

**CULTURAL HERITAGE OF SHANNI
(TAILENG) NATIONAL IN NORTHERN
MYANMAR**

PhD DISSERTATION

HLA MAW MAW

**DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF YANGON
MYANMAR**

MAY 2017

CULTURAL HERITAGE OF SHANNI (TAILENG)
NATIONAL IN NORTHERN MYANMAR

HLA MAW MAW

THIS DISSERTATION IS SUBMITTED TO THE BOARD OF
EXAMINERS IN ANTHROPOLOGY, UNIVERSITY OF
YANGON, FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY.

EXTERNAL EXAMINER

Dr. Khin Htay Htay
Professor & Head
Department of Anthropology
Dagon University

CHAIRPERSON &
SUPERVISOR

Dr. Mya Mya Khin
Professor & Head
Department of Anthropology
University of Yangon

REFEREE

Dr. Mya Thidar Aung
Professor
Department of Anthropology
Dagon University

MEMBER

Dr. Than Pale
Professor
Department of Anthropology
University of Yangon

CO-SUPERVISOR

Dr. Than Tun Sein
Part-time Professor
Department of Anthropology
University of Yangon

MEMBER

Dr. Aye Aye Aung
Associate Professor
Department of Anthropology
University of Yangon

ACKNOWLEDGEMENT

First and foremost, I would like express my heart felt thanks to my supervisor, Dr. Mya Mya Khin, Professor and Head of the Department of Anthropology, University of Yangon and to my study co-supervisor Dr. Than Tun Sein, (Part-time Professor), Department of Anthropology, University of Yangon, Retired Director of Socio-medical Research, Department of Medical Research (Lower Myanmar) for their guidance and invaluable critique. Their words of encouragement helped me persevere.

I am also immensely grateful to Dr. Than Pale, Professor, Department of Anthropology, University of Yangon, and Dr. Tin Maung Chit, (Part-time Lecturer), Department of Anthropology, University of Yangon, Retired Deputy Regional Health Director, Ayeyarwaddy Regional Health Department who distributed comments and valuable suggestions at every step of my thesis to be a good thesis.

I offer my most sincere appreciation and gratitude to U Kyaw Win, (Part-time Professor), Department of Anthropology, University of Yangon, Retired Director General, Ministry of Culture, Dr. Tin Thein, Retired Professor, Department of Geology, University of Yangon, Dr. Saw Saw, Director, Department of Medical Research, Ministry of Health and Sports, Dr. Lwin Lwin Mon, (Professor), Department of Anthropology, University of Yadanabon and Dr. Aye Aye Aung, Associate Professor, Department of Anthropology, University of Yangon.

Especially, I would like to express my deepest thanks to Dr. Khin Htay Htay, (Professor and Head), Department of Anthropology, Dagon University, external examiner for thesis. And I would like to thank Dr. Mya Thidar Aung, (Professor), Department of Anthropology, Dagon University, referee for the dissertation.

I would like to thank local Shanni (Taileng) people. This thesis could not have been completed without their help. I would like to thank to all local people who had helped me to seek information needed for the field.

Last but not least, I sincerely express my great thanks to U Kethayasara (Moat Loi Sayardaw), Sai Kyaw Oo, Chairman of Shanni (Taileng) Literature and Culture Committee and Sai Tin Hlaing, Member of Shanni (Taileng) Literature and Culture Committee.

CONTENTS

	<i>pages</i>
LIST OF FIGURES	I
LIST OF TABLES.....	V
ABSTRACT.....	VI
CHAPTER (I) INTRODUCTION	
1.1 Background.....	1
1.2 Research Questions.....	2
1.3 Aim and Objectives.....	3
1.4. Rationale for the thesis study.....	3
1.5. Conceptual framework.....	4
1.6 Composition of thesis	5
CHAPTER (II) LITERATURE REVIEW	
2.1 Culture and tradition.....	6
2.2 Cultural heritage.....	7
2.2.1 Tangible and intangible culture.....	9
2.3 Nationalism	11
2.4 National activities.....	14
2.5 Geographical distribution of culture.....	15
2.6 Historical background of Shanni (Taileng) in Myanmar	16
2.6.1 Shanni (Taileng) National.....	18
2.6.2 Historical evidences of Shanni (Taileng).....	22
2.6.3 The towns and villages with Shanni (Taileng) names in Myanmar.....	31
2.6.4 Seint Tai (စံနဲးတိုင်း) Province of Shanni (Taileng) National in northern Myanmar.....	36
2.6.5 Settlement and distribution culture of Shanni (Taileng) in the flat plain, northern Myanmar.....	44
2.6.6 Historical background of Shanni Literature.....	49

CHAPTER (III) METHODOLOGY	53
3.1 Study design.....	53
3.2 Study area.....	53
3.3 Study population.....	56
3.4 Study period.....	58
3.5 Data collection methods.....	60
3.5.1 Key Informant Interview (KII).....	60
3.5.2 Focus Group Discussion (FGD).....	60
3.5.3 Individual Interview (II).....	61
3.5.4 Direct Observation (DO) and Participant Observation (PO).....	61
3.6 Data analysis.....	62
3.7 Ethical considerations.....	63
3.8 Limitation of the study.....	63
CHAPTER (IV) HISTORICAL BACKGROUND OF SHANNI (TAILENG)	64
4.1 Settlement and distribution of Shanni (Taileng) in Myanmar.....	65
4.2 Maing Mao (Wain Swom/Wain Kum) of Shanni (Taileng) national.....	74
CHAPTER (V) THE PROMINENT CULTURE OF SHANNI (TAILENG)	91
5.1 Historical background of study area.....	91
5.1.1 Maing Nar Village.....	92
5.1.2 Naung Tar Law village.....	94
5.1.3 Targaya village.....	97
5.1.4 Moat Loi village.....	98
5.1.5 Khat Cho village.....	99
5.1.6 Shwe Nyaung Pin village.....	104
5.2 Religion.....	108
5.2.1 Worship of the Great Lord Spirit.....	111
5.3 Festival.....	113
5.3.1 Pawayana` ceremony held by the Buddhist monks.....	116
5.4 Literature.....	119
5.5 Language.....	126
5.5.1 Proverbs and Folktale.....	129
5.5.2 Naming system.....	134

5.6 Dance and Song.....	135
5.7 Food habits.....	143
5.7.1. Pickled fish.....	147
5.7.2. Packing flat-headed fish.....	148
5.7.3. Minced Fish.....	148
5.8 Clothing (costume).....	149
5.9 Housing	152
CHAPTER (VI) DISCUSSION	
6.1 Settlement and distribution of Shanni (Taileng).....	154
6.2 Religious activities	159
6.3 Language and literature.....	161
6.4 Music and dance.....	164
6.5 Traditional costume, food habit and housing	165
CHAPTER (VII) CONCLUSION AND RECOMMENDATIONS	
7.1 Conclusion.....	169
7.2 Recommendations.....	171
7.3 Further research suggestions.....	171
REFERENCES	
	173

LIST OF FIGURES

		<i>Pages</i>
Figure (1)	Conceptual Framework	4
Figure (2)	Settlement of Shanni (Taileng) from Kiangsu and the central China, to northern Myanmar over 2000 years ago and distribution of Shanni (Taileng) in northern Myanmar	23
Figure (3)	Areas occupied by Tai peoples in Yunnan	26
Figure (4)	Probable origin of (Shan) Tai People	28
Figure (5)	Tai cultural area (Tai-speaking ethnic groups in Southeast Asia)	29
Figure (6) (a)	The map of (12) administrative divisions of Shan in Myanmar described by Mae Khay Khoo Shang	39
(b)	The Settlement of Shanni (Taileng) before King Anawrahta by the Modern Myanmar History of U Pho Kyar	40
(c)	The map of Maing Mao of Shanni (Taileng) in King Bayintnaung of second Myanmar Empire describes by U Pho Kyar	41
(d)	The map of the settlement of Shanni in the Grade (8) History, before King Along Min Thaya	42
Figure (7)	The settlement of Shan in Upper Myanmar by Mong Nan Zao (Nan-Cho) of Kham Moan	45
Figure (8)	The Map of Shanni (Taileng) Region during British colonial	47
Figure (9)	Original bean sprout (Litthongauk) script	50
Figure (10)	Shan Scripts in Bagan Inscriptions in 1120 AD	51
Figure (11)	Shanni Script (Parabaik) in 1543 AD (905 ME 17 Waxing moon of Waso (July) at dusk)	52
Figure (12) (a)	The Map of Myanmar	54
(b)	The Map of Kachin State and its Districts	54
(c)	The Map of Study villages	54
Figure (13)	Villages included in the study	55
Figure (14)	The used methods and study population	62
Figure (15) (a)	Races of Myanmar and waves of migration	66
(b)	Tai-Chinese migrations	66
Figure (16)	Mong Mao Lung Empire of Shan in AD 13 th century (1220-1250 AD)	72
Figure (17)	Shanni (Taileng)/Mao Shan(Tai Mao) region in Northern Myanmar during the reign of King Kyaw Swar (648-660) King Sawnit (660-678ME) of Bagan dynasty in 13 th century AD	78

Figure (18) (a)	Map of Wine Maw Township in which Maing Mao (Wain Swom) Old city	82
(b)	Ancient pagoda and Location of Maing Mao (Wain Swom) Old City and ancient pagoda	83
(c)	The map of Mai Mao (Wain Swom/Wain Kum), the ancient city of Shanni (Taileng) and the location of the ancient city	84
(d)	Welcome signboard of Wine Maw (Wain Swom) Old City of northern Myanmar	84
(e)	Maing Mao Ancient Zone (Wain Swom) Old City and ancient pagoda of Shanni (Taileng) which the State recognizes	84
Figure (19)	Parabaik (541 ME) (1179 AD) (palm-leaf manuscript) of 520-571 ME, for prosperity and pacification of villages in Maing Mao city	85
Figure (20) (a) & (b)	Bricks of ancient Maing Mao (Wain Swom/ Wain Kum)	86
Figure (21) (a)	The abbot who founded the Ti Gomba Loka Muni Pagoda	86
(b)	The site of ancient pagoda in Maing Mao (Wain Swom) Old City and preparation for hoisting Sasana flag	87
(c)	Architectural design of a new pagoda in Maing Mao (Wain Swom) Old City	87
(d)	Ti Gomba Loka Muni Pagoda	88
Figure (22) (a & b)	Ancient images from Hokat Village	89
(c)	Ancient images from Hokat Village	90
Figure (23)	The Map of Maing Nar village	93
Figure (24)	The Map of Naung Tar Law village	95
Figure (25) (a)	Shwe Mu Htaw Ceti in Khat Cho village	103
(b)	The entrance of Shwe Mu Htaw Ceti in Khat Cho village	103
Figure (26) (a)	Current settlement of Shanni (Taileng) in northern Myanmar	107
(b)	Current settlement of Shanni (Taileng) in northern Myanmar	108
Figure (27) (a & b)	Loka Marazein Khaungphu Pagoda (218 Buddhist Era (326 BC)	110
Figure (28) (a & b)	Shrine of the Great Lord Spirit	111
(c & d)	Shrine of the Great Lord Spirit	112
Figure (29) (a, b, c & d)	The activities of Pawayana` ceremony	117
Figure (30) (a & b)	All the guests are served with rice and curry as well as other traditional snacks	118
Figure (31) (a, b & c)	Lighting candles and oil-lamps at pagoda and home on the fullmoon day of Thadingyut	118

Figure (32) (a & b)	Literature (Maeka Lit Taileng Sipkauntto) of Shanni (Taileng) nationals	123
Figure (33) (a & b)	The dance portraying the farm work	137
(c)	The dance portraying the farm work	138
Figure (34) (a & b)	Kha Pan Taun or communal dance and orchestra of Shanni	138
Figure (35) (a & b)	The dance with a fan (Kha Wee)	139
Figure (36) (a, b & c)	The National Flag Dance	139
Figure (37) (a & b)	Kha Want Par or finishing dance	139
Figure (38) (a, b & c)	Cock fight dance	140
Figure (39) (a)	(Kaung Part Htam) a musical troupe using Ouzi, short drum, cymbals and gong while walking along a procession	141
(b & c)	(Kaung Part Htam) a musical troupe using Ouzi, short drum, cymbals and gong while walking along a procession	142
Figure (40) (a)	Dance of Shanni (Taileng) Nationals	142
(b)	Dance of Shanni (Taileng) Nationals	143
Figure (41) (a)	Rice tofu (lamphu)	144
(b)	Warm tofu/ mild tofu	144
Figure (42)	Khaw boke (kho-bu)	144
Figure (43)	Rice noodle (Khawsint) (“ <i>Khaw Hswe</i> ” in Myanmar)	144
Figure (44) (a, b ,c & d)	Baking <i>paung-tin-kyi</i>	145
Figure (45) (a & b)	Vegetables and Vegetables food	146
Figure (46)	Mustard	146
Figure (47)	Red potato	146
Figure (48)	Packing pickled fish (sour fish)	147
Figure (49)	Packing flat-headed fish	148
Figure (50) (a)	A Shanni man wearing turban with flap hanging on the left side, jacket with right side flap and Taungshe pa sou (20 cubits) (double length men’s lower garment) with a pouch at the right lower edge	151
(b & c)	A Shanni man wearing sarong in modern day	151

Figure (51)	Shanni wore trousers and they wore turban with flap hanging on the right side	151
Figure (52)	Jacket is cream or ivory colours	151
Figure (53)	Women wearing turban with flap hanging on the both side, flapping blouse and sarong	152
Figure (54)	Occasions such as religious, political and national activities, Shanni wear traditional costumes	152
Figure (55)	Ancient Housing	153
Figure (56)	Ancient Housing	153
Figure (57)	Modern Housing	153
Figure (58)	Modern Housing	153

LIST OF TABLES

		<i>page</i>
Table (1)	Housings and households of study area	57
Table (2)	Population of study villages	57
Table (3)	Schedule of the research	58
Table (4)	Demography of Maing Nar village	94
Table (5)	Demography of Naung Tar Law village	96
Table (6)	Demography of Targaya village	98
Table (7)	Demography of Moat Loi village	99
Table (8)	Demography of Khat Cho village	103
Table (9)	Demography of Shwe Nyaung Pin	104
Table (10)	Seasonal festivals held in Myanmar	113
Table (11) (a)	Literature skill of the adult above 25 years' old	124
(b)	Percentages of Literature skill the adult above 25 years' old	124
Table (12) (a)	Literature skill of 18 years old to 25 years' old	125
(b)	Percentages of literature skill the youth between 18 years old to 25 years' old	125
Table (13) (a)	The language proficiency of the adult above 25 years of age	127
(b)	percentages of language skill the adult above 25 years of age	127
Table (14) (a)	The language proficiency of the youth between 18 and 25 years of age	128
(b)	Percentages of language skill between 18 years and 25 years' old	128

ABSTRACT

Cultural Heritage is often expressed as either intangible or tangible cultural heritage. This study attempts to reveal how Shanni (Taileng) exert for the perpetuation of their cultural heritage and to explore the initial settlement and to present the distribution of the culture of Shanni people in Northern Myanmar. And then, this study tries to describe the religious activities, literature and language, naming system, music and dance and wearing style of the Shanni national, one of the officially recognized nationals, living in Northern of (upper) Myanmar (Kachin state, Sagaing and some part of northern Shan state). The study areas are six villages in Wine Maw Township, in the northern most part of Myanmar (Kachin State). This study was conducted by using ethnographic qualitative study method, including the followings: review of records and documents, Key Informant Interviews (KIIs) with Shanni elders and leaders who know well about the present and past condition of the village and individual interviews (IIs) with Shanni elders and leaders staying in Kachin State, Sagaing Region and Mandalay Region and Focus Group Discussions (FGDs) with knowledgeable Shanni of youths' generation. FGDs with elders and local leaders at Wine Maw Township on issues relating to settlement, distribution and the survival of Shanni culture. Moreover, non-participant observation and participation observation were also done for data collection, viewing records, writing field notes, taking photographs, and maps. According to the findings, Shanni nationals settled in Myanmar since over (2000) years ago and especially in the Northern (Upper) Myanmar. Northern (Upper) Myanmar is the original region where most Shanni (Taileng) nationals have settled and spread widely. Their settlement brought about their culture, traditions and customs which are adapted to its geographical setting and they have practiced their age-old culture and tradition for a very long time. According to the findings, it affirms that Northern (Upper) Myanmar is the settlement of Shanni nationals. They have long endeavoured to uphold their cultural traditions painstakingly. Unfortunately, there are some prospects that may disintegrate in the region some aspects of Shanni cultural heritage such as language, literature, etc., and are thus in need to nurture and uplift to the utmost for the survival of Shanni cultural heritage. This study provides informative data for further study not only for the issue of the cultural heritage almost being destroyed by the armed groups, the oppressive measures of the successive eras, natural disasters, and other situations, but also for more researches on maintenance and progress of Shanni culture which should be submitted from other disciplines' points of view.

Keywords: Cultural heritage, Shanni (Taileng), settlement, distribution, culture, tradition, national spirit, national activities, value, custom, belief, practice

CHAPTER I

INTRODUCTION

1.1 Background

Many scholars have studied varieties of human behavior and define the term 'culture'. Some definitions of culture defined by Damen, L., Lederach, J.P., Useem, J., & Useem, R., and Edward B. Tylor were presented in this thesis. "Culture: learned and shared human patterns or models for living; day- to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism" (Damen, L. (1987:367). *Culture Learning*: "Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them" Lederach, J.P. (1995:9). "Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" Useem, J., & Useem, R. (1963:169). "Culture is a powerful human tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the products of culture" (Tylor, Edward Burnet.,1871).

Everybody has known and maintained the stone age culture since about 1,000,000 years ago. Thus, it is important for everyone all over the world. Cultural Heritage is often expressed as either intangible or tangible cultural heritage (ICOMOS, 2002). Having at one time referred exclusively to the monumental remains of cultures, cultural heritage as a concept has gradually come to include new categories. The heritage is not only manifested through tangible forms such as artifacts, buildings or landscapes but also through intangible forms. Intangible heritage includes voices, values, traditions, oral history. Popularly this is perceived through cuisine, clothing, forms of shelter, traditional skills and technologies, religious ceremonies, performing arts, storytelling. Today, we consider the tangible heritage inextricably bound up with the intangible heritage (<http://www.culture.nl/cultural-heritage/what-is-cultural-heritage> -5.5.2017).

Nationalism and national movement need to be mutually connected so that cultural survival could happen. National movement provides the continuity of cultural survival. Only a national movement can breed national spirit, and their mutual relationship makes for cultural survival. National movement coming out of cultural

heritage supports cultural survival. Only with national activities can nationalism exist. National movement is essential to cultural survival for cultural heritage. Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values.

This thesis presented cultural heritage especially intangible cultural heritage. However, when some intangible cultural heritage is studied, tangible one is obvious simultaneously. In Myanmar, there are over 100 ethnic groups. They have their own identities and cultures. These are important to build the unity, national spirit and cooperation with each other. They have the festivals, ceremonies and pay-homage to elder and older persons concerning with religious and social activities. There are the prominent cultures such as literature, language, proverbs and folktales, naming system, etc in Myanmar. Then, food habits, clothing (dressing) and housing (eating, wearing and living) are essential for everybody. Moreover, there are the traditional and modern dances for the social entertainment, culture and so on.

Now that the Republic of the Union of Myanmar is trying to become a democratic federal country, the investigation and recording of the affairs of all nationalities is being accorded a high priority. The Shanni ethnics also begin uncovering their cultural history for their identity. To support Union perpetuation and national consolidation the initial settlement and present distribution of Shanni (Taileng) people in northern Myanmar and how Shanni (Taileng) people exert for the lasting of their culture heritage need to be explored and recorded based on firm evidence. Nowadays the Shanni (Taileng) are building up their identity to doing their utmost to elicit background history of heritage. This thesis quite timely as it aims to explore the historical background of Shanni ethnics in northern Myanmar, describing the initial settlement and present distribution of Shanni (Taileng) people, and how they are engaging in various movements to perpetuate their identity. By doing so, the study would help support national integrity and national consolidation in Myanmar.

1.2 Research Questions

The research questions for the study of survival of Shanni (Taileng) national cultural heritage in northern Myanmar are:

- (i) How did Shanni (Taileng) people form their settlement patterns in northern Myanmar?

- (ii) How do Shanni (Taileng) people exert for the perpetuation of their culture?

1.3 Aim and Objectives

The aim of this thesis is to explore how Shanni (Taileng) exert for perpetuation of cultural heritage in northern Myanmar.

The general objectives of thesis are as follows:

- To explore the initial settlement and present distribution of Shanni (Taileng) people in northern Myanmar
- To reveal how Shanni (Taileng) people have exerted for the lasting of their cultural heritage.

The specific objectives of thesis are as follows:

- To describe how Shanni (Taileng) people settled and distributed in Myanmar;
- To present the religious activities of Shanni (Taileng);
- To describe the literature and language of Shanni (Taileng);
- To state the naming system of Shanni (Taileng);
- To reveal the music and dance of Shanni (Taileng); and
- To describe the wearing style of Shanni (Taileng).

1.4 Rationale for the thesis study

According to the historical evidence, northern Myanmar was inhabited by Shanni (Taileng) people over 2000 years ago. These Shanni (Taileng) people inhabited in plain regions and different territories ruled by different Shanni (Taileng) Chieftains (Saw Bwars). After independence, with the creation of Kachin State according to 1947 constitution, the cultural aspect of Shanni (Taileng) nationalities became gradually immersed into obscurity. With revitalization of a democratic society in Myanmar nowadays, more freedom of cultural practices is being accorded to nationality groups including Shanni (Taileng) people by the new Government. Now it is an opportune time to explore positive as well as negative impacts that have incurred on Shanni (Taileng) people's distribution and cultural survival in northern Myanmar after the Independence. Thus, this study was conducted to generate evidence that may prove beneficial for perpetuation of the culture of Shanni (Taileng) people, raising awareness among all the national groups residing in Myanmar how Shanni (Taileng) people contributed towards development of Myanmar as a nation,

and enhancing Union Spirit between Shanni (Taileng) and other national groups of Myanmar. For the Republic of the Union of Myanmar to be hardly united, it is very important to know and understand respective cultures of different national groups. Shanni (Taileng) people being one of the earliest inhabitants of Myanmar and having historical records of saving the sovereignty of Myanmar, the past and current situations of their distribution and social highly deserve an urgent study.

1.5 Conceptual framework

The conceptual framework given in Figure 1 describes that the motivation for an ethnic group’s national spirit is based on their geographical distribution, and is influenced by historical background. National spirit is formed by founding of native land (geographical distribution). Culture and tradition are appeared by geographical distribution. Historical background interrelates into cultural tradition and influences each other. The cultural tradition under the influence of historical background leads to national movement, which in turn keeps national spirit alive and dynamic. Cultural tradition is a fact which maintains survival of cultural heritage. The national spirit, when motivated enough, becomes interrelated with national activities, the condition of which makes for a discovery and conservation survival of cultural heritage. National activities include religious activities, social ceremonies and so on.

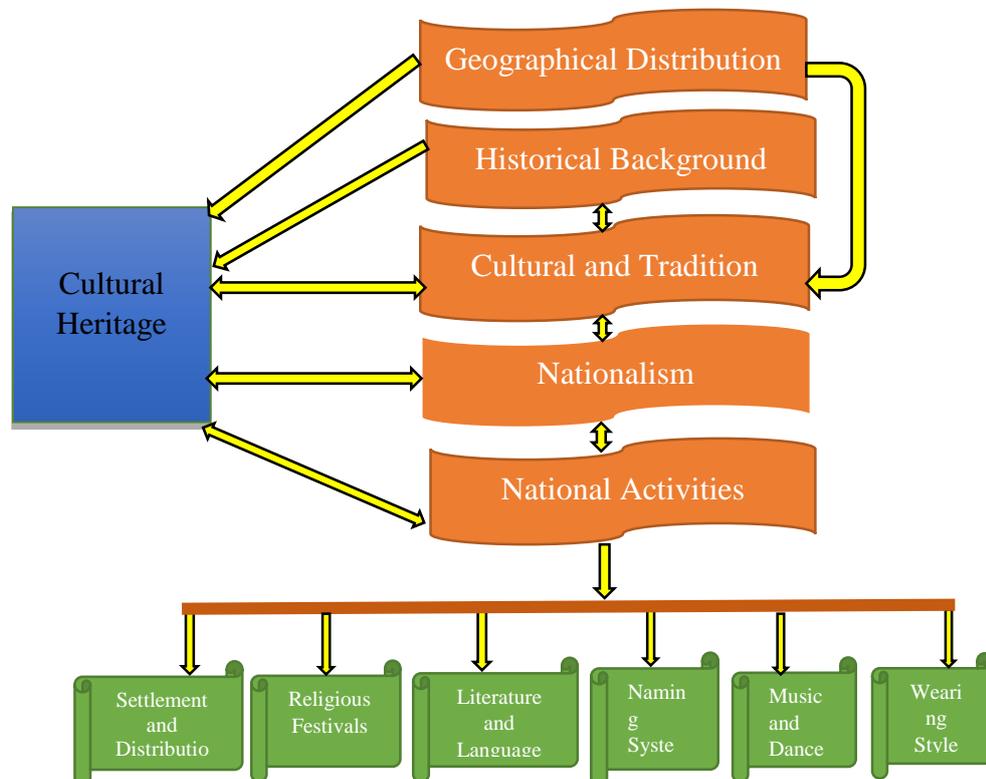


Figure1. Conceptual Framework

1.6 Composition of thesis

The thesis includes seven chapters; these are introduction, literature review, methodology, two chapters of finding, discussion, conclusion and recommendations.

Chapter one introduces this thesis to readers. It contacts with the background of cultural anthropological point of view about national activities, research questions, rationale for thesis, aim and objectives, composition of thesis and conceptual framework.

Chapter two presents as literature review of writing by other scholars such as historical records, books, articles, dissertations related to cultural heritage.

Chapter three is research methodology, describing the study design, study area, study population, study period, data collecting methods, data analysis, ethical considerations and limitations of study.

Chapter four describes historical background of Shanni (Taileng) national and their national activities as discovered through field work. This involves describing analysis made on the initial settlement and present distribution in northern Myanmar.

Chapter five states the struggle for the perpetuation of their culture by self-identification of Shanni (Taileng) people in northern Ayeyarwaddy area.

Chapter six reveals discussion on how Shanni (Taileng) maintained and passed down their cultural heritage to their younger generations.

The last chapter is the main points a consolidated whole not only suggestions for future research questions but also recommendations for policy improvement needed to be added and conducted.

CHAPTER II

LITERATURE REVIEW

This chapter describes concerning culture and tradition, cultural heritage, tangible and intangible culture, nationalism, national activities, geographical distribution of culture and historical background of Shanni (Taileng) in Myanmar.

2.1 Culture and tradition

According to anthropologists' proposition, there were many definitions of culture. The most important anthropologist, E.B. Tylor (1871) defined culture as "Culture is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by (a human) as a member of society" in his book of "Primitive Culture".

Raymond Scupin (2000) stated that culture is the historical accumulation of knowledge that is shared by a society. This knowledge is transmitted through learning, and it can change rapidly from parents to children and from one generation to the next.

Paul Bohannan (1992) defined that culture is devised over and over again by individual people. If the old culture works well enough, the only reason people want to change it is their need for novelty. When the environment changes, or old ideals are no longer useful as explanations, people become uncomfortable and thinker with their culture to make it more effective. For some it refers to an appreciation of good literature, music, art, and food. Culture is a powerful human tool for survival but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, buildings, and other man-made things are merely the products of culture (anthro.palomar.edu-4.4.2017). Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next (<http://dictionary.reference.com/browse/culture-9.10.2015>).

Felix M. Keesing (1966:45) stated that cultural traditions are associated with the development of city life, initially in the Near East, and subsequently in India, China, Middle America, Europe, and elsewhere. And some traditions refer to a way of thinking, behaving, or doing something that has been used by the people in a particular group, family, society, etc., for a long time; the stories, beliefs, etc., that have been part of the culture of a group of people for a long time; and used to say that someone has qualities which are like the qualities of another well-known person or

group of people from the past. A tradition is belief and behavior that passed down within a group or society with symbolic meaning or special significance with origins in the past. While it is commonly assumed that traditions have ancient history, many traditions have been invented on purposes, whether that is political or cultural, over short periods of time ([http://www.merriam-webster.com /dictionary /tradition-9.10.2015](http://www.merriam-webster.com/dictionary/tradition-9.10.2015)).

Tradition is one of the key concepts in anthropology; it can be said that anthropology is the study of "tradition in traditional societies"². There is however no "theory of tradition", as for most anthropologists the need to discuss what tradition is seeming unnecessary, as defining tradition is both unnecessary (everyone can be expected to know what it is) and unimportant (as small differences in definition would be just technical). There are however dissenting views, as some scholars like Pascal Boyer argued that defining tradition and developing theories based around it is of importance to the discipline ([http:// dictionary. reference. com/ browse/ tradition-9.10.2015](http://dictionary.reference.com/browse/tradition-9.10.2015)).

The culture and tradition under the influence of historical background leads to national movement, which in turn keeps national spirit alive and dynamic. Cultural tradition is a fact which maintains survival of cultural heritage.

2.2 Cultural heritage

The most popular definition of heritage, Quebec association (July, 1980) defined that "heritage is the combined creations and products of nature and of man, in their entirety that make up the environment in which people live in space and time. Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation".

The General Conference of UNESCO (1978), defined that "cultural heritage is expression and testimony of human creation or of the evolution of nature and which are archaeological, historical, artistic, scientific or technical value and interest". Nara document on Authenticity (1994) satiated that "Cultural heritage diversities in time and space, and demands respect for other cultures and all aspects of their belief systems. All cultures and societies are rooted forms and means of tangibles and intangible expression which constitute their heritage".

And then, cultural heritage is institutionally a very useful term, which defines an arena of discourse about the value of cultural expressions and the people and

processes that produce them. Cultural heritage is part of our everyday world. It is a view to our past and a path for our future. It surrounds us and enriches our psychological, emotional and spiritual well-being. It provides connection to community and the landscape around us. Cultural heritage can be broadly defined as the qualities and attributes possessed by places and objects that have aesthetic, historic, scientific, cultural or social value for past, present and future generations. No longer seen as just monumental remains of cultures, heritage as a concept has gradually come to include intangible heritage, such as stories, memories, oral histories, social customs, values and practices, aesthetic and spiritual beliefs, artistic expression, language and other aspects of human activity.

Cultural heritage is not static but constantly evolving as technologies, processes, practices, aesthetic tastes, and other elements of society change, including socio economic and political environments. The significance of a place and object can increase because of its rarity or special associations with a person or group of persons, or it serving as surviving evidence of a person, period in time or an event. Its significance can be reduced by its destruction, alteration, or loss of connection to or appreciation for what made it significant. Cultural heritage overlaps many subject matters within the current statutory framework. The State's heritage setting has largely been divided into specific areas: built environment character, Aboriginal, non-Aboriginal and landscape heritage, each dealt with separately. In other word, cultural heritage is not static but constantly evolving as technologies, processes, practices, aesthetic tastes, and other elements of society change, including socio economic and political environments (www.sunshinecoast.qld.gov.au 5.5.214).

The term 'cultural heritage' has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (<http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/> (9.10.2015).

Besides, cultural heritage comprises the sources and evidence of human history and culture regardless of origin, development and level of preservation

(tangible/material heritage), and the cultural assets associated with this (intangible/non-material heritage). Because of their cultural, scientific and general human values, it is in the state's interest to protect and maintain cultural heritage. The basic cultural function of cultural heritage is its direct incorporation into space and active life within it, chiefly in the area of education, the transfer of knowledge and experience from past periods of history, and the strengthening of national originality and cultural authenticity (<http://www.zvkds.si/en/ipchs/protection-cultural-heritage/about-cultural-heritage/what-cultural-heritage/5.5.2014>). The current heritage studies are complex, versatile, and often characterized by contradictory significance or interpretation, as claims for heritage can appear to be simultaneously uplifting and profoundly problematic. In essence, heritage is a value-laden concept that can never assume a neutral ground of connotation. Heritage indicates a mode of cultural production with reformative significance (Lourdes Arizpe, Cristina Amescua, ISBN: 978-3-319-00854-7 (Print) 978-3-319-00855-4 (Online), Anthropological Perspectives on Intangible Cultural Heritage (9.10.2015)). Thus, this thesis explored how Shanni (Taileng) descended, settled and maintain cultural heritage in northern Myanmar.

2.2.1 Tangible and intangible culture

According to Draft Medium Term Plan (1990-1995) and UNESCO (25C/4, 1989), the cultural heritage now covers the non-physical (intangible) cultural heritage, which includes the signs and symbols passed on by oral transmission, artistic and literary forms of expression, language, ways of life, myths, beliefs and rituals, value systems and traditional knowledge and know-how. UNSECO proclamation (2001) stated that “Intangible heritage is people learned processes along with the knowledge, skills and creativity that inform and are developed by them, the products they create and the resources, spaces and aspects and aspects of social and natural context necessary to their sustainability”. Intangible cultural heritage means practices, representations, expressions, knowledge skills as well as the instruments, objects, artifacts and cultural spaces associated there with that communities, groups and in some cases, individuals recognize as part of their cultural heritage. It transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and

provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Tangible heritage includes buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These include significant objects for archaeology, architecture, science or technology of a specific culture. Objects are important to the study of human history because they provide a concrete basis for ideas, and can validate them. Their preservation demonstrates recognition of the necessity of the past and of the things that tell its story. Preserved objects also validate memories; and the actuality of the object, as opposed to a reproduction or surrogate, draws people in and gives them a literal way of touching the past (CNRS/ M.Arbach, <http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage/-4.4.2017>). This thesis is describing how to maintain and transmit of Shanni (Taileng) national from this literature tangible culture.

Intangible heritage – something considered to be a part of heritage that is not a physical object or place, such as a memory, tradition, language, belief or a cultural practice, (as opposed to tangible heritage) (Rio Tinto, 2010:123). Intangible culture is culture that is intangible or untouchable, the opposite of tangible culture. Intangible (non-material) heritage comprises knowledge, skills, customs, beliefs and values as recognized and realized by people and connected with creation, use, understanding and transmission to current and future generations. While fragile, intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life (<http://www.zvkds.si/en/ipchs/protection-cultural-heritage/about-cultural-heritage/what-cultural-heritage/5.5.2014>). Intangible heritage, in other words, is a normative concept. Intangible heritage is a relational term which is understood in contrast with tangible heritage. Intangible heritage is considered to be of less obvious value than the tangible. It is the immaterial or the ephemeral as opposed to the material or the enduring, even permanent. Intangible cultural heritage includes oral traditions, performing arts, rituals etc. (Lourdes Arizpe, Cristina Amescua, ISBN: 978-3-319-00854-7 (Print) 978-3-319-00855-4 (Online), *Anthropological Perspectives on Intangible Cultural Heritage*-9.10.2015).

The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones (<https://www.google.com/search?q=the+relationship+of+cultural+tradition+and+cultural+heritage&client=firefox-beta&hs=MbM&rls=org.mozilla:en-5.5.2014>).

Intangible heritage includes voices, values, traditions, oral history. Popularly this is perceived through cuisine, clothing, and forms of shelter, traditional skills and technologies, religious ceremonies, performing arts, storytelling (John Feather, 2006). This thesis describes how to maintain and transmit of Shanni (Taileng) National from this literature intangible culture.

2.3 Nationalism

Pon Nya Mon (2010) described that the concept of nationalism is similar to that of social identity because it also explains how people attach to their group. If individuals have self-esteem, they are more likely to attach to their group. Nationalism is also caused by a set of myths such as collective memory of victimization and heroism.

Dusan Kecmanovic (1996) suggested that loyalty to a national group is one of the fundamental characteristics of nationalism, and an individual who identifies with a particular group or nation first and foremost is called a nationalist. Cottam et al (2004:192) prescribed that nationalists are primarily loyal to his/her perceived national community and national state. For example, a group of people call themselves Bamar, they also see themselves as a part of Myanmar people.

The term “nationalism” is generally used to describe two phenomena: (1) the attitude that the members of a nation have when they care about their national identity, and (2) the actions that the members of a nation take when seeking to achieve (or sustain) self-determination; (1) raises questions about the concept of a nation (or national identity), which is often defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in a nation is often regarded as involuntary, it is sometimes regarded as voluntary, (2) raises questions about whether self-determination must be understood as involving having full statehood with

complete authority over domestic and international affairs, or whether something less is required (<http://plato.stanford.edu/entries/nationalism/>-11.5.2014).

In other word, nationalism is feeling that people have of being loyal to and proud of their country often with the belief that it is better and more important than other countries. And then, it is a desire by a large group of people (such as people who share the same culture, history, language, etc.) to form a separate and independent nation of their own. Full definition of nationalism are (1) loyalty and devotion to a nation; *especially*: a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups (2) a nationalist movement or government (<http://www.merriam-webster.com/dictionary/nationalism-27.5.2014>).

Nationalism has long been ignored as a topic in political philosophy, written off as a relic from bygone times. It came into the focus of philosophical debate two decades ago, in the nineties, partly in consequence of rather spectacular and troubling nationalist clashes, such as those in Rwanda, the former Yugoslavia and the former Soviet republics. The surge of nationalism usually presents a morally ambivalent, and for this reason often fascinating, picture. “National awakening” and struggles for political independence are often both heroic and inhumanly cruel; the formation of a recognizably national state often responds to deep popular sentiment, but can and does sometimes bring in its wake inhuman consequences, including violent expulsion and “cleansing” of non-nationals, all the ways to organize mass murder. The moral debate on nationalism reflects a deep moral tension between solidarity with oppressed national groups on the one hand and the repulsion people feel in the face of crimes perpetrated in the name of nationalism on the other. Moreover, the issue of nationalism points to the wider domain of problems, having to do with the treatment of ethnic and cultural differences within democratic polity which are arguably among the most pressing problems of contemporary political theory (<http://plato.stanford.edu/entries/nationalism/>-11.5.2014).

Nationalism, ideology based on the premise that the individual’s loyalty and devotion to the nation-state surpass other individual or group interests. Nationalism is a modern movement. Throughout history people have been attached to their native soil, to the traditions of their parents, and to establish territorial authorities; but it was not until the end of the 18th century that nationalism began to be a generally

recognized sentiment molding public and private life and one of the great, if not the greatest, single determining factors of modern history. Because of its dynamic vitality and its all-pervading character, nationalism is often thought to be very old; sometimes it is mistakenly regarded as a permanent factor in political behaviour. Actually, the American and French revolutions may be regarded as its first powerful manifestations. After penetrating the new countries of Latin America it spread in the early 19th century to central Europe and from there, toward the middle of the century, to eastern and southeastern Europe. At the beginning of the 20th century nationalism flowered in the ancient lands of Asia and Africa. Thus, the 19th century has been called the age of nationalism in Europe, while the 20th century has witnessed (200 of 3,769 words- <http://www.britannica.com/EBchecked/topic/405644/nationalism-11.5.2014>).

Nationalism was the most successful political force of the 19th century. It emerged from two main sources: The Romantic exaltation of "feeling" and "identity" and the Liberal requirement that a legitimate state be based on a "people" rather than, for example, a dynasty, God, or imperial domination. Both Romantic "identity nationalism" and Liberal "civic nationalism" were essentially middle class movements. There were two main ways of exemplification: The French method of "inclusion" - essentially that anyone who accepted loyalty to the civil French state was a "citizen". In practice this meant the enforcement of a considerable degree of uniformity, for instance, the destruction of regional languages. The United States can be seen to have, eventually, adopted this ideal of civic inclusive nationalism. The German method, required by political circumstances, was to define the "nation" in ethnic terms. Ethnicity in practice came down to speaking German and (perhaps) having a German name. For the largely German-speaking Slavic middle classes of Prague, Agram etc. who took up the nationalist ideal, the ethnic aspect became even more important than it had been for the Germans. It is debatable whether, in practice, all nationalisms ended up as Chauvinistic and aggressive, but the very nature of nationalism requires that boundaries be drawn. Unless these boundaries are purely civic, successful nationalism, in many cases produced a situation in which substantial groups of outsiders were left within "nation-states" (<http://www.fordham.edu/halsall/mod/modsbook17.asp>).

The nationalism, when motivated enough, becomes interrelated with national movement, the condition of which makes for a discovery and conservation survival of

cultural heritage. Thus, this thesis describes how to become the nationalism of Shanni (Taileng) national in northern Myanmar.

2.4 National activities

Dusan Kecmanovic (1996) indicated that nationalism has been an important factor for explaining ethnic conflicts. Nationalistic conflicts broke up Yugoslavia and collapsed the Soviet Union. We able to explain and predict future conflicts and violence, it is needed to understand nationalism and nationalistic behaviors (national activities). Some studies have used non-psychological factors like nationalistic symbols, nationalist discourse such as literature, poems, collective memory, and songs to explain nationalism, while others have used psychological factors such as social identity, stereotypes, and prejudices.

Cottam and Cottam (2001:2) described that nationalists are group members who are motivated to have strong and positive attached to their nation and who identity themselves with a particular group or nation first and foremost. Since nationalists are strongly attached to their nation, they are committed to unity, independence, dignity, and the well-being of their national community and nation-state. Therefore, in a nationalist country, every if people dislike their government, they still love their national community and nation-state.

Cottam et al (2004:193) stated that nationalists deeply value the independence, unity, dignity, and well-being of their national community, they respond readily to the use of symbols to mobilize them to achieve national goals. During crisis, leaders use these symbols to mobilize their citizens to become more nationalistic. Nationalistic symbols can have the power to motivate people into becoming more nationalistic. These symbols are flags, historic events like success in a great battle; and the idea of motherland or fatherland.

The activities are a fast-growing grassroots initiative of organizations and people from coast to coast, who are collaborating to develop a comprehensive national strategy to ensure that all of the children are given an opportunity to develop - socially, emotionally and cognitively - in healthy, nurturing homes, schools, neighborhoods and communities. The activity is collecting input from all corners of the country to develop this holistic national strategy, which will include policies and actions for government, businesses, communities, faith, institutions and individuals all of whom have a role to play in supporting healthy development for all children (<http://>

[www. Movement forchildren.org/](http://www.Movementforchildren.org/)-11.5.2014).

It has been observed that the struggles for Freedom in India had been a merger of a whole series of political events spreading over many decades. The contribution of various social and religious leaders made the people conscious of India's rich cultural heritage and helped to eradicate the social evils prevented in society. The spirit of nationalism in Indian society was very much influenced by the socio-religious reforms propagated by these eminent personalities ([http://www. Questionpapers .net .in/general_ knowledge/history/indian _national_ movement.html](http://www.Questionpapers.net.in/general_knowledge/history/indian_national_movement.html)-11.5.2014).

The nationalist activity [1917-1947] is known as the Gandhian era. During this period Mahatma Gandhi became the undisputed leader of the National Movement. His principles of nonviolence and Satyagraha were employed against the British Government (<http://edu.holisticthought.com/indian-national-movement-1917-1947/>-11.5.2014). Therefore, national activities could make cultural heritage maintain and survive. Thus, this thesis states how Shanni (Taileng) conducts their national activities.

2.5 Geographical distribution of culture

Felix M. Keesing (1996) stated that a large proportion of ethnological time and effort has gone into tracing the localization of cultural elements in space, and accounting for their distribution. The geographic placement of cultural elements and types over the earth in both past and present was the theme of numbers of 19th century compilations. A cultural area represents a spatial system or geographic distribution of trait at any one time.

First there's the nurture. In the age of long-haul flights and wildlife documentaries, it's easy to forget how difficult it was to see different plants and animals even a few decades ago. To get an idea of how the world changes, and what nature is capable of, some really need to go to the tropics. In Darwin's day that involved spending several years on a boat; Darwin was lucky enough to get that opportunity (John Whitfield, 2009).

Geography distribution goes without saying that populations are scattered across space. The typical measure of population in relation to land area of population density is often a meaningless one, since different areas vary considerably in their value for agricultural or other human purposes. Also of significance in terms of geographical distribution is the division between rural and urban areas. For many

decades there has been a nearly universal flow of populations from rural into urban areas ([http:// www. britannica. com/ EBchecked /topic /470303 /population /60677/ Geographical-distribution-and-urbanization-10.5.2014](http://www.britannica.com/EBchecked/topic/470303/population/60677/Geographical-distribution-and-urbanization-10.5.2014)). It has sometimes been said that geographic distribution is distinctive evidence in favor of evolution ([http:// evolutionfacts.com/Ev-V3/3evlch27.htm-10.5.2014](http://evolutionfacts.com/Ev-V3/3evlch27.htm-10.5.2014)).

The motivation for an ethnic group's national spirit is based on their geographical distribution, and is influenced by historical background. National spirit is formed by founding of native land (geographical distribution). Thus, this thesis is to express how the Shinnin have settled and distributed in northern Myanmar.

2.6 Historical background of Shanni (Taileng) in Myanmar

Early civilization in Myanmar dated back to the 1st century with archaeological evidences of the Pyu Kingdoms of Thayekhittaya (Sri Ksetra), Beithano (Visnu) and Hanlin. The first Myanmar Empire was founded in early 11th century by King Anawrahta who unified the country through his strong leadership and intellect. The empire with its capital at Bagan lasted until the middle of 13th century with the invasion of the Mongols. The second Myanmar Empire with its capital in Bago was founded in mid-16th century by King Bayintnaung. The third and the last Myanmar Empire were founded by King Alaungpaya in 1752. In the 19th century, during the peak period of colonialism, Myanmar was annexed in three Anglo-Myanmar Wars in 1824, 1852 and 1885. During the Second World War, Myanmar was occupied by the Japanese for nearly three years until the Allied Forces' reoccupation in 1945. Myanmar became a sovereign in dependent state on January 4, 1948 ([http:// www. Myanmar heritage travel.com/ historical background. htm- 11.5.2014](http://www.Myanmarheritagetravel.com/historicalbackground.htm-11.5.2014)).

Myanmar was first formed during the golden age of Bagan in the 11th century. King Anawratha ascended the throne in 1044, uniting Myanmar under his monarchy. His belief in Buddhism led him to begin building the temples and pagodas for which the city of Bagan (above) is renowned. Bagan became the first capital of a Myanmar kingdom that included virtually all of modern Myanmar. The golden age of Bagan reached its peak during the reign of Anawratha's successor, Kyanzitta (1084-1113), another devout Buddhist, under whom it acquired the name "City of four million pagodas" ([http://www.cfob.org/ HistoryofBurma /history Of Burma..shtml- 11.5.2014](http://www.cfob.org/HistoryofBurma/historyOfBurma.shtml-11.5.2014)).

Myanmar is a country in Southeast Asia, formerly known as Burma. Previously an independent kingdom, Myanmar was annexed by the British Empire into the colony of India in 1886. The occupation brought social, economic, cultural and administrative changes to the once-feudal society. The Japan Empire invaded and occupied the country during World War II but it was returned to British control until independence in 1948. The name of the country was changed in 1989 by the ruling military government, officially recognized by the United Nations. Despite multiparty elections in 1990 that resulted in the main opposition party winning a decisive victory, the military junta refused to hand over power. Key opposition leader and Nobel Peace laureate Aung San Suu Kyi, has been set under house arrest from 1989 to 1995, and was again placed under house detention in September 2000; her supporters are routinely harassed or jailed. In 2011 the military junta was dissolved following a general election in 2010 and a civilian government has been installed. Border countries are Bangladesh, China, India, Laos, and Thailand ([http://www. Nationsonline.org/oneworld/myanmar.htm](http://www.Nationsonline.org/oneworld/myanmar.htm)-11.5.2014).

Historical evidences show Shanni (Taileng) had enjoyed since 4000 years ago living at Pang (a) Pang Hu inside T'su Empire, Pa state, Tsen (a) Tien (present-day Yunnan), Ai Lao (AD 47-225), Nan Chao (AD 647-1253), and Mao (AD 764-1420) - (Ah Shin Thu Kha Meinda, 2002). The Shanni (Taileng) in northern Myanmar had already settled there by Tagaung period (Kethayar, Lwekyaw, 2012a).

According to historical evidences, upper Myanmar has been home to the Shanni (Taileng) since (2000) years ago, it is to be concluded (U Pho Kyar, 1937, U Ba Than, 1948, Sai Htay Aung, 2013:4). It was stated in "Modern Myanmar History" by U Pho Kyar that Shan ethnic groups moved to Myanmar not later than (2000) years ago. Compared to the time of the migration of Bamar ethnic groups, the migration of two groups was either simultaneous or Shan migration was probably being earlier than Bamar ethnic groups. It was also mentioned that almost all upper parts of Myanmar and Ayudhaya used to be Shan State regions. Moreover, the book of "Modern Myanmar History" described a map of Maing Mao region in northern Myanmar where Mao Shan had settled down. U Ba than (1948) described that Shan ethnic group entered into upper Myanmar before (100) BC and AD (600) as part of the wider migration of Shan people along Shwe Li (Nam Mao) river. Then, AD (78) the Shan migrated in Upper Myanmar and scattered out till Assam (one of the state

India). Sai Htay Aung, (2013:4) stated that Shanni (Taileng) entered in Myanmar since over 2000 years ago.

In the first century through the capital of Maing Mao Empire the Tarsant village near Khat Cho village was established, to be followed by Mogaung (AD-722), Monhyin (AD-723), and Mo Pin (Inndawgyi) in (AD-724) (Kethayar, Lwekyaw, 2012a and Sai kyaw Oo, 2012). Even before (364 BC) the Shanni (Taileng) people had settled down in present-day northern Myanmar, when the Kachin State with Kachin nationals had not appeared yet. (Kethayar, Lwekyaw, 2012b).

Here, all cultural traditions of Shan at the present days were passed down generation to generation, since more than 2000 years. This thesis searches out diversity and unity of Shan tradition from olden days.

2.6.1 Shanni (Taileng) National

There are three major human races in the world; Mongoloid (Yellow-skinned), Europoid/ Caucasoid (Fair-skinned) and Negriod (Black-skinned). The majority of national races residing in Myanmar are Mongoloid. The skin color, feature, customs, traditional beliefs, living style practised by an ethnic group are studied to identify a certain ethnic group or clan. After studying the ethnic group, its origin and diversity, similarities and differences of culture could be mentioned. The languages of Myanmar nationals can be generally classified: Tibeto-Burman, Tai-Chinese and Mon-Khmer. The Shan (Tai) is a sub-family of Tai-china. The term “Shan” was named by Myanmar National. They call themselves as “Tai”. The ethnic group ‘Tai’ is made up of nine different groups of Shan namely (1) Tai or Shan, (2) Hkun (Gon), (3) Lu, (4) Tai Lem, (5) Lao or Youn, (6) Daye, (7) Shan Bamar, (8) Shan-Tayoke or Tai-Lae (Tai Neu/Tai Lay), (9) Yothaya -Thai (Saim) (U Taw Kaung, 2011:331-332, 337).

Dr. Sai Aung Tun mentioned about the following distribution of Shanni (Taileng) of Shan generations. It belonged to the Mongoloid stock of the Tai ethnic group who spread over southwestern China, Hainan, Vietnam, Laos, Thailand, Cambodia (Kampuchea), Myanmar, and northeastern India in Assam District. They are named a verity of names according to their specific customs. Sometimes they are called in accordance with the names of the streams, the rivers, the lakes, the forests, the plains, the hills, the mountains, and the valleys where they live. On the basis of the color of the dress, they were named like Tai Lam (Dam, black), Tai Kau (white), Tai Leng (Deng, red), Tai Lai (striped waistband). Those who live by the Red River are

called Taileng (Deng) and by the Black River Tai Lam (Dam), etc (Sai Aung Tun, 2009:3).

Tai live in a wide range in Asia in such area as the southwestern and southern parts of China, and Assam region in India. The thesis titled ‘The Ancient Tai’ written by U Yi Sein mentioned that the Chinese fought against Tai in Yunnan State in the middle of the 1st century AD. The native land of Tai was located in the middle part of Guangxi river valley. The ethnic groups living in Assam District in India is called the Tai Ah Hohm. The ‘Assam/Ah Hohm’ was derived from ‘Ah`sama’ (unique, peerless). That meaning was also described in the stone inscriptions of Bagan period, modern term ‘Shan’ and Siam, the former name for Thailand. Kachin, Ahahan (Ngaw Chan), Zis and Lashe call the Tai ‘Sam’ while Palaung call them ‘Tsem’, Wah nationals call the Tai ‘Shen’ while Mon nationals call the ‘Sen’ is the same as Hsham (ဆုရှင်). During the reign of Mongo kings, the Chinese did not call Tai from Yunnan State and Tai from Myanmar as Hshi En (Yi En). They called them Tai Pai Yee, the former name (U Taw Kaung, 2011: 351).

Tai or Pan Yum Mann first lived in Kiangsu, Guangxi and Sichuan regions of China since the time before the 4th century AD. They had to drive away the Chi Ann, the ethnic group from which Myanmar descended because they had invaded southern China. In the 2nd century AD, Pan Yum Mann attacked the Chinese. Tai or Shan was found to have lived in Nan-Zhao (Nan Cho) region from the 7th century to the tenth 10th century AD. King Twan Si Pein, a Tai national, ruled Nan-Zhao (Nan Cho) State where he made Tar Li the capital city (Dr. Than Tun, 2002: 288, 292).

The Chinese had called the Tais (Shans) Pai Yees since the reign of ‘Sohn’ dynasty in late (AD 960-1279). According to a Chinese chronical named “Lein Wi Tai Tar” which was supposed to be compiled in about AD 1178, it was learnt that the Tais (Shans) lived in border area between Yun Ann and Ann Nang states in early the 12th century A.D. “Hwar Yan Korkyi” chronical, the history of Hwar Yan state, compiled in the 4th century A.D also mentioned about Pai Yees. The name ‘Pai Yee’ might have been derived from a term ‘Pa Yee’. If ‘Pai Yee’ and ‘Pa Yee’ belonged to the same ethnic group, ‘Pan Yum Mannns’, well-known people of Han dynasty (AD 23-220) would be the ancestors of Pai Yee or Tais (Shans). The Chinese word ‘Pan’ means timber (a wooden plank) board and ‘Yun’ (sum) means ‘shield’ that the warriors (soldiers) hold in battles. ‘Mann’ means ‘savage’ or ‘primitive man’.

Therefore, the word ‘Pan Yum Mann’ may be interpreted as “primitive man with wooden shield”. In the History of Hwar Yan State, it was mentioned that Pan Yum Manns were brave people who usually settled near lakes or creeks. In 133 AD, Chi Ann, an ethnic group that belonged to Tibeto-Burmese race, tried to attack Nan Kyein district from the east. However, Pan Yum Manns conquered them. The Chinese usually called Pan Yum Manns ‘Shin Pi’, which meant the celestial warriors from the heaven. The Chi Anns who started migrating southwards had appreciated Pan Yum Mann’s bravery and their high calibre and they told their younger generations to avoid Pan Yum Mann region again in AD 148. So, the Pan Yum Mann drove the Chi Anns away in AD 178, the Pan Yum Manns fought against the Chinese and occupied all the regions in Sichaun state. Lein Ti, the Chinese king sent Hshong Hshun, the courtier, to put down the Pan Yum Manns. Although the warriors led by the courtier attacked them for many years, they could not manage to conquer the Pan Yum Manns. In 863 AD, the ethnic group that would later be called “Tai” lived along the main route that led to the place now known as Chu Kyein in Nan Kyi district. ‘Ah Tein Lu’ and ‘Ah Kan Lu’ ethnic groups were, in fact, the same. Because of the scribes’ errors in their writing, the same group was called by two names. But they were Tais (Dr. Than Tun, 2002:285-287).

According to Dr. Than Tun (2002), the term “Hshan”, was first found in Sumper stone inscription in 11th century. A caption in Khmar language inscribed in stone found at Angkawat mentioned the name of that ethnic group as “ꨀꨂꨃꨆ” (Hshan). Again, this word was changed into Hshan or Hshann “ꨀꨂꨃꨆ” or “ꨀꨂꨃꨆ”. These two terms were frequently found in Myanmar stone inscriptions in Bagan. The word “ꨀꨂꨃꨆ” had been inscribed frequently as frequently as about 20 times in various stone inscriptions since AD 1120. In fact, this word refers to ‘Hkamti/Khamti’ in Tai language which means ‘the land of gold’ where Tai live. Such land of gold can be found not only in Min Bu district but also in upper Chindwin area and Putao. The village ‘Hkamti’ is situated in irrigated paddy land area, one of the (6) six townships of Min Bu (Mann Pu) district. Besides, the word ‘Tai’ was called ‘Pai Yee’ in the history of Yun dynasty within in 1278 AD. The Chinese writer made a symbol of white cloth to represent Pai Yee. In 1287, the symbol of a European (fair skinned) barbarian was used to represent Pai Yee. In 1397, ‘Pai Yee’ was symbolized as ‘a group of one hundred barbarians’. In 1325, Pai Yee attacked Yunnan region located in the east of

the Than Lwin River and in the west of Talifu. Likewise, in 1285, it was recorded that Pai Yee living in Mai Ne`, near Tagaung attacked the ‘Myanmar delegation for peace making’. These records were written by the Chinese. Accordingly, the name ‘Pai Yee’ did not specifically refer to those who live in between the Than Lwin and the Ayeyarwaddy rivers (Dr. Than Tun, 2002, p-288).

It can be assumed that the Chinese might have called “Tai” by the name of “Pai Yee” just as Bamar nationals might have called other national races by different names. For example, the term ‘Shan’ is used by Bamar nationals to refer to the Shan nationals who, however, use the term ‘Tai’ to refer to their nationality. So, the Chinese seemed to have called Tai (Shan) by different names depending on time, location, and various reasons.

The term ‘Shan’ is the name given by other national races. In fact, the original term is ‘Tai’. According to Shan Myanmar scholars of Pali language, the term ‘Shan’ (သျှမ်း) is derived from a Pali word ‘sa`mi eisarirititi’, which means ‘lord’ (or) ‘ruler’. It is learnt that the Pali word ‘sa`mi’ means ‘master’ and ‘eisarirititi’ means ‘rule’ or ‘govern’. The original Pali word ‘sa`ma’ is changed into ‘သျှမာ’ (sharma) and သျှမ်း-သျှ-သျှီး-သျှမ်း-ရှမ်း and finally it is changed as ‘Shan’ (ရှမ်း), some people write Tain ‘သျှမ်း’. The name of Hshan-Hsham (သျှ-သျှမ်း) was found at Myanmar ancient inscription in 1120 AD. Then, the name of Shan was also found in the Cham (ချမ်း) inscription before 1050 AD (Ah Shin Thu Kha Meinda, 2002:1).

Director Sayar Myint (1965) stated in his “The Mirror of Shan State” that the Shan national living in southern Shan State is called “Tai Tong San” (as people living in loggia of the house, metaphorical saying) while the Shan national living in northern Shan State is called “Tai Pa Hong” (as people living in sitting room of the house). Both the southerner and the northerner were known as ‘Lower Shan’ and the Shan who lived in Nam Mao or Shwe Li upper/eastern basin region were known as ‘Great upper Shan’. In fact, ‘Upper Shan’ or ‘Great Shan’ lived quite close to China. Accordingly, these Shan shared the life style and culture of China in common. So, they were called ‘Tai Nay/Tai Lae/Tai Lay’ (Shan Tayoke) that meant Shan Tayoke. Tai Nay or Shan Tayoke was also called Mao Thu Mao Thar or Mao Shan (Director Sayar Myint, 1965, p-2).

There are 33 different ethnic groups of Shan (<http://www.oxfordburmaalliance.org/ethnic-groups.html-12.3.2017>). The 33 ethnic groups of Tai are called

“Shan” in Myanmar. Shanni (Taileng) national is one of 33 Shan ethnic groups. Shan Galay, Tai-Lem/Taileng and Shanni (Taileng) are the name of Shanni (Taileng) that is called by several names. They have (9) different names. These are (1) Shanni, (2) Taileng, (3) Tailem, (4) Tai Maing khawm, (5) Shan-Bamar, (6) Shan Galay, (7) Myay Lat Shan, (8) Tai Nine and (9) Tai Chaung. Despite having different sub-name, their language, literature, culture and basic customs are the same (The pamphlet of Shanni youth office of upper Myanmar).

According to Scholar Dr Than Tun, Shan (Tai) had settled in the place now known as Myanmar since the 4th century and early the eleventh century. The Venerable Ah Shin Thu Kha Meinda stated that Shan (Tai) lived in Myanmar during the 10th century. The term ‘Shan’ has long been in existence in Myanmar. The term “Shan” (Tai) is the common or general word which can refer to about (30) sub-ethnic groups of Shan nationals. Just as each ethnic group of Shans possesses many names, each community has a slightly different kind of language, literature and culture of its own region-wide despite their same basis. They have many names according to their regions and their styles of dress. They call themselves “Tai” while Bamars and other national races call them “Shan”. Shanni is one of the sub-ethnic groups of Shan and it is called so because of the different places they settled in the vast northern Myanmar. According Myanmar socialist Lanzin Party’s describing Shanni (Taileng) is one of the 135 Myanmar ethnic groups and it is known as Tailem/Taileng and Shan Gale. The majority of Shanni (Taileng) live in the northern region of Myanmar but some live in the central part of Myanmar as well as in lower Myanmar.

2.6.2. Historical evidences of Shanni (Taileng)

It was evident that Shanni migrated into Myanmar. Shanni (Taileng) national first lived in Kiangsu region known as China over (2000) years ago and moved to Northern Myanmar (see in figure 2). Shanni (Taileng) is named after Red River at which they have settled down and their costume style including red waistband. They lived in a city state (civilized city) in about 600 BC and they established T’su = Hso empire in about 800 BC. In AD-47, Ai Lao empire was founded and then Nan Cho empire in AD 647. Maing Mao Empire was established in the early 1st century AD (78 AD) and it reached its zenith at northern Myanmar in 8th century AD. And then Mong Mao of Hso Hkam Hpa (Sao Hpa) also reached its apex on the bank of Shwe Li river in 13th century AD. Because of settlement other ethnic groups called them Shan in

Myanmar. Shanni (Taileng) themselves also approve to be called Shan in common usage on account of their settlement region and costume. Shanni (Taileng) living in Northern Myanmar are known as Tai Mao → Tai Mao → Mao Shan.



Figure 2. Settlement of Shanni (Taileng) from Kiangsu and the central China, to northern Myanmar over 2000 years ago and distribution of Shanni (Taileng) in northern Myanmar by the text of the World and Asia Monsoon Geography.

When Lord Buddha Gotama attained enlightenment in the ancient India in the 6th century BC, Shan ethnic groups reigned ‘T’su’ Empire, which was made up of twenty city-states ruled by respective governors. Among those states ruled by governors, Tsen a Tien state was what is nowadays knows as ‘Yunnan’ state (Ah Shin Thu Kha Meinda, 2002:156). A twin city-state established by another branch of the Tai ethnic group was called Pa and Lung. These two states played an important part in the subsequent history of the Tai race. The seats of both Pa and Lung states were in west Sichuan. The Pa had relations even with T’su as early as 600 BC. There is evidence of Pa princesses married to T’su kings. The Chinese annals also state that near the Pa was the Lung. The Chinese annals also mention how the ruler of Hia Ki

sent his minister, Mang Tu, to Pa State to establish friendship between the two kingdoms in 1971 BC. (Sai Aung Tun, 2009, p-6).

W. Kokrein, a British scholar and a member of the Asian Study Association said that not less than 20 million Shan nationals were living all over Indo-China Peninsula in his book titled "Shan National" quoting the Roman Catholic Bishop's prediction. This statement is also logical because Ahom Shan of Assam State, Laos and Youns of Siam (Thai) of Thailand, Cambodia, Laos, and Vietnam are pure Shan nationals. Indeed, Siam (Thai) is also Shan nationals and descended Shan. Kokarein also mentioned in his book that not less than 20 million Shan nationals lived in the Southern part of China citing a book written by Dr. Dodge and Mr Freeman. The Shan race founded Nan-Chao Empire in a place in Southern China which is now known as Yunnan State about more than 500 BC (U Tun Myint, 1955:17).

It was stated in "Modern Myanmar History", 1937, by U Pho Kyar that Shan ethnic groups moved to Myanmar not later than (2000) years ago. Compared to the time of their migration of Bamar ethnic groups, the migration of two groups was either simultaneous or Shan migration was probably earlier than Bamar ethnic groups. It was also mentioned that almost all upper parts of Myanmar and Ayudhayah used to be Shan State regions. Moreover, the book described a map showing the Maing Mao region of northern Myanmar, where Mao Shan had settled down.

According to U Sai Aung Tun, 2000, Tai ethnic people were believed to have built their early settlements around the fertile basins of the Huanghe or Yellow River and the Yangtze River. But the exact location of their original homeland is very difficult to ascertain. The Tai ethnic people are believed to have migrated into China even before the Chinese themselves. That was why they were called the elder brothers of the Chinese. The history of the Pre-Chinese period revealed the existence of the Tai state of Ngu or Wu. It was believed that Ngu or Wu State was located around the Yangtze River. The area controlled by this state consisted of the modern province of Kiangsu and its adjacent region. The Tai ethnic people living in China in the early days were called white barbarians and black barbarians, and someone they were known as people with golden teeth as described by Fan Ch'o, a Chinese official of the Tang dynasty. The Tai people were good agriculturists. They were well known for wet-rice cultivation, which they took with them to every place they moved to and settled in.

The Tai in Sichuan during the Han dynasty (206 BC-AD 220) were known as Pan-hsun. The Pan-hsun people set up their numerous settlements along the Yu River during the third century BC. They were good cultivators as well as courageous fighters. From southwestern China, the Tai ethnic group known to the Chinese as Pai-Yee made another move to enter the remote province of the western frontier, Yunnan. These Pai-Yee people referred to themselves as Ai Lao or Ngi Lao (Sai Aung Tun, 2009:4-7).

In tracing back to the migration of Tai into Myanmar, Chinese and foreign scholars found that the original home land of Tai people had been in the central basin of Yangtzi river. The Tai who settled in the border are between Sichuan and Guizhou and its neighbouring areas moved upstream along Shwe The` River. When they reached the confluence where the three rivers met and joined, they made their settlements in those basins while other arrived at Assam State and Main Land Asia. The three rivers were the Shwe The`, the Yarlou and the Anng rivers. Their cousins had already settled in Southeast Asia main land and Assam State. Some immigrants from Hunan/ Hupei/ Sichuan border the second settlement of Tai, continued to migrate down southward. Those who settled in the western Hunan region started migrating to the southwest and to the south of their region. Finally, they reached to Guizhou and Guangxi regions, from there the Tai of western Guangxi region moved down to Yunnan border and they settled in the southern Yunnan. The Tai who reached to the confluence of Shwe The`, Yarlou and Anng rivers moved down southward along the Yangtzi River which was located near the confluence. They reached to the eastern basin of Me Khong river. These Tai migrants called themselves 'Ai Lao' and the basin where they lived 'Lant Kyen' (Lin Zin). The word 'Ai Lao' had the same meaning as Lans or Lao, the Tai word of these living in western China. Another equivalent for 'Ai Lao' is the modern word 'Lao' (La ou). The Tai word 'Lant Kyen' means 'one lakh elephants' (one hundred thousand elephants). That river is still called 'Lant Kyen' river. These Tai words and names of rivers etc had ben prominent since the middle of the 1st century AD, when the Chinese started attacking the Tai who had already settled down the whole region in the east of Me Khong river basin in western Yunnan State for a long time. This suggested a century old settlements of Tai (Shan) in the eastern bank of Me Khong river basin before the 1st century AD (U Thaw Kaung, 2011:354).

U Sai Aung Tun wrote about the Nan-Chao era of Tai in his book titled ‘History of the Shan State’. He gave them the readers a detailed description of this era with a variety of reliable evidence. The Tai ethnic groups, in their long march to southern and southwestern China, were able to revive and reestablish their kingdoms and dynasties intermittently in various localities (see in figure 3). Some of these were short lived; others lasted for centuries. The history of this period showed that the Tai people were unable to unite their petty feudal kingdoms into a large and powerful state until the emergence of Nan-Chao in the seventh century. In AD 650 the Ai Lao rulers united and organized six Chao states into one powerful confederated state name Nan-Chao. The six states that were thus united were; (1) Mung-Hi-Chao, (2) Che-Chai-Chao, (3) Chien-Lang-Chao, (4) Shi-Lang-Chao, (5) Teng-Shan-Chao, and (6) Mung-She-Chao. As regards the location and extent of Nan Cho State, the Chinese history *Hsin T’ang Shu* described it (Sai Aung Tun, 2009:7).

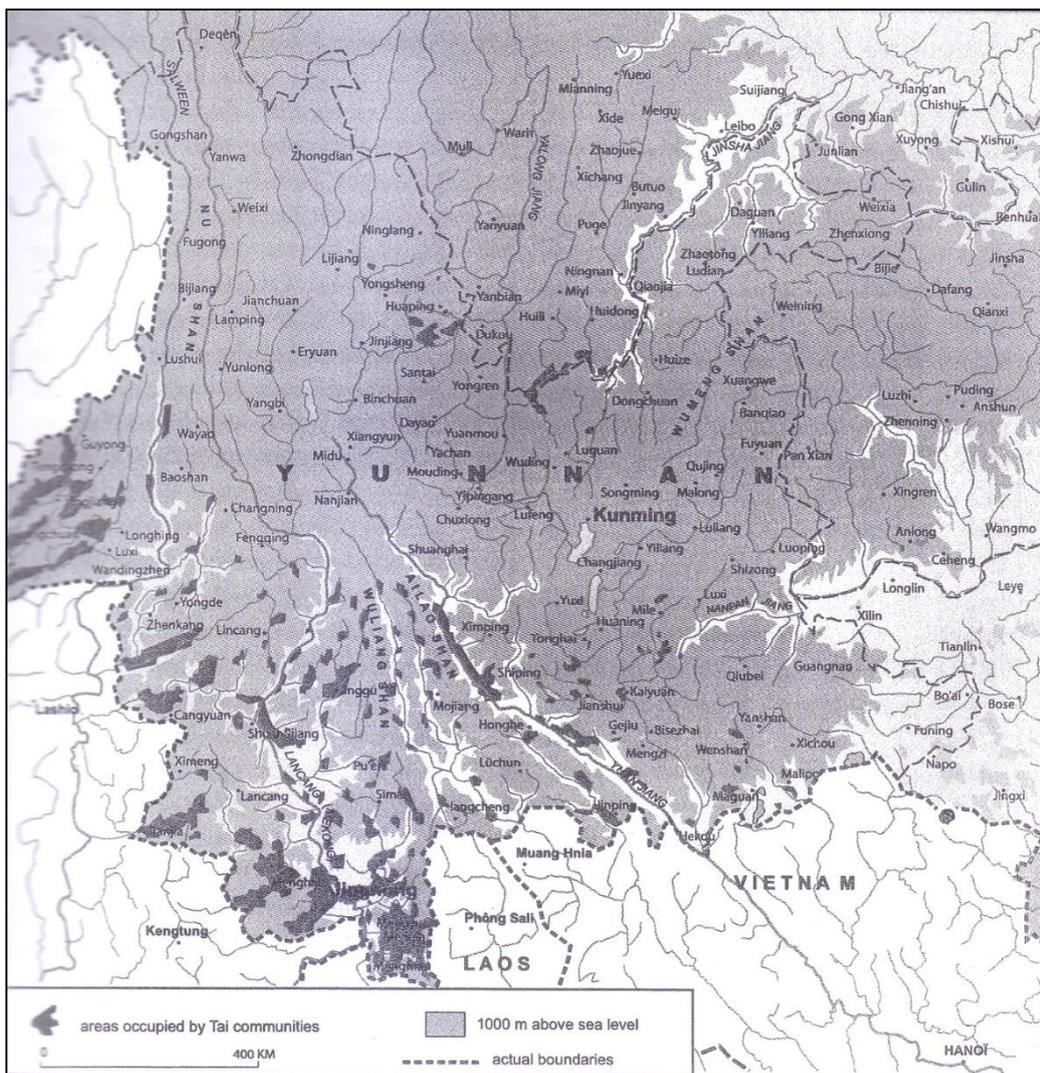


Figure 3. Areas occupied by Tai peoples in Yunnan

The Scholar Max Muller ventures also to say: the original seat of the Tai Siamese branch of the Indo-Chinese peoples, called Shan by the Burmese, was in Center Asia and it was from that these people were the first to migrate towards the south and settle along the rivers Mekong (Me Khong), Menam, Irrawaddy and Brahmaputra. Dr. B. Laufer, Curator of Anthropology, Field Columbian Museum, Chicago, remarks: the early home of the peoples of eastern Asia was in the upper reaches of the Hoangho or Yellow River of China, from this center the Tibetans migrated westward; the early tribes of Indo-China, southward; and the Chinese southeastward. On the course of the Tai migration to the south, Professor P. Gogoi in his article, "The Tai and Tai Kingdom," written in 1969, has this to say: The history of their migration is a history of long centuries of struggle which they had which they had to carry on both against the Chinese imperial pressure from the north and against the powerful neighbors in the south, resulting in the succession of glorious periods of their supremacy in China, Burma, Laos, Assam down to the modern times.

Later through intensive field researches carried out by Chinese and foreign scholars, the general consensus is that the original home of Tai people or the region where they developed as a well-known or distinctive race had been in southwestern China and that, in the course of time, due to the pressure of the new immigrants from the north, they continued to move along the big rivers and their tributaries that flowed from or through China to Assam, Myanmar, Laos, Thailand, Vietnam, and Cambodia, like Brahmaputra, Chindwin, Ayeyarwaddy (Irrawaddy) (Nam Kieo), Shwe Li (Nam-me-lam/dam), and Red River (Nam-me-leng/deng) (see in figure 4 & 5) (Sai Aung Tun, 2009:4).

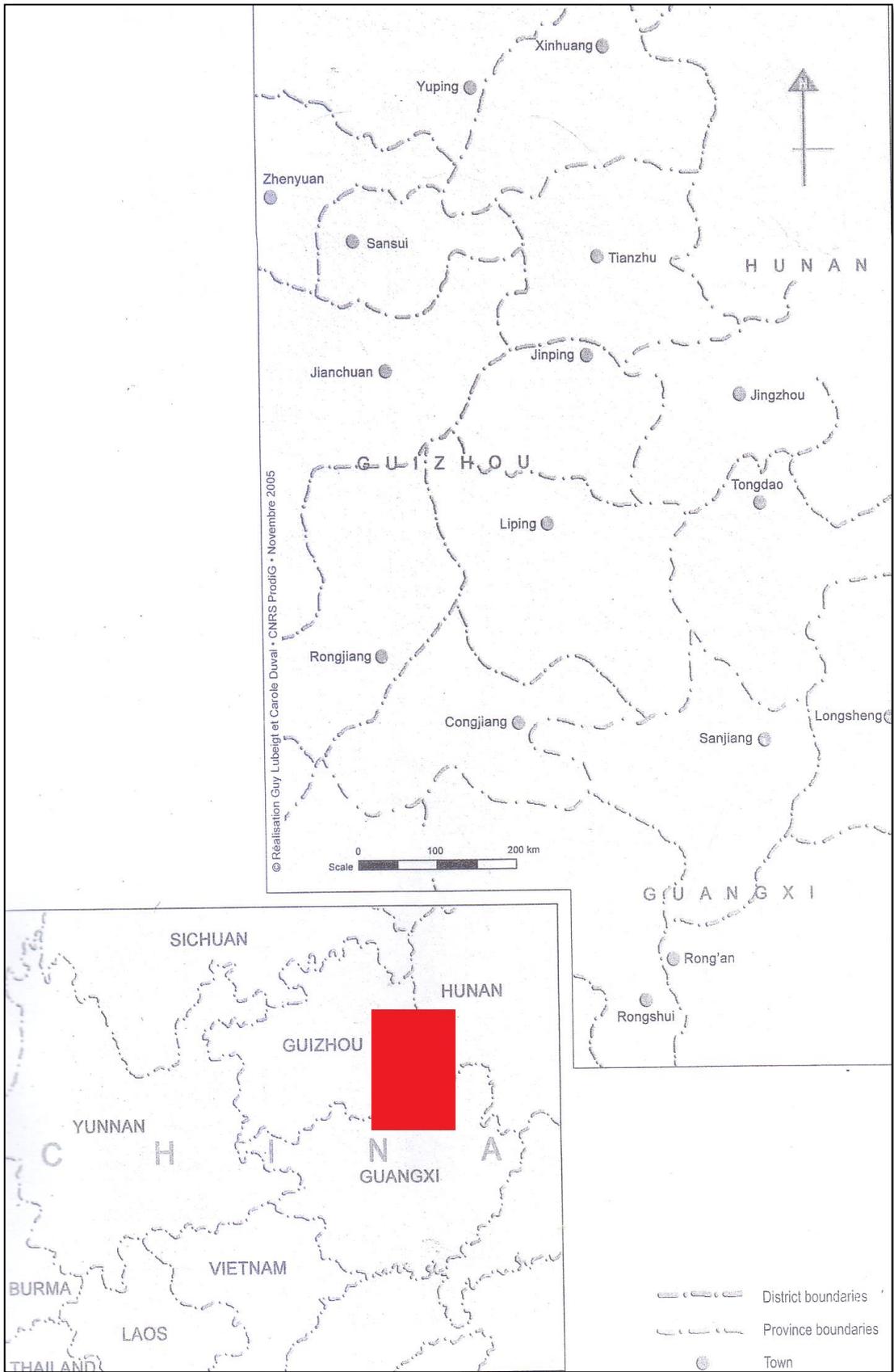


Figure 4. Probable origin of (Shan) Tai People

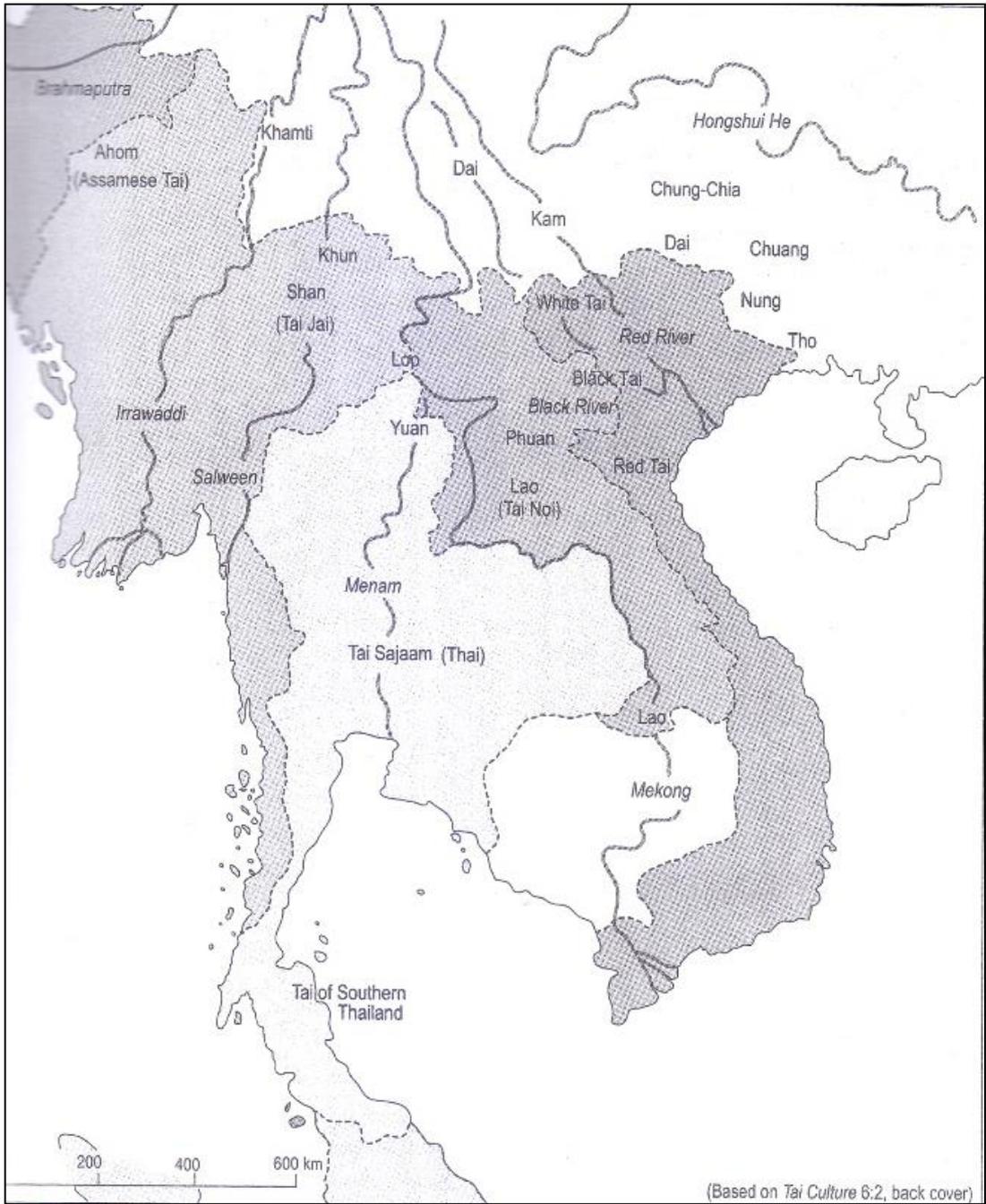


Figure 5. Tai-speaking ethnic groups in Southeast Asia

According to U Yi Sein, the Tai are extremely numerous and widely distributed race. They are not only predominant in the mainland of Southeast Asia and the Chinese province of Yunnan, they also extended to Assam on the west, the Chinese provinces of Gwangtung and Guangxi on the east and Hunan and Guizhou on the north. Even today, Tai-speaking people is from a large part of the population of Southern China. The beginning of the Tai, like those of other ancient peoples of the East including the Chinese shrouded in obscurity. After the conquest of enemies in the

western side of the kingdom, the king founded a military town on top of the Mao Leing hill. Loyal and reliable warriors were appointed there to safeguard the land. King Kor Long Phai` of Nan-Zhao (Nan Cho), himself had led the army to attack the enemies from the west side of the kingdom and he won the battle. Mao Leing hill was the hill located near the place now known as Mogaung. According to Professor Luce it was learnt that Mogaung used to be Nan-Zhao (Nan Cho) region and Wine Maw used to be Shwe Li jetty. The Chinese annals compiled in the 4th century and 9th century AD described about the Tai (Shan) form the western part of Yunnan State, China. The 'Manchu' annals that was completed in 864 AD recorded about the Tai and their neighbours. 'The town called Yong Chan that was described in Manchu was the place now known as Pong Shan and its surrounding area and Kain Nang was located in the southern part of Yunnan State. The name 'Kyin Tong' is similar to 'King Tong'; a town in eastern Shan State in present day Myanmar. Although the Chinese called it 'Kyin Tong', the real tai name is 'Kyaing Tong'".

They joined the royal army of respective kings from Han dynasty and fought courageously against enemies. Because of their strength and courage, they conquered T'sin country. They earned fame for their respective victorious battles. Their native place was in the south eastern part of Nan Kyein district and environs in Sichuan region, China. This place can be regarded as the meeting point where Kiangsu, Sichuan, Guangxi states joined one another (Dr. Than Tun, 2002:285-287).

Present day's 'Hekka' ethnic group living in Kuntone region, China has similar features of faces with those of Shan nationals. Moreover, some ethnic groups in Yunnan State of China such as "Yee" and 'Tai' etc have almost identical looks of 'Myaung' ethnic groups of Shan nationals. It is a great honour and pride for Shan nationals that Shan ancestors were very ancient people who originated in the very early time of history and that they were not able to trace back the origin of Shan race. Now, the ethnographer found it in a certain place in the middle of China. However, historians did not assume that the place the ethnographers had found out was the origin of the Shan race. They thought that there must be a certain place where the Shan race originated and survived in much earlier time of human history. But they could not find further information. It was learnt that Shan ethnic groups had lived in a particular part of China since the start of their civilization. But no one exactly knew what their ancestors, as primitive tribes, did and what weapons they used for hunting and where they settled etc. Then, Shan ethnic groups moved down to the Southern

part of China due to the migration of Chinese people, from the north-western part. About 500 BC, the Shan successfully founded Nan-Chao Empire, a powerful state. According to Chinese Chronicles and the travel documented by it was learnt that Nan-Chao existed as a large and powerful state, Tai. Accordingly, this fact was a milestone for the Shan ethnic groups who successfully founded such a powerful empire of those days. After their establishment of Nan-Chao Empire, the Shan gradually migrated towards the northern part of Myanmar, Assam State, India and Indio-China Peninsula. They founded Cambodia in Indo-China Peninsula; they founded Maing Mao in Northern Myanmar and Mao State in the basin of Shwe Li river (Mao River) (U Tun Myint, 1955, p-21). The Chinese annals compiled in the 4th century and 9th century AD described about the Tai (Shan) from the western part of Yunnan State, China. The ‘Manchu’ annals that was completed in 864 AD and recorded about the Tai and their neighbours.

On the basis of the above mentioned historical background of Tai’ origin, it can be generalized that all Shan originated from the same source. The Shanni got its name that was associated with the name of the natural environment such as rivers, streams, plains, and forests etc. where they settled to live. Sometimes, an ethnic group is called by the name based on the colour of their dress. As Shanni (Taileng) lived by the red river, they were called leng (red). Despite the difference among their names, all the Shan (Tai) had the same origin and the way they were descended was the same. Thus, the ethnic group described in “The History of Myanmar”, compiled by Dr. Than Tun, “History of Shan State” by Sai Aung Tun and the ‘Selected Writing compiled by U Yi Sein’ refer to the same particular ethnic group of Shanni (Taileng) as a group of ‘Shan’.

2.6.3 The towns and villages with Shanni (Taileng) names in Myanmar

Some useful information about their regions in Myanmar like the background history of some Taileng towns were presented here quoting the previous studies done by U Sai Aung Tun, U Yi Sein, Dr. Than Tun and other researchers.

According to U Yi Sein, it was learnt that in 8th century AD, the population of Tai (Shan) living in western Yunnan State between the Than Lwin and the Ayeyarwaddy river had already spread along the Nam Mu Ann or Tar Pein river and the upper area of the Nam Min (Mao) river or the Shwe Li river before the attack of Yee Mo Yun, the feudal ruler/ king of Nan-Saw State. The Ayeyarwaddy (Irrawaddy)

has two tributaries; Nam Mu Ann and Nam Min (Mao). These areas were described as the nine Mao states in Myanmar History. It was found that some names of villages, towns and rivers existing in the northern and, eastern parts of Myanmar are derived from Shan names (U Thaw Kaung, 2011:362).

The Shan floated down stream along the Ayeyarwaddy river to the south, they finally settled in such places as Min Bu (“Mann Pu”, Mann= village, Pu= betel in Shanni Language) and Ma Gway (“Mann Kwei”, Mann=village, Kwei= Banana). It was found that the majority of place names in Myanmar especially in the middle and northern part of Myanmar were not those given by Bamar national. These names were believed to have been given by Tai who had lived in respective places. These places got their names because of the fact that Tai had settled there and that they gave Tai names to these places. Later Myanmar called these Tai names in Myanmar accents just as some places of Mons have been now called in Myanmar accents (U Thaw Kaung, 2011:380).

There are some towns and villages in these areas called by the names starting with Myanmar Alphabet (Ka) (က), (Sa) (ဆ) and Pa (ပ). These names cannot be logically interpreted in Myanmar language if they are treated as Tai words, they will convey logical meaning and they will be found to be meaningful words. A systematical study on the source of these Tai words showed to provide the scholars with some reliable evidence of Tai’ migration into these places.

Kathar, Kabwak, Kalay: The Myanmar name ‘Kathar’ is called as Katsa in Tai language (Kat=market, sa=mulberry) while ‘Kabwak’ is called Kat-phwak in Tai language (Kat=market, phwak=scabbard). Tai calls the name ‘Kalay’ ‘Kat-li’ (Kat=market, Li=good).

Taguang, Tazian, Tapwint: The Tai word ‘Ta’ was derived from ‘Tar’ that means ‘jetty’. So, Targaung is the jetty where tubs are carried. Tazan which is located in the east of Gang Gaw Min village is a Tai name derived from ‘Ta Sin’ that means the jetty where elephants are carried ‘Tapwint’ located the Mohn creek in the west of Salin got its name from a Tai word ‘Tarpwint’ which meant significant jetty or the jetty where the two brooks joined (p-336).

According to Kethayar, Lwekyaw, 2012, Tagaung was founded by Tai in the place now known as upper Myanmar about 3000 years ago. The Tai word ‘Tagaung’ meant the jetty where drums were carried King Abi Raja arrived at Tagaung in 850

BC. The cotemporary towns were Mone` (516 BC), Hsein Ni/Seinni (441 BC), Hisbaw/Si Paw (423 BC), Kong Sin Kong Tong (500 BC). Other Tai towns such as Mohnyin, Mogaung, Hkamti/Khamti, Kalay, and Wuntho etc had already been founded (Kethayar, Lwekyaw, 2012:43).

‘Tagaung’ in Myanmar language was pronounced in Tai language ‘Tar Gaung’. The Tai word ‘Tar’ refers to a ferry/jetty located at the bank where people and things are carried from one bank to another in boats. ‘Gaung’ means ‘Ouzi’ that is an open ended drum with a long body. So, ‘Tagaung’ can be interpreted as the jetty where Ouzi or drum are carried (The religious beliefs and customs of Shan nationals (Ah Shin Thu Kha Meinda, 2002:134-135).

Pasout, Badein, Badaun, Bahin: The meaning of some place names such as Pasout, located at the junction of New creek and Pintaung creek in the west of Pakhokku, Badein, located in the west of Min Bu, Badan, near Badein and Bahin in the west of Yesagyoo cannot be guessed in terms of Myanmar Language. In Tai language “Pa” was derived from “Par” that meant “wood/jungle”. ‘Sout’ came from thout/sook and it meant mouth or opening. So, Pasout means the opening (mouth/edge) of a wood. It can also be interpreted as the mouth of the place where the two creeks join. Badein (Patein/ Patein) was derived from a word ‘Partein’ which deer wood. Patan was derived from ‘Partin’ that meant the area with floating things, ‘Bahin’ means ‘rock’.

Kong Sin, Kong Tong included in 43 frontier towns. These places were named by the Tai, The Tai word ‘Kong’ can be interpreted as ‘hill’ and ‘Sin’ (Sant) means ‘elephant’. So, Kong Sin means ‘elephant hill’. ‘Kong Ton’ means ‘wooded hill’. Tai had called the hill where there were many elephants (“Kong Sant”, in Shanni language). They called the hill with woods Kong Tong. In the olden days, a very large number of elephants lived between the Me Khong and the Ayeyarwaddy River.

Ah Shin Thu Kha Meinda (2002) had written in ‘The Religious Beliefs and Custom of Shan national’ that Ahthin Khayar Sao Yung, the son of Thihathu, the youngest brother of the three Shan brothers, founded Sagaing in 1315 AD. Ahthin Khayar Sao Yung was born of a lesser Queen and King Thihathu. The ‘Sakaing’ came from Tai word ‘Say Kyaing. As ‘Say’ means ‘region’ and ‘Kyaing’ means ‘tamarind tree’, ‘Say Kyaing’ means ‘the region with many tamarind trees’ (Ah Shin Thu Kha Meinda, 2002:152).

Many other towns named in Shanni language are located in Mandalay region, Sagain Region and Kachin state. Homalin ‘Hom Mac Linn in Shanni language’ has the meaning ‘the village where jack fruit tree grows’. Pin Lee Boo (Pan Kai Phoo) means a very busy and lively city with teeming crowd. Wuntho (Waing Hso- the town of tiger), Kathar (“Kutthar” mulberry market), Nabar (“Nam Phar”, the junction place of the two creeks), Mohnyin (Mein Yang-the town of egret/heron), Mogaung (Mein Gong-the town of an open-ended drum with a long body), Momeit (Maing Myit-the town of dagger), Nam Kham (Nam Kun-the village where there was turbid water), Confluence (“Myit Sone”- “Nam Saung Khut”-the river with two creeks), Tan Phai` (Tan Phair- branch route village), Mandalay (Manttarlay-lower port city/ village Tar Lay- Tha Phan Seik city/village), Ho Pin (Ho Pang- top plain), Pin Paw (“Pan Pao” in Shanni language, the village where hemp tree grow, “*shaw taw*”). Other towns and villages where Shanni (Taileng) reside are Bha Mo (Ba Maw) district, Myitkyina district, Mohnyin district and Mogaung district. These districts are located along the banks of the Ayeyarwaddy (Irrawaddy) river. The place along the bank of the Chindwin river where Shanni (Taileng) live are Maw Lite (Mawleik- the place which iron appeared), Naung Pu Aung is (Naung = Lake, Bu= Grandpa, Aom= Aung (Name) lake village where Grandpa Aung lived) etc.

After studying magnetic north of London and Paris old cities, Dr. Than Tun assumed Maing Mao (near Kume) to be assigned to the 2nd century BC. Other nationals moved to settle down before Bamar reached to the plain in Myanmar. All towns and villages had not been established by Bamar alone. Shan had lived in certain places that became villages and towns. The following is the list of villages and towns in Myanmar which had Shan origin.

- Kalay-market of good merchandise (Sagain region)
- Kabhyel-iron market
- Katha-crowded market (Sagaing Region)
- Kawlin-bare hill (Sagaing Region)
- Kong Sin-elephant hill (Kachin State)
- Kong Tong-big Mountain (Kachin State)
- Khamti-golden land (Kachin State and Sagaing Region)
- Khampat-gold mine
- Chindwin-iron and bronze

- Sakas-town market
- Saku-couple town (Magway Region)
- Sagaing-place where many tamarind trees grow (Sagain Region)
- Sale-town of good merchandise (Magway Region)
- Salin-cleaning town (Magway Region)
- Singu-town where stirrup is made (Magway Region)
- Sonmyo-town named after Son Shan race (Magway Region)
- Tagaung- the port where tax is collected (Mandalay Region)
- Tagon-lower port (Yangon Region)
- Tazin-elephant ferry (Kachin State)
- Tala-good ferry (Yangon Region)
- Twantay- sous-fruit ferry (Yangon Region)
- Dawei-crossing ferry (Tanintharyee Region)
- Pasoke-road leading to forest (Magway Region)
- Patein- deer woods (Magway Region)
- Padan-rooster woods (Magway Region)
- Pinle-long stretch of water (Mandalay Region)
- Pintaya- water stretch (Shan State) etc.

The history of villages cannot be known for the name's sake. But founders of the places and their settlers can be guessed. Indian names are probably taken from Buddhism (Dr. Than Tun, 2001). Thus, the above mentioned common names are the names of the Shanni (Taileng) of Shan towns and villages in Myanmar. The remaining villages and towns with Shanni names in northern Myanmar are

1. Nam Ma Phait - (Nam Ma Phait in Shanni language)- the stream with dissolved Chillies
2. Nam Yar- (Nam Ya in Shanni language)- the herbal stream
3. Nam Yin- (Nam Yain in Shanni language)- the area in where creeks originate
4. Saing Tong- (Seng Ton in Shanni language)- an area with gem galore area
5. Loan Khain- (Lone Khan in Shanni language)-great golden land
6. Hpar Kant- (Phar Kant in Shanni language)-jade village
7. Mant Wain- (Mann Waing in Shanni language)-the frontier village
8. Mant Si- (Mann Se in Shanni language)-the village which produced paper

9. Ba Mouk- (Bann Mouk in Shanni language)-a large village where many flowers bloom
10. Za Lone Toung- (Loi Sant Lone in Shanni language) - the mountain where the great elephant grazed
11. Ban Ma Tea- (Bann Ma Tee in Sahnni language) - the area in which a kind of sour plants grow
12. Nam Tea- (Nam Te in Shanni language)- the area in which stream begins
13. Nam See Aung - (Nam Se Aom in Shanni language)- the lager village where water spring well
14. Nam Khon- (Nam Khon in Shanni language)- the village where there is the turbid water
15. Nam Mar- (Nam Ma in Shanni language)- the village where the water flows
16. Pin Paw- (Bann Baw in Shanni language)- the village where hemp (fibre plant) tree grow
17. Maw Han- (Hmaw Hawm in Shanni language)- the village which is famous for its gems
18. Maw Luu- (Hmaw Lu in Shanni language) - the place where there is a totally destroyed gem mine
19. Maw Kae- (Hmaw Kao in Shanni language) - the place where salt is obtained
20. Maw Ton- (Hmaw Tong in Shanni language) - the place where copper is obtained etc.

2.6.4 Seint Tai (ꨀꨁꨂꨃꨄꨅꨆꨇꨈꨉꨊꨋꨌꨍꨎꨏꨐꨑꨒꨓꨔꨕꨖꨗꨘꨙꨚꨛꨜꨝꨞꨟꨠꨡꨢꨣꨤꨥꨦꨧꨨꨩꨪꨫꨬꨭꨮꨯꨰꨱꨲꨳꨴꨵꨶ꨷꨸꨹꨺꨻꨼꨽꨾꨿ꩀꩁꩂꩃꩄꩅꩆꩇꩈꩉꩊꩋꩌꩍ꩎꩏꩐꩑꩒꩓꩔꩕꩖꩗꩘꩙꩚꩛꩜꩝꩞꩟ꩠꩡꩢꩣꩤꩥꩦꩧꩨꩩꩪꩫꩬꩭꩮꩯꩰꩱꩲꩳꩴꩵꩶ꩷꩸꩹ꩺꩻꩼꩽꩾꩿꪀꪁꪂꪃꪄꪅꪆꪇꪈꪉꪊꪋꪌꪍꪎꪏꪐꪑꪒꪓꪔꪕꪖꪗꪘꪙꪚꪛꪜꪝꪞꪟꪠꪡꪢꪣꪤꪥꪦꪧꪨꪩꪪꪫꪬꪭꪮꪯꪰꪱꪴꪲꪳꪵꪶꪷꪸꪹꪺꪻꪼꪽꪾ꪿ꫀ꫁ꫂ꫃꫄꫅꫆꫇꫈꫉꫊꫋꫌꫍꫎꫏꫐꫑꫒꫓꫔꫕꫖꫗꫘꫙꫚ꫛꫜꫝ꫞꫟ꫠꫡꫢꫣꫤꫥꫦꫧꫨꫩꫪꫫꫬꫭꫮꫯ꫰꫱ꫲꫳꫴꫵ꫶꫷꫸꫹꫺꫻꫼꫽꫾꫿꬀ꬁꬂꬃꬄꬅꬆ꬇꬈ꬉꬊꬋꬌꬍꬎ꬏꬐ꬑꬒꬓꬔꬕꬖ꬗꬘꬙꬚꬛꬜꬝꬞꬟ꬠꬡꬢꬣꬤꬥꬦ꬧ꬨꬩꬪꬫꬬꬭꬮ꬯ꬰꬱꬲꬳꬴꬵꬶꬷꬸꬹꬺꬻꬼꬽꬾꬿꭀꭁꭂꭃꭄꭅꭆꭇꭈꭉꭊꭋꭌꭍꭎꭏꭐꭑꭒꭓꭔꭕꭖꭗꭘꭙꭚ꭛ꭜꭝꭞꭟꭠꭡꭢꭣꭤꭥꭦꭧꭨꭩ꭪꭫꭬꭭꭮꭯ꭰꭱꭲꭳꭴꭵꭶꭷꭸꭹꭺꭻꭼꭽꭾꭿꮀꮁꮂꮃꮄꮅꮆꮇꮈꮉꮊꮋꮌꮍꮎꮏꮐꮑꮒꮓꮔꮕꮖꮗꮘꮙꮚꮛꮜꮝꮞꮟꮠꮡꮢꮣꮤꮥꮦꮧꮨꮩꮪꮫꮬꮭꮮꮯꮰꮱꮲꮳꮴꮵꮶꮷꮸꮹꮺꮻꮼꮽꮾꮿꯀꯁꯂꯃꯄꯅꯆꯇꯈꯉꯊꯋꯌꯍꯎꯏꯐꯑꯒꯓꯔꯕꯖꯗꯘꯙꯚꯛꯜꯝꯞꯟꯠꯡꯢꯣꯤꯥꯦꯧꯨꯩꯪ꯫꯬꯭꯮꯯꯰꯱꯲꯳꯴꯵꯶꯷꯸꯹꯺꯻꯼꯽꯾꯿가각갂갃간갅갆갇갈갉갊갋갌갍갎갏감갑값갓갔강갖갗갘같갚갛개객갞갟갠갡갢갣갤갥갦갧갨갩갪갫갬갭갮갯갰갱갲갳갴갵갶갷갸갹갺갻갼갽갾갿걀걁걂걃걄걅걆걇걈걉걊걋걌걍걎걏걐걑걒걓걔걕걖걗걘걙걚걛걜걝걞걟걠걡걢걣걤걥걦걧걨걩걪걫걬걭걮걯거걱걲걳건걵걶걷걸걹걺걻걼걽걾걿검겁겂것겄겅겆겇겈겉겊겋게겍겎겏겐겑겒겓겔겕겖겗겘겙겚겛겜겝겞겟겠겡겢겣겤겥겦겧겨격겪겫견겭겮겯결겱겲겳겴겵겶겷겸겹겺겻겼경겾겿곀곁곂곃계곅곆곇곈곉곊곋곌곍곎곏곐곑곒곓곔곕곖곗곘곙곚곛곜곝곞곟고곡곢곣곤곥곦곧골곩곪곫곬곭곮곯곰곱곲곳곴공곶곷곸곹곺곻과곽곾곿관괁괂괃괄괅괆괇괈괉괊괋괌괍괎괏괐광괒괓괔괕괖괗괘괙괚괛괜괝괞괟괠괡괢괣괤괥괦괧괨괩괪괫괬괭괮괯괰괱괲괳괴괵괶괷괸괹괺괻괼괽괾괿굀굁굂굃굄굅굆굇굈굉굊굋굌굍굎굏교굑굒굓굔굕굖굗굘굙굚굛굜굝굞굟굠굡굢굣굤굥굦굧굨굩굪굫구국굮굯군굱굲굳굴굵굶굷굸굹굺굻굼굽굾굿궀궁궂궃궄궅궆궇궈궉궊궋권궍궎궏궐궑궒궓궔궕궖궗궘궙궚궛궜궝궞궟궠궡궢궣궤궥궦궧궨궩궪궫궬궭궮궯궰궱궲궳궴궵궶궷궸궹궺궻궼궽궾궿귀귁귂귃귄귅귆귇귈귉귊귋귌귍귎귏귐귑귒귓귔귕귖귗귘귙귚귛규귝귞귟균귡귢귣귤귥귦귧귨귩귪귫귬귭귮귯귰귱귲귳귴귵귶귷그극귺귻근귽귾귿글긁긂긃긄긅긆긇금급긊긋긌긍긎긏긐긑긒긓긔긕긖긗긘긙긚긛긜긝긞긟긠긡긢긣긤긥긦긧긨긩긪긫긬긭긮긯기긱긲긳긴긵긶긷길긹긺긻긼긽긾긿김깁깂깃깄깅깆깇깈깉깊깋까깍깎깏깐깑깒깓깔깕깖깗깘깙깚깛깜깝깞깟깠깡깢깣깤깥깦깧깨깩깪깫깬깭깮깯깰깱깲깳깴깵깶깷깸깹깺깻깼깽깾깿

Mae Khay Khoo Shang, one of the Myanmar historians, stated that the original region of the ancient Shan national was a federal state made up of (24) region. The federal state in the north (upper) of the Shwe Li (Nam Mao) river consisted of (12) regions, namely:

- (1) Maing Mao (China),
- (2) Maing Wun (China),
- (3) Maing La (China),
- (4) San Ta (China),
- (5) Maing Tein (China),
- (6) Maing Khun (China),

- (7) Kein Ma (China),
- (8) Maing Phan (China),
- (9) Maing Hlain (China),
- (10) Lung Kwan (China),
- (11) Sae Phan (China),
- (12) Maing Tee (China).

The whole region was known as “Sit Song Panna/ Sipsonpanna” in China, “Sit Song Mong” in Myanmar and “Sit Song Sao Tai” in Vietnam. “Sit Saung” means “twelve” and Banna, Mong and Sao Tai mean “region”.

The federal sate located in the south (lower) of the Shwe Li river was also made up of (12) regions, namely:

- (1) Mogaung (now Kachin State in Myanmar)
- (2) Mohnyin (now Kachin State in Myanmar),
- (3) Thaung Thut (now Saging Region in Myanmar),
- (4) Momeit (now Shan State in Myanmar),
- (5) Seinni (Thein Ni) (now Shan State in Myanmar),
- (6) Ohn Paung (Si Paw) (now Shan State in Myanmar),
- (7) Nyaung Shwe (now State in Myanmar),
- (8) Moby (now Shan State in Myanmar),
- (9) Mone` (now Shan state in Myanmar),
- (10) Wuntho (now Sagaing Region in Myanmar),
- (11) Kein Laong
- (12) Maing Yein (Mae Khay Khoo Shang, 2007:2).

Similarly, Ney Elias also described the kingdom was confined to the areas controlled by its twelve Mongs, or administrative division (Elias,1876: 4). But, the Tai (Shan) migrated into Yunnan from the central China and then they settled down around the border area between the northern Myanmar and China (at the present day area) in the 1st century AD. Then, the Tai established a large province which was composed of nine administrative divisions. It was called in Shanni as “Seint Tai”, having the meaning of a large region where Tai had settled. Myanmar called them “Nine Mao administrative divisions”. Those were

- 1. Mogaung
- 2. Mohnyin
- 3. Momeit

4. Mone`
5. Seinni (Thein Ni)
6. Nyaung Shwe
7. Si Paw
8. Moby
9. Wuntho.

According to Kethayar, Lwekyaw (2012) mentioned, in “Nine Mao administrative divisions”, there was a different town found between Wuntho and Thaug Thut. Moreover, it was found that some scholars weren’t aware of the existence of Mong Maout/ Maing Mao in northern Myanmar. The locations of Kein Laong and Mong Yein weren’t identified in the present day map of Myanmar, either the description of (12) federal states by Ah Shin Thu Kkha Meinda includes a possible place in the northern most part of Myanmar as Kein Laong. Kein Laong region was involved the ruling regions of Sao Hpa Kun Kham Khaing such as Kyain/Kein Laong, Mong Lim, Bha Mo (Ba Maw), Mohnyin, and Mogaung. The description of Ah Shin Thu Kha Meinda also listed a certain place in northern most part of Myanmar as Mong Yein and Maing Mao (Mong Maout). Mong Yein and Mong Maout/Maing Mao (Maing Maout) were included in the ruling regions Sao Hpa Sao Taunt Khun Wine such as Mong Yein, Mong Yot, Mong Tant, Mong Taw, Mong Maout /Maing Mao, Mong Hom (Ah Shin Thu Kha Meinda, 2002:125). On the other hand, Mae Khay Khoo Shang and Ah Shin Thu Kha Meinda, the renowned Shan historians claimed that there had been an empire made up of 12 administrative divisions before the “Nine Mao States” was established (See in figure 6 a, b, c and d).

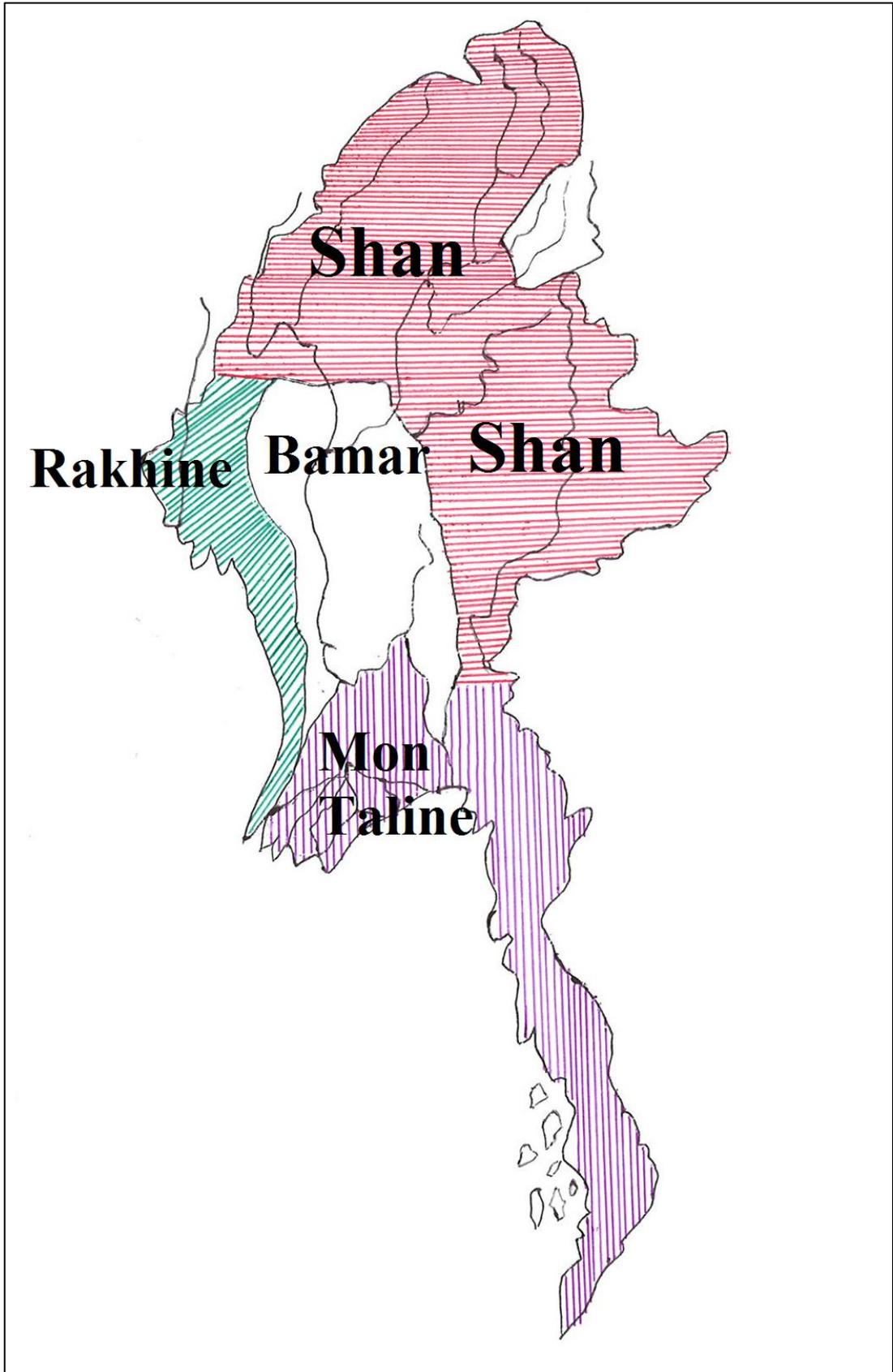


Figure 6 d. The map of the settlement of Shanni in the Grade (8) History, before King
Along Min Thaya

Some scholars did not indicate where those regions were exactly located nowadays and how they are now known as. However, some Shan scholars assumed that Kein Laong might have been situated somewhere between the northern most part of Myanmar and southern China border area while Mong Yein might possibly have been located somewhere in the northern most part of Myanmar. The description of Mae Khay Khoo Shang indicated some places in the northern most part of Myanmar such as Mohnyin and Mogaung etc. The map of U Pho Kyar described that Maing Mao of Mao Shan was located in northern Myanmar.

Moreover, it was learnt that sayardaw Silawunsa, the abbot (Head monk) of Wuntho monastery of Myitkyina, Kachin State Sangha Association had told the local populace to call Shanni (Taileng) of the northern Myanmar “Tai Yein” in his speech to them in Myitkyina, Kachin State, in 2015 AD. Sayardaw said so because it was possible that Shanni (Taileng) people had lived in Mong Yein. In fact, Mong Yein in Shanni language means ‘a peaceful and rich’ and “Tai Yein” means ‘rich and peace loving Shan nationality’. Besides, Maing Mao of Mao Shan described by U Pho Kyar and Mong Yein by Ah Shin Thu Kha Meinda are the places located somewhere in the northern most part of Myanmar. Therefore, “Mong Yein”, one of the twelve confederated units of the federal state located in the south of the Shwe Li River might have existed in some where now known as Maing Mao city in the northern part of Myanmar. Another possible reason for the historian’s unawareness of the existence of Mong Yien and Kein Laong was that it had been quite common for the majority to use the term of federal state with (9) administrative divisions since the 16th century. So, very few people knew the system of the federal state with (12) administrative divisions. Maing Mao of Maing Mao Empire in the northern Myanmar first existed in the early 1st century AD and it reached the zenith of glory and power in the 8th century AD. Accordingly, Maing Mao Empire was supposed to be one of the (9) administrative divisions of the administrative divisions in Seint Tai province.

In the ancient times, ‘Tsin’ dynasty ruled the imperial kingdom of China. With reference to this, the Tai used to call the Chinese ‘shel’ on the basic of the name of the dynasty ‘Tsin’. The Indians called the Chinese ‘Shi na’. The westerners wrote ‘China’ and pronounced it ‘Chai ner’. In terms of Sanskrit (Hindi) language, ‘Shi na’ was translated into ‘Si na’ in Pali language and it changed into ‘Seint’ as a broken Pali word. So the imperial kingdom of China can be translated into Pail language as ‘Sina Ratha’. The Pali word ‘Ratha’ is the equivalent for ‘Province’. According to Sanskrit

and Hindi scholars and grammarians, 'Si na' means 'China' and 'Maha cina' means 'Mongolia' (Kethayar, Lwekyaw, 2012:49).

However, Tai (Shan) scholars disagreed to accept this assumption. They argued that the term 'Seint Tai' was not a combination of Pali/Sanskrit and Myanmar words but it was a word of their own. The Tai word 'Seint Tai' means 'the Shan region' or 'The union of Shan' became 'Seint'= 'Sant'= place, region, union and Tai= Dai (၁၁':=Tai(Shan)). So, the regions where Tai (Shan) lived are called 'Seint Tai' in Tai (Shan) language. Accordingly, Tai (Shan) scholars assert that the term 'Seint Tai' does not refer to 'China' but it refers to the area between China and Myanmar where had Tai (Shan) lived (Kethayar, Lwekyaw, 2012:49-50).

According to Htan Lon San's (2013) research on 'Tar Kwan', the Tai national and the kingdom of 'Kor Kyam Pi', it was learnt that Tai had friendly relations with the kings of Chinese dynasty who ruled the central plain region of China in the 1st century A.D and the Chinese called the feudal state of Tai 'San Kor' or Shan State. Thus, this assumption is supposed to be true. It is described in 'Selected Writings of U Yi Sein' compiled by U Thaw Kaung, that 'Sa' '၁' in Tai (Shan) language mean place, town, region and 'Tai' in Tai language means Tai national. Since $\text{sa}=\text{say}=\text{၁၁}\text{é}=\text{san}=\text{saint}=\text{place}=\text{union}=\text{town}$, the term 'Seint Tai' is supposed to mean the place or region where Tai (Shan) live. Likewise, 'Shan State' is very likely to refer to 'Seint Tai' or 'The region where Tai live' become $\text{San}=\text{Seint}$. Thus, Shanni (Taileng) national originated from the central of China before the Christian era and their regions were recognized as Seint Tai in northern Myanmar.

2.6.5 Settlement and distribution culture of Shanni (Taileng) in the flat plain, northern Myanmar

According to Scholar Sai Aung Tung, it was learnt that the Shan (Tai) national had settled and lived in the place now called Myanmar country for a very long time (over 2000 years ago) and they often became the powerful kings and rulers. In northern Myanmar, two cities named Mohnyin (Maing/Mong Yan) and Mogaung (Maing/Mong Kaung) had existed in contemporary with Momeit (Maing/Mong Mit), Bha Mo (Ba Maw), Si Paw/Hsipaw (Thibaw), Seinni/Theinni (Hsenwi) that had flourished in the 6th century AD (Sai Aung Tun, 2004) (see in figure 7).



Figure 7. The settlement of Shan in Upper Myanmar by Mong Nan Zao (Nan-Cho) of Kham Moan

However, according to the policy, the boundaries for those regions were demarcated after Myanmar Independence from the British rule. Kethayar Lwekyaw described about the demarcating the Shanni (Taileng) Zones in British Era. In ancient time, there was no exact boundary for China, Laos, Thailand and Shan. In 1890 AD, a commission made up of some British and Thailand (Siamese) representatives were sent to demarcate the boundaries for those regions namely Mout Me, Maing Pang and Kayinni (Kayah) regions. Then, the commission had the Thailand (Siamese) troop's retreated from the area that did not belong to Thailand (Siam).

Again in 1892 AD, when the British and the Chinese demarcated the boundaries between China and Burma, Sit Song Panna/ Sipsonpanna (12 regions) was incorporated in the area of China. In the same way, Kyaing Hont and Maing Lying (Mying) had once become parts of China. In April 1894, the British and Thailand made boundaries between Thailand and Kyaing Tong region making Nam Hoke creek as the border line. So, Kyaing Thein becomes one of the towns in Thailand. The British government and the king of Thailand discussed the demarcation of Thai border area at Bangkok on the 17th of October, in 1894. In 1894-95, the British and French made the Me Khong River the border line between Laos and Shan State. The western bank of the Me Khong River was marked as the Kyaing Tong region while the eastern bank of Me Kong River was designated as a region of Laos which was called Indo China ruled by the French. In 1897-1922, the British government made the Shan state one of the constituent states of the Union of Myanmar which was governed by the consultant council. In 1920, the British administrators put some towns in northern Myanmar namely Songup/Thaung Thut, Kale/Kalay, Wuntho, Sinkaling and Khamti into Sagaing Region. Monhyin and Mogaung had already been put into Myanmar since 1782-1819 during the region of King Bodaw Phaya (Kethayar, Lwekyaw, 2012).

All the Shanni (Taileng) region was ruled by living them into (7) districts during British colonial period (see in figure 8).

- (a) Sagaing District
- (b) Shwe Bo District
- (c) Kathar District (including Mohnyin and Nam Mar)
- (d) Upper Chindwin District (Maw Lite)
- (e) Lower Chindwin District (Mon Ywa)
- (f) Myitkyina District and
- (g) Bha Mo (Ba Maw) District (the Shan ethnic group, Kachin State, Myitkyina, 2013:34).

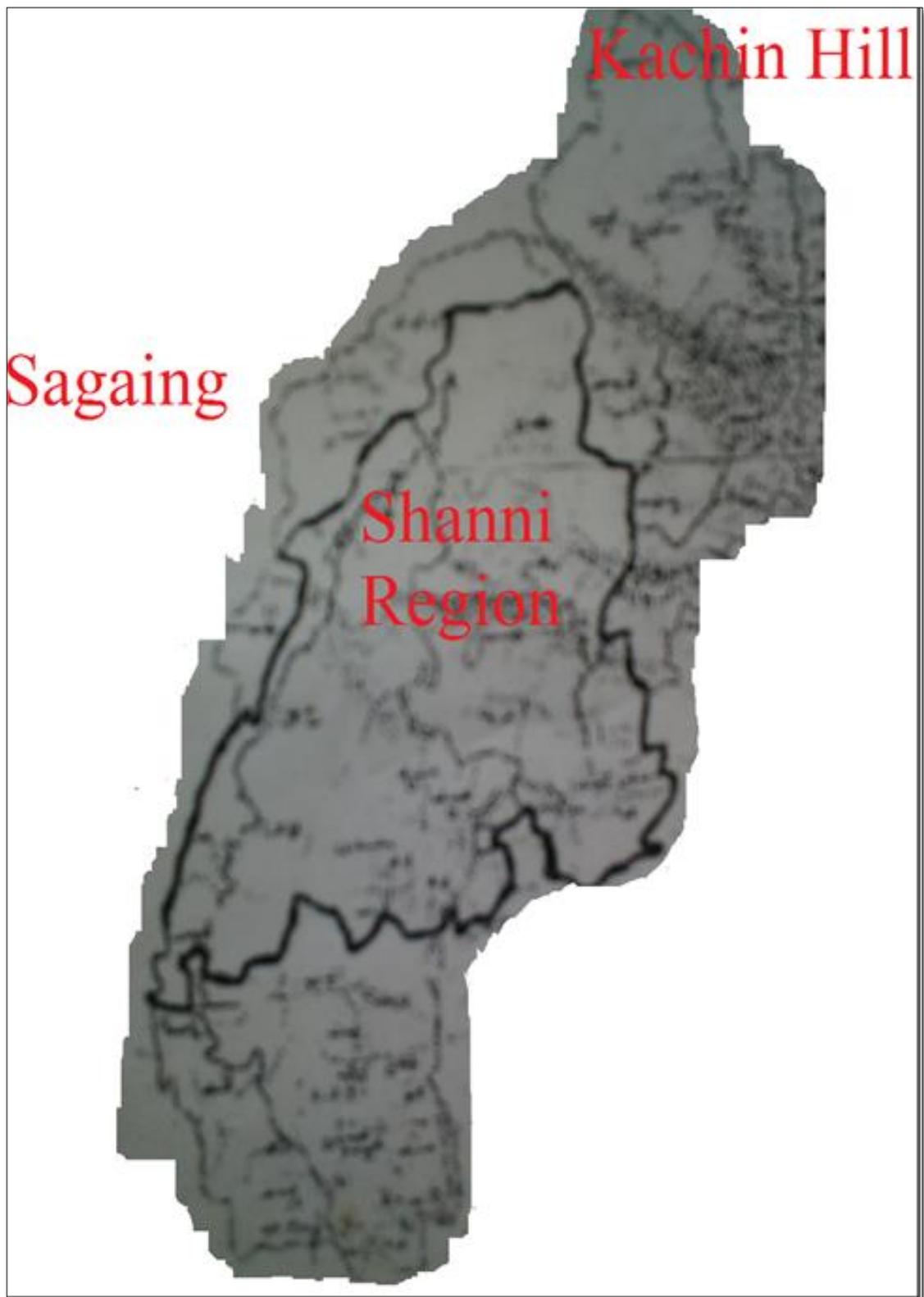


Figure 8. The Map of Shanni (Taileng) Region during British colonial

The British colonists had redesignated the administrative division of the whole upper Myanmar since Jun 1886. The total administrative area of Upper Myanmar was divided into four divisions and 17 districts. The four divisions were (1) The Eastern Division made up three districts, (2) The Western Division made up of five districts, (3) The central Division made up of five districts, and (4) The southern Division made up of three districts.

The Northern Division was made up of five districts namely Ba Maw (Bha Mo) District (Shanni (Taileng region)), Kathar District (Shanni (Taileng) region), Ye Oo District, Patamyar District and Madalay District. Each district was ruled by a British Deputy Commissioner appointed by the British government. In re-designating administrative divisions, the British divided the Shanni (Taileng) land formerly ruled by Wuntho Saw Bwar (Sao Hpa) U Aung Myat into two parts. The upper part of Shanni (Taileng) land including Nam Mar and Mohnyin was put under the administration of Kathar District while the lower part including Wuntho was put under the administration of Ye Oo District (U Htay Aung, 2013:14-15).

In 1886, the Deputy Commissioner of Bha Mo (Ba Maw) District took up a specific area where there would be Myitkyina Township later and he founded a town there in 1891. In 1895, Myitkyina region was separated from Bha Mo (Ba Maw) District and it was designated as Myitkyina District. In 1912, the British occupied Khamti Lone region now known as Putao District. In 1924, Mr Samuel, a British Deputy Commissioner designated Putao District based on Putown “Pu= grandpa, town= name” the town where the old man looks to the distance, the capital formerly ruled by Lout Kun Saw Bwar (Sao Hpa).

Later Putao District had to be abolished and it was put under the administration of Myitkyina District because the revenue available did not cover the cost of administration. After the annexation of the whole area of upper Myanmar, the British thought that they should not directly rule China high land and Kachin high land due to their extreme geographical conditions covered by thick forests and the poor transportation. Move over, the hilly regions were sparsely populated. For these reason, in 1895 the British government passed an exact regulation to rule the Kachin highland where Kachin tribes lived. It was clearly stated that for the Kachin tribes only who lived in Kachin hilly region. This regulation was known as the ‘Kachin Hill tribes Regulation 1895’. Besides, in 1962 the British also promulgated an administrative order to rule the Khamti Lone, the land of Khamti Shan (Tai Khamti)

who was formerly ruled by feudal rulers of local Shan Saw Bwar (Sao Hpa). They gave the Saw Bwar (Sao Hpa) of Khamti Long all the rights and authorities conferred on him according to the administrative order in addition to a credential which acknowledged him as the feudal ruler (Sanad) of the region. The appointment order dated with the 30th November 1912 given to Lan Nay Sao Hpa of Khamti Lone region was found to have signed by the Government of Myanmar (Burma) (U Htay Aung, 2013:16-17).

In 1937, the British separated Myanmar (Burma) from India and they ruled it separately. 'The Government of Burma Act 1935 showed the two parts of region'.

(a) Part (1) Region (undeveloped region)

(a) Khamti Long region (now Putao Plateau)

(b) Kachin hilly regions that are included in Bha Mo (Ba Maw), Myitkyina and Kathar Districts.

(b) Part (2) Region (developed region)

(a) Plain regions in Myitkyina and Bha Mo (Ba Maw) Districts (Mogaung, Mohnyin, Kar Mai (now Phar Kant), Myitkyina, Wine Maw, Tanai (Ta Nai), Ba Maw (Bha Mo), Moe Mout, Man See and Shwe Ku Townships) (Ye Myint Oo, 2897, officer of state government).

According to these reliable sources, it was found that the British had ruled Hkamti Lone (Khamti lon) region by promulgating 'The Khamti Lone Regulation 1926'. They had prepared legislation earlier than that time in 1895 to rule the Kachin tribes by promulgating 'The Kachin Hill Tribes Regulation 1895'. It was conducted to rule the plain regions of Shanni (Taileng) by applying "The Town and Villages Act, 1907". They designated administrative areas and divided them into separate ones depending on geographical conditions (U Htay Aung, 2013:17-18).

2.6.6 Historical background of Shanni Literature

The historical records of the later Han Dynasty mentioned an early Shan kingdom situated at the boundaries which are now known as Baoshan and Deihong prefectures. King, Yongyoudiao, sent three missions to Loyang, the capital of the Eastern Han Dynasty in 97,120, and 131 A.D. The interpreters who accompanied the missions used several languages in order to communicate with the Han court. This shows the linguistic distance between the Shan kingdom and the Han Empire, not to

mention racial and geographic distance, in spite of the long history of political and cultural association between the two countries (Du Yuting and Chen Lufang 1989:38).

A Chinese source claims that the term Kousambi (Kawsambi) first appeared in the records of the Western travellers written during the Tang Dynasty (618-906 A.D). Chinese chronicle Huang Huikun mentions an ancient kingdom named itself Kawsambi located in the Shan states of Myanmar and in the Dehong area of western Yunnan, which is inhabited by Tais nowadays (called Dai in China). The kingdom of Kawsambi was built by ancestor of the kingdom of Mounmao (Mong Mao or Suili present day Ruili in Yunnan). Its king was related to Han nobility and his realm was widely known among Tais elsewhere in China. In Dehong dialect was ‘Mong Kousambi’ and in Sit Song Panna/ Sipsonpanna (Xishuangbanna in Chinese), ‘Mong Kosampi’ (Huang Huikun, 1990:204-9).

The language spoken by the Shan people fall into two groups: the northern and southern groups. The languages of the northern group are Ahom, Khamti, and Shan proper. Ahom is said to have existed as a spoken language but considerable literature in Ahom still exists. The Ahom have an alphabet of their own, an archaic form of the present day alphabet used by the Khamti and the Shan of Myanmar. One account of citing the chronicle of Ahom says that Shan kingdom, otherwise called Pong or Mao Long, was set up by Khamtapha of Tai Mao Shan bloc belong to the same tribe as the Ahom. Scott and Taw Sein Kho also mean that the Shan of Nan-Cho (Nan Zhao) must have had letters and literature; if not, we would be unable to explain the vastness of their kingdom, its political organization, and the freedom from dialectal differences in the language of people so widely separated (see in figure 9) (Sai Kam Mong, 2004:9,75).

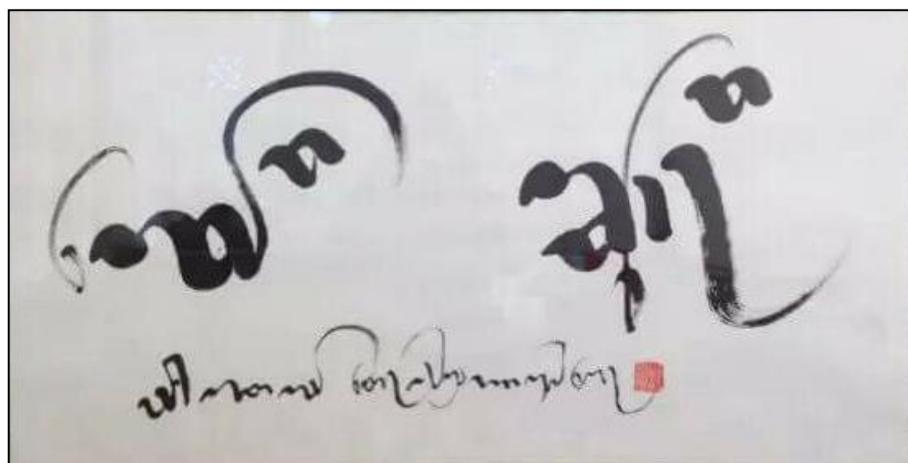


Figure 9. Original bean sprout (Litthongauk) script

As most Shan nationals used scripts suitable for their sound, region, etc., there are some differences among them. In the 12th century, Shanni (Taileng) nationals had lived in Central Myanmar. In 1120 AD, Shan language can be found in Bagan inscriptions (Sai Kham Maing, 1922-1980) (see in figure 10).



Figure 10. Shan Scripts in Bagan Inscriptions in 1120 AD

After the British annexation, the Shan in the northwest were separated from the main bulk of their kinfolk from the Shan States, under a different administration system. The Shan in the northwest belong to the Tai ethnic groups of Taileng and Tai Khamti and have a similar culture and belief in Buddhism. But they have different written scripts. The Taileng are gradually losing their written language and only the old people and learned monks are able to read and write. Even the spoken language is losing its grip. Only the Taileng of remote parts and Inndawgyi areas are able to communicate with each other through their own Taileng language. The Khamti Shan seem to be able to maintain both their written and spoken languages (Sai Aung Tun, 2009:23).

Dr. Sai San Aike, a Shan scholar, wrote in the book titled “Tai Khamti/Taileng history” that Shan manuscripts found in ancient writing tablets made of cloth or metal (*parabaik*) in the form of accordion fold conveying Buddha’s preaching used neither long bean sprout scripts (*Littho Yaung*) nor short beam sprout scripts (*Littho Pout*). The way of drawing lines to write the two alphabets, “Ca” and “Pa” were very similar but each alphabet was distinct. As both Tai Khamti/Taileng scripts in original shape i.e. bean sprout shape (*Litthongauk*) are derived from long bean sprout script (*Littho Yaung*); those alphabets recorded in “*parabaiks*” were more or less the same. Thus, a slight difference should be neglected and the two languages can be regarded as the same. Although both Tai Khamti and Taileng people use “Tu” in their everyday speech, they had used the words (Maon) - (Tu) in their ancient manuscripts. Thus, Dr. Sai San Aike concluded that there was no significant difference in Tai Khamti scripts

and Taileng scripts found in ancient manuscripts about Buddha's teaching (Sai Sam Aike, 2014:16-17). It was also found said that both Tai Khamti and Taileng languages have the same origin (see in figure 11).

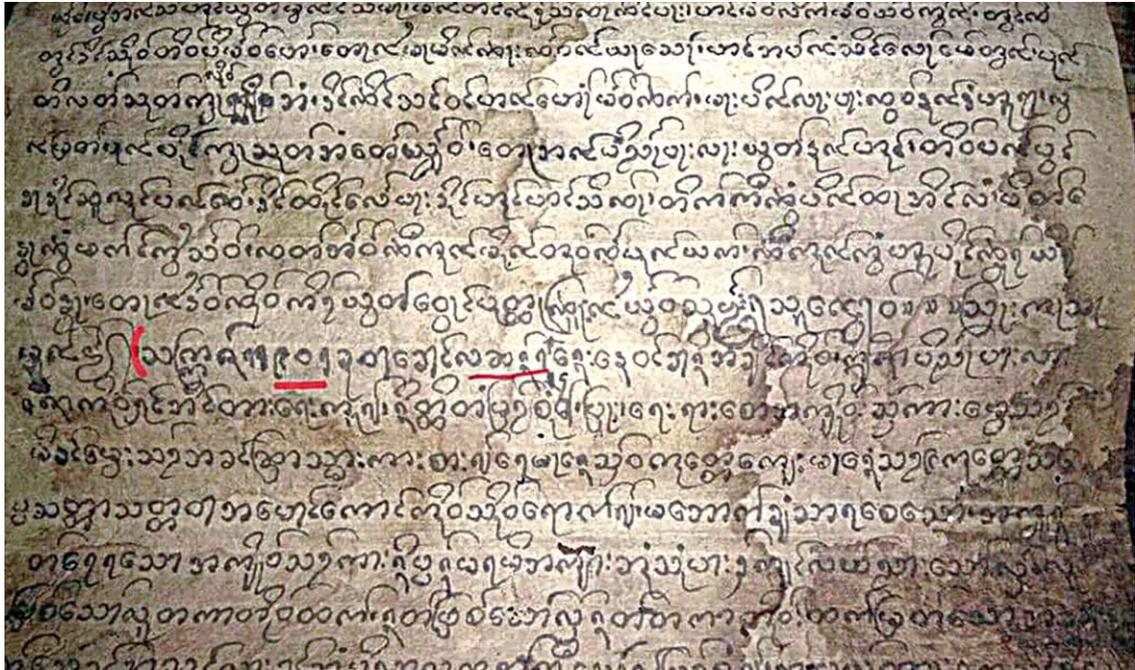


Figure 11. Shanni Script (Parabaik) in 1543 AD (905 ME 17 Waxing moon of Waso (July) at dusk)

CHAPTER III

METHODOLOGY

This chapter describes the research methodology used to explore how Shanni (Taileng) nationals maintain cultural heritage in northern Myanmar. Thus, this chapter describes study design, selection of study area, study period and study population. And then, data collection methods and procedure are also described in detail. Therefore, this chapter presents how to choose the informants, how to collect the data, how to analyze the data, how to test the reliability and validity of the data and what tools to be used in data collection. Moreover, this chapter describes limitations of the study and ethical consideration of informants participated in this study.

3.1 Study design

The study was viewed from cultural anthropological perspectives and was conducted using ethnographic descriptive study design.

3.2 Study area

Wine Maw Township, in Kachin State was selected as a study area for exploring struggle of Shanni (Taileng) people for their attempt to maintain the survival of their culture. Wine Maw Township was chosen a study area due to its ancient and long history of Shanni (Taileng). Thus, six villages of Wine Maw Township were chosen as study area. Those villages are Maing Nar, Naung Tar Law, Targaya, Moat Loi, Khat Cho and Shwe Nyaung Pin.

Wine Maw is located in northern region of Myanmar. It lies between North Latitude 25° 21' and east Longitude 97° 26'. It is located in northern high land and it was designated as a town on the first October, 1965. It is included in the Kachin State which was designated so on the 10th January 1948. Wine Maw is situated on the eastern bank of the Ayeyarwaddy (“Nam Kieo” in Shanni language) river. Wine Maw is located at an altitude of 481.4 feet above the sea-level. It is called “*Waing Maun*” by Shanni (Taileng) (The Kins in Northern Myanmar, Myat Wai Toe). Wine Maw township is composed of (5) wards, (31) village tracts and (48) villages. Among them (6) villages were selected as study area.



Figure 1 2 a. The Map of Myanmar Figure 12 b. The Map of Kachin State and its Districts



Figure 12 c. The Map of Study villages

In 1995, the State government built a land route which started from Myitkyina and went past Wine Maw- Laizar- Kar Pai Ti and finally reached to Ba Maw. In 1997-98, the villages from both sides of the road became busy and prosper due to the ‘Bala Min Htin’ bridge which crossed the Ayeyarwaddy (Irrawaddy) river. As the local populace can travel conveniently and easily due to good and smooth transport, their socio-economic sector has significantly developed. Wine Maw Township is made up of 31 villages. Among them the researcher has selected five specific villages namely Maing Nar, Naung Tar Law, Targaya, Moat Loi and Khat Cho to be studied. These villages are situated along the bank of Ayeyarwaddy (Irrawaddy) River and their location is also the same as the direction of the River i.e. from north to the south.

Therefore, Maing Nar is located in northern most with Khat Cho the southernmost and the three other villages are located between them. Except Shwe Nyaung Pin village the other ones are founded on the bank of the Ayeyarwaddy. All six villages were founded on the high way that connects Myanmar and China. Myitkyina-Laizar highway is used as a trade route between Myanmar and China. It goes past Wine Maw. The villages in the study area are located on the two main roads; Myitkyina-Wine Maw-Laizar and Myitkyina-Wine Maw-Ba Maw (Bha Mo) (Document of some useful data for the administration of the town). The following table shows the selected areas.

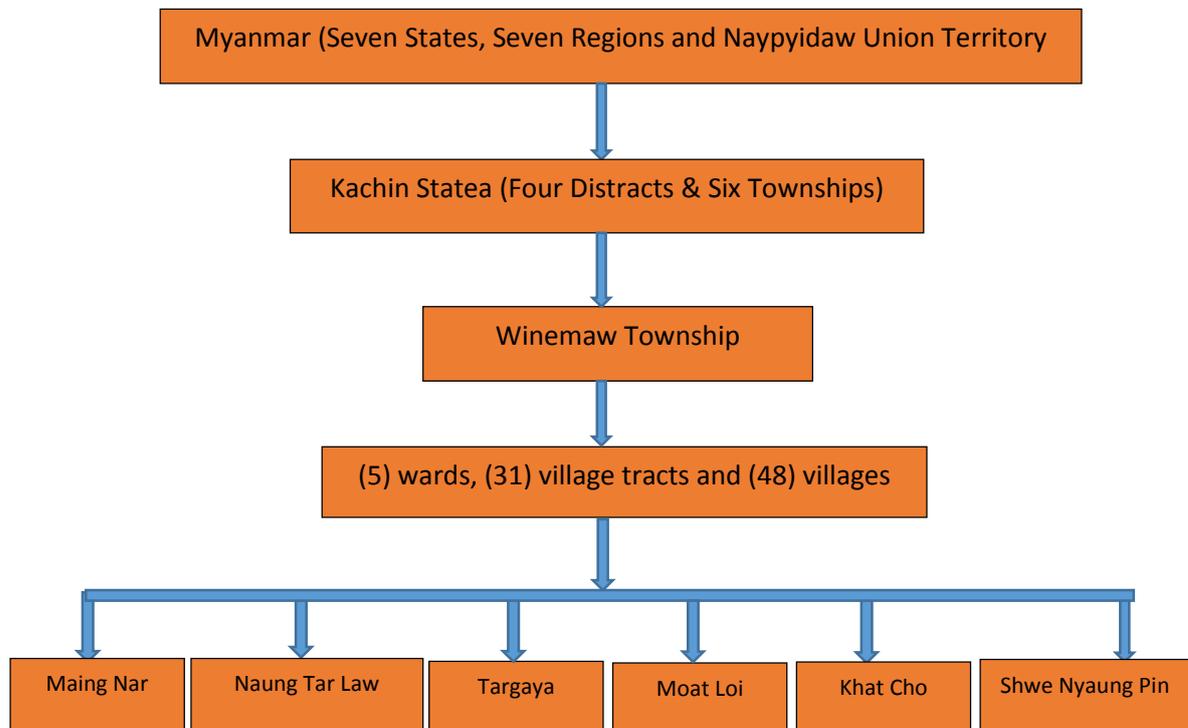


Figure 13. Villages included in the study

3.3 Study population

According to Myanmar census of 1983, March 31st, the population was 35,442,972. As of July 2012, this was estimated to have increased to 60,584,650. China's *People's Daily* reported that Myanmar had a census at the end of 2009 It had 59.2 million people, and growing at 2% annually with exception for Cyclone Nargis in 2008. Most of these estimates have indeed overlooked the demographic changes that were at work since the 1970s in the country.

One unique feature about the Republic of the Union of Myanmar is that, according to the 1931 census, more than one hundred national races had been living together as members of the same family since time immemorial, sharing all sorts of joy and woe in the long course of their history. Now, of the many national ethnic groups living in this multinational the Republic of the Union of Myanmar, the Shan are the largest, group occupying different parts of the country, especially the eastern plateau called Shan state and Northern Myanmar (Sai Aung Tun, 2009:1).

No trustworthy census has occurred since the 1930s. In the 1940s, the detailed census results were destroyed during the Japanese invasion of 1942. Census results after that time have been flawed by civil wars and a series of military governments. The census in 1983 occurred at a time when parts of the country were controlled by insurgent groups and inaccessible to the government.

The 2014 Myanmar Population and Housing Census (MPHC) show that Myanmar's total population was 51,486,253 persons as of 29th March, 2014. Of these, 24,824,586 were males and 26,661,667 were females. This overall number includes an estimated population of 1,206,353 persons who were not enumerated in certain specific areas of the country. The census enumerated a total population of 50,279,900. The current total population size represents an increase of 46 percent compared with the 1983 census (<http://www.themimu.info/census-data> (6.4.2017)). The Shan National is the second largest group in Myanmar after the Bamar National ([http:// www. Guidefor myanmar. com/ people. html-19.3.2015](http://www.Guidefor myanmar. com/ people. html-19.3.2015)).

Kachin State is composed of (4) districts: Puta-O, Myitkyina, Mohnyin and Bha Mo. The population of Kachin State is 1.689 million. Myitkyina district consists of (6) townships: Myitkyina, Wine Maw, Tanai, Chipwi, Hsawlaw and Injyangang. Myitkyina Township has a total population of 513456 persons. Wine Maw Township is located in Myitkyina District. Wine Maw has a population of 125544.

There are 1,817 people in 354 households in **Maing Nar village**, 965 people in 315 households in **Naung Tar Law village**, 519 people in 65 households in **Targaya village**, 391 people in 65 households in **Moat Loi village**, 2,193 people in 500 households in **Khat Cho village** and 1300 people in 240 households in **Shwe Nyaung Pin village**. Most people are Buddhists. They are mostly farmers and fewer people are merchants. The Shanni (Taileng) chose to establish their villages in the areas where there are transportation and good agricultural land. Therefore, most of their villages are in the plains near river banks and near streams and the plateau (see in table 1 & 2).

Among them, some Shanni (Taileng) elders and youths of all walks of life who could provide information on the past and present endeavors of Shanni (Taileng) people as regards preservation and perpetuation of Shanni (Taileng) culture were selected the study population.

Table 1. Housings and households of study area

Village	Housings	Households
Maing Nar	365	354
Naung Tar Law	327	315
Targaya	80	65
Moat Loi	75	65
Khat Cho	530	500
Shwe Nyaung Pin	255	240
Total	1632	1539

Table 2. Population of study villages

Village	Male	Female	Total
Maing Nar	898	919	1,817
Naung Tar Law	415	550	965
Targaya	255	264	519
Moat Loi	193	198	391
Khat Cho	1093	1100	2,193
Shwe Nyaung Pin	645	655	1300
Total	3499	3686	7185

3.4 Study period

The study was conducted from the first week of June, (2013-2014) academic year to the last week of May (2016-2017).

Table 3. Schedule of the Research

YEAR	MONTH	ACTIVITIES
2013	June, July and August	Collecting books from libraries and internet to write thesis proposal
	September and November	Preparing primary documents (eye witness accounts of events and oral histories)
	December	Writing thesis proposal and introduction
2014	January	Seminar for thesis title defence (4.1.2013) and Carrying out pilot survey
	February	Collecting books from libraries
	March	Writing once again make up for Introduction
	April	Regular Seminar for 1st year PhD (27.4.2014) and Writing literature review and research methodology
	May	Credit Seminar for 1st year PhD (31.5.2014)
2014	June	Developing feedback of supervisor
	July	Taking advice from co-superior
	August September	Doing field work
	October	Writing report and Analyzing data
	November	Taking advice from supervisor
	December	Feedback for 2 nd year PhD regular seminar with supervisor
2015	January February	Conducting field work
	March	Writing report and analyzing data
	April	Taking advice from co-supervisor
	May	Regular Seminar for 2nd year PhD (9.5.2015)
		Taking advice from co-supervisor and feedback with supervisor (10-29.5.2015)
		Credit Seminar for 2nd year PhD (30.5.2015)
2015	June	Taking advice from co-supervisor and feedback with

		supervisor
	July, August and September	Collecting data at field work
	October	Writing report and Analyzing data
	November and December	Taking advice from supervisor and co-supervisor Interviewing with informants
2016	Jan and February	Feedback for 3 rd year PhD regular seminar with supervisor
	March	Regular Seminar (30.3.2016) for 3rd year PhD with Supervisor and professors
	April	Regular Seminar (2.4.2016) for 3rd year PhD with Co-supervisor and Honorable Professors
		Conducting field with FGDs and IGIs
	May	Taking advice from supervisor and co-supervisor
		Credit Seminar (28.5.2016) for 3rd year PhD
2016	June and July	Doing field work (for data confirmation)
	August and September	Writing report and Analyzing data
	October	feedback from co-supervisor
	November	Taking advice with co-supervisor
	December	Feedback for 4 th year PhD regular seminar with supervisor
2017	January	Feedback for 4 th year PhD regular seminar with supervisor
	February	Regular Seminar for 4th year PhD (5.2.2017)
	March	Feedback for credit seminar for 4 th year PhD with co-supervisor and supervisor
	April	Credit Seminar (1.4.2017) for 4rd year PhD Feedback and Taking advice the whole thesis with co-supervisor and supervisor and Submitting draft thesis
	May	Defence (26.5.2017) Finalizing the thesis with some advices of External Examiner.

3.5 Data collection methods

This thesis was conducted by using qualitative research methods. Thus, key informant interview (KII), focus group discussion (FGD), individual interview (II), direct observation (DO) and participant observation were applied to collect data.

3.5.1. Key Informant Interview (KII)

In Maing Nar village, three male key informants participated in the study. They are the village administrator, an old man aged 89 years who knows the history of Maing Nar village well and a man aged 58 years who organized people to participate interviews and explained them that why data was collected in their native language.

Similarly, three male key informants each were used in the remaining villages. In Naung Tar Law village, the village administrator, an old man aged 89 who knows the history of Naung Tar Law very well and a peasant aged 58 years old, farmer acted as key informants.

In all villages, the village administrators took part in KII. Thus, six village administrators were interviewed as KII. In Moat Loi village, some data concerning the history of Moat Loi and Shanni history were collected from a Buddhist monk (Sayardaw) aged 58 years old and a man aged 60 years old.

About (20) key informants were planned to be interviewed. But three key informants each were used in respective village. Their opinions regarding settlement, distribution and cultural survival of Shanni (Taileng) people in northern Myanmar were explored by key informant interviews (KIIs). Therefore, a total number of (18) key informants consisting of Shanni (Taileng) elders and leaders (including religious leaders) participated in the interviews to collect data, and also to give an account how they made efforts for the survival of their culture.

To collect the data concerning the history and culture of Shanni, the elders about aged of 60 years who have resided there for 10 years at least in that of study areas were intended to be interviewed (KII). Some key informants were members of “*Shanni (Taileng) Literature and Culture Organization of Wine Maw town*”.

3.5.2 Focus Group Discussion (FGD)

Two groups of FGDs were segregated in conducting this study. The first group, was made up of males and females of Shanni (Taileng) elders and leaders

(aged above 25) while the second group, consisted of the youths (aged between 18 to 25).

Thus, for the first group, 2 FGDs were conducted at Maing Nar, Naung Tar Law and Khat Cho each village. A total of 6 FGDs were held and each group consisted of 9 male or 9 female informants. Therefore, a total of 54 persons were involved in the first group of FGDs. FGDs with elders and local leaders (all above 25 years of age) were interviewed on issues relating to settlement pattern, distribution and cultural survival of Shanni (Taileng) people in Wine Maw Township; and prohibited factors or difficulties in their ways of lives.

In the second group, 3 FGDs of youth (aged 18-25) were interviewed at Targaya, Moat Loi and Shwe Nyaung Pin. Targaya group was made up of 8 males and 6 females, Moat Loi group of 6 males and 4 females, and Shwe Nyaung Pin group of 4 males and 3 females respectively. Thus, a total of 31 youths were interviewed for this thesis. In that of FGD, the youth who were knowledgeable younger generation (aged between 18 and 25) participated. The reason for defining a criterion to select the age group of (aged between 18 and 25) was that the youths aged 18 have the right to vote and those aged 25 have the right to be selected as a representative to the Parliament according to the Constitution of Myanmar.

3.5.3 Individual Interview (II)

Then, an approach was made to “Shanni (Taileng) organization” to meet knowledgeable persons among Shanni (Taileng) elders and leaders in Kachin State, Sagaing Region and Mandalay region to perform as Individual Interview (IIs). Like KIIs, the data concerning the history and culture of Shanni (Taileng) region were also collected by interviewing with 5 Individual Shanni elders and leaders of Shanni Parties who know well past and present affairs. All informants were natives and they also practise traditional culture of Shanni very well.

3.5.4 Direct Observation (Do) and Participant Observation (PO)

Direct observations (DOs) were done by observing wedding ceremonies, religious ceremonies, state government festivals and spiritual ceremonies thoroughly. Moreover, teaching Shanni language to children and youth at Khat Cho and Naung Tar Law villages.

Participant Observation (PO) was done in religious activities at monasteries and some social activities such as attending the youth and elder conferences of Shanni, serving at wedding ceremony, funeral, house warming ceremony, naming ceremony etc. See Figure 14 below for the summary of qualitative methods used in the study.

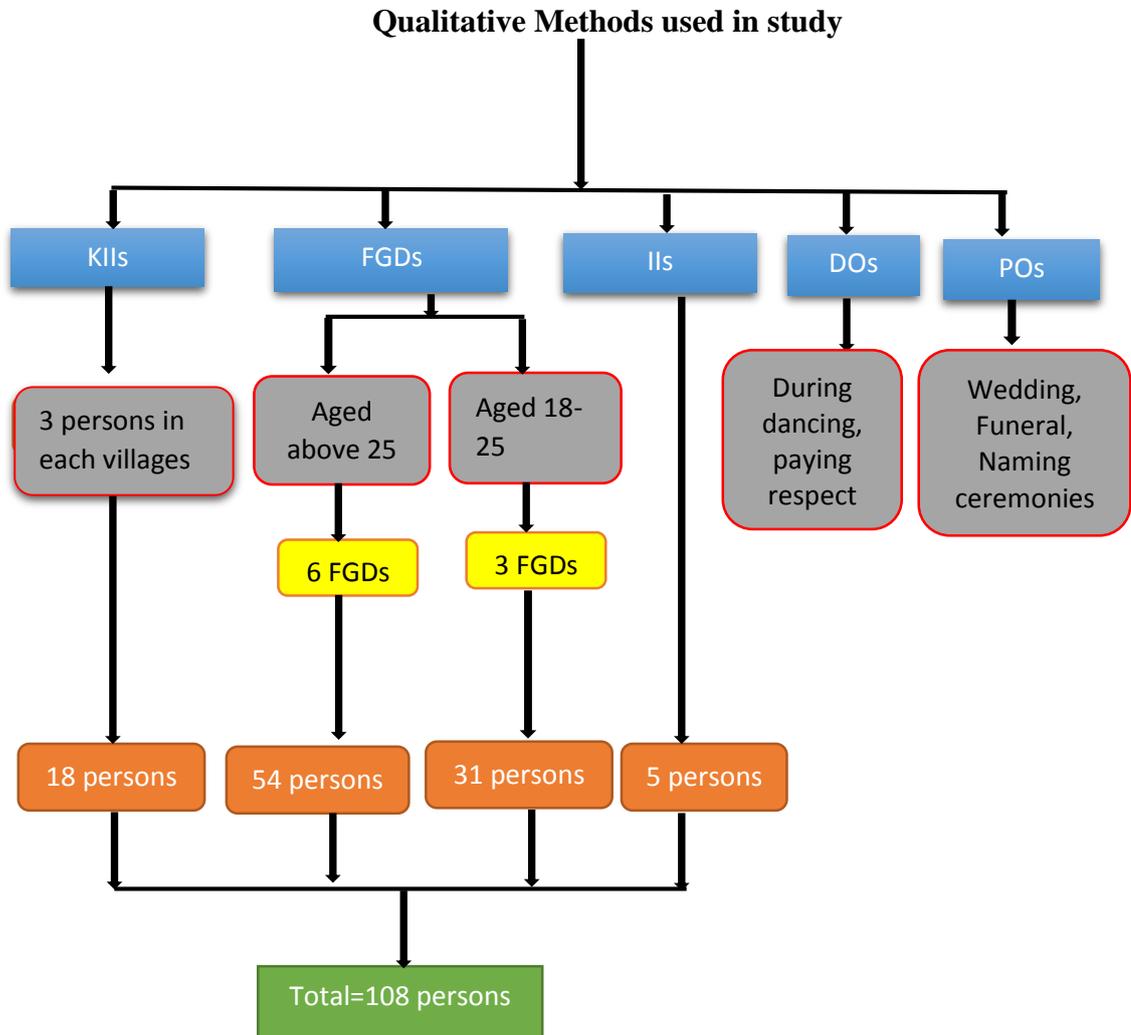


Figure 14. Qualitative methods used

3.6 Data analysis

Qualitative thematic data were analyzed manually according to themes and subthemes. Data were collected daily; the field notes were transferred to the data files. The data were read and reread again and again, and then they were classified in to relevant theme. Then, some data were compared with historical records books. After that, any similarities and differences between and within participant's accounts were noted. Responses were further categorized within each main theme after reading the

transcripts and historical books again in the light of the first thematic analysis to produce the final findings.

3.7 Ethical considerations

In doing a field work, certain issues that probably inflict that values, beliefs, cultures and that may arise a wide range of problematic situation must be avoided in the research area. After choosing the field area for data collection, the anthropological ethic and values were adhered:

- (1) All informants were informed the procedure of the thesis. Then the reason for conducting thesis work and selectively that area was explained;
- (2) To collect data, taking photograph, recording their talks, using video camera were done after getting the permission of the in governments;
- (3) All informants were in a position or situation that ensures their protection.

3.8 Limitation of the study

Most of the Shan nationals live in Shan state (North, South and East). They migrated into Myanmar over 2000 years ago and spread out many parts of Myanmar. The basic language is similar among all Shans residing in every parts of Myanmar. But in this study the thesis aims to explore only the Shanni' attempt to sustain and hand down their cultural heritage to their younger generation living in northern parts of Myanmar especially in Wine Maw Township.

CHAPTER IV

HISTORICAL BACKGROUND OF SHANNI (TAILENG)

This chapter describes how the Shanni (Taileng) national initially settled in Myanmar. It also presents their culture, their settlement in Northern Myanmar, its geography, communications and distribution. As the population increased, some Shanni (Taileng) nationals have moved to Asia and throughout Myanmar not only because of favourable environment for survival but also because of the wars. Through out this study, the settlement of Shanni (Taileng) nationals have been certified by ancient capital cities and religious monuments located along the Ayeyarwaddy river ("*Nam Kieo*" in Shanni language) and other rivers and streams together with their names.

As said an old man aged 58 in Khat Cho village and a certain monk aged 58 in Moat Loi village, on account of regional costumes Shanni (Taileng) names number in nine. Like Bamar, Bamar nationals living in the upper part of Myanmar called Ahnayrthar while those living in the middle Myanmar called Myaylathar. Likewise, Bamar nationals living in in the lower part of Myanmar are called Outthar: etc. In the same way, the Shan nationals living in the northern part of Myanmar (Upper part) are called Shanni (Taileng). The Shan national living in the northern Myanmar are called Shanni (Taileng) national because of their origin where they emigrated from Myit Ni Myit (Red river in China) region and the colour of their traditional dresses. So, these Shan national are called Shanni (Taileng). In fact, the meaning of the Shanni word 'Taileng' is 'Shanni' or 'Red Shan.

According to above-mentioned that Shan (Tai) nationals, there is a term (Shangyi) or Tai Lon. 'Shangyi' is the name given in Myanmar style. Besides, Shan (Tai) nationals who live in the northern part of Shan State classify themselves as Tai Mao which means 'Mao Shan' in Myanmar language. Tai nationals call the upper part of 'Shwe Li' river 'Nam Mao' or Mao River. The Tai nationals from this region call themselves Tai Mao (U Yi Sein, 2011:338).

According to interview of an old man aged 80, after achieving independence from British imperialists, Shanni (Taileng) nationals had to give their land to Kachin nationals for some political reasons. After going independence, through political twists and turns Shanni literature and language seemed to disappear. In 1974 Constitution, Shanni nationals asked the right to reoccupy their land but in vain. Consequently, when they reveal their culture and literature, they were arrested and

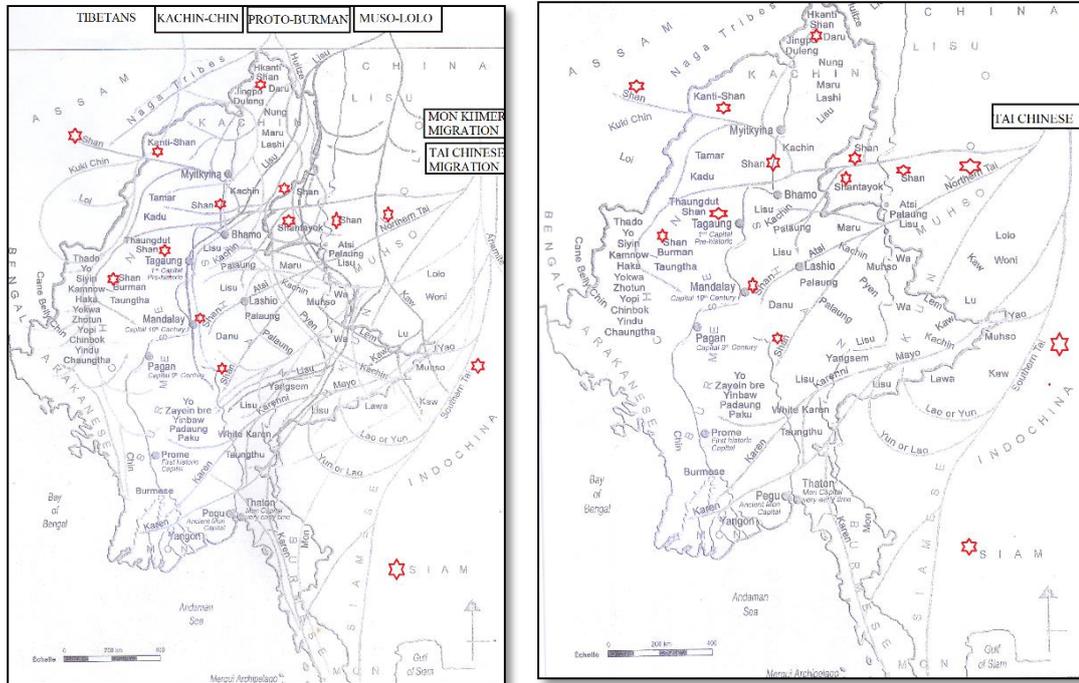
there were only a few of them who could learn the mother tongue. Thus, majority of youths cannot then speak mother tongue and their culture seems to vanish gradually. Long ago, there was the word Shanni (Taileng) and in speaking in general way it is common Shan (Tai) language. In 1965, such usages as Wuntho Shan (Tai Wuntho), Shan Galay, Shan Bamar and Plain Shan (Taileng) were used in political milieu. Only in 1967 the word Shanni (Tailing) has been widely used because of political milieu.

According to the census (1969) which was demographic data given by the Shanni activist, U Tun Yin (Independence Mawgun Award (Star of Independence) (Grade I)), a total population of Shanni was about 2 million in northern Myanmar. Among them, population of over 500,000 Shanni people dwell at Kachin State and the rest of them over 1,000,000 Shanni people settle at Sagain Region along the Chindwin-Uru river bank at that time. And then, according to the census (2015) which was also demographic data given by the Shanni party, a total population of Shanni was about 3 million in northern Myanmar. The data was given by two members of Shanni party aged 46 and 59 years old. Among them, populations of over 800,000 dwell at Kachin State and the remaining 1,200,000 settle at Sagaing Region along the Chindwin-Uru river bank, at the present time.

4.1 Settlement and distribution of Shanni (Taileng) in Myanmar

The immigration of Shanni into Myanmar was mentioned by U Sai Aung Tun and other researchers. As to when exactly they entered Myanmar, scholars differ in their opinion. Some believe that the Tai migrated into Myanmar before the Christian era, and others said it was after that (see in figure 15 a & b). Dr. Cushing, after long research on the Tai, remarked: the migration of the Tai into Burma probably began about (2000) years ago, although Shan and Bamar's tradition, place the irruption several centuries earlier. Chinese history would seem to mention the same date. History reveals that the Shan were already present in Myanmar in the pre-Bagan period. A legendary hero with a Shan name appeared in Bagan prehistory. Pyu-Sao-Hti, who helped to beat off ferocious animals threatening the peace of Bagan, was believed to have been descended from the Shan ethnic ancestors. After peace was restored he organized the multi-ethnic nationalities around the area to form united village communities, which later became Bagan, the capital of the first Myanmar Empire. When they entered Myanmar, the Tai immigrants were given new ethnic names by ethnic nationalities in Myanmar. The Tai were then known to Bamar as

Shan, to Kachin as Sem, the Azi and La-shih as San, Ma-ru as Sen, Ta Arng or Palaung as Tsen, Wa as Shem, Mon as Sem, and Yunnanist as Pai Yee. But the Shan referred to themselves as Tai (Sai Aung Tun, 2009:20).



a

b

Figure 15 a. Races of Myanmar and waves of migration

b. Tai-Chinese migrations

U Sai Aung Tun gave some description regarding the empire of Mao Shan, the relatives of Shanni (Taileng). From the geopolitical point of view, the Mao region was located in the most strategic place. From this region the Tai people could enter Upper Myanmar very easily. So, it was simple for them to cross the Ayeyarwaddy and the Chindwin rivers to invade northern Rakhine State. From the same base they were able to occupy Assam and establish the satellite kingdom of the Ahom Shan. They were also able to ascend northward along the Ayeyarwaddy or Nam Kieo (Nam Kyo) river to occupy the Khamti Lone area, where they established small principalities, each of which was ruled by its own ruler.

The Tai people from the Mong Mao area also moved southward along the Ayeyarwaddy river, to be joined by other groups coming down from the Shan State to settle in Upper Myanmar, where they later founded kingdoms and dynasties in Pinya (Panya), Inwa (Awa), Sagaing, Kale/Klay, Hsaung Hsop/Thaung Thut, Waing or Mong Hso, Mohnyin, Mong Kwang (Mogaung), Momeit (Mong Mit), and Bha Mo

(Wan/Bann Maw). The Shan state itself was filled with these Tai immigrants who created their petty feudal states like Hsen Wi (Theinni/Seinni), Hsi Paw (Thipaw/Si Paw), Mong Nai/Mone`, Mong Pai/Moby, Yawng hwe (Nyaung Shwe), and Keng Tung/Kyain Tong, each with its own feudal ruler. To the east the Mao region laid the imperial kingdom of China, with which the Tai people enjoyed trade relations in times of peace. However, wars also occurred frequently between China and the kingdom of Mao. The lands along the Shwe Li river (Nam Mao) were fertile and productive, but were still very sparsely populated when the Tai people came into settle (Sai Aung Tun, 2009:14).

In about the 9th century AD, some Tai migrated to the west the Me Khong river. There were two Tang dynasties; the 1st Tang dynasty lasted 137 years from 937 to 1094 AD and the 2nd dynasty lasted 160 years from 1257 to 1097 AD. A Tai leader by the name of Hshin Kyu Yee was famous for his good leadership and management. Thus, a large number of Mao Shan had migrated into the upper Shwe Li river or Mao river valley where they lived together in harmony. Then, the Tai living in Kyauk Se region managed to organize Myanmar and they unitedly started their fight against the Chinese invaders who at last lost the battle. As there was a long-lasting friendship between Myanmar and Tai in Kyauk Se region, Tai were easily integrated into Myanmar community and they became Myanmarized in their life style. On the other hand, Mao Shan (Tai) who lived in the upper Sagaing region area, Kachin State the border area between Myanmar and China never failed to fight against either Myanmar or against the Chinese to protect their areas. Among such combatants, King Tho Kho Bwar and Tho Hann Bwar, his grandson, were prominent (Dr. Than Tun, 2002:292).

After AD 10th century, Nan-Chao Empire collapsed due to frequent wars between China and Nan-Chao. Taking advantage on the ruin of Nan-Chao, governors of Cambodia invaded Mao State, a former lesser state under the patronage of powerful Nan-Chao. Thus, Shan governors of Cambodia had reigned Mao State, today Shan State, it was known as 'Kamboza Shan State' (U Tun Myint, 1955:17-21).

During the 11th century, the first person who knew that the southern boundary of Myanmar was required to be marked at the place of Kara Island was King Anawrathar, the founder of the first Myanmar Empire. The kings of his dynasty continued to hold this policy. After demarcating the Southern boundary of Myanmar, King Anawrathar marched to the north. It was said that King Anawrathar went to northern Myanmar to take the sacred Buddha tooth relic from Gandhalaritz province,

China to his country to worship. From the political point of view, the king must have done so to prevent the potential invasion of (Nan-Zhao) Nan-Chao people. King Anwarathar marched to the north both to do religious affairs and to carry out a political cause. ‘Ghandalaritz Province’ was not the name that the ancient China was called but it was the Sanskrit name of Tar Li kingdom ruled by (Nan-Zhao) Nan-Chao Tu-Ann dynasty. It was called Myauk Shi-Ann Ku-Kor in Chinese language. It can be translated into Pa Li as (hu/Tsu Ghandara Ratha because the China word ‘Myauk’ names Thu/Tsu, ‘Shi-Ann’ means ‘Vundhara’ and ‘Ku-Kor’ means Rhtha). Scholar Luce remarked that King Anawratha marched to Gandhalaritz province with the aim of taking a preventive measure to the kings of Nan-Zhao (Nan-Chao) who could invade his empire. In fact, the king wanted to stop the Tai who incessantly penetrated into Myanmar area from the of Nan-Saw region along the course of Ayeyarwaddy river. Myanmar history mentioned that King Anawrathar had reached to Mao region after describing his journey to ask for the sacred tooth relic in Gandalaritz. ‘King Ahuruddha Deva’ ascended the throne of Bagan in 1044 AD and 16 years after he was enthroned. His majesty the king ordered the ministers to establish the 43 frontier towns between Kamboza province (Mao region) and Tampadipa province (Myanmar) to prevent the border area from begin mixed up with Shan Yun (Tai), whose incessant migration into Myanmar might threaten their sovereignty in one way or another in future (U Taw Kaung, 2011: 368,371).

The 43 towns that were established at more or less the same time were listed as follows (1) Kong Sin, (2) Kong Tong, (3) Nya Yone, (4) Nya Yin, (5) Shwe Gu, (6) Yinn Khe, (7) Moe Tar, (8) Kathar, (9) See Kyin (Htee Kyaint), (10) Mya Taung, (11) Tagaung, (12) Min Ma Haw, (13) Kyan Hnyat, (14) Sampair Ngao, (15) Nga Sint Ku (16) Kohn Tharyar, (17) Magway Taya Aung, (18) Aung oat, (19) Yay Nanthar, (20) Nagar Mouk, (21) Yin Mar Tai`, (22) Sohn Town, (23) Tohn Polan, (24) Mattara, (25) Thet Ke Kyin, (26) Wayin Toat/Thout, (27) Taung Byone Kyi, (28) Myo Tin, (29) La Hay, (30) Shint Ma Tet, (31) Mekkhayar, (32) Ba Ohn, (33) Myin Sai, (34) Myit Thar, (35) Hai Tet, (36) Targaya, (36) Nyaung Yan, (37) Shwe Myo, (38) Pet Par, (39) Myo Hla, (40) Kair` Lin, (42) Swar and (43) Barranassi. It can be clearly seen that these 43 towns were systematically arranged form the north to the south of Myanmar. Among them, over 22 towns’ i.e more than half the number of frontier towns were established in the north of Mandalay while Kong Sin was founded

at the extreme north part of Myanmar. The remain ones were located in the area between Mandalay and Taungoo (Min Bu Aung Kyaing, 2014:32).

During the reign of King Anawrathar 11th century AD, many Tais used to move down to Myanmar not only along the course of the Ayeyarwaddy river but also from the eastern boundary where they illegally crossed. The 43 towns were evident that Tai (Shan) had already spread their settlements all over the Shan State during the reign of King Anawrathar. This was because a number of towns with their name of Tai origin were seen being established in the list. After his tour in the north of Myanmar, the far-sighted king started to establish many frontier towns to stop the migration of Tai who entered Myanmar from two directions of the north and the east. He had tried to more effectively stop not only the Tai from the north, who moved down along the course of the Ayeyarwaddy river but also those from the east who entered the central Myanmar. The frontier towns established in the north of Mandalay were supposed to be able to defend the penetration of immigrants from the east.

King Anawrathar first designated the north boundary of Myanmar at the confluence area where the Ayeyarwaddy river and the Shwe Li river join. Again, this boundary had been extended up to Kong Sin. The Kings from his dynasty and other lineages also accepted the same place as the northern most boundaries. Accordingly, they founded Nga Song Chun, the frontier town near Kong Sin. No matter whatever towns were founded as frontier towns, their existence and emergence after King Anawrathar's tour around the northern Myanmar had caused an abrupt halt in the mass migration of Tai into Myanmar. Kong Sin which used to be a strategic place of Tai had become a frontier town under the control of Myanmar king.

According to this Chinese record, it was assumed that Tai had not only move their settlements to the upper region of Ayeyarwaddy in Myanmar kingdom but also lived peacefully in harmony with Myanmar even with the equal right to rule a host community. Because of King Anawrathar's strategic plan, the Tai of western Yunnan State, China had to stop their migration along the course of the Ayeyarwaddy river. And they had no choice of route for their migration other than those in the west. So, their settlement spread out the upper region of the Ayeyarwaddy and the Chindwin river. Finally, the Tai from Yunnan State migrated into Assam State in India through the Hoo Kaung/Hugaung valley route (U Taw Kaung, 2011:371-372).

Despite having 43 frontier towns to prevent the mass migration of Tai, Myanmar kings found it difficult to prevent some minor migrations here and there.

For example, when one or two households of Tai migrated into Myanmar region, they would not be likely to be banished or sent back to their original home land. For this reason, there might have been many cases of such minor migration. Accordingly, some Tai migrants continued entering into Myanmar through land route from the east. The three renowned Tai brothers namely Ah Thin Kha Yar, Raja Thingyan, and Thihathu were descended from such immigrants who had come from the east into Myanmar region by land route.

According to Myanmar chronicles, it was learnt that Thingabo, their father reached to Myin Sai, the Pyu region after leaving Beinnaka or Beingaratha which is now known as Chiang Mai. In fact, Chiang Mai was founded only in 1296. However, the record suggested that the ancestors of the three Tai brothers had come from northern Thailand by the fact that these brothers had mutual relations with Min Ye of Chiang Mai. The three Shan brothers conquered the Mongolian warriors and they were on the par with Bagan king in strength and skill. They fought against the Mongolian warriors led by Ae` Sam Tan Moo, the Yunnan prince when they invaded Bagan. Perhaps they had won the battle there. They were the powerful one in the middle Myanmar. Among them, Thihathu, the youngest brother had the greatest ambition. He received the title of ‘Lord of White Elephant’ in 1295 and became the King of Pinya in 1296. King Thihathu founded Pinya city state and named it Vijayapura (ဝိဇယပူရာ). one of his sons named Athin Khayar Saw Yum founded Sagaing in 1315 AD and became the king of Sagaing. So, Sagaing dynasty was derived from Pinya dynasty (U Taw Kaung, 2011:375-376).

According to Professor Coede Js, the word Syam was found in a Cham inscription of the 11th century and also on the bas-reliefs of Angkor Wat in the twelfth century. Now, in order to make an easy study of the Shan people in Myanmar, they are classified into five sections:

1. The Shan who occupied the northwestern part of Myanmar
2. The Shan who occupied the northeastern part of Myanmar
3. The Shan who occupied the eastern part Myanmar
4. The Shan who occupied the southeastern part of Myanmar
5. The Shan who occupied the central and lower parts of Myanmar

According to Sai Aung Tun (2009), the Shan of the northwestern group include all those who are scattered over northern Myanmar proper from Manipur,

Assam (Ahom) to Bha Mo (Bann Maw). Over this stretch of land, the Shan established their *Baan* and *Mong*, especially where they could find fertile land and good flow of water for their traditional wet-rice cultivation, which they brought with them from China. Wherever the Tai people migrated they always took with them the *Baan* and *Mong* system. “*Bann*” is a village and “*Mong*” is a state. Individual families will group together to form a *Bann*. Many *bann* over a wide area of territory will group together to become a *Mong/Se* (Sai Aung Tun, 2009:26).

There sprang up many towns (“*Mong*” in *Shan language*) such as Mogaung (Mong Kwang), Mohnyin (Mong Yang), Mong Waing Hso (Wuntho), Mong Sinkaling Khamti (Sinkaling Khamti) which are situated about 60 miles above the confluence of the Uru and Chindwin rivers. Moreover, there were many Shan settlements from Yaw country to Motsobo or Shwebo in the old days. The Hukaung/Hugaung-Tanai Valley was also occupied by the Shan, and Mogaung (Mong Kung) was once the capital of the areas. The Khamti Shan moved up along the Nam Kieo or Ayeyarwady river to set up a large settlement by the river, Malika, and named the place Khamti Lone or Great Khamti. Of all the *Mong* in the northwest only two, Mohnyin (Maing/Mong Yang) and Mogaung (Maing/Mong Kwang), had historical significance. They were independent states of Upper Myanmar and exerted their influence over the other states in the northwestern part of the country. Myanmar history gives a vivid account of how the Mohnyin Chief actively participated in the political struggle to control Inwa. He even established himself as King of Inwa and was succeeded by Sao Hpa of Ohnbanung of modern Hsi Paw/Si Paw (Sai Aung Tun, 2009:22,28).

Moreover, at least forty-five kings of Mong Mao Lung Empire may be identified, although some of them may have been legendary rulers. The kingdom of Mong Mao came to be known as Mong Mao Lung (“Lung” meaning great) only when Sao or Hso Hkan Hpa (No.31) came to the throne in 1220 (see in figure 16). In the chronicle of Mogaung, Sao Hsam Lone Hpa (1215- 1228 AD) was known to be the first *Saopha* and the General commanding the Mao troops. He was known as the brother of the Mao king, Sao Hso Hkan Hpa (1220- 1250 AD). Under his rule there were ninety-nine *saopha*, who acknowledged him as their overlord. He organized an army and crossed over the Ayeyarwaddy river and the Chindwin River to invade north Rakhine, Manipur and up to Assam where he helped to establish the Ahom Shan dynasty. According to the Assamese Buranji, the first king of Ahom Shan was

Sao Hso Hkan Hpa, a royal relative of Sao Hsam Long Hpa (Sam-Lung-Pha, AD-1215, Length of Reign Years-13). Ney Elias in his book titled, “Introductory Sketch of the History of the Shans”, describes how Sao Hsam Long Hpa came from Mong Mao to establish Mogaung and how he pursued the territorial expansion to the west and exerted his authority over the newly conquered states. The Manipur chronicle also mentions the influence which Mogaung exerted over Manipur. Mogaung shifted its capital two or three times according to the chronicle and traces of the old sites and other historical remains like pagodas, temples, and clumps of fruit trees and other big trees can still be found. It was considerably larger than Bha Mo (Bann Maw) and bore every trace of being the capital of the old days. Mogaung also had a fertile area of cultivated plain, extending southward to Monhyin, north to Kar Maing and west to Inndawgyi. The internationally known jade mine Hpa Kang is located in Mogaung. In the old days the north of Kat Hsa or Katha was inhabited by Tai Leng or Myanmarized Shan. The Kadu, Pwon (or Hpon), and other ethnics were probably mestizos, but more Shan than the others (Sai Aung Tun, 2009:16-17).

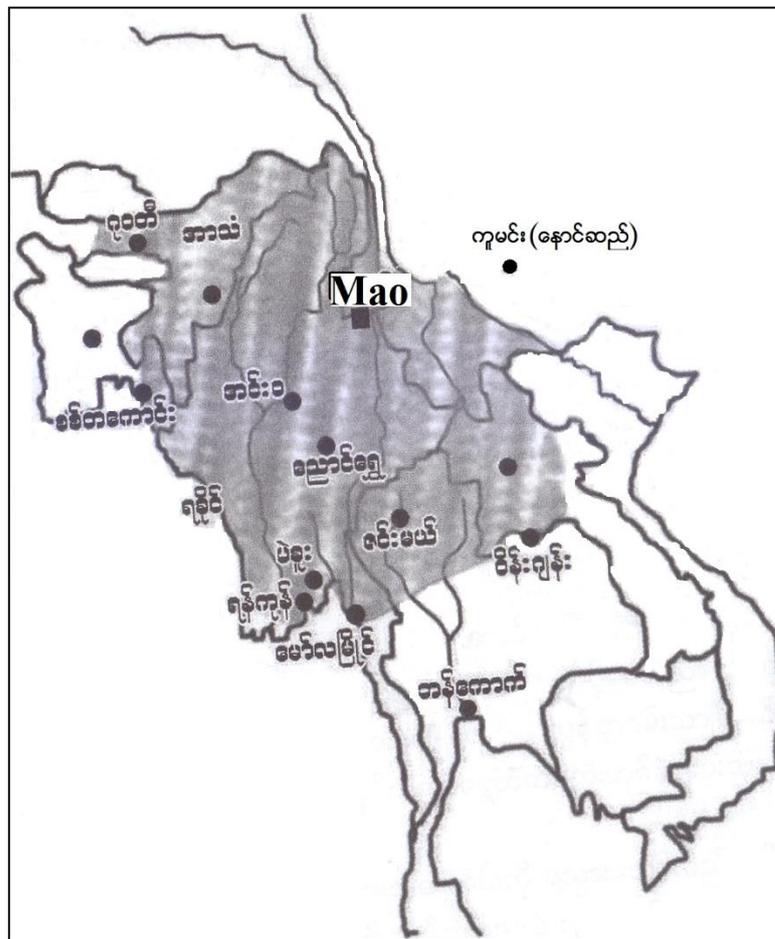


Figure 16. Mong Mao Lung Empire of Shan in AD 13th century (1220-1250 AD)

When the Shan (Tai) had finished their migration to Myanmar, it is now called Myanmar in the 14th century AD. The history of Tai's migration into Myanmar had originated from Yunnan State, China; the description also carried the ancient history of Tai living in Yunnan State. By studying how Tai had entered Yunnan region, it was learnt that Tai had already settled in the Me Khong basin in western Yunnan State in the 1st century AD. This fact can thus be ascertained (U Taw Kaung, 2011:379).

Tai had focused on Myanmar not only from the north through water-route but also from the east by land-route. Hman Nan (Glass palace) chronicle stated that King Anawrathar founded 43 frontier towns or 43 forts after his march to the northern Myanmar. The list of the 43 frontier towns can provide the scholars with reliable proof that Tai had already spread out from northern Myanmar to the middle Myanmar and that Tai who entered from the east had extended their settlement all over the area now known as the Shan State. Because of the emergence of frontier towns, some Tai had to live collectively in the Upper basin area the Ayeyarwaddy river and later they migrated into Assam State in the west. While Bamar settled in a very limited area in the middle of Myanmar, Tai had occupied a very large area in the east of the narrow region since the earliest time of the Christian era up to now.

No matter where Tai had come from the north or from the east of Myanmar, they got along well with Myanmar as the two ethnic groups sharing most of things in common in harmony. In the course of time, the Tai got intermarried with Bamar and their descendants were easily integrated with the host community i.e. Myanmar society. Thus, their views of points, their culture and their life styles become closer and closer to those of Myanmar. Moreover, they have the same religious beliefs and traditions. As a result, some Tai living in the middle part of Myanmar became almost identical in their dress, outlooks towards the world and culture with Bamar. The two ethnic groups, the Tai and the Bamar got closer in their culture so much so that some places where Tai had settled for a long time were left unknown except their names that originated from Tai language. As a result of mutual relations between the two ethnic groups, the Tai sometimes had ruled the Myanmar kingdom. Among those who served Myanmar kings, the three Tai brothers were the most prominent during the late Bagan Era. On the contrary, the Tai from the Shwe Li river basin also had friendly relations with Bamar despite no case of intermarriage between the two groups. Accordingly, the two culture got intertwined (U Taw Kaung, 2011:380-381).

When we study Myanmar history starting from the time King Anawrahta founded the 1st Myanmar Empire to the time king Hsibaw was taken to India, it can be found that, Shan State had frequently become a lesser state under the patronage of Myanmar kings' reign for a relatively long period. These Shan had great prestige for their powerful status as the founder of Nan-Chao Empire and they enjoyed prosperity in the past. Finally, although other ethnic groups have developed far more than the Shan nationals who had practiced feudalism. Then, their lack of unity and unwillingness to nurture educated people had led to frequent battles among city states for power struggle. Colonists and feudalists held the opinion that if there were more educated people in a country, they would find it more difficult to control them for their innovative ideas and critical thinking. Accordingly, they did not encourage people into taking serious interest in education. Although there has not been 'Bamar colonialism', 'Chauvinism' is very likely to exist nowadays (U Tun Myint, 1955:21-22, 24, 30, 37).

To sum up, Shan national (Tai) had settled and lived in the place now called Myanmar country for a very long time before the Christian era and they often became the powerful kings and rulers. Thus, Shanni (Taileng) national originated from a major race and they are famous for their prestige and century-old culture resulting from the early civilization as early as before the 1st century AD. All the Shan nationals are Buddhists. The Shan have been in Myanmar since time immemorial and like the other nationalities they consider the Republic of the Union of Myanmar as their native home because they have helped to construct it. They live in harmony with other national ethnic minorities and are always ready to help maintain this country as a sovereign nation now and in the future.

4.2 Maing Mao (Wain Swom/Wain Kum) of Shanni (Taileng) national

According to historical records, it was noted that Shan have settled in northern Myanmar over 2000 years ago (U Pho Kyar, 1937, U Ba Than, 1948, Sai Aung Tun, 2009, U Yi Sein, U Thaw Kaung, 2011, Dr. Cushing). According to Kethayar, Lwekyaw, and Sai Kyaw Oo, the ancestors of today's Shanni (Taileng) people have already settled down in the northern most part of Myanmar by founding villages and towns since the early part of 1st century AD before the establishment of Nan Cho, their great capital. Among these settlements, the ancient capital, which was discovered in 2009 AD Maing Mao of Seint Tai region/province, located on the

eastern bank of Nam Kieo (Ayeyarwaddy) river and 20 miles from Wine Maw, Myintkyina District.

In AD 650, Nan-Chao, the union of Tai was made up with the nine administrative divisions of Mao. So, Mao was under the control of Nan-Chao. In term of the name 'Maing Mao', some questions may arise such as why this town was called 'Maing Mao' and if it was called so for being the Mao town where Mao lived etc. The nine Mao administrative divisions had been in existence since the early Bagan age. Despite this it was called Shan State in the 19th century, Mai Mao or the capital city of Mao used to be an independent sovereign empire ruled by Mao Saw Bwar (Sao Hpa in Shanni language). Among the nine states of Mao, eight state are now located in China while only one state was left in Myanmar region during the reign of the British colonists. The capital city of Mao had been lost for a long time. The historians and scholars did not know the exact place where the capital of Mao state was located. Although it used to be a powerful kingdom in the northern Myanmar, the place of capital is difficult to detect. Most people know Mai La, Sann Tar, Mai Pang and Mai Mao from China (Kethayar, Lwekyaw, 2012:52-53).

Sao Khun Haw Sheing inherited as the Great Maing Mao (Feudal Ruler) (Sao Hpa) in Maing Mao which existed in the 1st century. King Sao Khun How Sheing had two sons. Sao Aik Haw Kham was the elder son and Sao Nyi Haw Ngain was the younger son. The two brothers were given these names in order of seniority and they were supposed to inherit the kingship accordingly. When the king died, Sao Aik Haw Kham, the elder son became the king with the title of King Tho Kyi Bwar. Sao Nyi Haw Ngain, his younger brother was made the Crown Prince with the title of Tho Han Bwar, who established 'Kin Oo Hlan Phyar' town few miles away from Maing Mao (Mong Maout) capital in (692 AD) (54 ME). This period was contemporary to the region of King Peit Taung (22-72 ME) (50 years in monarchs' region), the son of King Peit Thon of early Bagan before the region of King Anawrahta (Kethayar, Lwekyaw 2012:23-24).

Among the four royal sons of King Tho Kyi Bwar or Sao Aik Haw Kham the feudal ruler of Maing Mao Empire, three of them left Maing Mao to seek new places where they could establish new city states. Sao Aik, the eldest son of King Tho Kyi Bwar, founded Mogaung (Mong Kwang) in (722) AD (84 ME), Sao Nyi, the second son founded Mohnyin (Mong Yan) in (723) AD (85 ME) and Sao Sam, the third son Inndawgyi (Loang Lung Ze Kham in Shanni language) or Mo Pin (Mong Bann in

Shanni language) in (724) AD (86 ME) respectively. Sao Shang, the fourth son, remained at Maing Mao and ruled the empire.

In (724) AD (86 ME), Sao Sam, the third son, whose consecrated title was Sao Sam Lung Kung Maing, occupied the surrounding region of Inndawgyi up to the jade mine area and the area was called Inndawgyi Mo Pin. The region of Inndawgyi Mo Pin was divided into four subregions namely Mo Pin area, Ngunsin area, Se Kham area (Loang Ze Kham) and Mok Kong area which were ruled by his four sons.

When Sao Aik, the feudal ruler of Mogaung, who was the eldest son of King Tho Kyi Bwar died, Sao Sam, the third son, had to rule Mogaung too. Sao Sam extended his empire by occupying many newer regions and he established Maing Mao Empire. Thus, this he was known as Sao Sam Lung Kung Maing or the Great king of Mogaung. So, Sao Sam Lung Kung Maing means the king, the third born son, who established the empire. Sao Sam Lung Kung Maing, the king of Mogaung, was the king of Mao Shan/Shanni (Taileng) in northern Myanmar. The meaning of Sao Sam Lung Kung Maing was the ‘King /Lord’ who founded the country. Sao=lord/head/king, Sam=the third son, Lung=great, Maing=the founder of the state/country, Sao Sam Lung Kung Maing founded the empire of Mao. Sao Sam Lung Kung Maing took the title ‘Sao Hpa Tan Sam’ which meant the king who was the master of the weapons. According to a manuscript, which mentioned the history of Mo Pin (Mong Bann) Inndawgyi, it was learnt that Sao Sam Lung Kung Maing also managed to establish the splendid Maing Mao (Wain Swom/Wain Kum), the old capital. Today, local people make sacrificial offering to the Guardian spirit at the head of each village and town by building a shrine for Sao Sam Lung Kung Maing, the Great King of Mogaung in Maing Mao Empire. They worship him as the lord of their region, who guard and protect it.

Sao Sam Lung Kung Maing was known as the Great King of Mogaung and he was famous for his powerful status. He established a great empire made up of a large area including the upper Myanmar and extending to Hugaung region, Assam, Manipur and Kathe` regions. Today’s famous jade mine area (Hmaw Hin Chose in Shanni language) such as Kan Sae, Hway Khar, Le Sae and Sae Ywar etc used to be the regions of Udigirirahta province made up of (99) mine (Mong) areas that belonged to the Great King of Mogaung.

Some historical records of Kethayar, Lwekyaw and Sai Kyaw Oo (2012), stated that Mao King state was once Udigirirahta province consisted of not only jade

mine (Mong) area such as Kan Sae, Hway Khar, Le Sae and Sae Ywar etc but also some villages in Inndaw such as Htamanthi of the Thallawaddy (Chindwin) river basin, Ma Lin Kin the five villages of Nu Taung land and etc. Besides, the border between Mogaung state and China was demarcated by Lwe Lai hills located in the east of Bha Mo (Ba Maw). Sao Sam Lung Kung Maing also occupied Hugaung, Assam, Manipur and Kathe` where he made his younger brothers rule. The border area between Mogaung and Assam was marked by Phayar Thonesu (Three pagodas). In (758) AD (120 ME), the King of Mogaung died and King Shin Pin, his son became the ruler of Mo Pin (Mong Bann) or Inndawgyi. But, since there was no heir from the feudal ruler of Mohnyin to rule Mogaung, Sao Seng (Hso Hom Hpa), the fourth brother of King Tho Kyi Bwa, had to rule Mogaung. He took the title of ‘Tho Hom Bwar’ and became the ruler of Mogaung in (765) AD (127 ME). In addition to the kings from Mogaung dynasty mentioned above, the kings from Mo Pin (Inndawgyi) dynasty successively ruled Inndawgyi region from 120 ME to 551 ME.

Later, Lwe Kham Leng (Shwe Taung Ni in Myanmar language) Ma Moan Kaing dynasty ruled Mogaung from 551 to 1140 ME. However, Mogaung dynasty was ruined in 1140 ME, and it was ruled by Thiri Raja` Thingyan, the Governor of Mogaung (1140-1158 ME). It was learnt that Mogaung was ruled by the Governors and their successors knowns as Hta Moan dynasty until 1252 ME. According to historical records made by local monks and local scholars as well as some literary works by well-known writers, the dynasty of the feudal rulers of Inndawgyi ruled their region from (1252-1334 ME) when Myanmar fell under the rule of the British colonists. Likewise, the kings from Mogaung dynasty (Alavipuratai province) who ruled Mohnyin from (799-1200 ME) were also recorded. Based on these reliable sources, it can be concluded that there used to be a powerful kingdom known as Maing Mao Empire with its great capital called Maing Mao (Wain Swom /Wain Kum) in the northern part of Myanmar in the 1st century AD. This fact was supposed to be true. Moreover, ‘A brief Modern History of Myanmar’ written by U Pho Kyar also mentioned that many Shans from Maing Mao had already settled in the upper part of Myanmar (see in figure 17).

It was described in ‘The History of Lord of White Tiger’ written by the abbot of Kan Oo monastery Mohnyin that Mogaung was founded by Sao Sam Lung Kung Maing (Mogaung King), the third son of King Sao Hso of Sao Ti Khan dynasty, and it was destroyed by Thin Su ethnic group during the time of Sao Hong Hpa, the son of

However, there were other Shan kings with the same name of Sao Sam Lung Kung Maing. It was described in some historical records that Sam Lung Kung Maing, the younger brother, and Sao Hso Hkam Hpa (1311-1364), the elder brother, were the two Mao Shan kings who founded Mao Empire.

Besides, in 13th century AD 'The History of Shan State' by Sai Aung Tun stated the two Mao kings; Hso Hkan Hpa (1220-1250 AD), who became the king in 1220 AD with (30) years of monarch's reign and Sam Lung Kung Maing or his younger brother, who became the king in (1215-1228 AD) with (13) years of monarch's reign. However, Chau Kwan Pha/ Soo Kam Pha/ Hso Hkan Hpa, the elder brother of Sam Lung Kung Maing had a longer length of reign year than his younger brother because he had reigned the empire for 30 years. But, he ruled the empire (5) years later than his younger brother did.

Again, King Hso Hkan Hpa (Tho Han Bwar, 1505-1547), the son of Sao Lung, King Mohnyin, also became a king titled 'Tho Han Bwar' who ruled Inwa. The fact that some Shan kings of different eras had the same name might be caused by the naming system of Shan parents who usually mark the serial number of an offspring by using a certain name such as 'Aik, Ye, Sam, Seng, Ngo' etc. Accordingly, either the last word of a name may be different from that of another name although the word indicating the serial number in them is the same or all the word in a certain name may be identical with those in another one.

The most famous Shanni king who ruled the northern part of Myanmar was Sao Sam Lung Kung Maing (724-758 AD) who was a Shanni (Taileng) national himself. In (758) AD (120 ME), the king of Mogaung died and since there was no heir from the feudal ruler of Mohnyin to rule Mogaung, Sao Seng (Hso Hom Hpa) (765-805 AD), the fourth brother of King Tho Kyi Bwar, had to rule Mogaung. The book also described the 24 dynasties of Shanni in the 8th century AD. Starting from Sao Hpa Tho Hon Bwar (Hso Hom Hpa) (765-805 AD) (127-167 M.E), to Sao Hpa Nga Khain (15) years, the younger brother of Sao Hpa Sao Hao Khan (1803-1818 AD) (1125-1140 ME). In 13th century AD, (1209-1257 AD) (571-619 ME) Hso Kaw Bwar reigned the kingdom for 48 years and in 14th century AD, (1310-1352 AD) (672-714ME), Hso May Yo had reigned the kingdom for 42 years (Kethayar, Lwekyaw:2012). Meanwhile King Thihathu founded Pinya city in 1313 AD (674 M.E) and he founded Sagaing in 1322 AD (684 M.E). Among several city states of

Shan nationals, Mai Mao (Maing Mao/Wain Swom), Wain Swom was a historic city state of Shan that practiced feudalism (Kethayar, Lwekyaw, 2012:54).

The Shanni (Taileng) region in the northern part of Myanmar was called Mai Mao/Maing Mao. Since Shanni (Taileng) had lived in Mao region, they were called Tai Mao (Mao/ Mao Shan). Moreover, the word ‘Meng Mout’ can be interpreted as ‘Pot Town’ because ‘Meng’ in Shan language means town or village and ‘Mout’ means ‘pot’. The town was compared to the pot of seven types of precious gems and people living in this town were very lucky as they got a pot of precious gems by chance.

‘Tai Mao’ referred to ‘Taileng’ or ‘Shanni’. Although some towns in China Such as Maing La, San Ta, Maing Pan and Main Mao were popular and the name ‘Maing Mao’ of China was well-known among ancient historians, they were unable to reveal the exact location of Maing Mao in Myanmar, the ancient capital of Shanni kingdom which had really existed in early time of history. Despite its powerful status in the past, historians and scholars alike could not find out its location and thus some information about this region had been lost for a relatively long period (Sai Kyaw Oo, 2012:5).

According to an interviewee an old man aged 60, when asked about the term ‘Mao Shan’, it was learnt that “Mao” is linked with the custom and traditions of offering to the Nats (Guardian spirits). In performing such rituals, they said prayers to the Nats. Such recitation work was called “Mo Phe” or “Mao” by Shan language. He said,

“Our ancestors practiced custom and traditions of offering to the Nats (Guardian spirits). In performing such rituals, they also said prayers to the Nats. Performing such a ritual was called ‘Mao Phe’ or ‘Mao’ in Shanni language.”

On the other hand, according to an old saying the words ‘Nam, Nar, Phar, Tar’ that highlighted the nature of Shanni (Taileng), who used to settle down and lived not only in places with good soil, and favourable weather conditions but also in those where there were precious stone and gold and silver etc. ‘Mout’ in Shan language means the place, town, region or country with plenty of treasure such as gold, silver, ruby, amber, sapphire and etc such a place can be compared to a pot containing gold, silver, and jewels. So, ‘Mai Mout’ can be interpreted as a pot of precious gems and gold. In the course of time, ‘Mout’ had changed into ‘Mai Mout’ which was believed

to have the same meaning as ‘Mao’ as a part of the word ‘Tai Mao’. ‘Tai Mao’ refers to Tai living in the basin of Shwe Li river (Nam Mao). So, some people misunderstood the meaning of ‘Mou’ as ‘the Shwe Li river basin’. In fact, just as ‘Tai Mao’ represents ‘Nam Mao’ or the Shwe Li river, ‘Mai Mout’ represents the treasure land in northern part of Myanmar where Shanni (Taileng) lived happily for their great luck of being able to live in a region with plenty of precious stones and gold endowed by nature.

Ba Maw (Bha Mo) in northern Myanmar used to be called ‘Pan Mout’ in Shanni (Taileng) language which meant ‘pot region’. The ‘Pot’ meant the pot of precious stones and gold. The northern part of Myanmar is enriched with many natural resources such as teak, timber, and precious minerals such as jade, amber and gold etc. For example, Hparkant (Phar Kant), one of the regions of Shanni (Taileng) is famous for its products of jade and timber. Tanai in Hugaung (Hoo Kong) valley has valuable products such as timber, teak, amber and gold. The whole Homalin (Mom Mac Linn in Shanni language) region of Shanni (Taileng) has fertile soil and they get abundant rice for food. Among many regions of Shanni (Taileng) presented two or three places.

A monk aged of 58, the native of Moat Loi said that “the word ‘Mai Mao’ is used another word ‘Wain Swom/Wain kum’ will automatically come into one’s mind became ‘Maing Mao’ and Wain Swom/ Wain Kum are just like cup and saucer or mind and body or body and shadow or light and shadow”. The two pagodas (cettis) emerged contemporarily and they experienced the same eras where the people of the same identity shared most of things in common. There had been nine states of Mao in Myanmar since early Bagan Era. But one of them was almost doomed to lose its history for some reasons. The monk continued to say that “the Maing Mao region happened to lose touch of present day people partly because it was densely covered by numerous bushes and shrubs in remote area which was unable to revive its original nature and partly because local people’s life style has gradually changed and very few people do cultivation nowadays”.

Accordingly, Mai Mao (Wain Swom/ Wain Kum) region had remained unknown and unrecognized for a very long time until recently. A villager aged 58 years old said that “Due to the excavation of the archaeological department, Ministry of Culture, the missing ancient capital city of Shanna (Mai Mao) or Wain Swom/ Wain Kum”, has been recently found near Tarsant (Elephant jetty) village, San Gar

village tract of Wine Maw Township, Myitkyina district in northern Myanmar. The site he said that it lies 25 miles away from Myitkyina town between north latitude 25°14' .51' ' and East Longitude 97°18' .11' ' . It is located on the east bank of the Ayeyarwaddy river. Now, under the guidance of the Government of the Union of Myanmar, the Ministry of Culture has had designated Mai Mao (Wain Swom/Wain Kum) ancient city as the Ancient Site Zone (AZ) (see in figure 18 a, b, c, d & e).

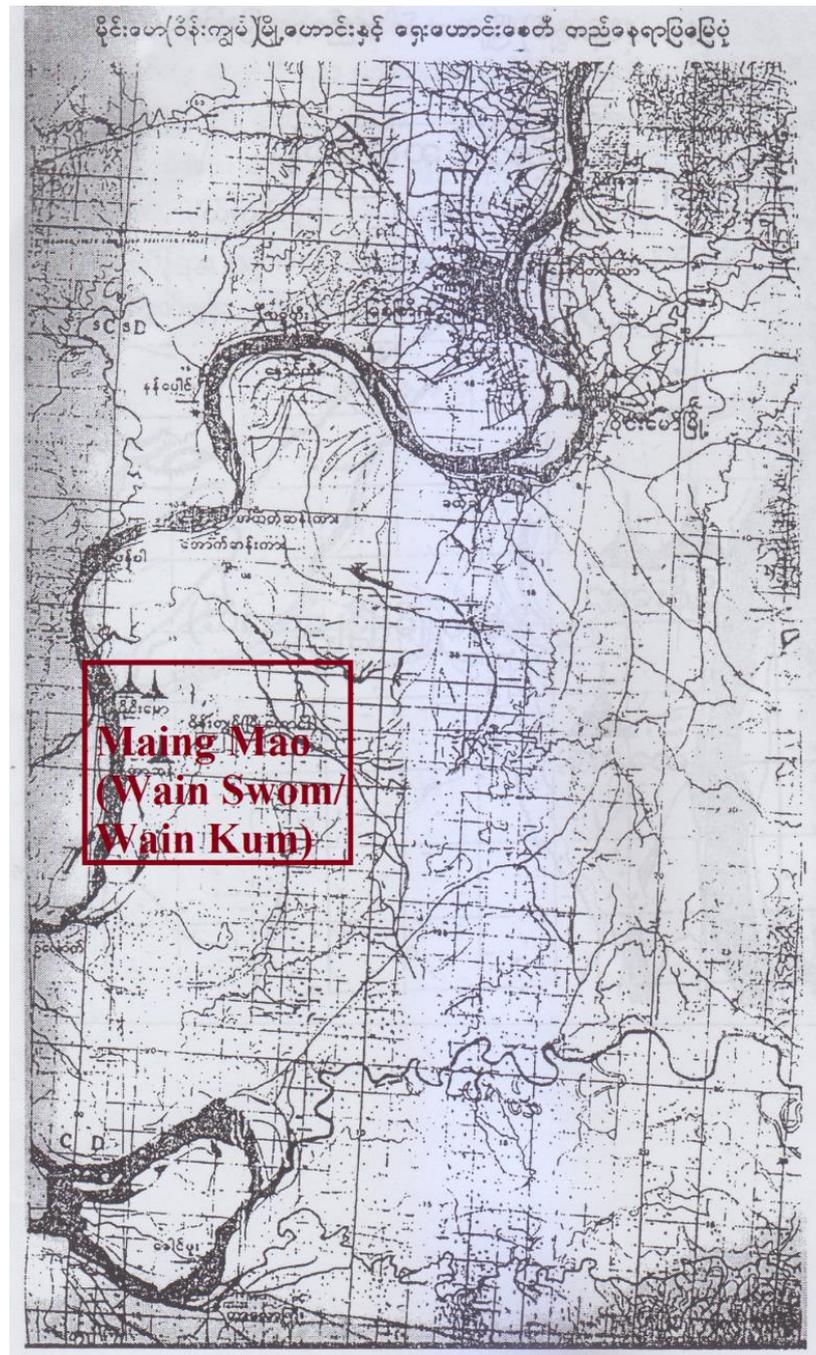


Figure 18 a. Map of Wine Maw Township in which Maing Mao (Wain Swom) Old city

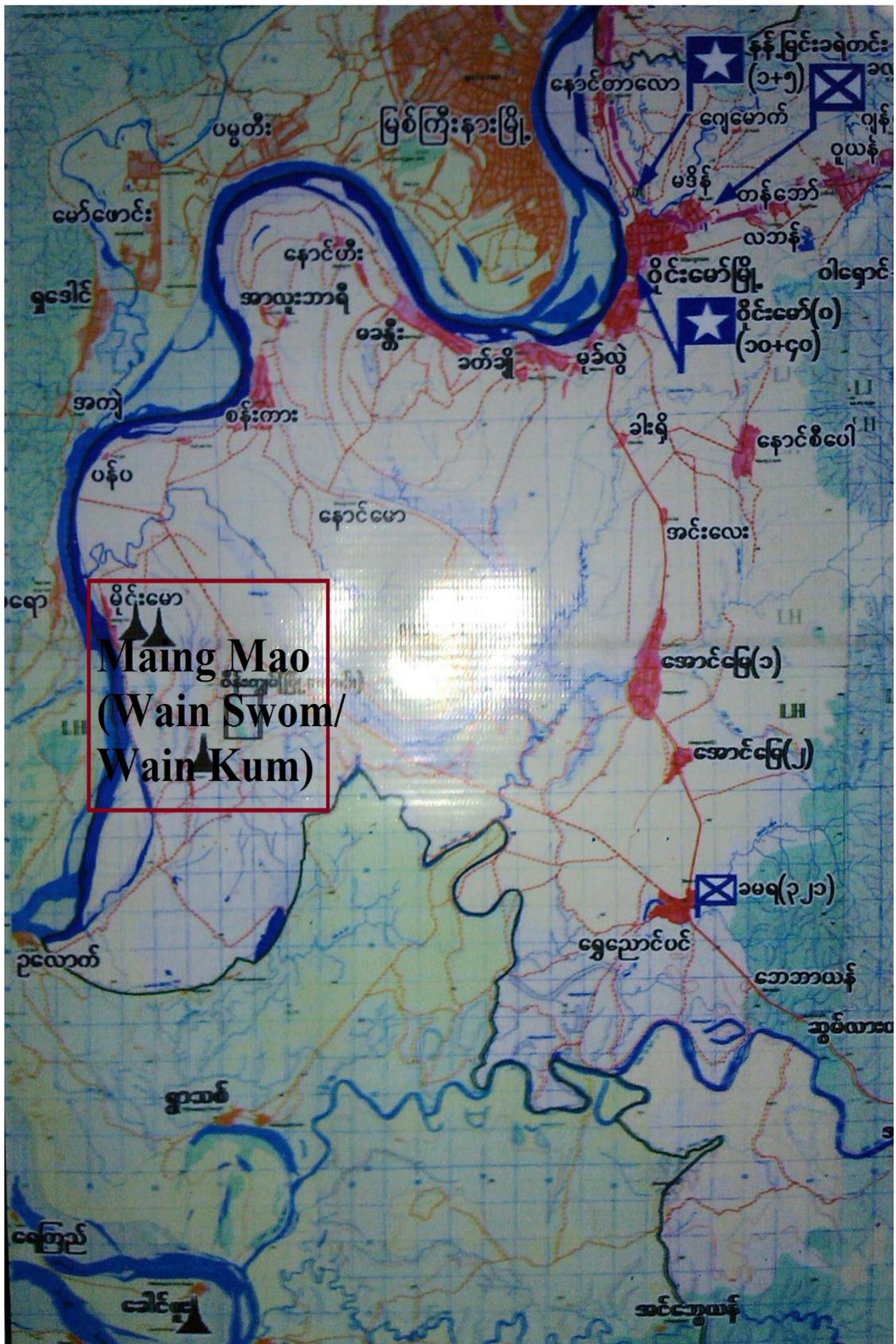


Figure 18 b. Ancient pagoda and Location of Maing Mao (Wain Swom) Old City and ancient pagoda



Figure 18 c. The map of Mai Mao (Wain Swom/Wain Kum), the ancient city of Shanni (Taileng) and the location of the ancient city



Figure 18 d. Welcome signboard of Wine Maw of Maing Mao of Old City (Wain Swom/ Wain Kum) in northern Myanmar



Figure 18 e. Maing Mao Ancient Zone (Wain Swom/ Wain Kum) Old City and ancient pagoda of Shanni (Taileng) which the State recognizes

According to the information mentioned above eleven out of twelve (or) eight out of nine states (administrative divisions) of Mao were founded by King Hso Lung Hpa or Sao Sam or Sao Sam Lung Kung Maing the Wain Swom/ Wain Kum city in Maing Mao empire. According to palm leaf inscription offered by these monks, it was found that, in the 12th century AD (1179AD), the existence of Maing Mao city (Maing Mao- Wain Swom) was affirmed by this Parabaik palm-leaf written on the 3rd waning moon day of Late Tagu, 541 ME (the 1st month of Myanmar calendar), mentioning the peace and prosperity of villages in Main Mao Township where a minister of Maing Mao Town during Shanni (Taileng) Sawba (Sao Hpa) Tho Maing Bwa in about 520-571 ME. The original meaning of the manuscript run as follows (see in figure 19).

“Notification to Mayor,
Maing Mao Minister.

Through Royal’s order the villages of Maing Mao town must be united and properly ruled and unfair ruling is strictly prohibited. There might be no disputes with neighbouring towns and villages. Peace must be ensured. Maing Mao city must be divided into 4 regions and 8 villages through royal order. Some villages such as Wakhaung, Oolauk, Moat Loi, Kazu and Kat Cho/Khat Cho in addition to Maing Mao Township are to be united through rule of law. Increased population must be properly provided. This order was received on the 3rd waning moon day of Tagu, 541 ME.” So, Moat Loi and Kat Cho/Khat Cho village have existed since then. Kat Cho village of olden days is now called Khat Cho village.



Figure 19. Parabaik (541 ME) (1179 AD) (palm-leaf manuscript) of 520-571 ME, for prosperity and pacification of villages in Maing Mao city

According to the words of a man aged 58 and a monk aged 58,

“our ancestors have settled there some three thousand years ago through historical evidences. Ancient capital city called Maing Mao (Wain Swom/Wain Kum) in Wine Maw Township, Northern Myanmar, had existed in Shanni (Taileng) region some 1200 years ago”.

This message was orally passed down from generation to generation. According to the findings of the excavation team of the Ministry of Culture, the bricks dated the to the 14th century AD, some contradicted that they might be renovated during 14 century AD when the people had settled for so long (see in figure 20 a & b).



Figure 20 a & b. Bricks of ancient Maing Mao (Wain Swom/ Wain Kum)

Nonetheless, it was the capital city of Shanni (Taileng) nationals. The city walls have been negligently abandoned. But the old city was discovered in 2009 because an old dilapidated pagoda had been found. The pagoda entwined with bushes and shrubs emitted some bright rays at night times and people cleared the spot and discovered the pagoda. Near the old pagoda, Ti Gomba Loka Muni Pagoda was established by leader Venerable Bhadanta Silavamsa Mahathera, a presiding monk for construction of new pagoda in Maing Mao (Wain Swom) Old City and local people (see in figure 21 a, b, c & d).

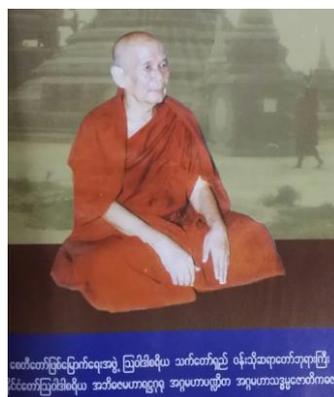


Figure 21 a. The abbot who founded the Ti Gomba Loka Muni Pagoda



Figure 21 b. The site of ancient pagoda in Maing Mao (Wain Swom) Old City and preparation for hoisting Sasana flag

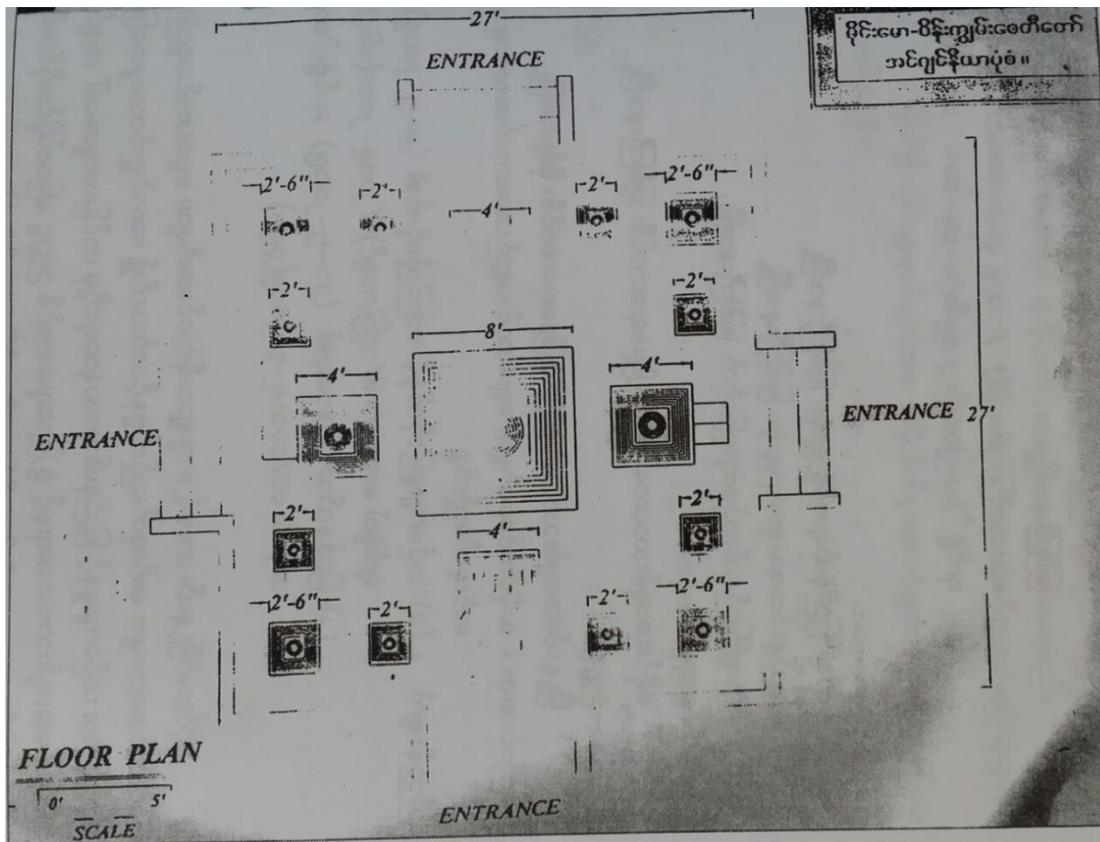


Figure 21 c. Architectural design of a new pagoda in Maing Mao (Wain Swom) Old City



Figure 21 d. Ti Gomba Loka Muni Pagoda

A man aged 58, living in Khat Cho said that

“When the old city walls have been noticed and found traces of old city, not so long, the Kachin Independence Army (KIA) plotted to destroy the site”. So, the local people in the environs have protected the site. Then, to get some support from the government, we tried to submit a petition to the Ministry of Culture to nominate the site as an ancient cultural zone.”

So, the ministry of culture nominated it an ancient cultural zone through Order No. 3/ 2010 under the 4th Law of Protection and Guarding of Cultural Heritage Regions. Thus, the ancient city and religious monuments were protected. Then, In Hokat village a few miles away from Maing Mao (Wain Swom) and Tamataung village four miles away from Maing Mao, some ancient images have been found (see in figure 22 a, b & c). But the Ministry of Culture could not affirm those images. Later their dates could be checked. Nevertheless, some native scholars assumed that the ancient images were created by a certain artist in the 14th century AD.



Figure 22 a.



Figure 22 b.



Figure 22 c.

Figure 22 a, b & c. Ancient images found in Hokat Village

Taking many evident facts obtained from reliable sources into account, Maing Mao (Wain Swom/ Wain Kum), the capital of ancient Maing Mao Empire of Shanni nationals was supposed to have been established since the early first (1st) century AD and it was supposed to be a powerful empire reaching its peak of glory and power in the 8th century AD during the reign of Sao Sam Lung Kung Maing (Mogaung King). Quoting the description of some scholars such as that of Kan Oo Sayardaw of Mohnyin in his book title 'Phalar Sao Hso Pheit'(The History of Lord of the White Tiger), that of Kethayar , Lwekyaw, in his book 'The history of Ti Gomba Loka Muni Ceti and the history of Khat Cho Village', Sai Kyaw Oo in his book title 'Red Tigers in Northern Myanmar', and the document of observation, Maing Mao (Wain Swom/ Wain Kum) the ancient capital of Shanni (Taileng) national , recently discovered near Tar Sant village, Wine Maw Township, in the northern Myanmar was supposed to be either one of the nine (9) federating states (administrative divisions) (Maing Mao) or one of the 12 federating states (administrative divisions) (Maing Mao) of the Mao Shan/Shanni (Taileng) State in ancient time. These people mostly lived along the course of the Ayeyarwaddy river, along that of Chindwin Uru river and along the railroad. They are known as Shanni (Taileng) national and they are still living in this region.

CHAPTER V

THE PROMINENT CULTURE OF SHANNI (TAILENG)

The Shanni (Taileng) living in the northern part of Myanmar regarded Maing Mao (Mai Mout) as their homeland. They accepted the word ‘Taileng’ referring to themselves as Mao Shan/Shanni (Taileng) living in Maing Mao region. Another place to be presented is ‘Wain Swom/Wain Kum’ which meant the topmost part of something or the apex, the most important part or the holy thing to be given top priority. Taileng word ‘Wain’ means town/region and ‘Swom/Kum’ means the apex, or the top or the most valuable thing. So, Wian Swom/ Wain Kum may be interpreted as the town /region founded at the topmost area. During the time of Sao Sam Lung Kung Maing (724-758 AD), the Great king of Mogaung, the city enjoyed the high status of a powerful kingdom. At that time Maing Mao city in Maing Mao Empire which had existed since the 8th century AD, was one of the federating states of the twelve and nine administrative divisions of Mao.

Concerning second specific objective, i.e to preserve Shanni culture, two types of culture namely intangible and tangible culture are included in religion, festival, literature, language, custom, dance, song, proverb and folktale, dressing (costume), housing and foods of Shanni (Taileng). These cultural aspects are presented in this chapter. Although they have their own traditions, beliefs, customs, identities, law and moral, they are found to be heavily influenced by Bamar culture.

5.1 Historical background of study area

In studying Shanni (Taileng) culture, this thesis presents some useful information about their region in the northern Myanmar such as the background history of some Taileng towns including Wine Maw (Waing Mao) quoting the previous studies done by scholars, researchers and authors.

Wine Maw was a well-known town in Kong Bon Era as a town of Shans. ‘Wine Maw’ was derived from the Tai word ‘Waing Maun’ which was called with Bamar accent. ‘Waing’ means a country or province or town with a wall and ‘Maun’ means new. So, Waing Maun means a new town, province or country with a wall. As the Shan word Waing Maun cannot be pronounced correctly by other national races and Myanmar language is the medium of administration in Myanmar, the word Waing Maun had gradually changed into ‘Wine Maw’ just as the majority of Bamar nationals call it with Bamar accent. Although Wine Maw stood as a busy market town until the

Second World War (1945), it had been designated as a village status from the time of the British rule to the 30th September 1965. It was said that Shanni (Taileng) used to establish kingdoms, towns and villages in the places where there was pleasant natural environment and where there was plenty of gold, silver, and jewels (Myat Wai Toe, 1998). So, there was a saying that ‘Nam Nar Phar Tar’. According to this evidence, some villages in Wine Maw Township such as Mainar, Naung Tar Law, Targaya, Moat Loi, Khat Cho and Shwe Nyaung Pin villages were supposed to have existed for many years.

5.1.1 Maing Nar Village

Maing Nar means the village with fertile land. Maing Nar is located on the eastern bank of the Ayeyarwaddy (Nam Kieo) river where the ‘Bala Min Htin’ bridge is constructed to cross the Ayeyarwaddy (Nam Kieo) river. This bridge connects Myanmar and China. Maing Nar village was founded over 100 years ago and there is a small village tract by the name of Hoe Hlaw in the Maing Nar village tract where Shanni (Taileng) lives. The name ‘Hoe Hlaw’ means ‘the apex’ or ‘the most important part’ or ‘the top’. The village got its name because its situation is like a fringe or cape into the river. The current of the river has to meander or wind around the village (see in figure 23).

According to a grandpa aged 89 elders recounted

“There were many heads of villages but U Myat Thar was the first head of them, the Maing Nar village was found (130) years ago. But may be more than it”.

The southern part of Hoe Hlaw is included in Naung Tar Law village tract. Maing Nar village is bound by the foot of Maing Nar hill, and adjacent paddy fields in the east, by the Ayeyarwaddy river and near by village “Citapu” in the west, by Naung Tar Law village in the south and Mo Kho Yan and Gway Htu villages in the north. Out of 15 wards, 7 wards are occupied by Shanni (Taileng) household. Mainar has a population of 7813 and 1509 houses. A total population of Shanni (Taileng) living in Minar is 1817. They live in 365 houses (see in table 4).

Table 4. Demography of Maing Nar village

Sr. No	Name of quarter	Housing	Above 18 years		Under 18 year		Total population		Remark
			Male	Female	Male	Female	Male	Female	
1	Quarter (1)	64	106	123	68	59	174	182	64(Shanni)
2	Quarter (2)	52	85	92	52	66	137	158	52(Shanni)
3	Quarter (3)	51	69	70	37	39	106	109	51(Shanni)
4	Quarter (4)	43	77	83	50	31	127	114	43(Shanni)
5	Quarter (5)	81	126	112	75	73	201	185	81(Shanni)
6	New quarter	111	161	160	108	86	269	246	Bamar, Jinghpaw & Lawgore
7	Ma Khaw Yan (new quarter)	75	102	109	64	71	166	181	Jinghpaw & Lisu
8	Ma Khaw Yan	108	145	152	125	92	270	244	11(Shanni) &Lisu
9	Shwe Gyin	77	127	126	100	112	227	238	Jinghpaw &Tai Lay
10	Ma Khaw Ti	98	161	172	107	138	268	310	Lisu
11	La Ban	179	284	297	188	197	472	494	Lawgore
12	Ghwe Htu	167	213	212	131	161	344	373	Jinghpaw & Lisu
13	Kan Yan	128	201	182	171	154	372	336	Jinghpaw
14	La wan Ka Htaung	212	355	375	215	240	570	615	Jinghpaw
15	Hoo Law	63	101	101	58	64	159	165	63(Shanni)
16	Total	1509	2313	2366	1549	1585	3862	3951	365 (Shanni) houses
Total			4679		3134		7813		

5.1.2 Naung Tar Law village

Naung Tar Law village is situated on the eastern bank of the Ayeyarwaddy (Nam Kio). It is on the opposite of Myitkyina Myoma market. In summer when the water level in the river is very low, there are ox-bow lakes, islets, and sand bank between the river bank and the edge of the river. The former NaungTar Law village used to be a big island between the Ayeyarwaddy river and the place now called Naung Tar Law village. In the east of big island was a natural pond or fishery. With reference to the island and the pond, the village is called Naung Tar Law village (Naung means “pond”, Tar Law means “quayside” (see in figure 24).

According to the history of Khat Cho Town written by a monk named Ah Shin U Ponnya said that “Naung Tar Law village had come into existence for over 250 years. Kat Cho was destroyed by the Chinese in 1127 AD as Haw Pein` Saw Bwar (Sao Hpa) had to march to Kong Tong to help strengthen the Tai military forces there when the Chinese attacked Kong Tong. The Chinese warriors crossed the Ayeyarwaddy (Nam Kieo) river from Naung Tar Law, a place which was near an island and which was 4 miles for from Khat Cho to the other bank. They crossed the river by dropping rocks into the river. Each of many warriors dropped a rock into the river and all of them managed to cross the river by using long stretch of rocks they dropped as a stone bridge. According to this record, Naung Tar Law seemed to have existed for over 250 years”.

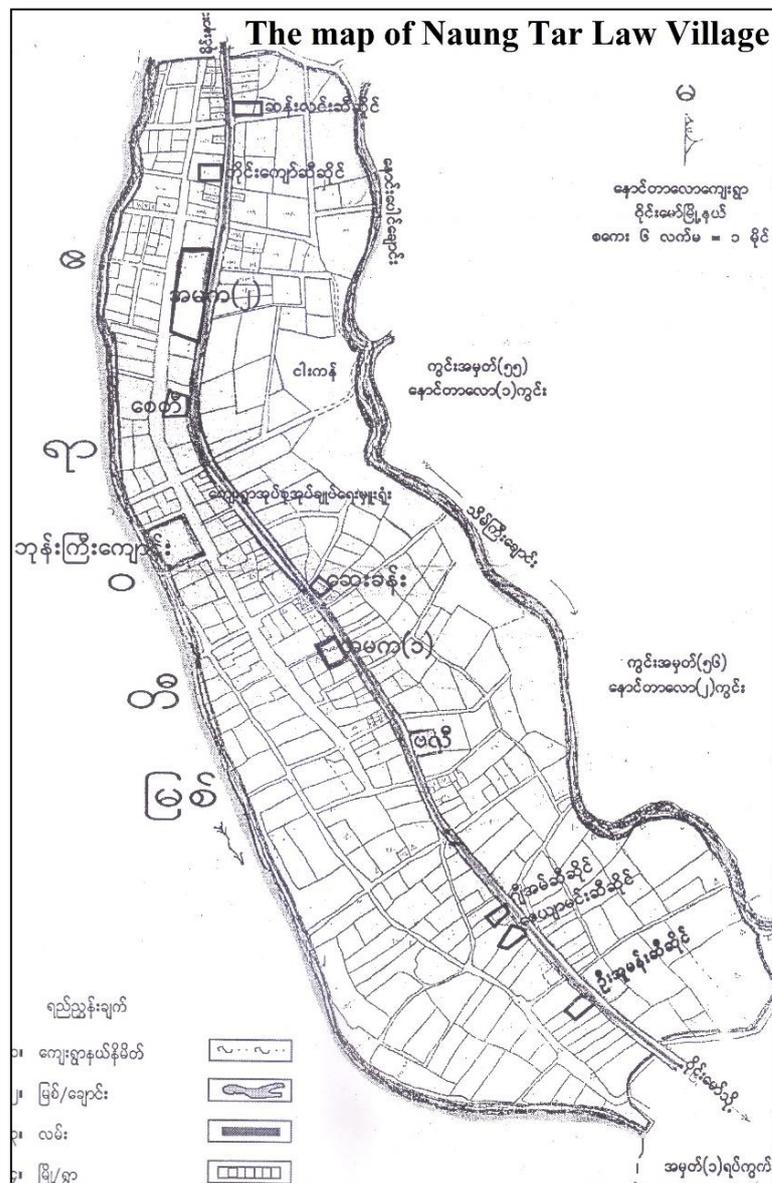


Figure 24. The Map of Naung Tar Law village

According to the informants of Naung Tar Law village, it used to be a village located on an island covered with woods in the east of Myitkyina for about 150 years. As the villagers are Shanni (Taileng) who embraced Buddhism, there were many religious buildings such as monasteries and demarcated area (ordination halls) etc in the village. Moreover, it is a busy village located the closest to Myitkyina Myoma market. During the Second World War time (1942-1944), the Japanese forces used Naung Tar Law quayside village as their base military camp and so it had been the target zone of the allied forces that fought against the Fascist Japanese. Owing to the scourge of war, the buildings in the village were completely damaged. The village itself was gradually eroded by the strong current of the Ayeyarwaddy and almost all the quayside village collapsed and ruined by the great flood of 1946. Nowadays, only a limited part of that island still remained while some village people moved to Myitkyina town area, other moved to the new place now known as Naung Tar Law. The present day Naung Tar Law village (new village) was about 70 years old. It is bounded in the east by Tein Gyi creek (Teonkyi=deep green water), in the west by the Ayeyarwaddy river, in the south by Wine Maw and in the north by Maing Nar. It lies on either sides of the high way road that connects Myitkyina and Bha Mo (Ba Maw). This express way also goes past Laizar. There were about 200 households in Naung Tar Law in 1988. But now there are 375 houses and 350 households in Naung Tar Law. It has a population of 1919 people. Most of them are Shanni (Taileng) Buddhists, but a few of them are Tai Lay and Muslim. A total population of Shanni (Taileng) living in Naung Tar Law is 965. They live in 327 houses (see in table 5).

Table 5. Demography of Naung Tar Law village

Sr No.	Name of quarter	Housing	Household	Under 18 year		Above 18 year		Total		Remark
				Male	Female	Male	Female	Male	Female	
1	Quarter (1)	73	69	124	150	59	73	183	223	73(Shanni)
2	Quarter (2)	120	117	192	212	141	139	333	351	90(Shanni)&Muslim
3	Quarter (3)	90	80	126	129	71	65	197	194	90
4	Quarter (4)	92	84	144	146	79	69	223	215	74(Shanni)&Tai Lay
	Total	375	350	586	637	350	346	936	983	327 (Shanni) houses
Total				1223		696		1919		

5.1.3 Targaya village

According to history of Khat Cho, a monk named by U Ponnya, it is said that the word ‘Targaya’ village refers to the three elders who first founded the village. It was learnt that 3 words ‘Tar’, ‘ga’ and ‘ya’ symbolized the day on which the (3) founders of the village were born. For example, ‘Thar’ stands for a Friday born person; ‘ga’ refers to a Monday born one and ‘ya’ to a Wednesday born one. In view of this, it can be assumed that the village was founded under the leadership of a team of three founders: a Friday born, a Monday born and a Wednesday born ones. The steering committee of the founders was made up of eight people namely (1) Maung Kyar (The donor of the pagoda), (2) U Saw, (3) Pho Pauk, (4) Pho Si, (5) Pho Khan Lu, (6) Pho Thu, (7) U Kyaw and (8) U Meing. The committee discussed how to found the village and they carried out their plan unitedly.

A villages’ elder, aged (55) years old man, said that “this village was founded in 624 Myanmar Era. The date of its establishment has been symbolized as ‘Targaya’ representing the respective number of respective day just as they are used by the astrologers (Tar-Friday and 6, ga-Monday and 2, ya-Wednesday-4). ‘Targaya’ village is bounded in the east by satellite town of Wine Maw (extension area), in the west by the Ayeyarwaddy river, in the south by Wine Maw town and in the north by Moat Loi village. Targaya is made up of 7 quarters where a few Shanni (Taileng) live in the 4th and 5th quarters. The remaining quarters have been occupied by many migrants from other places since 40 years ago. These immigrants include the Shanni (Taileng) and Lisu nationals who left Naung Si Paw and Nam Sang Yan village as war refugees, the Lisu from Sadung, Kar Lar Yan and Kazu villages and Tai Lay (Shan Tayoke) nationals from San Paing village. The village is now designated as an extended area of Wine Maw Town with a total population of 2723 living in 460 households and 341 houses. The population of Shanni (Taileng)’s in Targaya is 519 people living in 65 households and 80 housings 9 (see in table 6).

Table 6. Demography of Targaya village

Sr. No	Name of quarter	Housing	Household	Under 18 year		Above 18 year		Total		Remark
				Male	Female	Male	Female	Male	Female	
1	Quarter (1&2)	79	105	197	192	111	121	308	313	70 (Shani) & Tai Lay
2	Quarter (3)	45	43	77	80	34	41	111	121	Bamar, Lisu & Tai Lay
3	Quarter (4)	60	77	154	157	86	92	240	249	Lisu & Jinghpaw
4	Quarter (5)	50	71	137	137	90	71	237	208	4(Shanni) & Jinghpaw
5	Quarter (6)	50	73	111	125	113	97	224	222	6(Shanni) & Jinghpaw
6	Quarter (7)	57	92	158	141	108	93	256	234	Tai Lay, Jinghpaw & Lisu
7	Total	341	460	834	832	542	515	1376	1347	80(Shanni) houses
Total				1666		1057		2723		

5.1.4 Moat Loi village

The name of ‘Moat Loi’ was derived from Shanni (Taileng) word ‘Hmut Loi’ ‘Hmut’ means ‘small hillock’ and ‘Loi’ means ‘hill’. The abbot of Lwekyaw monastery, the native of this village, said that “Moat Loi or ‘Hmut Loi’ was called so because there was a hill lock in the south of the village where a ceti (temple/ stupa/ pagoda) was built. A different oral history narrated another way. Many years ago a villager named U Ywae` used to take a bath into the river together with the bullocks that he drew. He lived in south eastern part of village near Naung Shai Tai (Naung=pond, Shai= Chinese, Tai= dead, the pond in which a Chinese man drowned and died). Everyday he went from this place to the edge of the river where Moat Loi village now lies to plough the field after work, he drove back his bull locks with the plough tied on then along the bank and he took a bath in the river and he also made his bullocks go down into the river with him. As a result of dragging the heavy plough along the road, the trace of plough got deeply printed onto the ground. In the course of time traces of plough became deep grooves which later happened to collect rain water or flood and at least a creek was formed with reference to this, the village was called ‘Moat Loi’ village”.

In March 1974, Mant Ma Khang village (Mant=village, Ma Khang=gooseberry tree, gooseberry tree pond village) became a village of ‘Moat Loi’ village tract. In 1983 ‘Khar Shi’ village (Mant= village, Khan= Kachin, Chi= defecate, Mant

Khan Chi where the Kachin people empty their bowels (defecate) joined this village tract too. Again in 1990, many war refugees from other places migrated into this village. The place where war refugees collectively lived was called ‘Sar Day’ when Sar Day and Khar Shi villages integrated the Moat Loi village tract was formed. Another village that included in Moat Loi village tract is See Kyon village which has been destroyed by the floods and now orchards and gardens were only cultivated on it. The people in See Kyon island village have to move to ‘Lel Kohn’ ward in Myitkyina. Moat Loi is bounded in the east by Inn Lay village and adjacent paddy fields, in the west by the Ayeyarwaddy river, in the south by Khat Cho village and in the north by Targaya village. The village is made up of 7 quarters with 345 households and 376 houses where 1678 people live. Among them, Shanni (Taileng) population is 391 people who live in 65 households and 75 houses Moat Loi village tract takes an area of 3.8 square miles (1747 acres) (see in table 7).

Table 7. Demography of Moat Loi village

7.5	Name of quarter	Housing	Household	Under 18 year		Above		Total		Remark
				Male	Female	Male	Female	Male	Female	
1	Quarter (1)	60	60	86	109	49	57	135	166	60 (Shanni)
2	Quarter (2)	45	41	76	91	32	35	108	126	15(Shanni), Tai Lay & Gawrakhar
3	Quarter (3)	55	50	98	89	32	36	130	125	Jinghpaw, Gawrakhar
4	Quarter (4)	30	26	65	64	30	32	95	96	Gawrakhar
5	Quarter (5)	13	13	43	49	31	38	74	87	Gawrakhar
6	Quarter (6) Khar Shi	123	110	91	93	109	124	200	217	Lisu & Jinghpaw
7	Quarter (7) Sar Day	50	45	7	8	44	60	51	68	Lisu & Lawgore
8	Total	376	345	466	503	327	382	793	885	75 (Shanni) houses
Total				969		709		1678		

5.1.5 Khat Cho village

Khat Cho village was founded by Saw Bwar (Sao Hpa) Tho Han Bwar, a Shan king who ruled Thin Kwe town in China. In 656 M.E, Tho Han Bwar or Hor Ngan, the Saw Bwar (Sao Hpa) of Thin Kwe from Gandhlaritz province of China, accompanied by his attendants: Thein Ho May, Than Kam Ma, Thi La Kha and the consultant Pu Thein Bwar as well as many followers migrated into this place. The large crowd of migrants was made up of about 2000 people who found a cool shady

and pleasant place to take a rest where a 'Naw' (a kind of a big tree) tree was thoroughly swallowed by a very large 'Gon Nyin' seed bean vine (clamber plant)) with a girth of 9' 9" (9× 9=81). As the tree was thoroughly wrapped by seed bean vine (clamber plant) (Gon Nyin vine) in 9 bands, it was called Khount Kyo (Khount= nine, Kyo= wrapping). Gradually the Shanni (Taileng) word Khount Kyo has first changed into Khoun Kyo, then Khut Kyo and at last Khat Cho, which is easy for Myanmar to call this word with Myanmar accent. A crowd of people headed by the Sao Hpa were delighted to be there as it was very pleasant. So, they wanted to know whether this place would prosper and long-lasting with Buddhism flourishing for a long time. They wanted this place to become a peaceful one where Buddhists can enjoy its atmosphere filled with such religious building as pagodas, monasteries, resthouses, and prayer halls and so on. So, they worshipped the Brahma (a supreme being superior to man and devas nats inhabiting in the higher celestial abode), Sakka (king of devas in such cosmological systems existing in infinite numbers in the universe) and all celestial beings as well as Nats (spirits) and guardian spirits of sky, forest, hill and ground etc. by making an offering. Then they made a wish to show them some omens or signs in the certain place so that they would be able interpret the future of this place. First, they thoroughly ploughed an area of land about 240 squares feet wide in the due south of the 'Naw' (a kind of a big tree) tree until the soil became fine earth powder and made its surface smooth and even with no single trace of plough like the surface of a drum. They made the same arrangements for the four times in four days.

On the first day, they found the footprints of an egret on the surface of the ground. They found the footprint of a mynah on the second day, that of a crow on the third day and, the three faint lines of track that a boa constrictor made along its way while moving. They consulted and interpreted about these signs and the interpretation of these signs with the astrologers and prophets alike. It was learnt that the footprint of an egret was interpreted as the Chinese who would attack this place but they would lose the war. The footprint of a mynah indicated the invasion of Kathe` from Manipur but they would lose. The footprint of a crow that they found on the third day was interpreted as the arrival of Bamars, who would be able to occupy this place. The three leg-like tracks of a boa constrictor they found on the surface of the land on the fourth day were interpreted as the thriving of Buddha Sasana (Buddha, Dhammha,

and Sangah) in their place. In this way, the prophets alike had interpreted the signs that celestial being/devas had shown the Saw Bwar (Sao Hpa) and his retinue.

These statements of prophesy were found to have come true later. The Chinese troops led by U Ti Bwar of China came to this place to occupy it, but the Chinese lost the battle. Again, the local people had to fight against Kathe`s' who wanted to rule this region. But the enemies lost. When Bamar who moved along the Ayeyarwaddy river, attacked this place, they won the battle and they named the place 'Khat Cho'. Then, U Ti Bwar waged the war against Khat Cho but also Kathe` had tried to occupy it for 15 years. Despite the Kathe` (Kas Sey) had to retreat as they lost. About 20 years after the aggressive war waged by Kathe` (Kas Sey), king of Hamsawaddy who held the title 'Lord of White Elephants' planned a military operation to occupy Khat Cho in 676 M.E. After his arrival, the king implemented religious work to promote and perpetuate Buddha Sasana for 5000 years. The Saw Bwar (Sao Hpa) of Khat Cho was asked by King Hamsawaddy to carry out religious order. He asked him to promote and propagate the three mode of Buddha Sasana; Pari ratti, Pati patti and Pativeda in Pali language i.e. doctrine, training and teaching of Buddha's teachings and religious discourses. Then, the king of Hamsawaddy donated the Head of religious order 350 kyats to buy two plots of land: one for building the monastery and another for ordination hall.

There were nine clusters of monasteries under the control of the head of religious order such as the cluster headed by Monk Chit Swe that by Monk Kha Pu, one by Monk Citta, and one by monk U Shwe Min etc. A typical cluster of monasteries consisted of 5 to 8 monasteries with over 200 coconut trees and palm trees together with over 30-40 toddy –palm trees. There were 53 pagodas built of bricks inside and outside Khat Cho. A Shwe Mu Htaw pagoda that enshrined pure sacred relics of Lord Buddha was built in the south of the town. A great ordination hall was built in the south of the pagoda. There was a big Marian tree with a girth of 6 ft at the place in the west of the town. In 1127 AD, the Chinese planned a military campaign to fight Kong Tong. As Haw Pein Saw Bwar (Sao Hpa), the ruler of Khat Cho went there to help Kong Tong warriors; the Chinese came to Khat Cho and destroyed it completely. In this way, Khat Cho was destroyed and revived repeatedly. It was 361 years old in 1961 and 415 years old in 2015 (U Ponnya, 1961).

According to "History of Khat Cho and Shwe Mu Htaw Ceti" written by Kethayar, Lwekyaw, Khat Cho village had come into existence before Bagan Era,

since the time of three well-known contemporary city status, respective Saw Bwar (Sao Hpa) such as Sao Haw Non, Sao Haw Hay, Sao Haw Seng ruled in respective Era. Sao Haw Seng became the king of Mao in the 1st century Myanmar Era. It was typical that younger generations or descendants of Sao Hpa had the right to rule the respective state when the older ones passed away. At that time, King Peit Taung, the son of King Peit Thong was ruling Bagan before King Anawrathar. In 54 M.E (692 AD), Mao region was ruled by King Htait Haw Khan (a) Tho Chi Bwar. As the king wanted to explore new land, he sent Hao Ngan, his brother accompanied by many attendants to the place now called Khat Cho. The explorers led by Hao Ngan found a big ('Naw' in Myanmar language) tree with a girth of 13' 6" covered by a very large vine of 'Gon Nyin' with a girth of 6' 9" in its nine coils. For this reason, the place was called Kaunt Kyo in Shanni (Taileng) meaning 'nine coils' Kaunt=nine, Kyo= wrap/coil. The measurement of the tree, vine and the number of coils were all related to the magical number 'nine'. Moreover, M.E 54 itself was related to nine (5+4=9). This name was gradually changed into Kat Kyo and finally it is now called 'Khat Cho'. When Khat Cho was first founded there were nine quarters/ wards where about 2000 household lived. The wards were (1) Moat Loi, (2) Moat Haw, (3) Moat Shi, (4) Moat Kyaung Lait, (5) Moat Kin, (6) Moat Ku, (7) Moat Tai, (8) Moat Pu Sein, (9) Moat Kone. The Shanni (Taileng) word Mot was a Paurana term which means town, village or place where people live.

The deception above was also found "Brief history of Khat Cho village" published on the 10th October 2012. The Shwe Mu Htaw Ceti in Khat Cho village was built in 16th century. It is over 500 years ago (see in figure 25 a & b). Khat Cho village is outlined in the map guide 92G7SD 141416. It has an area of 27.34 square miles (17500 acres). It is bordered in the east by Moat Loi village, in the west by Ma Kham Tee village, in the south by Nam Lon creek and in the north by the Ayeyarwaddy river. Today's Khat Cho was made up of 12 quarters namely (1). Upper part, (2) Middle part, (3) Lower part, (4) Bhoti Kon, (5) Naung Pa Kut, (6) Se Kham, (7) Kyan Kham village, (8) Kout Kwei village, (9) Naung Mala, (10) Naung Poun, (11) Naung Pa Tein and (12) Kyant Daing. It has a population of 10532 people with a total number of 1652 households and 1759 houses. Shanni (Taileng) live in the middle part while a few of them live in upper part, lower part, Bhoti Kon and other part. A

total number of about 2193 Shanni lives in 500 households and 530 houses in Khat Cho village (see in table 8).

Table 8. Demography of Khat Cho village

Sr.	Name of quarter	Housing	Household	Under 18 year		Above 18 year		Total		Remark
				Male	Female	Male	Female	Male	Female	
1	Upper part	326	320	637	695	307	296	944	991	45 (Shanni) & Tai Lay
2	Middle part	451	442	829	925	493	451	1322	1376	451(Shanni)
3	Lower part	407	399	756	858	396	399	1152	1257	29(Shanni) & Tai Lay
4	Bhoti Kong	105	98	213	252	140	151	353	403	5(Shanni) & Tai Lay
5	Naung Pa Kut	139	132	294	306	156	135	450	441	Tai Lay
6	Se Kham	98	84	132	126	158	126	290	252	Tai Lay
7	Kyan Kham	48	30	71	62	58	61	129	123	Tail Lay & Jinghpaw
8	Kout Kwei	56	40	80	81	79	75	159	156	Tai Lay
9	Naung Mala	49	39	90	81	67	47	157	128	Tai Lay
10	Naung Poun	34	28	54	56	48	60	102	116	Tai Lay& Jinghpaw
11	Naung Pa Tein	23	18	40	38	19	22	59	60	Tai Lay& Jinghpaw
12	Kyant Dain	23	22	44	36	16	16	60	52	Tai Lay & Jinghpaw
13	Total	1759	1652	3240	3516	1937	1893	5177	5355	530 (Shanni) houses
Total				6756		3776		10532		



a



b

Figure 25 a. Shwe Mu Hta Ceti in Khat Cho village

Figure 25 b. The entrance of Shwe Mu Hta Ceti in Khat Cho village

5.1.6 Shwe Nyaung Pin village

The name Shwe Nyaung Pin was given to this village because there were three banyan trees at the head of the village in the north. Two of the three banyan trees died in 2014. According to U Tun Pyae, a village elder, it became a village when war refugees from neighbouring areas such as Naung Pong, Naw Kone, and Pan Kone moved there. Nang Pong was built in 1247 ME (1885 AD) but when it was destroyed by the War. U Thet Tun led the founding of village on the Wednesday 25th December, in 1965. Shwe Naung Pin village has a total area of 16.20 square miles and its gardens and orchard takes an area of 10369 acres. It is made up of 5 quarters where 2767 people live. In this village about 1300 Shanni (Taileng) lives in 240 households and 255 houses. This village is bound in the east by Kha Ma Ya (321) battalion, in the west by paddy field, in the south by Da Pat creek and in the north by two Aung Myay villages. Shwe Nyaung Pin village is located on the either sides of Myitkyina-Wine Maw-Laizar and Bha Mo (Ba Maw) high way (see in table 9).

Table 9. Demography of Shwe Nyaung Pin village

Sr. No	Name of quarter	Housing	Household	Under 18 year		Above 18 year		Total		Remark
				Male	Female	Male	Female	Male	Female	
1	Quarter (1)	60	40	78	87	59	50	137	137	Jinghpaw
2	Quarter (2)	101	80	181	171	122	110	303	281	Jinghpaw
3	Quarter (3)	191	170	298	301	208	204	506	505	191(Shanni)
4	Quarter (4)	92	70	131	142	108	98	239	240	Jinghpaw
5	Quarter (5)	76	56	132	120	89	78	221	198	64(Shanni) & Jinghpaw
16	Total	502	416	820	821	586	540	1406	1361	255 (Shanni) houses
Total				1641		1126		2767		

Then, Khat Cho village is mentioned as, ‘during the reign of Sao Hpa of Kyaunghon in about 102 ME, Momeit country covers Kyauk Ta Lone downward, Kyaukgyi, Pinya/Panya, Inwa/ Ava on the south, Theinni/Seinni on the east, Kalama mountain on the west, Khat Cho Maing Mao on the north, Taungpon, Myeni mountain, Chan mountain, Myitle mountain, Thaugngugyi, Letsalon Myadaung on the northwest corner.’ According to the evidence of Khat Cho Maing Mao on the north, it is known that Khat Cho in Taileng language has been established since 102 ME (Furnival, JS., Dr., Thado Sirisudamma & Pe Maung Tin, Dr., 1960:35). Other

Shanni (Taileng) villages and towns besides Khat Cho village have been in existence long ago.

At the onset of Khat Cho village there were over two thousand housings which moved from Maing Mao but at the present time there are over five hundred housings. So, the population seems to decrease because there had been raids of British, Japanese and Chinese in successive eras. In fact, Shanni (Taileng) nationals rarely moved to other regions. There were some relations between Khat Cho and neighbouring and faraway villages, for example, Naung Tar Law village and Moat Loi village. As Chinese raided Myanmar for four times, Chinese soldiers came the tail islet (Kyunmhe in Myanmar Language) in Naung Ta Law village from Khat Cho village and crossed the Ayeyarwaddy river to Myitkyina. It is known that there have been trading routes long ago. Then, there are some connections with other villages. There is a palm-leaf order during the reign of Shanni (Taileng) running 'to be peaceful in Moat Loi village.' It is during King Narapati Sithu of Bagan dynasty in about 536-537 ME which was contemporary to Saw Bwar (Sao Hpa) Tho Maing Bwar of Shanni (Taileng) clan in about 520-571 ME. On the 3rd waning moon day of Tagu, 541 ME, the minister of Maing Mao City was sent a palm-leaf order for peace and prosperity of villages. The palm leaf order was 836 years old. So, it was evident that Moat Loi and Kat Cho village had long existed according to this palm-leaf document. Kat Cho village of that time is nowadays called Khat Cho village.

However, in the present time, there is an increase in the migration of villagers from Kachin hills. After 1962, Kachin Independence Army (KIA) was formed. In the mid-1960s, after failing to sign the peace parley, the president Ne Win sought to establish a security cordon around the cities. A new strategy was drawn up known as the "*Pyat Ley Pyat*" (four interceptions; transportation, food, information, stop connection between them), it was a counter-insurgency programme designed to cut the four main links between insurgents, their families and local villagers (Martin Smith, 1991:258-9). Then, Kachin sub-groups living on Kachin hill such as Jainphaw, Lisu, Lawan, Lachi-Lacheik, etc., came to settle in the towns and villages of Taileng nationals. Some joined as village. In doing so, they happily enjoyed the natural resources in plains of Shanni (Taileng) land and have settled there. Thus, Kachin groups from Kachin Mountains gradually increase.

In recent years, there are battles between the government army and (Kachin Independence Army) KIA, some Shanni (Taileng) nationals war refugee had to stay at

the monastery of Targaya village. But most Shanni (Taileng) didn't want to live in the camp, they return as soon as the battle had stopped. NGOs, governmental associations and other associations have been providing philanthropic aids for Kachin refugees in Shanni (Taileng) villages such as Khat Cho, Wine Maw town, Maing Nar and other camps. They were unable to return to their native land.

According to interview, Shanni (Taileng) nationals had settled in a certain country called Myanmar before Christian era. As they are fond of migrating and they evacuate from the battles and civil wars, they have to move to different regions throughout Myanmar during the past century. In about the 11th century AD, King Anawrahta unified the whole country and made 43 frontiers. In doing so, the king extended Taileng area and set up one frontier. In about the 16th century, King Bayintnaung, the founder of the second Myanmar empire, first occupied the Shanni area during his unification of the Shan regions. During the reign of King Bodaw, a son of King Alaungpaya who established the third empire, his power extended to Shanni (Taileng) area. Along Myanmar history, from the time of King Anawrahta till that of King Thibaw, there were frequent fights between Bamar and Shanni king but they won or lost alternately.

According to the words of an old man aged 87, “in the tactics of Myanmar kings and British rulers was that they realized that they could control all Shan nationals when they fought against a certain Shan subgroup firstly. So, they fought Shanni (Taileng) nationals and occupied their area. However, in fighting against the British, only Shanni leaders fought barely. Thus, we were defeated in battles and wars, and thus Shanni migrate all over Myanmar”.

U Aung Myat, the Sao Hpa of Waing Hsao (Wuntho), become much enraged on hearing of King Thibaw's capture by the British. He gathered forces around him and, with the Shan patriotic forces, rebelled against the British despite a warning from Kinwunmingyi not to do so. As a lone fighter, he continued to fight on until he was defeated owing to the superior quality of British arms. But he did not fight the border area of China. He came back to Myanmar at the invitation of the government only after the independence was regained.

Under the leadership of General Aung San, Shanni (Taileng) agreed to hand over their area to Kachin nationals for some time to gain independence for the unity of ethnic groups in the country. After General Aung San was assassinated, their land was regarded as Kachin's State. While protecting their homeland throughout

successive eras, Shanni had to agree not only to allow Kachin to live in their region but also to designate it Kachin State for the sake of the national solidarity. Till the present time their great tolerance is evident by the fact that they gave away their ancestral homeland to other.

For some years, Shanni (Taileng) nationals rarely move to other regions. This is because the natural environment is favourable for their survival. Some Shanni damsels move to other regions in central and lower Myanmar and they get married to those men in the regions and settle down there.

The war between Myanmar and Kachin independence Army (KIA), have seemingly forced Kachin nationals from Kachin Mountains and Tai Lay Shan nationals from Kachin Mountains on the northern Myanmar to move to Shanni villages and settle there. Good arable lands, good transaction and abundant food in Shanni regions, can provide favourable condition to Bamar and other ethnic groups from central and lower Myanmar who come to do their business there (see in figure 26 a & b).

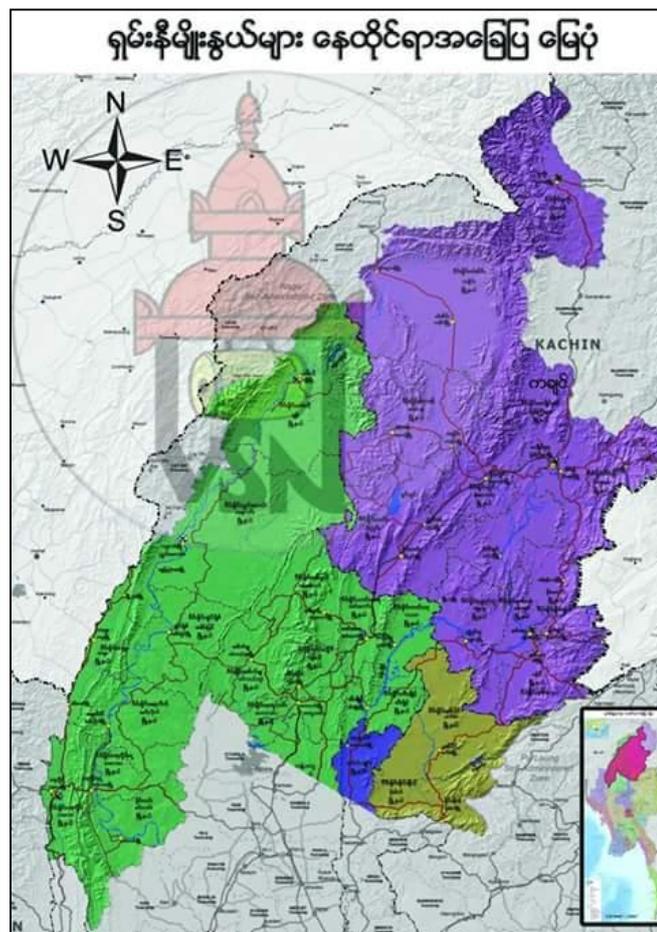


Figure 26 a. Current settlement of Shanni (Taileng) in northern Myanmar

ရှမ်းနိယိုးနွယ်များ နေထိုင်ရာအခြေပြ မြေပုံ

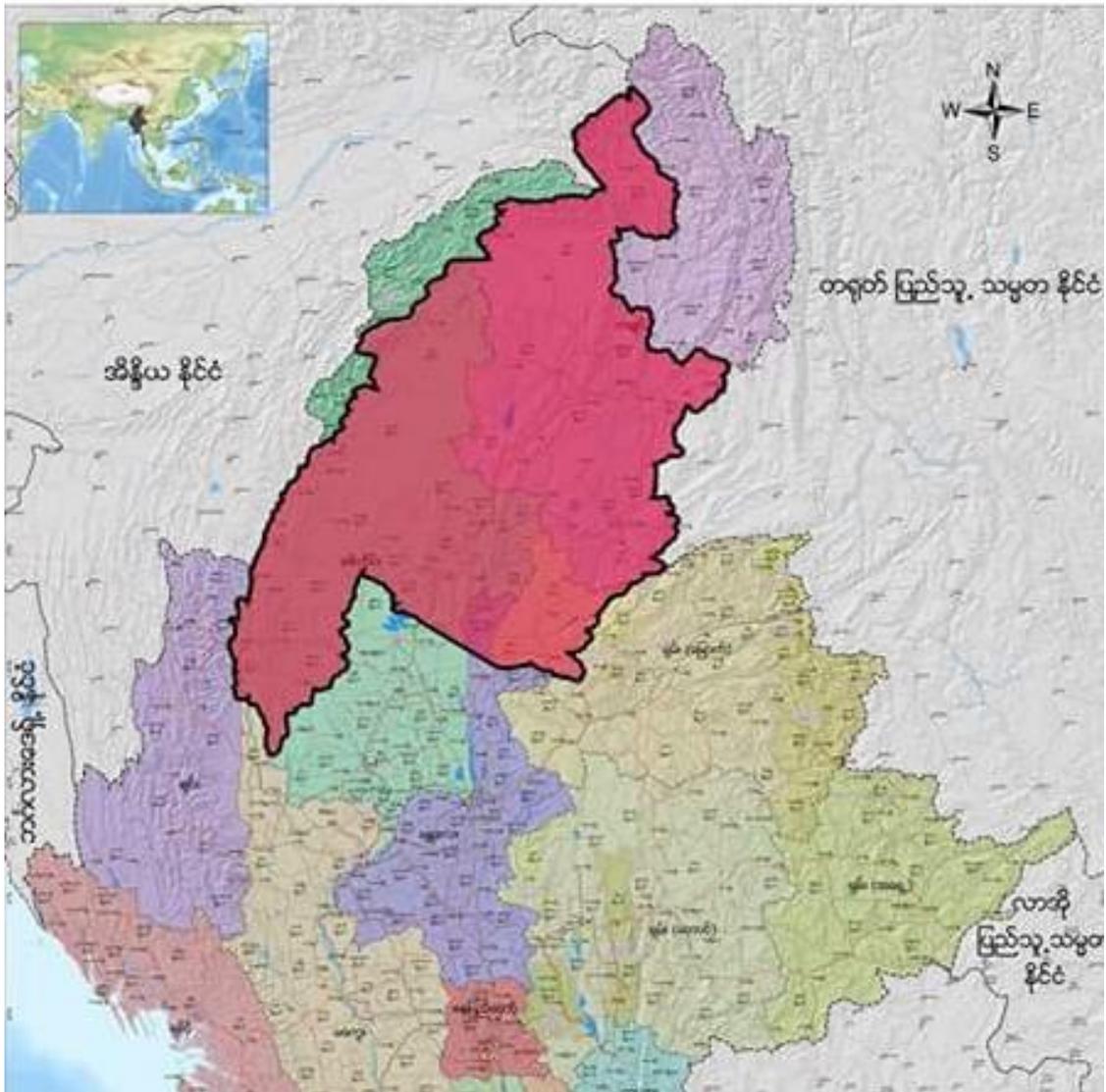


Figure 26 b. Current settlement of Shanni (Taileng) in northern Myanmar

5.2 Religion

Even from the cultural and religious points of view, the Shan and Bamar are closely akin to each other. The major link in the cultural and religious kinship of these nationals is Buddhism of the Theravada School. The two peoples, in fact, share not only a common religious faith but a large body of customs, ceremonies, folk beliefs, and values related to Buddhism. The Shan and the Bamar are socially, economically, and religiously mixed, and they mingled and intermarried. All national tasks or responsibilities laid down by the Union Government were equally shared and faithfully carried out by all the national ethnic peoples the country including the Shan.

There are many cultural evidences of native Shanni (Taileng) in northern (upper) Myanmar.

According to a local man aged 60, living in Tarlawgyi village, certified the fact that Shanni (Taileng) settled down in northern Myanmar over (2000) years ago. The most conspicuous evidence of the settlements of Shanni (Taileng) in northern-most part of Myanmar is seen through the interpretations of names of pagodas, towns and villages in Shanni (Taileng) language. After holding in the third Buddhist Great Council (synod) in Pataliputta, King Asoka of 299 BC (in 245 Buddhist Era) had lakes and pagodas built all over Jambuhipa Land. His missions came to Khaungphu village located on the east bank of Ayeyarwaddy river and Tarlawgyi village located, near Myitkyina. It was learnt that the two monks from the mission vowed a solemn wish to build a pagoda where the golden casket with the Buddhist's sacred relics washed ashore. After putting Buddha relics in the casket, it was floated down the Ayeyarwaddy river. So, Khaung= Khunt/Amp= a small casket with a lid, phu= afloat=meaning the pagoda built near a place where the small box with with a lid washed ashore in Shanni (Taileng) language. "Khaungphu" pagoda is older than Khaung-mhu-lon pagoda in Putao. There are 27 pagodas built and donated by King Asoka from Mandalay up to Upper Myanmar.

The youths of Tai Khamti stated about it their research on "Tai Hkamti History". When all the relics of the Buddha had been enshrined in the pagoda known as Khaungphu, three holy relics came out of the relic chamber in 299 BC. Ashin Yasatisa said that these pagodas might have been built in Khamti Lone regions in which Buddhism would be developed and propagated further. History of Khaungphu pagoda in 299 BC was inscribed on a stone pillar".

Khaungphu pagoda is located on the eastern of the Ayeyarwaddy river in Myitkyina Township. Loka Marazein Khaungphu pagoda in Khaungphu village was built by Shanni (Taileng) lay people headed by the two monks (Ah Shin Sawna and Ah Shin Otthara) under the instruction of Emperor Asoka in Pataliputta, India, in about 218 Buddhist Era (326 BC). This fact was mentioned at the 80th Anniversary of Bhadanta Silavamsa (Wuntho Monastery Pacaayaunggha Association, 2005:48). As the current Buddhist Era is 2561, 2343 years elapsed after the building of these pagodas (see in figure 27 a & b).

So, it is supposed that Shanni (Taileng) nationals might have lived in Upper Myanmar over (2000) years ago. The title "As Loka Marazein" is given to almost

every pagoda in Pali, it is dealt with religion. But the pagoda is so named after Shanni (Taileng), before the establishment of the pagoda, Shanni nationals had already lived there and they participated in building the pagoda. This is because the area is located in the Shanni (Taileng) region and the name “Khaungphu” is Shanni (Taileng) word.

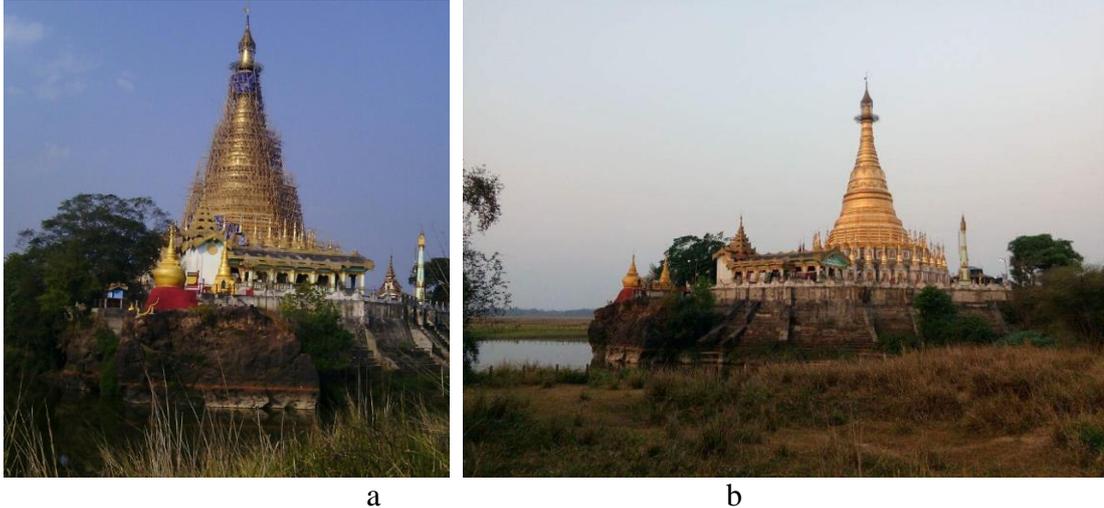


Figure 27 a & b. Loka Marazein Khaungphu Pagoda (218 Buddhist Era/326 BC)

The above-mentioned the Loka Marazein Khaungphu pagoda is supposed that one of Shanni (Taileng) nationals might have lived in northern (upper) Myanmar over 2000 years ago. Thus, Shanni (Taileng) nationals had long embraced Buddhism.

According to historical records, Khaungphu pagoda in Khaungphu village is situated about thirty miles away from Wine Maw (Waing Maw) town on the eastern bank of the Ayeyarwaddy river and that area was ruled by Shanni (Taileng) emperors like Saw Bwar (Sao Hpa) and the name of the pagoda represents Shanni (Taileng) language. These facts affirm that Shanni (Taileng) nationals had believed in Buddhism since ancient times. Then, from the excavation of Maing Mao Wain Swon city near Tarsant village, ancient city and Buddha images have revealed that Shanni (Taileng) nationals had lived there and they were Buddhists. Besides, in Khat Cho village there are Shwe Mu Htaw pagoda and Maha Theindaw pagoda which are believed to be built during the reign of King Bayintnaung in about 16th century AD.

As a certain man aged 58 said,

“Taileng living in Khat Cho village have held Buddhism for years. There is rarely conversion to other faiths among us. In late 2015, very ancient images have been discovered in Tarmadaung village four miles away from Hokat village. It is a few miles away from Tarsant village. Those images are believed

to our ancient images because they are uncovered in Upper Myanmar, in a certain village of Shanni name. Those pagodas were probably built in the reign of Shanni King (Sao Hpa). Taileng are Buddhist and when their sons are novitiated, it is a tradition of showing their sons to Great Lord (Guardian spirit of Region). Then, we are being farmers; we worship Guadian spirit of the farm before and after harvesting. We offer the Great Lord the first crop harvested in the New Year. We believed that Taileng had embraced Buddhism for over (2000) years ago”.

5.2.1 Worship of the Great Lord Spirit

Although Shanni (Taileng) nationals believe in Buddhism, they also worship traditional guardian spirit of the house and the great Lord spirit. At the head of the village a shrine is built and they worship the Lord at the shrine before and after the lent. In other words, it is in 6th waxing moon of Kason (May) and Tazaungmon (November) but the 12th waxing moon of Tazaungmon is usually chosen for worship in some villages because of convenient, dry and cold season. In worshipping, Sao Sam Lung Kung Maing is regarded as the great Lord Spirit and they practise worshipping (see in figure 28 a, b, c & d).



a



b



c

d

Figure 28 a, b, c & d. Shrine of the Great Lord Spirit

In worshipping, rice, four boiled eggs, two combs of bananas, a coconut, two bamboo tubes which is filled with pickled tea and wrapped in a leaf (“Toung Seint in Shanni language), pancake, fried fish, and multi-vegetable salad were offered to the Great Lord. It is done so according to the age-old tradition. Then, food stuffs are consumed by the worshipper. Excessive food stuffs are shared among those in the village who do not come to worship. Because it is believed that such food stuffs can help them get rid of dangers.

An old man who is 87 years old living in Naung Tar Law village said that

“In ancient times the ritual was performed by offering a roasted pig instead of vegetables. Nowadays, vegetables are used because pig is expensive and Taileng are Buddhist. They refrain from killing animals. Religious practitioner and some villagers make solemn oath that they do not eat pork and they beg for the Spirit. Gradually, the villagers failed to offer the Spirit skewered suckling pork/pig”.

He continuously said that

“Long ago villagers did not eat pork because when they did, they fell ill and some ill luck befell to the village as the spirit got angry and had punished them, they believed. But in the present time misfortune never befalls to them and they eat pork as others do. But the religious practitioner never eats pork. If he eats pork, he believes that, his former religious practitioners said, as if he were tied with ropes and beaten by a stick”.

An old man aged 85 living in Maing Nar village, said “our village has four Nat shrines. One shrine is for Sao Sam Lung Kung Maing, another one is for his two sons named Sao Khun Cho and Sao Khun Tar, the third one is for the village guardian spirit called Sao Maing Saen and the last one is on the bank of the Ayeyarwaddy river and near Bala Min Htin Bridge for the guardian spirit of rock mass to protect the villagers traditionally. Sao Maing Saen is named after the lord who ruled regions known as Maing Tong (Mong Tong) and Maing Saen in which Shanni (Taileng) nationals initially settled. But, nowadays, in this site, Kachin nationals settled and it is known as Injangyang village.

The shrine for guardian spirit lies at the head of every village. In building shrines, hitching-posts for elephants and horses are also included. In worshipping, a little rice is offered under such hitching-posts. It was built so because Sao Sam Lung Kung Maing was a king accompanied by his retinues and animals. Local people in every Shanni village believe in Sao Sam Lung Kung Maing and worship him. They also worship the village guardian spirit called Sao Maing Saen.

5.3 Festival

Myanmar traditional festivals are fixed on the Myanmar calendar and dates are largely determined by the moon's phase. Myanmar culture is most evident in villages where local festivals are held all the year round. The most important one is the pagoda festivals. These Myanmar traditional festivals are more or less similar to the western fun fairs. Food stalls, toy shops, shops with all kinds of goods, magic shows, puppet shows, mini-concert, boxing matches, stage shows, theatrical performance (“Zat pwe” in Myanmar, drama; play), and Ferris-wheel for children. The following table shows the Myanmar festivals held by Shanni (see in table 10).

Table10. Seasonal festivals held in Myanmar

Month	Festival(s)	Day	Significance	Events
Tagu (April)	Thingyan	Mid-April (roughly around 13 th April to the 17 th April)	Marks the beginning of the Myanmar new year	paying obeisance to elders, throwing water on to each other, washing Buddha images and pagodas, observing the eight Buddhist precepts,

				watching stage show, parade of brightly decorated floats
Kason (May)	watering Bo tree festival	Full moon day of Kason	Marks the birth, enlightenment and death (Parinibbanna) of Gautama Buddha (Vesā kha)	Watering of the Bo tree
Nayon (June)	Tipitaka Festival		Nationwide Pariyatti Sasana oral examinations for Buddhist monks	Oral examination of Buddhist Scriptures
Waso (July)	Waso Robe Offering Festival	Full moon day of Waso	Marks the beginning of the Buddhist lent (Vassa); anniversary of Buddha's first sermon on the Four Noble Truths	Donation of robes to monks
Wagaung (August)	Taungbyon Nat Festival		Propitiation of the two royal brothers who became "spirits"	Washing their statues and offering them food
Tawthalin (September)	Regatta Festival			Boat rowing competitions
Thadingyut (October)	Festival of Lights	Full moon day of Thadingyut	To mark the ovation of the return of Buddha from the abode of celestial being after preaching his mother	Offering Kahtein robes, paying obeisance to the elders, lighting of candles, visit pagoda
Tazaungmon (November)	Tazaungdaing Festival of Lights	Full moon day of Tazaungmon	Marks the end of the rainy season	Offering Kahtein robes, Sending hot air balloons into the sky by the Pa-O in Shan State, and lighting lanterns nationwide
Nadaw (December)	Nat festivals		Ritual feasts honoring Myanmar nats (spirits)	Offering of food to nats, festival in honour of nat

Pyatho (January)				Display of prowess in horsemanship by members of the royal cavalry
Tabodwe (February)	Harvest Festival	Usually on the fullmoon day of Tabodwe	Celebration of harvest festival	Cooking of <i>htamane</i> , a special sticky rice made with sesame seeds, peanuts and ginger
Tabaung (March)	Nationwide pagoda festivals		Nationwide pagoda festivals	Celebrations on Singuttara Hill (Shwedagon Pagoda)

Most festivals mentioned above are seasonal festivals held in Myanmar. Among them, Shanni (Taileng) nationals hold different kinds of religious festivals such as novitiation, Kahtein robe offering and etc as they are devout Buddhists. Some social activities such as wedding, birthday and house warming etc are performed to follow their respective customs and practices, which are usually based on religious teaching. The festivals they always hold are pagoda festivals, water festival (Thingyan), Waso robe offering festival, Pawarana` ceremony of Sangahs (Buddhist monks) and Shanni New Year (Lain Sein Wan, Pi Mau Tai in Shanni language).

In Shanni (Taileng) region, pagoda festivals are always held in the month of Taboung in Myanmar calendar, which usually falls in March. In holding pagoda festivals, they follow the typical religious practice of Buddhists. They have Buddha images consecrated and they offer alms food to the Buddha images, offer alms meal/food to the members of Sangah (Buddhist monks) and listen to the religious discourse. Moreover, villagers usually hire *Zat Pwes* (theatrical performance) and they have a great fun fair for four or five days. They watch the performance at night and go round the festival ground. There are many shops, which sell clothes, toys, accessories, and snacks etc. They also celebrate novitiation ceremonies. In the month of Tagu (April), they make traditional snacks and offer them to neighbours, friends and relatives. They sometimes hold a free feast for all (*satu disa`*). They elderly go to monasteries to observe the eight precepts while youths splash water on to one another. After Thingyan, *Kason Nyaung Ye Thun pwe* is held. Shanni (Taileng) people pour the sacred Bo tree (“Banyan tree” *Maha Bohdi Nyaung Pin*) with water.

Then, they also offer Waso robes to the members of Sangah starting from the Fullmoon Day of Waso. They offer robes to the Buddhist monks during the rains retreat period (Buddhist lent/ Waso) until Thadingyut (October). They sometimes offer robes to the monks of other village. In the morning of the Fullmoon Day of Waso either individual donor or communal donors in every village go to respective monastery and celebrate Waso robe offering ceremonies. The monks from the host village as well as those from the neighbouring villages are offered alms food various delicacies/desserts. The host villagers and other guests from other villages are also served with the meal and snacks. After the rainy season is over, Thadingyut lighting festival is held. Kahtein robes can be offered to the monks in the period between the Fullmoon Day of Thadingyut and that of Tazaungmon month. According to the monastic rule of Buddha it is said that the monks in a monastery are allowed to accept the Kahtein robes only once a year. After offering Kahtein robes, the donors treat the guests with rice, curry and various snacks.

5.3.1 Pawayana` ceremony held by the Buddhist monks

Pawayana` ceremony is held in Thadingyut. Like lay people, members of sangahs (Buddhist monks) follow the traditional practice of giving obeisance to their senior monk or the Head monk in terms of their seniority in the monkhood. Grand pawayana ceremonies are held all over Shanni (Taileng) region. Almost all villages hold these ceremonies. All members of Sangah from neighbouring villages together with villagers go to the Head monk with the most seniority of monkhood in their respective Township and pay homage to the abbot of monastery (Head monk/Chief monk). The host villagers make communal donations and they also serve all the guests with rice and curry as well as other traditional snacks.

The villagers who want to pay homage have to make appointments with the head monk of monastery. On the set date, people from the host village make a communal donation to serve the guest with such traditional snacks as *Mohingar* or *Myanmar vermicelli* or noodles in coconut milk or chicken boiled rice etc. They also treat the guests to tea, coffee, pickled tea salad and other snacks. They offer specially alms food and delicacies to the monks. While proceeding from a village to another one, the villagers enjoy themselves very much with the entertainment of Shanni (Taileng) Ouzi dance accompanied by very lively music. When they reach to the monastery, they encircle it three times as a gesture to pay homage to the abbot and

then give their performance in the monastery compound. In turn, the host musical troupe also entertains them. After that, all guests go upstairs and worship the Head monk (see in figure 29 a, b, c & d).



Figure 29 a, b, c & d. The activities of Pawayana` ceremony

In addition, people from respective Shanni (Taileng) villages take turns to pay homage to Bhadanta Silavamsa, Ovadacariya Long-lived Wuntho Sayadaw, the State Ovadacariya AbhiDhaja Maha Ratthaguru, Agga Maha Pannita, Agga Maha Saddhamma Jhotikadhaja, Dhama Rakidha Wuntho Monastery, in Myitkyina Township. The venerable Sangah (Sayardaw) makes arrangements to host lunch to the villagers who have come to him. Many Shanni (Taileng) people from many villages come to Bhadanta Silavamsa to pay homage to him. While performing Pawayana` activity among the members of Sangah, the guest and host people participate in it by saying prayers and observing the precepts etc. The host villagers tend to contribute money to the donation so that they can serve the guest with rice, curry and snacks etc (see in figure 30 a & b).



Figure 30 a & b. All the guests are served with rice and curry as well as other traditional snacks

As the fullmoon day of Thadingyut is an auspicious occasion on which Abhidhamma sermon is delivered by Lord Buddha, Shanni (Taileng) people not only observe the eight Buddhist precepts but also recite Abhidhamma Pali text on this day to commemorate the significance of the occasion.

In the month of Thadingyut (October) and Tazaungmon (November), Shanni (Taileng) people illuminate the first watch of night with the light of oil-lamps at the pagodas on the fullmoon day (see in figure 31 a, b & c). Lighting candles and oil-lamps at the pagodas and on the streets as well as at homes on the fullmoon day of Thadingyut symbolizes the act of devout Buddhists welcoming the lord of Buddha's descent from the celestial abode of Tavateinssa after delivering Abhidhamma sermon to Maedaw Mi Deva (She was the mother of Prince Seidatha, the Bodhisatta in her former life) together with other devas and Bhramas (supreme celestial beings).

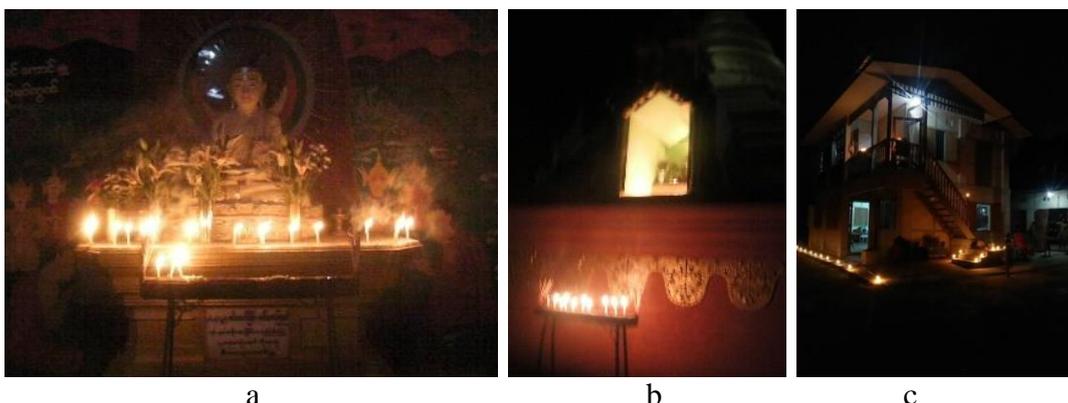


Figure 31 a, b & c. Lighting candles and oil-lamps at pagoda and home on the fullmoon day of Thadingyut

And then, the first waxing day of the month of Nadaw (*Lain Sein Wan*, *Pi Mau Tai* in Shanni language) is the New Year festival of Shanni (Taileng). In the past,

Shanni (Taileng) used to spend the New Year Day either by making donations or observing the eight Buddhist precepts. At present, they start to introduce concerts to the New Year festival as a result of the new government's policy focusing more on the national unity.

Shanni (Taileng) nationals are Buddhist and when their sons are novitiated, they follow the tradition of showing their sons to Great Lord. Then, being farmers, they worship the farm spirit before and after harvesting. They offer the first crop in the New Year to the guardian spirit.

Moreover, in terms of social activities, wedding ceremonies are allowed to hold starting in Thadingyut. Before the wedding ceremony, the bride price is sought by groom. In doing so, bride price is given with 6 number because six kings from six countries of Nan Cho (United states of Nan Cho) and guardian spirit of the house are worshipped. Before the wedding ceremony is held in the evening of the eve of the marriage, the companies of the bride and groom (unmarried people) are served at a farewell party.

The festivals and ceremonies mentioned above are usually organized by volunteer groups like Social Organizations (SOs). These groups actively participate in various social activities. Some groups have long been formed since very early time while some have emerged recently on the basis of various needs and with the aim of preserving the tradition etc. Social organizations existed a long time ago, while SOs come into existence in the present time. They are groups of unmarried young people and some married people. They offer in their service social occasions of joy or grief.

As there are such traditional social organizations, youths could learn cultural factors. In safeguarding literature and culture, old traditional styles need to be learnt but innovations are to be added to perpetuate the culture in the long run.

5.4 Literature

According to some scholars, it was learnt that the Shanni scripts had been widely applied since the early 7th century. In Khat Cho village, an old man aged 58, a Shanni (Taileng) literature teacher and a farmer as well as literature teacher who is 80 years old said that the most important things for any national identity is literature, the second is language and the third one is cultural activities. When these are not handed down or learnt any more, one national identity would disappear in no time. According to advisory words of a certain monk, a Shanni scholar aged 58 and some

Shan scholars believe that Shan literature was derived from Brahmi language which appeared during the seventh (7th) and the fourth (4th) century B.C. It was learnt that Shan literature came into existence during the reign of Chinese Han dynasty in “69” AD. At that time, there were “18” consonants in the Shan alphabet.

During the reign of Chinese Tang dynasty, there was a reliable evidence for the use of Shan literature. According to Pin Kun Sin, the Chinese historian, it was learnt that he found a calendar written in Shan language. That Shan calendar (Twet Twarn Warn Tai) was believed to have been made exactly in (638) AD. It can be assumed that all ethnic groups of Shan might not have been classified differently and that they all most have used the same and only been sprout script (Litthongauk) as Shan Language (see in figure. 32). In addition, the powerful emperors of Mai Mao (Maing Mao) such as Sao Haw Nwan, Sao Haw Seng and Sao Haw Hai etc had successively ruled Mai Mao (Maing Mao) in northern Myanmar during this period and all contemporary countries used the same Shan script. According to the background history of Seinni (Thein Ni), in early Nan Cho period, it was learnt some different shapes of Shan scripts had already existed in Shan alphabet, (718) AD. It was learnt that the bean sprout Shan script was changed into the rectangular script in (1212) AD during the reign of King Sao Lung Say Kam Hpa (Soo Kam Pha/Hso Kham Hpa) and Sao Khun Sam Lon (Sao Sam Lung Kung Main/ Sam Lung Pha), the Crown Prince as well as his younger brother. After that, the rectangular Shan script was again changed into the round script just as it is at present day in about (1560) AD during the reign of Khu Laut Kham Kein Nee (Sao Khan Kein Hpa). The Shan alphabet of these days consisted of “19” consonants and twelve to fourteen vowels. No matter how much the shape of Shan script had changed from its original form, there are some reliable evidences of Shan literary works written in bean sprout (Litthongauk) scripts which originated over (1378) years ago. Accordingly, it can be said that the style of writing and the shapes of scripts used in Shan literature differed from one another about one thousand (1000) years ago because their settlement and their clothing style had changed a little and their names also varied in the course of time. But the basis of literature and culture of all Shans are the same.

According to an old aged 58, Shanni scholar living in Khat Cho village, there are some well-versed Shanni (Taileng) writers, language scholars, (Sao Wea Long) (see in figure.34). They are

1. U Nyi Soo (Lon Kauk, Mong Bann= Inndawgyi, Mo Pin)

2. U Wunna (Sayardaw/Buddhist monk), Law Saon, north eastern Inndawgyi, Mo Pin region, (Sao Mon Maung, writer of ‘The history of 144 years-old, Inndawgyi’, it has been in existence for 144 years. It first existed in (1872 A.D), or (1234) M.E, the book was written in Shanni (Taileng) language)
3. U Saing (Inndawgyi, Mo Pin)
4. U Shwe Nyein (Inndawgyi, Mo Pin)
5. Sai Ko Seng (Inndawgyi, Mo Pin)
6. U Pho Hlaing (Inndawgyi, Mo Pin)
7. U Pho Nyunt (Inndawgyi, Mo Pin)
8. U Tar Zan (Inndawgyi, Mo Pin)
9. U Pho Chohn (Inndawgyi, Mo Pin)
10. U Pho Khaing (Inndawgyi, Mo Pin)
11. U Aike Tun (Inndawgyi, Mo Pin)
12. U Pho Thar (Inndawgyi, Mo Pin)
13. U San Shwe Kook (Inndawgyi, Mo Pin)
14. U Thein Nyunt (he translated the book title ‘The history of Inndawgyi, the book of U Wunna, Shanni (Taileng) language into Myanmar version after (1948) AD, under the guidance of Prime Minister U Nu ’Inndawgyi, Mo Pin)
15. U Kyaw Kaing (Inndawgyi, Mo Pin)
16. U Pyant (Sayar Pyant), Khat Cho village
17. U Pyay, Khat Cho village
18. Sayar Soe, Khat Cho village and
19. U Sai Kyaw Oo, Khat Cho village etc.

Shanni (Taileng) literature/language was almost extinct in about (1956) AD. Later, a few scholars mentioned above started trying to revitalize Shanni (Taileng) language. They collected rare literary works and developed new curriculum and drew syllabuses to teach Shanni (Taileng) language to new generations. Nowadays, youth also try to preserve Shanni (Taileng) language by learning Shanni (Taileng) literature during summer holidays and in their spare time.

According to words of a certain monk aged 58, literature of Shanni (Taileng) nationals is a little different in writing but similar to pronunciation. It is most similar to Khamti Shan literature. Among “18” scripts from left to right, 9th and 18th scripts are different in writing.

In Khat Cho village, an old man, a Shanni (Taileng) literature teacher-cum-farmer who is 80 years old said that during the reign of Revolutionary Council of 1967-69, Shanni (Taileng) Literature and cultural Association performed Ouzi-drum dance in Yangon and then the literary association was officially recognized. There are a few literates people in Khat Cho village. Today adults are not able to learn Shanni language and so there are only four people who know Shanni language. They are Sayar Pyant (93 years), U San Pe (90 years), U Ko Lay (80 years) and U Sai Kyaw Oo (58 years). They sought after those who mastered Shan literature and found U Kyaw Khaing in Man-na-khaw village, Inndawgyi region (Naung Laong Ze Kham), Ho Pin Township, in 1988. In 1991, U Kyaw Khaing taught some nationals and only a few could learn. After 1996 it had a little developed and Sai Kyaw Oo, a native of Khat Cho village, taught U Nyunt Aung from See kyon village, U Hlaing Myint Oo and some youths from other villages. Then after 2010 learning Shan literature has been widespread. Because adult in this age are allowed to learn the language and there is no arrest for learning, youths are proficient in the language.

A man who is 58 years old said that why Shanni (Taileng) nationals failed to master the language is that in about one hundred years ago (1150 ME), during the reigns of King Mindon and King Thibaw, Myanmar mayors were appointed instead of Saw Bwar chiefs in northern Myanmar. As long as the natives used Myanmar language with the mayor, Shanni (Taileng) literature and language had gradually disappeared. The mayor understood Myanmar literature and language only, the natives tried to use Myanmar medium and eventually their literature and language weakened. After gaining independence, having no rule banning to learn the native language, when someone learnt his native language, he was arrested and literature and literary works were destroyed. In about 1234 ME, some 63 years ago, the Prime Minister U Nu brought the History of Inndawgyi Lake Pagoda written by venerable U Wunna living in Long Sote/ Ma Pyin village, Inndawgyi region, and other literary records with U Thein Nyunt who could translate Shanni into Myanmar so that the records could be translated by U Thein Nyunt in Yangon. After translating them into Myanmar, it is said that he would be sent back home, but it was out of inquiry and destroyed. Youths could master the language because the State encourages the ethnic groups to learn their language and literary mastery develops gradually. In some village, under the sponsor of the village elders, a certain teacher from Ma-mone-kaing

village in Inndawgyi region is hired to teach some youths the language. They master the language.

Some protective measures for literature are performed recently. On 13th December, 2012 (2107 Shan Era), in Kyaing Tong/Keng Tung town, northern Shan State, it was recorded that Shan Literature and Cultural Association has denied that Shan language had not originated in Myanmar language some one thousand years ago. Shanni (Taileng) language is learnt as one of extra-curriculum activities in schools of the Transitional Government under the instruction of ethnic literature training. In doing so, the activities could succeed to some extent (see in figure 32 a & b).

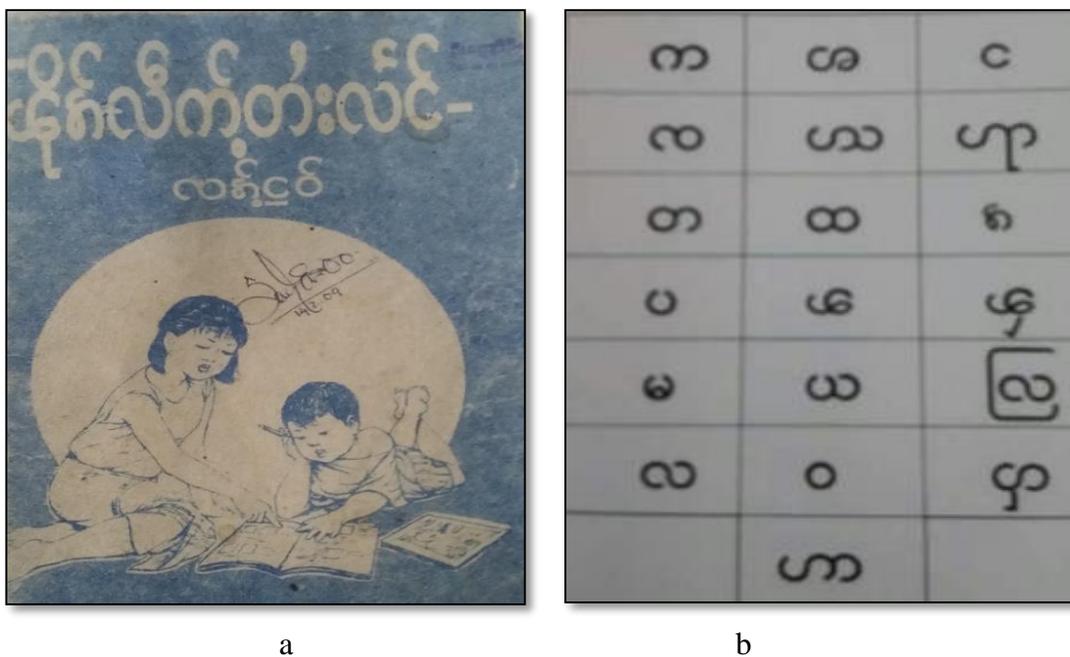


Figure 32 a & b. Literature (Maeka Lit Taileng Sipkauntto) of Shanni (Taileng) nationals

So, some respondents in the study area were inquired regarding their proficiency in literary skill. The respondents were over 25 years of age.

1. Can you read the Shanni (Taileng) literary works of the 7th century?
2. Can you write the Shanni (Taileng) literary works of the 7th century?
3. Can you read the ancient scripts (Litthongauk) of Shanni (Taileng)?
4. Can you write the ancient script (Litthongauk) of Shanni (Taileng)?
5. Can you read the rectangular scripts of Shanni (Taileng) changed from the (Litthongauk) scripts in the 12th century?
6. Can you write the rectangular scripts of Shanni (Taileng) changed from the (Litthongauk) scripts in the 12th century?

7. Can read the round scripts of Shanni (Taileng) that were first introduced in the 15th century?
8. Can write the round scripts of Shanni (Taileng) that were first introduced in the 15th century?
9. Can you read Shanni (Taileng) literary works likes ‘The history of Inndawgyi pagoda’?
10. Can you write Shanni (Taileng) literary works likes ‘The history of Inndawgyi pagoda’?
11. Can you read today’s Shanni (Taileng) literary work?
12. Can you write today’s Shanni (Taileng) literary work?

The results for above questions are emerged as the following table.

Table 11 a. Literature skill of the adult above 25 years’ old

C	Age	Male	Female	Skilled Literature (A- well-literate, B- little, C- no literate)
1	41-50	3	-	1B and 3C
2	51-60	7	10	20C
3	61-70	12	9	19C
4	71-80	3	8	10C
5	81-above	2	-	1C
Total		27	27	1B and 53C

A-well-literate, B- little, C- no literate

Table 11 b. Percentages of Literature skill the adult above 25 years’ old

No.	Skilled Literature	Attendance	Percentages
1	well-literate	-	-
2	Little	1	1.85%
3	no literate	53	98.15%
4	Total	54	100%

The respondents were the youth between 18 and 25 of age.

1. Can you read the Shanni (Taileng) literary works of the 7th century?
2. Can you write the Shanni (Taileng) literary works of the 7th century?
3. Can you read the ancient scripts (Litthongauk) of Shanni (Taileng)?
4. Can you write the ancient script (Litthongauk) of Shanni (Taileng)?

5. Can you read the rectangular scripts of Shanni (Taileng) changed from the (Litthongauk) scripts in the 12th century?
6. Can you write the rectangular scripts of Shanni (Taileng) changed from the (Litthongauk) scripts in the 12th century?
7. Can read the round scripts of Shanni (Taileng) that were first introduced in the 15th century?
8. Can write the round scripts of Shanni (Taileng) that were first introduced in the 15th century?
9. Can you read Shanni (Taileng) literary works likes ‘The history of Inndawgyi pagoda’?
10. Can you write Shanni (Taileng) literary works likes ‘The history of Inndawgyi pagoda’?
11. Can you read today’s Shanni (Taileng) literary work?
12. Can you write today’s Shanni (Taileng) literary work?

The results for above questions are emerged as the following.

Table 12 a. Literature skill of 18 years old to 25 years’ old

No	Age	Male	Female	Skilled Literature (A- well-literate, B- little, C- no literate)
1	18	1	3	2B and 2C
2	19	2	1	1B and 2C
3	20	1	1	2B
4	21	2	-	2C
5	22	1	-	1C
6	23	3	2	5C
7	24	2	3	1A, 2B and 2C
8	25	5	4	3B and 6C
Total		17	14	1A, 10B and 20C

A-well-literate, B- little, C- no literate

Table 12 b. Percentages of literature skill the youth between 18 years old to 25 years’ old

No.	Skilled Literature	Attendance	Percentages
1	well-literate	1	3.2%
2	Little	10	32.3%
3	no literate	20	64.5%
4	Total	31	100%

Their literacy status is found according to the table (5. a & b and 6. a & b). From the above-mentioned list, dealing literacy of Shanni (Taileng) nationals, there are no nationals who are well literate among 54 males and females who are over 25 years. According to question No. 7-10, 1.85% is of b type and 98.15% are type c. According to question No. 11-12, among 31 males and females who are from 18 till 25 years old, type a belongs to 3.2%, type b to 32.3% and type c to 64.5%. Literacy for youths is that females are more literate than males. It is because some males do their farming work and some are not willing to learn. According to the list, older people who are above 25 years do not learn but only a little percentage. Long ago, they did not have chance to do so. But youths learn and the number of literate youths' increases.

5.5 Language

In Myanmar, according to interviewing for language, an old man aged 80 and a man aged 58 said that, "most Shanni (Taileng) nationals living along the banks of the Ayeyarwaddy river and Chindwin Uru river and in Ho Pin and Inndawgyi region can speak of mother tongue but only a few living along the railway road knows their mother tongue. Youths do not speak their language". That is because teachers in government schools use Myanmar as medium of instruction and speaking and students themselves speak Myanmar and other ethnic groups through Myanmar language to run smooth in communication. Some Shanni parents fail to speak their mother tongue at home. Thus, children often question about mother tongue and parents are impatient such confusions and speak Myanmar language. Some are worried about that when their children do not know Myanmar language, they would be jeered by others. And when they speak their mother tongue, they are timid enough. A man aged 80 old said that "When we were young, the teacher punished us as we use our mother tongue in classroom". Nowadays, some youths understand their mother tongue, but they do not and cannot speak it. Some speak bilingually.

So, some respondents in the study area were inquired regarding their proficiency in speaking skill. The respondents were over 25 years of age.

1. Can you speak Shanni (Taileng) language in formal style?
2. Can you understand Shanni (Taileng) spoken language in formal style?
3. Can you sign Shanni (Taileng) songs?
4. Do you understand the words/lyrics from Shanni (Taileng) songs?

5. Can you speak today's Shanni (Taileng) Language?
6. Do you understand today's Shanni (Taileng) spoken language?
7. Can you speak national dialects from respective Shanni (Taileng) regions?
8. Do you understand the national dialects of respective Shanni (Taileng) regions?
9. Do you understand uncommon Shanni (Taileng) words such as leopard and monitor lizard etc?
10. Can you pronounce some uncommon Shanni (Taileng) words such as leopard and monitor lizard etc?

The results for above questions are emerged as the following.

Table 13 a. The language proficiency of the adult above 25 years of age

C	Age	Male	Female	Skilled Spoken (A-well-spoken, B- Little-spoken, C- not speaking)
1	40-49	3	-	2A and 1B
2	50-59	7	10	14A and 3B
3	60-69	12	9	21A
4	70-79	3	8	11A
5	80-above	2	-	2A
Total		27	27	50A and 4B

A-well-spoken, B- Little-spoken, C- not speaking)

Table 13 b. percentages of language skill the adult above 25 years of age

No.	Skilled Spoken	Attendance	Percentages
1	well-spoken	50	92.6%
2	Little-spoken	4	7.4%
3	not speaking	-	-
4	Total	54	100%

The respondents were the youth between 18 and 25 of age.

1. Can you speak Shanni (Taileng) language in formal style?
2. Can you understand Shanni (Taileng) spoken language in formal style?
3. Can you sign Shanni (Taileng) songs?
4. Do you understand the words/lyrics from Shanni (Taileng) songs?
5. Can you speak today's Shanni (Taileng) language?
6. Do you understand today's Shanni (Taileng) spoken language?
7. Can you speak national dialects from respective Shanni (Taileng) regions?
8. Do you understand the national dialects of respective Shanni (Taileng) regions?
9. Do you understand uncommon Shanni (Taileng) words such as leopard and monitor lizard etc?
10. Can you pronounce some uncommon Shanni (Taileng) words such as leopard and monitor lizard etc?

The results for above questions are emerged as the following.

Table 14 a. The language proficiency of the youth between 18 and 25 years of age

No	Age	Male	Female	Skilled language (A-well-spoken, B- Little-spoken, C- not speaking)
1	18	1	3	2A,1B and 1C
2	19	2	1	2B and 1C
3	20	1	1	1A and 1B
4	21	2	-	1A and 1C
5	22	1	-	1B
6	23	3	2	3A and 2B
7	24	2	3	2A and 3B
8	25	5	4	6A and 3B
Total		17	14	15A, 13B and 3C

A-well-spoken, B- Little-spoken, C- not speaking

Table 14 b. Percentages of language skill between 18 years and 25 years' old

No.	Skilled Spoken	Attendance	Percentages
1	well-spoken	15	48.4%
2	Little-spoken	13	41.9%
3	not speaking	3	9.7%
4	Total	31	100%

In terms of speaking, three types such as a, b, c (a- well spoken, b- little spoken and c- not speaking) represent. According to the list mentioned above, the ability of spoken Shanni(Taileng) language, among 54 males and females of Shanni (Taileng) nationals who are above 25 years, type a belongs to 92.6%, type b to 7.4% and there is no person who does not speak. Among 31 Shanni (Taileng) males and females, type (a) belongs to 48.4%, type b to 41.9% and type c to 9.7%. There are some youths being 18, 25 and above 25 who do not speak their mother tongue because parents do not train them at home, they spend in such environment in which people do not speak in political, educational and social milieu and other circumstances mentioned above.

Wine Maw township-resident Shanni (Taileng) are bilingual (Shanni (Taileng) and Myanmar language) so they revealed enough facts in interviews. However, they use occasionally Shanni (Taileng) language in daily life. The youth generations wouldn't speak Shanni (Taileng) languages because they didn't know their languages.

5.5.1 Proverbs and Folktale

Both Taileng and Tai Khamti are very fond of telling stories. There are a lot of folktales and stories of all kinds told by the old folks to the young people, mostly about how the Shan came through the mountain passes and along the rivers to establish their *bann* and *mong* in these parts of the country. Moreover, the stories relating to costumes and animals especially tiger and the founding of new towns and cities are included in their oral history. The legendary story of the founding of Mohnyin, Mogaung, Waing Hso (Wuntho), and Mong Mit (Momeit) and the migration to Assam through difficult paths is widely told and known to all Shan living in northwestern Myanmar.

So, there are numerous proverbs and folktales in Shanni (Taileng) culture. But only some common proverbs and folktale are mentioned here. They are

1. Don't wash your dirty linen in public (Don't let out one's secrets= 'Kyai sei pi hei hum laung')
2. The tip of the iceberg (only a small part of a much larger problem) (The nest of chameleon appears beneath the root of the banyan tree when the root is dug= 'Yar kum Phoon lu Swan ouat')
3. The early bird catches the worm (The early risers are the diligent once who get wealth= Loat Saunt Tain seng kun hai bam lun kyeit)
4. She's a real flirt (par pa hat toat taun phwe)
5. Potters cannot use good pots (Sao maot kyint sut sao sout lum laung)
6. Objects being destroyed once will never come back into original shape (A bad habit is difficult to drop=Yar sain ma pin sain)
7. Never put off till tomorrow what you can do today (If you sow seeds late, they will be spoiled and only useful to feed horses= Wam Ka la yarma)
8. Too late marriage of a man will lead offspring to misery (Aun myay la kha lut)
9. Whatever will be- It will be hard to know what will happen in the future and we should try to accept whatever good or bad things in our lives. (Phwe hun htae onn htaet=Khaut sau htae Kyint htaet)
10. Nobody is as reliable as yourself (Maik saun ma pin hnin Mau)
11. Two's company, three's a crowd (Everybody's business is nobody's business= Chikwai tar paint)

12. Crime does not pay (An evil deed intended to ruin others will finally reflect to offender and he will become the real victim of his own evil action = Swait baom kar myet nga mar khar bount)
13. The lion's share is the biggest portion (Same share for different contribution –It is unfair that the same benefit is given to everyone whether he does nothing or he does the most = Hait saout saout laun mount ma hait ka laun mount)
14. While the downtown area is deserted, the outskirts area is busy and crowded = him mom song si him mom khun
15. Grand children are more valuable than children. So they are cherished by their grandparents. (Children are silver, grand children are gold= hai lut sam khan hai lan sam swe)
16. Behave audaciously (Behave something without shame or consideration for bad behavior or immoral action=La mar kyan la myan khaine)
17. Vagabond (Homeless and vulgar one=ma kae lai lamt)
18. Good-for-nothing (Unless person, a little do, much eat = kyint sa lae chae pyail) and so on.

According to a 58 year-old, Shanni literature scholar from Khat Cho village and the 58-year-old Buddhist monk, author from Maot Loi village, it was learnt that there were seven folk tales commonly known in Shanni (Taileng) history. They are

1. Sao Wee lar
2. Aik Khaw Tawt/Puat
3. Sao Say Phait (Kyar Phyu Min= White Tiger)
4. Sao Kummar and the Ogres' Town
5. The footprints of the the widow of Inndawgyi
6. Aik Hai Leik and
7. Nang Ou Pyin and Kun Sam Law etc.

These well-known Shanni (Taileng) folktales were written by scholars and authors alike and they have already been published. Here, a brief description of each folktale was presented. In the story Sao Wee Lar, he was rescued by the mythical dragon (Nat Nagars) of the river when he was thrown from the hilltop into it by his enemies. His life was spared because he supported and looked after his old parents well. This place from where Sao Wee Lar was dropped into the river is in the proximity of the second defile of the Ayeyarwaddy river near Shwe Ku. The place is located at the edge of a rock in the shape of a parrot's beak known as the second

defile of the Ayeyarwaddy river. Near this hill was Thihataw (Cihartaw in Shanni language) pagoda built to commemorate the most famous one in Myanmar.

Aik Khaw Taw/Puat story is also well-known among Shanni (Taileng). Aik Khaw Taw/Puat (The shot-necked man) was very loyal and the Guardian Spirits helped him. He managed to give the correct answers to the king's questions with the help of Guardian Spirits. At first, Aik Khaw Taw/Puat was not only buried in a hole in the ground but also tightly tied. Fortunately, the two Guardian Spirits assumed themselves as a male crow and a female crow and come to place where Aik Taw/Puat was captured. As the crow couple had told him the correct answers to the King's questions, he easily answered them and the King was satisfied with his intelligence. Thus, he was set free and allowed to get married with the princess. Then, he became a King. There was a pagoda with the title of "Shwe Kyi Nar pagoda" (The pagoda where the crow had perched) built near the place where Aik Khaw Taw/Puat was captured. This place is now located in Ban Maw (Bah Mo) Township, in the north of Myanmar. (Tawt=Puat=short different usages among Taileng)

In the story of Sao Say Phait (Kyar Phyu Min in Myanmar= White Tiger), it was believed that the king had supernatural power because he was an extra ordinary human being endowed with the power of god. The king got married with Princess Nang Kiniyi Mae, the daughter of U Ti Hpa, Tai King. Kyar Phyu Min and Nang Keinnari Mae had the powerful sons, who established Mogaung, Mohnyin and Momeit. There is a pagoda known as "Kyar Phyu Min" pagoda in Mohnyin, in northern Myanmar.

Once, the Ogres' Town in Main Phai region was located not far from Mohnyin Town ship. It was the story of Sao Kummar and the Ogre's town. King Sao Kummar fell in love with an ogress and made her one of his queens. Being jealous with the Ogress, other human queens bullied the Ogress and picked her two eyeballs out. Thus, the Ogress had to flee to the place known as the Ogres' town nowadays. After that King Sao Kummar cured her blindness with the use of the specially prepared water with the healing power of loving kindness (Metta). She could see again and she spent the rest of her life there waiting for the return of her husband till her death. It was said that little puddles of mud volcanoes were left at the place where the Ogress died. As she died while waiting for the arrival of her husband, it was believed that the puddles of mud volcanoes became now active with muddy bubbles when someone said "*A master, King Sao Kummar is coming*". Most local people still call muddy puddles in

the paddy field in the surrounding of the Ogre's town 'nagapwet aing' or 'the puddles of mud volcanoes'.

Inndawgyi (The largest natural lake in Myanmar) is situated in Ho Pin (Hopang) Township in the Myanmar. According to the folk tale the footprints of the widow, it was learnt that a widow warned the public that the whole land area where they lived soon be flooded by water and it would become the large surface of water. She could do so because of her clairvoyance. Then, the widow and her son fled away bringing along a couple of buffalo with them. They headed for a hill now called 'Mu soe ma taung' (The widow's hill). When they approached near the foot of the hill, the flood reached to them and their feet got wet. Thus, their footprints were impressed onto the soft wet surface. That particular place was known as the footprint of the widow and the hill where they dwelt was known as 'Mu soe ma taung' (The widow hill).

Aik Hai Leik story is a narration of a very strong young man. Aik Hai Leik (Maung Than Bala in Myanmar=a young man as strong as a robot made of iron) was so strong that he shouldered the earth. The local people tend to say that an earthquake is caused by his movement of hands or legs as he wanted to change his posture to reduce his muscle tension. Aik Hai Leik was said to be strong and stalwart man. He was very strong as his body was made of iron bars and iron parts rather than of blood and flesh.

Nang Ou Pyin and Khun Sam Law is also a well-known folk tale of Shanni (Taileng). This tale was described in 'Selected Myanmar Tales', the former prescribed English text book for the tenth standard students. The story is a tragedy of a married couple. Nang Ou Pyin together with her new born baby was sent out of the house by her mother-in-law while Khun Sam Law was away. Nang Ou Pyin and her new-born baby got into trouble and both died on the way while waiting for the return Khun Sam Law. She put the baby on the bush and looked forward to seeing Khun Sam Law. As she had to leave the mother-in-law's house soon after her confinement, she was too weak to walk or to make a living. Thus, both the helpless baby and the mother died on the way. The baby turned into a Paw Haung/cuckoo (Lut=bird, Paw=father, Haung=I/my, Lut Paw Haung) after his death. So, the Paw Haung still calls for his father. The story also mentions the naming system of Shanni (Taileng). Nang Ou Pyin means the fifth daughter (Nang=Ma, Ou= fifth/five, Pyin= propos name) and Khun Sam Law means the thirteenth son (Khun= master, Sam= third/ three, Law= propos

name). Shanni (Taileng) have the superstition based on this folktale. The married life of Khun Sam Law and Nang Ou Pyin ended in tragedy. To avoid such a tragedy in married life, they never arrange a marriage between a third born son and a fifth born daughter. It is generally believed that if a third son of a family gets married to a fifth daughter of another one their marriage will break for me reason or other. Although the majority of Shanni (Taileng) youths accept this custom, some youths become less rigid about this custom.

In terms of fashion and costume, ancient Shanni (Taileng) men used to wear double length *pa sou* (men's lower garment) ("*Taung she pa sou*" in Myanmar). The custom of wearing double-length *pa sou* can be found in the story of Nang Ou Pyin and Khun Sam Law. When the mother-in-law sent Nang Ou Pyin out of her house, she was in such a delicate state of health after childbirth that she had to suffer from menorrhagia. As she stepped on to the rungs of the ladder to go down to the ground, they got stained with some drops of blood. When Khun Sam Law returned from the journey, he happened to notice the blood-stained rungs of the ladder he asked his mother where his wife was and why the rungs of the ladder stained with blood. His mother replied that the stain was not caused by blood but by the red dye prepared for the hank to be soaked in to weave a double-length men's lower garment (Taungshe pa sou). The mother's reply indicated the custom of wearing Taungshe pa sou in Shanni (Taileng)'s culture in those days.

In the story, the question and answer of a mother and son above mentioned that a 58-year-old Shanni (Taileng) man narrated the double-length men's lower garment (Taungshe pa sou) by singing the dialogues in the plot. He sang the following lyrics as if the mother replied to her son. "Mae yay laik lei laik lay, laik ma zeng, tha yout lam ya pha lut lay". Such stories of Shanni (Taileng) nationals and the words in the stong implied that Shanni (Taileng) men of those days wore double-length men's lower garment. This tradition of clothing style has long been preserved until today. Shanni (Taileng) men still wear the Shanni (Taileng) pa sou because they are convenient to wear.

So, Shanni (Taileng) Sarong (pa sou) is popular among men as casual wear. Moreover, the naming system of Shanni (Taileng) found in this story is almost the same as that of present day Shanni (Taileng) national. Thus, Shanni (Taileng) can be said to have preserved their old tradition in naming system and clothing style.

5.5.2 Naming system

Shanni (Taileng) nationals named hierarchically. When King Korlong Phant of Gandalaritz province died, Yee Mo Shun ascended the throne in 779 AD. As King Yee Mo Shun conditioned to have good relation with Tibet people, they conferred him the title ‘U da Yaja’, which was interpreted as ‘Sunrise king’ in Chinese language. This title had a link with the name ‘U di Phwar’ (U Ti Bwar) because the term ‘U Ti Bwar’ was the combination of two words; ‘U daya’ and ‘Saw Phaw’ (Saw Bwar, Sao Pha). The word ‘Saw Phwar’ was derived from a Tai word ‘Sao Pha’ which meant ‘king’ or ‘lord’ of the sky. The Tai word ‘Sao’ (၈၈) was the same as Myanmar word ‘Saw’ (၈၈၈) and it was again changed into ‘Sor’ (၈၈). But there was no Myanmar equivalent for ‘၈’ (Pha). So the “ha thoe” (“၈” which supporting Myanmar alphabet) was raised onto the word of “pha” (၈) and it became from “phw” (၈) to “phar” (၈) and “phar” (၈) finally. Instead of a ha tho (“၈” which supporting Myanmar alphabet) a ‘wa swae (၈)’ was added below Myanmar the alphabet ‘၈’ and a ‘Yei cha’ or ‘white cha’ (၈) was fixed to the word ၈ and at last it become ‘၈’ Phwar. The word ‘saw phaw’ was written as ‘Saw Bwar’ in Kong Baung period. Likewise, the ‘U di phwar’ came from a Tai word ‘U dhi pha’. After the ruin of Nan-Sao Kingdom, Tai people called the emperor who ruled Sina Ratha or ‘Seint’ province ‘U dhi pha’ and so did Myanmar. During Kong Bong period ‘U dipha’ was changed into ‘U dhi Bwar’ (U Taw Kaung, 2011:477-438).

According to literature, it can be assumed that King U Ti Bwar might have been one of the Kings the lineage of King Twan Si Pein, the Tai national who ruled Nan-Zhao state making ‘Tar Li’ the capital city. On the basis of the above mentioned historical background of Tai’ origin, it can be generalized that all Shan originated from the same source. The Shanni got its name with reference to the name of the natural environment such as rivers, stream, plains, and forests etc where they settled to live. Sometimes, an ethnic group is called by the name based on the colour of their dress. As Shanni (Taileng) lived by the red river, they were called Taileng (Red Tai). Despite the difference among their means, all the Shan (Tai) had the same origin and the way they were descended was the same. Thus, the ethnic group described in ‘The History of Myanmar, compiled by Dr. Than Tun and that in the ‘Selected Writing compiled by U Yi Sein’ refers to the same particular ethnic group of Shanni (Taileng) of Shan.

Moreover, Shanni (Taileng) named their sons and daughters according to the prescribed serially way. Sons are named according to their seniority such as Aik, Nyi, Sam, Sai, Ngo, Lok, Lik, Lwak, etc, while girls are called Yei, Ei, Arm, Oi, Oak, Ek, etc. Naming Sai for boy and Nang for girl is traditionally handed down by Shanni (Taileng) nationals long ago. All Shan (Tai) add Sai and Nang. It is similar to Myanmar naming system of adding Maung for boys and Ma for girls. Before and after independence, some Shan nationals added Maung/Mg and Ma instead of Sai and Nang before their names. It is because when they enrolled for job, they were not given the post, they were looked down upon in the service and they were not promoted. They faced such difficulties, so, they changed their prefix names. However, Shanni (Taileng) are preserving their traditional name as the right of the current government in the present time.

5.6 Dance and Song

Shanni (Taileng) first wore Shan trousers and Shan traditional costumes in their earlier days but they had started wearing sarong (pa sou) over (2000) years ago after their settlement in what we now call Myanmar. Unlike the other Shans who migrated from Yunnan High Land, Shanni (Taileng) wore sarong (pa sou) because they settled along the banks of rivers and in the plain enriched with good soil and along which they experienced favorable weather conditions. They were not required to wear thick clothes or trousers to protect the severe cold (Ye Myint Oo-U-Pa/2897-State Governor).

According to the interview of an old man aged of 80 years old, living in Khat Cho, for this reason, Shanni or Taileng are recognized as Bamarnized Shans. Shannis (Tailengs) are called by nine variety names such as Shanni, Taileng, Tai Lem, Tai Maing Khawm, Shan-Bamar, Shan Galay, Myay Lat Shan, Tai Nine, and Tai Chaung. The names vary according to the locations they settled. For example, the Shannis who live near the sources of the Ayeyarwaddy river and in the upper most part of Myanmar is called Tai Leng, Tai Lem, Shan Galay and Shan-Bamar. Those who live in Tanai (Ta Nine) and Hugaung (Hoo Kaung) valley region are called Tai Maing Khawm. Those who live in Bhamo region are called Tai Chaung. The Shannis living along the Chindwin river region are called Tanai (Ta Nine). Myay Lat Shan and Shanni are the governmental terms which refer to all Shannis living in the upper part of Myanmar. The term 'Shan-Bamar' does not mean the one of mixed race/half-cast

(Shan-Bamar). The Shan-Bamars are also pure Shan nationals. They are Myay Pyant Shans (Shans living in the Main land Myanmar) who are designated as Shanni or Taileng by the Government of the Union of Myanmar. There are five Shan ethnic groups designed by the Government in Kachin State: Tai Lem (Taileng), Tai Mao, Tai Sar, Tai Khamti, and Tai Lai (Tai Lay). The Shannis (Taileng) also live in other regions. The Shan language is the same for all Shan nationals with a slight difference in their respective accent. The New Year Day for Shan nationals falls on Lein Sein Woin of the Shan calendar. The Shan New Year's Day falls on the first day of the waxing moon of the month of Nadaw in Myanmar calendar.

Mao Shan used to dance accompanied by the music from some musical instruments such as cymbals, flutes and open-ended drums with long bodies (Ouzis). In terms of judgment, the offender of minor crimes might be fined with money but the criminal of serious cases murder might be sentenced to death. They did not dig canals or moats around the house or town but had a trench. Their houses were built of plank, bamboo, and thatch. They had a system of mating messages. Mao Shan had no service men of armed forces. They used cross bows instead of simple bows. (Dr. Than Tun, 2002:291-292).

According to the interview of a man aged 58, Shanni (Taileng) song had long ago. As Shanni (Taileng) have cultivated crops, songs for transplanting of paddy, offering the first crop in the New Year, songs for donation, songs for pounding paddy, songs for courtship, urging words, poems and songs, etc, were vogueish. But Shanni (Taileng) nationals have not known those songs. Youths are willing enough to perpetuate folk songs.

According to interview of an old man who is 80 years old, in Farmers' Conference held in 1965 and in Revolutionary Council in 1972, Shanni (Taileng) Literature and Cultural Association entertained in Rangoon. A certain man who was 58 years old learnt literature and culture since 12 years old and he stood third in competition of traditional dance of ethnic groups held in 1992. He then composed new songs for the association which assimilate old and new songs. Later, he encourages composing songs and sings folk songs.

Some traditional folk dances of Shanni (Taileng) nationals are the dance that portrays the farm work, the dance of hoisting the national flag and the dance in the style of martial arts, the dance with a fan, the dance portraying fishing, and Kha Pan Taun, the communal dance etc. These dances are still performed although they have

long existed in Shanni (Taileng) culture. There is a saying that ‘wherever there is paddy field, there are Shans’. It means that Shanni (Taileng) national’s main livelihood is cultivating rice. The most common dance is “Moan swan yaout lar khaught soat”, which can be interpreted as ‘The harvest is the most enjoyable time for Shanni (Taileng)’. This dance is the original Shanni (Taileng) folk dance with different styles of performance to vividly show the audience how to do step-by-step procedures of growing paddy such as sowing the seeds, transplanting the seedlings, planting them in the field, reaping the ears of paddy, harvesting, threshing and winnowing etc. It is said that the dance had existed for thousands of years. In the past, this dance was said to have existed as a performance given on the ground, first and then it gradually achieved the popular status to be performed on a stage. The dance has long been handed down from generation to generation and it still plays the key role in various occasions, festivals and ceremonies of Shanni (Taileng) national (see in figure 33 a, b, & c).



Figure 33 a



Figure 33 b

Shanni (Taileng) and by Shannet (Tailum) of Vietnam. Moreover, this dance is also the traditional dance of Chinese and Japanese. The dance portraying the hoisting of the national flag is generally performed in special occasions to high light the key role of unity among the national races (see in figure 36 a, b, & c). This dance is performed by blending traditional dance style and martial art style.



a b
Figure 35 a & b. The dance with a fan (Kha Wee)



a b c
Figure 36 a, b & c. The National Flag Dance

Kha Want Par or fishing dance is performed by the movements as if the dancers are fishing in rivers or in creeks. Unlike other Shan national groups, Shanni (Taileng) nationals are not highlanders. Their settlements are located in the flat plain, valleys and other places with plenty of rivers, creeks, lakes, and ponds. Therefore, they are good at fishing. The fishing dance displays their traditional fishing skill (see in figure 37 a & b).



a b
Figure 37 a & b. Kha Want Par or finishing dance

Another popular folk dance performed by Shanni national is cock fight dance (Ka Kai Taw). It is a kind of dance to show a hero's martial prowess, courage and perseverance in fighting against the enemy. The dance of a fighting cock has existed since the ancient time but it was not as popular as other dances. Nowadays, Khamti Shan nationals have (Tai Khamti) started to perform this dance in festivals and significant ceremonies. As it gains popularity among the youths, it is very often performed on a variety of occasions and numerous ceremonies (see in figure 38 a, b & c).



c

Figure 38 a, b & c. Cock fight dance

Kaung Part Htam is a lively dance accompanied by a musical troupe using Ouzi, short drum, cymbals and gong while walking along a procession. This dance is always performed at religious ceremonies such as novitiation ceremonies (“Shin Pyu pwe” in Myanmar language) robe offering ceremonies (Kahtein) and alike. All kind of donation ceremonies focus on seeking merit like offering things and it is also believed that such religious activities can lead the donors and every one who offer service of every kind to accomplish the ceremony to the abode of celestial beings (Nat Pyay) on their death. Accordingly, the musical troupe has to lead the procession as a pioneer to the way to the celestial abodes. The commonly used the musical instruments are a double-ended short drum in Shanni (Taileng) style, cymbals and gong. The double ended drum has to be strapped and slung over the drummer’s shoulder. The musical troupe and the dancer give performance going round the village. They usually recite antiphonal chant amusingly. The theme of antiphonal chant is mainly about things or lifestyles needed to be reformed. Since Shanni (Taileng) had embraced the Buddhism for over two thousand years, all kinds of dances mentioned above always perform a particular dance style veneration to Lord Buddha (see in figure 39 a, b & c).



a



Figure 39 a, b & c. (Kaung Part Htam) a musical troupe using Ouzi, short drum, cymbals and gong while walking along a procession

Nowadays, Shanni (Taileng) musical troupe entertains in political, social and religious activities. In 90th anniversary of Venerable Bhaddanta Silavamsa Maha Thera, Great Patron of Dhammarakkhita Wuntho Monastery, the State Orwadacariya, Aggamahapannita, Abhidhaja Maharatthaguru, Abhidhaja Agga Maha Saddhamajotika, who is a native of Tar Law (Tar lawt) village, Myitkyina Township, Northern Myanmar, in 10th November, 2015, Shanni (Taileng) songs and dances were entertained. In doing so, culture is maintained (see in figure 40 a & b).



a



b

Figure 40 a & b. Dance of Shanni (Taileng) Nationals

5.7 Food habits

Mao Shan had some particular food habits like chewing quids of betel. Whenever they ate food, they took a little bit of it to give priority for the Nats and made an offering to the Nats. Some Mao tended to take some alcoholic drinks (liquor) before they had a meal. They never used chopsticks to take meals. They ate very hot rice. They used to suck the liquor with a drinking straw (Dr. Than Tun, 2002:291-292).

The staple foods of Shanni (Taileng) are sticky rice and vegetables. The sticky rice and glutinous rice are their main food. Rice is cooked as well as made for snacks such as noodles made of sticky rice, insipid noodles, flat rice noodles, rice tofu (lamphu) (see in figure 41 a), added in warm tofu/ mild tofu (see in figure 41 b), khaw boke (kho-bu) (preparation of steamed and pounded glutinous rice applied with roasted sesame seeds) (see in figure 42), sticky rice cooked in a green bamboo tube (paung-tin-kyi), Shan rice noodles, mon-bine-taung (khaw montip wi), khauk pyin

(khaw byin), mon-seinn-baung (khaw monk hew mut), mon-lay-bwe (khaw chan), ma-ywe (khaw baung), etc. Foods are eaten at home or sold as business.

Among them “Khaw Sint” (Shan sticky noodle) is very common in the whole Myanmar. But in Myanmar it was known as “Khaw Hswe” (see in figure 43). These foods such as khaw-hswe (khaw- sticky rice and hswe- long thing pieces), khaw-boke (khaw-glutinous rice, boke- pound) have meanings of Shanni (Taileng) and preparations for foods. Kyauk-nyin-kyi-tauk/ Khe-tan-chaung are regionally called as paung-tin-kyi (khaw-lam) and sticky rice is cooked in paung-tin bamboo (see in figure 44 a, b, c & d).



Figure 41 a. Rice tofu (lamphu)



Figure 41 b. Warm tofu/ mild tofu



Figure 42. Khaw boke (kho-bu)



Figure 43. Rice noodle (Khawsint)
 (“*Khaw Hswe*” in Myanmar)



Figure 44 a, b, c & d. Baking *paung-tin-kyi*

Khat Cho rice is famous all over the country. It is so named after Khat Cho villagers who trade rice. It is Khat Cho rice which is grown in some fields of Shanni (Taileng) villages of Waing Maw Township and Myitkyina Township. It is known as Mway-swe (khaw-ngu-nga) rice and Pa-chi (khaw-pa-shi) rice. According to Shanni (Taileng) saying, ‘Nam nar pha tar’, being fertile plots of land, good paddy is yielded. When such paddy is grown in other regions, such rice cannot be got. When Ma-naw-ha-ri rice is grown in Shanni (Taileng) farms, the rice is not hard like that of other regions but a little mild. It is because of fertile land.

Shanni (Taileng) nationals eat seasonal foods. Main vegetable is mustard and in summer gourd and shoots of gourd, pumpkin and shoots of pumpkin, tomato, bamboo shoot, mushroom, etc, are eaten and in rainy season hin-pyin leaves, ridged gourd, egg-plant and cucumber, etc, are eaten and in cold season being plentiful vegetables mustard shoots, bean stalks, taing-htaung bean, sa-daw bean, carrot, beet carrot, cabbage, cauliflower, Chinese kale, lettuce, peach, dansom, etc, are taken (see in figure 45 a). Such vegetables are roasted with little oil and rice paste, boiled with little water and oil and salads and they are taken (see in figure 45 b). Sour soup of mustard (pa-kat-saw) is especially eaten and Shanni (tailing) nationals take sun-tan and pickled mustard. There are some sayings dealing mustard. They are, ‘Shan enjoy when mustard sprouts, Shan rejoice when mustard shoots, Shan hate when mustard is

out of season' (see in figure 46). A few Shanni (Taileng) living in plain regions grow and eat soya-bean. Then winter foods are “pan-ar-lu” (red potato and blue potato) in this region. Such kind of potato can be grown in this region (see in figure 47).



a



b

Figure 45 a & b. Vegetables and Vegetables food



Figure 46. Mustard



Figure 47. Red potato

Then Shanni (Taileng) nationals eat a lot of fish. Salted fish, pickled fish, minced fish (parser), grilled fish, flat-headed fish (par faw) cooked with little oil, etc. Plain Shanni (Taileng) nationals eat fish in their main curry. It is because fish are plentiful as there are many natural resources such as streams, lakes and ponds. Then, towns and villages exist in such good plots of land (Nam Nar Phar Tar). Making methods of fish foods are as follows.

5.7.1. Pickled fish

Scales of Hamilton's carp are removed, internal organs are taken out, fins and head are cut. Then they are cleaned with water and cut in suitable size. The pieces are mixed with too mild rice added a little salt. Such mixture is pounded in mortar. The pounded fish is wrapped with banana leaf or broad-leaved tall timber tree leaf or phryniun capitatum leaf (the leaves of which are used in packing food or thing) and pressed in a pot for about two or three days. Then when it is pickled, it can be consumed by frying or salad. To last and colour, saltpeter is added to it. Some make pickled fish with Barbus fish (one of the species of Barbus) (par bawm in Shanni language) and croaker (kind of small fish, cylindrical bodied) (par pa khaung or pa myin in Shanni language) (see in figure 48).



Figure 48. Packing pickled fish (sour fish)

5.7.2. Packing flat-headed fish

Flat-headed catfish is eaten (par faw). Washed fish is mixed with some leaves, coriander and basil and packed with banana leaf and heated in ashes. Some heat on iron plate and covered with stones or bricks for some time. When it is baked, it can be eaten (see in figure 49).



Figure 49. Packing flat-headed fish

5.7.3. Minced Fish

Minced fish (“par sar” in Shanni language) (“Nga Kaw” in Myanmar language) is made of carp (par mon in Shanni language) and featherback (“par pa man” or “par chi” in Shanni language). There is a saying dealing minced fish, ‘How one sleeps sound, he wakes up immediately to eat minced meat’ (khe lun kha lam lun kyin par sar lum laung). Internal organs of fish, fins and scales are removed, washed and minced. Barks of plum or Emblic myrobalan or guava leaves are washed and pounded or squeezed. Then sieved juice is poured on to the fish. Some ingredients such as ginger, garlic/ onion, chilli, fish paste, coriander, some leaves, shrimp paste (baked), salt, etc, are mixed and it can be consumed.

5.8 Clothing (Costume)

According to 'Myanmar history' of Dr. Than Tun, 'Pai Yee History' described a variety of Mao Shan customs. An average Mao Shan usually wore a hat of bamboo pulp with a point top (Khamout) and long brim regardless of social status. A Mao Shan wore a hat whether he was poor or rich, born of a low social class or of a high social class. The top of a Kamout looked like the structure of a temple (ceti). Some people decorated the top with jewels and some hang a string of jades on to it. Some struck a bird feature into the top of the hat. The youths of high social class and princes used elephants and horses as means of transport and they tended to travel accompanied by a retinue. The horses and elephants were usually caparisoned; hung with pieces of beautifully decorated tapestry on which several jingle bells and rattles were hung. When they met each other, they joined the fingers of both hands as a gesture of greeting. They knelt down and paid obeisance to highly esteemed ones using, the prayer attitude with both hands joined on their foreheads. They never went past the elders in upright posture but bent a little. It didn't matter how long one had to kneel in front of an elder person or alike. One didn't seem to have tense muscles to sit in such a posture. In terms of traditional dress, men wore long coats with long wide sleeves while women wore engyis (blouses) with tight long sleeves and robes-like loose garment black colour (Thin Taing). Men shaved their heads and wore tattoos almost all over the body. Women used white turbans and white footwear. Women also did hard labour. Both men and women took a bath at rivers and creeks with their bodies swathed in bath robes (Dr. Than Tun, 2002:291-292).

Another Chinese chronicle mentioned that Pai Yee (Tai/ Shan) painted their teeth and that some of them painted their body. They used the word 'body painting' to refer to the custom of Tai to have their legs tattooed with a variety of patterns. In addition to their age-long tradition of body painting or tattooing, Tai were likely to practice chewing betel after they had reached Yunnan State. An ancient Chinese chronicle described that the Tai who lived in Me Khong river basin had their legs tattooed. However, there was no evidence about the tradition of body painting (tattooing) in other ethnic groups like the primitive Myanmar who had already adopted the practice of chewing betel nuts. According to chronicle of late 'Hant' dynasty, it was learnt that Ai Lao men (Royal members and lord) pierced their noses to wear nose rings. The ethnic group with nose-ring that was mentioned in Manchu

chronicle might have been Ai Lao ethnic group who continued to sustain this tradition. Maw-Saw ethnic group referred to the hunter while Ngong (Wong) Ngeik Yu ethnic group meant the primitive Myanmar (U Taw Kaung, 2011:358).

According to an old aged 58, Shanni (Taileng) cultural activist, long ago, costumes of Shanna (Taileng) nationals were that men wore turban with a flap hanging on the left side, jacket with right side flap and 20 taungs (30') of Taungshe sarong with a pouch at the right lower edge and women wore turbans with flaps hanging on the left side, flapping blouse and sarong. As they lived with emperors and kings, Taungshe sarong (phahawar in Shanni language) and sarong (sinphat in Shanni language) were worn. In royal ceremonies, festivals and some occasions they wore such clothing. Long ago, princes kept love letter in the pouch of their Taungshe sarong and went to court girls and farmers kept clay pellets in the pouch so as to scare animals while herding cattle. Taungshe sarong could be used necessarily in emergency cases (see in figure 50 a, b & c). Sometimes they wore trousers and they wore turban with a flap hanging on the right side. At that time, they wore turban with flaps hanging on the right side. In battle ground they usually wore a red girdle. While working on the farm, they wore trousers (see in figure 51).

According to Shanni (Taileng) tradition, they use different colours of turbans to show one's marital status. Yellow turbans are used by married people while pink ones by singles. The colours of turbans for men are red, yellow and pink but some wear different colours at the present time. The flap of turban is put on the right side. This is because when the sword is pulled out from the left to fight the enemy, he will not tangle the flap. Some put flaps on the left side and in upright position. Nowadays, the turban is wrapped randomly and flap is raised at the top. Turbans of women are pink and red and they wear turbans which match with their costumes.

Shanni jackets are in cream, red and ivory colours. "Taungshe pa sou" (double length men's lower garment) is red, brownish red and green patches and red stripes but Shanni wear the colours they like. "Taikpon in Myanmar language" (Taikbwun in Shanni language) is button-down jacket in for men (see in figure 52). Colours for women clothing are red, black with red stripes and pink and they wear as they prefer (see in figure 53). Depending on to occasions such as religious, political and national activities, they wear suitable clothing. Men wear casual clothing such as sarong and shirt and then do women blouse and nether garment. As Shanni (Taileng) nationals are Plain Shan, they wear sarong to suit the weather (see in figure 54).



a

b

c

Figure 50 a. A Shanni man wearing turban with flap hanging on the left side, jacket with right side flap and Taungshe pa sou (20 cubits) (double length men’s lower garment) with a pouch at the right lower edge

Figure 50 b & c. A Shanni man wearing sarong in modern day



Figure 51. Shanni wore trousers and turban with flap hanging on the right side



Figure 52. Jacket is cream or ivory colours



Figure 53. Women wearing turban with flap hanging on the both side, flapping blouse and sarong



Figure 54. Occasions such as religious, political and national activities, Shanni wear traditional costumes

5.9 Housing

The type of housing of Shanni (Taileng) nationals was the buildings with long stilts or hard-wood house with thatch roof or corrugated metal sheets. As wood and bamboo are plentiful, such houses are built (see in figure 55 & 56). Now, some rich men build brick houses (see in figure 57 & 58). But there are some Shanni (Taileng) houses in villages. Houses with long stilts are built because they are agriculturists and they live in houses but they keep cattle, store grains and keep agricultural materials below the house. Long ago, old monasteries were built on long wooden posts with plank flooring. Language and culture were learnt in monasteries. Now, brick buildings are constructed, so, wooden ones are destroyed. Then, an old woman aged 59 said that “Maing Nar village had been destroyed for four times by KIA after 1962. In 1976 they burnt the village down. So, ancient Shanni-style buildings were destroyed for different causes.”



Figure 55. Ancient Housing



Figure 56. Ancient Housing



Figure 57. Modern Housing



Figure 58. Modern Housing

As there are such protective measures, youths could learn cultural factors. In safeguarding literature and culture, old traditional styles need to be learnt but innovations are added to perpetuate in the long run. As Shanni (Taileng) and other Shan nationals scattered in different places, many different names are found for Shan. Although they live in separate regions, fundamental factors such as literature, culture, livelihood, foods, agriculture, etc are the same.

CHAPTER VI

DISCUSSION

6.1 Settlement and distribution of Shanni (Taileng)

Shanni (Taileng) nationals settled in Myanmar since over (2000) years ago and especially northern (upper) Myanmar. Such settlements can be testified through historical and archaeological evidences. Therefore, northern (upper) Myanmar is the region of Shanni (Taileng) nationals. They were called Shanni (Taileng) because they had lived in the red river basin and its surroundings in China before they moved to the northern part of Myanmar. Moreover, they used red girdles when they went to fight in battles.

The term “Shan” (Tai) is the common or general word which can cover about (30) names of so many sub-ethnic groups of Shan nationals. So, Shanni is one of the sub-ethnic groups of Shan. No matter how many different parts of the country these groups live in, all Shanni nationals have the same language, literature, culture and traditional food as they live in close proximity to each other in the same region in northern and north-western Myanmar and some in North-eastern India (in Arunachal Pradesh State). They usually maintain their identity and exhibit their character wherever they perform cultural activities and celebrate traditional festivals.

It was stated by U Pho Kyar, Sai Aung Tun, U Ba Than and Dr. Cushing that Shan ethnic groups moved to Myanmar not later than (2000) years ago. And then, Kethayar (Lwekyaw) and Sai Kyaw Oo, the northern part of Myanmar, which was established by Shanni (Taileng) people in the 1st century AD, used to be called as Maing Mao Empire, which became a larger empire in the 8th century. The place described in this book was the Mao Shan region where Shanni (Taileng) lived. So, Mao Shan of Maing Mao region are Taileng or Shanni people, who are the majority of residents there until now. Today, Maing Mao is enriched with ancient stupas, temples and ancient Buddha images. The symbols of Shanni (Taileng) were found on the ancient bricks of the old capital. Many names of rivers, creeks, lakes, villages and towns existed in Kachin State are also in Shani (Taileng) names. There are (18) townships in Kachin States and (12) townships of them are Shanni (Taileng) names and the rest are Bamar and Kachin names. The Kachin name Injangyang Township was changed from the Shanni (Taileng) name of “Mong Tong” (Maing Tong). These tangible and intangible cultural heritages are the strongest proof of the glorious and splendid days of Maing Mao Empire of Taileng or Shanni people.

Thus, today's Shanni or Taileng people are the descendants of Maout Shan/ Mao Shan, who got this name as they had settled down a famous and prosperous empire called Maing Mao ➔ Maing Maout ➔ Mong Maout. The ancestors of today's Shanni (Taileng) had already settled down in Maing Mao. So, they were known as Tai Maout/ Tai Mao/ Maout Shan/ Mao Shan and today their descendants name is known as Tailen/Taileng/ Shanni. Their locality involves the area along the course of the Ayeyarwaddy river, the Uru Chindwin River and the railway line. They live mainly in the northern Myanmar (in Kachin State and north-western Myanmar (in some part of Sagaing Region). Some Shanni people also live in some towns in the northern part of Shan State. They still live in these regions.

According to the historical records, there were two famous provinces in Shan region: Kamboza province and Seint province. Kamboza province was located in today Shan state in eastern Myanmar. Seint province was located in northern (upper) Myanmar. Thus, the Land of Shanni (Taileng) of the northern Myanmar was in Seint Tai province. Maing Mao had been the native Land of Tailen/Taileng/ Shanni. Since the early 1st century AD, Kethayar (Lwekyaw) mentioned that Seint province was made up of (9) nine Mao city states.

Seint province had been disconnected with Myanmar before the reign of King Anawrahtar. Some scholars described that they had already found eight city states of Mao Empire (Seint province) in China. According to the historical record of Kethayar (Lwekyaw) and Sai Kyaw Oo, it was learnt that Maing Mao of the northern Myanmar was one of the constituent states of "Nine Mao City States" in Myanmar. Therefore, Maing Mao state, which was involved in Seint province was supposed to be Maing Mao city located in northern Myanmar.

Mong Yein, one of the constituent states of the "12th Mao states" was very likely to be Maing Mao of Shanni (Taileng) people. Since the twelve (12) Mao city states system had ruined in the 16th century AD, modern people know only the (9) Mao states' system. Most people today know about Mong Mao Lung Empire of Mao Shan in the 13th century AD very well, they might have forgotten or they might have taken no notice about Mong Maout/ Maing Maout/ Maing Mao of Tai Maout/ Tai Mao/ Mao Shan, which had reached the peak of glory and power in the 8th century after its establishment in the 1st century AD.

Historical and archaeological evidences also suggest that the particular place in the northern part of Myanmar involved in Seint Tai province was no other place

than Maing Mao. This fact clearly indicates that Maing Mao was the original settlement of Mao Shan / Shanni (Taileng) and that Mao Shan/ Shanni (Taileng) still have occupied it and lived in this area until now.

Thus, Maing Mao, the empire of Shanni (Taileng) emerged in the 1st century AD. It was ruled by Sao Khun How Sheing, the Great Mao Emperor. In the (8th) century AD, King Sao Sam (a) Sao Sam Lung Kung Maing (724-758 AD) managed to extend Maing Mao Empire in to a larger one by unification of various regions such as the entire upper Myanmar, Hugaung (Hoo Gong)-Tanai (Tar Nay), Assam, Manipur and Kathé` etc (Sai Kyaw Oo, 2012, Kethayar, Lwekyaw, 2012).

This fact suggests the existence of Seint province and in the north of Myanmar and Kamboza province in the east of Myanmar. Among (43) fortresses of Anawrahtar, the names of some fortresses are Shan names. Although King Anawrahtar managed to prevent the migration of Shan along the Ayeyarwaddy river by building (43) fortresses, they moved westwards and their migration spread in the upstream area of the Ayeyarwaddy and the Chindwin river and it spread far and wide up to Hugaung (Hoo Gong) region, Tanai and Assam. According to this statement, it can be assumed that Mao Shan/ Tai Mao/ Taileng/ Shanni people had entered Myanmar and that their migration had spread out far and wide and that their settlements scattered in the northern Myanmar. This is the best proof for their origin of settlement. The early settlers and late comers joined and they settled there as a united community, which was gradually strengthened up to gain power. Then, in the course of time, it was learnt that powerful Shan Kings founded respective city states in upper Myanmar such as Pinya, Inwa, Sagaing, Myin Sai, Pinle, Mohnyin, Mogaung, Maing Mao (Mong Mao/Mong Maout) etc. These kings ruled the city states and they managed to create, great eras of Shan. This also proves the fact that Mao Shan/Shanni (Taileng) had already settled down in the northern part of Myanmar.

According to Sai Aung Tun, Mong Mao Lung Empire was also powerful/ peaked in the basin of the Shwe Li River (Nant Mao) in the 13th and 14th century AD. Mong Mao Lung Empire was made up of southern and western China such as Hainan, Yunnan, Vietnam, Laos, Thailand, Kampuchea (Cambodia), Assam of India and Myanmar. This large empire indicated the peak of success by Shan kings. This glorious empire was established by the Emperor King Hso Hkam Hpa (1220-1250 AD). During his reign, the Shan era revitalized and the powerful empire included almost all regions in Asia. King Sao Sam Lung Kung Maing (1215-1228), his

younger brother ruled the upper Myanmar and created the Mao Shan era again. Because Bagan kings were powerless in 13th century AD and Shan king became powerful in Pinya, Sagaing, Inwa, Mohnyin and Tho Han Bwar of Inwa etc of Shan Era in northern Myanmar, in 14th and 15th centuries AD. So, the upper Myanmar was under the rule of Shan kings, who founded Shan era.

This incident about King Sao Sam Lung Kung Maing (724-758 AD) was not mentioned in the document of Maing Mao Empire in the 8th century AD. There was a difference in the time of their region despite the same name of the two kings. This suggests that there must be another king by the name of Sao Sam Lung Kung Maing. It seemed that the same title of the two kings was caused by the naming system of Shanni people.

Besides, all these historical records mentioned above indicate that just as there were Mong Mao Lung kings who ruled Mong Mao Lung Empire located in the basin of Nam Mao (Shwe Li) river there were contemporary Shanni (Taileng) kings who ruled the northern part of Myanmar. All these assumptions clearly suggest and show that Shanni (Taileng) ethnic groups used to be powerful people with their own region, own ethnic identity and own feudal rulers. In addition to these reliable facts and evidences ancient Shanni (Taileng) people had lived there since the 1st to 8th century and their descendants still live there at present. The fact that there were Maing Mao and Wain Swom /Wain Kum capital in this area indicated the dispersion, distribution and settlement of Shanni (Taileng) people in northern part of Myanmar.

Moreover, U Pho Kyar stated that Shan of the 13th and 14th century was so powerful that they even ruled the upper Myanmar. In other words, in the 13th century, during the reign of King Kyaw Swar (AD 1234-1250) and during the reign of King Narathiha Pate (AD 1255-1286), Bagan's power was waning and then Bagan dynasty came to an end. In the 14th century, there emerged Pinya, Sagaing and Inwa eras when Shan became more powerful. King Thihathu, the King of Pinya, was a famous king with the title of "Sin Phyu Shin" or "The lord of the owner of the five white Elephant". Athin Khayar and Rajathingyan, his two elder brothers were made the Governors of Myin Sai and Pin Le. These three Shan brothers became famous when Bagan dynasty became weaker and after the down fall of Bagan. The Sagaing Period lasted for (52) years from 1312 to 1364 AD King Kyaw Swar who was also known as "The Lord of the five royal White Elephants" was a famous king. In 1364 AD, which was the same year as Myanmar Era 726 and in the Bamar and Shanni month of

Kason, Sagaing was ruined. It was said that King Thatoe Min Phyar of mixed race established Inwa and ruled there. Thatoe Min Phyar was supposed to be descended from a family of Shan ancestors. These events actually took place in the upper Myanmar in the 14th century AD.

King Mohnyin ruled the northern Myanmar from AD 1426 to 1439. King Tho Han Bwar of his son ruled Inwa from AD 1526 to 1542. In M.E 906 (1543 AD), Khun Maing Nge ruled Inwa kingdom while respective feudal rulers (Sao Hpa) ruled in Mohnyin, Mogaung regions (Myanmar Encyclopedia, p-387). This proves the fact that Shanni (Taileng) had already settled down in the northern part of Myanmar. Because Bagan kings were powerless in 13th century AD and Shan king had the powerful in Mong Mao Lung, Pinya, Sagaing, Inwa, Mohnyin and Tho Han Bwar of Inwa etc of Shan Era in northern Myanmar, in 13th, 14th and 15th centuries AD.

Some tangible cultural heritage also suggests the duration of Shanni (Taileng) people's settlement in the northern plains of Myanmar. Loka Marazine Kaungphu pagoda (ceti) which was located in Kaungphu village in the eastern bank of the Ayeyarwaddy was supposed to be built in (218) BE (Buddhist Era). It was evident that those Shanni people had become Buddhist as the Buddha Sasana was flourishing in that region since that time. The word "Ayeyarwaddy" (Nam Kieo) was also a Shanni word meaning the initial life-blood. According to their tradition, they tended to settle down in such areas 'Nam, Nar, Phar, Tar', i.e those where there was plenty of water and good soil. So, they might have settled along the course of the river. So, 'Nam Kieo' indicates this region as the origin and auspicious land of Shanni people.

The findings of some bricks of the 14th century AD, ancient Buddha images of the 14th century AD and palm leaf manuscript of the 12th century AD, indicates the existence of Maing Mao but there was a difference in the time of its emergence Wain Swom / Wain Kum of Maing Mao Empire. It was supposed to be powerful and founded over 1200 years ago while these findings were only over (800) years old. This might be because these artworks were likely to be made in later period.

Before the British colonists annexed Myanmar, the region where Shanni (Taileng) people settled in northern Myanmar was a prosperous one. Shanni (Taileng) people used to live in this region ruled by powerful Shanni Emperor. They also used to rule the region in their own ruling system. Their region used to be a prestigious one with their own culture, language and literature. When their region was annexed by the British colonists; they bravely fought against them under the leadership of some

feudal lords. Among those leaders, the famous revolutionists were U Shwe Thar, feudal lord of Mogaung, U Aung Myat, feudal lord of Wuntho and Bo Pho Saw etc. The British divided the northern Myanmar into two regions the underdeveloped Kachin highland and the developed region of Shanni (Taileng) people. They formed all parts of Shanni (Taileng) region into province, districts and towns etc. During the British colonial period, the titles of the ruling class were no longer called as the lord, and feudal lord etc. Those officials were called the Governor of the District and the Governor of the Town etc. since the later Kong Baung period in the late 18th century.

After Myanmar had regained her independence different parts of the northern Myanmar were ruled differently. The British Government used segregation in ruling different parts of northern Myanmar. Discriminated areas involved the upper part of Sagaing Region almost all parts of Kachin State where Shanni (Taileng) people lived such as flat plains and river basins and four or five townships in northern Shan State. According to the findings of this study, Wine Maw used to be a busy market town where Shanni (Taileng) people had settled town and it is still the town crowded with Shanni (Taileng) majority group. The villages being studied were also Shanni (Taileng) villages established in many years ago and the local people today are also Shanni (Taileng) people. Shanni (Taileng) nationals settled in Myanmar over (2000) years ago and they lived in the northern part of Myanmar (Upper Myanmar). Thus, the northern (upper) Myanmar is the Shanni (Taileng) region.

Northern (Upper) Myanmar is the original region where most Shanni (Taileng) nationals have settled and spread widely and their settlement brings about their culture, traditions and customs which are adapted to its geographical setting and they have practiced their age-old culture and tradition for a very long time.

6.2 Religious activities

Shanni (Taileng) people embrace in Theravada Buddhism. Khaungphu Loka Marazine pagoda is a convincing evidence of their religious belief in Buddhism. Khaungphu is a Shanni (Taileng) word used by local people. This pagoda indicates the arrival of Buddhism to the Shanni (Taileng) ethnic group since 326 BC.

As a religious activity, after harvesting crop, newly harvested rice is cooked and offered to Buddha. Offering new alms food is common but it is not allowed in town wide scale because it did not have a permission to celebrate town wide scale by the authorized persons. The Shan Era emerged from the time Buddhism arrived at

their region and the present year (2111 in Shan Era) (in 2017 AD). Thus, the religious belief in Buddhism is in long duration in Shanni (Taileng). The current pagoda: Ti Gomba Muni Ceti's original foundation showed the history of Shanni's religious belief. It was built by the feudal ruler Sao Sam Lung Kung Maing in the 8th century AD. That of "Ti Gomba Muni Ceti" in the archaeological site of Wain Swom/Wain Kum, its plinth showed that it was a large pagoda, including fine art, proportionated design. It described the founder of it was a powerful ruler, his power also reached to the zenith. They built many pagoda and temples with excellent craftwork and high quality architecture. The large famous *ceti* built during the region of King Bayintnaung (1550-1581), which was located at the central part of Khat Cho village in Wine Maw Township was also an evidence of the development of Buddha Sasana in Shanni (Taileng) region. All these facts indicate the long duration of the arrival of Buddhism / Buddha Sasana and the culture of Shanni (Taileng) people based on religious belief. The existence of Shanni and its religion can be proved according to many ancient pagodas, Buddha images, religious buildings as well as religious activities and religious festivals. Every activity is related to Buddhist culture and Buddhist beliefs.

In addition to paying homage to the Buddha, Dhamma, and Sangha, Shanni (Taileng) ethnic groups tend to worship the spirits (nats). Traditionally Shanni (Taileng) people say that every Shanni (Taileng) national worships the spirit of Sao Sam (a) Sao Sam Lung Kung Maing as the lord of their land. In every Shanni town and village, they call this spirit (nat) the Lord of the Land or the Owner of the Land. Therefore, Shanni (Taileng) people build a Nat shrine in every town and village to worship the 'Ah Shin Gyi' nat. They offer him delicious meals before and after Buddhist lent (Rain Retreats period i.e. the three months starting from the Myanmar month Waso (July) to Thadingut (October). It is said that there are very few towns and villages where there is no Nat shrine for 'Ah Shin Gyi' nat.

When the Shanni (Taileng) ethnic groups build a nat shrine, they have to build the posts to which the elephant and the horse are to be tied in front of the shrine. Such a ritual is held as a symbol of worshiping the lord or the Nat who used to be the feudal lord of their region. This is a cultural activity of Shanni (Taileng) people.

Shanni (Taileng) national perform religious activities. The two prominent festivals are New Year festival and harvest festival. Harvest festival is held to offer the alms food (Swun) to the Buddha and members of Sangha by cooking the first rice

obtained from their field. They celebrate their New Year festival by using their calendar to know the day when an old year ends and a New Year sets in. In fact, Shanni (Taileng) people are good agriculturists who can grow crops well. The first product of farm or paddy field is always offered as alms food. This practice shows that Shanni's pious behavior.

Pawayana' ceremony held by the Buddhist monks is also a religious festival of Shanni (Taileng) ethnic groups. This ceremony is held starting from the full moon day of Thadingyut to the full moon day of Tazaungmon. This custom reflects the Shanni (Taileng) people's culture of making donations associated with religious belief and paying respect to the elderly.

Shanni practise monogamy and bilinear descendant system. In marriage, distinguish bride price is found. Bride price is fixed with money. But the amount of money is not defined. Bride price depends on the economic status of both sides of parents. Whatever the amount of bride price may be an extra price of *six kyats* and *six mut* (one mut= twenty-five pya=one fourth of a kyat) coins must be added to it as a symbol of paying a tribute to the six kings who founded six Nan Cho Empire in the sixth (6) century AD. This custom is a part of Shanni (Taileng) people's culture to show their respect and gratitude to their lord and ancestors.

According to their traditions, the Shanni (Taileng) people usually hold a special ceremony on the day before wedding. This ceremony is known as "*Apyo Lupyō Sar*", to welcome new members of a married couple and to bid welfare to both the bride and the groom. This ceremony marks the bride, who gives up her virgin life and also marks the groom, who gives up his bachelor life. It was seen as an activity of Shanni.

6.3 Language and literature

Shanni (Taileng) people have had their own language and literature that begun in 97,120, and 131 A.D, according to the document written by "Du Yuting and Chen Lufang, 1989" but according to an individual interviewee of a Shanni was literature teacher, it was started in 638 AD. Though the different data was found, the Shanni literature existed the 1st, 2nd and the early 7th century AD. However, at present day, there are very few people who can read and write Shanni (Taileng) language. This is supposed to be caused by discrimination made between the main land and the hilly region by the successive former governments like the British colonialists. Although

Shanni (Taileng) literature and language had almost been on the verge of extinction, the texts written in Shanni (Taileng) language were well preserved due to the efforts of the far-sighted Shanni (Taileng) scholars.

These scholars have collected many Shanni (Taileng) literary works of successive eras handed down from generation to generation. Those Shanni (Taileng) literary works have been systematically arranged as the core syllabus according to traditional style. Nowadays, Shanni (Taileng) youths get a chance to study Shanni (Taileng) language and literature. And then, they could set the Shanni (Taileng) literature and culture association in their region. Moreover, the new government gives more rights to learn and study national languages (dialects), of ethnic group. Accordingly, the youths' literacy rate in terms of Shanni (Taileng) language has considerably risen.

The fact that the youths' literacy rate in terms of Shanni (Taileng) language has risen was proved by the recent studies. These findings suggest the frank policy of the new government concerning the teaching and learning of respective indigenous languages. Therefore, it can be suggested that Shanni (Taileng) literature will be revived, and Shanni (Taileng) culture will be better preserved if the government provides more supports to create learning opportunities for young people to learn their ancestral tongue (language). This is because language is also intimately bound up with culture.

In a research on the spoken fluency of Shanni (Taileng) ancestral language, it was found that the elderly people who can speak their ancestral tongue (language) proficiently outnumber the young people. The major cause for the small number of fluent speakers and non-speaker might be related to the policy of the former government, which did not provide enough opportunities for teaching and learning of the ethnic languages at schools. Besides, there may be lack of awareness to hand down the practice of speaking indigenous language so that it can survive for long. Besides, there are various causes why some Shanni (Taileng) ethnic groups are unable to speak, read or write their ancestral tongue (Shanni language). These causes include the influence of the dominant language in many aspects of life such as administration, education and socio economic aspects. Shanni (Taileng) ethnic groups had mingled with Bamar ethnic groups for over a century since the northern part of Myanmar (Shanni region) and the middle part of Bamar ethnic groups are located closely. As a result, Shanni (Taileng) ancestral language was gradually assimilated;

the Shanni (Taileng) people had to adapt to socio-politics pressures such as the overwhelming use of Bamar language at school and at official work transaction in addition to compulsory use of Bamar language as the official language. Over 100 years ago, the regions in northern Myanmar were occupied and all administrative officials appointed by the Bamar such as officers of sub-divisional rank and deputy commissioner, etc., were Bamar ethnic groups. As their parents, family members, friends, neighbours and those from their surrounding always use Bamar language consistently, they also get used to speaking, reading and writing Bamar language. Eventually, some younger generations no longer speak their ancestral tongue. Despite this, today's Shanni (Taileng) youth are starting to revive their language through the new learning opportunities being created by the Government.

There are many proverbs and traditional stories in Shanni (Taileng) culture and Shanni (Taileng) literature. Among them “Khun Sam Law” and “Nang Ou Pyin” is well-known. The custom of wearing sarongs “pa sous” in Myanmar language can be found in the story of “Khun Sam Law” and “Nang Ou Pyin”. So, this famous folktale indicates that Shanni (Taileng) men wear “pa sou” as their traditional dress. Besides, the name ‘Sam’ means the third born on and ‘Ou’ means the fifth born daughter. So, this story also mentions the naming system of Shanni (Taileng) ethnic group. Likewise, the story ‘Aik Hai Leik’ and the story ‘Aik Khaw Taw’ also show that the first born son was called ‘Aik’.

In the story of ‘Kyar Phyu Min’ (King White Tiger), it was also believed that the King ‘Kyar Phyu Min’ (Sao Hso Pheit) was tigerish man. As the emblem of Shanni (Taileng) ethnic group is a tiger, it can be said that the king can be compared to a tiger because he was the Head of their State. The simile compares the active, strong and brisk king with an active, strong and brisk tiger. So, the symbol ‘Tiger’ means the powerful king full of energy and strength like a tiger. Again, his consort, ‘Nang Keinnari Mae’ could not be a female Keinnari bird (a mystical bird with human head and torso). Instead, Nang Keinnari Mae must have been a pretty young woman as pretty as a Keinnari and the one with ugly foot. So, both Kyar Phyu Min and Nang Keinnari Mae must be real human beings. Moreover, according to the history of Inndawgyi pagoda from Mohnyin (Mong Yan) and the story of OGRE Town (Belumyo) ‘The town of Ogres’ (Mong Pha`) indicate the actual settlement of Shanni (Taileng) people in these regions. The evidences can still be seen in these regions. Shanni (Taileng) people still live in these regions and so these stories prove the fact

that Shanni (Taileng) had settled down there. Therefore, several proverbs and traditional stories are reliable evidence of Shanni (Taileng) people's existence there in ancient time.

6.4 Music and dance

Shanni nationals have their own music, songs, and dances. The main theme of their songs is usually about their livelihood. The songs portray the life of farmers. Some songs are illustrated with various styles of choreography. The traditional songs (folk songs) were supposed to have been composed about (1000) years ago. It was also said that these folk songs were depicted with various types of dances and styles of dancing. Nowadays, the composers compose traditional songs on the basis of original style with innovative ideas although there are very few of them. This was the result of no encouragement and support from the former government in terms of the affair of the national races. As there were a few opportunities to learn an indigenous language (national dialect) of a particular ethnic group, younger generations became unable to master their language. However, today's youths are given more chances to learn the own language by the government. More cultural activities such as performances of traditional dances are being presented on significant occasions and festivals. Thus, the younger generations can access to their cultural heritage handed down by elderly generations.

Some traditional dances are the dance portraying the farmers' life the dance with a fan, the dance portraying fishing, portraying cock fight, hosting the national flag, Kaung Part Htam or *Ouzi* dance etc. "Kaung Part Htanm dance is a type of lively dance usually performed in donation ceremonies like the novitiation ceremony. This dance is performed at the head of the long line of procession of people to lead it to the monastery and the dancers and musical troupe perform on the way while walking along the route. The musicians produce lovely music by striking the *Ouzi* (an open-ended drum) with a long body, and brass gongs in union. Another dance is the dance displaying the movements of martial arts. 'Kaung Part Htam' is a communal dance performed by many dancers who link hands and move in a circle. By participating in dancer group, some youth tend to revive their culture. So, they perform such traditional dances on significant occasions, festivals and donation ceremonies.

6.5. Traditional costume, food habit and housing

Traditional costumes are still well preserved by Shanni (Taileng) ethnic group until today. According to Dr. Than Tun's statement, it was learned that bamboo hat with a broad rim ("Kha-mout" in Myanmar language) and the hat with a conical shape on top of it were head ware of Shanni (Taileng) ethnic group. Wearing bamboo hat is a symbol of Shanni like that 'Pa Dauk flower is the symbol of summer (hot season). Thus, a saying is woman as (Ngwe Mar Pa Dauk, Shan Mar Kha Mout). As this saying goes, the practice of wearing bamboo hats has long existed in Shan region and they still make bamboo hats and still wear them until now.

Regarding clothing and fashion, Shanni (Taileng) nationals used both bamboo hats and turbans as ornaments the fringe or extra piece of a turban was usually placed on the left shoulder of a man. This custom has original from the royal custom of kings, emperors, feudal rulers, and nobles and alike who place the fringes of their turban on their left shoulder. However, they sometimes placed the fringes of their turbans on their right shoulder in case they needed to draw out their sword hung on their left shoulder to fight the enemies so as not to get them tangled with the fringes of the turbans. On some occasions, Shanni (Taileng) sometimes wear their turbans with the fringe raised upright on the right side of their heads. The color of turban varies depending on the marital status of the man who wears it. The married men usually wear the yellow color turban while the single man wears pink turbans. Yet, at present day, Shanni people mostly wear the red colour turban as a distinct type in the ethnic groups. Some young men who go in for fashion use other color of turbans. They do so because they do not know their custom well. When the elderly men who know this custom told them about the custom, the young men follow their advice and they use right color of turbans. There is also a custom of wearing turban for women. Shanni (Taileng) women also wear turban, when they have to attend ceremonies, they put the two fringes (edges) of their turbans by spreading them both sides (left and right) of their heads. On royal occasions, they have to tangle the two fringes of their turban on to the right and left shoulder. But in their daily routines, they make no fringe at all by covering the whole head with the turban and pack the head inside the turban. This style of wearing a turban is called 'Oak Paung in Myanmar'. Shanni (Taileng) women wear turbans depending on occasions that they have to attend. Therefore, it is learnt that the Shanni (Taileng) national adopt a custom of wearing turbans as their

adornment. Today, the traditional dress of a Shanni (Taileng) national man includes a turban with the fringe hanging on the left shoulder, a jacket with an overlapping flap on the right and a sarong (pa sous). This weary style makes them unique from other Tai (Shan) groups in Myanmar.

Wearing a jacket with an overlapping flap on the right is the ancient custom followed by Shanni (Taileng) kings in the ancient time. So, Shanni (Taileng) practise weary those style. The practice of having an overlapping flap on the right in a man's jacket seems to be an aspect of Shanni (Taileng) culture that symbolizes a man's strength and his macho image. In ancient times, Shanni (Taileng) women used to wear their dress like those of their palace dwellers who used to wear hip length jacket. Today's Shanni (Taileng) women wear modern blouses which are designed on the basis of those in ancient time. The side they place the overlapping flap in their eingyi (blouse) varies according to the side they place that of their longyi (lower garment or sarong). For example, if a woman wears her longyi with an overlapping flap on the right, she wears a blouse with an overlapping flap on the right.

Writer Ye Myint Oo wrote that Shanni (Taileng) man wore sarongs, which well suited to the hot weather. Although Shanni (Taileng) man wore trouser in China, where they developed as a distinctive national, they changed their style of dress when they started to migrate into the northern Myanmar due to the climate change and the topography and geography of the locality before the Christian era. They started to wear sarongs (pa sous) and they still wear them up to now.

The ancient time men's sarongs were traditional double-length garment or 'Taungshe pa sou in Myanmar' with a length of (20) cubit (about 10 meters). They used to have a small pouch sown on the right corner of the protruding flap of their double length sarong (Taungshe pa sou in Myanmar). This small pouch was used to put such things as pieces of literary works written on palm leaves or papers, love letters for courting the young women, and other accessories by royal princes. When sarongs became common in public, the small pouch was used for putting love letters. When the young men went herding the cattle and pellets were put into it. Sometimes, they would twist their sarongs into a rope in case they faced an emergency in the forest. Like the dress style of their feudal rulers or kings, Shanni men used to wear jackets with overlapping flaps on the right and (double length) sarongs. There are (10) Shan ethnic group: Shanni, Hkamti Shan, Ahom Shan, Pharkay Shan, Khamyang Shan, Aikton Shan, Thureoin Shan, Thai Shan, Lao Shan and Yun Shan groups in Myanmar

and neighboring Asia Shan countries who wear sarong. Among them, Shanni and Khamti Shan are wearing sarongs in Myanmar.

Currently, the young men wear sarongs of today which are made on the basis of the traditional double length (Taungshe) garment. Unlike some double-length pa sous (Taungshe pa sou) of ancient time, a modern age sarong is a type of attire, which can be easily worn on the waist because it is sewn into a ready to wear garment. On the other hand, a double-length pa sou was a very long piece of cloth to be neatly wrapped on the waist of a man. The ancient time Shanni (Taileng) woman wore a long piece of cloth with a fringe part on the lower edge of it like that of a palace girl. That type of attire had no stitch at all and the cloth was to be neatly wrapped on her waist like a robe. However, today's Shanni (Taileng) women wear a type of sarong which can be easily worn on their waist as these sarongs are worn with seams.

Nowadays, Shanni nationals usually wear their traditional costumes which are easy and comfortable enough for them to wear. On special occasions and in traditional festivals, they wear their traditional dresses so as to maintain their culture. Previously, the role of the traditional dresses has been almost oppressed, obstructive and dying out for lack of encouragement from the former governments. But now, traditional dresses become popular for their modern designs based on the traditional ones. Moreover, the government also gives more rights to the ethnic groups to preserve their cultural identity.

Shanni (Taileng) nationals mainly consume sticky rice, glutinous rice and vegetables. "Khaw Hswe" or rice noodle is a popular snack which is widely consumed all over Myanmar. Indeed "Khaw Hswe" is the Shan term having a meaning of long thin pieces of rice food. Another snack "Khaw boke" is also common among the whole Myanmar. It is also a Shan term having the meaning of rice which is pounded. A peach is called "Martmon" in Shanni, a damson is "Martmont" in Shanni. But those fruits are called the same name in Myanmar just a little different tone. Moreover, they tend to use different kinds of fish for their dishes because they live in the river basins, and the places where there are plenty of rivers, lakes and creeks. They get plenty of vegetables as their land has fertile soil.

The most common type of house is the long-legged wooden house with timber flooring, double-halled house or triple-halled house, and traditional houses. The materials they use for roofing varies according to the type of houses. Roofs are made of galvanized iron sheets, terracotta tiles (brick tiles) or slats of woven thatch etc.

Since Shanni (Taileng) region is enriched with natural resources such as thick forests and mountains etc., timber and bamboo are abundant. Accordingly, Shanni (Taileng) national had built many wooden houses of various sizes. Despite this, wooden houses are rare to be found nowadays. People of today build their houses with brick and cement etc. Some houses are two-storied and three-storied brick houses. Some monasteries and some nearby houses were burnt down by KIA (Kachin Independence Army) armed group. Therefore, some palm leaves inscription and Parabaiks inscription etc. written in ancient Shanni (Taileng) language were destroyed. The remaining palm leaves inscriptions are well preserved to survive the Shanni (Taileng) literature and language.

Shanni (Taileng) nationals have settled down in the northern Myanmar in millennium year, a large region and its neighboring region. Shanni (Taileng) ethnic groups are common in language, literature, culture, type of food, ways of life and livelihood except the slight differences in their accents. So, present day Shanni (Taileng) nationals are making more efforts than ever to prevent their culture from dying out. They can do so owing to more frank policy of the democratic government. While reviving their culture, they should simultaneously try to revitalize it with their outmost efforts.

CHAPTER VII

CONCLUSION AND RECOMMENDATIONS

7.1 Conclusion

Every nationality in the world has its own culture. Among all nationalities, those that know the great value of culture and that appreciate their cultural heritage will be able to preserve it in perpetuity. In this thesis, more information about intangible cultural heritage was presented than that about tangible cultural heritage. However, intangible cultural heritage and tangible cultural heritage are the head and tail of a coin; they are inseparable. So, the long-lasting settlement culture of Shanni (Taileng) national in upper Myanmar since over (2000) years ago is still reflected in culture, historical and archaeological evidences.

The finding is that Shanni (Taileng) is one of the over (30) Shan ethnic groups. The term 'Shan' (Tai) is the common name used for all the ethnic groups. According to findings, the entire region of the northern Myanmar is mostly occupied by Shanni (Taileng) nationals from many years ago to till now.

It is no doubt that the names of rivers, creeks, lakes and ponds etc. are the best proof of the earliest settlements which first emerged in the basins and on the bank of rivers etc. As these names are permanently given to such geographical features that stand as long as the earth planet survives, the first settlers of these regions can be easily detected from these names. Many other evidences also suggest the date of the earliest settlement of Shanni national and their scattered settlements all over the northern (Upper) Myanmar. These Shanni national had settled in the plains of northern (Upper) Myanmar where there was plenty of water and the fertile land with top soil. Their choice of a place to be settled down followed the traditional belief or traditional way i.e., 'Nam, Nar, Phar, Tar', which meant to choose a place near the water source and good fertile land to do cultivation.

The finding is the standard of culture that belonged to Shanni nationals. In assessing or measuring the standard culture of a certain nationality, the criteria' on which it based are language, literature, culture, dynasty kings or ruler monarchy system, the territory belonging to the respective national. In this context, the Shanni national is found to be well-qualified to be identified as the nationality with standard of culture.

Shanni (Taileng) people (Taileng) embrace Buddhism although they tend to perform rituals and make sacrificial offering to Guardian spirit of their towns and villages. The evidences of their belief in Buddhism can be found in stupas, temples, Buddha images and religious buildings in their region. So, these are learned that the Shanni people have long embraced the Buddhism since millennium year.

Worshipping to Guardian spirit (Nat) is a custom that they were ruled by a monarch and that they pay tribute to the late feudal rulers/kings even after their demise. Moreover, their religious activities show that the Shanni people's generosity their religious activities: paying respect to the abbot of each monastery. One of the religious activities, paying respect to the abbot of each monastery shows their generosity. In those activities, some Shanni youth entertain with music and dance while some youth serve with meals and snacks. Moreover, paying respect is done to elderly by offering some food and some money.

In terms of marriage, they have a custom of giving bride price. This custom of giving an additional price to the bride is followed as a symbol of paying tribute to their (6) ancestor kings. Such social activities indicate their veneration to the Sangha and their great respect to their kings.

In fact, language, literature, proverbs, sayings and folktales of Shanni people associated with their historical background. That is the components of culture that can identify a certain standard of a particular Shanni ethnic group. It was found that certain names of Shanni kings were the same despite a large gap between the two periods when they ruled the empire. This might be due to their naming system. Besides, Shanni people have their own style of costume, music and dance. Shanni people have their own songs and dances which portray the life of farmers and typical activities of farming that show their main livelihood in the past to the present time.

The types of traditional houses were usually built of bamboo and timber which were natural resources of the Shanni region. Indeed, the type of traditional houses and the materials use for building indicate how perfect-forest resources and also see their standard of culture. The types of main foodstuffs that Shanni people can make good quality sticky noodle, glutinous snacks, salted fish and pickled fish that also indicate Shanni national have selected and settled the place which was flourish natural resources: lakes, creeks and river and forest which could produce food and houses for a long time.

In this study, it affirms that northern Myanmar is the settlement of Shanni nationals. They have endeavored to uphold their cultural traditions painstakingly. Unfortunately, there are some prospects that may disintegrate in the region some aspects of Shanni cultural heritage such as language, literature, etc., and are thus in need to nurture and uplift to the utmost for the survival of Shanni cultural heritage.

7.2 Recommendations

After conducting the study of Shanni national living in northern part of Myanmar, the following recommendations were emerged:

- (1) Native Shanni and the responsible organizations should work for some heritages hands in hands to reveal the culture and should save it. And then, they should strive to renovate and recover the old capitals and old cities (pagodas) systematically as archaeological site. Then, in this way, they will probably be put on the list of the world's cultural heritage. If so, we can further promote the prestige and image of Myanmar country and Shanni national.
- (2) In terms of culture, literature and language aspects, in the past there was almost no opportunity to learn basic literacy skills in Shanni language owing to repressions of former government authorities concerned. The new governments, since beginning of transition into a democratic country in 2010, and with looking into future for the emergence of a federal system, have set up some opportunities to learn Shanni ethnic language. So, Shanni people start to have a considerable improvement in seeking learning opportunities and in reviving their language. The government should also provide them with more funds, more staff members and more places for better preservation of literature and culture.
- (3) Some cultural activities and ceremonies are almost dying out owing to various reasons. Therefore, traditional festivals and ceremonies are required to be revived. To support cultural and traditional activities, the government should make necessary arrangements by means of financial aid, the designation of place to be used for cultural activities and respective tasks and teams are needed to accomplish the intended aim.

7.3 Further research suggestions

This study clearly reveals the original settlement of Shanni people, their early distribution into northern Myanmar, their unique character of eagerness to seek new

places, the itch to move newer places, their movement and mass migration along the big rivers and tributaries that flowed from central China to south and south west China, Assam, Myanmar, Laos, Thai, Vietnam and Cambodia. Apart from the history of their settlement and distribution, this study also presents their religious beliefs and culture of cultural heritage from the ethnographic points of view. Further study should be focused on the issue of the cultural heritage being destroyed by the armed groups, the oppressive measures of the successive eras, natural disasters, and other situations should be revealed. To do so, the forthcoming scholars should put their emphasis on a careful analysis on the cause and effect of the destruction of cultural heritage from various aspects of religion, politics, social well-being, economy, education and environment etc. Moreover, more researches, on maintenance and progress of Shanni (Taieng) culture should be submitted.

REFERENCES

- Ah Shin, Thu Kha Meinda, Thant Yan., 2002**, The religious belief of Shan national and their customs.
- Ba Shin, Major (Bo Hmu)., 1953**, The History of the Union of Myanmar Naingan, No.107, Pyi Thu Ahlin (Public Light) Printing House, Bogyoke Market, Yangon.
- Ba Than, U., B.A., 1948**, Prescribed text for Myanmar History.
- Bohannan, Paul., 1992**, We the Alien, An introduction to Cultural Anthropology.
- Chen Yi Sein**, Ancient Tai, (Written in Chinese without place, publisher, or date).
Chinese and Tai Records, Tai Kingdoms (Written in Myanmar without name, place, publisher, or date).
- Cottam, Martha L., and Richard W. Cottam., 2001**, Nationalism & Politics: The political behavior of nation state, London: Lynne Rienner.
- Cottam, Martha et al., 2004**, Introduction to Political Psychology, Lawrence Erlbaum Association.
- Director Sayar Myint, 1965**, May, The Mirror of Shan State, U Par, Mani Yatanar Printing house (1218), No.315, Kyaitkasan Road, Tarmway, Yangon.
- Du Yuting., and Chen Lufan., 1989**, “Did Kubai Khan’s Conquest of the Dali Kingdom Give Rise to the Mass Migrations of Thai people to the South,” JSS 70, no.1:33-42.
- Elias, Ney., 1876**, Introductory Sketch of the History of the Shans in Upper Burma and Western Yunnan Calcutta: Foreign Dept, Press.
- Felix M. Keesing., 1966**, January, Cultural Anthropology, Copy @ 1958 by Felix M.Keesing, printed in the United State of America, All Rights Reserved, Library of Congress Catalog Card Number: 58-6432.
- Furnival, JS., Dr., Thado Sirisudamma & Pe Maung Tin, Dr., 1960**, Jambudipa Oaksaung Kyan, First Edition, Sarpay Beikman.
- Haug Huikun., 1990**, “A Research on Ancient ‘Shan-Dai’ Kindoms,” Proceedings of the 4th International Conference on Thai Studies, 11-13 May, vol 2: 185-210. Institute of Southeast Asia Studies, Kunming China.
- Hpaji Du DashiNaw, 1984**, Wungpawng Htunghkring Lika.
- Htan Lon San, 2013**, April, Tai Takwan and Tawkyanpi Kingdom Research Paper, Htae Hong Tai language study team.

- Kecmanovic, Dusan., 1996.** The Mass Psychology of Ethnonationalism, New York: Springer Verlag.
- Kethayar, Lwekyaw., 2012a,** A History of Ti Gomba Loka Muni Aungmye Hmanku Pagoda- The pagoda is a Shwedagon Pagoda replica built at Maing Mao (Wain Swom/Wain Kyum), an ancient Shan city, close to present-day Tasant village, Wine Maw Township, Kachin State, standing over a freehold site which falls in Archaeological Zone.
- Kethayar, Lwekyaw., 2012b,** The History of Khat Cho village and the History of Shwe Mu Htaw ceti, Wine Maw Township, Kachin State.
- Kyar Pauk, 2000,** Bo Pho Saw and upper Myanmar battle.
- Kyaw Oo, Sai., 2011,** Red Tiger in the initial Ayeyarwaddy, Keng Tung, Shan New Year.
- Mae Khay Khoo Shang, 2007,** February, The link between the history of upper Myanmar and that of the lower Myanmar (Mong Lay Mong Tait Pein San Kam) Published by the Center for Shan Education (Naung Moon Pinna Lit Laing Tai Pan`na` Tai).
- Martin Smith, 1991,** BURMA, Insurgency and The Politics of Ethnicity, Zed Books Ltd, London N 1 9 BU, UK, First Published.
- Min Bu Aung Kyaing, 2014,** December, The 43 frontier towns of King Anawrathar, First Edition, Daw TinTin Aye (04961), Ywet Sein (Green Leave) book house, No.43(A), 4th street, the first Quarter, Lanmadaw Township, Yangon.
- Myat Wai Toe, 1988,** The Kins in northern Myanmar
- Nara Document on Authenticity, 1994,** Cultural diversity and heritage diversity.
- Ngwe Toe, U. & San Thit, 1975,** March, Luyechunletswe Bahuthutapadesa, First Volume, First Edition, New Ni Press, Rangon.
- Ohn Pe, U., 1984,** August, Former member of Administrative Council for Shan State, a critical review on the Panlong Agreement 1st Edition, Daw Than Than (02607), Sabai Oo house, No.235/237, Bar street, Yangon.
- Pannyaw Basa, U., Kan Oo Kyaung Sayadaw., 2000,** The History of Load of White Tiger in Moe Nyin.
- Pon Nya Mon, 2010,** Identity, Image and Ethnic Conflict in Burma–A Case Study of Mon People.
- Ponnya, U., Thargaya., 1961,** December The History of Khat Cho Town.

- Quebec association., 1980**, July, Interpretation of the National Heritage, Committee on Terminology.
- Sai Aung Tun, 2004**, The Tai Ethnic Migration and Settlement in Myanmar, Select writing of U Sai Aung Tun, Myanmar Historical Commission, Yangon, Published.
- Sai Aung Tun, 2009**, History of the Shan state form its origins to 1962.
- Sai Htay Aung, 2013**, The History of Shanni and their historical obligation.
- Sai Kham Maing, Lecturer (Retire)., 2004**, International Relationship, Yangon University, Shan Literature Learning (1922-1980).
- Sai Kam Mong, 2004**, The history and development of the Shan script, first publishedby Silkworm Books in 2004, Printed in Thailand by Ming Muaung Printing, Chaing Mai.
- Sai Kyaw Oo, Khat Cho., 2012**, Red Tigers at the Origin of the Ayeyarwaddy river, submitted by Tai New year seminar in Kengtung, 2012.
- Sai Sam Aike, Dr., 2014**, The History of Tai Khamti/Taileng.
- Sai Say Noom, Homalin., 2014**, Hoo Kaung Thanlar Myit Ayeyar and Shan ethnic groups.
- Sai Nyi (or) U Ba Jame, 2014**, Jun, Oudigiriratha Region, Maing Kaung Hon (Moe Gaung) History, First Edition, U Aung Kyi (or) Minis (07626) Thout Thout Win Offset, No. (169), 33 Road, Yangon.
- Scupin Raymond., 2000**, Cultural Anthropology, A Global Perspective (Forth Edition), Upper Saddle River, New Jersey, United State of America.
- Tai Khamti New Generation, 2011**, February, Research of Tai Khamti History.
- Than Tun, M.A., B.L., Ph. D, D. Lit (London)., 2001**, The introduction of Myanmar History.
- Than Tun, M.A., B.L., Ph.D., D. Lit (London)., 2002**, December, Ancient Myanmar History, 3rd Edition, U Than Myint, Lin Lin Book house (0055), No.194, 33rd street, Kyauttatar Township, Yangon.
- The committee for affairs of Shan ethnic groups, Kachin State, 2013**, July (the 15th the waning day of Waso,1375 M.E), A brief background history of the causes why an ethnic group loses its identity and their land.
- The committee for affairs of Shan ethnic group, Myitkyina, Kachin State, 2013**, August 10th, A critical review on how and why an eithnic group of Shan national races and their region got lost in the north Myanmar where peace-

making is still under implementation and why KIO/ KIA groups cannot represent Kachin State.

Toe Hla, U., 2010, April, Moe Gaung in the Chronicle.

Tun Myint, U., 1955, December 24th, Shan State Where to.

Tylor, Edward Burnet., 1871, Primitive Culture.

U Pho Kyar, 1937 (1299 ME), Modern Myanmar History.

U Thaw Kaung, 2011, Selected writings of U Yi Sein 1924-2005, Tun Foundation, Yangon.

UNESCO, 1978, The General Conference of United Nations Educational Scientific and Cultural Organization (UNESCO) in Paris on 28th November 1978.

UNESCO, 1989, Draft Medium Term Plan,1990-1995, 25C/4.

UNSECO Proclamation, 2001, october-November 3, C/43.

Wuntho Monastery Pacaayanuggha Association, 1.11.2005, 80th Anniversary Bhadanta Silavamsa, Ovadacariya Long-lived Wuntho Sayadaw, the State Ovadacariya AbhiDhaja Maha Ratthaguru, Agga Maha Pannita, Agga Maha Saddhamma Jhotikadhaja, for the Propagation of Sasana, First Edition, Wuntho Monastery Pacaayanuggha Association, Dhammadana.

Wuntho Monastery Pacaayanuggha Association, 2015, November 90th, Anniversary Bhadanta Silavamsa, Ovadacariya Long-lived Wuntho Sayadaw, the State Ovadacariya AbhiDhaja Maha Ratthaguru, Agga Maha Pannita, Agga Maha Saddhamma Jhotikadhaja, for the Propagation of Sasana, First Edition, Win Star Offset, 35-36 Road, 80th Street, Mandalay.

Ye Myint, Oo., 2000, the Governor of the State, The migration of Shan nationals into Myanmar.

anthro.palomar.edu-4.4.2017.

©CNRS^M.Arbach,<http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage/-4.4.2017>

<http://www.sunshinecoast.qld.gov.au> Cultural heritage study background Sunshine coast regional council- 2009

http://www.cultureindevelopment.nl/Cultural_Heritage/What_is_Cultural_Heritage - 5.5.2014.

<http://www.zvkds.si/en/ipchs/protection-cultural-heritage/about-cultural-heritage/what-cultural-heritage/> -5.5.2014).

<http://www.oxfordburmaalliance.org/ethnic-groups.html> -12.3.2017.

<http://www.carla.umn.edu/culture/definitions.html> Lederach, J.P. (1995). Preparing for peace: Conflict transformation across cultures. Syracuse, NY: Syracuse University Press.

<http://dictionary.reference.com/browse/culture>(9.10.2015).

<http://www.merriam-webster.com/dictionary/tradition>(9.10.2015).

<http://dictionary.reference.com/browse/tradition> (9.10.2015).

<https://www.google.com/search?q=the+relationship+of+cultural+tradition+and+cultural+heritage&client=firefoxbeta&hs=MbM&rls=org.mozilla:en-5.5.2014>.

<http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/> (9.10.2015).

<https://www.google.com/search?q=the+relationship+of+cultural+tradition+and+cultural+heritage&client=firefox-beta&hs=MbM&rls=org.mozilla:en-5.5.2014>

<http://plato.stanford.edu/entries/nationalism/>-11.5.2014 , *First published Thu Nov 29, 2001; substantive revision Tue Jun 1, 2010.*

<http://www.merriam-webster.com/dictionary/nationalism> -27.5.2014.

<http://plato.stanford.edu/entries/nationalism/>-11.5.2014. Berlin 1979, Smith 1991, Levy 2000, and the discussion in Gans 2003; for a more extreme characterization see the opening pages of Crosby 2005) (*First published Thu Nov 29, 2001; substantive revision Tue Jun 1, 2010-200 of 3,769 words.*

<http://www.britannica.com/EBchecked/topic/405644/nationalism> -11.5.2014.

<http://www.fordham.edu/halsall/mod/modsbook17.asp>-11.5.2014.

<http://www.movementforchildren.org/>-11.5.2014.

<http://www.ask.com/question/what-is-a-nationalist-movement-> 11.5.2014.

http://www.questionpapers.net.in/general_knowledge/history/indian_national_movement.html-11.5.2014.

<http://edu.holisticthought.com/indian-national-movement-1917-1947/>-11.5.2014.

<http://www.britannica.com/EBchecked/topic/470303/population/60677/Geographical-distribution-and-urbanization-10.5.2014>.

<http://evolutionfacts.com/Ev-V3/3evlch27.htm>- Evolution Encyclopedia Vol.3-10.5.2014

http://www.myanmarheritagetravel.com/historical_background.htm-11.5.2014.

<http://www.cfob.org/HistoryofBurma/historyOfBurma.shtml>-11.5.2014.

<http://www.nationsonline.org/oneworld/myanmar.htm>- 11.5.2014.

<http://www.themimu.info/census-data> (6.4.2017)
<http://www.guideformyanmar.com/people.html> -19.3.2015
<http://www.carla.umn.edu/culture/definitions.html>(Useem,J.,&Useem,R.(1963).*Human Organizations*, 22(3).
http://anthro.palomar.edu/culture/culture_1.htm (Edward B. Tylor (1832- 1917)
<http://dictionary.reference.com/browse/survival> -3.5.2014.
http://www.cultureindevelopment.nl/cultural_heritage/what_is_cultural_heritage-5.5.2017.
[https://ocw.mit.edu>course>readings](https://ocw.mit.edu/course/readings)-28.4.2017.
<http://scienceblogs.com/bloggingtheorigin/2009/02/04/chapter-11-geographical-variant/> (10.5.2014) John Feather, what is Intangible Cultural Heritage? 2006
 John Whitfield on February 4, 2009,
<http://www.carla.umn.edu/culture/definitions.html> (Damen, L. (1987). *Culture Learning: The Fifth Dimension on the Language Classroom*. Reading, MA: Addison-Wesley.
 Lourdes Arizpe, Cristina Amescua , ISBN: 978-3-319-00854-7 (Print) 978-3-319-00855-4 (Online), *Anthropological Perspectives on Intangible Cultural Heritage* (9.10.2015)
 Rio Tinto, *Why Cultural Heritage matters (A resource guide for integrating cultural heritage management into Communities work at Rio Tinto-2010)*
myanmars.net/culture- 26.4.2017.
www.sunshinecoast.qld.gov.au (5.5.2014)

**DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF YANGON**

External Examiner's Report on the PhD Dissertation

Dated-26th May, 2017

TO WHOM IT MAY CONCERN

Ref: Hla Maw Maw's PhD Thesis

Thesis Title- Cultural Heritage of Shanni (Taileng) National in Northern Myanmar

Hla Maw Maw's systematic research on "The initial settlement and present distribution and cultural heritage of Shanni (Taileng) national in northern Myanmar" and its results are satisfactory.

I find her study on the cultural heritage of Shanni in Maing Nar, Naung Tar Law, Targaya, Moat Loi, Khat Cho and Shwe Nyaung Pin villages of Wine Maw Township, Kachin State, along with her findings are interesting and informative from the point of view of cultural anthropological perspective, and I believe it will be very much useful for research further progress and will be helpful to maintain Shanni traditional culture. It is advisable that her dissertation should be submitted to be national association of culture so that Shanni culture can be made known widely both locally and globally.

Moreover, this study is the first study which focuses on the initial settlement and present distribution of Shanni (Taileng) in northern Myanmar, thus it affirms that northern Myanmar is the original region of Shanni (Taileng) and Shanni culture is regarded as one of the age-old cultures of Myanmar cultural heritage.

Therefore, I consider that this dissertation is eligible for the Doctorate degree of Philosophy in Anthropology.



Dr. Khin Htay Htay

Professor & Head

Department of Anthropology

Dagon University

**DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF YANGON**

Referee's Report on the PhD Dissertation

Dated-26th May, 2017

TO WHOM IT MAY CONCERN

Ref: Hla Maw Maw's PhD Thesis

Thesis Title- Cultural Heritage of Shanni (Taileng) National in Northern Myanmar

Hla Maw Maw has conducted her PhD thesis with the title "Cultural Heritage of Shanni (Taileng) National in Northern Myanmar".

Her description of the cultural aspect as well as the importance of the cultural heritage of Shanni was very comprehensive. She also mentioned the detailed settlement and distribution of Shanni (Taileng) in northern Myanmar. She gave valuable recommendations based on her finding. Her answers to defend the questions raised by the members of the board of examiners were also satisfactory.

Therefore, I would like to recommend that she is eligible to be awarded the degree of Doctorate of Philosophy in Anthropology.



Dr. Mya Thidar Aung

Professor

Department of Anthropology

Dagon University