

UNIVERSITY OF YANGON

**THE SOCIAL ORGANIZATION OF BWE KAYIN TRIBE
IN THANDAUNGGYI (OLD THANDAUNG),
THANDAUNG TOWNSHIP, KAYIN STATE,
UNION OF MYANMAR**

THESIS FOR THE MASTER OF ARTS DEGREE

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SOCIAL ORGANIZATION OF BWE KAYIN TRIBE
IN THANDAUNGGYI (OLD THANDAUNG),
THANDAUNG TOWNSHIP, KAYIN STATE.

-ACKNOWLEDGEMENT

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INTRODUCTION

The Union of Myanmar is a human society consisted of different nationalities. The natives of Myanmar have lived since ten thousands years ago. They have their own culture because they live in different parts of the country. But they are related or connected in many ways such as historically, their origin, languages, dresses etc. These relations are important facts in national solidarity.

Culture is an attribute or a quality of a "race". Each and every nationality has its own culture. It pays great attention to its culture. Only when a race adores its own culture, the love for one's own nationality will thrive and flourish. Otherwise it is doomed to die (disappear).

There are 135 nationalities living in the Union of Myanmar. There must be unity among them it is must. The union of Myanmar was founded by the past generations of Grand Fathers and their descendants. The unity of the nationals can be attained only when there is harmony in their dealings. If there is no unity, there will be no peace and prosperity.

As a student studying Anthropology, I presume that I have a responsibility to submit a Thesis with the heading The Social Organization of Bwe Kayin Tribe in Thandaunggyi (Old Thandaung), Thandaung Township, Kayin State. The Bwe Kayins who are living in Thandaunggyi also speak "Bwe Kayin" language but they still use their own Sagaw Kayin language. There are words of similarity between the two languages, so the "Bwe Kayins" who use Sagaw Kayin alphabets and can speak "Sagaw Kayin" language. The

population in Thandaunggyi is 3274 and other races are about 80. Therefore the Bwe Kayins can live separately. Thandaunggyi is 4000 feet above sea level and there are trees and mountains which make the place look green and serene and beautiful.

For my thesis I use both direct and indirect methods. I had a chance to participate their New Year Festival, flag-mast festival and also the wedding ceremony, in which I was accepted as a kin-group. From these experiences, I have learnt that Bwe Kayins still practice and maintain their traditional customs. By analyzing the research I found out that most of their customs are still very traditionally practiced.

CHAPTER 1
HISTORY AND GEOGRAPHY OF THANDAUNGGYI
(OLD THANDAUNG)

(a) History of Thandaunggyi (Old Thandaung)

British conquered Myanmar in the second Anglo-Myanmar War in 1852 and the central Myanmar was under their annexation from Myay-Htay westward to Myo-Hla (presently known as Tat-gone, Pyinmana) eastward. So was the region called Thandaunggyi, Taungngu district. British came to the Bwe-hi-kho mountain which is presently known as Thandaunggyi (Old Thandaung) during their inspection tour in trying to keep the things in order. It is the height of 4050 feet above sea level and its pleasant scenes drew the attention of British and gave them a number of interests upon it mainly because of their nature in which they had been grown up and used to the cold.*1

The construction of motor road from Taungngu to the mountain was completed in 1874-75 after the resettlement in Taungngu district and the efforts to clear the mountain was made accordingly. And thus the population there increased. A few houses were then built first on a small hill. The local tribes were not allowed to build the houses within the township area that British Government demarcated. The house had to be designed and built in British style, if allowed, and a place in the

*1. (ကရင်ဘာသာဖြင့်ရေးသားပြုစုသော ပညာအုပ်အငြိမ်းစားစောခလေးတော်၏နှစ်ခြင်း သာသနာသမိုင်း (ကရင်) အနှစ်(၁၅၀) သမိုင်း (၁၉၂၈- ၁၉၇၀) စာ-၂၃၅၊ တပိုဒ်ကြောင်း ၁၂)



Mount Bwai Hee Kho Ah Mo (Female of Bwai Hee Kho)



Thandaunggyi scene

outskirts of town for the housing of the localities was demarcated. That place then, was known as the lower market as the market place was fixed on the gradient part of mountain. A school, presently is tea leaf factory, was completed by 1890 to 1900. A custody like castle later donated to the priest Mr. Hughes in April 23, 1939 as an Anglican (Baptist) church for there were not so much crimes of violence then. Most of the buildings were resting camps for the timber companies owned by Mr. Ady. British officials came to the hill camps for holiday resort in summer and left them with the localities who were supposed to guard them in the rainy and cold seasons. There was, then, no definite administration and the place on the hill was regarded as the hill station town for resort. The whole Myanmar was under the occupation of British after their conquest in the third Anglo-Myanmar war in 1885 and they came to some places in the upper Myanmar such as, Mandalay, Maymyo, Kalaw, etc... Hill towns like Maymyo and Kalaw, relatively better than Thandaunggyi (Bwe-Hi-Kho) in the condition of economy, location and weather were chosen as hill station towns for resort and left Thandaunggyi in 1910. The school, the tea leaf factory now, turned up as the boarding house for students. but they left Thandaunggyi in 1910 by virtue of natural insects like mosquito and others. Some sold their houses and other transferred their dwellings to the local caretakers. *1

1. The Chronicles of Bwe Hee Kho Zion Baptist Church (1947-1997) collected by Thramu Leh Dah (1997) P.1, 1st paragraph

Some people came to Thandaunggyi to work for the construction of Taungngu- Thandaunggyi motor road and lived there later. The school (presently is tea leaf factory) was bought by Mr. Alimula, an Indian rich man and the labourers, the Some people came to Thandaunggyi to work for the construction of Taungngu-Thandaunggyi motor road and lived Gurkhas of Nepal were hired to clear the mountain for hill cultivation in which the tea leaf trees were to be grown. The tea leaf trees are growing there up until now. The farm hands come to work for the tea leaf farm due to the second rat rampage on the hill in 1919. Some people from town came to Thandaunggyi on the way to seek their escape from the war and settled there during the Second World War in 1939-1945. Thandaunggyi was under the control of Kayin insurgents from 1949 to 1953. The A.F.P.F.L. government sent a commission there in 1953 and took the social census that was of Kayin people, population and other tribes. It was within the Taungngu district from 1952 to 1954 and became one of the seven towns in Kayin State in 1954 and the seat of the township officials as well. The new place that is 13 miles away from the east of Taungngu was demarcated as township in 1965 and was called New Thandaung. The new place became township because it is on the strategic way to have communication to Bawgli-Laktho. Former Thandaung is now called Old Thandaung or Thandaunggyi.

Bwe-hi-kho mountain is called Thandaung (iron mountain in English) because foreign diplomats (literally Than-ta-man in Myanmar) went on their holiday resort there. It was also said that the soil in the most parts of mountain was attracted by magnet (literally Than-laik in Myanmar) and thus came into by the name of Thandaung. The place where State Primary School, No.(1) Thandaunggyi, another point of view is called Htot-la-ei-kyaut in Bwe Kayin and it means Than-sae-taungin Myanmar (Rust mountain). It became Thandaung by the passage of time.*1

Among Bwe Kayin tribes, the earliest settlers there were two brothers, U Saw Eway and U Saw Isaac. U Saw Eway was a driver for British and was left there when they left Thandaunggyi. U Saw Isaac was a shopkeeper in the lower market and a caretaker for British's house as well. After British next move, he bought one of the houses he took care of and settled there. U Saw Eway had been a headman of Thandaunggyi for (30) years and got retired when Revolutionary Government took power.

(b) Ethnic History Of Bwe Kayin Tribe

On researching the origin of a tribe and the tribal relationship, the contemporary records of the neighbouring tribes and the ancient literature of that tribe would be main sources if there were any.

*1. (ရှုထိန်းစဉ် ရေးသားသည့်တောင် သမိုင်း စာ-၁၁၀၂)

If not, sources and derivations of the language, religious beliefs and social evidences such as social customs, traditions, religious beliefs and concepts, legends, sayings, poems, songs, music, musical instruments and performances, dancing, clothing style and daily tools should be studied and the deduction will have to be made properly.

In the middle of 19th century, European and American researchers had studied the origin and tribal relationships of Kayin using various ways mentioned above and made their different suggestions on that. Their suggestions were generally based upon the sources of the language and derivations, body language, social and traditional customs, religions and beliefs and concepts, ancient poems and songs, legends and sayings of the old.

The suggestions on the relationships of Kayin are still baffling for some researchers took some facts as they wanted, in Kayin Htar-si-par, ancient Kayin traditional speeches and legends and claimed their ideas.

There are various theories of the origin and tribal relationships of the Kayin. Kayin people were, according to Dr. Mason, considered as Hebrew. Mr. Logan paid the attention that the Kayin language was a dialect of the Irrawaddo-Brahmaputran dialect. Professor De Lacouperic argued that the Kayin were descended from the ancient Tek or Tok tribes. Mr.

Cross, a missionary said that they were the primitive race of Myanmar¹.

Besides these opinions, the reasonable and acceptable view is that the Kayin are one of the Mongoloid race which belongs to Tibeto-Myanmar language group and, they first came down from the northward to southward through the Thanlwin and the Meh-Koung rivers and then they entered Myanmar gradually through the east of Ya-myeethin and Taungngu districts about 7th and 8th centuries, A.D.^m

The present researchers have nevertheless, accepted the concept that the Kayin are one of the Mongoloid race and belongs to the Tibeto-Myanmar language group, sub-family of Tibeto-Chinese language.

Apart from legends from which the Kayin expressed their ideas of how they derived and their migrations into Myanmar in accordance with the beliefs, nothing has been known about the exact evidences. They apparently came to Myanmar from the north-east region through Thanlwin river like the migrations of their tribes. Not later than Burmans, they were believed to come to Myanmar. In the early time of their migration, they first settled in the south-west of Shan plateau and their scattering moved to the plains in the south-west and the south-Pwo Kayin first and the next Sgaw Kayin³.

They moved to various ways during 7th or 8th centuries,

1. ပြည်ထောင်စုမြန်မာနိုင်ငံတိုင်းရင်းသားစေတီထွက်စံများ (ကရင်) မြန်မာ့ဆိုရှယ်လစ်ထမ်းစဉ်ပါတီ ၁၉၆၇ ဇူလိုင် ၁၅-၁၉ ကြောင်း ၃-၁၅

2. စွယ်စုံကျမ်းအတွဲ(၁)စာ-၉၄ ကြောင်း ၁-၁၆

3. Introduction to the Comparative study of Karen Language, by G.H. Luce, JBRS. Vol. XL II Part I. P. 2

A.D and lived from Ya-myee-thin, the east and west of Taungngu to the delta area through Shwekyin route; from the south of Paphon to Taninthayi coastal region through the Thanlwin River and in lower Myanmar

It was believed that they were more primitive than Burmans in the migration into Myanmar as they scattered in lower Myanmar gradually even before the fall of Thayaikhattaya. It was also found that the distribution of the Kayin national was from the lower Myanmar, Ya-myee- thin district and the south of Pyay district to Yae, Dawe, Myake and Victoria cape.

It was assumed that the native of Kayin national was the immense plateau surrounded by high mountains in the west of China, in the central Asia. They moved to Myanmar from the east of Ya-myee-thin and Taungngu district through the Meh-koung and Thanlwin rivers eastward of the great plateau in the early time of Christian era(AD).

Myanmar calls the word 'Kayin' and its meaning and origin are not exactly known. It might have derived from 'Kanyan', 'Ka-yan' which is the name of Dayet tribe of Baw-nyo island and 'Chan' called by people of Tibeto-Myanmar family in China.

The legend of how it was divided into two-Pwo and Sgaw Kayins through there was primarily one and only Kayin has often been told.

Once, a Kayin couple, husband Phar-Sgaw and wife Naw-p-oh, had seven children, four sons and three daughters.

Four sons are: (1) Saw-P- Ku.,
 (2) Saw-maw-nay-bwar,
 (3) Saw -wai-wall and
 (4) Saw-chwe.

Three daughters are (1) Naw-p-dat,
 (2) Naw-paw- ka-law and
 (3) Naw-p-ah.

The couple had quarrelled one day and got divorced. All sons followed their father and all daughters their mother. Later ,those who followed their father were called Phar-hti or P-htaik(father's side) and the mother Mo-hti or Mut-htaik(mother's side).

People of father 's side were Sgaw Kayins and mother's side Pwo Kayins. Bwe Kayin was a mixture of Sgaw and Pwo Kayins. 'Bwe' means 'mixture' (Pha-hti plus Mo-hti). The Bwe Kayin call themselves 'Bhwe' which means 'man'. There are Bwe and Play-chi: in Bwe Kayin group, and some add that Mo-pwa Kayin also belongs to the group. The dialects of Pwo and Mo-pwa are mostly the same. According to the legends of Mo-pwa, they once lived in Done-yin: and Thaton district and retreated to Taungngu through their previous way there because of hard living. The Mo-pwa were, as another version, war of the prisoners of Pa-ku:Kayins of Baw-gli area, due to the legends of another kind of Bwe Kayin and a village

was settled at the foot of Thandaung and they were forced to live there as guards.

The dialects of Mo-pwa and Play-chi: are the same except some variations of different regions. Apart from some similarities to Mo-pwa group such as speech and terms, social and traditional customs of Play-chi: are quite different from that of Mon, Pwo Kayins and other Kayins. Play-chi: Kayin tribe have lived in Play-chi, Kywe-phyu-taung, Ngwe-taung-gyi, Ngwe-taung-klay and Taw-pya-klay villages in Ke-phyu-taik and the region where Play-chaung (Pthi-caung) originates. Their speech and tone are slightly different from Bwe Kayin through they belong to Bwe group. There are mainly 'S' sound and dental and alveolar sound in their speech. Bwe and Mo-pwa are now placed in one religious region. Of (69) villages where the Bwe Kayin tribes live, there are (8) Mo-pwa Kayin and one Play-chi:Kayin villages. The regions of Bwe and Pku:Kayins are separated by Yeikatchaung.

(c) Geography

(1) Location and Area

Thandaunggyi (Old Thandaung) where most of the Bwe Kayin have lived is in Thandaung township, Kayin state. It is (200) miles away from Yangon and there are Kayah state on the east, Paphon township on the south-east, Kyaukgyi township on the Htan-tbin township on the south-west, Yei-tar-chae and Taungngu townships on the west, and Pyin-ma-na township on the north.

It lies between 19°03' north latitude and 96°40' east longitude, and is 28 miles away from Taungngu eastward and 15 miles away from Thandaung township eastward. There are Lake-pya-lay village on the east and Taw-pya -gyi village on the west, the south and the north. It has the area of 1.57 square miles (1007 acres). People live in 30% of the whole area for it is mountainous region and the rest is full of tea leaf plantation, orchards and hills.

(2) Physical Features of The Land and natural vegetation

Thandaunggyi (Old Thandaung) is 4050 feet above sea level with no wide plain there except the range of hills. The underlying rocks of this area are of Mesozoic era of intrusive igneous rocks. Shale and other unknown igneous rocks with schist, slate and other metamorphic rocks are included.

There are generally the tropical deciduous and evergreen forests in the regions below 3000 feet, and the temperate alpine, evergreen and tropical monsoon forests above 3000 feet. Upper wet-deciduous, upper dry-deciduous and evergreen forests are developed in this area with Kyun, Pyinkado, Padauk and other hard woods and many species of bamboos and canes.

(3) Climate, Soil and Animals

As it is over 4000 feet above sea level the average lowest temperature is annually about 65 (F). There is the intensive rainfall in the rainy season and are heavy snowfall and

bitter cold in winter for it is hilly region. Temperature is moderate in summer by virtue of wind blowing which gives relief from heat. It receives annually 150 inches of the average rainfall.

The main types of soils are red earth, mountainous red earth, red-brown mountain soil and yellow -brown mountain soil. Although these soil are fairly good fertility, the shifting cultivation is tend to soil erosion.

There are bear, boar, fox, muntjac and deer in the deep part of the forests in the region and some domesticated animals are buffalo , cow, pig, chicken and goat.

(4)Transportation

Thandaunggyi(Old Thandaung),28miles away from Taungngu and 15miles from Thandaung ,is a hilly region with bus terminus there. There are some motor ways large and small according to terrain and no rail roads.

Taungngu -Thandaunggyi granite road with slopes built in 1874 -1875 is still being used all the year round and its width is 12 feet. Extension of the road is now being planned. It takes two hours from Taungngu and one hour from Thandaung(13miles)To Thandaunggyi by car. It is four hour walk by taking the short cut way for the uproad and three hour walk for the downroad .It costs (100)kyat from Thandaunggyi to Thandaung (13miles)and 150 to Taungngu.There are seven cars used for transportation -five dynas, one hilux and one bus.

Draught animals are used where there are no motor roads and there are also another transportation in which people shoulder the loads and some carry the loads with baskets with a bark –fiber strap hung from the shoulders.

The yoke with baskets at each end is put astride a draught animals in carrying the loads and each basket holds nearly one bushel (12'pyay's in Myanmar weight) and both nearly two bushels (20 visses). The animals with loads cover (5)or (6) miles in a day and about one miles in an hour. The baskets which are slung round the shoulders hold over one bushel (one 'Tin:'in Myanmar weight) of Dnyin :fruit (*Pithecellobium lobatum*) and nearly 2 bushels of paddy. People cover about the distance of five miles in a day if such baskets are carried.

(5) Houses and Population

In Thandaunggyi (Old Thandaung), consists of five wards. According to the statistic revealed in 1998-99,the numbers of households and populations are as follow:

Ward	number of houses	population		total
		male	female	
1	165	494	529	1023
2	186	317	350	667
3	129	431	442	873
4	79	238	224	482
5	39	115	114	229
	598	1595	1679	3274

Distribution of Population , by religious faith

Faith	wards					total
	1	2	3	4	5	
Christians	1021	662	866	446	193	3188
Buddhists	2	1	7	3	-	13
Hindus	-	4	-	33	36	73
Total	1023	667	873	482	229	3274

The population density of the area is 9.7 persons/acre and the density of household is 1.77 household/ acre. Therefore, it can be said that Thandaunggyi is sparse both in population and settlement.

CHAPTER 2

LANGUAGE, PHYSICAL FEATURES AND CLOTHING

(a)Language

Most of the researchers suggested that Kayin dialects belonged to the Tibeto – Myanmar group although there was the subject upon the question of opinion which said that it was Tibeto –Myanmar or Siamese –Chinese. Professor Luce agreed to that suggestion by pointing out the evidence in support of it in his treatises –“Introduction of The Comparative Study of Kayin Language” in March 2,1954 and “The Study of Chin Hill Dialect” in July 26, 1956, both he delivered in Myanmar Research Society. He called attention to the fact that Kayin dialect was basically the Tibeto –Myanmar language and much closer to the Myanmar. Kayin is an agglutinated monosyllabic language belonging to the Tibeto –Chinese family of language. Kayins usually write and speak figuratively. Physical terms are found in original Kayin language and religious ones related to mind are adoptions from Mon, Pali, Sanskrit and Myanmar languages. Of one thousand basic Kayin words of professor Luce, 300 words and some ancient Myanmar ones are similarly alike. Although it seems to be obvious that Myanmar and Kayins have somewhat linkup because of such similarity, the way of their pronunciation, intonation, writing and syntax are different from that of Myanmar’s.¹

¹ ပြည်ထောင်စုမြန်မာနိုင်ငံတိုင်းရင်းသားစေတီထွက် ဖွဲ့စည်း (ကရင်) မြန်မာ့ဆိုရှယ်လစ်ထမ်းစဉ်ပါတီ ၁၉၆၇ ဇူလိုင် ၁၅-၁၉ ကြောင် ၃၀-၄၂

For example, the line "Mother eats meal" in Kayin is written in such a way; though there are subject first, then object and next verb in Myanmar.

Subject	verb	object
Mother	eats	meal
Amou	ar	dai: (Bwe)
Meimeithi	sa:	htaminkou (Myanmar)

"Mother eats meal in the kitchen" is arranged as the following.

Languages	subject	verb	object	adverbial phrase of place
English	mother	eats	meal	in the kitchen
Bwe	amou	ar	dei:	lou-hpe-kwa-a ka:chi:
Sgaw	Amein	in	da	li-hpe:-kwa-a-ka:-chi
Myanmar	meimeithi	sa:	htamin	mi:-bou- gyaun-de:-twin

As Bwe Kayins were supposed to be a mixture of Sgaw and Pwo, some of their words are similar with Sgaw Kayin (Pha-hti) and Pwo Kayin (Mo-hti). Some are almost similar with each other. Their intonation and pronunciation are slightly different from that of Sgaw and Pwo. All of them, Bwe, Sgaw and Pwo, seems to derive from one and only source. Some Bwe's pronunciation are very distinct.

Some words that have different pronunciations are the following below.

English	Myanmar	Sgaw	Bwe	Pwo
Eat	Sa:-thi	O	A	An
Woman's nether garment	Htamein:	Ni	Ni	Ni
Go	Thwa:thi	Le	Lei	Lei:
Pig	Wet	IItou	IItou	IItou
Dog	Khwei:	Htwi	Chwi	Htwi
Night	Nya	Muna	Nune	Mou-na
Moon	La	La:	Le:	La:
Love	Chi-thi	E	E	Ain
I	Nga	Ya	Ye	Ya:
You	Nin	Na	Ne	Na

Some words of Bwe Kayin which are different from those of Sgaw and Pwo are mentioned below.

Englih	Myanmar	Sgaw	Bwe	Pwo
Fowl	Kyet	Hsò:	Shei	Hsan
Meet	Twci-thi	Hti	Kyachi:	Da
Run	Pyei-thi	Gei	Kywe	Sain
Spoon	Zun	No:-de	Yo	Nuhtoun:
Fish	Nga	Nya	Tahpou	Ya
Ant	Paywe-hsei	De	Dathu	Htaun-khwei-tha
Upper garment	In:-gyi	O-kyi:	IIdou:	Pa-lout
Medicine	Hsei:	Ka-thi-paw	Thoki	Theinkhwi
Cup	Khwet	Khwa	Kyalo:	Bainthan
Money	Ngwei(paihsa)	Dou	Pi:-sha	Htaunt

There are also some words in Myanmar which Bwe people cannot clearly pronounce, as they have no sound something like that in their dialect. They speak Myanmar language with their accent though there are some similar sounds with Myanmar. Kayin dialect is rich in sound than Myanmar's. Some of Myanmar sounds are "t" and "d", "p" and "b". But there is still each sound between them. No Myanmar can pronounce these sounds.

(b) Physical Features and Moral Characteristics

Bwe Kayin, hill people are the yellowish-skinned and of medium height and weight. They put on black and straight hair. Their noses, without much of a bridge and face are broad and flat. They have high and wide cheekbones, and well-built bodies.

They are famous for their honesty, loyalty and lack of curiosity. Their lack of curiosity means that they don't like interfering others but peaceful way of life. Their nature is simple and honest.

As a Kayin proverb "Pride spoils one's image", the Bwe Kayin tribe take no pride of their knowledge and property. They are hard working, out-spoken, friendly, helpful and hospitable. They are friendly with each other and any one else as well. They are so hospitable in meeting the people that the guests are pleased with their out-spoken attitude.

They, both men and women are diligent and love their work and appreciate it. Women usually love working than men and even work in the fields carrying their young babies on backs. Most of them

embrace the Christian and their nature is full of sympathy and loving kindness related to the religion.

(c)Clothing

Bwe people of Thandaunggyi love to wear their traditional costumes like other tribes in Myanmar. Each of them, man and woman has a set of traditional suit and mostly wear during attending the Church, the New Year festival and wedding ceremony. Apart from these occasions, they put on other trendy dresses as well as traditional ones. Man's suit consists of head – dress, smock, trousers and short belt. Woman's garments are head- dress, smool and skirt.

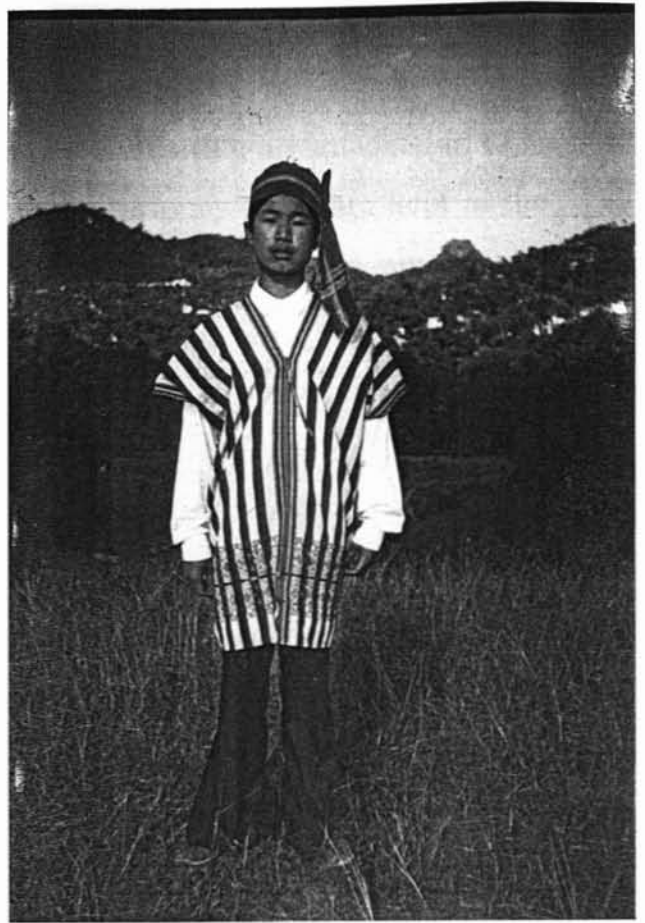
Bwe Kayin Man's Suit

One of man's garments is head –dress (hko-peu). It is white colour and figures such as fish's eye and scales, leaf of bamboo (*Bambusa polymorpha*) and boa's skins are embroidered on it. There are fringes and tassels on the end of it.

Long smock (hi-dou-dryo) is white colour with seven vertical red strips with horizontal length of finger – breadth each at either side. Neckhole is woven into plait with woolen yarn and there are woolen knots at the end. Some designs are made at the front and back of the neck, and arm. Under the plait is fish's eye –pattern. Figures woven in the middle of clothes are the same with headdress's ones.

Black long trousers (po-pi) are also worn with smock. Black colour according to Bwe Kayins, show no dirt; it is durable and furthermore, it looks calm, serene, serious and grand. They wear loose trousers like Shan's. Short belt (ya:-ko) is six- inch- length

Bwe man



Bwe woman

cloth and is folded in half. Two pieces of string are attached to each end; one is closed and another opened. Money coins are kept in the belt that serves as wallet for there are no pockets in smock and trousers.

Bwe Woman's Suit

Woman's head-dress (hko-peu-di-ka:) is white colour on which figures such as fish's eye and scales, bamboo leaf and boa's skin are woven like man's one. Both ends are fringes.

Black smock (hi -dou -le:) is decorated with small stars. Neckhole and armhole are lined with red woolen cloth in the forms of pagoda, cock's comb and mountain and it somewhat shows that their native place is hilly region. Lower part is cross and zigzags patterns and figures of fowl's foot print, bone and paddy's ear are decorated above them.

There are three kind of skirts (ni) in Bwe Kayin "ni-ya" with horizontal strips of yellow and red running through the middle on black grund; "ni-ki-pu:" with only one with strip on black and "ni-ki-ko:" with full zigzag lines running its whole length. All skirts are hand-woven and made by sewing two pieces of cloths. They are now woven by machine loom and easily available.

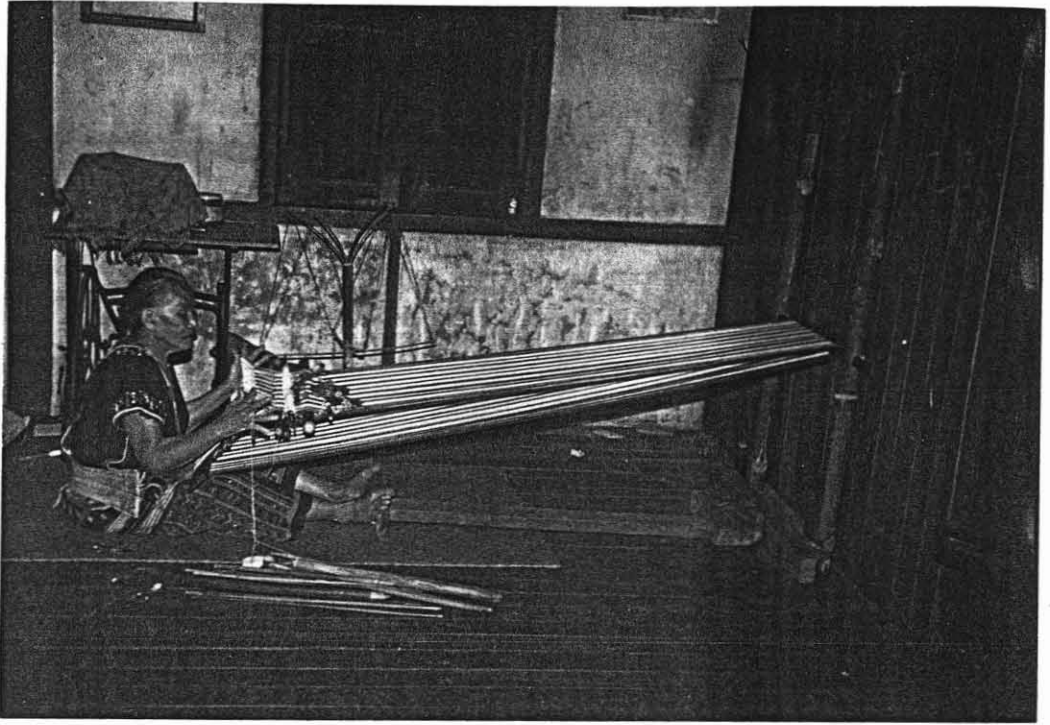
Figures woven such as fish, fowl's foot-print, bamboo leaf and boa in Bwe Kayin's suits, according to folklores, are meant to remind them to remember those to whom they owe gratitude and be loyal. Folklore said that paddy bore thrice a year long ago and people did not appreciate value of it, as which was in abundance. Paddy

grains then got angry, ran away and evaded. As fish showed the way, the grains were found. Figures of fish therefore featured in their garments so as to remember their grateful thanks to it.

Beside, bamboo leaf lends a remembrance of how people must be friendly with and loyal to each other like a couple, "Hto Kyi Paw" and "Naw Thoe Maw". Hto Kyi Paw and Naw Thoe Maw loved each other not only in this life but also till next existence. When Naw Thoe Maw found the dead body of Hto Kyi Paw, she pined away and died on the spot. The dead bodies could not be burnt, when they were separately cremated. The corpses could be cremated only after they were placed together. Soon after the funeral, two bamboo trees grew together at the cremated place. Man could not cut down one of the bamboo trees. Two bamboo trees could be fallen down, only when both were cut down simultaneously. To show the loyalty of the couple, Bwe Kayins are decorated with the patterns of bamboo leaves.

It was believed that God give them leather books as Kayin literature according to their legends. One who received the book was clearing the place for hill cultivation, putting it on the tree stump. He came to see the book when remembered and saw that it was eaten by white ants, which became fowl's food later. Knowledge in the book were supposed to be taken away with fowls. It is found that people have still believed in foods searched by fowls and astrology using fowl's bone. Fowl's footprints are therefore put in the garments as they are considered to be remembered.

Kayin's myth of a faithful couple, "Khu Naw Lei" and "Naw Mu Aye" runs like this. While "Khu Naw Lei" was out, a boa came



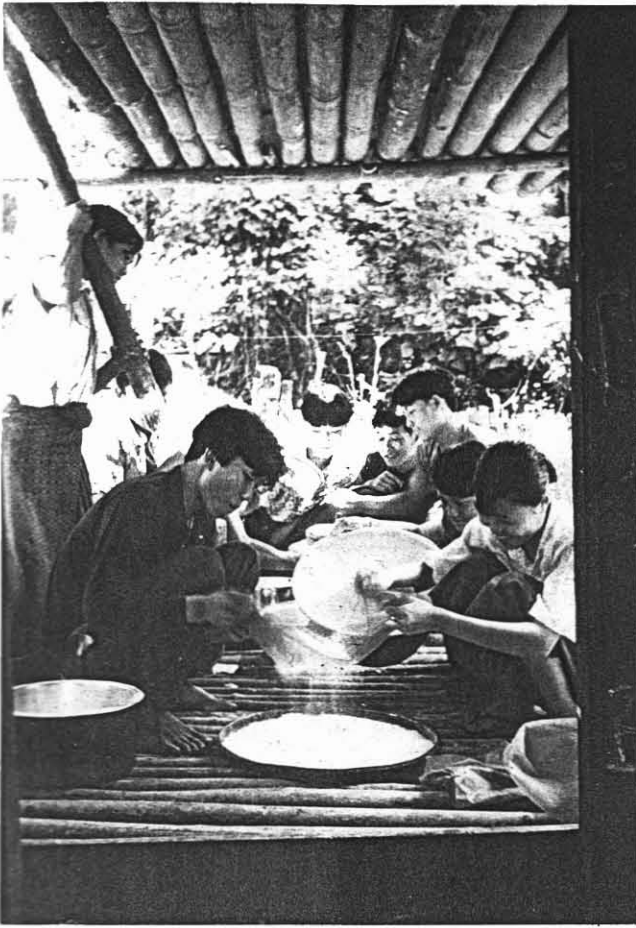
Weaving cloth

to their house, wanting "Naw Mu Aye", and wound itself round a pig playing a trick. When she came down to drive it away, she was kidnapped being wound. Pet dove showed "Khu Naw Lei" the way to boa, when he came back home, and met it. Animal blood was let fall to the ground first as the monster insisted as asking that "Naw Mu Aye" could not be released unless blood from her husbands neck fell. She remained unreleased, as it knew the blood from where it came. Yet she was not set free although one of her husband's fingers was severed and blood was dropped; but it stuck to the point that the blood was not from the very right place it wanted. "Khu Naw Lei" cut his neck himself, as he very much doted on his wife and left the blood drop down. Though "Naw Mu Aye" was released, she jumped on the fire her husband was being cremated to death. Figure of boa was, thus, woven in the cloths to shun the enemy like and to be loyal with each other like that couple.

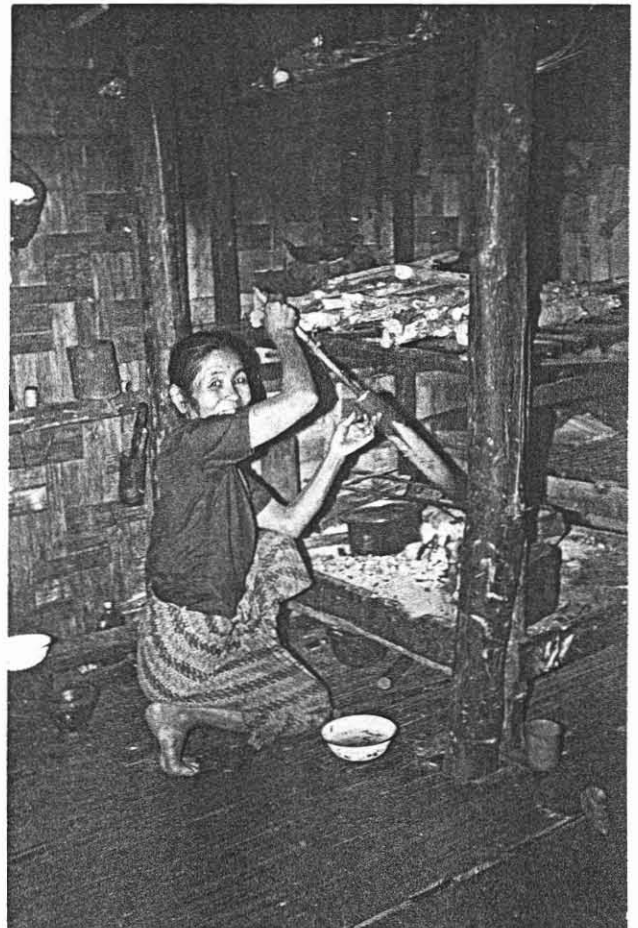
Bwe women wear eartube, earring, bracelet, finger ring, necklace and let ring. Different ornaments such as glass, brass, silver and gold are worn in accordance with their means. Old people prefer silver ware to anything else in spite of trendy ornament whatsoever.

(d)Food

In Myanmar, people mainly grow paddy because rice is their staple food. It is considered to be sufficient for Bwe people if they can store fish-paste and chilly enough, apart from their main diet, rice. Foods, they most consume daily are vegetables for Thandaunggyi is hilly region. They have gourd, pumpkin, cucumber, jack fruit, legume, green chilli, bamboo shoot, fermented bamboo



preparing rice flour



cooking 'ta-he: hpu'

shoot, cane bud, taro, traditional food "ta-la-pow" –in which seasonal fruits, leaves, flowers, buds, tender shoots and yams are cooked mixing with any raw fish, dry fish and meat, soup and vegetable snippets.

They also resort to chicken, and cattle, not daily, in time of need such as during the festivals, by the time guests come far and, wedding and funeral ceremonies. Animals are kept to have meat for social affairs. Fish are caught in mountain torrents. They gorge themselves with as many kinds of meat as they can catch game. Thing they first treat the guest to is betel quid; next to it are cheroot, pipe and green tea. Bwe people naturally like betel chewing and believe that they will not have thirst if betel quid is kept in the mouth in order to wet the gum while taking the trip.

They have three meals a day - first soon after rising, second from twelve o'clock to one o'clock in the afternoon and the last from afternoon three o'clock to evening five o'clock.

Of daily dishes they have, "ta-he:-hpu:" is the best –liked dish and it is cooked in giant bamboo (*Dendrocalamus giganteus*) or another kind, well enough for proper use, with its length of 18 inches. Once used, the joint is thrown away and in which rice and certain kind of dry meat is cooked. It is then turned in regular interval.

When the contents are sufficiently boiled; long legume, fermented bamboo shoot, fruits of egg plant and Indian nightshade, dry bamboo shoot, stalk of taro plant, "Lc:-lu" leaves (*Oxalys scandens*), "hus:-bou" leaves (*Acacia intsia*), green fruit of plantation, fish-paste, green chilli and pumpkin or ash pumpkin are put into the bamboo which is to be topped. It is turned fire and a bamboo stick

with the proper length is used to stir the contents in bamboo so as to well mixed. Kidney-like leaf is pounded and used in the dish instead of seasoning powder. After 45 minutes, "ta-he:hpou:" dish with a special flavor of bamboo and greatest taste of vegetables is ready to serve and the most delicious viand which is a match for anything – even chicken and pork dishes.

"Ta-la-pow:" dish is greatly prized by Bwe Kayins. Rice is first boiled like rice soup cooking and it is pounded by pestle-like thing till crushed. Any kinds of meat or vegetable are then added and powder of kidney-like leaf is sprinkled into it. It becomes well enough to eat. Another recipe is to soak the rice first and, it is pounded and boiled. Cane bud "ta-la-pow:" dish is the most toothsome and it goes with chicken. Cane bud can be available when the rainy season is nearly out and it is rather bitter.

Another recommended food of Bwe people is "khu-la-mu" or rotten taro powder (dry powdered taro leaf). Proper taro leaves are first picked and put into the basket for some time. The leaves turn yellow after four or five days and are pounded in the mortar by adding any kind of ash from fig trees such as *Ficus glomerata* and *Ficus cunia*, small leafy tree (*Microcos paniculata*) or tea plant. It is put into the green bamboo joint when it becomes thick paste till juice comes out. Bamboo joint is then baked.

It is let dry in the sun when well baked. The rotten taro powder can be eaten with other dishes. It can also be cooked any kind of fish or meat after pounding when it becomes a pulp in boiling water. Much content of ash in pounding the taro leaves in preparing rotten

taro powder get sweet and salty and less sweet if small. Proper content of ash in pounding is more preferable.

Another side dish which hill people loves and can be eaten at any time is bamboo shoot. Bwe Kayins prepare it to their delight. Bamboo shoot is cut into pieces and soaked in water including ash and charcoal for four days so as to have sweet bamboo shoot. Ash makes the bamboo shoot sweet and charcoal keep it not to smell sour. It can be cooked with certain kind of meat or bone is "ta-la-pow" dish. Bamboo shoot is sliced into thin pieces and they are pounded with green chillis and dry meat, and can be eaten.

Besides, thin-sliced-bamboo shoot pieces are put into the bamboo cavity closed at one end with proper length up to half of it and it is topped with suitable tree stump in upside position which let juice of pieces inside come out. It is left for all rainy season round when there is much of bamboo shoot. It is eaten in summer when bamboo shoot is out of season and can not be rotten, as it has no juice. Such bamboo shoot is, as Bwe people name it, called fermented one.

Another kind of preparation for making fermented bamboo shoot is to place the sliced shoot inside the bamboo cavity or the pot and pieces turns yellow by the passage of time and becomes fermented.

Dry bamboo shoot is prepared for diet for the time it become rare in rainy season as it is abundant. Sliced shoot are boiled and then squeezed to let the water out. Afterwards they are let dry on the rock above the stove. Dry shoots are soaked in water and cooked as they wish when wanted to eat. Soaking in rice water is more preferable for

it can remove the small of shoot. Dry shoot can be eaten by cooking as "ta-la-pow" dish, frying and pounding with any kind of meat.

Unlike plain regions, there are not so much of fish and prawn in hilly area and local foodstuffs have to be prepared to be good delicacies. Bamboo shoot pickled is available though there are no fish and prawn pickled there. Sliced bamboo shoots are kneaded with rice and salt, and packed with leaf (of tree, *Engelhardtia spicata*) tightly in the same way as fish pickled is done. It becomes pickled after five days. It can be eaten with any meat one wishes or by frying as vegetarian food.

Bwe Kayins call bamboo shoot "noodle" as it can be eaten in various ways and have it considering that as if it were noodle. They season the local foodstuffs so as to consume too long and prepare them to have varieties of tastes. But foods are nutritious and cost them less.

They use kidney-like leaves that do not grow in plain region in place of seasoning powder and these leaves are called "Kayin seasoning powder". The leaf has medicinal properties that can cure cancer and is got dry and powdered. It is used when needed. Cooking oil is hardly used in the most foods of Bwe people and fresh local meat, fish and vegetables are mainly eaten.

CHAPTER 3

SOCIAL ORGANIZATION

(a) Family grouping

Nuclear family is a basic social organization in Bwe Kayins society. A family consists of father, mother and children. Father is the head of the family and mother is also important for decision making. The old people have influence not only over the families but also over the villagers. They still believe that all kayins are those born of the same mother. Since ancient time the Bwe kayins have a firm family grouping with grandparents, parents, grandchildren and children.

If a son or a daughter marries, he or she has to leave the parent's house and live in a separate house. In Thandaunggyi (Old Thandaung), there is no problems in finding new plot of land and materials for building. Even if it is not easy to set up a new house, the woman has to follow her husband. The Bwe Kayins say that a man will lose his dignity when he pursues his wife. In some cases the couple stay under the same roof with the mans family after their marriage. The family members have to obey the order of the head of the family, the father. The Bwe Kayins in Thandaunggyi is bilateral. Although the married couple live with the mans family, there is no problem among them and they are always on good terms.

Father leads the households business and social affairs. After the father death, the eldest son has to take all the responsibilities and at the same time the children obey their mother. When the eldest son is still young, the eldest daughter

leads the family. Even if she is not able to lead the family, other family members accept her advice.

The Bwe Kayin usually regulates marriage by way of endogamy. In the old days, there were some rules where one was punished if he or she regulates exogamy (out-marriage). Especially the inter marriage could not be found among Bwe Kayins and Paku Kayins. Parallel-cousin marriage was favoured by the Bwe Kayin in the old days. And also the marriage of cousins was practiced and it pleased the grandparents.

Nowadays, the knowledge on health education is more progressive and there is no intermarriage among the cousins. The concept "The children born from cross-cousin marriage or parallel-cousin marriage can become retarded".

The word "Du Poh Hte Po" is used, to indicate a family in Bwe Kayin society. Close relative or blood relation is called "The Buh The Weh". Bwe Kayins practices monogamy and the couples never divorce. Polyandry and polygamy are unknown among them. Sib exogamy is not allowed among Bwe Kayins and there can be found only Endogamy. Their marriage life ends only when a spouse is dead. The marriage among the widower and the widow is rarely to be found. In this situation children of the widower and the widow are regarded as blood sisters and blood brothers. Therefore they are forbidden to marry each other.

(b) Kinship terminology

In anthropological classification, there are three types

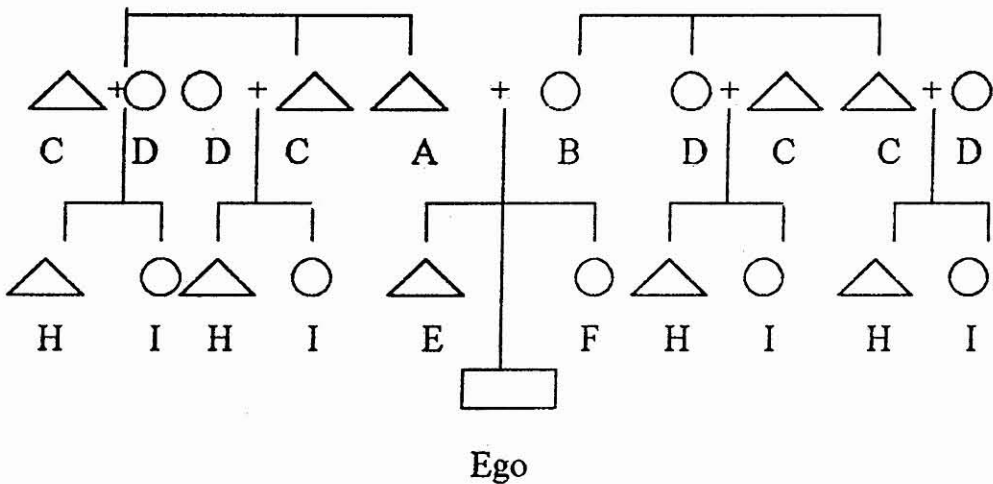
of kinship systems.

(1) Kinship by blood consisting father, mother, children, grandfather, grandmother, uncles, aunts and those who are related by blood.

(2) Kinship by marriage consists of father-in law, mother-in law, brother-in-law, sister-in-law, and those related by marriage.

(3) Kinship by adoption stands for those who become relatives by formal adoptions.

The Bwe Kayin does not distinguish between for example a man of his father's generation and also of his mother's generation in terms of blood. C refers to the brother of either somebody's father or mother and also to a man who marries the sister of either parent.



Bwe Kayin kinship terminology. Symbols with the same letters underneath are referred to the same way as Ego*.

*Ego means a person who is the basic point of reference in determining and tracing kinship and organizational relationships.

- | | |
|-----------|-------------------------|
| A =father | E=brother |
| B=mother | F=sister |
| C =uncle | H= first cousin brother |
| D=aunt | I= first cousin sister |

The kinship terminologies of Bwe Kayin are shown in the following table.

In English	spelling in Sgaw Kayin	Pronunciation in Bwe Kayin
family	ဟံၣ်ဖိဃိဖိ	du poh hte po
close relative	သဲပုၣ်သဲတဲၣ်	the' buh the' weh'
father	အဟံၣ်	ah pah
mother	အမိၣ်	ah moh
a married couple	သဲမိၣ်ဝါ	the' moh wah
husband	ဝါ	wah
wife	မဲ	me'
children	အဖိၣ်အလံၣ်	ah po ah li
eldest son	ဖိခိၣ်အဒိၣ်	po koeh a doh

second youngest child	အသဲဒဲန်	ah tha deh
youngest child	အကါရှဲန်	ah cah she'
elder brother/sister	အဝဲ	ah we'
grand mother	အဖံ	ah phee
grand father	အဖု	ah phu
great grand mother	ဖးဖါဒိန်	phee pah doh
grand children (male/female)	လံာရွါ/လံာမုန်	li kwah /li muh
mother-in-law	မံာပုဂ်အဖိမုန်	mee bwe ah boh muh
father-in-law	မံာပုဂ်အဖိရွါ	mee bwe ah boh koh
son-in-law	မာ်	mar
daughter-in-law	ဒဲန်	deh'
uncle	အတံန်	ah ti
aunt	အမုန်	ah moh
widow	မုန်ကမဲ	mu ka me
widower	မုန်ကရွါ	mu ka kwah

(c) Succession and Inheritance

Father is the most respected person in Bwe Kayin family. Every family member obeys the directives of their mother after the father passes away. When both parents die, the children have to obey their eldest brother or sister. The children respect each other in descending order. The elder children never do unjustly to the younger and arrange the best as much as they can afford.

Bwe Kayins also have the customs of sharing the inheritance. It can be done when the parents are still alive or sometimes after the death of the parents. The children inherit from their parents some plots of land on the hill-side or market-garden or a certain amount of money or gold ect...., when they get married. The eldest son or daughter has to take care of the younger ones and has to divide the heritage fairly when the parents died. There is no misunderstandings or dissatisfactions concerning with division of legacy. Even when they have adopted children they also receive the same apportion of inheritance. In most cases, the youngest child inherits their parent's house. There cannot be found cessation of right to inheritance.

(d) Housing

Bwe Kayin used to construct their houses with the materials, which they get from their environment. Shorea (large timber tree), Oak tree and the like which grow not in forest reserve but in the forest are mostly used for building. Some

people buy plants from their neighbours and some people get from their own cultivation. The ways of construction and the structures of houses differ according to the economic status of the families.

To build a house, one has to choose. Be an appropriate place. It is to be examined whether the surrounding is drained off or not. If it is drained off, it is not good for the health, they assume. Because Thandaunggyi is a hilly region, there is rarely a flat plain land to build a house. Therefore, they have to prepare the land first. When they build a house, the length of the house should be parallel to the length of the mountain but not to the breadth. Bwe Kayins assume that it is not good to build a house on the plot which was a pond or a heap of earth.

After choosing the place, on which a house is to be built, a house-pole must be erected either on the eastern or the southern side first. The hole must be poured with gold or silver water. The size of the house depends on the area of the land. The ladder usually faces the eastern or northern direction. The plan of the house depends on the individual's own idea. Because the weather in Thandaunggyi is cold and the wind is rather strong and it also rains very heavily during the rainy season, most of the people build their houses with bricks. Bricks can be bought in Taungngu and some make bricks themselves. The soil in Thandaunggyi are limestone. It is mixed with lime and made into bricks. Five buckets of limestone and a bucket of lime are mixed with appropriate amount of water. The mixture

is poured into the mould and dried out in the sun. These days they use cement to get a more durable brick.

There are also houses built of bamboo. Some are wooden houses and zinc sheets are used for roofing. Giant bamboo is used for the roof. These bamboos must be splitted into halves and turn them face- up. Between the fece- up bamboo in a prone position. Both ends of the bamboo must be tied either with wood or bamboo stick.

After building a house, they build a kitchen, which consists of two stacks. The first stack is for storing firewood and the second stack is for putting eatables such as dried bamboo, dried beef etc. In the new kitchen a cock must be killed and eaten. There are some taboos to avoid. In the new kitchen, the food which has thorns or which is itchy when it is eater, should not be cooked for seven days. After seven days, the ash from the fireplace must be thrown away and the prohibited food can be eaten. Bwe Kayins believe that if they eat these foods within seven days, that person must move to a new place or can live there only temporarily.

Ancient house structure

The house structure in the olden day was different from that of the modern ones. Bamboo is the main material in house building. Because it is a hilly region, the transport system is bad and it is not easy to get necessary materials. Therefore, the Bwe Kayins uscd bamboo the local product to resist the weather.

For the house poles, nine gaint bamboos were used. About two meters of each bamboo, a hole must be pierced and a small bamboo which was used as a beam, was inserted between two poles. At the top of each bamboo, a hole is made and a small bamboo, which was used as a supporting bamboo, was inserted between two poles. Splitted bamboo was woven and used as the wall of the house. Bamboos were splitted and also used as the floor of the house. Gaint bamboo is splitted into halves and turn them face-up. Between the two face-up bamboos in a prone position. Both ends of the bamboos must be tied with bamboo stick. The ladders were also made of bamboo. Some people used wood to make ladders which were cut (V) shaped and leaned against the entrance of the house.

The house did not have windows. If they wanted light and air, a small sheet of woven bamboo was taken off. As a frame of the door the bamboo was used and bamboo mat is used as the fold of the door. The fireplace is in the middle of the house. Because most of the people did not have blankets, they put their legs near the fireplace to keep themselves warm. If they have an unmarried daughter, the young woman must sleep at the corner of the house, which is partitioned with bamboo mats. Four bamboo-poles are erected close to the house and the married couple sleeps with their baby one side and the utensils on the other side.

In colonial days, there was a rule that the minal cost for construction of a house must be (3000) kyats. The zinc roof must be painted with red paint. Before one built a house, he or

she must apply for permission to join the municipal water pipe. There must be four poles along the length of the house and three poles along its breadth. A fent house is also built to use as a kitchen. Bwe Kayins made one room in the main part of a house for their daughters. The sons and the guests sleep in the open hall.

(e) Social Affairs

(1) Bachelor and Maiden life

Bachelor and Maiden life is the happiest period for Bwe Kayins. Bachelors and Maidens are the pride of a village and they contribute their labour for the village social occasions of joy or grief and entertainment. By investing their labour, they collect funds, furniture and other provisions, which belongs to the village community. These communal properties are utensils, mats, musical instruments, blankets, betel boxes etc. The youths get the money by planting and reaping together in the hillside cultivation, plucking the tea leaves etc. Not only the money but also rice, bamboo, vegetables and firewood that they gather from the forest are used in traditional ceremonies and also for the visitors who participate village social functions.

Co-operations make a very close relationship among the bachelors and maidens. By participating in social occasions of joy and grief and ceremonies creates an understanding among the youths. Intimacy and solidarity come into being among them. Although everybody is free to choose a spouse for his or

her own life, premarital sexual relationships is rarely found because of traditional customs and religious belief.

In the olden days, bachelor and maiden houses were built in the middle of the village. These buildings were called "Lar Kon" in Bwe Kayin language. The adults above 14 years of age could sleep there. In the middle of the house, there was a fireplace and the youths slept on each side. An old experienced man who shared his experiences with the youths leads "Lar Kon".

At the same time he taught the youths to avoid social deviants. When a young man wanted to propose to a girl, he either posed a riddle or sang a song. For example, if the young man said "There are green and they will be nice to pack the rice", the girl replied "Cucumber will be fruited in 4 months not in 2 months" by controlling her speech or action. She would avoid the proposal of the young man indirectly and observed him carefully. Bwe Kayin children accept the teachings and the arrangements of their parents. If for example, the parents arrange the wedding, the children will keep quiet and get married although they do not love or like each other. These days the youths can choose a mate in his or her own ways. But if the parents think that the chosen one is not suitable for their son or daughter, they will prohibit the marriage. Mostly, the youths marry the person who is appreciated by their parents. In Bwe Kayin society, elopement cannot be found.

(2) Betrothal

Whether the parents choose a spouse for their child or the children choose a mate of his or her own decision, a go-between is always used. When the young people want to marry and are not dare to tell their parents, they request the village elders or the leader of the youth to prepare the ground for a proposal of marriage.

A go-between is a man, who is usually an elder person from the male's relatives. When a father has found an appropriate woman for his son, he goes to the female's parents' house and asks for the hand of the girl in marriage. The parents and the relatives of the man go to the girl's house together but they must not enter the house directly. They have to ask for permission. The girl's parents who can guess the purpose of the coming of the people also ask the reason for their coming. As a result of this, the kin groups of man ask for some utensils such as mortar, bamboo tray, basket, etc. If the girl's parents do not want to agree with that they will say "There are some utensils, but which are not usable". If the girl's parents have already found a spouse for their daughter, they will say, "There are utensils but they can be used only by someone" or they may sometimes reply that the kin groups of the man will not know how to use the utensils or they may not useful for them.

If the girl's parents agreed that they would say "we would like to give it away but we still have to use it and therefore, they ask the man's kin to wait for sometime. Or they may say, "The utensil is not yet useable".

By asking for a hand of marriage, the girl's parents will not agree until the kin group of a man come for 3 times. The kin groups of a man and the second and third time are carried out by the go-between usually does the first time. When they get an agreement by the third time, both parents choose the wedding day.

By choosing a spouse for their children, the parents put the competence and the heredity as a priority. By choosing a spouse for the daughter, the girl's parents check the shoulder of the man. The shoulder should be dark. Only then he will be able to carry the heavy things and can stand the difficulties and the heat. If there are two young men come at the same time asking for a hand of a marriage to the girl and both of them have equal qualifications, the girl's parents will choose the man who comes from the west. Bwe Kayins assume that the man who comes from west can stand the heat more and the one comes from the east cannot stand the heat. By choosing a daughter-in-law, the boy's parents may check the ways the girl uses the utensils, splitting the firewood and carrying the water. The parents may also check whether she can sew the clothes or weed the weeds or spin the yarn or weave. Bwe Kayins assumes that by checking the finger joint, they can know whether a girl can pound rice very well or not and by examining the nails they can determine whether she can weed or not.

After the betrothal, the male's side must prepare for the feast and collect the things needed for the ceremony. As a custom the male's side must contribute a buffalo and a pig and

the female's side, a pig. Although it is usual that male's side must contribute the expenses for the wedding, there are also cases that both sides must equally share the costs. Sometimes it can be also found that the sides that can afford to pay more contribute.

(3) Wedding ceremony

Wedding ceremony of the Kayins ethnic groups differs from the locality, the clan, the religious beliefs and the denominations to which they belong. There are also differences in the wedding ceremony among the Kayins of urban and rural.

There are also different wedding ceremonies among Bwe Kayins according to their religion. Some Bwe Kayins are Baptists, some are Anglicans and some are Catholics. The similarity among three denominations is that there must be an announcement three weeks or at least one week before the ceremony whether somebody wants to object the wedding. If there is a person who wants to object the ceremony and can give a sufficient reason, the wedding must be cancelled. If there is no objection to the wedding, it can be done.

As an Anglican, he or she must not marry during the lent (February to April). In addition to this, Anglicans must avoid marrying on Wednesday and Friday. Because Wednesday is the beginning of lent and Friday is the day when Jesus was crucified.

As Catholics, they are not allowed to marry with Non-Christians. If someone is not a Christian, he or she must be



Wedding ceremony

converted as a Catholic. Otherwise the couple is not allowed to sit on a blessing altar.

Wedding reception takes place at the pavilion, which is built in front of the bridal's house. The guests are entertained there. Only after the entertainment all must go to the church and the marriage will take place. The wedding ceremony led by priests or pastor is legal. Except Anglicans, the people of other denominations usually get marriage on Tuesday and Friday according to the saying, "Ah thi hmar Thawkyar, ah hnai hmar Ingar"(On Friday the fruit will bear and on Thursday the spike will come out). They believe that marrying on those days will be blessed with children.

Meat of water buffalo and pork are cooked to serve. Buffaloes and pigs like coolness. If they feel hot, they smear themselves with mud to be cool. Therefore serving buffalo and pig will bring the family peaceful life. After killing them, the cooked meat is packed and distributed among the relatives and villagers. There is always sufficient food for the guests. Because of the distribution before the reception begins, nobody will bring back curry to his or her home and everybody can eat more than enough.

If the bride is from other village, the male has to send either buffalo or pig to the bridal house about two days before the ceremony. The buffalo must have least five years rings at its throat.

The bridegroom, his kins and friends play music and dance on the way to the bridal house. Before they reach the

bride's village, they will meet the young men from the bride's village who are hiding. When the groom's group approach near the village, the bride's group has to take the best buffalo-horn by force. The groom's group has to defend so that the bride's group will not get the horn. If the bride's group gets the horn they can order the groom's group the way they want them to do. They can also demand what they want. If the groom's group cannot protect any more they take the reed from the horn so that it cannot be blown anymore. They make all these things just for fun. The young men warmly welcome the guests with songs and dances. After that the two groups go to the bride's house by singing and dancing happily on the way.

Two swords are put in cross form in front of the bride's house. If the groom's group start playing the Ozi, somebody from the bride's group dances with those two swords. On the other hand, if the bride's group play the Ozi, one from the groom's group will dance with swords. They dance until they are tired and only then, they enter the bride's house.

After the reception and wedding at the church, the couple and their kins go to the bride's house. There will be a celebration of accepting the groom as a member of the bride's family. Parents of the bride will give the groom a traditional bag and a long sword as a dowry. The bag means to put whatever he earns for his wife and a sword means to protect the danger. After that there is also a celebration at the groom's house for the accepting of the bride as their family member. The parents of the groom give their daughter-in law Kayin



Ou zi and dance in front of bride's house



accepting the bride as groom's family member

dress and an ornament made of silver as a brideprice. The presents depend on what the groom's parents can afford. The old people prefer and adore silver than gold. Because of gold can be mixed with other metals such as copper but silver not be mixed with others. Therefore, silver means for them a pure clean love. The day after the wedding, both families are invited and serve with rice and chicken curry to get a close relationship among them. By serving buffalo and pork curry at the wedding reception means all wishes can be fulfilled. Because the footprint of buffalo is bigger than that of the pig and it can cover the pig's foot print. At the same time they believe that all wishes can be fulfilled.

(4) Pregnancy, Confinement and Naming

Like other ethnic groups, the Kayin national give special attention to the pregnant women. In every village there are traditional Mid-wives. In Thandaunggyi region, there are mothers and children care associations, nurses, traditional midwives and midwives trained scientifically. Since the day of pregnancy, elderly women and aunts warn and teach the pregnant woman "do and don't". These women will rectify the position of the child inside. The old ladies do not let the pregnant women eat hot, spicy, bitter, and acrid food, food that tends to cause dizziness such as sprouts and other harmful food.

Here are some taboos which pregnant women should avoid. They should not sit cross-legged and should sit with legs stretched out. They must not eat sticky rice, fats and jaggery. If

they eat, their child's navel will stick to their back. If they eat much fat, the nails of the child will be very soft. The pregnant woman must take a bath only in the morning, and not in the evening. If she takes a bath in the evening, the amniotic sac will be on the child's head. They must not go to the funeral. If they go, they will be possessed by the devils. They should not laugh much. If they do so, the navals of child will wind around his or her neck. The husband must not work over his wife. If he does so the inside cannot turn or move. The husband must not cut the creeper. If he cut, the navel of the child will curl up like the creeper. He must avoid cutting creeper until the child is one year old.

The pregnant woman should not eat monkey. If she eats, the child will be as playful as a monkey. She should not plug the fruits. If she does so the plant will die or it will nit bear good fruits. During her pregnancy, the couple should not kill the snake. If they do it, their child's tongue will look like that of the snakes. She should not kill other things. She must not put the garbage into the hole of the floor. She must throw them away. If she breaks the rule, it will be difficult for her when she gives birth a child. She much uses a cup when she drinks water. If she use her hands in stead of a cup, there will be a lot of water in amniotic sac and it will be difficult in confinement. The husband of a pregnant woman should not dig the grave. If he did it, it will be harmful for their child. If the parents talk too much, the child will bccome a chatterbox. The father must speak politely, if he speak rudely other wise the child will cry a

lot, will have a bad temper and will be cross. If the pregnant woman beautifies herself much and uses a lot of perfume, the child will like the beauty. The pregnant woman should not stay at a place where the wind blows strongly. If she does, the child will be sick. The mother should not dig the earth and if she digs, the child will be stubborn. If the mother is pious, the child will be pious too. If the parents do not avoid the taboos, the child will not have the full complement of anatomical features.

There must always be a traditional mid-wife at the confinement. And also relatives and neighbors come to the delivery to help. There is no special house for the confinement. Any room in the house is used as a delivery room. The husband is not allowed to enter the room. The child's umbilical cord is cut off with a thin bamboo strips. The umbilical cord of the child is put in bamboo bottle and buried under the house. It is done either by the child's father or by the mid-wife. Except the tree, which emits a bad smell, others are used for the traditional heat treatment.

The woman, who has recently given birth to a child, must keep her self warm. She must be applied with hot-brick fermentation to heal the uterus. Not to suffer toxemia, the woman must inhale the black cumin and recited mantra lime must be applied to her throat. To yield freely of milk the woman in childbed is fed soup composed of garlic, pepper, young leaves of jackfruit. The newly born child is bathed with warm water.

The mother has to take turmeric powder, ash from the kitchen and salt. Turmeric powder cleans the blood. To make the delivery easy, the tail of the long-finned eel must be shaken at the palate of the pregnant woman. After coming out of confinement, the mother will be fed small fishes such as *Ngahpjin thalet* (variety of gourami) and vegetables, so that the child will be accustomed with different kinds of food. She is not allowed to eat ling-finned eel. If she eats, the child will be sick.

If she gets a daughter, she is allowed to eat wild pig and if the baby is a son, she cannot get that meat. Fish paste is packed with the leaves of either pumpkin or turmeric and wrapped tightly with slice of thin bamboo and put over the hot ash. When it is well cooked, a piece or two pieces of green turmeric root and fish are pounded together and served the mother. Turmeric powder, ash and salt are traditional medicine for the confinement. When umbilical cord of the baby withers and drops off, the mother washes the hair of the mid-wife with *Tayaw* and *Kinpun* (the traditional shampoo).

When the children are not survived often, the naked child is placed in round bamboo tray and it is put at the entrance of the house. The mother has to tell the evil spirits three times that they can eat if they want and if they do not want to eat, leave him or her. If the first child is born on Saturday, it is sold (as a token) to somebody who is also born on the same day. The child is usually weaned when he or she is 14 months or 16 months.

Some are fed chewed rice. Most are nourished rice that is crushed in the cloth, salt and the yolk of an egg.

If they get a baby daughter, the piercing of ears take place during one to two months. The grandparents pierce for their granddaughter and needle is used for piercing.

Naming ceremony is done especially for the first child among Bwe Kayins. For other children, there can be a ceremony, which depends on the economic situation. The grandparents usually give the name. The grandparents bear expenses for the naming ceremony. For the ceremony of the first child, either a pig or a buffalo is used for serving. The ceremony usually takes place when the child is one year old. According to the health condition and economic situation, it can take place earlier. The name is not given in accordance with the letters traditionally allotted to represent particular days of the week. Sometimes either great grandparents' name or grandparents' name or of parents' name are used to name the child. Some people take the names from the Bible, the name of the heroes, flowers, mountains, rivers or the remarkable incidents.

After naming the child, I found out that the names of the parents and grand parents are not used anymore. From the day a child is born and up to his or her wedding day, his or her name is called. After a woman gets married, her husband's name is used to call her. For example; Mg Hla's wife.

When the couples get their first child (a boy or a girl) and after the naming ceremony, the name of the child is used to

call his or her parents. For example; Mg Aye's father, Mg Aye's mother. At the same time, when mother and father become grandparents, their first grand child's name will be used to call them. For example; Mg Mya's grandpa, Mg Mya's grandma.

Except the first born's name, names of other children are not used. Therefore, there are some cares that some children do not know the names of their parents or grandparents. The Bwe Kayins assume that if they call the name of someone, instead of using his or her child or grandchild's name, it is rude. Or in the old days, they thought that a tiger would chase the rude person. The parents and grandparents can be proud of being called by.....'s parents or 's grandparents.

There are some names, which are given by the religious leaders. Some person also has names given lovingly. These names usually have two similar names; for example; Kyaw Noe No, Nar Too Tu.

"Saw" and "Naw" are prefixed to the name of a boy and a girl. But they call the boy "Kyaw" and the girl "Nar" when they talk to one another. "Saw" and "Naw" is valid up to an old age.

(5) Childhood

Bwe Kayin in Thandaunggyi are Christians. Therefore, every family members except one, who has to watch the house go to church on Sundays. By bringing the children to the church regularly, they are familiar with religious teaching. Since the

children attend the Sunday schools, they can learn the teaching of Christianity, songs, poems, etc....

According to their sex, they have to help their parents and grandparents in some works. By sweeping the floor, scrubbing the floor and washing the dishes, the girls learn the duties of the women. The boys help in weeding and carrying firewood. The old people tell the children traditional myths, general knowledge and proverbs from the Bible to give them informal education.

Primary school education system is compulsory in Thandaunggyi. Up to second standard, the students have to learn Sgaw Kayin literature as a national literature. In accordance with the season, the children help their parents not only in their business but also in domestic affairs. They also look after the cows and buffaloes, pluck the tealeaves and carry water. Most of the children have an opportunity to attend the school up to the 10th standard.

Here are some games the children use to play, cooking, selling, weaving, dancing, singing, climbing the tree, boxing, playing, hide-and-seek, fighting like the cock, playing with tops, htou-his-tou (outdoor game played between two teams of girls, with one team defending a marked-off area while the other tries to pass through it without being tagged) etc... Rclvance with the age there are also games, such as football, volleyball and cane-ball.

(6) Illness and Treatment

Bwe Kayin national applies the traditional medicines in addition to the modern medicines. In Thandaunggyi, there is one circle hospital and one health personal. Two blue staffs and two nurses are also appointed at the hospital. But most of the Bwe Kayins prefer to use the traditional medicine and they apply the traditional health-care treatment when somebody is ill. The followings are regional medicated plants, which are mostly used.

Firstly, I would like to explain the usefulness of Tithalingar, a kind of creeper. The liquid is obtained by grinding Tithalinga. The liquid must be mixed with salt and drinking it will relieve those who are ill. It can also prevent from acrid smells. The leaves of bitter gourd, Tamakalap (a kind of neem) and ngan: zei (indigenous medicine for fever, which causes delirium) are mixed and given to those who have high fever. By putting the bitter gourd leaves at the anus will remove bowels and there will be no fever. The love-lies bleeding plant is boiled and bathing the children with that water will make them good complexion and keep them away from diseases and also from the evil spirits. Eating the leaves "Chwayane", which smell is like that of dog fruit will be used to cure the ailment caused by flatus. To stop bleeding the wounds instantly, leaves of "Kautkautnyunt" must be chewed and applied over the wounds.

Five parts of "Thcidi" plant is pounded and by applying over the wounds will heal them. When somebody has a high

fever, the root of "Thaw -kwi -nar- shar" is ground and must drink the paste get from that root. Leaves of "Thaw- kwi- ge-kyu" must be pounded and the juice obtained can be used to cure dislocation and breaking of the joints and bones. The person must be bathed with boiled "Thaw -kwi -ge- kyu" water and the dislocated or broken bone and joint must be applied with sesame and turmeric.

"Potemathei" leaves are used for those who suffer back pains. Wrapping those leaves around the waists can heal the pain. By boiling the leaves and bathing with that boiling water will relieve the pains such as body aches and those who have bruises.

"Thitkhar" (*Pentace lurmanica*) leaf, which is usually put in "Tar-la-paw" curry, is good for those who are suffering from ailment caused by flatus. These leaves are also good for malaria. Pounded dried Thitkar leaves can be used as pepper. By boiling the leaves and bathing with the boiled water will heal the skin diseases.

"Yinbyar" (*Clerodendrum serratum spreng*) is good for the women who suffer from amenorrhoea. Eating Yinbyar leaves salad or flowers of Yinbyar clean the blood. To prevent from acrid smells and swelling of the wounds, one must be smeared with the paste of ground "Na-lain-kyaw" (*Cinnamomum obtusifolium nccs*). For cough, one must drink the liquid of Na-lain-kyaw obtained by grinding. When the children have worms, Bom ma yar zar (*Rauvotfia serpentina*

benth) has to be cut about one finger joint in length and wear around his or her neck.

Bwe Kayins keep white ginger at home as an amulet for the children. By wearing white ginger around a child's neck or hanging his or her upper garment, the child cannot be possessed by the evil spirits. By keeping it under the pillow of the child, he or she will not wake up and can be avoid from crying at night and he will get sound sleep.

When insects enter the ear, "Sin-tone-ma-nwe" (*Tinospora cordifolia* miers) must be cut and blow into the ear. It will kill the insects inside. The stem of "Sin-tone-ma-new" (*Tinospora cordifolia* miers) is boiled and drinking the boiled water with salt will be good for ailment caused by flatus. Dried "Kyet-le - son" leaves (*Vitex quinata*(lour) F.N.Witt) can be used as tea leaves which is good for the diabetes and kidney damage. Besides, leaves of pine -apple are also good for the diseases such as diabetes, kidney damage and jaundice. Smearing with paste of wild bitter lime roots will heal the diseases such as paralytic stroke and paralysis of limbs.

Honey is used to stop bleeding of wounds. Mixing honey with a kind of sour juice is used to cure cough. Drinking honey together with clear solution of lime will heal gastroenteritis. Besides those drinking, dried-maw of strong alcohol and honey will cure the patient suffering from gastroenteritis and strengthen those who are weak.

The fluid received from grinding the horn of wild goat and honey are soaked in water and it is to be drunk three times a

day by those who get injuries. The tablets made by bitter turmeric powder and honey will cure gastroenteritis and ailment caused by flatus.

Besides, they consult the diviner to know whether the illness is caused by the spirits or casted a spell, etc... When a person has a high fever, vomit and frequent motions of the bowels, they assume that it is because the spirit is absent. Some people measure the blood and if the pulse is irregular, the Bwe assume that the spirit is absent from the body. In those cases, the spirit is summoned by occult means. First of all, either grandfather or father will ask the patient where he went. Then, grandfather or father will go to the place, the patient said and get a leaf, a branch or a stone. When he comes home, he must not enter the house directly and ask from the gate whether the patient is already at home. By this way, they summon the spirit and cure the patient.

On the full moon day and new moon day, the Bwe Kayins restrains from going to the place where someone has died violently. If they go, they believe that they will be opposed by the evil spirits. If a person is opposed by the spirit, he or she has to let a chicken free so that he or she will be also free.

If there is a sick person, he or she must lie down and an egg must be moved from head to toe and must tell "let every bad things be upon the egg". It must be done three times in the same way to cure the diseases. Sometimes the disease can be cured only when it is done seven times. Sometimes, an egg is moved over the patient from top to bottom from left to right and

from east to west. After that the egg must be put either in a plate or in half -bamboo and covered for a while. Then the cover is taken off and must examine the condition of the egg and predict the nature of the disease. If the white and yellow of the egg is mixed, the ailment is serious and if white and yellow of the egg is separate, the disease is not so bad.

(7)Death and Funeral Ceremonies

Bwe Kayins believe the concept of life after death. Man can be incarnated after death. Therefore, things grave goods such as, knife, dress, pipe, plants, food and similar materials are buried along with the corpse. It shows their belief of life after death.

If somebody dies, Bwe Kayins strike a gong to make the villagers in distant places know that there will be a funeral in their village. In olden days they stroke frog drum. They recognize the gong as substitute for a frog drum. Everybody who hears the striking of gong come to the funeral house and bring along with them gifts such as rice and 25 pyas. In addition to these, they also bring either vegetables or areca nut.

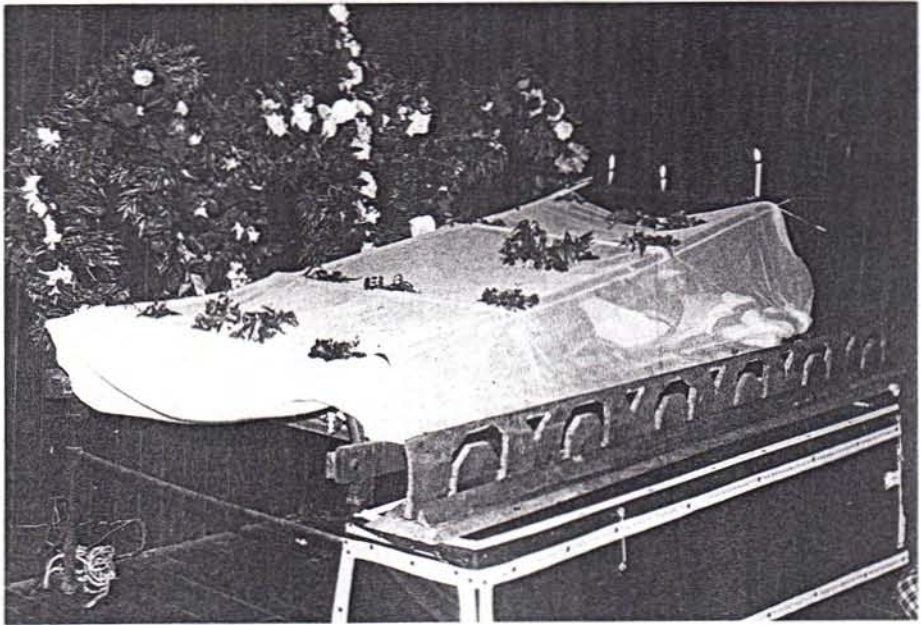
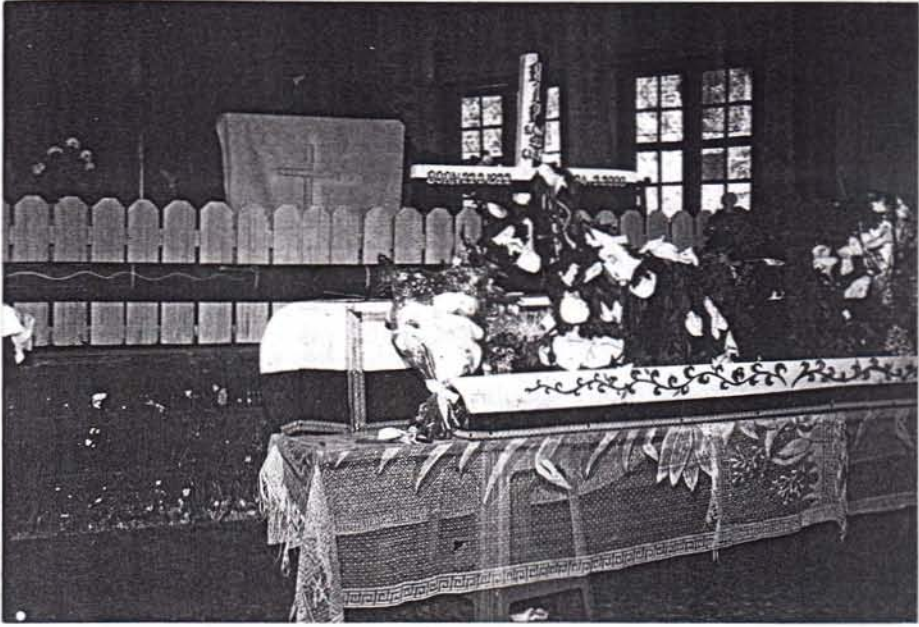
In the old day Bwe Kayins built one building in the middle of the village for funeral ceremony. There, the old men gathered together, made a fire, chattered and drank toddy-palm sap. The deceased was brought to that building. The people sang and drank. The burial took place the next day after death. Together with the corpse, silver coins, dresses, money, betel,

rice were buried. The body was placed in a log coffin and buried. After one year, there is an offering of meal to the villagers.

In the olden days, a household in which an aged person lived, a pig was kept for the purpose of feeding the visitors who came to the funeral. If somebody died of an accident, his or her family could borrow a pig from other family to use in funeral. Nowadays, the Bwe Kayins use to buy a pig from others and they would not borrow from others. Pork curry is always served to the people who come to the funeral.

Today, instead of striking gong, Bwe kayins fire a gun to make known that there is a funeral. The deceased is put on a shelf in the house. If there is a bed, they make an emergency bamboo bed and put on the corpse on it. And also the person who had died a violent death or drowned in the water or died in the forest accidentally, the deceased can be brought back to the house. The relatives of the dead person and the invited persons from the surrounding villages sing the whole night a song called 'Shaw Thar'. They also compose riddles and talk the whole night around the corpse. They sit in their own groups. There, they compose songs on the spot without preparing in advance. Some sing songs indirectly for the girls they love or admire.

The burial usually takes place three days after a person is dead. Sometimes it takes place in one day or two days. Bwe Kayins use log coffin and there are two different kinds of coffins: male coffin and female coffin. If an ordinary person



male coffin

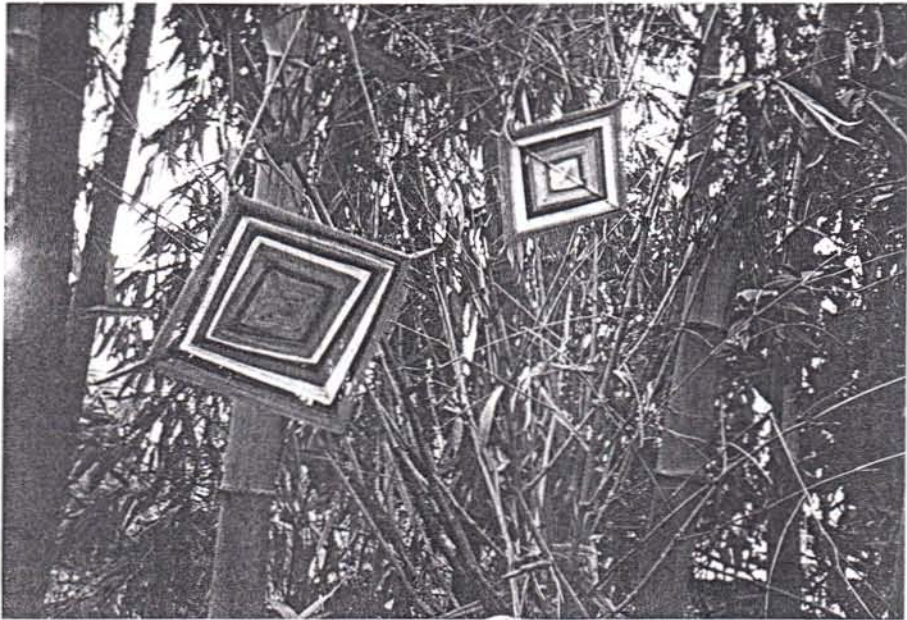
dies, he or she is buried in a female coffin or common coffin. Male coffin is used for those who are religious leaders, aged people, grandparents and also leaders of the community when they die when a beautifully carved wooden board is put on the female coffin, it becomes a male coffin. The carved wooden board is considered as an umbrella.

When unmarried people are dead, their coffin is covered with white cloth and when the married people die, black cloth is used to cover their coffin. The cover of the coffin must be tie with thin bamboo strips. Food is put in a pot and buried ahead the coffin. There is no gravedigger in the region. The church's deacons and the group use to dig the grave. If the dead person is the owner of a market –garden, different kinds of plants are planted on his burial mound as a token. The bamboo which are used to carry the corpse must be splitted and place it face downwards. Some weave the bamboo and fence the mound. They assume that if the bamboo are not splitted, the spirit of the dead person will dwell inside the bamboo.

After taking the corpse, the place where the corpse was put, must be washed and must break pot also. The corpse must be brought down by the legs. Although the people who carry the corpse move backwards and forwards on the way to cemetery. They are not allowed to stop or take a rest on the ways. If an unmarried woman dies, a design of the cross-made of wool, called 'May He' is dropped on the ways to the graveyard. If the dead man is unmarried, a bamboo is made to have fringes, called 'Thit Li' in Bwe Kayin, is dropped along



Thit- li



May- he

the way to cemetery. By dropping these strange things, the Bwe Kayins say that the deceased will not follow the people who send off the deceased to cemetery because they are staring at the strange objects.

The unmarried men must not carry the corpse of a woman who dies when she is giving a birth. If a suckling child-dies, the soil from his or her mould must be taken and paint the mother's breast, and the breast will not be taut anymore. If there are a continuous funeral in a village, the corpses share to be carried by the women. The host of the dead person keeps the traditional shampoo (Tayo and Kin pun) and everybody who accompanies to the graveyard has to wash their heads as a taken and only then, he or she can go back home. People who have never been to a funeral are beaten by those who have been to the funerals. They are also told not to come next time and to go back home.

There are also some taboos concerning the funeral. The family and the relatives of the diseased must avoid eating the foods which have thorns and which is itchy when it is eaten. If they don't avoid these taboos the diseased will not reach his destination, the Bwe Kayins believe. The people who eat will also fall from the tree and down in the water. Especially, the relatives and family of a person who died a violent death, will not avoid the taboos, the mould of the deceased will get a hole and he or she will come out from it and become "De' Gyaw Bre". "De' Gyaw Bre" is like a ghost, which has man's head and hair and the body is like a lion. Some "De' Gyaw Bre"

looks like “Thamanjyar”(man turned into a tiger by black magic). If the deceased is not emancipated from Sansara, he or she will steal, the chickens from home. Within one year of the death, the relatives and the family should not eat bark deer.

CHAPTER 4

ECONOMY

(a) Hill Cultivation

The occupation of some Bwe Kayin tribes in Thandaunggyi (Old Thandaung) is the hill cultivation ("Taung-Ya" in Myanmar). The first thing to do for the cultivation is to choose the place on the hillside and they have to cut the white costus plant (*Costus speciosus*) into pieces with knife holding their breath. Four pieces are then put into square shape. If the distribution is not even-it means one of the pieces is left alone, that place is so apt to be cultivated and, there will be a rich harvest which would supply enough their livings and full their barns with so much paddy grains, and will be no loss of crop. Some dig a hole in the place they plan to cultivate and fill the hole back with the earth they have dug up and, the cultivation in that place is suitable if the hole is full and if not, the cultivation not proper.

After the completion of choosing the place, small poles are set up on the ground and some put a whetstone by the pole. It means that the place is occupied and if one sees it, he has to look after another place. The places for cultivation now move to deep parts of the forest, most of them are fertile, due to the increasing population and the scarcity of land and if the place is found, the marks on the tree is to be made.

The labour of the draught animals is not mainly used for cultivation but that of man. Hill cultivation tools are axe, chopper, scythe, mattock, hoe, dibble, sickle, jock-knife and basket. These traditional tools are not so much helpful and effective, and work can not be done so much and it takes much time. The land can not be used successively for cultivation for years and one-year use is the best. The preparation for hillside cultivation commences in Tapoutwe (February). In the middle of Tapaun (March), all the family members have to take part in preparation and labour to finish it. Women take their babies with them and contribute labour to it with their husbands. Hill-side is then set on fire in the beginning of Tankhu (April) and the task of "Kyun: Khwei" is to undertake before the month is out.

The Task of Kyun: Khwei

The task of Kyun: Khwei is a task in which the heap of logs, tree roots and pieces of wood which are not totally burnt is put in the place where there is less ash and setting fire to it is made. After the fire, the ashes are left and the rain makes them go into the ground where there will be of rich soil later. And thus the plants can grow quickly. Some growers scatter maize, sweet corn and pumpkin seeds to the ground soon after the fire.

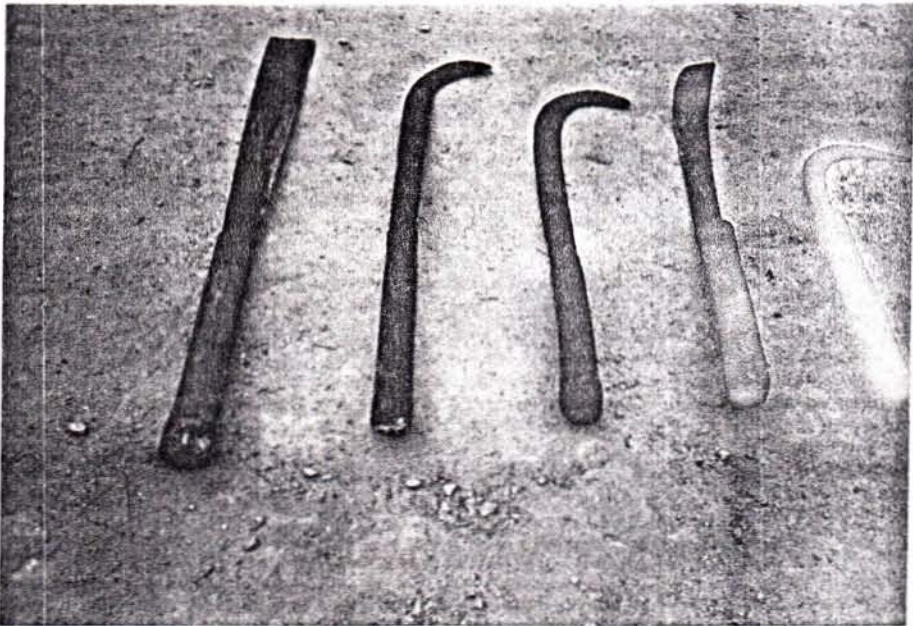
About one half month after setting fire, it would have been four or five times of rain which wets the soil to some

extent well enough for dibbling paddy grain. Some live in the hut by the hillside, which they built in the commencement of preparation of hillside cultivation. Shi-pu-pha:(Shan-bu-npha) plant something like "Kaempferia"(gmount: plant)is grown by the hut and dibbling is made when blossomed. Neither of the early nor late dibbling makes good paddy.

Dibbling must timely suits the condition of soil and the distance between two dibblings is much important if the cultivation is in the new place in the deep part of the forest. The distance must not be less than "ta-htwa"(9inches) or "ta-mike"(6inches) in the old and unfertile place. The villagers are informed about the day the dibbling is to start and the owner of "Taung-ya" has to prepare the meal, "Khaun-yei"(a kind of country spirit in Myanmar) and liquor to which people who contribute their labour to dibbling are then treated. Men make the dibbling and women put the grain into the holes and a hole is only for 3 or 4 paddy grains. The dibble's handle must properly belong so as to make the hole deep when dabbled. The handle is of bamboo, inside it there is sometimes bamboo clapper. When the dibble is held and stuck into the ground, the steady sound of clapper striking against the bamboo comes out and then is followed by poem, prosody and song. This communal activity is called "lat-ku-lat-sa:laik"(attending the need of each other). Much labour are called for it "Taung-ya" is



growing Taung-ya



tools for hill cultivation

spacious, and work on dibbling is, however, completed because of the communal activity.

Women put the paddy grains into the holes which men make with the baskets in which there are paddy grain slung over their shoulders. A man and a woman share the task. Some men are quick in dibbling and two or three women must be right there behind each of them so as to put the paddy the grains into the hole and to equalize the gap.

About four months after the paddy grain is grown, it is ready to be reaped and men always take care of it. A handful of sheave is given to the women nearly after reaping and she takes three stalks or so out of it and strikes them against somewhere inside the basket so that paddy grains fall right into the basket. Some thresh paddy from the stalks by hand and the sheave is tied with these grainless stalks. The grains in the women's basket are the token of wages for her. No reaper is paid and it is the case of voluntary service.

As a man cuts the grain about halfway down the stalks, a woman ties it in small sheaves no larger than can be easily grasped with one hand. If the reaper is quick in reaping, sheaf making calls for the labour of two or three women. The sheaves then have been put on the stubble to expose in the sun for two or three days. A bin is built in the central part of "Taung-ya" for thrashing the paddy. The sheaves are carried to the bin one after another orderly from the nearest one. Taking one sheaf before picking up the nearest one is not acceptable in traditional practices.

A thresher is not supposed to drink water and speak with other until he has not finished threshing one "Tin:" (Myanmar weight) of paddy. No stranger is allowed to come to the threshing ground and speak with the threshers while threshing. No one is also allowed to step on the paddy but gleaners. The threshed paddy is put into the temporary barn built between their houses and "Taung-ya". After the completion of all activities, the paddy is carried home.

Some flowers such as love-lies-bleeding (the amaranthine flower), golden coreopsis (*Coreopsis tinctoria*) and marigold (*Cosmos bipinnatus*) are grown around the hut of "Taung-ya" and it is believed that the ghosts are afraid of them. The ghosts always shun these flowers, as it was their beliefs, for fear that the seeds would come into the eyes when scattered by weather. People believe that the evils do not dare to follow them if they pick and bring such flowers with them on their way home. So goes the saying that they, more often than not, take the boiled egg in their baskets while they are back home in order to have spirit ("Lake-pya" in Myanmar) of children been with the egg home without leaving there.

(b) Orchard Plantation

Some Bwe Kayin tribes earn their livings by both hill cultivation and orchard plantation and either of them. Orchard plantation earns them much income than hillside paddy cultivation. Trees, such as cardamon plant (*Elettaria*

cardamomum), betel nut, durian, orange, coffee, djenkol bean (*Pithecellobium labatum*), mango, *Bouea burmanica* (Mayin: in Myanmar) and lemon are main sources of income and always in demand. One family can lead a life of ease if the orchard plantation is successful till the time of their descendants. The activities of orchard plantation can be done only in one place without wondering around like hill cultivation. But it is a long-term business that needs assiduous effort and daily labour contribution to it is not unnecessarily important. Five or six year old tea plant is suitable for leaf-picking. Djenkol bean tree bears fruits when it is ten years old and the fruit can be picked from the middle of May to September.

Durian tree bears fruit when it is about 15 years old and its fruit can be picked from August to September. Betel palm bears betel nut that can be picked from December to January when it was 8 years old and has long-life-span about 50 or 60 years. Cardamom plant is ready for leaf picking when it is 3 years old in December. Three years old coffee tree is ready for picking from December to January.

Mango trees are different from each other and the fruit is available in May and June and some bear fruit after 3 years. Mayan: tree is like mango. Chayote bears the fruit after 6 months, and betel leaf and lemon are available all round the year.



tea leaf plantations



tea factory

(C) Animal Husbandry, Hunting and Fishing

Animal Husbandry

Almost every Bwe Kayin raises cattles and fowls in their houses. Animals are fenced in, except some cattles, which are let, go out to the forest. If a question "How many buffaloes do you have?" is put, one may answer that ha has 20, 30 or 40. But buffaloes cannot be seen nearby. They come back to their farmer places once a month and they are fed to salt so that they could be wild. No animals miss though they are let go out to the forest.

They usually come back their home in-group. They are intentionally kept for something to be treated to guests in the ceremonies-donation, wedding and funeral, and their owner may sell them if he is in need of money. Some are used for carrying loads, as it is a hilly region. Some domestic animals-especially buffaloes and pigs are essential for wedding ceremony, and buffaloes, pigs and goats are for meat and money. Some are kept for commercial purposes.

Buffalo, oxen and cows can be afflicted with throat, anthrax and foot-and-mouth diseases. Diarrhoea is in pigs. Chickens can suffer from diarrhoea, newcastle and contagious diseases. Traditional methods are used for healing of the diseases. The horn is dyed with indigo and, the cows are fed to Rakhine banana and honey for the cow diseases. Fish paste and chillis are pounded together and the concoction is rubbed on the buffalo's tongue for mouth disease. Coconut and tumeric are used for foot disease.

Hunting

Hunting is not mainly for commercial purposes but for hobby, gastronomic pleasures and driving away the beasts which violated the cultivated land. The Kayin knows the way of jungle very well as they have been used to it. Knowledge of jungle plays important role in hunting and they never stick to hunting as career for their main business is cultivation and plantation.

Traditional hunting weapons and implements are cross-bow, bow, harpoon, spear, chopper, net, trap, bi (a kind of trap), gong, spike, snare, lamp, torch, electric torch, cascabel and percussion- lock gun. Hunting is made individually or communally. Dogs also include in hunting activity. Communal hunting are generally undertaken by the tasks of those-beater, firer (may be torch-light-bearer), jingler, spearman, gunshooter and dogs that pursue wounded game running. The game is divided among the hunters not excluding dogs, each sharing more or less equally.

The game is hunted in any either of them-beating, shooting from the watchtower, pursuing with the dogs or stalking. It is mostly the beginning of the rainy season when the hunting is made. By the time the paddy bears and is ripe, sniping and trapping hunt the game. Eve of the fast day is relatively chosen for hunting as it is said that all kinds of game are lethargic. On that day they usually gaze at men when met and can be caught easily no less than any other



Go for hunting

day. Games always come out in the evening during the waxing days after 3 o'clock early in the morning during the waning days and late night during in the middle of waxing day.

Barking deer (muntjac) likes gooseberry, myroblan and hog plum. Butt for shooting, the proper sense of hunting screen, is made by means of collecting and forming the branches of tree into bush under such tree and hunter has to hide in it since early morning. The game is shot with the poisoned arrow when come.

Shooting implements for deer are lampshade, cascabel, crossbow, chopper and spear. The hunter first jingles the coscabel so that the footsteps could not be heard. The deer listens awake to the sound and the strick of torch-light is made when the game is caught sight of. The game is too confused to run and prostrates on the ground. The sharpshooter then shoots it with crow-bow. Some spear the game at close rang positioning themselves in the shaded side while lighting and lamp or electric torch is used to light.

Boar is usually speared by entering its nest. It usually nests in the beginning of rainy season near the tree root in the thick bush of hillside, digging the hole of "Tamaik" (6 inches) or "Ta-htwa" (9 inches) depth enough to live in covered it with tree branches in order to have an escape from the insects. There are an entrance and an exit in its nest and the spearman must find out to which direction its head faces after seeing the paw prints. He has to position

himself where there seems to be across the belly of prey. Both male and female or a family lives in the nest. The middle part of game has to be speared with force when seen and there may be, sometimes, two while spearing. It may rush away yelping with the spear stuck to it and must be the pursued by dogs.

It will probably attack a man when met before spearing and man may only be its target though it catches sight of both and dog. The only way for an escape from it is to run up a tree.

“Bear makes a man laugh and boar makes a man cry” is often, according to hunter, told. If a bear is not killed during the combat, man’s face may be badly clawed till disfigured. It may do so to its satisfaction and leave the man undead. People couldn’t help laughing at the disfigured man, it is said, when saw. Man’s joint- knee and belly can be gored by boar and he may cry while being defeated, as it was their saying.

Hunting dogs play important part in hunting and are given great care they need. Either all baby-hunting dog born are male or female as it is their nature. If all baby- hunting dogs born are male, they may be expert hunters by instinct and probably won’t last long. Some young dogs are taken with the well experienced ones and let them learn what are necessary. Dogs that belong to male type family are quite large and even brave enough to chase big games such as tigers, bear, etc....

Sticky gum taken from the Upas tree (*Antiaris ovalfloria*) is used for making poisoned arrow that is mainly for hunting. The juice exudes from incisions made in the bark of tree trunk and is put into the bamboo container in which the tip of bamboo arrow is to soak and such arrow can kill the game if used. After being soaked in the poisonous juice, the poison will be more virulent if the arrow-tip is exposed to the sun about 3 times. This arrow can be used with crossbow in hunting. The arrow with wing-like thing along it is used to shoot to a greater range.

The game can be caught during a day and it sometimes takes two or three days to catch the game even though there is a possible condition to catch. If the game caught is big and it is long way to carry it, it will have to be carved into proper pieces and let them dry in the jungle to carry home. If there is short way, the villagers are taken to carry it.

Distribution

Big game is divided among the members in the communal hunt. The dog owner is given to head and neck of the game; the dog- driver a hind leg; the gunshooter another hind leg and others the equal share. The head of game cooked is only for old people and those who are unable to bear child. While hunting the boar, people left home must not polish the rice and meet the guest. If family of member taking part in communal hunting break this rule, they will have to give away

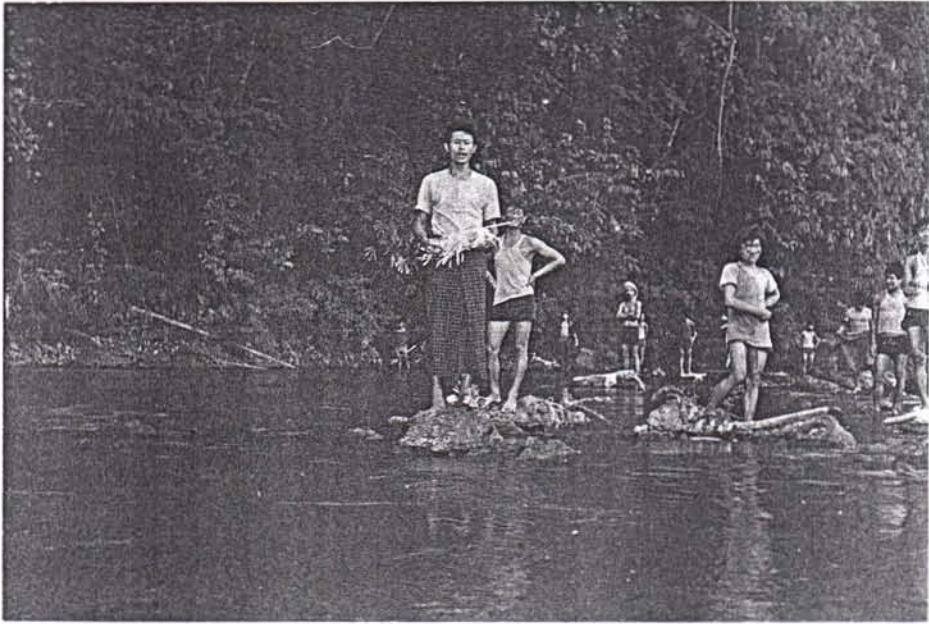
something they have a buffalo or a pig and there is no constant thing to be giving away.

People hunt in order to obtain food for household sufficiency, New Year festival and donation ceremony.

Fishing

Scoop net and fish trap, both are of bamboo are used in catching minnows carried by water current in the mountain torrents as Thandaunggyi (Old Thandaung) is hilly region and small amount of fish just enough for food is probably caught in accordance with terrian. In the Thandaunggyi region eastward is Thauk Yeikhut Chaung (stream) and there is a communal fishing ("Klay" in Bwe Kayin and also "Houn:" pounding) there as the stream is low. The roots of "houn:" creeper (*Derri elliptica*) something like "hsu: bou" (*Acacia intsia*) is pounded in catching fish and thus comes into name, "houn:" pounding which is generally made in Tankhu (April) and Kahsoun (May) when the stream is lowest. "Houn:" root digger will have to avoid the wrongdoing a week before digging. His way of life then must be free from sin and it is believed that he will have much foot that can only be found by truthful man. At least ten people have to take part in digging and roots dug up are made into sheaves and taken home.

Almost all come for "houn:" pounding it heard without being informed beforehand. There may be a number of people coming for it and it is mostly undertaken at night for much fish, as it is said, can be caught. Everyone must be friendly with



Klay (communal fishing)

each other once pounding is to start and otherwise, it is considered that no fish can be caught.

First thing to do for the participants in "houn:" pounding activity is communal worshipping and prying. All boys then have to go upstream and pound the "houn:" roots there. The juice that comes out from the root pounded make the skin hot and the water becomes foamy if, with the root being soaked in water, pounded.

Pounding is repeatedly made in the same way about an hour or an hour and half until crushed. Feeling hot and stung, aquatic animals, which are stunned and unable to scurry, are ready to be caught. Often older people, children and women are ready there to catch fishes and animals caught are heaped in one place. When completed, all fishes are divided to participants, some of them may be widows or children, in proper share more or less and no one is allowed to go back home without empty bag.

"Houn:" juice makes the skin sore. Some are too sore to walk if the groin is infected with sores and it is something like athlete's foot. Any part of body which is got wet in the water mixed with the juice can probably have sore and recovery, however, can be regained within one or two days. Some smear themselves with mud or castor oil to avoid the direct touch of the juice.

(d) Cottage Industry

Bwe Kayins make something that keeps them in business when the activities of hill cultivation and orchard plantation do not wholly occupy their time. Making household wares and farm implements is confined to them in their spare time. Some weave smock, nether garments, bag and blanket for their families by themselves. Women of olden days were well versed in the art of hand weaving and a few women, nowadays, know little of it according to changing conditions.

Bwe people, by themselves, make things for purposes of household hill cultivation and orchard plantation uses. Things they weave are-baskets for putting the chopper in (da-du:-hta-ra), for putting fish (p-oh:), for carrying paddy and putting tea leaf, which is slung on the back with a bark-fiber strap which passes over the forehead with the loop on each side (dou:-hpou); basket to measure 0.07 bushel (tu:), 0.5 bushel (doun:-kha-lein), 1.125 bushels (ta:); round basket for storing paddy (kha-you:) and basket for carrying fire-wood (po-ka). Bamboo wall for house, ceiling, circular bamboo tray for winnowing rice and letting bamboo shoot and taro plant dry in the sun on it and bamboo seive are also woven by using the local bamboos-*Dendrocalamus giganteus* (hou-mu), (tha-ye:wei), *Cephalostachyum pergracide* (hou-pa:-la:) and *Bambusa polymorpha* (hou-pwci:), and cano(wci). The handicraft is to meet the household need and not commercialized.



Articals made of bamboo



Bamboo baskets used for different purposes

(e) Trading

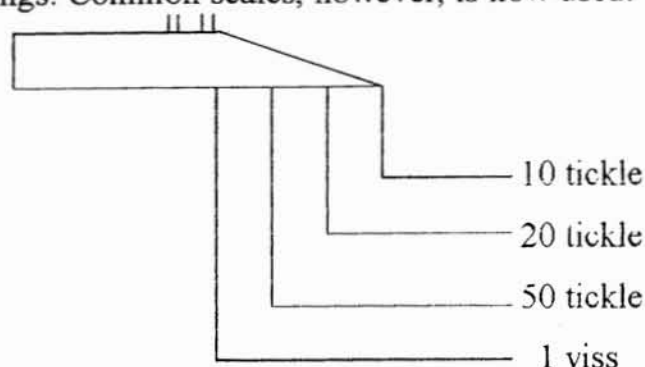
Hill cultivation of Bwe Kayin is supposed to earn their living and they do not preliminarily intend to trade its produces. Extra crops are not carried to market town for sale and, nevertheless, are traded for goods they need right in their villages. But orchard produces are brought to market town and on sale when tradespeople come to buy them. Garden produces are sold in Thandaunggyi and some are taken to Thandaung (13 mile) and Taungngu townships. The ways to Thandaung (13miles) and Taungngu from Thandaunggyi are conveniently used the year round for trading. Foodstuffs are mostly brought from Taungngu and sold again in Thandaunggyi. There is no particular market and approximately a grocery shop for every ten hours. Consumer goods such as from salt to clothes are available there.

Products of Thandaunggyi are distributed to Mawchee, Mawlamyaing, Hpa-an and Yangon through Taungngu. Main local products are tealeaf, coffee, djenkol bean and cardamom. There is army dry tealeaf factory there. Paddy cultivation cannot provide local sufficiency and, rice and foodstuffs have to be bought from Taungngu. .

(f) Scales and Measurement

Bwe Kayins uses viss and tickle system to weight things- a system in which one viss is equal to hundred tickles. A piece of wood with a proper length was, in olden days, made different at both ends-one bigger and another smaller. It was

notched from smaller side to the middle. Market indicated 10 tickle, 20 tickle and so on were placed there and used for weighing things. Common scales, however, is now used.



Bu: (milk tin), Pyay (0.07 bushel) and Tin: (1.125 bushels) are used for weighing rice and paddy.

2 bu: =1 zale (0.0175 bushel)

2 zale = 1 khwe (0.035 bushel)

4 khwe = 1 pyay (0.07 bushel)

4 pyay = 1 sei (0.281 bushel)

2 sei = 1 khwe (0.56 bushel)

2 khwe = 1 tin (1.125 bushels)

8 pyay = 1 poun: (0.56 bushel)

5 poun: = 1 palain:(basket equal to 2.8 bushels)

Limbs of body are used to measure things finger-breadth (0.75 inch), hand- breadth (about 3.5 inches), "ta-maik" (6.0 inches), "ta- hta" (9.0inches), "ta-taung" (18inches) and "ta-lan" (72 inches). Measurements such as inch, foot and yard are used in transaction. Area of cultivation land is measured by means of seed, which are grown. The plot may, for instance, hold seed of, "poun:" "1" tin or "5" pouns. It is

always referred to time by cock's crow, frog's croak, bird's chirp, blossoms, the sun and morning stars above.

(g) Collecting the Forest Products

Honey, cardamom (*Elettaria cardamomum*), gumkino (*Pterocarpus macrocarpus*), hard wood such as (*Xylia dolabriformis*), *Dipterocarpus tuberculatus* and *Dipterocarpus alatus*, *Gmelina arborca*, sweet chestnut (*Castanea sativa* in the forest of Thandaunggyi (old Thandaung) can be commercialized.

Gathering Honey

Bwe Kayins have knowledge of gathering honey from beehives and what month bees will swarm must be known first in doing so. It is from January to March when bees mostly swarm, and may be by the time flowers bloom as well. There may be about twenty or thirty beehives in a tree. It is marked by cutting bark off the tree and grass or tree branch is to put into the place ajar between the trunk and bark when any beehive is found. One naturally knows that the particular tree is occupied if he sees mark on it. Gathering honey can generally start in three months after bees have swarmed. It is time to gather honey when wing of bee and beehive turns deep yellow, and honey could be smelt. It is done nights and ten people at least gather it. Implements for the task are-

- (1) Sheaves of dry creeper for making spark,
- (2) Any container for collecting honey,
- (3) Coil of rope and

(4) bamboo dibles (used to climb up the tree by sticking horizontally in it and length is probably about 8 or 9 inches).

The climber initially has to drive a dibble into the tree at his height and he then climbs up the tree with the help of dibble. He thus gets to beehive by driving the dibles one after another into the tree and the distance between two dibles is about one foot. Height of the tree can be measured by the numbers of dibles.

Creeper sheaf in hand is set on fire while reaching beehive and the spark is to be struck right to the surface of beehive. Bees follow the sparks falling down. Container for receiving honey is then pulled up with the help of rope already taken when no bee is left and beehive is taken off the tree branch and put into the container. Container is then lowered to the ground. People under the tree cut cells occupied by bee pupas and honey is gathered.

People may, sometimes, encounter bear while gathering honey. It is very fond of honey and gathers honey itself. No bee can sting it for it has thick fur. Body bear is usually carried on the back of his mother. Its nose is critically soft and it usually closes eyes and bends the head down while taking honey so as to protect the nose. Just as it does so, people have to tap the black of female bear like its baby asking for honey. She thinks that it is her baby and gives honey without turning round. She is too busy helping herself to honey with head bending down and closing eyes to notice who is behind her. It is very dangerous for people who gather the honey using this way when met bear.

Cane, fire-wood, raw material for making broom, bamboo shoots, mushroom and medicinal bulb, root, creeper, leaf and bark are part of forest products.

CHAPTER 5

RELIGION

(a) Traditional religious belief

The Kayins, who entered Myanmar round about (7) A.D, brought together the belief in Animism with them . *1

Before the Kayins settled down in Myanmar, they were Animists.*2

The Htar Si Pa or Poems composed a long long time before the Kayins moved into Myanmar, clearly showed that the Kayins worshipped spirits.*3

The Kayins who worship nats or spirits assumed that rivers, mountains, trees, thunder, storms, sun, moon, etc...., have some sort of super natural powers and they are the dwellings of the spirit. The Kayins believe that the spirits love being worshipped by the human beings. Therefore they consider the nats or spirits as supernatural beings who are more powerful than men. Thus the Kayins worship the spirits with great respects.*4

*1. Han, Dr. Ba, Tspiritism in Burma, p.4, JBRS. XLVII, 1. June 1964.

*2. Stevenson, H.N.C. Burma Pamphalcts No.6. The hill people of Burma, The Karen Areas, P.20.

*3. Karen Bronze Drums by Poo Taw Oo (Thra Bu Mu) Chapter 1, p-11

*4. (တံခွန်: ခင်: သား: ယဉ်ကျေး: ပုဂံ: ရာဇဝတ်: နေရာ: (တရင်) စာ-၂၂၆၊ ရတနာ: -၇-၁၂)



Zion Baptist Church



Anglican Church



Catholic Church

The Kayins on the mountain regions used to offer flowers to the extraordinary big rocks, big trees and big lakes and worship them. When their cultivated crops are destroyed by drought or flood or any other kind of causes, they think that they are punished by the rain spirit. In these circumstances, they offer the rain spirit with some objects to ask for forgiveness from the spirits. By doing this way, the Kayins believe that they can escape from the dangers and thus they make a devotional offering to the spirits occasionally.

(b) Conversion to other religions

Originally the Kayins believe in Animism. They make predictions by using a chicken bone. When the Christian missionaries came, the majority of the Kayins were converted into Christians of different dominations. In old Kayins poems, it was composed about Ywar or God, the creation of earth by God, the white younger brothers of Kayins will bring the Bible to them, and when they received the Bible, they would get prosperous life. When Myanmar fell under British domination, the Kayins believed that the very close relationship with white missionaries fulfilled the old prophecies. Therefore it was quite easy and successful to do mission works among the Kayins. Because of divide and rule policy during British colonial days, the Kayins had more privileges and the population of Christians were increased among Kayins.

All the Bwc Kayins in Thandaunggyi (Old Thandaung) are Christians. There are no Kayin Buddhists in the region.

Christians are of different domination, namely Baptist, Anglican and Roman Catholic. There are also some Gurkha Nepalese Hindis. There are two Baptist Churches, one Anglican Church and another one Roman Catholic Church. There is also one Hindi temple and one pagoda. All Buddhists are government staffs who are not native of the region. There are about (3188) Christians and (73) Hindis.

(c) Omen and Superstition

Although Bwe Kayins in Thandaunggyi (Old Thandaung) are Christians, they still use to interpret omens. They also practise taboos and manas.

They assume even numbers as valuable numbers and odd numbers as bad numbers. If they go to the forest and find, for example- only one bambooshoot as odd numbers of bambooshoots, they will not bring them back home. They will bring back if they will get two or even numbers of bambooshoots. They believe that when somebody take the objects in odd number, he or she will become a widower or a widow and will live a lonely life. But in some cases, they use also odd numbers in house building, planting, etc. For example if someone plants ground, he will not plant two seeds because the two seeds will chatter and they will forget to grow. When someone grows three seeds, only one plant will be grow although the other two seeds are chattering .

Bwe Kayins believe that red colour will bring misfortune or bad luck to the people. Therefore if somebody had died a

violent death, they killed an ox and fed the visitors. By sacrificing that ox, the village is cleaned up and misfortune will not fall on the rest of the families.

If somebody sneezes before travelling, he thinks it is a bad sign and he will stop travelling. If somebody sneezes while he is having his meal, he will stop eating because he thinks it is a bad sign. If somebody stumbles, he believes that others are gossiping about him. If a bird of ill-omen cries, Bwe Kayins believe that somebody will die. If a snake passes while they are travelling, they assume the trip will be longer. If a tree bears among clusters of avoid fruits, there will be storm. If there is a rainbow, the weather will be fine. If bees swarm in the house it is lucky and also believes that there will be many illnesses.

If somebody palms are itching or the flesh is twitching, he will predict the omen. If they want to know about something they kill a chicken and make predictions by studying a chicken head. The head must be given to an old man who is also the head of the family. The old man will eat two eyes of the chicken and will study the bone between the two eyes. If there is a hole in the bone, it is a sign of success. If there is no hole in the bone, it is a sign of failure.

If the newly wed couple wants to know about the future, they have to study intestines of two chickens. If the intestines are of equal length, they can work in unison. The pig, which will be cooked for the wedding feast is also used for predictions. The people have to check the pig's gall. When the bile is thick, it is a sign of good luck and when the bile is dry or too full, it is a bad

sign. They believe that the business will be unsuccessful and there will be also illnesses.

Men are not allowed to enter the delivery room. If he does not obey the prohibition, the progressive of his business will slow down and ill luck will fall on his business. One should not sew his clothes while he is wearing, it will bring misfortune.

Therefore, when the Bwe Kayins confront the bad omens, they pray to God, summon the spirit, free the chicken etc..., to prevent bad luck.

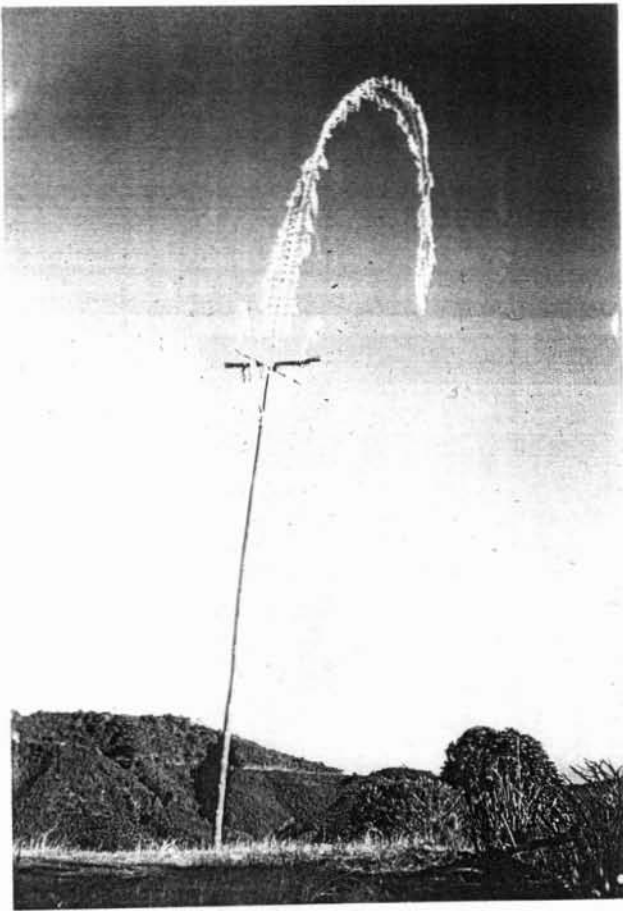
(d) Traditional Festivals

The festivals of Bwe Kayins in Thandaunggyi (Old Thandaung) are Kayin New Year, Ceremony of eating the first crop and Christmas. The first two are racial and social festivals and the last one is the religious festival.

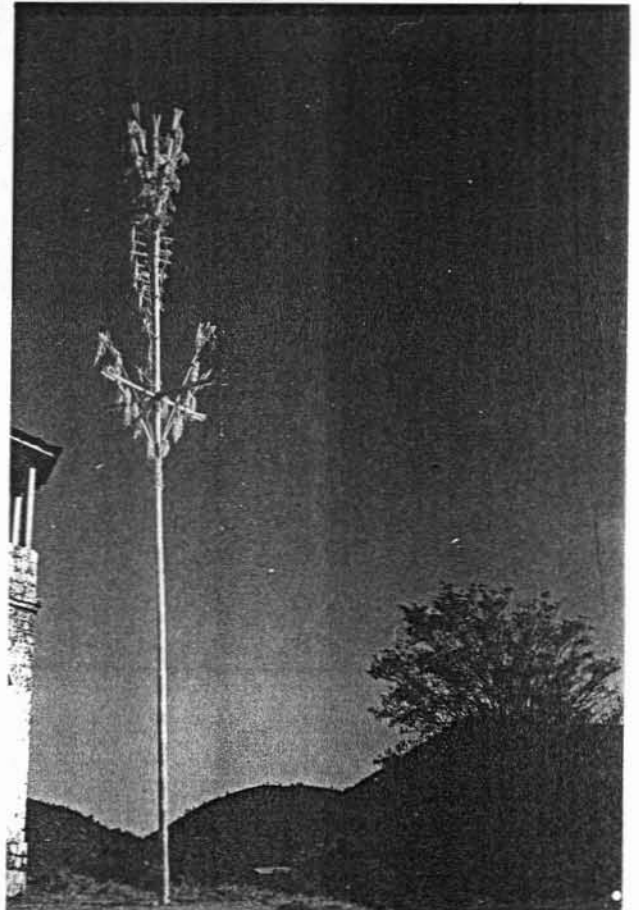
New Year Festival

Kayin New Year Festival is held on first waxing of the moon in Pyatho month. The day can be accepted by all Kayins of different religious faith because it coincides with the Kayins Thalay month, when Kayins decided to fix the Kayin New Year Day. As Thalay month coincided with Myanmar 1st waxing of the moon in Pyatho month, Thalay month is held by the Kayins as a holy month and the first crop can be reaped in that month.

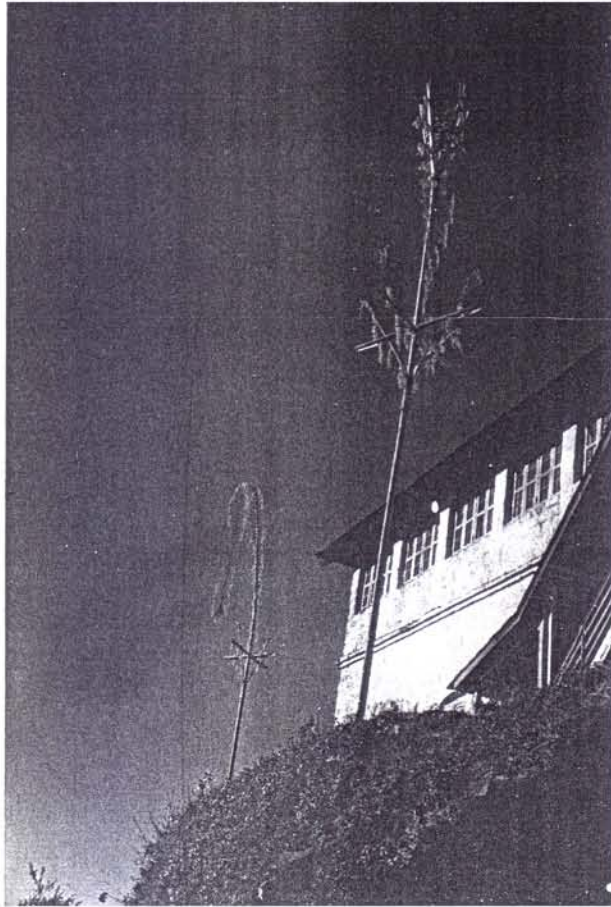
The Bwe Kayin in Thandaunggyi celebrate the New Year on mounth Bwai Hcc Kho Ah Mo (female of Bwai Hcc Kho). The ceremony to hoist the flag takes place before the sun rises. To



male flagmast (positive pole)



female flagmast (negative pole)



the two flagmasts erected together

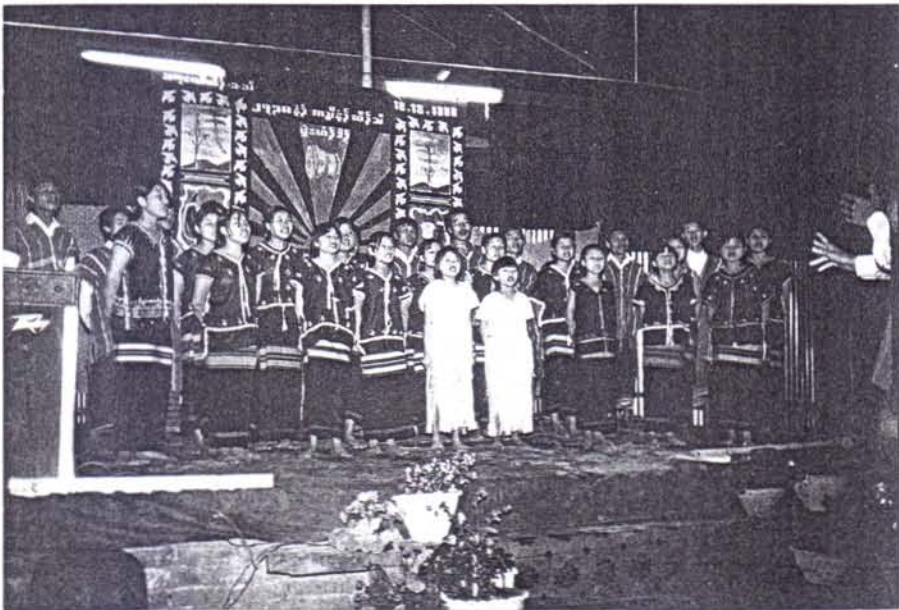
celebrate the ceremony, the people have to erect the flagmast made of bamboo, first. From the middle of the bamboo pole they put a cross, made of bamboo. The ends of cross are to be scraped with a knife to design a tassel. The purpose of making a cross is to get help from mountain spirits and forest spirits from four directions. From the cross to the topmost part of the bamboo, they make pattern of fish bone. At the topmost post, they design a fish -tail.

There are two kinds of flagmast, positive pole and negative pole. The whole positive pole is decorated from the base to the top most part. To make a negative pole, half of the bamboo is cut out and the top most part is woven in the form of a basket. The two poles are erected together. The aim of erecting the positive pole is to pray and to request for blessings. By weaving a basket at the top of the negative pole is to receive the blessings which are asked by the positive pole.

The Kayins predict the omens by looking at the direction, which the top most part of the positive pole is facing. If it is facing the east or north, they believe that it is a good omen. If the top most part of the pole is broken while it is being erected or if it is facing the west or south, it is a bad omen. There will be famine and illnesses in the village. The flagpole must be made the day before the New Year. Only one pole must be chosen. It must be erected on the New Year Day. If the pole is broken while they are preparing for the ceremony, another pole cannot be substituted. Only the men are allowed to make the flagmasts.



War Hnyat Aka



Singing contest

After erecting the flagmasts, the people continue the ceremony of hoisting the flag. After that the Kayins beat the frog-drums, blow the buffalo horn and sing the Kayin national song. After that there are also talks and pay homage to aged people. They perform traditional dances and sing the songs. The whole day is full of funfairs and games. When it is getting dark, they start singing contest and the ceremony by prize giving.

Bwe Kayins regard the flag-mast as holy and they believe that it has impersonal power. In decorating the mast, one has to sit astride, so women are not allowed to do this. Because flag-mast is made of giant bamboo, it is very heavy for the women to carry it. Although there is no limitation that women are not allowed to carry it, the women do not participate in erecting the mast because of its weight and any other facts.

But there are some cases when the women erect the female flag-mast because it is short and not so heavy like male flag-mast. After erecting the mast, they predict the omen by watching to which direction the topmast part is facing. Women are not allowed to cross over the mast before erecting.

Christmas Ceremony

Because all Bwe Kayins in Thandaunggyi (Old Thandaung) are Christians, they hold Christmas celebration on 25th December every year. There are services (from of worship and prayer to God) prayer meetings and funfairs. In the evening, there are religious singing contests, religious plays and singing with actions.



Traditional band



Ou Zi group

When they going to celebrate "New Year festival" and "Christmas", they go round the town not only in the daytime but also in the night with the entertainment group to get donations. By going round at the night, they light up the candles that are put at the edge of the flutes. The houses, the group will go are informed in advance. The band consists of one or two drums and 10-14 different sizes of flutes. It is very pleasant to hear the music at the silent night.

Kau Thit Sar Bwe (Traditional ceremony of eating the first crop)

Bwe Kayins in Thandaunggyi (Old Thandaung), celebrates Kau Thit Sar Bwe. There is no fixed date to celebrate the feast. Before they reap the paddy, they pick paddy with hand and pound it. Then they mix the new rice with old rice and cook together. Beside that, vegetables from hillside cultivation are cooked together to serve the guests. Sometimes the villagers go hunting together and the prey that is killed, is cooked to serve in Kau Thit Sar Bwe. The purpose of the feast is to offer the Taung Yar Nats (spirits in hillside cultivation) with the first crop. The old people in the village are invited to the feast. Only after the ceremony they start reaping the paddy.

By celebrating the feast, the Bwe Kayins believe that there will be abundant of food and therefore they can make alms giving and also because of it, the prayers will be fulfilled.

(e)Literature, music and dance

Kayins used to have an ancient songs, poems, verses, legends, myths, proverbs, riddles etc.... which are not written in alphabets but which are learned by heart . Every case and things were versified as songs and poems. Therefore, it may be called "The Age of Poems".

In olden days, Kayins had two different kinds of writing, namely: "Kliboh" and "Lake San Whay". In 1832, there emerged Po Kayin and Sgaw Kayin literatures which were invented by Baptist Missionaries. The missionary, Dr. Jonathan Wade started to invent the Sgaw Kayin writing in 1830 while he was doing missionary works among Kayin nationals. The modern Kayin writing was developed from the Myanmar writing.

Although Bwe Kayins do not have their own literature, Sgaw Kayin literature can be used in writing and teaching of Bwe Kayin literature, which can be pronounced in both languages. Therefore, Bwe Kayin nationals use the Sgaw Kayin's literature.

Sgaw Kayin Thinbongyi (primer), invented by Dr. Jonathan Wade, has (25) consonants and (9) vowels. (21) consonants (က၊ခ၊ဂ၊င၊ဇ၊ည၊တ၊ထ၊ဒ၊န၊ပ၊ဖ၊ဘ၊မ၊ယ၊ရ၊လ၊ဝ၊သ၊တ၊အ) out of (25) consonants are written and pronounced exactly as in Myanmar. (2) consonants (ဝ၊ဃ) are written like original Myanmar writing and the pronounciation is changed and one

consonant, (ခ) a Myanmar vowel, which is differently pronounced. There are also one Myanmar consonant combination symbol, (ရှ), is written and pronounced exactly the same as Myanmar.*1

Forms of Consonants	က	ခ	ဂ	ဃ	င
Pronunciation in Myanmar	က	ခ	ခဲ(ဟ်)	ဟ်(အ်)	င
	စ	ဆ	ရှ	ည	တ
	စ	ဆ	ရှ	ည	တ
	ထ	ဒ	န	ပ	ဖ
	ထ	တ-ဒ	န	ပ	ဖ
	ဘ	မ	ယ	ရ	လ
	ဘ	မ	ယ	ရ	လ
	ဝ	သ	ဟ	အ	ဧ
	ဝ	သ	ဟ	အ	ဟ့ာ- ဃ့ာ

The nine vowels are: -ါ, ့, -ါ, ့, ့, ့, ့, ့, ့.
Sgaw Kayin thinbongyi (Primer), invented by Dr. Jonathan Wade are : *2

Forms of Vowels	-ါ	့	-ါ	့	့	့	့	့
Pronunciation in Myanmar	အာ:	အိ:	အဲ	အူး:	အူ	အေး:	အဲ	အို:

* 1. ပုဂံကညီအလံာ်စးလလတကါတၢ်အဂီၢ်ဒုတၢ်တၢ်ကတိအိလၢ သရၣ်မိလိတိအူ

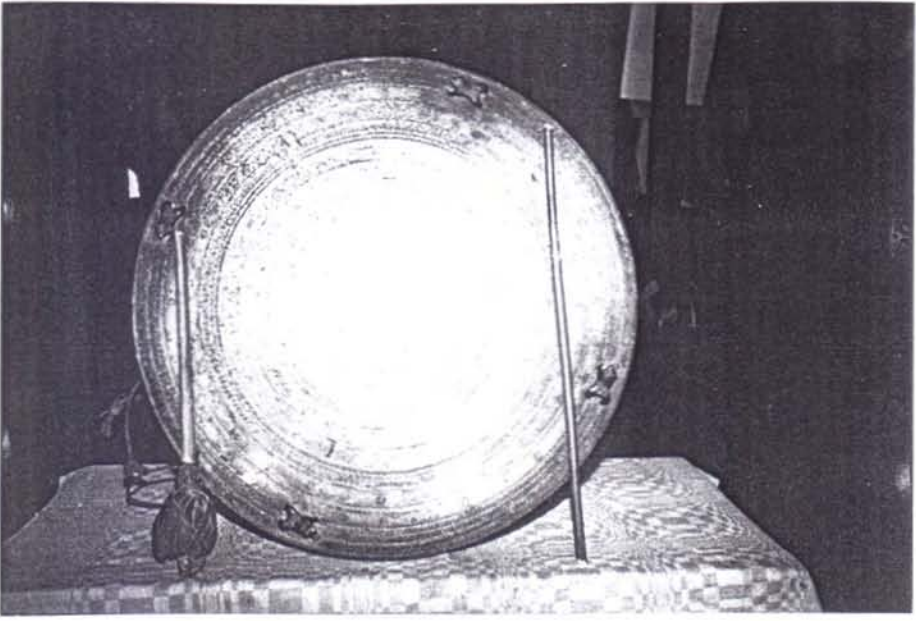
* 2. Sgaw Karen Primer

Music

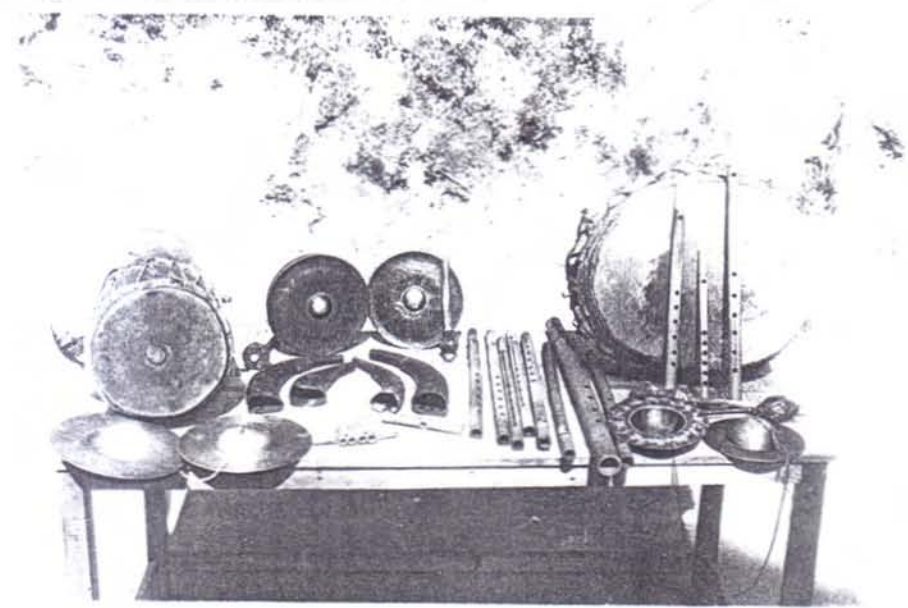
Kayins used to play five notes in the music scale of seven tones since the olden days. These five notes are almost the same as 1st, 2nd, 3rd, 5th, and 6th notes of the modern (8) notes. First of all, the Kayins try the different melodies from the five notes. Only when they get the right melody, they accept it as a correct melody to sing with stress and intonation. They sing in falling tone or change the tone according to the melody. Some songs and verses are repeated again like the Christian Hymni. The Bwe Kayins play the musical instrument which cannot be exactly sing by man. Therefore, they do not have musical notes when they blow flute. From the flutes, there come a very different pleasant sounds which can be changed in tone and speech.

Musical instruments

The instrument which are played together with songs are open-ended drum, gong, cymbals, drum, buffalo horn, Hta Ray Gee female and male, Paw Ku and flute. Open-ended drum looks like Shan Ou Zi but it is not as long as Shan Ou Zi, where wood is carved and the end of one side, the skin of cow or barking deer is used as surface and resin from banyan tree is used as tuning dough. The sound of buffalo horn is made to match with the sound of gong. One of the Bwe Kayins musical instruments which sound is matched with the drum is Hta Ray Gee. There is Hta Ray Gee male and female. Hta Ray Gee male, about 4 1/2 inches bamboo stick with a hole in the middle is played by opening and closing each ends with hand. Hta Ray Gee male



Kayin's frog drum



musical instruments

and female which is wind instruments of 4 bamboo sticks, which are attached together in order of their sizes. Both Hta Ray Gee female sounds like that of the flute that is very attractive. Paw Ku is also made of bamboo 12 or 9 bamboo joints are put in serial order on 2 bamboo sticks and are played like Pattalar (xylophone). Therefore, some side that the origin of Patalar was Paw Ku. The longest bamboo joint in Paw Ku is about (12) inches. Paw Ku is struck with two rods and is used to play together with frog- drum.

Frog drum

Bwe Kayins keep the frog drum as a noble treasure as well as traditional custom. They also use it as a national emblem.

The sizes of frog drums are different. They are specified according to the diameter of the surface of the drum. Most of the diameters are from 18 inches to 30 inches. 1

On the surface of the frog drum there are 7 to 9 circles, which begins from the middle point. Between each circle, there are some forms of fish, bird and flower as a decoration. And also the figures of frog are put in the four corners of drum's surface. Sometime 2 to 3 frogs are put one on top of the other. Those frog figures are turned in right direction. The body of the drum is decorated with circles and different kinds of forms such as fish, bird, flower etc....The figures of clephant and shell are also put on the lower part of the frog drum. 2

1. Karen Bronze Drums by Poo Taw Oo

2. Karen Bronze Drums by Poo Taw Oo

The person who plays the frog drum holds a thin bamboo stick in his left hand and a small hammer in his right hand. After striking with bamboo stick 3 times, he has to strike with a small hammer once. The longer the frog drum is struck, the more clear and sweeter pleasant the sound. 3.

The frog drum is used in New Year festival, wedding ceremony and at fun fairs.

Bwe Kayins dance sword dance when Ou-Zi (drum) is played. With Ou -Zi band, they dance "Dar Ka Dar" or "Walking dance". Besides there is also a group dance in which dancers step between moving bamboo poles timed to music (War Hnyut Aka).

(f) Education

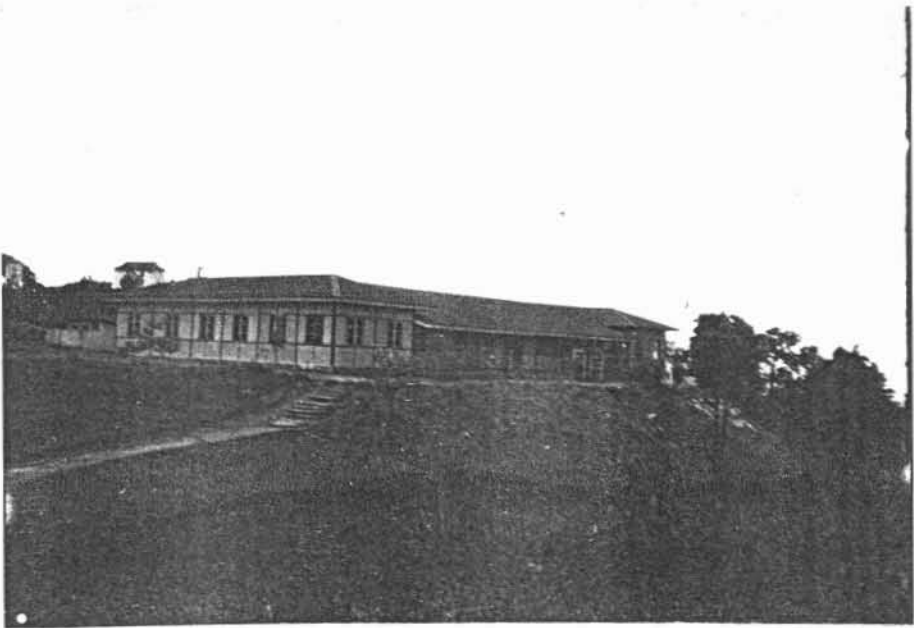
In ancient days, learning was done only by heart. Later, the learners marked what they had learnt on the bamboo or by drawing figures. Bwe Kayins started learning, reading and writing only after the arrival of Christian missionaries. We can see and learn about it from the books written by Thara Tha Hto, Thara Po Lin Tay and Dr. Mayson. Sgaw Kayin was taught as a national language for Kayin pupils up to four standards. It is now taught up to second standard.

There are one high school and one primary school in Thandaunggyi (Old Thandaung). According to the statistic datas of 1996-97, the number of students, teachers and office stuffs in Thandaunggyi High School are as follow:

3. (မြန်မာ့စိုက်ပျိုးရေးနှင့်အထွက်ထွက် ဖြည့်စေထောင်စုမြန်မာနိုင်ငံ တိုင်းရင်းသား ထည့်စေကျေးဇူး ဖွံ့ဖြိုးရေးအဖွဲ့အစည်း (၁၉၉၆) စာ- ၃၂၀)



Thandaunggyi high school



Thandaunggyi circle hospital

	P.S.L ^{*1}	M.S.L ^{*2}	H.S.L ^{*3}	TOTAL
Students	565	432	125	1122
Teachers	8	13	7	28
Head				1
Office staffs				8

In Thandaunggyi Primary School, there are 303 students, one Head, four teachers and one general employer.

The students in the 10th standard have to go to Thandaung to sit for their high school final examination.

(g) Traditional Games

Traditional games are played on special days such as new year day, wedding etc....The games are wrestlimp, climbing the slippery bamboo pole, striking each other with pillow, archery, throwing spears etc... Prizes are given to the winners. The aim is not to get prize but to enjoy oneself. There are games such as throwing crossbow, carrying one another on one's back and try to pull down the one who is on the back. Prizes are given to those who do not fall down. To climb up the slippery bamboo pole, which is covered with oil is also one of the competitive

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1. P.S . L =Primary School Level
 - *2. M.S.L - Middle School Level
 - *3. H.S.L =High School Level

items. There is also another item. A slippery pole with the prize on the top of it is also one of the items. There are 4-5 persons who try to reach the prize on the top by stepping on one another.

Banana plant is hanged on the branch of a tree and group men climbed up the banana stem. A bucket of water is also put on the banana stem. The one who is going to climb the banana stem has to jump up and climb the hanging plant. As the banana plant is swaying, the water in the bucket starts flowing down. That makes the climb slippery. One has to climb up the slippery plant to get the prize that is either money or something. Old men as well as young men can enjoy the climbing competition which spectators really appreciate.

Women can take part in jumping over elastic ropes, playing with pebbles and a kind of high jump. Besides, the game called "Htee Bu" is also played. In playing "Htee Bu" small tins and coconut husks are piled up by one team, and the other team has to throw them down with a ball. The team that throws down the tins and husks has to pile up the scattered tins and husk. While piling up the tins, the other team disturbs the piling by throwing balls.

(h) Proverbs and Riddles

Every race has gentle reproofs and proverbs that are taught and admonished by the old people to the young. Besides, there are also riddles to test the intelligence of people and to make fun. These proverbs and riddles came into existence because of the environment of the races, their thoughts and their traditional

customs. Here are some of the proverbs and riddles which are practised by Bwe Kayins in Thandaunggyi (Old Thandaung).

(1) (writing) ခုသန်ဟိုခဲတကယဲန်
လါသန်ဖျးလါတဟိုထန်

(pronunciation) Kin tha pun kin ta ka ye lar tha pglar ta bo tar

(meaning) When the tiger goes for hunting, it won't roar,
when the lightning strikes, there is no thunder.

(2)(writing) ခိန်တဲန်နံအန်ဘဲန်တဲန်ဟု၊
အုန်ပွါပွါအုန်ဘဲန်အခွဲန်

(pronunciation) De toe ah law maw, de tar ah kar we.

(meaning) Let love be last long and shorten the hatred.

(3)(writing) တဲန်တီးအလီမိန်၊ တဲဒါအကါလဲန်

(pronunciation) Kaw de ni ah be de hin ,aye pwar ayebe ah kwi

(meaning) If someone can wait, he will have meat, and if he
chews quickly, he will get only bones.

(4)(writing) သိန်ကုန်ဟိန်ကုန်ပုန်ကုန်ခွဲ
ပုန်သန်ကုန်ကတကုန်ခွဲ

(pronunciation) Tho kay hon kay bya kyar chee, bya tha kay
ta kyar chee

(meaning) only bent wood and bamboos can be seen and
but when the man is cross, it cannot be seen.

(5)(writing) မဲတဲန်တကတုကုန်၊ အန်တကတုမ

(pronunciation) Me ta ga day kyun, ah ta ga day mar.

(meaning) Work like a slave and eat as a king.

- (6)(writing) ကိုဝ်ကိဝ်, ဟ်လိမူဟဲခဲ၊
မုဟိဝ်ခဲကွဲဘိဝ်တဲနဲနဲ
(pronunciation) Kyaw ko blar loe mu he ke, mu haw ke
kya baw ta ne .
(meaning) Lazy man make a round of visits the whole night
and could not wake up in the morning.
- (7)(writing) ရှင်လိအသိးကိဝ်၊ ပိဝ်လိအသဲဒဲ
(pronunciation) Shin loe ah thaw kaw, bwaw loe ah the de.
(meaning) Although the eldest is sour, the youngest is
powerful.
- (8)(writing) ခဲဘာ်ခိမုအခိဝ်နံ၊ ခဲဘာ်ခိလိအကိဝ်နံ
ခဲဘာ်မိဟ်အလှဲတဲနဲနဲ
(pronunciation) Ke bar kaw mu ah kaw nee, ke bar kaw
law ah gaw nee, ke bar mo pa ha lay ta nee naw .
(meaning) Forest can be crossed over and mountain can be
climbed over but what parent's say cannot be set aside.
- (9)(writing) ကျူကျိဝ်လမိဝ်ကျိဝ်
(pronunciation) Kyu kyaw law maw kyaw .
(meaning) If the hand is wet, the mouth will be wet also.
- (10) (writing) ဒွဲတဲနဲနဲဝုတဲနဲဖျဲ
တဲနဲဝုလဲမဲတဲနဲရှင်လာခဲ
(pronunciation) Du de ni way de ple, de win le min de shar
le chee.
(meaning) You will be free from sickness only when you
avoid food that you should not eat. With fire one
can be beautiful and with water one can be clean.

Bwe Kayins call proverbs, Htar (ဝါ) and riddles, Ta Ba Roh Ta Bwar (တဘိတဘွန်). Bwe Kayins use to play riddles not only in their free time but also when they are at work. Mostly the following riddles are used:

- (1) (writing) တဲၣ်အမိၣ်သဲးကွဲၣ်၊ တဲၣ်အဖိၣ်တိသါ
 (pronunciation) De ah moe thin kyin, ah po bunthar.
 (meaning) Mother is black and the baby is white.
 (answer) Pot and cooked rice.
- (2) (writing) တဲၣ်ဝံလဲအံသကြံ၊
 တဲၣ်ကွဲၣ်လဲၣ်လၢအလိၣ်မိၣ်
 (pronunciation) De wi le ah di kray , de kyaw le ah law
 maw.
 (meaning) Fly with the wing and land with the mouth.
 (answer) Arrow
- (3) (writing) ဝဲၣ်ကွဲၣ်လဲၣ်ခဲတတဒူနီၣ်
 (pronunciation) We kyu le chee ta du naw.
 (meaning) Although it rains, the water is clear.
 (answer) Tears
- (4) (writing) ဝဲၣ်သ့ၣ်တဘိနကျါကွဲၣ်၊ တထဲထုကွဲၣ်နီၣ်
 (pronunciation) Win thin ta baw na klar kye ta te du kyar
 naw.
 (meaning) A snake cannot be cut of although it is cut.
 (answer) Stream.
- (5) (writing) အမိၣ်ယိၣ်အဖိၣ်လိၣ်
 (pronunciation) Ah moe yo, ah po lon.
 (meaning) When the mother shout, the child follows.
 (answer) Gun

- (6)(writing) ယာ်သဲင်လါတုာ်လိကျဲင်လါ
 (pronunciation) Yar the lar day,loe kler law.
 (meaning) A hand of banana dropped on the street.
 (answer) Foot print.
- (7)(writing) ကုအပ်ဘဲင်ကုရှဲးကုာ်ဒဝဲင်လပ်
 (pronunciation) Kya ah be kya shar,kya day we lar.
 (meaning) The more it eats,the more it becomes thin.
 (answer) Chopping block.
- (8)(writing) နအပ်လိ, လါဖုဘုာ်, တသိထပ်ကုာ်နီင်
 (pronunciation) Na ah loe law pu bay,ta thun htar klar naw.
 (meaning) Your mattress will never dry however it is put to
 dry.
 (answer) Tongue.
- (9)(writing) အဖုသိဘွဲ, ဘုခိင်ဘုတဘီလါ
 (pronunciation) Ah pu thoe bwe,bu koh bu ta baw law.
 (meaning) The three old men wear only one head dress.
 (answer) Tripot stand or the like for cooking.
- (10)(writing) ကာ်ဒင်မိ, ကပ်လိ, လိပု
 (pronunciation) Kar dar mo ga loe,law pu.
 (meaning) There is a great competition among the dancers
 when they dance in the coffin.
 (answer) Boiling rice pot.

(i) Myth

Naw Bu Baw*1

Long long ago there was a sea king named "Saw Tha Ka Oo". He had a daughter, Naw Bu Baw, who was as beautiful as an angel. On the mountainous region, there was also a famous king who was very powerful and owned (5) different kinds of weapons. His son, Thaw Doh Kwah was tall, handsome and gracious. Saw Thaw Doh Kwah and Naw Bu Baw fell in love and they got married. One day, Naw Bu Baw must follow her husband to the mountain region. Thus Naw Bu Baw's mother put rice in a dried gourd bottle and gave to her daughter. When Naw Bu Baw entered the place on the mountain region, the whole places became bright because of the body light of Naw Bu Baw. For a morning meal, she cooked only half of a rice seed and got a pot full of rice. In the evening she cooked the other half of a rice seed. Because of her amazing power, all the people of the country found her very interesting. There was also strange things happened since Naw Bu Baw had arrived. Foods were so plentiful that the farmers got abundant paddy from their hillside cultivation. Therefore, the people from "Keeku Mountain" in Bwe region became rich.

One day, "mount Keeku" was surrounded by the enemies. Therefore, "Saw Thaw Doh Kwah" had to fight against them. Naw Bu Baw watched the marching of her husband until he disappeared from her eyesight and she grieved tearfully.

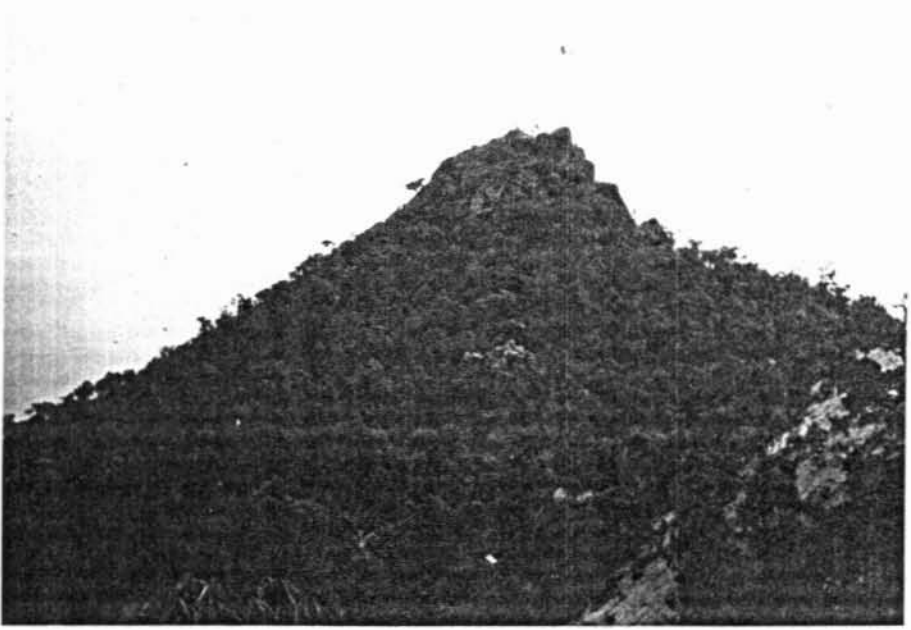
*LKaren reader for Third standard by Thara Moo Lo

There was only one way to reach mount "Keeku". The way is called "Hto Lo Pu" in Bwe Kayin language. The way fenced the mountain like a wall "Saw Thaw Doh Kwah" waited from that place and fought the enemies. He then took the golden comb from his head and put it under his foot and he won the battle. He won the battle because the golden comb had a very special power. He assumed that all the enemies were dead. So he took the comb and put on his head. While he was blowing the horn to announce that they had won the battle, the enemy came quietly from his back and put the sword into his body. Saw Thaw Doh Kwah died on the spot.

When Naw Bu Baw heard that news she grieved and she was broken hearted. The counsellors addressed the king that "Saw Thaw Doh Kwah" was dead because of his wife. As he had married Naw Bu Baw, his ex-girl friends came and fought his country. In addition to these, Naw Bu Baw was not a human being but a witch, whom cooked just a seed of rice for her everyday. They also addressed the king that all the people from place including the king would die soon. Then the king thought over and over to get an idea. Because he didn't want his daughter-in-law to be killed, he ordered his followers to sell her. After the sanction, the people fastened Naw Bu Baw with a rope and brought her to the mountain "Be Thar Lu", nowadays known as "Daw Par Koh" on which Thandaunggyi is located. In the olden days, there were only evil spirits living on the mountain. The people left Naw Bu Baw on that mountain, where the evil spirits came and ate when they got the smell of human.

When the father of Naw Bu Baw, the sea king heard the news, he marched to the mountain region. Two hours before they reached Kikuko Mountain, there were thick black clouds on the sky, and also sounds of lighting and storms. Since then they still believe that when there is flood, thunder, sliding of land and raining cats and dogs, the king of sea is marching to battle. Because Kiku king requested the Sun king for help to fight against the Sea King, there were also intense heat and evaporation of the water. Up to now, Bwe Kayin believe that, the king of sea will be attacked by Kiku King and king of Sun.

Old people say that although an honest person dies, his or her spirit will never die. Therefore Bwe Kayins believe that Naw Bu Baw is still living in Thandaunggyi (Bwe He Koh).



Mount Naw Bu Baw



Prayer room on Mount Naw Bu Baw

CHAPTER 6

ADMINISTRATION AND JUDGEMENT

(a) Ancient Administration and Judgement

(Sawke's, village Headman and chief of the collection of ten houses)

Sawke's have ruled in Thandaunggyi (Old Thandaung) where Bwe Kayin (native of a country) lived since reign of Myanmar's king. Sawke` means Kayin chief of former times. Under the influence of Sawke's, people were dividedly ruled as in tier upon tier by the village headman and the chief of the collection of ten houses. Sawke`, headman and chief of the collection of ten houses were selected by the villagers. If the villagers did not like them, the villagers could dismiss as a chief and reselect another chief as their wish. The respective leader must be honest and acknowledgeable person. He also must be strong, brave and leading person. If a respective leader died, a person from this family was given priority to be selected as a leader. Unless there was anyone in this family who had qualification to be a leader, a person from other family would be selected. There was not Sawke` lineage. Everyone must be Sawke`. Good and experienced chief of the collection of ten houses could be a village headman and according to the qualities of the village headman, he could be assigned as a Sawke`. Bwe Kayin obeyed the advice of the old people and the village headman and chief of the collection of ten houses used to get advice from them. When they selected a chief, they killed a pig

and acknowledged as a chief by feeding and eating it to the people. There was no separate term, possessive building and insignia of office for the respective chief. He was of the same status with other villagers.

The duty of the leaders were to arrange not only for administration and but also for economics and food, clothing and shelter. They also looked for and selected the place and cut their Taung-ya together with the villagers. The security for village, they fenced bamboo with a pointed end and there was no permission for the stranger to enter the village. If a stranger wanted to enter the village, he had to know one of the permanent residents of the village. When he left from the village, he had to inform the villagers.

Leader of a group of bachelor and chaperon

Among the Bwe Kayin in Thandaunggyi, there were chaperons who were selected by bachelors and maidens. They must have integrity, moral and they must interest in the welfare of others. They also must be fair, active and industrious person.

In Bwe Kayin's traditions for the judgement, the leader made the big case to small case and the small case to disappear by negotiating. Finally, the criminal gives compensation and paid homage to the complainant. They did not obey the collection, they were gone out from the village. The traditions were not recorded exactly. All are the leader's speech. The cases for theft, cheat, quarrel and about the domesticated animals, the leaders solved the problems by compensation and paying homage and

apologising their faults in front of the leaders. There was no murder case. If there was, they decided the case by compensating.

Investigating (hearing and trying) a case

At investigating a case, to reveal the accused, the suspect had to wash the chilly liquid. If the guiltless persons might not be hot and the guilty persons might be hot. Leaders also brought out the accused by putting one hand into the hot lead liquid pot. At that time, the guilty persons might be hot and the guiltless persons might ^{not} be hot. Moreover, all the suspects packed the rice like the sticky rice packet and tied with long rope. And then that rice packet was boiled by grasping that rope. When arrived be due, as the rice packet was opened, the guilty person's packet might not be fully cooked and the guiltless person's packet might be fully cooked.

Person who committed before marriage did not get the permission to live and to give birth the child in the village. They were used to drive away from the village. Before driving away, they killed a pig neither dead nor alive and rounded the village by dragging it. The leaders admonished the guilty persons to be humiliated and warned other people not to do like that in the future.

(b) The Present Time Administration and Judgement

At present, in Thandaunggyi, people are ruled equally like other State and Division as in Constitution Basic Law that

was laid down by the State Government. Thandaunggyi is ruled by Ward Peace and Developing Council according to the guidance of the State Peace and Developing Council. Bwe Kayins are also ruled tire upon tire as in rules of Township Peace and Developing Council.

Most of the Bwe Kayins are Christians so the authority of the region leaders are very great. Therefore to decide the village affairs, their authority must not be past.

Consideration

Thandaunggyi is surrounded by a stone road, 12 feet wide and (6.85) miles in length. Although the road is seemed to be straight and clear, the native people prefer to use a pathway that is about 6 feet wide. Houses are built on either side of the main road. Sometimes houses are very close to each other and sometimes they are quite far from one another depending on the slope of the earth. Their economy is based on agriculture and because of the transportation system, the development of economy is slow.

Suggestion

Development of a region depends on its economy. Because Thandaunggyi is end station, it is necessarily to improve its transport system. It will be very helpful to construct a road from Thandaunggyi to Laketho, where there is already 6 feet wide and 17 miles footpath. The region is rich in natural resources and there will be a good economic development if there are good roads in the region which are connected to Loikaw Township, Kayah state and Taunggyi Township, Bago Division. Animal domestication, industrial crops or medicinal plants and trees for firewood should be carried out there.

Thandaunggyi is being created as a resort. Hotels and Inns should be built for the tourists and visitors. About 4 or 5 miles far from Thandaunggyi there is a hot spring and if there is good transportation it will attract the tourists and visitors.

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8. Oo Poo Taw, (Mu, Thra Bu) Karen Bronze Drums
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11. သန်းထွန်း ခေတ်ဟောင်းမြန်မာရာဇဝင်
12. ထွန်းရွှေ ဆရာ ကရင်နှစ်သစ်ကူး။
(ဥကဋ္ဌ)ကရင်သုတေသနနှင့်
စာပေဖြန့်ချိရေးကော်မိတီ။

- 13. မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ၊ တိုင်းရင်းသားယဉ်ကျေးမှုရိုးရာဓလေ့ထုံးစံ
ပါတီစည်းရုံးရေးဗဟိုကော်မတီ များ (ကရင်) ၁၉၆၇၊ ဒီဇင်ဘာလ၊
ဌာနချုပ်၊ ပထမအကြိမ်
- 14. လင်းမြတ်ကျော် ၊ မန်း ကရင့်ရိုးရာသုတပဒေသာ
- 15. စွယ်စုံကျမ်း- အတွဲ-၁
- 16. စင်ကြယ်၊မောင် ကရင့်ဘဝဓလေ့၊ ၁၉၉၇၊
စက်တင်ဘာလ၊ တတိယအကြိမ်
- 17. ပညာ ဦး ကရင်ရာဇဝင်။ ၁၉၆၅
- 18. တက္ကသိုလ်များ၊ကရင်ယဉ်ကျေးမှုမဂ္ဂဇင်းများ၊ဆောင်းပါးများ(၁၉၇၀ မှ ၁၉၇၉)
- 19. ထု၊ ဦး (ထူထု) ကရင်ပုံပြင်များ (ဒုတိယပိုင်း)
၁၉၆၇၊ ပထမအကြိမ်။
- 20. အိစက် ၊ဖူး သံတောင်သမိုင်း
- 21. မင်းနိုင်၊ ဦး ဒို့သွေးဒို့သားတိုင်းရင်းသား။ ၁၉၆၇၊
ပထမအကြိမ်။
- 22. မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ တိုင်းရင်းသားတို့၏တူညီသော
ရိုးရာဓလေ့ထုံးစံများ (၁၉၇၅)
မေလ၊ပထမအကြိမ်
- 23. ဓလူလယ်၊စော နှစ်ခြင်းသာသနာသမိုင်း၊ကရင်အနှစ်(၁၅၀)
(၁၈၂၈-၁၉၇၈)

24.မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ ကရင်ပြည်နယ်ခါတ်ပုံမှတ်တမ်း၊ ၁၉၇၂၊
အောက်တိုဘာလ၊ ပထမအကြိမ်

25. ။ တော်ထွန်ရေးကောင်စီ၏ခံယူချက်နှင့်
သဘောထား။ ၁၉၆၈။

26.နဲစန်၊မန်း(ဘားအံ) ကရင်ဖားစည်၊ ၁၉၇၈၊ ဒီဇင်ဘာလ၊ ပထမအကြိမ်။

27.အောင်ထူး၊စော ကရင်နှစ်သစ်ကူးပွဲ။ (သို့မဟုတ်)တဒေါင့်တစွန်း
၁၉၇၅၊ အောက်တိုဘာလ၊ ပထမအကြိမ်။

LISTS OF INFORMENTS

No.	Occupation	Age	Quarter
1.Daw Naw Leh Dah	President, Bwe Moh Bwa Women Association	67	Thandaung
2.U Saw Su Klo	retired teacher	77	1
3.U Saw Hay Khu	clark	53	2
4.Rev.U Saw Du Thu	Assistant Pastor	48	1
5.Daw Naw Doe Nay	J.A.T	45	1
6.U Saw Peter	deacon	74	1
7.U Saw Rusha	retired teacher	55	1
8.Daw Naw San Nay		76	4
9.Daw Naw Mei Cho	traditional midwife	75	1
10. Daw Naw E'moh	J.A.T	40	2
11.Rev.U Saw Oln Hpay	Pastors, Secretary, Bwe Moh Bwa Association	43	1
12. Saw Lay Phyu	Preasher	27	4
13.Daw Naw Ka See Yar		78	2
14.U Saw Ni Mg	gardener	49	2
15.Saw Bway Klo	student	20	2
16.Daw Saw Niel Khaing	S.A.T	45	2
17.Saw Ba Lin	gardener	29	2
18.U Saw Ba Blu	photographer	47	4
19.Naw Soe Soe Yee	10 th standard	17	2
20.Daw Naw Doe Nay Paw	nurse	29	1
21.Rev.U Saw Nay Blut	Pastor	57	1
22.U Saw Myat Shwe	Priest	55	4
23.U Saw Shee Taw	gardener	47	2
24.saw Hay Ka Daw Khee	5 th standard	12	2
25.U Saw Nhee Po	gardener	47	2
26.U Saw Tabin Shwe Htee	President,(W.P & D.C)	50	2
27.U Saw Aung Doe	gardener	58	1
28.Daw Naw Zu Ze'Nar	clark (W.P.& D.C)	53	2

29.Daw Nann Kyi Sein	Information &Mass Media Dept;	50	
30.Daw Naw Soe Nay Paw	P.A.T	30	1
31.Daw Naw Christmas Call	J.A.T	40	1
32.Saw Klo Kyaw Lwin	8 th standard	15	2
33.U Saw Po The' Sawe	clark	32	2
34.U Saw Klo Htoo Kyi	Youth Pastor, Pai La Wai	30	
35. Naw Priskilar	Pastor	28	1
36.U Saw Tha Maw	headmaster (B.E.P.S (1)) (Thandaunggyi)	37	2
37.U Saw Maw Le'	headmaster (B.E.H.S (1)) (Thandaunggyi)	57	