremony.

**Preparation for the novitiation**

The novitiation ceremony is celebrated usually in Tabaung the last month of the Myanmar lunar calendar year. It is not celebrated every year. It is celebrated in the years of good economic conditions and agricultural plenty or abundance. The youngest novice to be is about (7) years old and the oldest about (19). Sometimes he may be about (20) years old. If he is over (20) years old, he is not called "Shin-laung" but called "Yahan". According to Yin-Kya dialect "Shin-laung" is "San Laung".



### **Training**

The novice-to-be are sent to the monastery in January to prepare for their life as novices. They are taught 75 minor precepts regarding his etiquette (ဆေခိယ ၇၅ ပါး) ((Sekhiyas), of how to write the letters and how to behave when they are novices in the monastery. They are also taught to obey the rules of the monastery and the traditional customs. The boys have to stay according to the rules of the monastery while they are being taught by the monks. When the time of the charity giving draws near the boys are taught the supplication for the holy robe to be given to them. The boys are forbidden to shoot birds, to go near the lake and to climb trees to avoid accidents. The parents of the boys or novice-to-be are told to keep the five precepts.

### **Choosing the Auspicious day and estimating the cost**

The parents of the boys to become novices are called to discuss matters relating to the day and the cost in February or the waning month of Tabodwe. The "Shinpyu" ceremony is usually done by a group of families rather than by a single family. The novices may number from seven in the least to over sixty. The expenses of the ceremony are shared by the participating families. It may include not well-to-do families as well as rich families. In such a case the rich family may ask the poor family to give their son to them for the occasion. The novice to be then considers these patrons as his own parents and may call them 'father' and 'mother'. The novice to be is considered as related to his foster parents and is forbidden to marry their daughter in the future.

The expenditure for novitiation ceremony was Kyats (200) in 1928, Kyats (1000) in 1960 and Kyats (20000) in 1998.

### **Pandal or Mandat construction**

The pandal or mandat is constructed about a week before the novitiation ceremony. It is constructed near the monastery or a spacious field is selected on the out skirts of the village. A high altar for the Buddha images of the

families and a low stage for the novices to sit is built in the middle of the pandal. A bamboo lattice fence is built on either side of the altar. Banana trees, sugar cane plants are placed along the lattice fence. It has thatch walls and drinking water stands are placed near the entrances of the pandal.

### **The flagstaff (or) flag pole**

The flagstaff is built as soon as they start to construct the pandal. It is built on a square of four bamboo poles so that people could carry it about on their shoulder. Then a pole is placed in the middle of the square. Then they weave three square-shaped tiers to place one above the other tapering towards the top like a pagoda. They weave with bamboo the 'Hti' like structure of a pagoda. Actually the flagstaff is the symbol of a pagoda. The height of the flagstaff is from (18) feet to (30) feet depending on the size of the base. If the base is (6) foot square then the height can be (30) feet. There is no regulation as to how many people must carry it, but it needs at least (16) people to carry that (30) foot high flagstaff.

It is important that when the "Shin-laungs" are paraded in procession the flagstaff must not fall to the ground. The 'ahlu pwe' is considered a failure if the flagstaff should fall.

### **Invitations**

Invitations are sent to friends and relatives at the beginning of the month of Tabauang. The first person to be invited is the headman of the village. Then the whole village is invited through him. Special separate invitations also are given to friends and relatives. Those receiving such personal invitations have to come to the 'ahlu-pwe' and also visit their homes. The invitation is in the form of a small packet of tea with the name of the person invited written on the outside, together with the dates of the 'ahlu-pwe', reception day and libation day.

The paraphernalia for the 'Shin-laungs' and their attendants are sent to the pandal the night before the 'ahlu day'. The participating families have to bring their family Buddha images to the pandal and place them on the pandal altar. Each 'Shin-laung' sits in front of his own altar. Both the 'Shin laungs' and their attendants sleep the night in the pandal.

The special head shaving ceremony is not done as they had been shaved when they were sent to the monastery for training.

### The novitiation ceremony

The first day of the 'ahlu' begins with the novices-to-be going to the monastery to take the five precepts from the abbot of the monastery. They have to put on their special traditional shin-laung colthes and they have to hold in their hands a packet of pop-rice wrapped in a piece of cloth and a pennant tied together while taking the precepts. Then they have to go round the monastery three times to receive the blessing. When they come back to the pandal they have to wait outside the pandal, until people from inside the pandal throw flowers and pop-rice, welcoming them to come in and rest in the pandal. The 'Shin-laungs' then change their clothes, and are fed rice and curry by their attendants. The shin-laungs can go home now.

On the night of the first day the shin-laungs are brought back to the pandal with their attendants. A sermon is given in the early part of the night.

Then the shin laung and their attendants dance in groups through out the night until dawn when they are given presents to stop dancing, so that the monks could be served their breakfast in the pandal.

On the second day, which is also the reception day, the monks are again served breakfast at the pandal. Then the 'shin laungs' are dressed in their traditional 'shin laung' clothes to go round the pandal three times. The procession is preceded by the offering tray bearer, the flowers bowl bearer followed by the 'shin laung' carried by his attendant, another attendant carries the gold umbrella, another attendant carries his bag of snacks to feed him when he is hungry and the last one carries his water-bottle to quench his thirst. They rest in the pandal after completing their rounds. They have to sit in the pandal in the afternoon when the guests from other places are served their meals. The guests also bring offerings to the pandal.

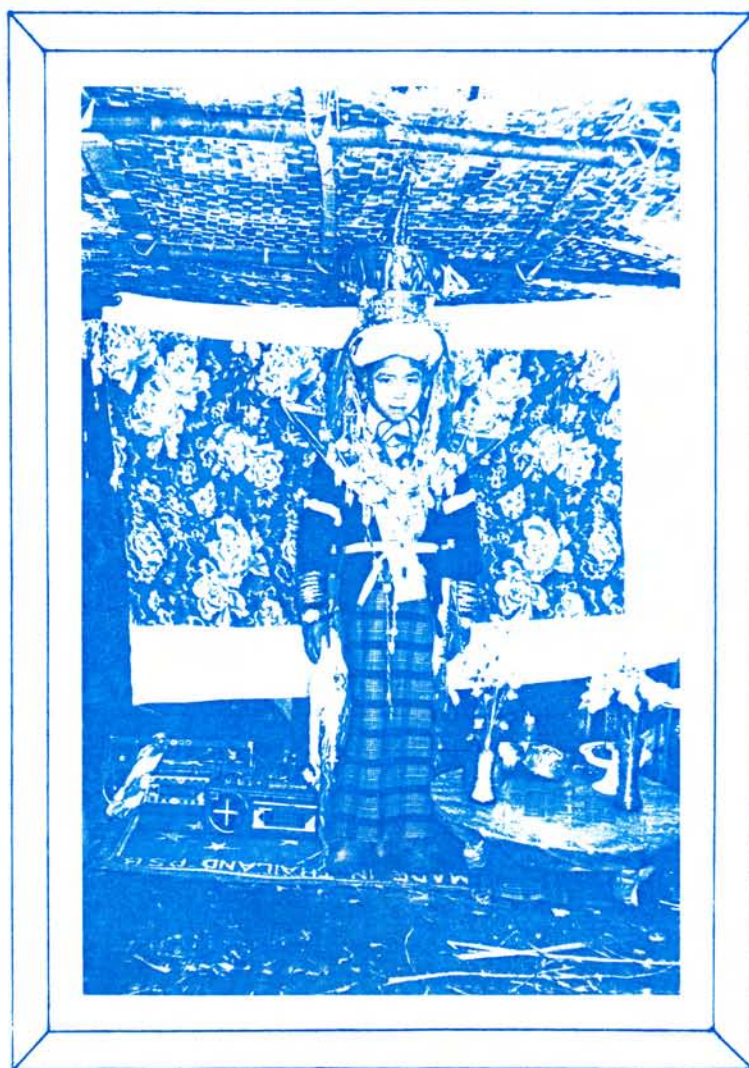
In the evening the 'shin laung' procession goes round the pandal three times again. Then there is the sermon and the dances for the night.

The third day is the libation day and the sermon. The monks are served the breakfast and the 'shin laungs' fed early. Then at about 8 o'clock the 'shin laungs' are dressed to go dancing round the pandal three times. At this time the heavy flagstaff (dagun taing) also is carried by the men and they dance with it. They rest for awhile when they have completed the rounds.

At about 12 o'clock the 'shin laungs' wear their full dress with a cone shaped hat tapering to a point like a zedi. The hat is woven out of bamboo and decorated with gold and silver paper. The hat has a decorated three foot long tail at the back. It is worn tied with woollen yarn to the gaung-baung. Over the jacket of the 'shin-laung' they wear a triangular shaped big collar made out of locally made Shan paper. The collar is made beautiful with multi-coloured paper designs. The neck of the collar is cut in the middle and down at the back so as to be able to wear it easily. Over this collar strings of silver coins are worn in tiers. The 'pasoe' is bound at the waist with a shawl and silver knives are hung on either side for decoration. Silver and tin bangles and watches are worn on both hands. The faces of the 'shin laungs' are painted with make up. Every shin laung wears sun glasses for show.

### **The Shin laung Procession**

In a shin laung procession in a monastery or a pandal, the first person to lead the procession is the flower-bowl bearer followed by the triangular brass gong bearer. The 'shin laungs' come after and finally the musical troupes. On the libation day all the offerings are also paraded in the procession. On that day each 'shin laung' has young maidens carrying a bowl of flowers and the robe beautifully folded on a circular wooden tray with a stem. If the monastery compound is small, then groups of flower bowl bearers, robe bearers, 'shin laungs' go round in two or three circles. They take the flower bowl from the pandal altar putting the special 'santaku' flower in the bowl. The word "Ku" has a special symbol of transferring one's life from the human existence to that of the existence of a novice.



Yin Kya traditional novice-to-be costume





Novitiation procession



Novitiation Procession



Flagpole made for the novitiation ceremony



The Flagpole and the novices - to- be



### **Life as a novice**

After the 'shin laungs' have returned from the dancing around procession and rested, the leader of the occasion announces the sermon-hearing time. The 'shin laungs' remove their ceremonial costume for ordinary clothes and prepare for the initiation into the Order. The monks are brought to the pandal and the supplication for the robe is made by the 'shin laungs'. Then the 'shin laungs' are given the robe.

As soon as they have changed into the robes, they become novices of the Order. Guests who have come from far away villages leave after seeing the novices in their robes. They do not stay for the hearing of the sermon and the libation. After the sermon had been preached and the libation ceremony over and the novices robed, they are sent to the monastery. But for the 'shin laung' attendants, they still have to sleep the night at the pandal as night watchmen.

### **Day of triumph and Naming Ceremony**

The fourth day is the celebration of the triumphant completion of the novitiation ceremony and the novices to receive the name of the Order. The monks and the novices are again invited to the pandal for the special 'soon' to commemorate the success of the shinpyu or novitiation ceremony. The novices are given the names belonging to the Order. Since the guests from other villages have left, only their own village people are present on that day. The 'shin laung' attendants are rewarded and only to collect the thing from the pandal and dismantling it remains to be done.

The novices have to stay it least (7) days in the first monastery they stayed in. They can transfer to another monastery after they have stayed (7) days in the first monastery. It is for the convenience of the parents who have to bring their food every day for (7) days in succession. If by any chance the parents cannot come for (7) days, they must bring food for (7) days on the first day and serve for (7) days. They believe that if they are unable to serve 'soon' for seven days, they will not get the full benefit of their meritorious deed.

The novice has to wear the robe for at least (7) days. Some may remain in the Order for four, five years and some may even stay in the Order for life. One can leave the Order as soon as permission is given by the abbot of the monastery. If the novice wants to leave after the (7) days, he has to pay obeisance at the altar with flowers and pop-rice. Then he has to take the five precepts from the abbot of the monastery. Then he is permitted to change into human clothes. Before leaving the monastery the ex-novice must put sand at the foot of the monastery, fill the drinking water pot of the Buddha on the altar. He also has to fill the water jars of the abbot. These things are done so that the sins the ex-novice may have committed in his novice life may be forgiven and his future life will be cool and calm as the water he has donated.

#### **The reception or hospitality**

The guests are served morning and evening meals. The donors are happy if more guest come than the invited number. They feel they gain more merit according to the largeness of the crowd. The donors feel they have shared the same libation in the past which have led to this sharing in their present meritorious deed. The absentee guests are regarded as not having shared in the past. The guests who are invited in the general invitation are entertained in the pandal and the specially invited guests are served at home.

The food served is usually beef, pork, and fish mixed with bamboo shoots, pumkins, and lentils. They do not make a special slaughter of the meats. They only buy what is available on the market. For a novitiation of (14) novices, they need (14) lan or (48) baskets of rice serving 700 to 800 guests per meal. The cost is shared by the donors. The first allotment of money is put into the hands of a committee who can handle the accounts well. The surplus or shortage of money is settled at the end of the 'ahlu'. If one village is short of man power they can ask another village to help out. The novitiation may be done by one village alone or may be a combination of two or three villages. The village which accepts the others takes the leadership and the other villages have to accept his decisions.

We can assume the character of the Yin Kya national people by their behaviour in celebrating the novitiation. We see that they are co-operative in their activities. They are very generous and devoted to religion. They love and revere their traditional customs and have preserved them. They are friendly and helpful to each other.

#### (H) Music and Dance

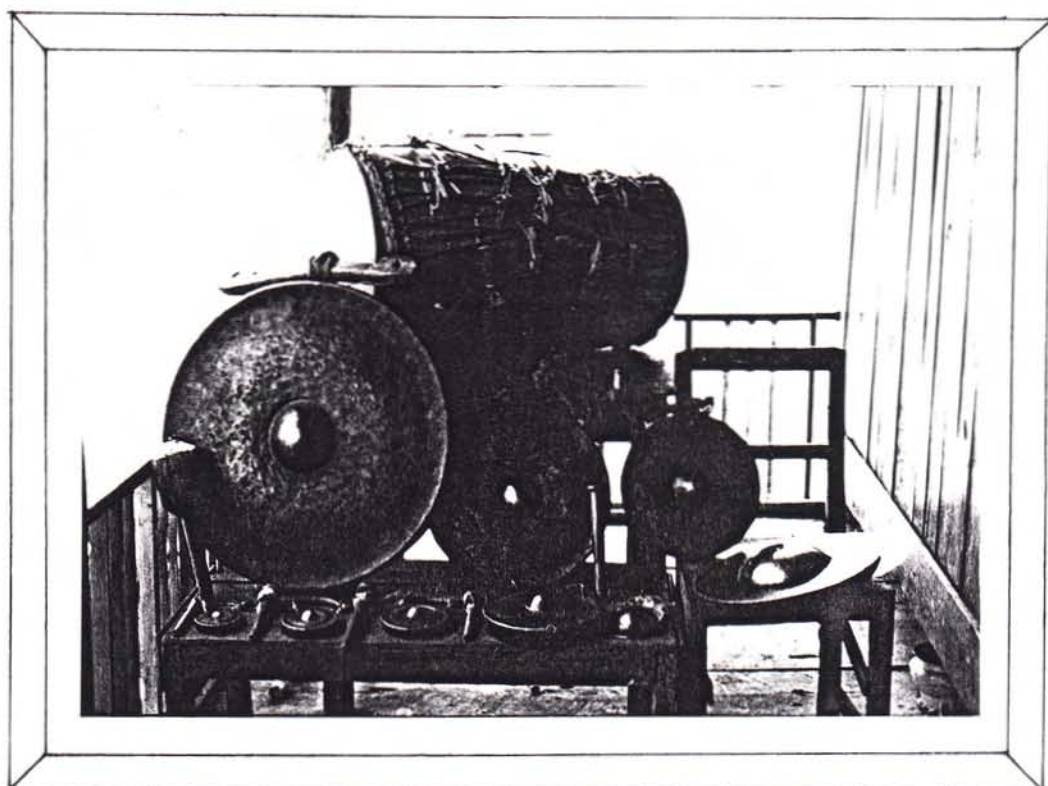
The Yinkya nationals have the same musical instruments as the Shans and the Paos. Ten people are needed for the whole ensemble. They have a short drum beaten on both sides, a pair of cymbals, a pair of timing bells and a gong circle of seven gongs. The short drum player is the leader of the troupe. They play the usual tunes for the ahlu and the novitiation. Besides of one village invites another villager the musical troupe has to greet the guest coming from the other village.

The Yinkya nationals have made a three stringed musical instrument. They use yinmanay or some other light wood. They attach a 2 foot long piece of wood to a sound box (5½) inches in circumference. They have three holes at the head and three wooden sticks to tune the strings. They play this instrument when they are courting.

They have only one pattern in dancing. There must be at least (3) boys and (2) girls to dance but as many as they want can join the dancing group.

In any celebration dancing makes the occasion more beautiful and auspicious. In dancing only a few does not make it so joyful, so they feel the more the merrier and dance in groups of unmarried and married people or mixed together. They dance in circles and keep to the same pattern. They must not change it because it would be destroying their tradition. They dance stepping forward and backward, swaying from side to side and stamping rhythmically with their feet. They dance the whole night until morning when the donor of the 'ahlu' gives them a prize to stop dancing.





Musical instruments



Yin Kya three stringed musical instruments

The Yinkya's say that their dance originated in their search for the foot print of the Buddha. When they found a foot print, they take a step forward to see if it is true and then take a step back if it is not true. Then they would find another foot print and take a step forward and a step backward. And so it goes on until they are tired and lost track of the foot prints and they wept with tears streaming down their faces. So they dance in this pattern till today.

They dance only on happy occasions like the 'ahlu', novitiation, wedding and 'soon-kywei' to avert harm. The song they sing also must be appropriate to the occasion. If maidens and youth dance together they sing of love and beauty and the wish to meet each other. When they go to their taungya, they sing and pray for a bountiful crop and not to let the grass grow too thickly. They also sing about the forest and the mountains and the stars and the moon. These songs are handed down to them by their ancestors and they still sing them although they do not understand exactly what they mean.

#### (I) Folk-tales

The Yinkya nationals do not have riddles or proverbs. They have folk-tales about the buffalo and the dragon and legends of how the Yinkya tribes came into existence. They can tell ghost stories impromptu. Most of the stories often told are the Buddha birth stories.

#### The buffalo tale

The buffalo once lived with the Buddha. One day the Buddha sent the buffalo to tell the people to eat one meal in three days. The buffalo on his way fell asleep under a banana tree. When he awoke, the buffalo forgot the message and he told the people that the Buddha instructed them to eat three meals a day instead of one meal in three days. When the buffalo came back to the Buddha and reported the wrong message he had given, he was punished for his mistake. He was sent back to the people to work for them all his life.

The buffalo blamed the banana tree for his mistake. So the buffalo always gores the banana tree whenever he sees it. The Yinkya nationals thank the buffalo for working for them. So they make eatables in the shape of the horns or tongue of the buffalo and the sugar-cane plant as the tail of the buffalo and offer to the Buddha for the buffalo to gain merit.

### **The dragon tale.**

Long ago, a king and a queen lived in a house. One of the pillars of the house had a hole in it. One night a dragon came out of the hole in the pillar. He enjoyed himself with the queen every night and killed a person every week. When this happened too often, the people kept watch and they found the dragon was the cause of it. So they caught the dragon and they put a wedge each in the head and the tail of the dragon and cut him to pieces. At that time the queen became pregnant, but she would not tell whose child it was. The queen said she would rather die than tell the truth. She also kept the skin of the dragon near her bed. So the people realised it was the dragon's child. So they killed the queen and opened up her stomach. They found many young dragons and snakes, and however they cut them up, they never died.

The people had to take the young dragons and snakes to the cross-roads and kill them there. This is the reason why the Yinkya nationals never stop to rest at the cross-roads on their travels. They believe that devils and demons stay there. They also never use a pillar that has a hole in it to build a house.

### **The legend of how the Yin Kya tribes came into being**

The Yin Kyas believe their ancestral father to be a hermit. A young doe came near the hermit's cave and drank the urine of the hermit. The young doe became pregnant but had to run away because of a forest fire. When she got to a safe place, she gave birth to a child and fainted at that place. A tiger saw the child and it with his mouth and deposited the child near the hermit's cave.

Hearing a child crying, the hermit came out to see and he saw a human girl child. Then the hermit made a vow, that if the child is really his child, may milk flow from his finger and milk flowed out of his finger. When the little girl grew up, the hermit felt it is not appropriate for the girl to be near a hermitage, he made a gourd water bottle with a very small hole. He sent the girl to fetch water with it, so that she would be away the whole day from the hermitage.

One day the girl came back early to the hermitage. When the hermit asked the girl why she had come home early, she replied that she met two men, who had enlarged the hole of her gourd water bottle. The hermit sent for the two men and found that the two men were brothers. The hermit then chose the elder brother to marry his daughter. The children born of this man and woman become the ancestors of the "Yin Kya" tribe.

The name Yin Kya is derived from the 'Kya' tiger who carried the child and the striped design cloth they wear. The multicoloured thread tassels in the front and back of the gown they wear is symbolic of the tiger's moustash and the 'gaung baung' or head cover they wear is also what the hermit had woven out of a plant in the forest, and covered their heads. So they wear this head cover to this day. They also believe that the hermit's cave can still be found in "Poat-Pyan" village till today.

**(J) The custom to have tattoo marks**

Many nationals living in the Shan State like to have tattoo marks on their body. The Yin Kya nationals too like to wear tattoo marks all over their body in the old days. But today's youth like to have only a few on their arms only and the women have only three dots on the back of their hands.

The reasons to tattoo themselves is for health and luck in business and to be able to resist harm from the sword or the stick. It is also their traditional belief that tattoo marks make them more beautiful and manly. So

the men especially tattoo themselves for physical magical power and also as a love charm. They tattoo the figure of a tiger for physical power and the lizard as a love-charm when they go counting. They may also tattoo the runes or mantra words. The tattoo is done for them by the Shan medicine man, who mixes soot and medicine for it.

The Yin Kya youth also tattoo both their thighs to show their manly strength. They even believe that the rice produced by the tattooed farmer is tastier than the rice produced by the farmer without the tattoo.



## Chapter - 6

### Administration and Legal System

#### (A) Administration

In ancient times the Yin Kya nationals were under the jurisdiction of the 'Mone Sawbwa', who was one of the important Sawbwas among the nine Sawbwa Shan States owing allegiance to the Myanmar kings. These Sawbwas or governors of the nine Shan States were honoured by the Myanmar Kings and were given permission to use all the insignia of office due to a king. They could build their 'Haw' or Residence with a tiered roof and keep a throne, a white parasol, and wear all the five accoutrements of a royal king. They may give the title of "maha divi" to the chief consort of a sawbwa. The eldest son, who will inherit the sawbwa's office is called "Sao-oom" or "Kya meing tha kin lay". The Sawbwa in Shan is "Sao-pha". The Yin Kya's say "Sao-phar" or "Kyaw-hwa". "Sao" means powerful king and 'pha' means the sky-meaning person worthy to be adored.

The Yin - Kya nationals pay obeisance to the Sawbwa by placing their palms on the stomach. When they pay obeisance to their parents, they place their palms on the chest. The meaning of this gesture is to show their love from the heart. But when they pay obeisance to a monk or the Buddha, they place their palms on the forehead because they are considered sacred. It is their custom and tradition.

The Sawbwa has four officers directly responsible to him. They are (1) San-twa-sant, (2) Khun-amat, (3) Shwe-lan-bo, (4) Taya-thugyi. Then they have "bu-heing" and under "bu-heing" is "bu-kant" and under "bu-kant" is "ywa-saw".

San-taw-sant is the advisory officer and also the secretary of the Sawbwa. He has to give notices of the Sawbwa's commands and of things necessary to be carried out.

Khun-amat is the tax officer. He has to collect the taxes due to the state.

Shwe-lan-bo is like the police officer. He has to seize hold of the criminals.

Taya-thugyi is the judge, who has to try the cases and sentence them according to their crime, like money fine, imprisonment or death sentence.

### **Bu-heing**

'Buheing' is the officer under the four chief officers of the Sawbwa. 'Heing' means one thousand and he is called 'Heing' because he has to give one thousand armed soldiers to the king or Sawbwa. Bu-heing is directly appointed by the Sawbwa. He must be a man of knowledge, of good moral character and integrity. He must also be shrewd and tactful. You can buy this office for 1000 pieces of silver. But only the person who fulfils the above qualities is appointed. The Bu-heing is in charge of the administrative units and the clerks from these units work for the Bu-heing. The villagers cannot dismiss the Bu-heing they dislike. Only the Sawbwa can dismiss him from his service or punish him. A good Bu-heing can remain in office all his life. He is not succeeded by his son. The office is given to a person who has the required qualifications.

### **Bu-Kant**

'Bu-Kant' is the Shan language for 'Thugyi' or Head-man. The Yin-Kya name is 'Tha ket'. The Headman is under the Bu-heing. The Headman is appointed by the Bu heing who usually appoints a man liked by the villagers. But the Headman must be liked as well as be a man of authority among the villagers. The villagers can ask the Headman to be dismissed. Then the Bu-heing will present the case to the Sawbwa and have him punished for the crime he is guilty of. But there had never been any case of punishment or change of Headman.

### Ywa Saw

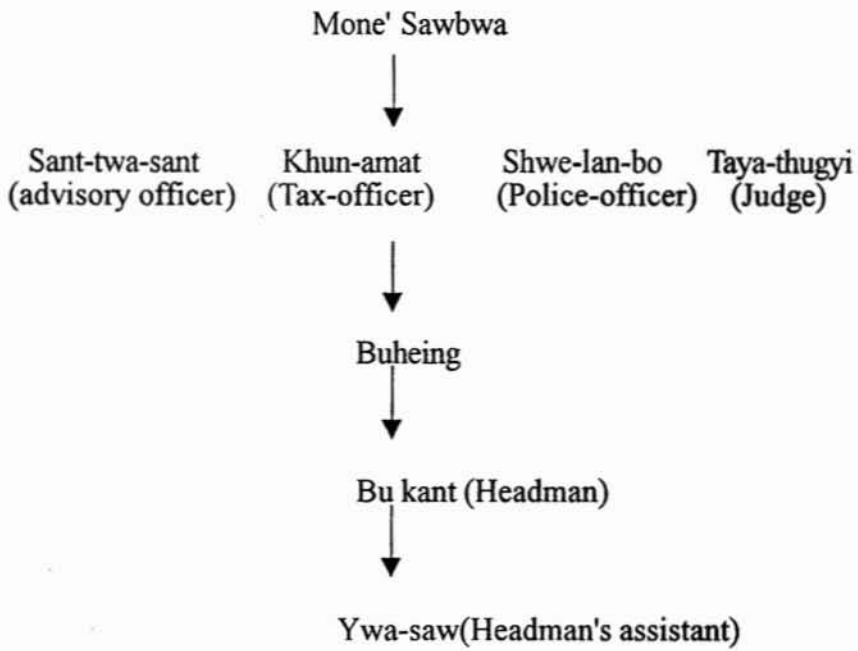
The 'Ywa-Saw' is appointed by the Headman and works under the Headman. He has to carry out the orders of the Headman. The 'Ywa-Saw' has to go round and look into the affairs of the village. He in turn has to talk to the villagers, and make them carry out their duties. The 'Ywa-Saw' is also a man of authority.

The Buheing through the Headman collects the taxes from the villagers and it is sent through many stages to the Sawbwa. The land tax is (25) pyas and the farm or taungya tax is (50) pyas. On the fullmoon day of Tabaung (March), the Sawbwa makes every village have a festival. The Headman collects (10) Kyats from each house. Then the Buheing and the Headman, take what is due to them and send the rest of the collection to the Sawbwa. The Buheing has to take charge of the festival, because if it is left to the villagers, they will have the festival for one or two days only. If the Bu-heing takes charge, then it will be (7) days of festivities and food.

The people can also go to the Sawbwa and out of good will present the fruits and produce of their land to the Sawbwa.

The Yin Kya nationals villagers were administered by the Mone Sawbwa up to the time before the Sawbwa relinquished his power. When the Sawbwa relinquished his power in (1959) the Bu-heings still carried on their duties with a temporary district administration officer. There were armed revolts at that time, but the Yin Kya nationals refused to take part. Although they were given arms, they would not take them. They did not want to harm anybody and nobody harmed them. Later the Revolutionary Government came into power and the people's councils were elected. Then the State Law and Order Restoration Council governed the country. Now it is under the Administration of the State Peace and Development Council.

The following chart shows the administration system under the Sawbwas.



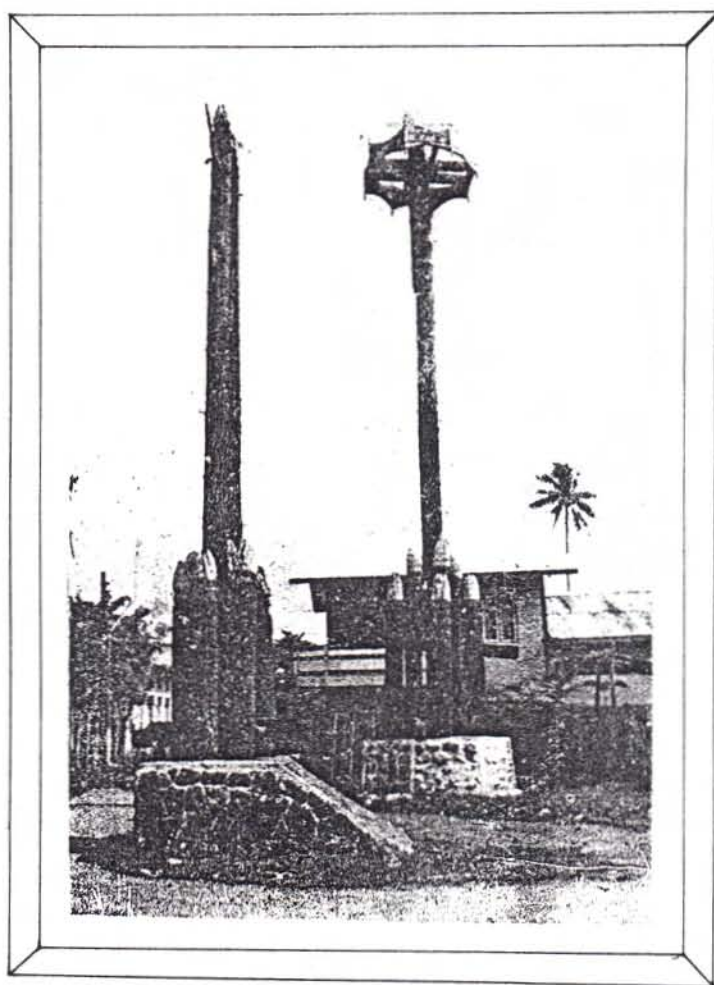
**Sawbwas, Princes and ordinarymen who hade ruled Mone Town.**

No	Name of Sawbwa	Year of Accession	Year of Passing away	Year of reign	Family
1	Sao Peit Hownt Khwa	911	930	19	Started to build Mone
2	Son of Sao P.H.Khwa	930	947	17	Ministers of State
3	Myanma Princes	948	993	45	Myanmar Princes and Minisfers
4	Sao lar Khan	994	1039	43	Son of Momate Sawbwa
5	Sao San Khan	1038	1040	2	Son of Saw lar Khan
6	Saw Sai Khon	1040	1066	26	Son of Sao San Khan
7	Saw Khun Un	1067	1090	23	Son of Sao Sai Khon
8	Saw Thu Wa Khit	1091	1108	17	Son of Sao Khun Un
9	Sao Shwe Myat No	1109	1134	25	Son of Sao Thu Wa Khit
10	Sao Shwe Myat Kyaw	1135	1152	17	Son of Sao Shwe Myat No
11	Sao Khun Shwe Wah	1153	1173	20	Son of Sao Shwe Myat Kyaw
12	Sao Khun Hsown	1174	1204	30	Came from Kyaing Taung
13	Sao Khun Hnon	1205	1230	25	Son of Sao Khun Hsown
14	Sao Khun Bow	1231	1236	5	Son of Sao Khun Hnon
15	Sao Shwe Kyi	1236	-	10	Uncle of Sao Khun Bow
16	Htwet Lu	1246	1250	4	Ex-monk of Kyaing Taung
17	Sao Shwe Kyi	1251	1276	25	The English recalled him from Keng Tong and reintated him
18	Sao Kyaw Zan	1276	1290	14	Son of Sao Shwe Kyi
19	Sao Kyaw Ho	1290	1310	20	Son of Sao Kyaw Zan
20	Sao Pyei	1310	1321	11	Son of Sao Kyaw Zan who gave up power
21	Regional authority	1321	1923	2	Time of Sawbwas giving up power Temporary rule by Regional Authority.

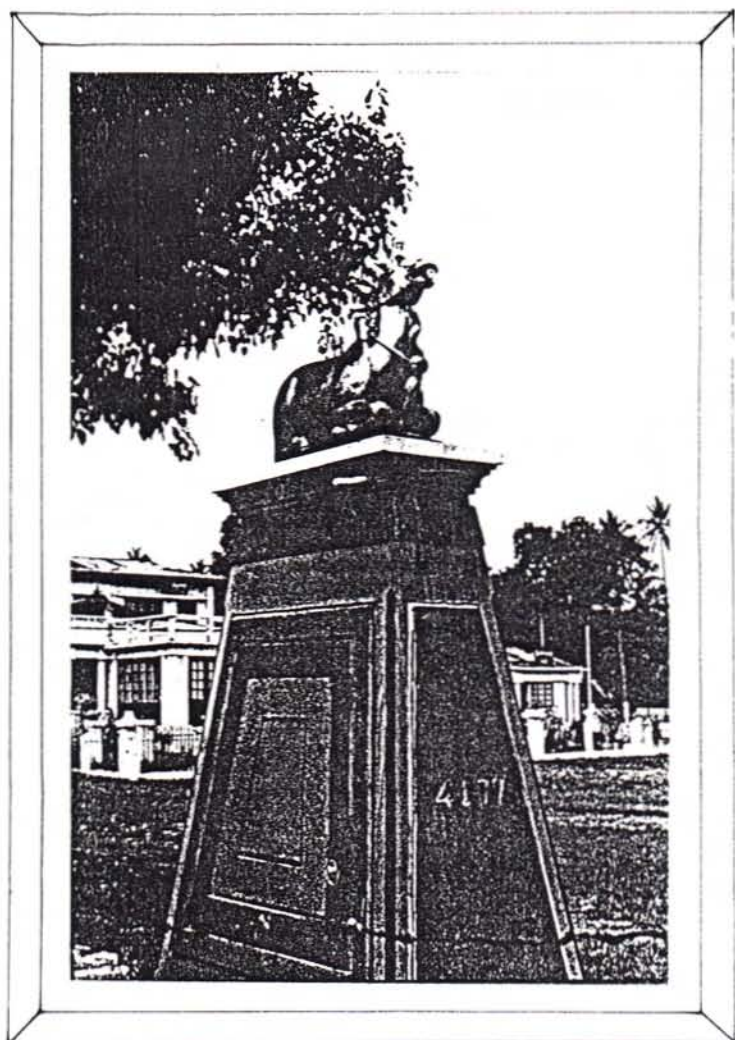


မိုးနဲမြို့တွင် အုပ်ချုပ်ခဲ့သော စော်ဘွားများ၊ မင်းသားများ၊ လူပုဂ္ဂိုလ်များ

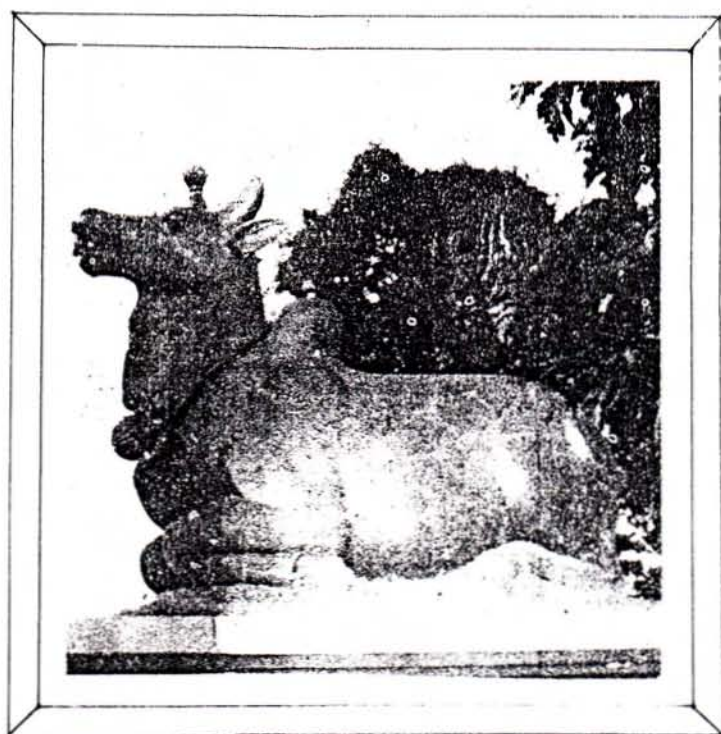
စဉ်	စော်ဘွားအမည်	နန်းတက်နှစ်	နတ်ရွာစံနှစ်	သက်တမ်း	စာမျိုးအနွယ်
၁	စင်ပိတ်ဟုံခွ	၉၁၁	၉၄၀	၃၉	မိုးနဲမြို့စတင်တည်ထောင်သည် ၎င်းအနွယ်မင်းသားပေါင်း မှူးကြီးမတ်ရာများ မြန်မာမင်းသားများနှင့်အမတ် ကြီးများဝင်ရောက်သည်။
၂	၎င်း၏မင်းသား				
	သားတော်များ	၉၃၀	၉၄၇	၁၇	
၃	မြန်မာမင်းသားများ	၉၄၈	၉၉၃	၄၅	
၄	စင်လာခမ်း	၉၉၄	၁၀၃၇	၄၃	မိုးမိတ်စော်ဘွားသားတော်
၅	စင်စံခမ်း	၁၀၃၈	၁၀၄၀	၂	စင်လာခမ်း၏သားတော်
၆	စင်ဆေခုံ	၁၀၄၀	၁၀၆၆	၂၆	စင်စံခမ်း၏သားတော်
၇	စင်ခွန်အန်	၁၀၆၇	၁၀၉၀	၂၃	စင်ဆေခုံ၏သားတော်
၈	စင်သွင်ခေတ်	၁၀၉၀	၁၁၀၈	၁၇	စင်ခွန်အန်၏သားတော်
၉	စင်ရွှေမြတ်နိုး	၁၁၀၉	၁၁၃၄	၂၅	စင်သွင်ခေတ်၏သားတော်
၁၀	စင်ရွှေမြတ်ကျော်	၁၁၃၅	၁၁၅၂	၁၇	စင်ရွှေမြတ်နိုး၏သားတော်
၁၁	စင်ခွန်ရွှေဝါ	၁၁၅၃	၁၁၇၃	၂၀	စင်ရွှေမြတ်ကျော်၏သားတော်
၁၂	စင်ခွန်ဆုံ	၁၁၇၄	၁၂၀၄	၃၀	ကျိုင်းတောင်းမှ တက်လာသည့် စော်ဘွား
၁၃	စင်ခွန်နွဲ့	၁၂၀၅	၁၂၃၀	၂၅	စင်ခွန်ဆုံ၏သားတော်
၁၄	စင်ခွန်ဘိုး	၁၂၃၁	၁၂၃၆	၅	စင်ခွန်နွဲ့၏သားတော်
၁၅	စင်ရွှေကြည်	၁၂၃၆	-	၁၀	စင်ခွန်ဘိုးဦးလေးတော်
၁၆	ထွက်လူ	၁၂၄၆	၁၂၅၀	၄	ကျိုင်းတောင်းနယ်ဘုန်းကြီး လူထွက်
၁၇	စင်ရွှေကြည်	၁၂၅၁	၁၂၇၆	၂၅	ကျိုင်းတုံမှ အင်္ဂလိပ်များက ပြန် ခေါ်ပြီး နန်းတင်သည်
၁၈	စင်ကျော်ဇံ	၁၂၇၆	၁၂၉၀	၁၄	စင်ရွှေကြည်၏သားတော်
၁၉	စင်ကျော်ဟိုး	၁၂၉၀	၁၃၁၀	၂၀	စင်ကျော်ဇံ၏သားတော်
၂၀	စင်ပြည့်	၁၃၁၀	၁၃၂၄	၁၁	စင်ကျော်ဇံ၏သားတော် အာဏာ စွန့်သည်။
၂၁	နယ်ချုပ်	၁၃၂၁	၁၃၂၃	၂	စော်ဘွားအာဏာစွန့်ပြီးချိန် ခေတ္တယာယီအုပ်ချုပ်သည်။



Malein Pole in Mone Sawbwa's haw



Brass cow used emulet for Mone town  
in Mone Sawbwa's haw



**(B) The Legal system**

In the time of the Sawbwaw, the Yin Kya nationals were under the Sawbwaw's jurisdiction. There were no big crimes committed in those days. The Headman or Thugyi usually settles the small crimes. If the criminal would not obey the Headman, then he is sent to the Buheing who takes him to the Sawbwaw. There the criminal is sentenced to two or three months confinement. If the case is unimportant, then he can be set free on the Headman standing bond for him even though it had been sent up to the Sawbwaw. In a case of theft of cattle, the thief has to give back three buffalos for the theft of one buffalo. Two buffaloes are given to the owner and one buffalo is given to the person who helped to settle the case. This kind of punishment is given to prevent them from committing the crime. The thief also has to sign a bond that he will not do it again.

In the case of two people quarelling, both are punished. The two are made to mend the village road together, so that by working together they will come to terms with each other. If there is no road to mend then they are set to work together on a village affair.

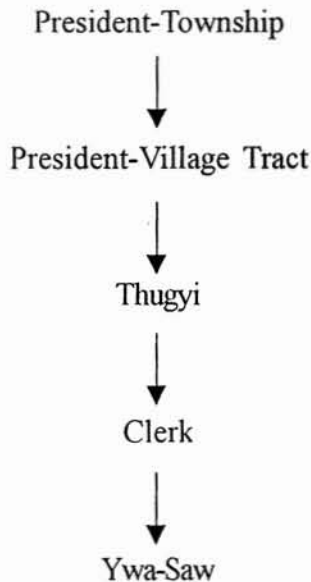
Sometimes they have to pay a fine of one kyat twenty-five pyas which is a lot of money in those days, because a cow can be bought for one kyat fifty pyas and a bull costs two kyats fifty pyas. The value of money is so high that the fine means a great amount of money and thus they are deterred from committing crime. Carts are rare in those days, and cattle are used to carry the paddy from the taungya. The paddy can be left in the taungya too if they have no transport. It is not stolen by any.

The man who seduced another man's wife, is fined seven kyats fifty pyas. If he denies the charge the Thugyi sends him to the Bu-Heing where the fine is doubled. If he still denies the charge, he is sent up the Sawbwaw where the fine is tripled if he is found guilty. The highest fine is one hundred and

twenty kyats. The husband and wife usually remarry. But in the case of a woman who commits adultery three times, she is discarded by her husband and nobody respects such a woman. She is driven out of the village.

If a woman keeps a lover or paramour and the case is reported to the Thugyi by the husband, the lover has to pay a fine of two kyats fifty pyas to the husband if he still keeps his wife. But if he discards his wife, then the fine is seven kyats fifty pyas.

The crime of murder is considered the biggest. When such a crime is committed, nobody can take the blame for the murderer. The villagers and the relative accept the punishment of the murderer as what he deserved for his crime. Actually there had never been any case of murder at that time under the Sawbwas. The following charts shows the administration of the Yin Kya nationals under the State Peace and Development Council.



The village headman is chosen by the villagers because a headman they do not like can be dismissed by them. The headman's duties are to carry out the social affairs of joy and sorrow in the village.



The village tract president is elected by the township president and the headmen of the villages. His duties are to see to the affairs of the villages together with the headmen. He also has to help solve the problems of crime.

The fine is 5000 kyats in addition to labour at the village bridge for fighting. This fine is so big for the villagers that they dare not have fights. The tax for slaughtering a cow for meat is one viss of beef to the village headman and 400 kyats to the village tract president. If they slaughter a pig for sale, then the tax is 50 ticals of pork to the headman and 250 kyats to the village tract president. If they sell a cow, they have to pay the village headman 150 kyats. Taxes are also collected for seasonal festivals and it is kept as entertainment fund for visitors. So far, there have been no cases or problems to be settled.

## Conclusion

### General observations and suggestions.

The Union of Myanmar is inhabited by many national races and the "Yin Kya" national tribes are one of them. I have presented this Thesis on the Yin Kya nationals social organization after detailed personal research by field trips to their region.

This Thesis deals with only a section of anthropology, that is ethnology or the science of races and their relation to each other and their characteristics. I went to Nam-lit village tract, Nam-san township, where the Yin Kya races live. I have written on the social organization of the Yin Kya races by personal research and actual observation of the people in their natural habitat. I have tried to give a detailed description to make it as complete as possible but I may have missed a few things for which I offer my apologies.

I have presented six chapters on the social organization of the Yin Kya nationals of Nam-Lit village tract, Nam-san township, Southern Shan State. Their daily struggle for their livelihood, their relationship with each other, their sense of co-operation and unity in celebrating festivals. Their ideas and way of thinking, their traditional dress, their beliefs and traditions should be very interesting to the readers.

The historical background of the Yin Kya races is that they belong to the Tibeto-Burmar group of races of the mongoloid family. They place great value on their traditional dress and wear it every day.

In dialect by using it always among themselves and teaching to their children from young so that it does not become extinct. It also shows that they value their own dialect more than other languages. But you do meet some who speak Shan language and a little bit of Myanmar, which helps for better understanding and unity with other races of the Union. We observe that they are helpful and co-operative with each other, when they build a house, because it is built on mutual assistance.

The Yin Kya nationals family organization is the basic family with the father as the head of the household. He settles all the problems of the family and has great authority. The affairs of the family are carried out after they have consulted the elderly people in the house. When the sons and daughters marry, they do not set up a separate house. They continue to live with parent. So there may be about four families living in a house and as many as twenty-five people. Elderly uncles and aunts and non-relative helpers in the house are treated like own parents and called father and mother. It shows their respect for the elderly and their relations which is a good characteristic of the Yin Kya people. When they adopt any children, the two families become related to each other, which shows their love of living as a community. When a legacy is divided, among the children it is divided equally, not caring whether it is much or little. They have no greed in such things. They are contented with what they get. The parents allow the boys and girls the freedom to be friends and sweet hearts. But premarital relations is entirely forbidden. The girls too value their virginity and try to preserve it. Choosing their life partners, the Yin Kya nationals look for physical and mental strength traditions, which the Myanmar nationals should also value. They do not also marry a person who is not of the same race or religion, which in a way is trying to keep their race pure. They practice monogamy, so there is no problem of fights between children and thus the family is happy and peaceful. The family ties are strong and united because they work and live together.

The Yin Kya nationals accept death as natural and according to a man's fate. They believe the spirit leaves the body. They give a "Soon Kywei" and erect a flagpole within six months of his death. This "Soon Kywei" is done collectively by the families for their dead. The highest education they can get is just a primary grade school and not everyone goes to it, although the village has to share the expenses of the school. This lack of education is the

reason for their simplicity and lack of intelligence. The expenses of the school has to be shared by all the villagers whether you send the children to school or not.

The Yin Kya nationals economy is still based on the ancient traditional ways. They work in their taungyas and labour is reciprocatory. They work collectively and each one helping the other with little question of payment except in kind. They have to work very hard throughout the year just to get enough food for the family. Sometimes they do not even get enough for the year if the harvest is bad. Growing fruits and vegetables is only for domestic consumption and not on a commercial scale. Their method of agriculture is still traditional and through lack of knowledge, they are still unable to accept scientific methods of farming. Steeped in their ignorance, they accept as fate if the harvest is bad or the vegetable are destroyed. There is no distinct separation between agriculture and handicrafts. Even animal rearing they only rare buffalo and cattle to use on their farms.

Education and a good economy are very important factors for a country and its people to exists forever. Many disasters will come to a people who are uneducated. Their social standards and economy will be low and they will never prosper in life. The Yin Kya nationals need education to give them knowledge and the know how to do things and to solve their social problems. They should try to improve their education and economy to be able to keep up with the modern world beyond their village. They need to be given help in their education and the technology of the mechanized changing world. It is also partly their characteristic of simplicity and contented nature that has slowed down their development.

The Yin Kya nationals are Buddhists by religion. They observe the sabbath during lent and the full-moon and new-moon days. Their seconal festivals are usually religious festivals. Like the Myanmar seasonal festivals,

their novitiation ceremony is the grandest of all. This novitiation ceremony also is celebrated collectively. The rich family does not do it separately. There is no class distinction on in celebrating the novitiation. Every body can join the novitiation. The children of the poor families are also accepted, which shows their habit of co-operation and unity in everything they do. I know that the Yin Kyas like the Myanmars are devout Buddhists by visiting their village. They believe that because they are devoted to the Buddha, they will be free from harm and disasters, being sheltered under Buddha's blessings.

In reviewing the life of Yin Kyas, we find that they love freedom and peace and are easily satisfied. These characteristics are innate in the whole race and would be hard to change. If they were not so easy-going and more educated and ambitious, it might be to their benefit and development. But there are other things the Yin Kya people can be proud of and traditions they should preserve. Their spirit of co-operation in their work and social activities, their refraining from committing crime, their pure minds and gentle ways and customs are worthy of praise for the Yin Kya races.

The time has come for the Yin Kya races to go on preserving their good traditions and to change some of their characteristics for their own good. Their nature of contentment and clinging to certain unreasonable traditions is a hindrance to development. Their backwardness to accept new ideas and ways is also retarding their progress. They should review their lives and think earnestly and try their best unitedly to make their lives better.

The standard of the development of a country and its people by observing its civilization. The country and its people will decline when their civilization weakens and disappears. That is why every race reveres his own ways and culture. The above facts urges every national to try to preserve his culture.



## **Conclusion**

In conclusion, by observing the Yin Kya nationals we find the Yin Kya nationals of the Union of Myanmar have their own way of living and their own culture. They love and revere their culture, customs and traditions and are preserving them till today.

In this thesis I have presented, I have done my almost, mentally and physically to make it as authentic as possible. I felt I have fulfilled my bounden duty as a student of anthropology.

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## ကျမ်းကိုးစာရင်း

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|---|--|---|
| ၁။ ပါတီ၊ မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်   | တိုင်းရင်းသားရိုးရာ<br>ယဉ်ကျေးမှုဓလေ့ထုံးစံများ<br>(ရှမ်း)           | စာအုပ်ထုတ်ဝေရေး<br>ကော်ပိုရေးရှင်း<br>(၁၉၆၁)                      |
| ၂။ ပါတီ၊ မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်   | တိုင်းရင်းသားတို့၏တူညီသော<br>ရိုးရာဓလေ့ထုံးစံများ                    | စာအုပ်ထုတ်ဝေရေး<br>ကော်ပိုရေးရှင်း<br>(၁၉၇၅)                      |
| ၃။ ခင်ခင်စု၊ ဒေါ်<br>ခွဲ.ခွဲ၊ ဒေါ်<br>ကြင်ကြင်၊ ဒေါ်                                      | မနုဿဗေဒနိဒါန်း   | ရန်ကုန်တက္ကသိုလ်<br>(ပင်မ)  |
| ၄။ မင်းနိုင်၊ ဦး  | ဒို့သွေးဒို့သားတိုင်းရင်းဘွား  | ပြည်ထောင်စုမြန်မာနိုင်ငံ<br>ဗုဒ္ဓဘာသာအဖွဲ့ပုံနှိပ်တိုက်<br>(၁၉၆၇) |
| ၅။ မင်းနိုင်၊ ဦး  | တိုင်းရင်းသားယဉ်ကျေးမှုနိဒါန်း<br>နှင့်အခြေစိုက်မေးခွန်းများ         | ပြည်ထောင်စုယဉ်ကျေးမှု<br>ဝန်ကြီးဌာန (    )                        |
| ၆။ နမ့်စန်မြို့ပိုင်ရုံး<br>နမ့်စန်မြို့၊ ၁၉၆၅  | တိုင်းရင်းသားယဉ်ကျေးမှုနိဒါန်း<br>နှင့်အခြေစိုက်မေးခွန်းများ<br>အဖြေ | ရှမ်းပြည်နယ်ယဉ်ကျေးမှု<br>ပြတိုက်၊ တောင်ကြီးမြို့                 |
| ၇။ မိုးညို  | လူသားမျိုးနွယ်များ   | ချိုးဖြူပုံနှိပ်တိုက်<br>(၁၄၇)၊ မြန်မာ့ဂုဏ်ရည်<br>ရန်ကုန်မြို့    |
| ၈။ ထွန်းဝင်း၊ ဦး  | မိုးနဲ့မြို့သမိုင်းကြောင်း   | (၁၉၉၇)  |
| ၉။ တိုင်းရင်းသားလူမျိုးများအရေးနှင့်ပတ်<br>သက်၍ တော်လှန်ရေးကောင်စီ၏<br>အမြင်နှင့်ခံယူချက် |  | စာပေဗိမာန်ပုံနှိပ်တိုက်<br>(၁၉၆၅)                                 |
| ၁၀။ လွိုင်လင်ခရိုင်မဂ္ဂဇင်း (၁၉၉၉)  |  | ပြန်ကြားရေးနှင့်ပြည်သူ့<br>ဆက်ဆံရေးလွိုင်လင်မြို့                 |

ကျမ်းကိုးစာရင်း (အဆက်)

- |                    |  |  |
|--------------------|--|--|
| ၁၁။ မြဝတီမဂ္ဂဇင်း  | “ယင်း” တို့ဒေသရောက်ခဲ့<br>စဉ်က (ပျဉ်းမနား-<br>အုန်းမောင်)      | အတွဲ ၂၁၊ အမှတ် ၄<br>၁၉၇၃ (ဖေဖော်ဝါရီ)            |
| ၁၂။ မြဝတီမဂ္ဂဇင်း  | “ယင်း” လူမျိုးတို့၏ စံပြ<br>ရွာကလေး (ပျဉ်းမနား-<br>အုန်းမောင်) | အတွဲ ၂၁၊ အမှတ် ၁၀<br>၁၉၇၃ (ဩဂုတ်)                |
| ၁၃။ နမ့်လတ်စာစောင် | အတွဲ (၃)၊ အမှတ် (၄)<br>၁၉၉၅ - (ဩဂုတ်)                          | ပြန်ကြားရေးနှင့်ပြည်သူ့<br>ဆက်ဆံရေးနမ့်စန်မြို့။ |

### List of persons interviewed

No.	Name	Age	Occupation	Town/ Village
1.	Lom Sein	73	Scripture reader	Lwe Saing
2.	Lom Tha Sa Mon	72	Dependent	"
3.	U Ta Kee	68	Taungya	"
4.	Daw Pa Kawt	65	"	"
5.	Lom Nay Lu	62	"	"
6.	San Lu	50	Scripture reader	"
7.	San Khun	50	NamLit President	"
8.	U Kyaw Thein	45	School-master	"
9.	Eik Pyu	42	Taungya	"
10.	Eik Tun	42	"	"
11.	San Kyaw	42	Headman	"
12.	U Tha Kyun	78	Dependent	Lwe Kyant
13.	San Mhut	60	Taungya	"
14.	Eik Say	52	Headman	"
15.	San Sann	42	Scripture reader	"
16.	Eik Lan	35	Taungya	"
17.	San Lan	34	Namlit secretary	"
18.	Eik Pya	30	Taungya	"
19.	Saing Wunna	27	Photographer	"
20.	Daw Pa Kham	60	Taungya	Poat Pyan
21.	Daw Naing Pan	58	"	"
22.	Lon Pyu Naw	65	"	Lwe Paung
23.	U Non Daw	45	"	Hwai Hwom
24.	San Maung	43	Scripture reader	Lwe Saing
25.	Kyaing Ah Pool	40	"	Twan Tee
26.	U Kaw Wi	36	"	Nam Swere
27.	Daw Yin Yin Nwe	30	Nam-Lit clerk	Nam San
28.	Saing Kyaw Win	29	Photographer	"
29.	Lom Swam Tar	56	"Yin Net" national	Ta Saing
30.	Pan Ta	31	"	"



တွေ့ဆုံမေးမြန်းခဲ့သူများစာရင်း

စဉ်	အမည်	အသက်	အလုပ်အကိုင်	မြို့/ရွာ
၁.	လုံ (မ်) စိန်	၇၃	တရားစာဖတ်ဆရာ	လွယ်ဆိုင်
၂.	လုံ(မ်) သစာမွန်	၇၂	မိမိ	။
၃.	ဦးတင်	၆၈	တောင်ယာ	။
၄.	ဒေါ်ပင်ကော့	၆၅	။	။
၅.	လုံ (မ်) နေလှ	၆၂	။	။
၆.	စံလူ	၅၀	တရားစာဖတ်ဆရာ	။
၇.	စံခွန်	၅၀	နမ့်လစ်အုပ်စုဥက္ကဋ္ဌ	။
၈.	ဦးကျော်သိန်း	၄၅	ကျောင်းဆရာ	။
၉.	အိုက်ဖြူ	၄၂	တောင်ယာ	။
၁၀.	အိုက်ထွန်း	၄၂	။	။
၁၁.	စံကျော်	၄၂	သူကြီး	။
၁၂.	ဦးသကျွန်းမိုး	၇၈	မိမိ	လွယ်ကြန့်
၁၃.	စံမတ်	၆၀	တောင်ယာ	။
၁၄.	အိုက်ဆေး	၅၂	သူကြီး	။
၁၅.	စံစန်း	၄၂	တရားစာဖတ်ဆရာ	။
၁၆.	အိုက်လန်း	၃၅	တောင်ယာ	။
၁၇.	စံလန်း	၃၄	နမ့်လစ်အုပ်စုအတွင်းရေးမှူး	။
၁၈.	အိုက်ပြာ	၃၀	တောင်ယာ	။
၁၉.	စိုင်းဝဏ္ဏ	၂၇	ခါတ်ပုံဆရာ	။
၂၀.	ဒေါ်ပါခမ်း	၆၀	တောင်ယာ	ပုတ်ပျံ
၂၁.	ဒေါ်နိုင်ပန်း	၅၈	။	။
၂၂.	လုံ (မ်) ဖြူနော	၆၅	တောင်ယာ	လွယ်ပေါင်း
၂၃.	ဦးနန်ဒေါ	၄၅	တောင်ယာ	ဟွေဟွမ်
၂၄.	စံမောင်	၄၃	တရားစာဖတ်ဆရာ	လွယ်ဆိုင်
၂၅.	ကျိုင်းအပု (လ်)	၄၀	။	တွံတီး
၂၆.	ဦးကောဝိ	၃၆	။	နမ့်စွယ်
၂၇.	ဒေါ်ယဉ်ယဉ်နွယ်	၃၀	နမ့်လစ်ကျေးရွာအုပ်စုစာရေး	နမ့်စန်မြို့
၂၈.	စိုင်းကျော်ဝင်း	၂၉	ခါတ်ပုံကျွမ်းကျင်ပြန်/ဆက်	။
၂၉.	လုံ (မ်) ဆွမ်းတာ	၅၆	ယင်းနက်တိုင်းရင်းသား	တာဆိုင်
၃၀.	ပန်တ	၃၁	။	။



