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ANTHROPOLOGY

THE SOCIAL ORGANIZATION OF
THE KAYAW NATIONALS OF
HOYA VILLAGE TRACT, PHRUSO TOWNSHIP,
IN THE 'KAYAH' STATE
UNION OF MYANMAR

Submitted by
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ANTH . 8
1997 - 1999
DEPARTMENT OF ANTHROPOLOGY

This thesis is dedicated
to
The five fold infinite venerables
and
My benefactors father U Lu Khin -
mother (Daw Khin Kyi)

UNIVERSITY OF YANGON



Department of Anthropology

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Submitted by MA MOE MOE
ANTH-8(1997-1999)

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Myanmar-1999

**THE SOCIAL ORGANIZATION OF THE KAYAW (BRÈ) NATIONALS
OF HOYA VILLAGE TRACT,
PHRUSO TOWNSHIP,
KAYAH STATE**

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Foreword

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Introduction

The Union of Myanmar is inhabited by many national races, such as the Chins, the Kachins, the Shans, the Kayah, the Kayins, the Mons, the Rakkhines and the Myanmars. They subdivide into 135 ethnic races. These national races, depending on their religious beliefs and the region they live in have traditions and beliefs and customs that differ from place to place as from race to race. For the Union of Myanmar to be strong and united, it is important that these national races learn to know and appreciate each others culture. It is the duty of the student of anthropology to bring out the culture of the people so that they may learn to understand each other better and build a strong, united Union of Myanmar.

The word 'culture' covers a very wide field and has a comprehensive meaning. So when we study a people's culture, it means its racial back ground and its beliefs and thoughts and traditions and customs that are seen in his behaviour. The laws that govern his society, economy, religion, education dress and language all are part of the whole of culture of a race or people.

The field of study of the anthropologist is man and his life and in bringing out the likenesses and differences in culture, the national races will come to understand and appreciate each other, which would build and unite our country into a strong union, invincible to foreign domination. We can find out the progress of a race of people by observing the standard of its culture. If a race of people can not preserve their culture, historical records show that the country and its people will disappear from the face of the earth. So it is very important for a race of people to love and to honour and preserve his own culture.

This thesis for the degree of Master of Arts in Anthropology is written after field trip research to the region. It is about the Kayaw national races of Myanmar, concerning their traditions, and customs and culture. It represents the good traditions that must be preserved and the customs which are not appropriate in these times, and which retard their growth, and as such should be considered for change and development.

Choosing the Topic for the Thesis

I have chosen the topic "The social organization of the Kayaw (Brè) national races of Hoya village tract, Phruso Township, Kayah State for the following reasons.

The Kayaw national races of Hoya village tract possess more interesting features than other regions. They have been able to preserve the cultural heritage of their ancestors till today. They still practise the traditional customs with great pride and reverence. Their traditions and culture have been preserved, untouched by other outside influences, because of difficulties in reaching their region. It has remained in its original purity which is a great blessing to the student of anthropology.

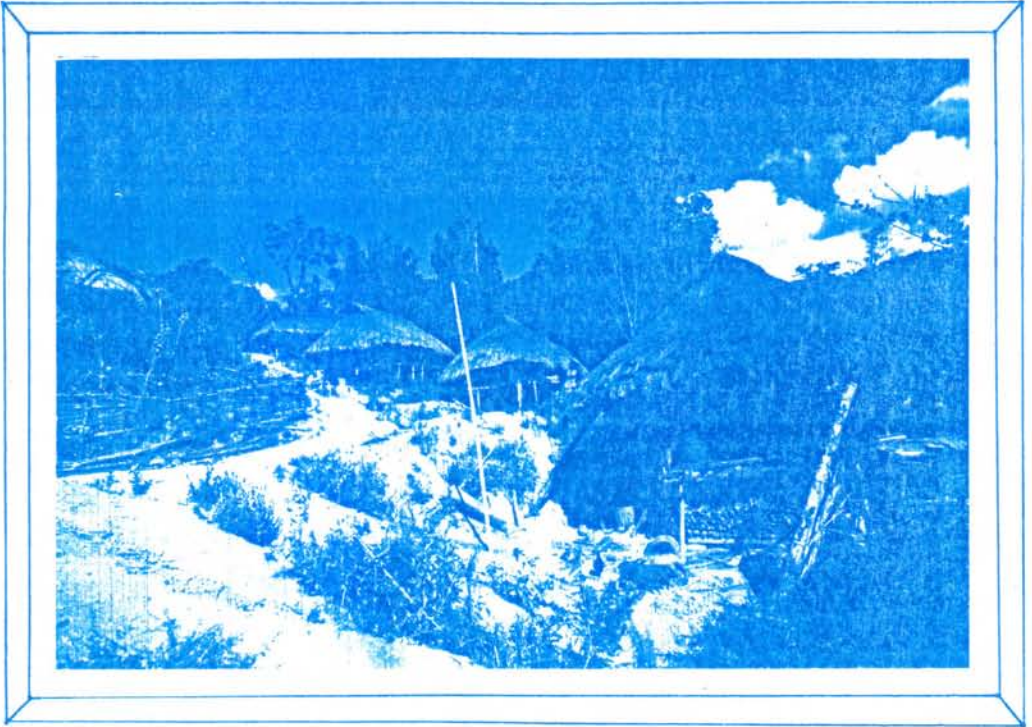
The way of life of the Kayaw national races is also admirable and sets an interesting example to other races in the modern world. They help each other on all occasions, whether it is work or a social affair of joy or sorrow. They are a very united race of people.

The very remoteness of their region have kept the Kayaw races simple and honest and trusting. They are very hospitable, and willing to answer patiently questions strangers ask, which is a very big help to the researcher.

Very few people have done research about the Kayaw (Brè) national races. I hope my thesis will add new knowledge about one of the national races of Myanmar.



Kayaw man and woman



Setting up a village

Chapter - 1

Geographical feature of the region

(A) Location, Area, and Population

The Hoya Village Tract (Hoya Biya region) is one of the 14 village tracts in Phruso Township, Kayah State in the eastern part of Myanmar. It is 24 miles and 7 furlongs north-east of Phruso.

The villages in Hoya village tract are -

- (1) Domosu
- (2) Upper Doraw
- (3) Loert Doraw
- (4) Biya
- (5) Htekho
- (6) Hoya
- (7) Humohti
- (8) Likhupra

Hoya village is situated on East longitude 96° 56' and North latitude 19° 19', and is 4300 feet above sea level. In the east of Hoya lies Htekho village, to the west is Upper Doraw and Lower Doraw, to the north and to the north-east lies Biya village.

Htekho village is on the Phruso-Hoya motor road, and its location is on East longitude 96° 58' and North latitude 19° 20'. It is 4200 feet above sea level. To the east of Htekho lies Raeipra, to the west is Hoya, to the north is Biya and to the south lies likhupra.

The area of Hoya village tract is 136 square miles. Hoya village itself is only about 1½ miles from east to west, and 4 miles from north to south,

whereas Htekho village itself is only about 4 furlongs from east to west and 6 furlongs from north to south. According to the 1997 Kayah State census, Hoya village tract has a population of 3,698.

The population statistics of Hoya village is as follows :

<u>Households</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>
(82)	(116)	(186)	(292)

The population statistics of Htekho village is as follows :

<u>Households</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>
(65)	(110)	(150)	(260)

Hoya and Htekho are villages inhabited by Kayaws only.

The Kayaws settle in other regions also. These include townships of Phruso, Demoso, Loikaw, Hpa-saung in the Kayah State, Phekhon in Shan State, Thandaung in Kayin State, and spread out in other States and Divisions under the name Kayah.

(B) Climate

Although the Hoya village tract is in the tropics in terms of latitudes, the area enjoys a temperate climate due to the plateaux and mountains. The average temperature in the hot season is 75° F, the annual rainfall is 60 inches, and temperatures comes down to minus 5 in the cold season.

(C) Vegetation

There is the Hti:shi-du evergreen forest in the environs of the Hoya village tract where hardwoods such as teak, pine, padauk, chestnut, erithrina etc., and also cane, bamboo, thatch, and reeds grow. Seasoning spices like

pepper, cinnamon, Japanese pepper, and lesser cardamon-medicinal plants and herbs like serpentwood, elephant apple, and djenkol etc.,-dyeing agents such as pudding pipe tree, turmeric, and Indian gooseberry, etc., are also found. One third of the world's 1,500 species of orchid can be found in these Kayaw forests. Some grow on trees, while others are on rocks. Some of the popular species of wild orchids are 'thazin kyi', thazin gyi 'pink', 'ngwe hnin phyu', etc.,

(D) Topography

The Hoya village tract is a region of mountains and plateaux. The Hoya mountain itself is 4,300 feet above sea level. Others include Mt.Khawthamaw (5,172) feet, and Mt.Presawkhu (6,682) feet. One of the mountains 'Hsin mei taung' gets its name from way it looks - a black elephant - when set on fire for land clearing for the 'taung-yar', the hillside cultivation. Today because of attempted reforestation by Bishop Sotero Phamo the area is renamed Hsin Phyu Taung (White elephant).

The soil is of faulty texture and so there are underlayers of limestone, tunnels and caves. Quite a number of creeks exist in this area, some as underground creeks. Some well known rivulets ones are, Htoo chaung, Letchaung, Pi-ichaung, Nanphachaung, and Tee phalaw chaung. The Htoo chaung creek originates in Shan State in the west and flows through Hoya, Kekaw, Domosaw, Dolasaw, Thothido and into Phasaung region. Evergreen forests in Htishidu (4,999') area have an annual year-round shedding of leaves that amounts to one inch thick layer of decayed leaf soil. On the flat plains and valleys, the soil is generally of thin layers of red clay on underlayers of granite unarable soil.

(E) Communications

Hoya, being a hilly region, communications has to depend on road transport only. The Hoya-Phrauso road was built by the British during their invading war, but it was not serviceable for motor vehicles. In 1978, Bishop Sotero Phamo of the Catholic diocese of Loikaw organized the road-works with the help of the surrounding villagers to turn the road serviceable for the mission vehicles. The locals prefer travelling on foot, which takes about 8 to 10 hours the least for them, and about 10 to 13 for outsiders. The footpaths are well above 200 feet, with the highest places somewhere around 3,000 feet. Currently, through the coordination of the Bishop and the local Authorities, there are 2 passenger buses plying twice a week between Phruso and Hoya for a fares of Kyats 200 each way.

Moreover, under the auspices of the Committee for the Development of the National Races of the Border Areas, the Phruso-Hoya-Kekaw-Thandaung-Toungu motor road is now under construction.

(F) The Origins of the Kayaw (Bre') Nationals and their Migration into Myanmar.

It is said that the Kayaw (Bre') originated from the Bwe' Kayin, the hybrid of S' gaw Kayin from the male parent lineage and the Pwo Kayin from the female parent lineage. The S' gaw Kayin term, Bwe Kayin, means the mixed blood race.

The Bwe' Kayins generated into 7 tribes. Bwe'-mo-nu, one of the seven, means the Kayins of the region where the sun sets. In this group of Kayins are included the Bre' Ghebar, and Mano.

The term Bre' underwent regional variations from Bwe' Kayin, Bwe' Taline, Bwe' Ta lei, Bwe'Ta le, Bre'Ta le, and Bre' Tarei.

The Kayahs call them 'Bre' Tarei for their complicated mode of dress.

The meaning according to Kayah in Bre' Tarei, to Kayaw is "Pra TÔ RÔ, others it denotes people in primitive state or rather most original tribe.

The shift of the term Bre' to the present usage of 'Kayaw' was officially proposed, and accepted on the 20th Anniversary of Kayah State Day in 1971. The term Kayaw simply means human person in their own language.

The indigenous races residing in the Union of Myanmar descended from the following 3 ancestral stocks.

- (1) Tibeto-Burman
- (2) Sino-Thai
- (3) Mon-Khmer

The Kayaws are the descendents of the Tibeto-Burman stock of the Mongoloids, and of the Kayin ancestral lineage.

The Chinese and the Shans use the term 'Yan' for all the races of the Kayin lineage.

<u>Kayin lineage</u>	<u>Sino-Shan</u>	<u>Myanmar</u>
Kayin	Yang	Kayin Phyu(white)(S' gaw/Pwo)
Kayah	Yang Lian	Kayin Ni(Red)(Kayah)
<u>Kayin lineage</u>	<u>Sino-Shan</u>	<u>Myanmar</u>
Kayaw(Bre')	Yang Bre'	Bre',Pade',Ying Gyar
Padaung(Kayang)	Yang Pondaung	Kayang
Pa-O	Yang Lan	Kayin Net(black)(Pa-O)
Yingbaw(Ka-ngan)	Yang Baw	Ngwe(silver)Kayin(Yingbaw)

Seventeen types of Kayins were mentioned on page 244, in Part 2, of the Main Inventory of the Report on the National Census of Myanmar (1931).

They were -

- (1) S' gaw
- (2) Pwo
- (3) Wewaw
- (4) Moe Ne Bwar
- (5) Bwe'
- (6) Bre'
- (7) Kayinphyu (white Kayin)
- (8) Pakoo
- (9) Moepwar
- (10) Taunfm
- (11) Padaung
- (12) Yingbaw
- (13) Gheko
- (14) Kayinni (red Kayin)
- (15) Zaycin
- (16) Taline Kalasi
- (17) Unnamed Kayins

In the Gazette of the Revolutionary Council Government on the 17th Union Day (1964), the Kayins were classified as follows :

- (1) Ghebar
- (2) Ghekho

- (3) Kayinphyu
- (4) S' gaw Kayin
- (5) Bre'
- (6) Pwo Kayin
- (7) Pakoo Kayin
- (8) Prachee
- (9) Yinbaw
- (10) Ying-net
- (11) Ying-kyar
- (12) Ying-talei

Originally, the Kayaws were said to have been living together with the Kayins in Babylon. Then, together with the Kayahs, Yingbaw, and Yingtalei, the other tribes of Kayins, they left Babylon in B.C 2234, and reached Mongolia in B.C 2197. From there, they moved on and reached Turkistan in B.C 2013. From there again, the migration waves showed this group of people to have reached Tibet in B.C 1864, having left their former place Turkistan in B.C 1866. They stayed in Tibet up to B.C 1388, and founded the city of Fonankaw.

From Tibet, they continued their migration in B.C 1388, and arrived at Yunan in 1385. In Yunan, the ancestral history went on to state that this racial group, made up of Kayin, Kayaw, Kayah, and Pa-O, and Yingbaw, settled on the Yangze Kyan river which originated from the plateau adjoining Kwin-lon mountain range and Kanthalan mountain range, and that Hti the me (the sandy stream) was the region from which the Kayins emerged as a separate consolidated race. They settled in Yunan for 257 years, up to B.C 1128, and were defeated by the Chinese monarch Chou-shin of the Mang dynasty after the Kayins revolted against the despot's unjust oppressions.

Nursing their wounds of a bitter defeat by the Chinese monarch, the Kayins, 132 households in all, moved south via various routes into Myanmar, Thailand, and Cambodia B.C 1134 and 1125. One group reached Thailand and Cambodia in the south and founded the city of Chengmai, it was said.

Another group came down Shweli river, got to the Ayeyarwady, and founded the Tagaung city. The third group followed along the Thanlwin river, and then along the Sittaung river to the south, and settled in southern Shan State, and Kayah State, and spread further down to Thaton, Kyaikhami, Mawlamyine, Dawei, and Myeik. The fourth group left Yunan in B.C.741, and reached Myanmar in B.C 734. Ancestral history had it that the group which moved westwards followed down the Sittaung and Ayeyarwady rivers, stopped for a while in Mandalay and Sri Khittra, and made their southwards journey till they reached the Shwedagon hillock around Yonelutkyun. While settling in the Shwedagon (Mohtakut) region, the Kayins discovered a gold deposit on a hunting expedition. In sharing the treasure, they forgot a certain widow, who, in her dissatisfaction, leaked the information to the Mon-Khmers. There issued a territorial war resulting from the fighting over the treasure between Saw Irial of the Kayin stock, and the Mon-Khmers, who won the power struggle. That event led the losers Kayins to move across the Sittaung river towards Kyaikhtiyo and Thaton.

Still pursued by the Mon-Khmers at these places, the Kayins again moved upstream Sittaung and Thanlwin rivers.

They stopped for a while at Ohn-tabin and Htan Thonebin. When they came to Talei Moedut at the junction of Thanlwin and Khe'maphyu rivers, the Ying Talei group made settlement of a town and stayed back while the rest went upstream Sittaung towards the mountains via Paunglaung and Thauk Yekhat. It was said the Kayaws were included in this group. The Kayaw group who stayed behind at Talei Moedut moved up towards the mountains via Htoo

Chaung and Kyaukyi Creeks in search of adequate food supplies and also to flee from the inter-racial battles over territorial dominance. Some continued their journey up to Ngwedaung Pyi (the land of the silver mountain). The group that went upstream Htoo Chaung Creek settled down at Lobawkhu and MoeKhu on the other bank of the Letchaung and Htoo Chaung Creeks junction.*

Ancestral History

(1) Kayaw Modu (Main Kayaw)

This group included (1) Hpa hti, (2) Modu, (3) Su Pwe Pha, (4) Mieshidu, (5) Mieshipu, (6) Thamu Thatha, (7) Kyaw Kawpwa, (8) Shehta gyawlaw, (9) Dosuwa, (10) Lithi Liro, (11) Khoghe, (12) Sheeria.

(2) Monga glei

This group consisted of (1) Moga glei, (2) Dokaw phuli, (3) Kyiloei (Thephoei), (4) Toloti, (5) Galoe (Pra kya lo phu), (6) Mishi, (7) Solar plarku, (8) Plei hta, (9) Mawshidi, (10) Htimipha, (11) Mawloodi.

(3) Lobawkhu

This group was made up of (1) Weyaw, (Yeeyoei), (2) Wedarmu (Reedarmu), (3) Wugalabu, (4) Tharpho, (5) Tharbarwar, (6) Tharbara, (7) Yotkhu, (8) Gyi khi.

(4) Kuprar

The following were in this group. (1) Kuprar(Kuprar Doroe), Kuprar

* From " Abstract of the History of the Kayaw Nationals " (First Draft), put up to the Right Rev. Sotaro Pharmo, the Roman Catholic Bishop of Loikaw Diocese by the Research and Technical committee of the Kayaw Literature and Culture Central Committee.

Biyar, Kuprar Loloeya, (2) Solar Plaku, (3) Solar baryo, (4) Slear Limu, (5) Kyaphon Rimaw, (6) Kyi-do-i, (7) Tiro, (8) Jaykhodu, Jaykhophoo.

(5) **Biya**

This group is made up of (1) Htoekhaya, (2) Kyirodu, (3) Lawtoe, (4) Tirhoe, Tikhloethawsu.

The Kayaws settled in groups of family ancestry or in other words, inkinship groups, and in the territories thus reconized generally.

Those who were known by the name 'E' reside in Tawkhu and Dolarso.

Those who were known by the name 'T' live in separate Kayaw-only village tracts. These include Hoya, Raeipra, Domosaw village tracts and Walo area.

Those who went by the name 'Gi' settle in Ghekaw, Rawtawkaw, Thothi village tracts.

Kayaws bearing the name 'Di' lived in and around Htee-thasaw village circle in Kayin State.

Those bearing the name 'Phuli' were spread in Thauk Yeikhat Creek, and Alei Creek that goes up to the baselines of Leiktho village.

The ones with names 'Kho/Kyaw' settled in Wewa village circle and Pleisi base.

(G) **Language and Literature**

Although it cannot be said that language and race do not correspond in terms of national boundaries, a dialect spoken in a certain region which has a certain distinction can be taken as an aspect of the culture of that speech

community, and is therefore, an important factor in uniting a race. Thus, by studying language, the catalyst for racial unity, the origins of the indigenous races can be traced.

There are 2 main language families in Myanmar. They are,

- (1) Austro-Asiatic, and
- (2) Sino-Tibetan language families.*

In Myanmar the Austro-Asiatic family preceded the Sino-Tibetan one.



Therefore, the Kayaws are of the Kayin stock and speak a language of the Sino-Tibetan family, linguistically a mono-syllabic one. In Myanmar, the Kayin speaking community is second only to that of Myanmar.

According to Taylor, the Kayins are divided into 2 groups Kwin Kayin (flat land/ plains) and Taung paw Kayin (highlanders). The highlanders are further subdivided into 3 groups.

- (1) Bwe 'Bre'sub-group
- (2) Padaung sub-group
- (3) Kayin sub-group

The Bre' (Kayaw), Kayin, and the Kayang (Padaung) are also linguistically related. Although there might be differences in pitch, stress, tone, accent,

* "Barthar Lawka" Treatise by U Pe Maung Tin.

and other features involving the nasal, palatal, glottal, velar, etc., aspects of the phonemes, in terms of regional dialects and speech communities, their linguistic origins are similar.

<u>Lexis</u>	<u>Myanmar</u>	<u>S'gaw</u>	<u>Pwo</u>	<u>Kayang</u>	<u>Kayaw</u>
one	ti'	te :	la	la	té
two	hni'	khi :	ni	nu :	ki
three	thoun :	the :	thar :	thu :	thu
father	aphei	pa	pha :	pha :	pha
mother	amei	mou	mou :	mou	mou
hand	le'	khu :	su :	sakhu	dyudé or cudé
foot	chei	kho :	khaun :	Khaundeï	khodeï
rice	hsan	hu : tha	ru : sa	hu :	hu :
water	hti :	hti :	hti	su :	hti :

The Kayaw language has a different sentence construction from that of the Myanmar language. Myanmar language has the sentence construction of Subject, Object, and Verb arrangement.

<u>Subject</u>	<u>Object</u>	<u>Verb</u>
I	rice	eat
ကျွန်တော်သည်	ထမင်းကို	စားသည်။

In Kayaw, it is Subject, Verb and Object.

<u>Subject</u>	<u>Verb</u>	<u>Object</u>
I	eat	rice.
Heithul	ar	di

In Maons's (1860) analysis of the 88 basic words of the Kayin racial group's language, 16 were found to be having close ties with Thai, 11 Chinese, 10 Myanmar, 3 Tibetan, 3 with Boshan, 3 with Sinbu, and 3 with Indo-European. Therefore, the Kayin language is assumed to be a branch of the Sino-Thai language sub-family judging by its strong leanings to it.

The Kayaws have their own history, traditions and culture. Although there were no written records of these, they were handed down as ancestral heritage in the form of songs and poems taught verbally from generation to generation. In these legendary tales, it implied that the Kayaws had a literature of gold, but circumstances forced them to put it on leather. It so, happened that while the Kayaws were weeding the taung-ya cultivation, they left the leather on a stump. A dog came by and ate up the leather, and the dog's excrement in turn was taken up by the fowl. Therefore, the fowl was recognized as responsible for everything good or bad, and its thigh bone is taken out to consult for predictions, a panacea for solving all problems.

In early, Father Giulio Rovagnati of the P.I.M.E Catholic Missionaries from Italy invented the Kayaw alphabets complete with vowels and consonants, and phonemes, by making use of Roman alphabets. The Kayaw written language thus invented has consonants, vowels, lexis, gender, usage, conjunction, syntax, and lexicography. It had been made compulsory in schools from KG to Fourth Standard. This Kayaw Primer was taught in Gheba pronunciation. The Kayaw written literature is widely used in religious literature such as the Bible and hymns.

The Invented Kayaw Script Based on Lation Alphabets

Consotants

Kayaw Alphbet	A	B	C	D	E	F	G
	a	b	c	d	e	f	g

Corresponding Myanmar sound	အာ: a :	အီး: bi :	စီ si :	ဒီ di :	အေ ei	အဲပဲမ် e : phe	ဂျီ dzi :
Kayaw Alphabet	M	H h	I i	J j	K k	L l	M m
Corresponding Myanmar sound	ကေ kei	ဟာကာ haka	အီ i	ယေ jei	ကာပါ kapa	အဲလဲ e : le	အဲမဲ e : me
Kayaw Alphabet	N n	O o	P p	R r	S s	T t	U u
Corresponding Myanmar sound	အဲနက် e :	အို ou	ပီ pi :	အဲရက် e : re'	အဲဆက် e : se'	တီ ti :	အူး u :
Kayaw Alphabet	V	Z					
Corresponding Myanmar sound	ဗီ vi :	ဇက်တာ zeta	c nga				

Vowels

Kayaw Alphabets	A	E	O	P	U
	a	e	i	o	u
Corresponding Myanmar Sound	အာ: a :	အေ ei	အီ i	အို ou	အူး u :

Diphthongs

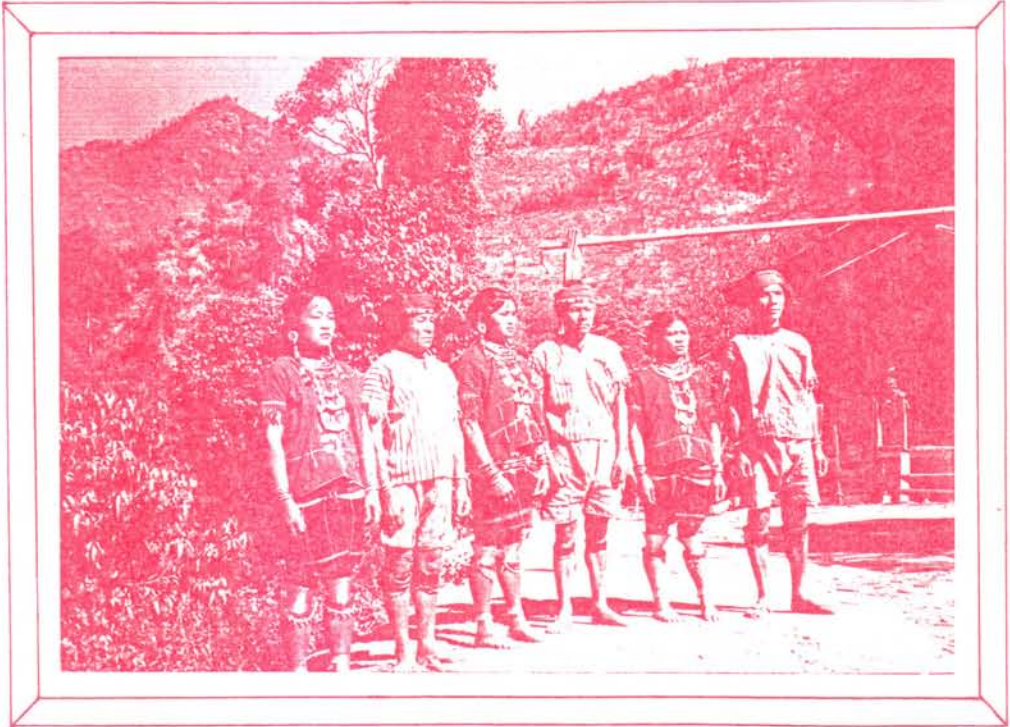
Kayaw Alphabet	\	v	=	△	?	!	,
Corresponding Myanmar sound	အာကရော် akar	အထာအီး: atai :	အတိုလာ atoula	အဝူ awu	အယ်ဒဲ e de :	ဒယ်ယို de jou	အမို ahmi:

Kayaw Alphabet	.	:	;	၍			
Corresponding	အမှာ	အမှာမှာ:	အမှီးမှာ	ဒယ်ဒဲကရော်			
Myanmar sound	<u>ah</u> ma	<u>ah</u> mahma:	<u>ah</u> mi:hma	de de:			

(H) Physical Features and Temperament

Anthropologists recognize 3 main groups of mankind, according to the criteria on the classification of race. They are the fair skin Caucasoids, the light yellow skin Mongoloids, and the dark skin Negroids. Anthropology determines that all the indigenous races residing in the Union of Myanmar descended from the light yellow skin Mongoloid stock who inhabited the Mongolia plateau in central Asia. Thus they all are brethrens by blood relation. The Kayaws, the refore, have a yellow-brown skin, and are Brachycephalics with an index above 80, with prominent eyebrows but the eyelids are a bit sagging. The colour of eyes is dark or dark brown. Lips are of medium thickness and are not (everted) upturned or protruding. The hair is black. The average height for a Kayaw male is 5½ feet, while that for the female is 5¼.

The Kayaw's temperament is well reflected in their choice of colours in their dress. Red means brave as the rising sun. White infers nobility just like the white cock. The red, blue, white and black colours used in head bands, waist belts, and earrings signify unity out of diversity. Moreover, the Kayaws' economy is based on family survival business, rather than on commercial benefits. They have little greed, and are easily contented. They are courageous, and eloquent as well as witty and candid in their speech. They would not tolerate any wrong doing, but at the same time are not at all proud. As typical highlanders, they are friendly, honest, and faithful.



Kayaw men and women



Winding brass rings on the calf of a Kayaw woman



A young Kayaw girl.

(I) Mode of Dress

The Kayaw male hangs his hair knot to the right. On the hair knot are placed white and blue stone beads, one inch apart, and this is called 'phe'' tha' in Kayaw. The 'khuge' de', the hairpin, is 6 inches long and adorned with tassels. There are two combs one called 'thiphro' is of 6 by 2 inches length and is made of sealing wax, another, the 'Thi paro' is of 2 by 2 inches, and of the same material. The turban is of red cloth 6 by 1 feet, on which are attached bamboo slats of refined texture of 1½ inches width. The bamboo comes in square or oval shapes. Over these are strung stone beads of white, red, blue, and etc. arranged in equal spacings of 1 inch apart, and amounting to 8 or 12 chains of beads. This is called 'Hugloru' in Kayaw, meaning a crown. Ears are bored and ear plugs of 1 inch length, usually in the shape of chilli, and of silver, are used. This is called 'naku-the' in Kayaw. Around the neck are chains of beads, red, blue, and white, the colours one inch at a stretch, are hung. This is called 'Cu Pre' in Kayaw. Some use oyster beads, some choose silver coins of various denominations go along with their stone beads.

The Kayaw male wears a smock-like dress of back strap loom home-spun texture. It is in the design of the ceremonial bronze drum, the 'pharsi' with black and red stripes laced on white fabric. It has 3-inch sleeves at the end of which are 3-inch long braids. The seams are in the designs of palms of squirrel, mouse, gecko, or chicken. The breastline opening from top to bottom in black, green and red is stitched 3 inches wide in the design of the caterpillar. At the waist is the strap braided in white, black, red cotton yarns.

The trousers is of back strap loom woven material with red, black, and green laced on the white fabric. The trousers waist strap is of braided cotton yarn just like the one used for tract pants. There is the thigh strap of the same colour and material. But on ceremonial occasion the Shan trousers is

preferred, usually in black. Between the knees and calf are worn 1 to 5 calf rings, the 'khawbu:', which are braided yarns with lacquer resin coating. Some adorn these with red, white, or blue stone beads.

The Kayaw female mode of dress begins with the large hair knot on the head. On it is the 6 inches long hairpin (Thipro) and a bamboo comb of 2 by 2 inches, and a hairpin (Thiparo), 6 by 2 inches of the finest quality silver coating. There is the crown-like cane head gear, and a 6" by 1" lace turban on the head. Around the neck are hung oyster and stone beads chains in various colours. These are called 'moera' in Kayaw. Moreover, there is the 'rume', the silver crescent-shaped ornament in the middle of which is depicted the rising sun, hung from the neck. This is a symbol of the Kayaws' belief that they are descendants of the sun and the moon. On this medallion are attached silver coins, 21 to 24 in number. There is also a necklace of yellow, green, and red stone beads, with silver coins strung along. Some ladies wear medium and small size bronze or brass rings around their necks. Ears are bored since childhood, and the ear hole is widened by inserting thatch reed stem. On reaching puberty, the girl's ears are adorned with ear tubes in the design of the ceremonial bronze drum and shaped like a rolled leaf, in cast silver coins. The stone beads of white, blue and red colours are arranged 1 inch apart in 6-inch long chains to wear as eardrops.

The Kayaw female wears a smock-like dress with stripes in the design of those on the ceremonial bronze or brass drum, the 'pha:si', wefted on a red base cloth. There are 3 types -

- (1) the 'shidou :li', the red smock,
- (2) the 'shidou : gyaw-aw, the red chequered/ striped smock, and
- (3) the 'shidou : taraw-lo:', the stripe-wefted white smock.

The arm and waist sashes are similar to those of the male smock.

There are white, blue, and red clusters made up of 7 chains of stone beads which are locked in brass rings, and grouped around the navel, numbering up to 21.

The lower garment (htamein), is black in colour, and of the backstrap loom woven material. The band of cloth stitched to the upper hem of the 'htamein' (ahtetsin), has yellow and red colour stretches at every other inch. Peculiar to this garment is the vertically stitched Manaw flagstaff at every 3 inches. Between the knees and calf are cone-shaped brass rings weighing $1\frac{1}{2}$ viss (kg) on each leg. Under the brass rings are braided cotton rings in lacquer resin coating, over which are strung 7 small spherical metal bells, and white and red stone beads. At the ankles, brass rings of $2\frac{1}{2}$ " diameter are wrapped around. On both the wrists are worn 1 to 7 barcelets made of silver coins, and some wear silver rings. Ladies cannot be distinguished by dress on their marital status, nor their social standing. To attend ceremonial occasions, ladies put a chequered shawl on the shoulders.

(J) Building Houses

Unlike other indigenous races, the Kayaws do not follow house building conversion as to the auspiciousness in facing directions, and sites. Circumstances of land features in Hoya-Biya region give the Kayaws no choice either. Intimate neighbours and friends help in collecting timber and bamboo for the new household. The good neighbours and friends rendering such help are provided meals with pork curry. There is no hiring of a proper carpenter, but those skilled in the art help build the house. With the helpers taking part to produce each set of building materials, the house is completed within 2 or 3 days. The Kayaws choose the date for building a house through consulting predictions by the thatch reed, or the chicken bone methods. The middle or main pole is erected first. Only the mid pole is stuck to the ground. Other



Traditional house



Thatch gathered for the roof

supporting poles are placed on marble slabs or rocks. This is to protect from termites eating up the timber. Then come the rafts, beams, and the flooring. The walling is of matted bamboo. Although the flooring is square, the roofing comes in circular shape in order to protect from wind and chill of the local weather. Roofing is of thatch arranged in overlapping layers and lasts 10 to 15 years. There is only one entrance door. The middle of the house is occupied by 2 fire places, one for the family and for cooking as well, the other is for guests. The latrine is at the corner of the house, partitioned and the flooring cut out for the purpose. One peculiar point to note is that only creeper vines are used instead of nails in constructing a house. Mobile ladders are used and they are drawn up during night time. The ladder steps are in odd numbers. Kayaws do not keep separate fenced house yards. All the barns are situated in the middle of the village. Rocks and marble pillars are used to prevent mice climbing up the barns. Kayaws help one another in building houses, neighbours alike, symbolizing a united race.

(K) Common Diet

Kayaws mainly grow rice and millet, and thus their staple food consists of rice, and 'khaung-yei', the fermented drink made from these grains. Vegetables that go with the rice meal are bamboo shoots, pumpkin leaves, mustards, tender baubinia leaves and buds, wild banana cores, etc.,. Some of the Kayaws relish rice gruel in bamboo shoots or mustards. Salt and chilli are the main ingredients in preparing curries. Cooking oil is hardly used for that purpose. Fowls and hogs are raised for domestic consumption, and for spirit offerings only. The meat of game obtained by hunting is shared among the residents of the village.

The Kayaws use only bamboo for cooking utensils as well as for crockery. The whole family partake their meal from a single huge tray. The Kayaws

are found to be a race that has the habit of working together as well eating together. Normally, there are 2 meals a day, one early in the morning before going to work, and the other after coming home from work. During corn harvest time, ears of corn are boiled or roasted and taken as midday snacks. Khaung-yei is also a staple drink in the Kayaw diet. It is brewed from corn, or rice, or glutinous rice fermented in yeast. All Kayaws, male and female, elders and youngsters alike, consume the drink as it is said to be nutritious, a protection from adverse effects of the weather, and to build up stamina. It is commonly used as a substitute for the mother's milk interminating breast feeding. It is the drink to entertain guests at all social occasion such as New year cerebation, marriage ceremony, initation ceremony and therefore, khaun-yei plays an important role in the Kayaw society.

(L) Khaung-yei Preparation

Glutinous rice or millet grains are used for brewing the drink. Grains are cooked in water, and then spread on mats and left to cool off. Next, the grains are mixed with yeast and kneaded, and put into large baskets. It is kept like this for 1 to 3 days, with the lids sealed. After that, the dough is again spread on mats and mixed with rice bran or millet bran compressed in large jars for 1 to 2 weeks until it turned into fermented pulp. When required the fermented pulp is put into bamboo containers and boiled with warm water. After 15 minutes or so, the tasty drink is ready to be served. It tastes best in during the hot, and rainy seasons. It might turn bad in the cold season. The leftover fermented pulp is used to feed hogs. Khaung-yei is a strenghtening drink, refreshing, filling, and can act as an antidote for adverse weather effects, and so it is consumed anytime anywhere.



The round eating tray on stand

Chapter - 2

Social Organization

According to the definition provided by the Dictionary of Sociology, social organization means the organization of units of societies based on age, sex, kinship, occupation, locality, property and ownership, rights and privileges, and status, and the human society as a whole is a combination of all such societies. The human society is the integrated world of human beings among groups as well as individuals, the systematic inter-relationship of people living in the community that makes up humanity. To quote A.R.Radcliffe Brown, the social organization is, "the systematic arrays of the human behaviour". In other words, the human society encompasses all members of the community of human beings, their traditions and customs, status, age groups, kinship groups and their inter-relationship, the rules and regulations to be adhered to, the rights and responsibilities of those in authority. The anthropologist Ralph-Linton sees the human society as, "being grouped together as humans, the culture they adopt is the regulation all must abide by." The human society is the only organization which has culture as its basic foundation, and traditions, and culture verbally handed down as heritage, makes the human society last.

(A) The Family

The family is a social unit which consists of husband and wife, and their natural offsprings, or adopted children. The triangular relationship of the mother, the father, and the offsprings is one of the basic group in human society. It is natural that in every society grownup males and females get married. The reasons for getting married are, to bring up children, enlarging the family size, for the lasting existence of future generations, and for the survival in both economic and natural circumstances. However, according to

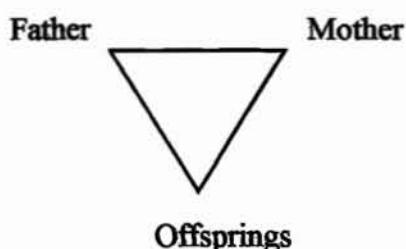
the anthropologist G.P Murdock, a married couple without children cannot be recognized as a family, or as a household. Natural offsprings as well as adopted children are taken as member of the family.

The Kayaw (Bre`)family organization is that of the basic or the simple family category here there is the triangle relationship of the father, mother, and children exists. Sometimes elderly grandparents of father or mother side are also included in the family.

The eldest son stays with the parents for one or two years after marriage, a duration by which he would be ready to set up a new home of his own. While with the parents, under the same roof, the eldest son pools his labour, and income as well for a single livelihood with the family. This tradition is generally adopted from the eldest to the youngest male offspring. Some well-to-do couples set up home right after the wedding. However, in the case of the youngest, the son stays with the parents after marriage. He earns a living by pooling his resources and income in the family unit. Sometime in the care of single offsprings getting married, there is no setting up of new houses, but stay on with the parents to earn a common livelihood.

Being a patrilineal family the father is the head of the household, and as such, he is the most influential person in the home. He leads the family livelihood, and also takes part in the community affairs. However, he consults with the housewife on matters relating to the family economy, and the affairs of the children. The wife takes the responsible duties together with the husband. Elderly grandparents are there for advice and guidance. If the parents dies before the eldest son is married, the family responsibilities fall on his shoulders. If there is no son, the eldest unmarried daughter takes charge. The daughters usually leave the family once they get married because the tradition prescribes that they follow their husbands and put up at their places. Putting up at the brides residence is a rare occarion. Therefore, the Kyaws are found

to practise the patrilocal residence system, and the family organization structure is a patrilineal extended family.



(B) Kinship relations and kinship Terminology

Kinship relations is an important factor in the developing nationalities. There are 3 types,

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

In oldern days for the Kayaw, Kinship by blood, the partilined connec-tion was favoured. In other words, they practise the unilineal system. Never the less both the connections are recongnized. Nowaday, patrilineal uncles and aunts as well as those of the matrilineal ones, and cousins from both connec-tions are all taken as blood relatives and enjoy equal status and rights at social occasions. Patrilineal and matrilineal relatives have intimate relations among themselves. When the father dies it is the eldest son who takes charge of the family, so also is the eldest daughter when the mother dies. However, when daughters get married, they follow their husbands as it is with the custom. Daughters are given their share of inheritance at the time of their marriage once and for all.

Kinship by marriage makes the relatives on both sides become friendly and intimate. Relatives by marriage recognized as such have sets of relational

codes prescribed in accordance with the culture of the respective racial group. They also have duties and responsibilities to be adhered to. For instance, the parents-in-law regard their sons and daughters-in-law as their own natural offsprings, and vice versa. Moreover, the kinship system thus formed through matrimonial ties does not allow inter-marriages among the tripartite and the quadripartite kins. By tripartite kins, it means that in the case of the offspring from family 'A' married to one from family 'B', which has one of its offsprings married to one from the next family 'C', a matrimonial prohibition would exist for the offsprings of families "A" and "C". The quadripartite prohibition is also on similar lines with that of the tripartite one. The process is extended to an additional family of 'D', with the results that marriages between 'A' and 'D' families would be prohibited. This is because the parents of the family 'A' are related to those of 'D' through the kinship brought about by its inter-marriage with family 'B', and the extended family kinship through those of 'B' and 'C'. Family D and family B are also of unmarrigeable.

Married couples who do not have natural offsprings of their own used to adopt children, usually those from close relatives of father's or mother's side. Thus they become parents, and the adopted child is regarded as their own natural offspring entitling him/her all the rights of inheritance. The children in turn take to the adopting parents as their natural ones and perform their duties as children without fail.

Every community has its own way of preserving its lasting continuity. They prescribe such traditional arrangements as in relation to legacy, rank and position, inter-relationship, and mutual assistance, all of which are the responsibilities that are to be taken by the kinship group without fail. The Kayaws maintain an intense racial spirit. They avoid entry into wedlocks with others as much as possible in keeping with the prescriptions of their race. They adhered to traditional customs, and there are punishments for those who do not.

Kinship terminology

Kinship terms do not differ between the father's side and mother's side as they adopt a bilineal system kinship.

grandfather	-	phi :
grandmother	-	phi :
father	-	payi (pha)
mother	-	mokayi
father in law	-	mupramakho
mother in law	-	mupra marmu
son	-	fonmakho
daughter	-	fonmarmu
male grandchild	-	limakho
female grandchild	-	limarmu
uncle	-	phadu
aunt	-	modu
elder brother	-	weimakho :
elder sister	-	weimarmu
younger sister	-	pumarmu
younger brother	-	pumarkho :
cousin brother	-	homu
cousin sister	-	homarmu
sister-in-law	-	khi :
brother-in-law	-	dei

(C) Inheritance and Succession

When the father dies, the inheritance rights and responsibilities fall into the custody of the mother. If the mother also dies, the surviving offsprings divide the estate left behind. If the offsprings are not of the legal age at the time of both the parents' death, the elders take custody of the estate. The taungya work is managed by the eldest son in whose absence the eldest daughter will take over. Only when the siblings come of age the property is to be shared among them. For the female siblings, they are given their shares at the time of their marriage, and the daughters leave home to settle down with their husbands. On the demise of the parents, the sons divide the estate among themselves. If there are 2 or 3 sons, they generally marry off in the order of seniority, and leave home only when they are in a position to set up separate new homes of their own. But the youngest son stays with the parents even after marrying.

He is deprived of the right to set up a new home. For matters relating to inheritance and legacy, the Kayaws are found to have adopted the rulings of Phirei and Phimimo couple up to the present day. The couple had 3 sons. They married off their eldest son, gave him 2 rubies, and went up the heaven. The son was left dissatisfied. Then they married off the middle son, and gave him a male elephant. This son was also dissatisfied because the elephant could not be made use of in the heated sun. The last son was given the thunderbolt at his marriage. It brought about rains and plenty of water, and an abundance of food for all living creatures. Thus the youngest son was regarded as the breadwinner of the family. The eldest son is not usually given much in terms of inheritance, while the next in line would inherit some moveable property, but the youngest son is given all the immovable property and estate. There are some cases where the brothers share the farmland equally, but still, the parents' estate goes to the youngest. If there are daughters only, the eldest and

the youngest are given priority. The adopted children enjoy equal rights in heritage.

In the ancient days, the Village Tract Headmen conferred the right of succession to their offsprings. If Headman had only a daughter, she was married off to a promising suitor, who succeeded the Headmanship. Nowadays, only those with appropriate qualifications are chosen as Headmen.

Chapter - 3

Social affair

(A) Pregnancy and Confinement

Matrimony for the Kayaws means to increase their population, and to perpetuate new generations. Therefore, pregnant women are being well treated by members of the family. A woman in pregnancy is prohibited to make long journeys, and to do hard, strenuous labour.

Taboo and Mana for pregnancy

She must avoid vegetables and fruits that induces acidity. The long-finned eel is not to be included in her diet for fear that the newborn might overgrow. Tortoise meat is also to be avoided to prevent the newborn from leprosy, inability to walk properly, or from having deformed legs. However, hot and pungent foods are not particularly restricted. The pregnant woman must not look at owls and monkeys lest the newborn resembles them. Violent death funerals are also to be avoided, in case the evil spirits should cast spells on the newborn. If the evil spell is cast, the newborn would face the same fate in this life and repeats that kind of death in his turn. The pregnant woman does not join the family at meals, but has her meals by herself cooked from separate pots and pans. The Kayaws usually choose the confinement area west of the fire place which is in the middle of the house.

Confinement

Long before the childbirth, the husband collects rocks for the use of the woman in warming herself by the fire. At childbirth, a faultless bamboo with roots and top intact has to be secured. This bamboo is cut into segments having lengths of 3 to 4 joints to use as containers for fetching water. Likewise, 2-joint length bamboo containers have to be cut up for 3 or 4 containers to put in the heated rocks. A bathtub in the shape of a cattle feeding

trough is made for the child, and a tumpline basket is woven out of the remaining bamboo. Those who are skillful in the art take care of the child-birth process. The place where the waste from the delivery falls is fenced off by thorns to prevent domesticated animals devouring the substance. The hunting dog would have no luck in hunting if it eats up the waste. Other domesticated animals are also used in making sacrifices to the Nats, and thus the household sees to it that they do not eat it either. After the child is delivered, the navel is tied to threads, and the placenta is cut up with a thin flat piece of bamboo. The number of threads that ties the navel cord is plaited in odd numbers, 3 or 5, etc. The 'khaung-yei yeast is used to release the placenta if it gets stuck. Then it is put in warmaurt¹ and buried. For the descendents of the shaman or medicine man, the placenta is hung on a tree, which is fenced off with thorns. Anyone touching it would result in his child falling sick, and thus, to avoid the misfortune, a compensation of a chicken, and Kyats. 1.25, in olden days, had to be paid for the damages. The chicken is cut open in the beak with a bamboo knife and the child's fontanelle is smeared with the blood coming out from it in order to wash away all the ill effects. A woman right out of confinement is assumed impure and is to abstain from the meat of hunted games such as stag, deer, bear, sambur, etc. and sour and salty dishes such as noodle salads, bamboo shoots and mustard preserves.

The consumption of the above would cause the child to suffer illness, and the consumption of the game meat would deprive the hunters of the luck for getting any more games in their hunt. Only an offering to the Nats with a chicken by the woman in question would relieve the evil spell on the unfortunate hunters. The woman in confinement takes rice gruel or rice with roasted salt prepared by her husband in bamboo containers. Turmeric powder swallowed, or smeared on the body to purify the blood. To have a good flow of milk for the consumption of the child, the mother takes banana buds, ash

pumpkins, jackfruits, ginger, and pepper. After the delivery, the mother has to get herself warmed by a fire of heated rocks. The rocks are put into the furnace and fanned till they redden with heat. Then, about an inch of the heated rock is put into the bamboo container. Boiled water is poured down into it and covered with a piece of cloth which contains some small holes. The container is kept on a raised stand of bamboo splits. The woman in confinement stands over this and sweat herself out by covering herself with a blanket. By this, the wounds heal fast, and she recovers subsequently. Warming by heated rocks, and lifting the uterus with the bamboo container are assumed to help dispose of the impure blood. So this is done 2 to 7 times a day for a week or so.

After sweating the whole day, the woman takes her bath in the evening. The tub is of two bamboo joints length, and the water is soaked with a piece of cloth, and rubbed on the body. In like manner, the newborn is bathed 3 times a day, morning, noon, and in the evening before dark. While in confinement, and after childbirth, the woman must not converse with anyone apart from the immediate family members. This restriction goes on until the navel wound in the child is healed. Otherwise, it is believed that the newborn can lose his soul, or cause incessant crying or suffers from navel injuries. If there is a woman in confinement in the house, the fence entrance of the house is marked with a cross or a symbol to warn visitor not to come in. Visitors would cause illness to the child, it is believed, and so, if this occurs, the visitor has to compensate by offering a chicken, and Kyats. 1.25. The child's navel wounds are treated by rubbing ashes burnt out of the mother's hair. When the child's navel has been healed, and removed, chicken blood and a coin of one kyat worth are clasped into the palms of the child's hands and make wishes for good omen and blessings. The coin is then bored and tied around the child's wrist. Nipple blockades are dealt with by poking the nipple

heads with the mother's hair. Once out of confinement, the bamboo utensils used for the warming, and sweating are disposed of at a particular site. On that day, a chicken is killed for the mother's meal. She is not to take any other meat for one month, and is not to do hard work. Family members and relatives help her out with the chores. Now a day, there are nurses and midwives provided by the Ministry of Health.

(B) Naming ceremony

The odd number dates such as 5, 7, 9 are prescribed as the confinement completion dates for Kayaw women. The naming occasion is held on one of those dates, or on the thirtieth day after birth. This is called 'asipowa', meaning the child festival. Relatives, elders, grandparents, and girls of the village attend the occasion. The hosts treat the guests with food and drinks, while the girls help collect firewood, and fetch water. The grandparents bring gifts for the child. In addition, they remove their coins and strings of beads and tie them to the child's hands as charms. The patrilineal grandfather's name is usually given to the child. When the child happens to be a girl, some adjustments have to be made in the grandfather's name to suit the child.

For instance,

grandfather's name - 'plo-i'

grandson's name - 'plo-i'

granddaughter's name- 'plo-u'

The '/i/' in the grandfather's name is changed to /u/ for the granddaughter. Sometimes, there are cases where the name of the guest whose arrival coincides with the child birth is given. The cause of the child's on and off illness is assumed as the inappropriate name given, and thus a new name is called for.

After the naming the hone, the coin, the hoe, the axe, and the knife are placed on the ground, and the child's feet are made to touch them three times so as to be hard, lasting, and valuable. Then the child is brought back into the house. On the next day, the child is taken on a trip to gather firewood. Accompanied by another child, the child performs a token trip. This is to indicate the child's initiation into the labour force. The companion child and household dine over a meal of chicken. Traditions differ according to race and region, and it is natural that each holds on to its own traditions, customs, and beliefs.

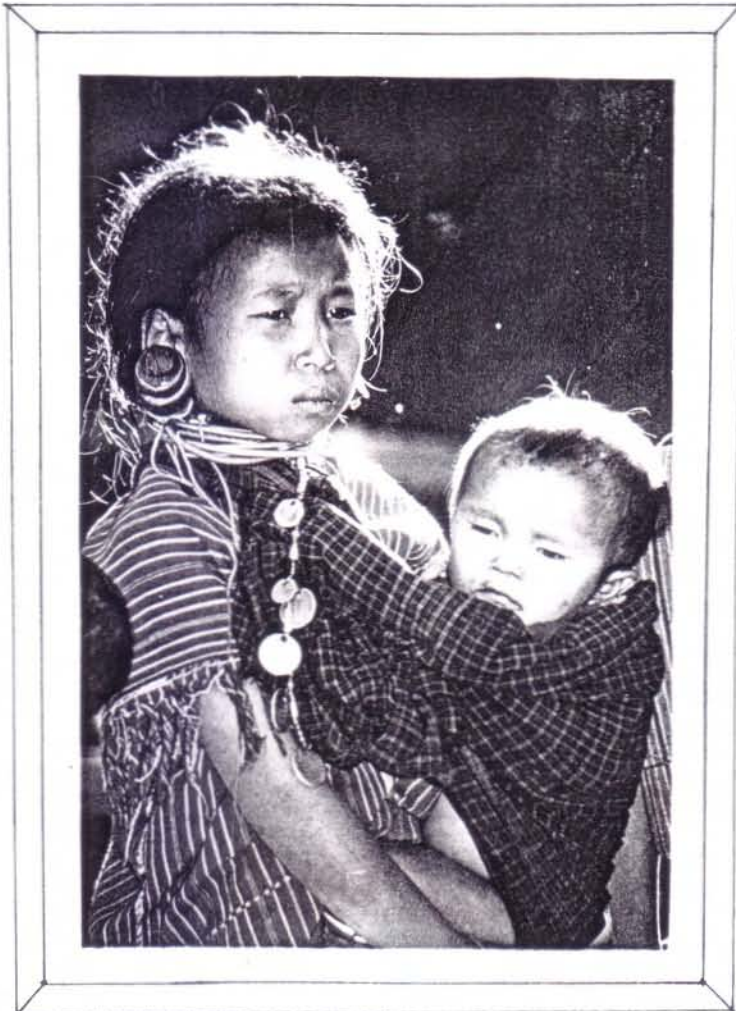
(C) Childhood and Boring the ear lobe

After childbirth, the mother stays home to take care of the newborn. Only after a few months later does the mother go for 'taung-ya' work, taking along the baby with her. The child is bundled in blankets and placed in a tumpline basket. The lullabies aim for making heroes out of the child. For instance, there are songs like, "Ashay htobi erpotharp er par i ru thar mo ke," meaning, 'in praise of one capable of piercing the boar, along with its nest, or one who dared to peep into the yhe cobra's eyes.

When the breast feeding period is over, the parents go for the taung-ya work leaving the child with grandparents and siblings. Parents, acting as initial teachers, take care of their children so as to help them become well-adjusted adults in life. To become such an individual, the child receives fundamental training from the parents, from peers, and from siblings, as well as guidance from grandparents and elders, and from the formal education in school. Children go to school at the age of 6/7 years. Generally, the girls leaves school after finishing primary education. They help mothers in pounding rice, fetching water, ginning, etc., . Some boys also leave school at the age of 13/14 to help their fathers in the 'taungya' work, and in hunting games.



Bathing a baby



Baby-sitting or looking after a baby



How the ears are bored



How the ears are bored

As most kayaws are Christians by faith, the missionaries guide the youngsters in the ways of their religious life. Christian rituals call for the child to be baptized, and christened a week after birth. At the age of 9/10 the child is allowed to partake in the Holy Communion. The sacrament of Confirmation comes at the age of 13/14. Therefore, the child is brought up to become a respected member of the society by a combined force of parents, teachers, religious personnel, and the clergy.

The Kayaw girls bore their ear lobes right after their christening. Citrous thorns and limettioides are used for this purpose, and threads are inserted and tied to the hole. Then, aluminium, lead, or bronze earrings are worn making twist and turn adjustments to enlarge the hole. At the age of 4 or 5 years, the earrings are taken off to be replaced by thatch reed boles of 1 or 1½ inches length. The thatch reed bole ear plugs are also twisted and turned to enlarge the ear bore so that the number of thatch reed bole ear plugs could be increased to 2, 3, 4 etc., as the ear bore gets wider. When it comes to be about 15 or 16, the thatch reeds are replaced by 1 or 1½ inch lengths of bamboo around which are more reeds inserted to make the ear bore as large as possible. Thus, the Kayaw female beautifies herself along the traditional conventions of the particular indigenous community of Myanmar to which she belongs, and which sets the norms of beauty in terms of wide ear bores.

(D) Bachelor and Maiden Life

Kayaw girls generally reach puberty at the age of 13/14. The parents are informed of the menstrual periods. The girls have separate meals at such times prepared in special bamboo cooking utensils.

For 2 or 3 days during the first menstrual periods, only rice, salt, and chilli are allowed for meals. A chicken may be taken for the following days.

In married life also the wife has her separate meals as such times as it is assumed that the husband's luck would be affected otherwise. For the girls this is a time to avoid meat, also on the assumption that it would affect their fortunes. The antidote for such affects is to smear the girl's waistband with chicken blood and apologize. Food from the funeral house is avoided in these times lest the girl/woman be pounced upon by the tiger.

Any kind of work is to be avoided during the menstrual period. It is usual to encounter harm if the girl go about her work without letting parents know of the occasion. She might be caught under a spell of the wild beasts. If it happens, the remedy is to throw away ashes from the household furnace out of the front door. Only after washing up the clothing in a nearby stream is the girl assumed purified, and thus, could join the family at meals.

When a Kayaw reaches the age of 14/15 years, he is listed as a grown-up by the parents and is eligible to pay court to girls. But there is no initiating ceremony for the coming of age as in other nationalities, neither the bachelors' nor the maidens' residences are kept. Grownup males use to pay court to the maidens who receive them and engage them in conversation.

The courting trip is usually accompanied by matchmakers and friends. Bachelors use to give, through the matchmakers, gifts such as beads or quarter Kyat coins as token of their declaration of love for the girls. The positive response from the girl would be in the form of return gifts of beads necklace, or by serving 'khaungyei', the locally brewed 'beer'. The girl could decline the proposal, or the parents could do so by their looks and facial expressions. If the parents are impressed, they would find ways and means to make their presence felt less. The courtship is carried out in hinted amorous words and phrases, and love songs, and the occasion might last into midnight. Sometimes the occasion would take up the whole night and the boy goes to taungya straight from the girl's house. Yet, there should not be any sexual relationship

involved. Some boys would sing, to the accompaniment of the 7-stringed bamboo harp, such songs as follows.

Kayaw -Hey odo ermoha ho

 We law dei haw

 Solar baw

meaning -Alone, I'm not happy. Oh, you, little beige golden leave,
 won't you please come down to me.

The Kayaw boy is very much persevering in his courtship, and withdraws only when his affections could not bring about a positive response.

A Kayaw boy would avoid touching the breast of any girl whose affections he does not enjoy. Violation of this offence would amount to a compensation of Kyats 5 to be made in the presence of elders, or a court fine up to Kyats 12 on failure to abide by the first ruling. Parents are duly informed when a match has been made. Then, the parents of the young man send a match-maker to sound out the parents of the other party. Thus prepares the ground for a proposal of marriage, and the boy would not be allowed to pay court at any other home apart from the chosen one.

The Kayaw youths enjoy a considerable amount of freedom in their socializing. They can appear together at festivals and social occasions, but their relations do not surpass the rules and regulations traditionally adhered to. Girls who are no longer virgins are jilted by young male adorers, and looked down upon by others as well. Therefore, the young girls take special care to uphold their virginity. The head part of the slaughtered cattle for wedding feasts usually goes to the young men, who would prepare delicious dishes out of them to share with the girl of their choice. Usually, the girls would make themselves scarce, prompting the young man to launch a search-and-find mission in earnest. And this proves to be a pleasant and enjoyable

traditional practice. An occasion for the socializing among the young people of both sexes is the preparation for the yeast for fermenting the 'khaungyei', the local brew. By tradition, the yeast is prepared by young ladies. This is usually done at a widow's residence, where the young ladies spend the night. In the evening, the young men help supply the required leaves and bamboo. At nightfall, the young men could call at the widow's place to pay court to their intended lovers. There are also other community welfare tasks such as constructing roads, building new houses, and social and religious occasions where the young people could come into contact with each other. The young men would take part in the task itself, while the young ladies would take care of serving food and drinks for the participants. Thus, these occasions act as openings for the would be wedlock partners. The young man would idealize his choice of a bride in terms of her moral uprightness, and her skills in housekeeping. For the girl, her ideal husband would be a hard working and honest person.

(D) (1) Dyeing the teeth black

In the former days, the Kayaws had the tradition of dyeing the teeth black when they reached puberty. The bachelors and maidens who had not done so were thought to be lacking in some way for the conventional mode of dress and adornment. Therefore, young men and women expectantly waited for the day when they would be able to blacken their teeth.

The time for the Kayaws to blacken their teeth is in Nattaw (Nov./ Dec.) When the harvesting is over. The date is fixed, the clients notified, and first of all a pavilion for the occasion is built in the centre of the village.

Then, the place for the blackening of teeth outside of the village is also prepared. It is fenced with branches, twigs and leaves, and a furnace set

to protect from cold. The dyeing agent is a liquid extracted from barks of a certain kind of plants. These plants include a variety of the citrous family such as lemon, lime and other plants of the local flora. A mixture of liquid from these plants is used as the dyeing agent for blackening the teeth.

The plants are gathered by some four or five villagers. The night before doing this job, they are to spend the time in an uninhabited house. The ladies take charge of the food supplies for the plant gathering team. However, no meat is to be consumed for that night. Moreover, those who are blackening their teeth should also abstain from meat. Early in the morning, the plant gathering team set off for the woods. Then they cut up the plants and bring them back. The liquid is extracted at the pavilion outside the village, and is kept in bamboo containers. The plant gatherers are not allowed into the village.

At dusk, those who are to blacken their teeth come out from the village accompanied by music and dances. They take up their places, male and female apart. At nightfall, they are seated on bamboo benches to put them in a convenient position to bend their heads. Before blackening their teeth they bite the ash pumpkin to enable them to shed the impurities on the teeth. Then the teeth are brushed with lemon which is done under the directions of a skilled individual to obtain proper and effective undertaking. The clients put hands on the bench and heads bowed. At midnight the teeth are checked. When they are found to be in condition to absorb the dye, they are made to hold the dyeing agent in their mouths. Checking is made after one hour. If they are found blackened, the process ends here. If not, the process is repeated.

After blackening the teeth, the mouth is held open with the help of twig or reed to prevent the lips touching the teeth. At this stage the clients have to lie down on bench face upwards. When morning comes, the teeth

blackening clients, led by 3 or 4 persons return to the village accompanied by songs and dances. The leader of the procession, with a shield in the left hand and a knife in the right dances his way into the village, threatening the evil spirits not to interfere with the newly teeth-blackened persons. The rear guard of the procession blocks the path with branches and leaves to stop the evil spirits from following them into the village.

When they reach the pavilion in the centre of the village the clients are made to lie down face upwards, and administered the chicken bone prediction for their fortunes. The organizers and helpers are treated to food and drinks by the family and relatives of the clients. But the meals must exclude any meat except chicken. For the teeth blackeners, there is no food as yet. Only on the next dawn, when the twigs and reeds are removed, and the occasion assumed to have come to an end, are they allowed to take chicken and rice gruel, or rice gruel with rat meat for about two days in succession. After that period, they are free to take whatever food they like. To make the dye fast, the clients have to hold in the mouth local fastening agents such as 'thukaw dawthay, dikhibay, rukonla,' catechu, and lime. The tooth blackening occasion is held only once a year. However, these occasions are rarely held nowadays.

(E) Betrothal

For the Kayaws, weddings and marriages are, by tradition, arranged by parents when the offsprings come of age. Betrothals are generally held during the seeds planting and paddy threshing time. The Kayaws choice of wedlock partner is not bound by wealth and property, nor on social status and rank. Parents also have a say in the choice of spouses for their offsprings. If the parents' choice coincides with that of their offsprings, a match-maker is sent to the other party on a sounding out mission. The offspring's own choice is also considered provided it proves appropriate. The bachelor's match-maker

brings along a ham, a jar of 'khaungyei' a Kyat coin on his proposal trip to the girl's household.

If the proposal is accepted, the girl takes a drink of the 'khaungyei', and the parents are also served with the drink, which signify the token of acceptance. In circumstances where the girl drinks, and the parents do not consent, elopement would be the solution. If the promise is broken, the damages are to be made at the double rate. In the process of the betrothal, inquiries are made as to the Kayaws' principles regarding marriageability. There are some taboos in this connection. Marriages between siblings, and such close relations as aunt and nephew, and uncle and niece are prohibited. Betrothal and marriage would be valid only if the prescriptions are not violated.

The match-maker plays an important role from the time of the betrothal till the wedding. There are usually two match-makers employed by each party, and they are mostly males. The peculiar practice is that one party pays for the other's match-makers. The match-makers work diligently for the cause they have undertaken. After proposing through the match-makers, the male's party is to make the next move of formally asking the girl's hand in marriage. The formalities consist of the match-makers and the bachelor's parents going to the maiden's house, and in the presence of elders and the match-makers of the other party, produce 30 or 40 Kyats in coins, or one bullock and a silver necklace. The wedding dress for one party is bought by the other.

Depending on varied circumstances, the wedding takes place after a week, a month, or a year of the betrothal. The wedding expenses are shared by the groom and bride parties on a two to one ratio. Now that the parents of both parties becoming in-laws, their relations developed into an intimate one. The fiance and fiancée also give helping hands in each other's household chores. However, Kayaw traditions prohibit premarital sexual involvements between the engaged couple. Where these traditions are violated, the offend-

ers are made to compensate for their 'impure' act, as it is taken as hurting the village. And this is carried out by the offender male pointing to his hog, and the villagers going after it. The slaughtered hog is then shouldered by the man and woman in question and made one round of the village carrying the carcass before handing it over to the village Headman. The whole village is treated to meals comprising pork dishes prepared from the meat. This is the means to obtain absolution in default of which the two are to be assumed guilty. Sometimes the village Headman decides the compensation to be made to the village.

The betrothal could be cancelled on such grounds as dissatisfaction between the two parties, the questionable character of the girl, the young man's sexual involvement with other females in spite of his engagement with the girl, or vice versa, and for differences in attitudes between the betrothed two. The party which calls for the cancellations has to make compensation to the other party in keeping with the promise made in the presence of the match-makers.

(F) Marriage

Matrimonial bonds are made in every human society,

- (1) to fulfill the sexual desires of males and females.
- (2) to increase population and perpetuate new generations.
- (3) to attain economical survival.

Generally, the Kayaws marry for the increase of their population and for its perpetuation. The nuptial age is between 20 to 25 years for males, and between 18 to 20 for the females. The nuptial season is January to May. The auspicious date is chosen by chicken bone, or the folded bamboo rope prediction methods. One day before the wedding ceremony, the match-makers

from both parties confirm the two-thirds, and the one-third ratio of wedding expenses to be borne by the groom and bride parties respectively as agreed upon at the betrothal. For instance, when the groom party provides one bullock, the bride party provides a hog of 3-fist length, one fist length being the measurement by the fist on the semi-circumference of the hog's body round the stomach.

This expense coordination and confirmation is carried out on separate days if the couple lives apart, but otherwise on the same day, morning and evening, if they live in the same village. The wedding takes place the next day, either at the separate new house built for the couple by both parents, or at the groom's parents, or the bride's parents' place. However, the bride's residence is the more frequent venue for such occasions.

On the wedding day, the occasion is graced by the groom's relatives and match-makers, and the village Headman. The bride and groom take their matrimonial vows witnessed by the match-makers and the village Headman. The groom there by presents cash, the 'pharsi', the auspicious drum, gong, and cattle in accordance with his status and wealth. Then, elders, relatives on both sides, and friends and wellwishers partake the wedding meal and drinks. Also at the groom's place, meals are provided to guests. The food is prepared from the beef and ham provided by the bride's party. After the wedding ceremony, the bride is seen off to the house built for the couple, or to the groom's residence. However, the bride comes back for 5/6 days to stay with her parents.

There are also pre-arranged marriages before the girl becomes nubile. In these cases, the girl returns to her parents after marriage. She stays there until she grows up to a marriageable age which is recognized as having experienced about three menstrual periods. Then she returns to the groom's place accompanied by match-makers. The groom keeps a firearm, a bullock horn,

and a knife. At nightfall, the couple make inquiries as to the fidelity on each other during their stay apart. They could admit their faults and plan for their path in future. The groom could forsake the bride on the latter's default. If so happens, the groom blows the bullock horn and fire an gunshot to order the guilty bride out of the house. She makes compensation for the wedding expenses and returns the cattle, 'pharsi', the auspicious drum, etc., in the presence of match-makers and elders. If the groom is in default of the marital ethics, it is a different story. He could compensate by inviting match-makers and village elders to a treat of food and drinks by which he is assumed to be absolved from guilt.

In the case where the girl has a lover of her own and wants to get married to him, the latter repays double the wedding expenses in order to marry her. Similar terms and conditions apply to the man who wants to marry his old flame, if he happens to have any. The match-makers are responsible up to a time when the couple get a child. They are usually offered the deltoid meat of cattle for their services.

When the couple thus admit their faults and each forgive the other, they pay homage to the parents. The parents give them land, cattle and other domesticated animals to start their own livelihood. This kind of provision amount to serving ties in connection with inheritance. There is also serving of food at the homage paying occasion. Nowadays, as most Kayaws have taken Christianity, marriages are performed by the priest, with the exchange of wedding rings, and the nuptial vows made in his presence.

If the house is not yet ready for the couple right after their wedding, the bride follows the groom to her in-law parents. She helps in the in-law's livelihood, and once the couple could stand on their feet in terms of a livelihood, they move out. However, if the groom happens to be the youngest, the bride would have to put up with her in-laws for good, because the youngest

son never moves out in Kayaw traditions.

The Kayaws rarely intermarry with members of races apart from their own. It is seen as a disgrace to the community. And such severe punishments as expulsion from the village could be meted out for the offender.

(G) Divorce

The Kayaws practise monogamy only. Divorce was rare in the past, and only about one percent occurred. It took place when the husband kept a lesser wife, or when discord between the spouses arose. Wives rarely initiated a divorce.

Any occasion for divorce has to be consulted with the match-maker. However, parents and match-makers try their best to reconcile the couple who file for a divorce case. When the guilty wife is kicked out of the house, the parents do not accept her, but make her apologise with the help of the match-makers. In some cases this works, but if it doesn't she loses her husband.

The community looks down on men and women of broken homes. There is not much hope for them to set up a new family. If the match-makers could not settle a divorce case, the village elders come in. The husband could remarry only after a formal divorce. Taking another wife is regarded as guilty according to traditions, and to compensate for the crime, fresh or cooked meat must be distributed to every home in the village. The former wife has to be compensated by giving her earrings with screw-on back piece, or bracelets, or a valuable thing. The husband who wants to divorce has to leave everything. When he leaves a lesser wife, he has to give part of the property. If there are children, more property has to be given. He is entitled to only what remains out of these allocations. In the case of the wife committing adultery, the village elders decide the amount and kind for the compensation to

be made to the husband. However, divorcees who remarry are usually despised by the community. Widowers and widows are the exception.

Children have the right to choose who they wish to stay with after their parents divorce. Generally, they stay with the mother. The male divorcee who remarries could still support his first wife and children if he wishes to. But he could do the same for the second wife and children only after he has divided the property among the children of his first wife. Property bestowed on the first wife is entitled by her children only, not by the second wife. In the case of the female divorcee remarrying, the children are usually left with the father. She could take the children along with her if that is feasible, but once they grow up it is the father who has the formal guardianship. Property given to children by the husband of the previous marriage is meant only for them, not for the mother and the stepfather. For instance, the items of property are listed as how many acres of land, number of cattle, etc., in the presence of village elders, and put under the trusteeship of relatives or family friends to be handed to the children when they come of age. Their current expenses are to be borne by the present husband.

The present day Kayaws, being Roman Catholics by faith, face excommunication by the Church for taking second spouses. Those who keep lesser wives and husbands are more despised than those divorcees who remarry.

(H) Illness and treatment

For the Kayaws, illness of the body is related to that of the soul. 'Leikpya', or 'yo orgta' the abstract entity representing the soul-life is attached to the body and could also leave. When the soul is detached for a while, the person concerned would suffer fits and illness.

The soul being detached from the body is believed to have caused by

the person concerned doing something wrong against the guardian spirits of a locality. It is also believed to be the works of the witches and black magicians casting spells on people. So when someone falls ill, the cause is made known by the method of breaking sticks under solemn oaths. It is done by those who know how to interpret signs and omens. The Kayaws take odd numbers as lucky. Thus consulted, and the cause made known, the next step is to consult through the chicken bone prediction method, whether the patient would come through, or succumb. If the result is positive, the consultations for offerings and sacrifices to be carried out. Thus the wayfaring soul is summoned back. Moreover, it is believed that if the unmarried partners such as grandparents and grandchildren, uncles and nieces, and aunts and nephews enter wedlocks, they automatically become witchcraft practitioners. They wield their power in jealousy and hatred. They cast their spells through the means of the hair, or the nails of persons they choose to prey upon. The spells could cause fatal illness to a person. Therefore, hairs and nails are not disposed of carelessly, but kept in the house. Besides, spells are cast by making use of a person's footmark. When the consultations prove a spell being cast, the antidote is believed to be the rubbing of the patient's body with a charcoal from his kitchen tied to the 'thet-ke', the roofing reed secretly taken from the witch's home. Black magicians use skeleton heads of goats and cattle to attack persons they dislike. The person concerned might suffer illness and hallucinations, and the cure is to smear the patient with the blood of these animals.

Sometimes, there are diagnoses for treatments by rolling with an egg from top to bottom of a patient's body. After three times of such acts, the egg is broken up and the seriousness of a disease can be made out from the signs appearing in between the yolk and the white. Thick crimson colour shows that the disease is serious. Homely remedial concoctions for accidental

bruises comprise of boiled juice of moonseed vine, camphor producing vine, and 'thet-ying' plant. For flatulence the mixture is applied with salt. The Kayaws diagnose illness through the spiritual means rather than natural causes. At present, there are only auxiliary midwives posted in Hoya, and there are no rural health centres for every village. So most native rely on traditional cures and treatments, and homely remedies. The Roman Catholic church trains rural health workers and made them visit surrounding villages. There is station hospital in Hoya, and medical doctor is attending to the residents' medicare.

(I) Funeral

When a person succumbs to illness and dies, a shot is fired from the percussion lock firearm as an antimation for the relatives around the place. The corpse is bathed and smeared with thick liquid obtained from grinding various tree barks. This would keep the corpse intact for up to five days. This is usually done after all the deceased's debts have been settled. Then, the corpse is dressed in a new outfit, and the eldest offspring insert a kyat coin into the mouth of the deceased. If a youth dies, the parents do this job. The insertion of a kyat coin into the mouth of the deceased is for the well-being of the deceased who, on passing away from this world, reaches another one where two gate-keepers make him/her spit out before allowing in. When coin, or gold, or silver is found, the deceased is assumed well-off, and left in peace and comfort. Otherwise the deceased would be assumed poor, and be made a servant. This practice somewhat corresponds to the insertion of quarter-kyat coins as passage fares in the Myanmar situation. The corpse is laid in the middle of the house on a bamboo mat, and rice bag pillows. The place is decorated on the sides with new blankets hung on ropes. At the beside are laid small jars of 'khaung-yei' and pots and pans. Rice and curry containers for the one who succumbs to illness are made from bamboo. The dishes are

usually boiled pork, or cattle intestines. And there are paddy grains and maize put in tumpline baskets. Guests from afar also bring drinks, rice, and corn to help out with the food supplies of the mourners.

There is singing by male and female groups at the funeral house. The songs usually depict the activities of the deceased when alive. When village elders die, there is dancing and signing. Thirty or forty males or females dance to the tunes of riddles. The accompanying musical instruments comprise of cattle horns, gongs and flutes in harmony. Family members and relatives, as well as 'paid mourners', shed tears at the funeral. For the hand-to-mouth public, the funeral occasion lasts for one day, but for those who could afford, it may last for three days. In the evening, the percussion lock firearm is fired to announce the departure of the deceased's soul to the next life, and the corpse is laid inside the coffin. This is carried out by relatives only.

The coffin is borne by males and taken directly out of the house without using the ladder. When a withered leaf falls on the digging site, it is assumed that an elderly person would follow suit, and a tender leaf for a youth. Villagers, relatives and friends all accompany the hearse to cemetery. Each one fills up a token gravel. A live chicken is buried along with the coffin. Knives, and hoes go with the dead 'taungya' farmer, and there are betel boxes the head part of the coffin for deceased grandparents. When the spinster dies, all her favourite items are buried along with her. The spinning device (*rarhar*, in *kayaw*), and packet of meal prepared with saltless and chilliless curries are placed on the grave mound. After the funeral, the house is washed clean using the blood of grown up cock or hen. Then little bits of every timber or bamboo chopped off and put in a basket along with halves of chicken, one cooked, and the other, raw, and sent up to the village doorgate. The old ladder is discarded, and a new one replaced. Guest mourners are fed, and meat is presented to them on their return. The food served at the funeral is known

as 'dashira'. However, the mourners and relatives themselves do not take the food served. Instead, they resort to a vegetarian diet. Even then, they are to avoid thorny vegetables such as soap acacia lest the corpse would be snatched away by the tiger, or the grave mound levelling down because the corpse had left, which are seen as a disgrace for those left behind. So, the Kayaws keep the diet for as long as six months as precaution against such mishaps.

The Kayaws use to make coffins carving out tree trunks, and kept in store under the barn. And these are available to those who haven't procured one at the time of the demise, provided that the bereaved family replace such a one. The deceased is served with meals up to a week after the demise. If someone from afar dies at the relatives place, the bereaved family compensate a cow or a bullock to the hosts and clean up the house following the above rituals.

Violent deaths, or death in confinement, drowning, and such kinds of death as falling off from trees call for unusual rituals. Violent deaths can be brought into the village, unlike some other national races, after firing the percussion lock firearm. Moreover, the corpse is brought into the house, bathed, and dressed. The peculiarity is that instead of the food and drinks placed beside the corpse, raw meat is put in bamboo containers which are made in the bottom base style. For cremation, the coffin bearers precede the coffin, and married males are prohibited carry the coffin of a violent death. The corpse is driven out with live firewood and charcoal, and the womenfolk throw water to stop the fire. After the burial, a round of gun fire is shot to ward off the disturbances from the soul of the violent death. The Kayaws generally practise the burial system for their deaths, and cremation is very rare. But the place for the burial of violent deaths is kept apart from the common burial grounds.

When a child dies, the soul has to be detached from those of the rest of the remaining siblings, who are to camouflage by applying soot on their faces so that the departed soul would not recognize them. It is the same for the death of each parents where the remaining children avoid recognition. The survivors do not move out for new residence. As the majority of Kayaws are now Roman Catholics by faith, it is believed that the soul parts the body at death, and enters into Heaven. Therefore, family members, and catechists would pray for the dying person that his soul might reach the heavenly abodes where it might rest in peace. The funeral rites also include prayers for the departed soul as well as the surviving family members.

After a week or two, a memorial prayers service is held for the departed soul, where all those attending are fed and religious scripts read for the protection of the surviving members of the family.

Chapter (4)

Economy

(A) Agriculture

The main occupation of the Kayaw (Brè) nationals, is agriculture for their own consumption. We can divide the kinds of agriculture done by the nationals living in Myanmar, into (4) catagories.

- (1) Taungya agriculture
- (2) Terrace agriculture
- (3) Flat fields agriculture
- (4) Fruit and Vegetable gardening.

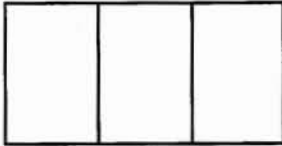
(A) (1) Taungya agriculture

The Kayaw nationals living in Hoya, Beya region practise the shifting taungya system widely. The Hoya village tract has a total of (1770) acres of cultivable land of which (994) acres are taungya land and only (227) acres are flat paddy land. The Kayaw nationals help each other, in turn in their agricultural work. When they clear the land for their taungya, regardless of whether it is his own or the others, they work together in a 'give and take' manner of contributing labour. In burning the taungya, in fire prevention, in planting and harvesting also they work together according to the season.

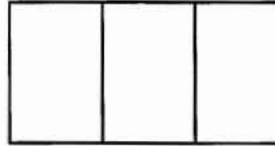
On the first day of clearing the land for the taungya, they ask a creeper to foretell the future. They clear a small area of the land on the first day. They ask whether they will be able to work on this taungya from beginning to end smoothly and happily or will there be sickness or will there be death. They cut a piece of creeper about (2) yards long. They do not measure it properly when cutting it into shorter pieces. Then they arrange these cut up

pieces in squares. Then they make a vow that if they can work in the taungya happy in mind and body, may the head or top and bottom of the square be closed or even i.e. in Kayaw language (dokhu dokaw). If there will be sickness, then may the square be like the rim of a paddy basket, i.e in Kayaw language (yolo pawkhuy), the two ends of the square will stretch out. If there will be death i.e in Kayaw language (law day she khaw) i.e may one end stretch out like the thigh of a chicken. If the sign they read is good, they begin their work on the taungya.

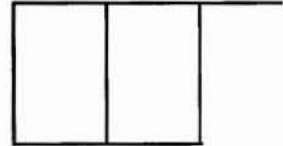
The following diagram shows how they read the sign.



dokhu - dokaw
closed top and bottom



yolo - pawkhu
two stretched ends the
rim of paddy basket



law day shekhaw one
stretched end one
chicken thigh

Taungya agriculture depends upon the weather and the amount of rain they can get. They have to move the taungya to another place until the soil is no more fertile. Then they choose a place that has not been used for at least (10) years , because they believe the soil take at least to recover its fertility.

The Kayaw nationals begin their taungya work in March when they clear the taungya. In April they burn all the branches leaves and what is left after last year's harvest. They have to take measures to prevent the fire from spreading beyond their taungya. The residue ashes of the fire mix with the soil and fertilize it. In May they sow the seeds and looking after the taungya and weeding is their daily work.

The Kayaw nationals blow the buffolo horn to call the people together to clear their taungya, sowing or to harvest the paddy. They also play the drums. They work together, happy to help each other in turn. When the paddy has been harvested they have to carry it to the barn. Then they have the custom of calling the paddy spirit by bending a leaf. In the afternoon the owner of the taungya feeds them rice and curry and khaungyei to drink which they enjoy together. Sometimes after working in the fields during the day, in the evening they would go fishing in the streams. The catch is shared with the helpers of the day. A rich person may even kill a pig and give the meat to all the young and the old who had helped on his farm.

(A) (2) Terrace agriculture

Terrace agriculture requires more work than taungya agriculture, but it does not run the risks of erosion and using up of fertility. They also do not need to clear the land burn the fields before planting. Their planting is similar to planting in the plain fields. Their fields are on the slope of the mountain, in terraces like the steps of a ladder. Each terrace is at least (8) feet wide and the height of the terraces is about one big step. They have to make a high bank on the edge of the terrace to retain the water.

Planting paddy in terrace fields is the same as in planting in plain fields. They have to start planting in nurseries and then transplant in the ploughed terraces. Each paddy plant has to be planted with hoe. They have to depend on rain water and when the rains are over, they have to bring water to the fields. They start planting in May and the paddy begins to ripen in October. The paddy is harvested in November. Then as a second crop they plant ground nut, sesamum and cold weather fruits and vegetables. The work in a year at the terrace plantation is less demanding than the work on a taungya.

We see only a few (3) plain fields paddy lands and (4) growing of fruits and vegetables in orchards and market gardens.

Today under the guidance of government authorities and a (Roman Catholic) Bishop So-tero Phamo, the people are urged to change from taungya agriculture to terrace cultivation on the slopes to preserve the fertility of the soil. The shifting taungyas also destroy the forests causing changes in the weather conditions. The people are also given education on the benefits of mixed agro-forest farming where they grow trees as well as plant crops of grain and fruits.

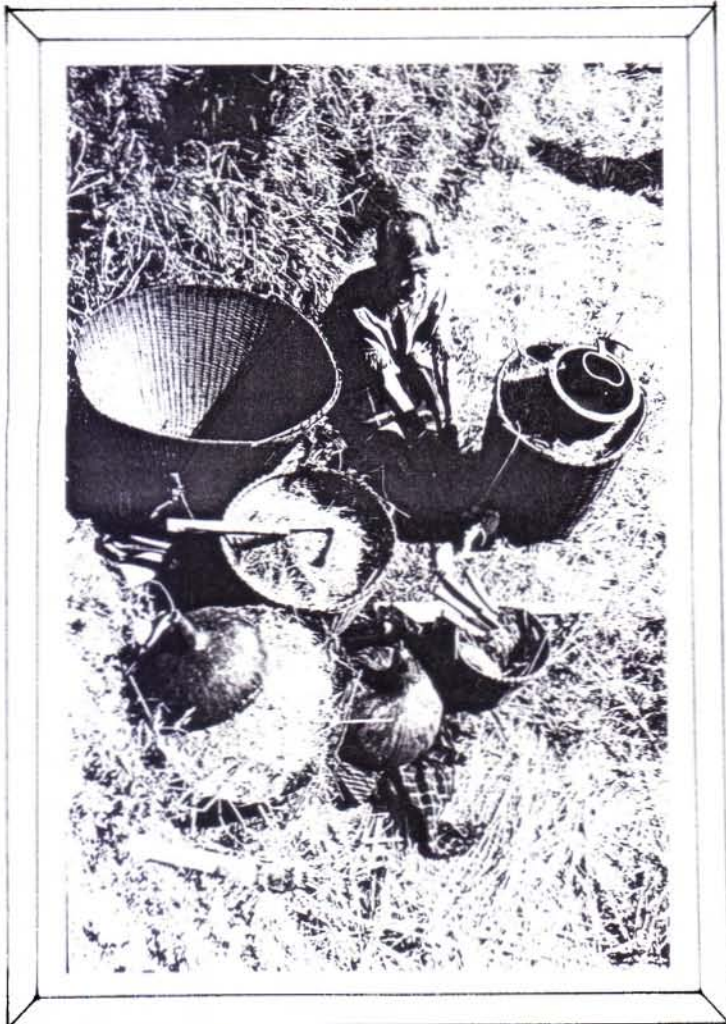
The chief crops grown are paddy, corn millet, groundnut, sesamum, chilly and garlic. In between these crops, they grow all kinds of vegetables. Now under the guidance of the Catholic pastor they have planted (3497) orange trees on (4) acres of land, (5524) tanyin trees, (3365) coffee trees, (8700) cardamon trees, (1392) grape vines, (1050) tea plants, (1301) lime trees in (1998-1999) year. They have also experimented with the growing of mangoes, apples, pears, lychee, avocado, and guava fruits. They have also built a water reservoir tank to hold 30000 gallons of water.

The Kayaw nationals only move their taungyas. Their village remain permanent. They grow the crops for their own consumption.

They share the extra with those who do not have enough. They have a good understanding with each other and have an attitude of give and take in their dealings. The chief tools used in their cultivation of crops are the plough, the harrow, the chopping hoe, the mottock, the pick axe, the rake and the sickle. They do not use the cow in their cultivation because the fields are not wide enough for two cows yoked ploughs. They use the buffalo for their ploughs. Nowadays the ploughing machine attached carts or trologies (trand tillers) are being used in Hoya region.



Threshing paddy



Things taken to the taungya



Pounding paddy



Cleaning the paddy

(B) Hunting

The Hoya Biya region has thickly woods hills and deep valleys and streams. It provides very good hunting for the people. Nearly every Kayaw male is a skilled huntsman. They have four main reasons for hunting.

- (1) It provides food for their daily meals.
- (2) The extra meat can be dried for use in festivals.
- (3) Some parts of the game animal provide their traditional medicines.
- (4) To prevent these wild animals from destroying their plantations.

The hunting season for the Kayaw nationals is usually after the harvest. They may hunt alone or in groups of two or three at the least and as many as ten to twenty huntsmen when they go hunting in a large group. Sometime all the men in the village may join in and go together. The hunting leader must know the forest well and also be a skilled hunter.

The weapons the hunters use are the percussion lock fire, the bayonet and the trap. They stand a bayonet with a string attached as a trap. Then when the game animal stamps on the string, the bayonet falls piercing the animal and thus the animal is caught. Another way of catching the animals is by trapping them in pits. They dig a pit on the slope of the hill and put thorns in it . On the mouth of the pit they place two bamboo poles over which they spread branches and leaves of trees to hide the trap. Sometimes they split a (6) foot long bamboo and place it sloping into the pit where they have put thorny branches. When the animal steps on the bamboo, he will fall into the pit. Then they make noises to frighten the animals out of the forests. The animals in fear run out of the forests and fall into the traps. They use this method when they are hunting in a group. They also use dogs to help them in their hunting.

The hunters share the game they caught with the whole village if it is big. Only the hunters share the game if it is small. Sometimes the hunter who first shot the animal is given more than the others like the back bone and one thigh as extra. If the game did not die with the first shot, the second person who shot it dead is given the backbone as extra. The game is cut up outside the village or under a tree the village had made offerings when they close the village site. Women are not allowed to join the hunt. The head of the game is eaten by the young bachelors. It is cut up and cooked in a warmurt (bamboo container) or roasted. Women must not eat the head as it would prevent the hunters from getting any game in their next hunt. They have to leave the horns and bones tied to the trees in the forest.

Sometimes the hunters are attacked by the wild animals. They may be bitten by the bear or dragged off by the tiger or gored by the wild boar. The hunters then believe that someone has broken the traditional beliefs and customs or taboos or there is an unclean couple in the village. They also must not eat a kind of leaf called kyauk-cut leaf when they go hunting. The husband cannot join the hunt if the wife is menstruating. He must not go hunting also when the chickens are hatching, and the sow is giving birth. Again if they are brewing the khaung-yei, that is fermenting the khaung-yei materials he must not go out hunting. If he should go hunting he will get no game, and worse he may run the danger of being attacked by the wild animals. There are songs and poems concerning the eating of kyauk cut leaf. 'No-are-kay-dey-tho-la-are-tee, na-le-doe, pha-yo-tha-e, tha-ja-see-pha-ya-ya. na-tha-kaw-me" which means 'the house is unclean for eating the kyauk cut leaf. It is the sour fruit eaten by the wild animals, so the big tiger is coming along. Sometimes if you want to eat this leaf in hunting then you must not eat any meat from early in the morning till dark in the evening. They must not eat soya bean, ngapi, and beans also. If they do not refrain from doing the taboos, then they will not get any game in the hunt.

First they try to find out the guilty couple. If they cannot be found then each family has to bring a small bundle of rice with the identifications. Then the packets of rice are put in an earthen pot and cooked. The rice packet that remains uncooked is judged the culprit and that person has to give compensation and clear off the wrong doing. In catching birds, they catch the feet of the bird with a noose snare. They can also catch the bird by its neck by lying a pupa to a string and using it as a share. Nowadays, they string the finger nails and toe nails of the bear, the fangs and bones of the tiger and are worn round the neck of children. They take pride in wearing these things. The extra meat from the game is dried and kept for later use.

(C) Fishing

The Kayaw nationals have the habit of fishing. They usually fish alone but sometimes they may fish in a group once or twice a year. When they fish in a group, they usually dam up the top and bottom of a stream and catch the fish by bailing out the water from the stream. Men, women and children may all join in, in this kind of fishing.

The implements they use are a fishing rod with a hook if he is fishing alone. They also use fishing nets and trap with fishing baskets. Another way of catching fish is to use the root of a creeper. They pound this root on a rock and dropped it into the water. The fish become dizzy and float on the surface of the water, which makes it easy for them to catch the fish.

The person who fishes alone does not share his catch. But when they fish in a group, the catch is shared according to the amount caught. Sometimes if the catch is big amount, then they would give some to the families in the village. The surplus is made into ngapi or dried. We know that the Kayaws nationals have fished from long ago by the songs and poems taught verbally to the children by their ancestors.

“Madotaw-yutaytaw hteethaw-etayni-yawpaw welu” in Kayaw language means Madoe and Taw yue cast their nets and caught the gong from welu lake. By looking at these songs and poems we know that they have done fishing from long ago.

(D) Animal breeding

The Kayaw nationals rear animals only for their domestic needs. They rear the buffaloes to use in ploughing their paddy fields. The cows and the buffaloes are reared as the bridegroom's offer when asking for his bride price. The dogs are used in hunting and when they need to offer food to the evil spirits. Chickens are bred to use in reading predictions by chicken bone method. Pigs, cows and chickens are reared also for their religious festivals and occasions of joy and sorrow in the village.

The skins of buffaloes and cows are softened by socking in water. Then they remove the hair and cut them into small pieces and dried in the sun. It is eaten fried in oil. The skins are also used to make drums, and the horns into a musical instrument like a horn to blow on. The animal they rear do not cost them for feeding as they are grazed in the near by forests. The pigs and chickens are fed with their left over rice and residue from their fermented drinks. They do not rear animals on a commercial scale to sell and make profit, but just enough for their needs of the farm and the affairs of the village. Nowadays, under the guidance of the Roman Catholic Bishop Sotero Phamo, who is trying to make the people become interested in animal breeding on a commercial scale, they have started to rear (200) heads of cattle as an experiment.

(E) Handicraft

The Kayaw (Bre) nationals make pottery weave baskets, make ropes and weave cloth. To make pottery they have to get clay that can be baked for pottery. First they have to get the clay and dry it in the sun. Then it is pounded into powder and soaked in water after removing the rubbish in the powder. Some people use the sticky mud. When the clay powder is soft after one or two days soaking in water, they mix it with powder from a kind of white rock which they had baked and pounded. After they have thoroughly kneaded the clay, they make rings of clay. Then they place these rings of clay one above the other on a base until it forms the desired shape. They make this rough shape by hand until slowly the pot is ready to form the rim of the pot. The final rim is turned down to form the mouth of the pot. Then they make the pot smooth by rubbing the pot with a wet cloth. Then the pot is left to dry in the sun before baking in the fire. They use the best kind of woodbarks to make the pots have a good colour and glisten. When the baked pots become red in colour, they remove the barks of wood and rub the pots with lacquer sticks while still warm to harden the texture of the pot. They do not use the potter's wheel in making the pots. They make just enough pots for their house-hold and if they should have extra they would barter for what they need with another person who needs the pot. The village that make the most pots are Khabe and Yekho. They make pots for cooking rice and curry and water pots, plates and bowls and special pot for making their fermented drink khaungyei. This pot must be strongly made and longlasting. They take two portions of clay and one portion of glaze to make this pot. Some apply the liquid glaze to the pot even before they fire it.

The Kayaw nationals weave three kinds of mats, they are rough bamboo mats for use at harvest time and to sun out paddy, lentils and khaung-phut or fermenting material. Better quality soft smooth mats for sleeping on and mats

for carrying baggage. The soft smooth mats are woven with the outer smooth part of the bamboo. The strips are cut from the outer part of the bamboo and dried in the sun. Then to make it dry, the strips are put on the shelf above the fire place in the kitchen. They take it from the shelf only when they are going to weave the mat. The rough bamboo mats are woven with the bamboo strips from the inner part of the bamboo. The bamboo mats for the baggage is woven in (54) inch squares. The mats for the paddy baskets are woven in (18x12) feet lengths. The mats for drying paddy, lentils and khaung-yei materials are woven in (6) foot squares. When weaving baskets, they make two kinds of bamboo slips. One kind is to use as a base, so it about one finger's breadth and the strips to weave around are thinner strips. First the bottom base is made with the thicker bamboo strips and it has to be bent at the corner of the basket base. Then you weave round the base upwards till you reach the rim of the basket which is made neat with a finished edge.

The baskets with a shoulder strap (palaing) are woven in the same way as the basket, but the top edge or rim is bound with cane. The mats are used to cover the house floor and as walls. They are also used as round paddy baskets for storing paddy. They weave with bamboo big and small baskets to carry with shoulder slings or back-pack with covers. The family round tray with stand (diraw) for the family to eat together, rice box (joe) baskets with covers, rice measuring basket, weighing scales pans, bowls, round shallow trays and sieves. These articles are after lacquered.

The Kayaw women as a home industry weave the clothes they wear on the back strap loom. Old songs and poems about weaving tells us that the Kayaw (Bre) nationals knew the art of weaving from long ago. Khai Khaw e mo-na-bo-bai-yaw-aw-khaw-ta-ye-se-pole-mo-khaw-kolu-ne-law-ku-e-ke-kha-kapayu-lo", meaning when miss gozilla weaves the wide loom, she puts her feet against a mountain called Mokhaw. One day the iron pipe from the warp

thread fell off and made a stream known today as Htoo stream.

The Kayaw (Brè) nationals grow cotton in their taung as and the whole process of making the raw cotton, into yarn ready to be put on the loom to be woven is carried out according to traditional methods used by their ancestors. So the whole process of ginning the cotton, dressing and carding it, spinning and rotating on the swift and transferring it to the bobbin are all done by hand, to the final work of putting the threads on the loom and ready to be woven.

The yarn is dyed to make the woven cloth beautiful. The chief colours used are red, yellow and black. They use natural dyes from plants. They get red if they dye with lacquer. The yarn is dyed in boiling water in which pounded turmeric roots in it to get yellow colour. To dye black, they boil the yarn in which pounded goose berry leaves had been put in. Then they soak it in mud for two or three days. To obtain a green colour they use a certain green leaf (phephin) in the dye. If mix bark of banyan tree, bastard teak flower (pauk-pywin) lime and tamarind they get a reddish brown colour. They use the bark of bastard teak (pauk-pin) to get a dark brown colour. So we see that they do not depend on chemical dyes but use natural traditional dyes.

The back strap loom has nearly all the features of a regular hand loom. It has the cross beam, the middle axle, heddles, cloth beam, hedgerow, bobbin, reed and the back-strap. They can weave very skillfully with this loom. The size of the cloth they weave is not the same. So they have to adjust it to what they are weaving depending on whether it is cloth to wear or bags or blankets. The articles they weave most are cloth for men's pants and "htamein" for women and "thin-daing" or the loose gown and cotton blankets and bags. They weave only for their personal use and not for economic purposes as a means of income.



Ginning cotton

The Kayaws make musical instruments out of bamboo. They have the bamboo flute and the drum and a kind of mouth organ made with slats of bamboo arranged in order from flat pieces of bamboo. They also have a bamboo harp.

The Kayaw nationals make only a few things like the knife, sickle, axe chopping hoe, grub hoe or cross-bar like tool for digging. Now the town, school, market and road development and raising the social living standard projects have reached the Hoya-Biya region. They have begun to bake bricks and make brick blocks. The Kayaw nations are simple, honest people happy to be working in their traditional taungyas, and contented with their way of life.

(F) Buying and selling. Scales and weights

The Kayaw nationals chief aim in all their work for their livelihood is to have enough for the family. They do not produce more for purposes of commerce. What little extra one family may have is bartered for something they may need. Thus they will exchange the extra household use things as pots and pans for the grain they need. There is almost no use of money in this kind of transaction. There is no market in the village and no market day either for buying and selling of things. Sometime one family may borrow some grain just on word of promise to pay back the loan and it is paid back as promised. In weights and measures they use the Chinese scales (li) more than the Myanmar scales. Beside the iron weights, they also use the pre-set scale wood weights. Paddy and sesamum are measured in small (pyi) or big (din) basket weights and measures according to Kayaw nations is as follows.

4 condensed milk tins	= toe doe
1 pyi	= toe joe
8 pyi (½ basket)	= tei guit

16 pyi (1basket)	= tar-kha
one viss	= deje
fifty ticals	= hakha
twenty five ticals	= din gi
ten ticals	= dakha
five ticals	= haki

(G) Daily work

The Kayaw nations have to work every day the whole year round. Their hands are never free from work. Their daily work depends on the seasons of the twelve months of the year. Since their main work in shifting taungya plantation, they are busy with looking for a new site for the taungya, then clear up the land, and make a path to stop the fire, after burning the laungya they prepare the soil for planting, sow the seeds and plant each plant individually with a pointed rod. Weeding, thrashing and harvesting must be done according to the season. After the harvest they have to call the spirit of the paddy, the paddy has to be carried to the born.

To do all this work, they have to get up at the first cock's crow about (3;30) AM and cook and eat before going to work in the taungya. When the cock crows three timers, it is about (5) AM, so they have to walk to their taungyas which are one or two miles away. Since they work collectively in a cooperative system, they blow on the buffalo horn to gather and together they go to the taungya happily. They work from (7) in the morning till (11) o'clock, when they have a break for their meal. They return to work about (1) o'clock in the afternoon and work till about (5) o'clock in the evening and then return home. The sowing season and the harvesting season are the busiest times of

the year, so they bring the food and kaung-yei to the fields to eat in the afternoon. After sowing the seeds and plants, they have to weed and tend the soil. Then they also have to look after the vegetables grown and pluck them.

It is daily work to try to make their plants thrive. When they are free from taungya work, the men have to go into the forest to cut bamboo and cane and firewood for household use. The men also have to go fishing and hunting for food. Then they also go into the forests in search of forest products like collecting honey and resins from trees. Building a new house or repairing an old one is also the work of the men. The bamboo has to be split into thin strips to weave mats and baskets for the house. The women have to prepare the cotton, starting from plucking the cotton, ginning, carding, spinning right down to the yarn to be put on the loom and woven into cloth. They have to be skilled weavers to provide for the needs of the household. There are also the affairs to the village and social functions of joy and sorrow to be attended to. So it keeps the Kayaw nationals busy each day all the year round.

(H) Organization of labour

The Kayaw nationals children from the age of twelve or thirteen begin to help in the taungya. The boys help the father and the girls help the mother. The harder or heavier work of cleaning the taungya site, ploughing and harrowing are done by the men and the women do the lighter work of sowing, picking the seedlings and transplanting. The men thrash the paddy and the women help to collect and pile it. Some work like weaving bamboo and cane baskets and bamboo mats, both men and women can do it. A man may be head of the household but he helps his wife in cooking food for the family by bringing home firewood on his return from the taungya. The mother of the family has to prepare the food for the family, fetch water, brew the khaung-

yei and do other house work. She must also process the cotton to make yarn for the loom to weave cloth for everybody to make clothes and blankets and bags. Even eight and nine year old children have to work. They go along with their parents to the taungya and herd the cattle or look after the younger brother and sisters.

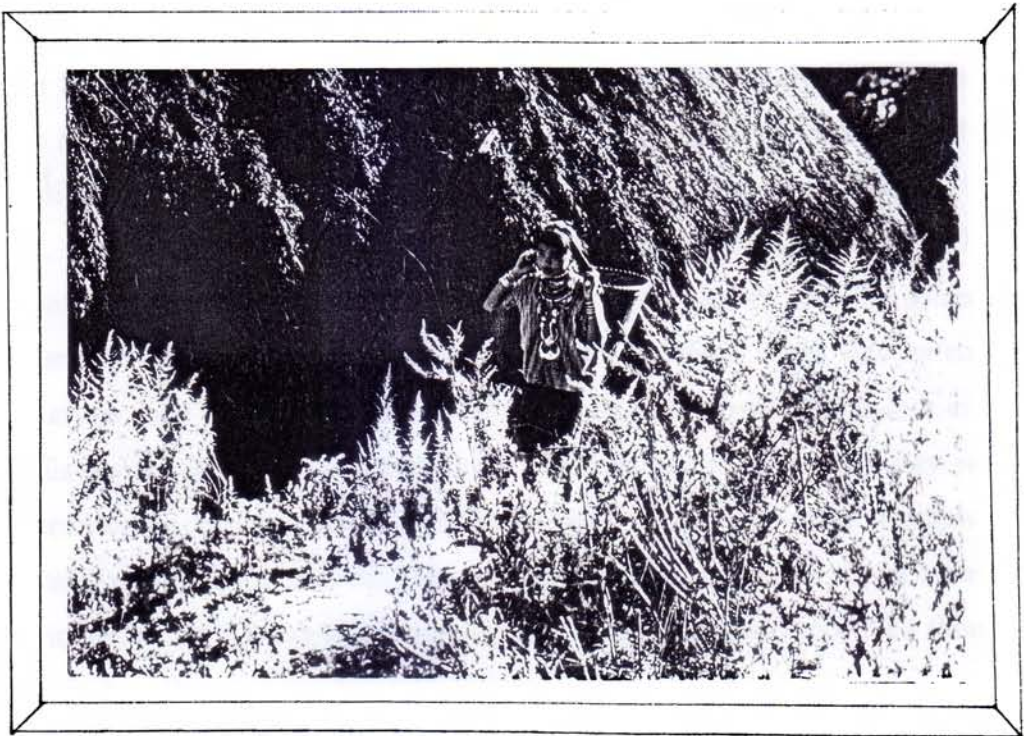
The Kayaw nationals work collectively in religious and social affairs of the village. They also do the same in commercial and other matters concerning the village. In marriages, building a new house or a death in a family, the whole village will come out to help. It is rare to see a kayaw national making his livelihood by making handicrafts. The women's craftsmanship in weaving on the back strap loom is very well known and highly praised. But they have never made it on commercial scale. The Kayaw nationals live a simple life, contented with whatever they have. In their simple way of life their needs are not many and not complex. They have seen and heard little and lack general knowledge. They have no ambition to imitate and have lost sight of the developing world around them. Thus the Kayaw nationals have lagged behind in improving themselves to be in the modern world as the other nationals of Myanmar.



Voluntary labour to build a church



Fetching water



Carrying paddy

Chapter (5)

Religious beliefs

(A) Religious beliefs

In the past, the Kayaw nationals have no written records of their religious beliefs. They have handed down their history by word of mouth by teaching their children songs and poems. They told of the existence of a creator phee-thu-lu god and how the heavens and the earth were created.

‘Phee-thu-lu-u-na-oh-law yeele-mo-toe-ai-ka lu-mu-shay-sha ho-care-su-ei-na dushay-ta-yee bee-li-haw’ meaning that out in the open air, a thing like the pupa came into being naturally just by the hot and cold air meeting each other produced an egg. Then hands and legs and the body were formed in the egg which soon hatched and began to move about. They called that creature phee-thu-lu. In the same way the creator Dohtorana bi kya the eternal god was not created as the eternal god existed from the beginning like the pupa. Thus the ancient Kayaws believed in an eternal god and called him phee-thu-lu god. Before there were no sky and earth and the world was covered with darkness. So the God phee-thu-lu thought of creating them. So first he created six kings of the angles and a big female spider. Then to create the earth God created nine pillars, eight pillars facing the eight directions and one pillar in the centre. Then God took the red, black and white earth and mixed it with (15) ticals of water and (30) ticals of air. They were tied together with the spider’s web and so the earth was created. It is seen in their songs and poems. ‘Kawtaryaw kaw eenaohdimo-haw-su-eibapho-u-u-tu-ka-lo-su ee-wah-law ei-lu-ei ballaw-maw don ei ga kululawkyo doelobal pha-lo-khu ei-kaw-ti-j-shay way lo’ meaning in creating the earth, the female spider has made Demawso mountain as the centre and has tied together kalokhu mountain top, Lo-baw-khu mountain top, Tiyays-khu montaing top, Shoso mountain top, Kho thomo mountain top, Payeso mountain top, Phayouju mountain top, Mo-kho mountain top, with her web that is like the strong nerves of ‘moyimotu’ in all thirty-

two directions of the earth. After the earth had been created air, earth, all kinds of plants and animals and lifeless things were created. Then the creator made the three kings of the angels guard the sky or heavens and made the other three kings of the angels guard the air, earth and water. Then it rained heavily on the earth and it was covered with water. So the creator created the great man made him stamp on the earth to make rivers and streams and lakes. The great man is also called 'Khe Khaw' is heard in their songs - 'Khe Khaw thar-nabailaw day-pha-yotiga-hti-pha-ya-law-kha-lee-ei-kair-wa-pa-ya-mo-lo' which means when the great man made streams and rivers and lakes by stamping on the flooded earth, he could break down all, so that some plains were left. The Kayaw people believed that while Khe Khaw was shaping the earth, he was disturbed and could not go on with the work. So the Kayaw region was left with thick forests and high mountains and valleys and places full of uneven ground. The Kayaw firmly believe the earth and the heavens are created by Phee-thu-lu God.

The Kayaws (Brè) nationals believe they are children of the Bramo in the heavens and Bramolar, (children of the earth). The Kayaw (Brè) nationals believe in the guardian angels of the heavens and the earth. There are also guardian angels of the rivers and streams and lakes, forests and mountains, cliffs and caves, trees and animals, man and houses and towns. These guardian angels are all commanded by their God Phee-thu-lu. That is why they believe in Phee-thu-lu and respect the good guardian angels.

Sacrificial offerings made by the Kayaw people are different according to whom the offering is made.

- (1) The sacrifice offered to God
- (2) The sacrifice offered to the good guardians of God.

The Kayaw people make a sacrificial offering to the Creator Phee-thu-

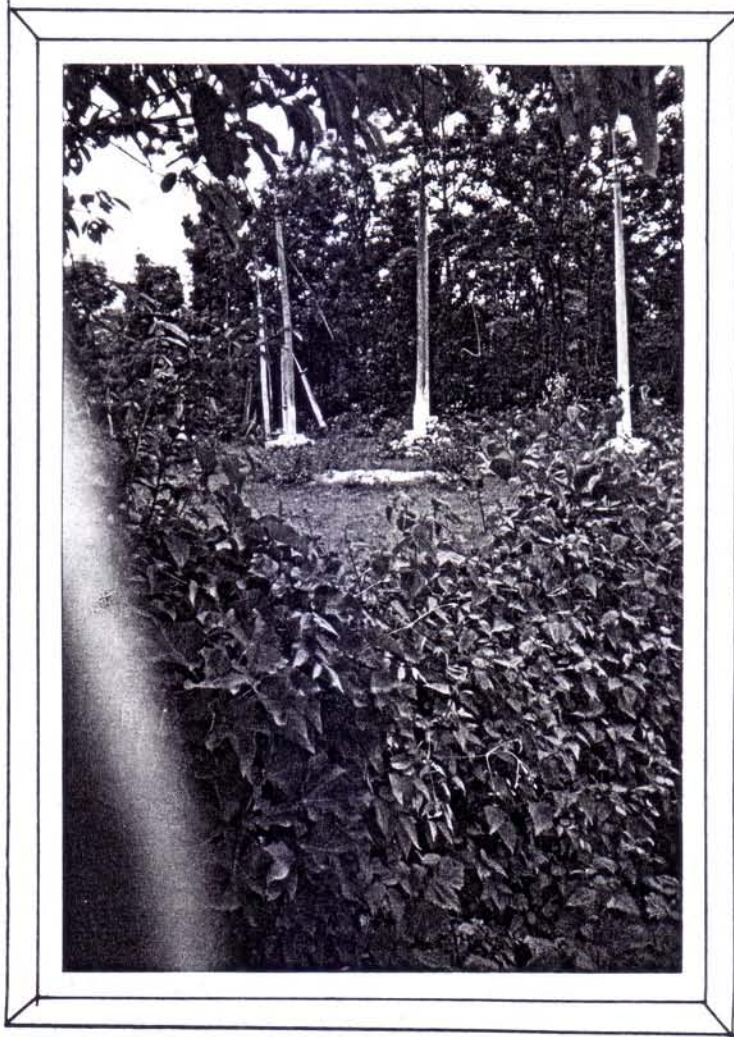
lu when they are settling a new village or town. The second sacrifice is made to the guardian spirits of the forests and mountains and trees and is called (ghamee). Sacrifice to the guardian spirit of the rains is called (ghadoe). The sacrifice is made direct to the creator or to the guardians. The sacrificial objects are different in kind. They chose the white buffalo, the white pig, the white fowl for sacrifice to the creator and the black buffalo, pig, the red and yellow coloured fowls are offered to the guardian spirits. They avoid the dull and mixed coloured animals. The fruits also must be free from faults. In offering fire, they cut down the best tree and use bee wax candles and scented woods for scented water. They also use leaves of palm like coconut, date-palm cane palms and in Kayaw language yeyei, ku-u-trees leaves and branches. They use only flowers growing on trees and cliffs like orchids and thazin.

Ghamee (Sacrifices offered to the guardian spirits of the forest and mountains, earth and water)

Ghamee is offered once a year, sometimes when circumstances permit, these sacrifices are offered. In this sacrificial offering they use especially the four-legged animal's meat they get from hunting such as deer, sambur, wild goat, brow-antlered deer. They offer as sacrifice the entrails, liver, stomach, head and blood. The meat is eaten by the whole village. The sacrificed head is eaten only by bachelors. The women are forbidden to eat it.

Ghadoe (Sacrifices offered to the guardian spirits of village and towns.)

Ghadoe is offered once a year for the whole village. The sacrifices are offered to give life to the whole village. They choose a good tree or erect a pillar in the middle of the village. They clean up about 30 feet radius around the pillar. Then (3) pillars are erected and tied together with ropes. Then they



Flagpole for the Ghahtuboh festiva

hang on these ropes, never before used new blankets like curtains. Then they make 3 or 5 fires like in a camp fire. Both men and women young and old dance throughout the night their traditional (aremee are pu kyat) dance. They sacrifice fowls, pigs and buffaloes and the whole village eat the sacrifice together.

The Kayaw (Brè) people have different purposes in offering these sacrifices.

- (1) Ghathadoe is offered concerning the village and the town affairs.
- (2) Ghadusu is offered according to differences in race or family.
- (3) Ghadumu is offered concerning a particular family.

Ghahtuboh (The great flagpole festival)

Ghahtuboh means the following : -

gha = country; earth

htu = pillar; holy prop pillar; great pillar

boh = pillar, post.

The great pillar that is propping up the earth, so that it will not fall down. The pillar is like the axis of the earth.

The Kayaw people celebrate this festival in the waxing moon of Tagu, in Kayaw (lashaylahta) month, when tender new leaves sprout on trees. The sacrifice is offered to God of the heavens, for the earth to remain firm and last a long time. So they erect the pillar to support the heavens.

They also erect this pillar before starting work in their taungyas. They pray that the earth will stay firm and last a long time. They also pray for good weather and abundant harvest, and all things animate and inanimate may be

free from harm and disease. They pray that all human beings and animals may enjoy good health and be able to pursue their business peacefully and happily. They celebrate this sacrificial offering once a year to their creator Phee-thu-lu by erecting this sacrificial pillar and take the blessings.

The Kayaw people pick the best tree, to cut down for the great pillar to be erected in the sacrifice. It is usually the best black teak tree. But if they cannot find one, they choose the second best tree free from faults and scars. The length must be odd in number, that is (7) lan (9) lan (11) lan. The felling of the tree for ghahtboh pillar is supervised by the man who officiates at these ceremonies. The man finds out the auspicious day to fell the tree by chicken bone prediction. He also finds the direction in which to search for the tree in the same way. Then (7) days before the tree is cut down, they have to fast and pray to their creator and ask for permission. Then the tree is felled early before dawn and trimmed into the holy pillar at once. It is important that no dog or a woman crosses over the holy pillar. If any thing like that should happen, they have to look for a new tree. They also have to play music and sing songs while the holy pillar is being trimmed. Then when the holy pillar is being conveyed to the town or village, villagers have to line the route to welcome it. When the holy pillar reaches the village centre young girls have to sprinkle it with wild palm leaves or cane leaves dipped in water from a bamboo bottle.

The place where the holy pillar is to be erected has to be cleared of bushes, rubbish and dirt. They make either a round or oval shape clearing and fenced in, so that dogs and women cannot enter the holy ground. People also must not relieve themselves on it. When the ghahtuboh arrives at the entrance to the village, lead by the officiating master. Then they rest for the night making the occasion auspicious. From the time the ghahtuboh arrived to the time the ghahtuboh is erected, the people have to make music dance non-stop.

Then the officiating master prays before the hole is dug to put in the holy pillar. They have to put some precious thing into the hole before putting in the pillar. Then the master kills the sacrificial animal tied up in that circle. The unmarried boys and girls have to dance and sing to the joyous music of the drums, gongs big and small and cymbals. The animals sacrificed are fowls, pigs and buffaloes. People from other village also join the festival.

The top of the holy pillar is shaded with holy umbrella. They place a white pennant dropping down towards the earth as the symbol of the white clouds making a stair way between their eternal creator Phee-thu-lu and the earth man.

Ghahtuboh festival is celebrated for (7) days. The officiating master cannot marry the Gabija race woman. He does not also eat the animal sacrifice together with the Kayaw people. Just as there is a bar between administration and religion, the master who conducts the sacrificial ceremony can live with them but cannot marry into the tribe, because their practices and policies are different. Nowadays there are very few Kayaw races who believe in this practice. Because most of the Kayaw nationals are Christians.

(B) Belief in Christianity

(B) (1) Baptists

The Kayaw people believed that (Doehto-oh mokhu ta natohala) in the heavens the eternal creator lives and his messengers, the king of the angels guard the earth. The Kayaw people believed that they came from Bramolar which is in the middle of the three continents of Africa, Europe and Asia and have sacrificed the fattest and the most beautiful animals to their creator Phee-thu-lu. In 1856 after the end of the Anglo Burmese war, the English annexed lower Myanmar. From that time Christian missionaries started to arrive in Myanmar.

The American Baptist missionaries arrived in Taungoo in 1857 and began their missionary work. Dr. Mason opened a school in Taungoo and taught the people. In 1858, a Kayaw national by the name of Poloya. Maung Bee Hta came to this school. In 1860, in Eisatu village, Taungoo township, in the time of Pastor Shimon, Maung Bee Hta was baptized and received the blessings. He was the first Kayaw national convert. When Pastor Tadi knew that Gotho village headman Maduei was preparing to attack Shwe-nan-gyi village, he went and informed the American Baptist missionary B.Khasby. In 1864 the missionary B.khasby went to Gokho village for a peace settlement and Maduei understood and became a convert to Christianity. In 1866 Mr. Bunker Kon knew that Maung Bee Hta was a Kayaw national, so appointed him pastor of Gokho village.

In 1869, because of unrest in Gokho village, they moved the Baptist Christian association to Payaypalo hill, to the south of Gokho village. They carried out the Baptist missionary work in the Kayaw peoples villages of Supyaung, Kama-Kyo Bithu upper and lower villages and Thaok. In 1890 Pastor Kyaw Khant became the first pastor of Thaok village.

Saya Bunker carried out American Baptist missionary work with Saya(Hupper Stall) in Taungoo in 1893. Saya Bunker gave Saya Hupper Stall the work of Gaykho and Gaybar missionary work. In 1899 Saya Bunker went to the Karenni state for a second time and worked together with Saya Kyaw Sein. He found that the mission had grown in size and there was need for dividing the administration of the mission. In 1899 it was divided as follows

- (1) To the east of Htoo chaung Kaw pu daung bwe mu taw Baptist association head quarters to be in Loikaw and Saya Bunker and Saya Johson to take charge of it.
- (2) To the west of Htoo chaung, Taungoo Bwe Paku Baptist mission.

- (3) Gaykho and Gaybar mission is to be taken care of by Saya Hupper Stall.

Saya Bunker worked as a missionary from (1903-1912). He went back to America and died there. Saya Johnson died in Loikaw in 1915. There were no foreign missionaries from 1915-1920 and the mission work was carried on by the Kayaw nationals. Saya Hupper Stall who was in charge of Gaykho Gaybar Bwe mission came from Taungoo to Loikaw in 1920. He moved to Taungyi in 1923 after reviewing the situation.

The American Baptist mission in Hoya region reached Hoya, Htilopu, Kaw-tho-khaw, Khilopra, Pelela, Rodokhaw villages and in Taw-Khu region Doelasaw, Dalawa, Hakyokho, Kokho, Kokwai, Kayaw, Sososopwa, Tawkhu, Plele, Gaklia villages and in Gaykaw region (31) villages are served by the Baptist missionaries and they arrived much earlier than the Roman Catholic missionaries.

(B) (2) Roman Catholic Missionary

The American Baptists missionaries were able to maintain their missionary work in Hoya region from 1899-1920. But later due to lack of missionaries, the American Baptist mission was not able to make further progress. The Roman Catholic missionaries based in Taungoo took over. They came to Leitho, Yado, Kerenni region, Kyephogyi region. Some of the local people became Roman Catholics. The Italian Roman Catholic missionaries for Asia came to Myanmar in 1868. Based in Yangon and Taungoo, they carried out missionary work in Karenni State and northern Karenni region, and the Shan State. They realized that for the missionary work to be successful, they need to learn the language of the native people. So the Catholic missionary Father Billy learnt the Gheba dialect and invented the language system with the Roman



Church in Ho-ya village

alphabet. They used the language system widely in Leitho Yado, Payadaung, Mawblo phruso, Shayee, Peking, Phekxon, Daw rawkhu, Moso, Gaykaw, Doelasaw, townships to achieve success in their missionary work.

In 1890-1895 the Roman Catholic mission was based in Taungoo. The missionary priest in charge of it visited the Hoya parish very after to see the mission work. They began to reconize the Hoya parish in 1911. They started it as a new parish in 1925 and in 1936 they were able to build residential buildings for the missionaries. The first native of Hoya village to be Baptized as a Roman Catholic was U Doe Ei. The missionaries were Gayba tribes U Ko Mar, U Thaw Bi, U Phee and the priests were father paccatti and Father Gussoni.

In 1920 Father Julio Ravagnati invented with Roman alphabet, the sounds of the Gayba dialect so that the Kayaw (Monu mono) dialect and literature can be used with his invention. The greatest land mark of his missionary work was the erection of the second biggest cross in the world on Kho-tho-mo mountain which is (6000) feet high near Hoya village. It is the symbol of the Kayaw people's faith in Roman Catholicism. He also helped to develop the Kayaw people's life in education and health. Father Julio Ravagnati passed away on Saturday 16-1-1960 in a car accident.

(C) **Reading Signs and Omens.**

The Kayaw (Brè) people also believe i natural phenomena. A thunderbolt means bad luck. A person who is hit by a thunderbolt means that the person must have done a lot of evil in his life. They also believe that a thunderbolt will strike a couple who are very close relatives. An earthquake is a sign that many children will die and an expectant mother may give birth to a child who will die. So an expectant mother clings to a post of the smoke

shelf above the fireplace and shouts 'I am present', so that her child will not die when it is born and live long.

A falling star is a good sign and the people in the direction the star falls will have a good harvest. If two Pole-stars appear, it is also a sign of a good harvest. If a barking deer comes into the village. They believe that the village is unclean and they may be a fire in the village. The person who sees a mole, pangolin or poccupine in the village will meet with ill luck. The cry of the bird of iltomen means death of children and if two birds of iltomen cry then a married man or woman will die. They have the same belief in the cry of the rabbits that it foretells death. If there is a halo round the sun in the height of summer, it means death of an important personage. Untimely rain or winds mean sadden violent death.

They call for rain when there is drought by tying together a fish and a tucktoo. They also make a dog dance to bring rain in times of drought. When there is celipse of the moon, they put water in the red round eating tray on stand and look at the moon reflected in the water. If they see a tiger in the moon, they believe the tiger is pulling the moon, so they fire a fire arm to frighten it away. If they see a dog in the moon, then they go round beating the dogs. If they see a bear in the moon, then they beat the big phasi gong to frighten it away. They believe the moon will be free only if these animals attacking the moon are driven away. Eclipse of the sun also means their paddy and fruits will be harmed. The person who looks at the eclipse of the sun will go blind.

The Kayaw (Brè) people believe that the banyan tree has power and if the bees come and make a hive in a house, it brings good luck. They also see signs and omens in dreams. To see a cow in dreams means violent death, and to see fish means sickness and sometimes will get money. To see a frog means sorrow. If you dream of riding on elephant, it means a good harvest.

If you dream of riding a buffalo, it means good health. But if you dream of seeing a buffalo, it means a witch or evil will not harm you. If a buffalo gored you in your dreams, you will be injured, if in your dreams you ate beef or buffalo meat you will have sickness. The Kayaw (Brè) men try to find out whether they should carry out their plans or go on a journey by making a vow and breaking a bamboo strip (hnee-cho).

(D) Fortune telling

The Kayaw nationals believe strongly in fortune telling. They consult the fortune teller before doing anything. So before starting a business venture or going out on a journey or before going down to work in their toungya, they read their fortune. They also consult it in times of sickness and danger and for social affairs of the family.

The methods most used are to break the bamboo strip or to use the chicken bones to find out whether their plans are good or bad.

(D) (1) Breaking the stick (Thatch)

There are three ways of breaking the stick or bamboo strip. The first method is to break the stick evenly in a zigzag manner. If the last bend is the same as the first one then it means good. But if the last bend is only half then it means although it is not good it is not so bad.

The second method is to first make a vow that it may be even or odd. Then they break the stick randomly and count the pieces to see whether they are even or odd according to the vow made.

The third method is to take a strip of bamboo or a creeper about six feet in length. Then they cut up the creeper randomly into pieces. The pieces

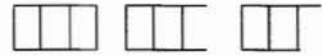
are then formed into squares. If they are complete squares (Do khu do kaw) it is good. If two sticks are jutting out like the rim of a paddy basket (yo lo paw khu) it means neither good nor bad. If one stick is jutting out like a leg of chicken (lau doe she khaw) it means it is completely bad.



1st method



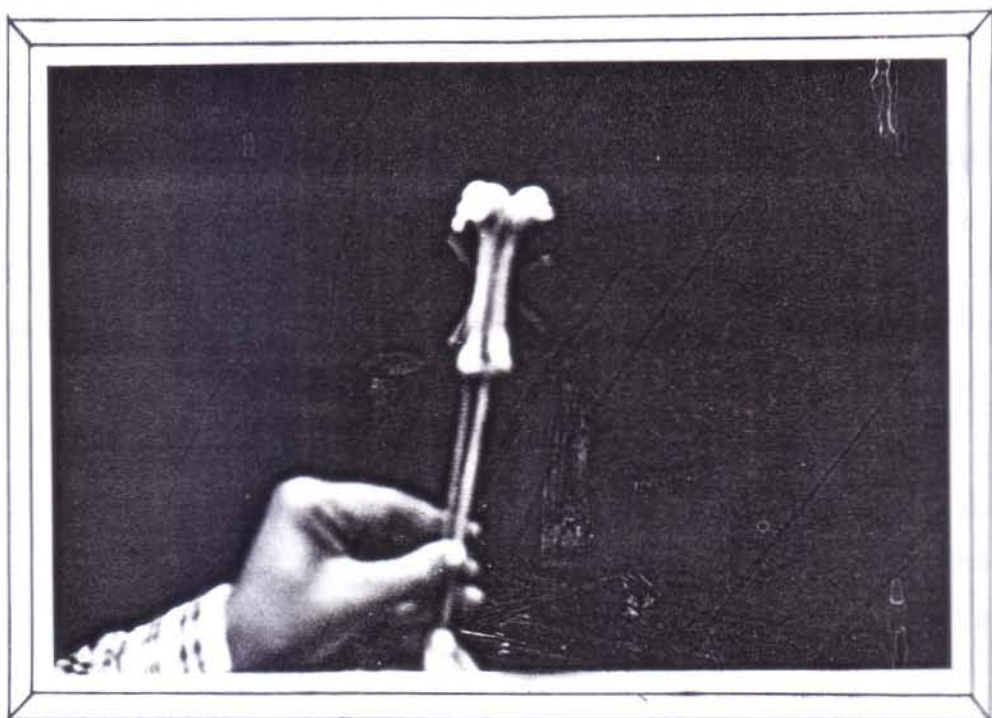
2nd method



3rd method

(D) (2) Chicken bone fortune

The nat master or an elderly man from the village carries out the use of the chicken bone method to tell their fortune. A woman must not do it. First the chicken is killed by twisting its neck. Then while the chicken half dead, they take out the faeces from the anus. When all the faeces has been removed he pulls out the entrails and cuts it off. Then through the anus he pulls out the right thigh bone. He scrapes off the tendons and fibres and cuts off the lower end of the thigh. When they push a stick or bamboo stick through the bone, blood oozes out of the small holes from the surface of the bone. They know how many holes the thigh bone has by counting the blood holes. They put the already prepared thin bamboo strips into the holes, one in each hole. He does the same with the left thigh. The person doing this has to make a vow before he started the ceremony, that either the right thigh bone or the left thigh bone will be lengthened. When the two thigh bones are compared they read the answer to their venture, whether it will be good or bad. If the two thighs are of the same length, then the answer is neither good nor bad.



Chicken bone Fortune

(E) **Summoning the spirit seized by nats.**

The Kayaws believe that the guardian nats of the hills and forests, earth and the rivers and caves and treasure, guardians can seize hold of human spirits. Then they have to recall the spirit of the person and beg these nats to release his spirit. They use a cock which has crowed or a hen which has laid eggs and a smaller chicken.

An elderly man who knows the ritual has to perform it. When they get to the place where they will call the spirit to return and beg the nats to release him, the man kills the young chicken as food offering for the spirit. They put the feathers, legs and bits of the chicken liver and entrails in a flat round bamboo tray. A bamboo cup with a pointed end is filled with khaungyei and placed near the tray. Then he calls the name of the person whose spirit had been seized and the names of the hills, rivers, caves to come and eat the food and drink and release the spirit of the person.

If a grasshopper or a cricket should come near, they would catch it as the return of the spirit. Then they would pack a bit of earth or a stone and a branch of a tree in a leaf and put it in a basket. Then they would pick a feather from the chicken and stick it in the basket so that it would not lose his way on the road. On the way home they must not look back. They must not also greet people they meet on the road. If they had to cross a stream, they have to leave food and when they reach the other side, they have to put a feather on the shore and call over and over again to the spirit. When they get to the entrance of the compound, they have to ask 'has Ma or Maungcome back?' They have to answer that he or she is back home and eating and drinking now. Then the man who recalled the spirit comes up to the house and smears the forehead of the person with the blood from the chicken mouth he has cut. Then he plucks a feather from the chicken and sticks it on the forehead of the person. He again has to ask how the person's

spirit got left back in the forests and hills, but today he is back home and to live in health and happiness.

Next, they use the chicken bone forecasting. They remove the chicken bones and see what it says. It is "Layarehu", it means the sick person whose spirit has been seized cannot recover may even die or recovery will be very slow. If the chicken bone says "larmelaw" the sick man will recover soon and the forests nats will lose. After this they have to cook the chicken and eat it. But the feathers, feet and bits of entrails have to be packed in a leaf and put in a basket and fed to the spirits again. They also have to give the khaungye to drink and tie a branch of a tree they brought back in a corner of the wall. They must not talk to any guest for three days. The guests are warned of this spirit recalling ritual going on in the house by the bamboo branch or leaves and khaungye cup and basket put on the roof of the stairs. It is different from other times when they put a branch in front to indicate a birth or confinement.

Sometimes, a person like the grandparents, parents, relatives or brother and sister may die and seize hold of the spirit of someone in the house through great love or anger because that person has insulted the dead person. In such a case, it is not the same of as those seized by forest spirits. They have spent more for recalling the spirit back. If the offering of a chicken is not enough, they have to offer even a pig, or a buffalo or cow until it is satisfied. The person whose spirit is seized will also meet bad luck and people will gossip about it and hurt the reputation of the family.

(F) Traditional taboos

The Kayaw (Brè) national races have many traditional taboos.

The Kayaw nationals put a branch of a tree on the stairs to warn the guests that the sow is having piglets and the hen is hatching. They must

not put up the guests at the house.

2. They prevent visitors during the confinement period after birth by putting out the warning signs. They weave a cross for a boy and a circular tray for a girl and put it out near the house of fence. If a visitor should come because she did not know the sign, then they believe it is bad for the child and the visitor has to give a compensation.
3. To prevent diseases, they cut a thorny branch of a tree or a bad smelling plant and place it at the gate or on the stairs.
4. They must not talk to or put up relatives from another village while they are eating the first new harvest of the year.
5. They also put out a branch of a tree in front to prevent visitors when they are beginning a new business or work.
6. They must avoid receiving visitors when the spirits of the whole family is recalled after the harvesting and storing of the paddy. It is a traditional custom.
7. On the third day of the new house warming ceremony, they have to invite an elderly person to bind the ridge of the roof and build the soot shelf. Then a new mat is smeared with chicken blood and given offerings and evil spirits are driven out. Guests are also avoided at such times, and the house people must not eat crows, kidney leaf, beef and other leaves and fruits.
8. They must not talk to a visitor or eat meat on the day they are going out hunting. They also refrain from eating meat when they go out to cut cane, pluck kidney leaf and gooseberries. If they did so, the tiger will bite them or the bear or the snake may bite them.
9. They avoid eating meat or talking to a visitor when they are burning

their taungya. If they did so, they believe that the fire will go beyond the fire barrier.

10. The man who first transplants the seedlings with the fork must not talk to visitors. The family must not eat things carelessly during the period of the transplanting. For example they must not eat sour things. They believe the paddy plant will not thrive if they should happen to eat something sour.
11. They avoid talking to the visitor or putting him up in the house when they first start to reap the paddy and during the period of threshing the paddy.
12. When a woman is menstruating, she must not eat together with the visitor. They believe the house is unclean, so they do not start any work and must not make the khaungye and they must not go into the forests.
13. The married man who is building a house, must not eat meat or fish for a year from the time he started reaping thatch for the house. If he did so, they believe the house may be burnt down.
14. If a visitor slept at the house and relieved himself, they have to wash the house and the visitor has to pay a compensation of a pair of cock and hen and one kyat twenty five pyas.
16. They avoid giving crow's meat, pheasant and mushrooms to visitors to the village.
17. If a man is going to extract poison for the arrow from a plant, he has sleep in the forest and he must belong to a family who has always done it. Otherwise he must not extract the poison.
18. The man who is going to extract the sap from the banyan tree, or the

- resin from the tree also must sleep in the forests and collect it.
19. They must fast when they are trapping birds and doves with resin or banyan sap at harvest time. They must fast also on the first day of going into the forest to gather firewood. They will meet with danger if they didn't.
 20. When brewing khaungye with, rice, corn or nullet, they must not talk to a visitor, eat fish or meat, go hunting, cut tree or gather firewood. If they do not avoid these, the khaungye brewing will be spoilt.
 21. Only the nearest relative must handle the corpse of a person who has died a sudden and violent death. He must also avoid eating certain things. If he does not, his children will meet with bad luck.

(G) The stars and the calendar

The Kayaw nationals look at the stars in the sky and calculate the time and read signs and foretell the future. In a year of twelve months, they mark the changing seasons according to the natural world around them. The seasonal flowers that bloom, the ripening of the fruits, the mating time of animals in the wild, the songs of the birds and the chirping of the dragon fly all have influence on the naming of the seasonal months.

World Calendar	Myanmar	Kayaw
January	Pyatho Tabodwe	Lalothaw lutayee
February	Tabodwe Tabaung	Latayee lathalalut
March	Tabaung Tagu	Lathalalut lasamomin
April	Tagu Kason	Lathalalut lashaylato

May	Kason Nayon	Lashaylato lanhe
June	Nayon Waso	Lanhe lasu
July	Waso Wakhaung	Lasu Lakhu
August	Wakhaung Tawthalin	Lakhu lashinmu
September	Tawthalin Thadingyut	Lashinmu lasheetya
October	Thadingyut Tazaungbon	Lasheekya lana
November	Tazaungbon Nattaw	Lana lasheesu
December	Nattaw Pyatho	Lasheesu lalothaw

(H) **Traditional festivals**

The twelve months seasonal festivals of Kayaw nationals.

<u>Kayaw name of the month</u>	<u>Seasonal festival</u>	<u>Myanmar</u>
1. Latayee	Hawjayphau arebudee daitha haw pwe	Newyear festival eating first harvest storing in barn.
2. Lathalalu	Aresuteeshimeegar	Putting the spirit into a new village or town.
3. Lashumoephe	Hawjayshe tha pwe Garhtubowpha pwe	occupying a new house Flagpole festival.
4. Lashaylahto	Owehawsukawlebedasu Garhtubowdoc pwe	Taungya burning festival Flagpole festival
5. Lanhit	Htosupwe	Taungya planting festival

6. Lasu	Dawetaw 1 kay, kana	Festival of making farming tools at blacks smith.
7. Lakhu	Daaredawka arsule pwe	combined weeding festival, plantation spirit offering festival.
8. Lashimo	Daaremarteesula	Plantation spirit offering festival.
9. Lasheekya	Taareyousula pwe	Choosing new plantation site festival.
	Ghahtuboh	Flagpole festival.
	Areayela	Making glutouous rice packets festival.
10. Lana	Marthuthut	Tooth dyeing festival
11. Lasheebu	Dagalaibaiyoo	Calling the spirit festival
12. Lalobaw	Dadoelu daw kyawt maryee doepaw mar koe maikhaw maw pwe	Friendship offering festival

(H) (1) House warming or occupying a new house ceremony

The Kayaw national races have festivals for the twelve months of the year, but nowadays, they only celebrate the house warming or occupying a newhouse ceremony.

The Kayaw national races live on the hills where the air is fresh. So when they choose a site for their house, they usually choose a site where

they can get fresh air and from where they can get a clear view of the enemy's approach to their house or to their village, because in the past, there use to be fights between the villages. In building a new house, it is supervised by a person who knows about the construction of a house. Then the whole village come to help the house builder, so it is finished in two or three days. Some people celebrate the house warming ceremony as soon as the house is finished, but some wait until they have caught good game from a hunt. When they are going to celebrate the house warming ceremony, the ceremonial bronze drum have to be sent to the new house in the afternoon. In the evening people gather near the edge of a forest with drum, flute and gongs and go to the house. The men paint their faces and some wear woman's clothes or gaybar, gag doe and kayah national clothes pretending to be those nationals. When they get to the house compound they fire the percussion lock firearm. The guests go round the house clockwise and come to the stairs.

The house owner stands at the head of the stairs and pours water on the guests. When they reach upstairs, they go round the house clockwise again. Some friends send the khaungye as soon as the house is being built. But most people send the khaungye and a pig or a hen in the night at about 9 or 10 o'clock. The friends have to tell the house owner, before hand that they are bringing them to entertain the guest. So the house owner has to send a group of musicians with drums and gongs to greet them. They fire the gun when they get near the house. When the guests have arrived, the pig or hen is killed and cooked and is fed to the guests.

The girls beat the ceremonial drum and the boys sing. Then they dance throughout the night celebrating the house warming ceremony.

(I) Music and Dance

The Kayaw national races possess a complete set of musical instruments and have a deep meaning and is full of life. Their music is based on seven basic sounds. They use five sounds that would suit their voice and songs and use the two remaining sounds as chorus in correct timing with the timing bells and beat. Their musical instruments are made from the natural products of the forests, such as bamboo, wood, skin and horns of the wild animals. They also use metal in their creation of the instrument. The sounds they imitate are the sounds of nature, like the sound of the waterfall, the sound of two bamboos rubbing against each other, the wind and thunder, the roar of the wild animals and the sweet song of the birds and fruit falling into the water are music to their ears and which they have incorporated into their songs and music.

They have dedicated their music to their creator phee thu lu and sing in praise of his glory. They pray in their songs for good weather and a good harvest. They pray that the country will be peaceful and happy and there will be plenty of food and water. They also make a musical offering when they build a new house, a new barn. They use music and sing in praise of each other and also for the festivals of the year.

Musical instruments of the Kayaw nationals.

1. Wind musical instruments are buffalo horn flute sets, aboe, jumrumyu, teelolekeelokar, trumpet or bugle.
2. Percussion musical instruments are auspicious ceremonial bronze drums(Phasi), big gong, different kinds of drums, cymbals, and bamboo xylophone.
3. Stringed musical instruments are teetu and teetopo.



Preparing to go to a house warming

(I) (1) Wind musical instruments

Buffalo horn (tanbo)

The Kayaw nationals had invented this musical instrument since their stay in the Yunan region. They use 6 horns, 4 horns, 3 horns, or one horn. They have four basic sounds, called in Kayaw gai, kaylo, gailokay and galbu (teebu). The best horn is from a female white buffalo. The horn is baked in hot ash. Then it is made smooth and a hole bored. Then a reed is made from a palm branch and stuck with resin to make the horn produce the best sound. They stick silver coins on the horn and the bigger end of the horn is decorated with circles of red seeds of a plant or coloured stone beads of red, white and blue. At the place where they handle the horn, they wind twisted red, white and blue woollen yarn with pom poms dropping on either side. This ceremonial buffalo horn is blown on special occasions like setting up a new town or village or house warming, auspicious day, village affairs and greeting great personages. They also use this horn when they pray for good weather and as a communication signal to summon people.

The flute sets or Maw bay

They have flute sets of five, seven, fifteen, twenty-four and thirty-two flutes. They call them in Kayaw language Maw sha, Maw yo and Maw bay when they play on a five flute set, it is accompanied by a male and a female sound. They have the high low, medium sounds as the principle sounds.

It is played at ghahtuboh and deeku festivals with five flute set to two and a half flutes. Sometimes at other auspicious occasion ceremonies, when it is hard to hold up the flutes, they have to make props to hold them up for blowing them. Nowadays based on the eastern sound of (1.2.3.4.5.6.7) and western music notes of do ray me fah soe la tee. They have developed suprano, alto, tana and base sounds.

Oboe (Bwei)

Their oboe is something like a flute, but it has a few more holes. They have to insert a seed at the tip. They attach a horn to make the sound louder. It is played with a drum and flute music troupe or band and as a marching music in ceremonies.

Kyityitgu

It resembles a buffalo horn and some call it sambur deer horn wind instrument. They make this instrument out of bent kyethaung bamboo. They bore holes at both ends and in the middle like in a buffalo horn. But the difference is they have a small hole on the side of the middle hole. They have to press their finger on this hole as they blow on it.

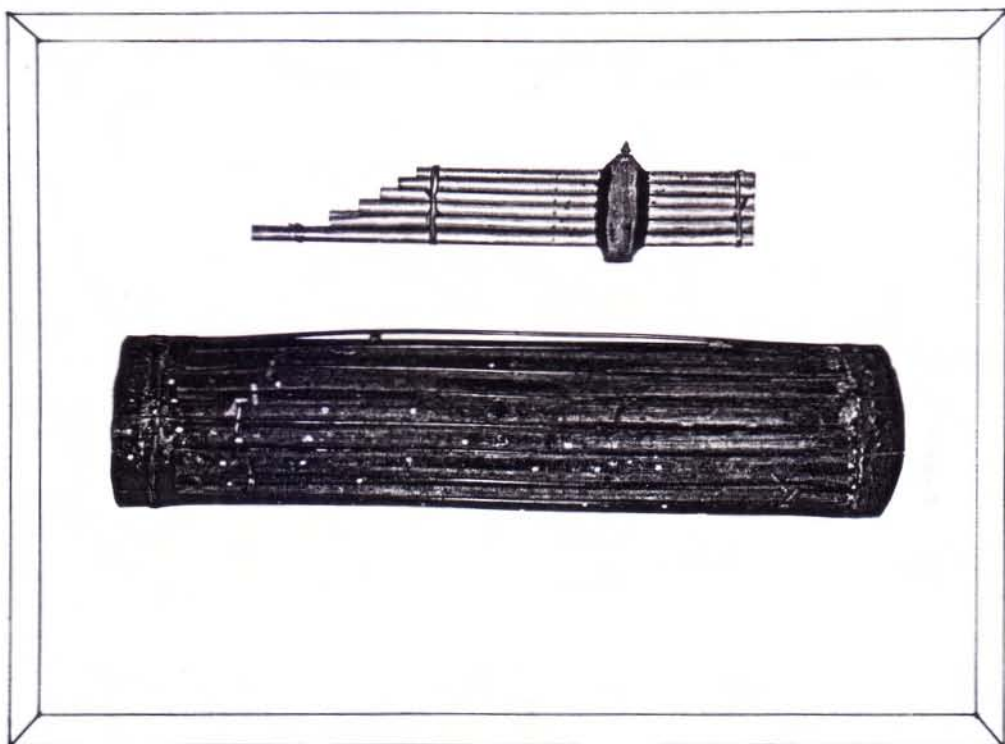
Teelole (Teelohta)

It is about nine inches long and the tip is a quarter inch in width. There is a hole in the middle only, and both ends are closed. It is made of bamboo.

Teelohta is about three feet three inches long. A hole is bored about nine inches from the end or in the middle. It is blown when herding animals, or young men courting or when they are alone and feeling lonely.

Mawkhayar

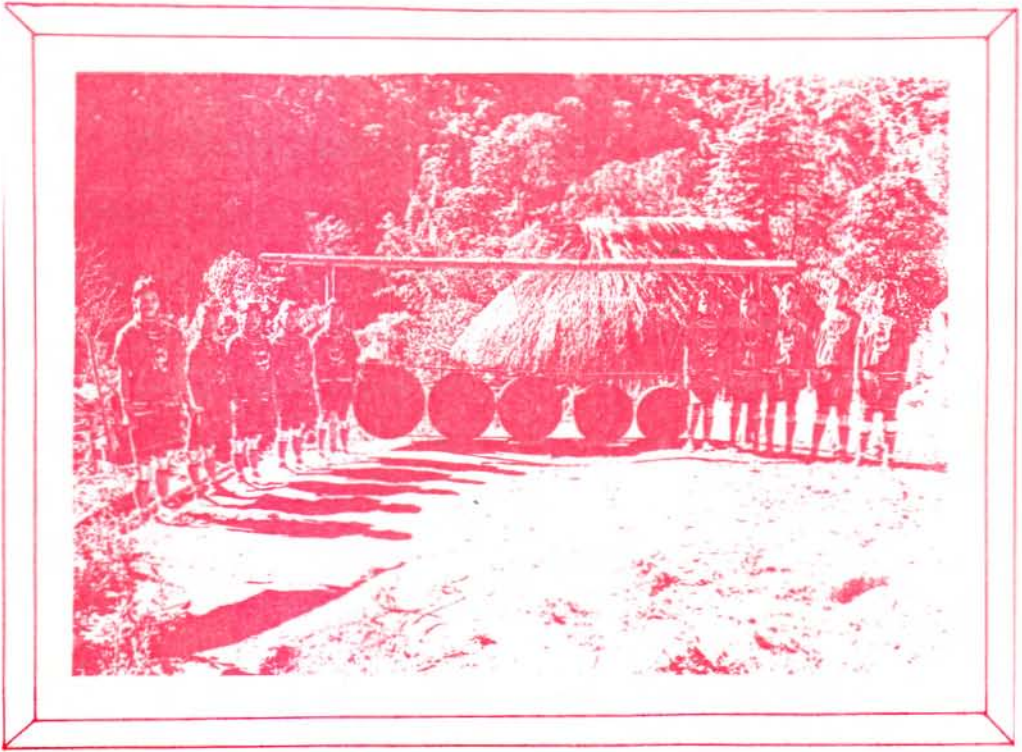
This musical instrument is made from bamboo about 5 to 6 feet in length. It must be smoked to make it straight. Then they have to take a goblet shaped dried gourd and cut both ends and the holes must be of the same size. The bamboo pipe is put through these holes of the dried gourd. This instrument is blown on new year day and other auspicious days.



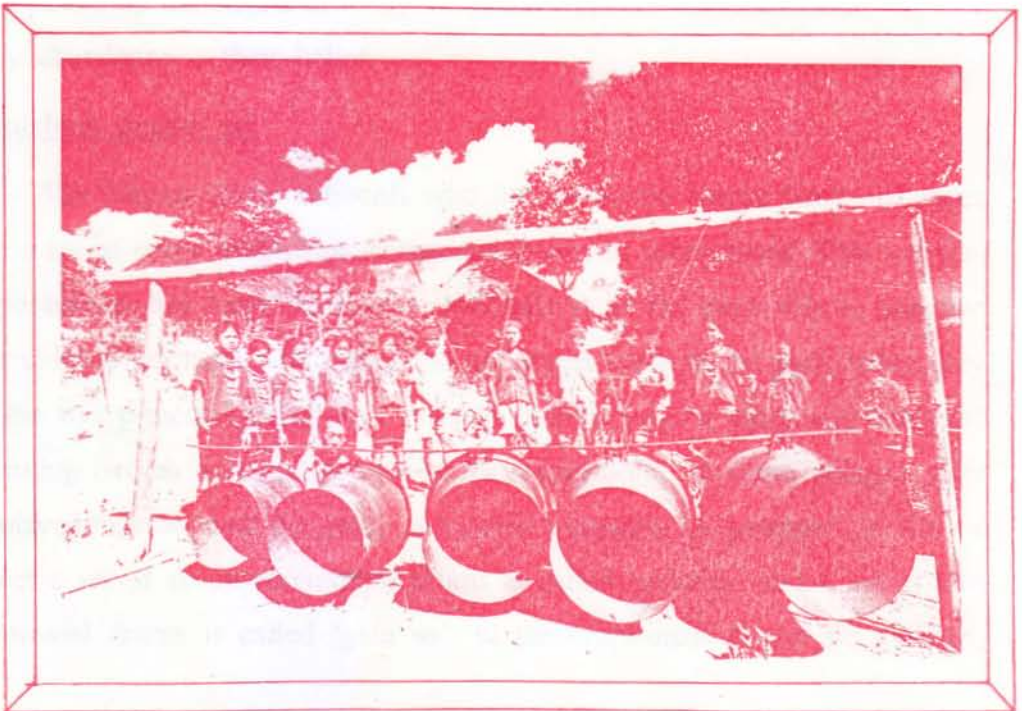
Flute set and Teetu



Kayaw buffalo horn musical instrument



Front view of Kayaw nationals ceremonial drum



Back view of Kayaw nationals ceremonial drum

(1) (2) Percussion musical instruments

The ceremonial bronge drum (phasi)

The Kayaw races who belong to the family of Karen races have extraordinarily inherited the ceremonial drum. They have two kinds of ceremonial drums : one for inauspicious affairs and one for auspicious occasions. The drum for inauspicious affairs has the frogs facing each other. The drum for auspicious occasions have the frogs following one another in order. The face of the drum has (12) sun rays branching out, and there is a frog each on the four corners of the drum which is the symbol of the four directions. Sometimes there may be two or three frogs placed one above the other at the corner. It indicates the time and the value of the drum. On the body of the drum are three elephants and one to seven pieces of elephant faeces. There are circles on the face of the drum and each circle has a meaning. There are figures of a frog, a fish, a shellfish, a bird, a cricket, sun moon and stars and other figures. Beating the drum is like the croaking of the frog which brings the rain. Only when it rains there will be enough water to float down the logs, to be pulled by the elephants. Only when the elephant draws the logs will they enjoy abundance is their belief.

Auspicious drums set

The Kayaw (Brè) nationals who belong to the Kayin family of races have a set of seven auspicious ceremonial drums in seven tones. This wonderful possession has made the Kayaw nationals to be the most able to preserve their cultural heritage. Although there are seven tones in the past, today they use the five principal tones most suitable to their singing voice and leave the remaining two as accompaniments in the background. In some villages, they are played together with the gongs and called regionally as 'yawpaw'. In Kayaw dialect a set of seven ceremonial drums is called 'galuthu' and a set of five ceremonial drums is called 'galu so'. In the ceremonial drums are yawhtai,

jawyo, palokaw, teethomobaw, bawmon drums. But the names may be different from village to village. These ceremonial drums are played when they set up a new village or town, as encouragement in battle, in a new house warming, weddings, and in religious ceremonies as a token of honour and respect.

Auspicious big gongs

The auspicious gongs are a pair of gongs, one male and one female. It is one of the things given as a legacy. It is played in Ghahtuboh festival in setting up a new town or village and in marching and attacking in battle or to celebrate a victory. It is also used in other ceremonies of paying respect and honour.

Varieties of drums

Among the drums are the big drum, the long durm, the short drum and all tones drum set.

The Kayaws beat the big 'htodu' durm in an emergency and to give a signal of stranger visitors in the village. Sometimes it is beaten to gather people to celebrate a victory and the arrival of prisoness of war.

Htopolo big drum is like a military band. It is played in unison with flute and cymbols. It is used to greet leaders and heroes, and honourable people.

The Kayaw 'htoda' long drum is the inauspicious drum or nat drum. It is 4½ feet long and the face is 15 inches in diameter. It is used in funerals. They believe that if the drum is beaten for no reason, the village will suffer bad luck. So it is kept by in a safe building outside the village.

The Kayaw short drum 'htopedu' is 3 feet in length and the face is 15

inches in diameter. It is wide on one side and tapers to the other end. It is played in 'Ghahtuboh' festival.

The all tones drum set, 'htoshowyetay" is a drum set of drums from big to small and the tones synchronized with the tones of the seven ceremonial durms. In the villages where they posses no ceremonial drum, this durm set is used as a substitute.

The 'ohsi' or the drum with along open end body, cymbals and the flute set is played on auspicious occasions. It is also played at paddy planting ceremony, paddy threshing ceremony and other ceremonies of honour and respect. Each village has two or three sets of these insturments and tries to preserve them as legacies of their culture.

The xylophone

"Mobaybo" or the xylophone has seven tones and is played by seven people. It is made from wabo or giant bamboo that grows on the hill side, under the direct rays of the sun. The bamboo pole's tip must not be cut or must be whole. The bamboo must be cut into slats and put on the smoke shelf for about a month. Then they have to test the tones by beating with the twisted rope. They have to make the stand only when the slats are ready and successfully tuned. They use the pith of the banana stem to play the xylophone. It also is synchronized with the tones of the seven ceremonial durms. This xylophone is used as substitute for the ceremonial drums in the villages where they do not have the phasi or ceremonial drum.

(I) (3) Stringed musical instruments.

Teetu

Among the Kayaw musical instruments “teetu” is a wellknown stringed musical instrument. It is made from a giant bamboo pole whose tip must be unbroken and it must have grown facing the sun and be flawless. It must also be fat and long jointed. They have to cut this giant bamboo, carefully and smoke it. Then they bore holes, length wise on either side. They also bore holes one inch apart on the surface of the bamboo and put the finishing touches on it. Next they put seven to nine strings and some up to twelve strings. They have synchronized with seven or five ceremonial drums. This “teetu” bamboo guitar is played in courtship or when they challenge each other in singing. They play it at night before bed time or at dawn before cooking rice for the monk’s breakfast.

Teetopo

This musical instrument is made of wood and based on the bamboo stringed instrument. They use the modern guitar strings and resembles the old time big violin. It is also synchronized in tones to the seven ceremonial drums.

Dance

The dances of the Kayaw (Brè) national races are based on the changing natural environment around them and their daily activities in their taungyas and social life. They have also put into music the sounds of nature, like the falling waters of the waterfall and the movements and voices of the animals like. The elephants, horses, monkeys and birds like the crane, hornbill, falcon, cuckoo, red whiskered bulbul, dragon fly and patridge. Their dances are lively and interesting.

Different kinds of dances

- (1) Armee dance
- (2) Amar kaw daw dance
- (3) Shee ka li dance
- (4) Trans paddy transplanting dance
- (5) Diku dance
- (6) Ghahtuboh dance
- (7) Auspicious house warming dance

(1) Armee dance

The Kayaw nationals perform the arnee dance when they celebrate to honour their leaders, heroes, and high ranking administrators. They perform this dance also on important national days. It is also performed in the funeral rites of special personages. It is performed from (6) 0'clock in the evening throughout the night to (6) o'clock in the morning. They eulogize the life of the dead person from his youth to the time when he died. The number of dancers is from (16) to (48). In presenting the performance they have to form the shape of a crecent moon. They have to change their dance steps according to the directions of the leader. The orchestra for this dance consists of two buffalo horn instruments, one long drum, one flute set, one set of gongs, male and female, and one set all tones drums.

(2) Armarkaw daw dance.

This dance is performed when they come back in triumph after a regional war or after a successful hunt of a wild animals like tiger, leopard

or bear. They celebrate this victory by colouring their teeth black and return to the village, dancing this dance. They paint their bodies in patches and wear shields and hold swords and spears while dancing.

(3) **Sheekoli dance** (Stepping between bamboo poles moving according to a timing beat)

This dance is performed the day before and the day after the transplanting of paddy. Some perform this dance when they have a house warming ceremony and at a paddy threshing festival. The bamboo forks for planting (thomobo) are placed like lattice fence and the unmarried youngmen and youngwomen take up a crescent shape position. As soon as the leader gives the signal, the persons handling the bamboo poles too take their positions. Then the music begins, and with a loud cheer, the dancers hop and skip among the moving bamboos. This dance also tests the ability of the dancers.

(4) **Paddy transplanting dance**

The Kayaw nationals chief means of livelihood is taungya agriculture. This dance honours their occupation, so the dance steps are the movements of sowing, transplanting and reaping are demonstrated in dance. They play the short drum, a flute set, a buffalo horn and other modern musical instruments for accompanying music.

(5) **Diku festival dance**

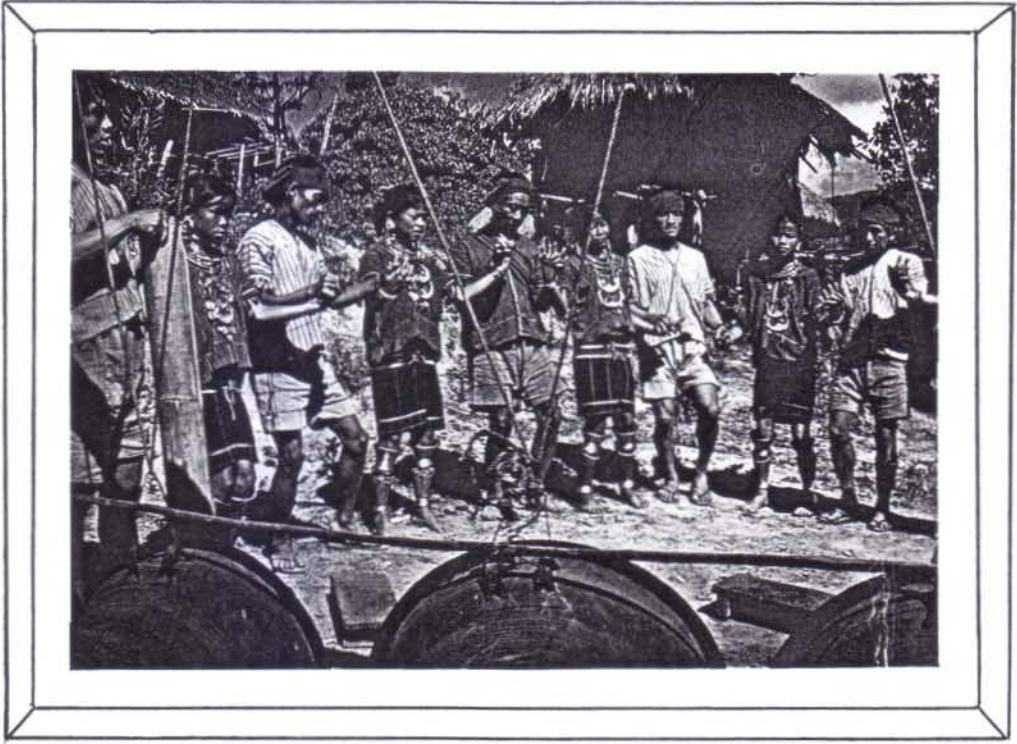
They perform this dance in the Diku festival season.

(6) **Ghahtuboh dance**

This dance is performed in praise of their creator Phee thulu and dedicated to it. They play the short drum, the set of male and female big gongs and a flute set.

(7) **House warming dance.**

They perform this dance when they move into a new house.



The Kayaw nationals dancing

Chapter - 6

Administration and Legal System in Olden Era and Present Era and Education

(A) Ancient administration

It is said that the silver mountain is the beginning of the Karenni state. About the year 1000 A.D. The Yun shans from Mei-ha-saung region came to reign in Demawso, silver mountain state. The Karenni state was divided into the East Karenni division and the West Karenni division. Kantarawadi is in the East Karenni state and Bawlakhe, Kye Pho Gyi, Naung Pale, Nan Phe Khon are in the West Karenni State. Not included in either states is Saw Pha Yun region, which later united with the East Karenni State. King Pho Phaw Du ruled East Karenni State. The Myanmar called him Pha Phaw Gyi and the shans called him Sala Phaw. He was of Mon-Talaing descent, and built the town of Bo Phaw Daw (saba pwint village) which the shans called Wut-Sut lon (Tha Kin Gyi town). The region is covered with thick forests and so hard to travel so that the Myanmas named it Kantarawadi region. Six dynasties reigned in this region.

In (1610) A.D, a man named Pho-Baw (Pha-Bun) built the town of Baw la khe. It is Yang-Talaing and Talaing Karen language and means-Ta-baw lya = mother stream and Takhelya = father stream. The town that grew up at the meeting of the two streams is Bawlakhe (parent town of the male stream and the female stream). King Pho Baw passed away in (1857) A.D. A man called Wi-Gyi from Ha bobu came and ruled as the second Pha Bun king : In 1858 A.D the Pha Bun Kying gave away part of Bawlakhe to a man called Gay-Pho-Du and the region is Sha-Yei. King Gay Pho Du had two wives and the first wife had five children. When he passed away his two sons Khwe Tee and Khwe Sha from his first wife continued to rule the region. When they passed away, the sons Khun-Bya of the second wife ruled the region. When the Khun Bya passed away, King Gay Pho Du's grandchildren, Khwe U and Khwe Saw (1919), Khwee Bya (1929) and Khwe U (1934) ruled the region.

In (1942) Saw Shwe the son of Khwe Saw was too young to rule, so a regency was established with an educated man, U Ba Aye as the regent. During World war II when the Japanese occupied Myanmar Saw Shwe was made Sawbwa in (1943). There was civil war in 1949 and in 1950 a Kayaw national from Hoya village, by the name of is U Khe Pha took over the responsibilities of the Sawbwa. But U Khe Pha was assassinated and on 1st March 1954, U Phe, a grandson of Gay Pho Du became the last Sawbwa of Kye Pho Gyi region. He ruled the state till (1959) until the Sawbwas relinquished their power to the state Government. The state of Kye Pho Gyi under the Sawbwas had an area of (712) square miles with (6) administrative units.

(1)	Phro so township unit Kye Pho Gyi	132 Sq miles
(2)	Moso township unit	111 "
(3)	Hoya township unit	136 "
(4)	Gay Kaw township unit	174 "
(5)	Taw Khu township unit	102 "
(6)	Wai Wah township unit	57 "

In (1962) when the Revolutionary Council came into power, for reasons of better communication and its geographical conditions and easier administration Wai Wah township was transferred into Pha Saung Township, thus leaving only (5) townships.

Kye Pho Gyi region under Sawbwa Gay Pho Du and his successors was administered in following way.

- Sawbwa one Kye Pho Gyi Region (6 administrative units)
- Heingmin one (circle head man)
- Village headman one (in each village)
- Ten houses head one (for every (10) houses in the village)

Hoya region heingmin or circle headman were

1. U Ah Bya Soh (or) Maung Than
2. U Joseph
3. U Jhonny
4. U Mi Thoe
5. U Anthony

The Heingmin and the headmen have the power to judge criminal cases, to called taxes and to appoint people to office.

(B) Legal Power

The small problem arising in the village are first dealt by the ten house head. If the problem is more complicated, it is taken to the headman. Then if the parties concerned are not satisfied with the decision, it is further taken up by the Heingmin. If they still refuse to abide by the decision of the Heingmin, they can appeal to the Swabwa whose decision must be accepted and confirmed.

In very big cases of murder, robbery and revolt against the Government, the case may be taken up to the Deputy Headquarters Assistant in Loikaw, who is the highest authority in the state.

The main policy in legal decisions is to make a big case become less and a small case solved by compromise, or the wrong doer giving compensation or begging forgiveness and end the case peacefully.

(C) Tradition and the law

In the olden days, there is no separation between the legal affairs and the administrative system. There is no written law in the Kayaw nationals.

The law they know is only by word of mouth handed down from generation to generation. They are traditional customs and decisions.

The Kayaw (Brè) nationals rarely commit crime. If they should commit any crime they are made to answer under oath. They swear by mixing earth and water. The headman of the village forms a committee of men who are trustworthy, know the customs and traditions thoroughly, have knowledge and are skillful in speech, to settle the case.

The legal cases are divided into civil cases and criminal cases. Practising with craft, keeping a lesser wife and keeping a paramour are classed as civil cases. Cases of murder and assault are classed as criminal cases. Small cases of lying, cheating, dispute over land, stealing or theft of chicken and pigs and divorce are settled by fines. The fines may be one to five times the value of things.

(C) (1) The chilly water test

In trying a case the judges committee may have difficulty in finding the guilty person. In a case where they lack evidence, false accusations and non-admission of guilt, they make both parties wash their faces in chilly water. The person whose eyes smart is declared the guilty person, and the person whose eyes doesn't smart is judged innocent.

(C) (2) The rice packet boiling test

This method is used when there are no witnesses. The two parties have to pack a handful of rice packed in a leaf. Then the two packets are carefully marked and boiled in a pot. The packet of rice that remains uncooked is judged the guilty person.

(C) (3) Submerging in water test

This method is used in cases where they could find no evidence. The judges make the two parties stand in the water tank. The heads are covered with blankets. As soon as the blankets are pulled off the two persons have to submerge themselves in the water. Sometimes the person's neck is pressed down with a forked stick. The person who can stay longer under the water is judged innocent. The person who cannot stay very long under the water is judged guilty of the crime.

(C) (4) Hot lead liquid test

Again when the judge cannot get evidence or witnesses, then the two parties have to go through a test. The two persons must dip their forefingers into hot liquid lead. They have to make a vow before dipping their forefingers. They believe the guilty person's finger will be covered with lead, and decide the case on it.

Among the Kayaw nationals in case of cheating, theft of pig and chicken, fines of money and compensation of one to five times the value are fined. Beating up a person or murder is considered a crime and may be sentenced to a whipping or death sentence.

(D) Present day Administration and the legal system

The Hoya village tract is administered according to the basic constitution laid down by the government of the Union of Myanmar. In Hoya village and Htekho village, the village Peace and Development Council is in charge with the President with two members of the council with the hundred house head and ten house head under them. Above the village, there is the township

Peace and Development Council. Above the Township Council would be the States and Divisions Councils.

The Kayaw (Brè) nationals are Christians, so they also obey and accept the Christian Priest's teachings and advice and decisions. In carrying out the law, in affairs of the village, the priests, religious leaders and the village elders all combine to solve the problems.

(E) Education

The Kayaw (Brè) people send their children to school when they are (6) or (7) years old. In the past, when the child has finished primary school, they are taken out of school. The young boy helps his father in the taungya and the young girl has to help her mother with the household work. But nowadays they have become more interested in education and they are going on to middle and high schools. The Government also has opened primary schools in the villages in Hoya area and in Hoya itself has opened a middle school. They have to go to Phruso town to attend a high school. When the students from the village go to Phruso to attend high school, they have to put up at religious school or stay with friends and relatives. Religious associations help the outstanding students to attend the Universities for further education and even as scholars to study abroad.

Conclusion and observations

Most of the Kayaw national races are found in the Hoya village tract, Pharuso township in Kayaah State. The Kayaw national races have preserved their traditions as their ancestors have done. So this thesis is written in six chapters to present the Kayaw national traditions in their authentic State after a field trip to Hoya village tract. The observations are from the view point of an Anthropology student.

According to Anthropology, all the national races living in Myanmar are descended from the Mongoloid stock. The original home of the Mongols is the Mongolian Plateau in the middle of the continent of Asia. So all the national races of Myanmar are blood relations. In doing research about a race of people, their origin and family, we have to study the people of the neighbouring country, their literature of the same period if they should have any written literature. If these are nonexistent, we have to study their social behaviour in their traditional practices, beliefs, language, religion and songs and tales carried on by the oral tradition of handing them down from generation to generation by word of mouth. Through physical anthropology, we study the structure of the human body and try to guess of man's origins. In tracing the origin of the Kayaw national races, there are no written records or letters. So the researcher had to depend on the old Kayaw sayings, songs and poems and conclude that they belong to the Kayin family of races as recorded in history. They are closely related to Kayins in language too.

The Kayin national races were at first thought to have descended from the Thai Chinese group, but the latest research have confirmed that they are descended from Tibeto Myanmar family of races. In language due to geographical differences, they may differ in tones but their language is from the same source. The Kayins speak the Sino-Tibetan language which is mono-

syllabic, one word has one sound. The Kayaw races use their own dialect everyday and in features show they are descended from the yellow skinned Mongoloid stock. Their character is simple, honest and frank. They have no greed and ambition and are contented with their life.

The family structure is the basic family structure. The father is the head of the family and decides all the family problems. He has great authority over the family. Sometimes there may be extended family patterns. Relationship is by blood relation, relation by marriage and relation by adoption. All these relations have a close, loving relationship and participate in all their family's social affairs unitedly.

The Kayaw national races have many "dos and don'ts" concerning pregnancy and confinement. They give birth with the help of the local midwife. In the future they should be given health education, to give birth with the doctor and government trained midwives.

In the past, children had no interest in learning. They learnt from their traditional customs through experience and from their grand parents and parents and brothers and sisters around them. Today both the parents and children are interested in learning and the children are sent to schools. People who can afford even send their children to schools in town. Religious group support outstanding students to continue their studies at universities and abroad. The Kayaw girls bore their ears as soon as they have been named. They believe that the bigger the ear-holes, the prettier they are. The parents do not bring up their children strictly. They guide and teach them appropriately.

The young Kayaw boys and girls have quite a reasonable amount of freedom. The young boy and girl in love may go about together in festivals, but are forbidden to have relations before marriage. The young girls and boys have opportunities to meet each other in the village social affairs, in festivals, in taungya work and collecting resins. They can observe each other and choose

their life partners in these encounters. There is no class distinction in their choice. The boys look for honesty and ability to do household work well and the girls look for the same mental and physical abilities in the boys. This traditional way of choosing a life partner is an example that Myanmar nationals should imitate from them. In the past they believe that their make-up is complete only when their teeth are dyed black. This practice is going out of fashion now.

The engagement ceremony is mostly done at transplanting time in May and paddy threshing time in November. They have the wedding from January to May. They choose the auspicious wedding day by doing the chicken bone prediction. They celebrate the wedding ceremony according to their regional traditions and customs. The cost of the wedding is shared by the two families, the bridegroom pays two, thirds of the cost and the bride one third. Another thing of note is that the bridegroom's go-between is paid by the bride's family and the bride's go-between is paid by the bridegroom's family. The Kayaw nationals wedding is free from the pomp and show of town weddings. Their chief aim is to set up a simple, good and firm family according to traditional customs. They marry their own national race and try to preserve their racial purity.

The Kayaw nationals practise monogamy, so their family life is free from problems between husband and wife and children. They live together and lead a peaceful, harmonious family life.

The Kayaw nationals believe that their sickness is caused by supernatural beings. They think the cause of their sickness is that their soul is seized by the guardian spirits of the forests and the mountains or under the curse of witchcraft. So they try to cure their sickness by making sacrificial offerings or by taking traditional medicine. They do not believe that the disease or sickness and pain they are suffering in their body is caused by the food they

ate, the weather, their mind and their fate. The Kayaw nationals should be given modern health education and hospitals and clinics opened to cure their illnesses. The Kayaw nationals classify death into two kinds natural death and sudden death by violence and bury them accordingly. They do not have cremation. When somebody dies, everybody helps in the funeral. The bereaved family also has to follow the taboos strictly. They always take the advice of their elders in their community and live and work together in unity and harmony.

The principle livelihood of the Kayaw races is agriculture. They work in their shifting taungyas and fruit and vegetable gardens. They have to work very hard the whole year round in their taungya and livestock breeding. It is barely enough for family consumption. It is a very low scale agriculture and animal breeding and low scale production. There is no definite separation between agriculture and handicrafts and they use the barter system. Such type of exchange slows down economic development. Their very nature of being contented with their way of life is a hindrance to progress. The development of the states and Divisions also depends on the means of transportation and communication. Under the leadership of the Border Areas Development Council, they are constructing a high road from Phruso, through Hoya, Kaykaw, Thandaung to Taungu. Besides this the head of the Roman Catholic Mission, Bishop Sotero Phamo has introduced advanced agriculture and livestock breeding and production. With better means of communication and transport and advanced production of goods, the Kayaw races will have surplus to sell for money. Then they may become more interested in working the new way to improve their lives.

The Kayaw races believed in the creator Pheethulu before. They also believe in guardian spirits the forests and hills and earth and water, and the village and the town. They pay respect and give offerings to them. They also believe in the existence of the soul or spirit and make the soul calling ritual

when they are storing paddy in the barn, when a person is sick and when a person is dead. They also have reading of signs and omens. There are taboos and anyone disregarding the taboo has to pay a fine. So the children are taught from young not to commit these taboos is an admirable custom. They are firm believers in forecasting and predictions, and they consult it before any important work or business. They believe in their traditional fortune telling of breaking bamboo strips and the chicken bone predictions. Most of the Kayaw nationals are christians today. Under the teachings and guidance of the Christian priests, they are devoted to religion.

The Kayaw nationals are interested in their traditional music and dance. They have invented musical instruments of their own. They are gifted in the fine arts and are able to compose poetry and songs impromptu. The great artistes find relaxation in their musical festivals. They used to celebrate these festivals the whole year round before, but today they only celebrate the house warming ceremony. The Kayaw national's spirit of help and unity is seen especially when they build a house and when they celebrate to occupy the new house. The Myanmar nationals could learn this spirit of helpfulness and cooperation from the Kayaw nationals.

In summary, the social economy of the Kayaw nationals is the activities of these people in their economic political, social and cultural environment. They are developing from a low socio economic stage to a more profitable stage, but in the process of this change, undesirable effects too can occur for example, some cultural changes have led to the loss of age old traditions. Some social factors too have disappeared from the social structure of their society. There are inherent traits of nature worthy to be preserved in the character of the Kayaw races, as well as those characteristics which need change. The noble characteristics are their love and respect for their culture and traditions and their love of freedom and their spirit of cooperation. Their simplicity, honesty and frankness are admirable characteristics and things of

value. But they need to be less satisfied and contented with their life because it retards progress. Their great devotion to tradition in earning their livelihood and refusal to adopt new technologies to improve their standard of life. The family should think earnestly to try to raise their way of life.

The disappearance of the culture of a people can lead to the decline and destruction of that race of people. So it is important that each national race should love and preserve its traditions and customs, that is may remain permanently in the country.

The education and economy are important factors for a race of people and a country to exist on the face of the earth. Only if the economic conditions are good can other livelihoods of agriculture and livestock breeding can thrive. Besides other means of earning a living should be taught together with a higher standard of education to be able to make them think wisely enough to solve the daily problems, they must meet in the modern complex environment. The Kayaw nationals cannot stay out of the main stream. They should be given the education and economic conditions in line with the changing, advancing world.

ကျမ်းကိုးစာရင်း

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| ၉။ | မင်းနိုင် - ဦး | ဒို့သွေးဒို့သားတိုင်းရင်းဘွား | (၁၉၆၇)ပထမအကြိမ် |

၁၀။ မြင့်မောင်-ဒါရိုက်တာ

ကယားတို့ဌာနီ
ဇွဲတောင်ပြည့်

စာပေဗိမာန်(၁၉၆၇)
ဒုတိယနှိပ်ခြင်း

၁၁။ စင်ကြယ်-မောင်

ကရင်ဘဝလော

သီဟထွန်းပုံနှိပ်တိုက်
(၁၄၄) ဗိုလ်ချုပ်အောင်ဆန်းလမ်း
ရန်ကုန်မြို့။

၁၂။ တက္ကသိုလ်သျှင်သီရိ

ပြည်ထောင်စုတိုင်းရင်းသားတို့၏
ရိုးရာလက်ထပ်မင်္ဂလာပွဲလောများ

၁၉၉၁ နိုဝင်ဘာလ
စံပယ်ဦးစာပေဖြန့်ချိရေး

၁၃။ မိုးညို

လူသားမျိုးနွယ်များ

မျိုးမြူပုံနှိပ်တိုက်
၁၄၇ မြန်မာ့ဂုဏ်ရည်လမ်း
ရန်ကုန်မြို့။

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LIST OF INFORMANTS

No	Name	Age	Town/Village
1	Bishop Sotero Phamo	56	Loikaw
2	U Ju Lie	58	San Pya (6) Mile
3	U Lay Ei	55	"
4	Daw Annie	50	"
5	U Alexi	50	"
6	Daw Ti Mo	48	"
7	U Johnie Ploei	47	"
8	U Doe Na Doe Pha Raw	48	Demoso
9	Ko No Naw	23	"
10	U Say Hta Ei	74	Hoya
11	U Pha Fro Ei	64	"
12	U Saw Baw Ei	57	"
13	Daw Rosetta	53	"
14	Ko Khin Maung Tun	25	"
15	Ko Gabriel	20	Htekho
16	Daw Teeo Eu	75	"
17	U Mo Te Ei	60	"
18	Daw Taron Mo	53	"
19	U Say Pha	52	"
20	U Jay Ei	49	"

LIST OF INFORMANTS

21	Reverend Angelo Zaw Khin	35	"
22	Daw Ja Wa Na (Shamo)	32	"
23	Ko Pha Ke	20	"
24	Mo Kyo U	17	"
25	Bo Eu	10	"
26	U Hsaw Ei	65	Khaw Tho Khaw
27	U Lu Hpar	63	"
28	U Demo Ei	63	"
29	U Meei Tene	65	Hti-Lo-Pu
30	U Karlo Ruet	63	Kha-Be
31	U Tha Naw Ei	62	Tanang Khu Kwe
32	U La Kalaw	62	Nan Phe Kon
33	U Yo Ei	61	Biya
34	U Phar Bu	61	Ho Li Kho
35	U Khalo Ei	60	Pre-Palo
36	U Hti Tan	60	Gekaw
37	U Win Myaing (Head of Dept: Information and Public relation Dept:)	40	Phruso
38	U Khin Oo (Immigration Dept:)	45	"
39	U Khin Maung Zaw (Township Head)	42	"
40	U Aung Than (Land Records)	39	"



ဗဟုသုတပြန့်ပွားရေးဌာန

စကေး-ပလက္က-၅ မိုင်

ဒီးဟေ့ဆိုမြို့နယ်

ရှမ်းပြည်နယ်

ကရင်ပြည်နယ်

ဖါဆောင်မြို့နယ်

ဘောလစ်မြို့နယ်

ရည်ညွှန်းချက်

- ပြေးနယ်/တိုင်းခြား ... - - - - -
- မြို့နယ်ခြား ... - - - - -
- ကျေးရွာအုပ်စုခြား ... - - - - -
- ကျေးရွာအုပ်စု ... ●
- ကျေးရွာများ ... ■
- လမ်း ... ~~~~~
- ချောင်း/မြောင်း ... ~~~~~

