

Trade with China and Shan States under King Badon (1782–1819)

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Abstract

This paper deals with the development of Myanmar's trade with China and Shan States in King Badon's reign. Although the commercial relations with China and Shan States declined due to the outbreak of the wars, King Badon was able to revive the overland trade and trade with Shan principalities. This paper also discusses the features of trade, the imposition of taxes on trade and profit obtained by King Badon from the overland trade with China and Shan States.

Keywords: Economy, Exports and Imports

Introduction

Many scholars had written history of Myanmar in Konbaung period. The main purpose of this paper is to discuss the development of trade under King Badon Min. Badon Min was said to be a farsighted king who encouraged possible means to develop the economy of kingdom. In order to deal with the commercial relation with China and Shan States, the archival materials such as primary sources and secondary published works are explored and interpreted in this paper. The author of this paper expects to yield new information to study the economic situations under King Badon Min.

At the beginning of Konbaung period, King Alaungmintaya was able to organize the states on the Myanmar–Thai and Myanmar–China frontier with the paying tributes of Sawbwa in Bon Naing Nan, Mong Cheng, Kieng Khoung, Phrao, Lampang, Muang Phrae, Chieng Sen and Hsenwi (Theinni).¹ Therefore, it is assumed that the trade centered at Bhamo has continued to exist. It was proved by the immediate causes of the outbreak of Sino–Myanmar War in Myedu Min's reign. Both of these causes were inspired by the conflict between Chinese merchants and Myanmar authorities at Bhamo.²

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¹ Yi Sein and Maung Maung Theik, *Konbaung–Khit-i.i Tayoke–Myanmar Set-san-yei (Sino–Myanmar Relation during the early Konbaung Period)* July 1974 (Unpublished– Typescript) (Henceforth: Yi Sein, Maung Maung Theik, 1974)

² Yi Sein–Maung Maung Theik, 1974, 15–16.

Sino-Myanmar Trade Routes

During the Konbaung period, there were two overland trade routes between Myanmar and China. One is Bhamo-Yunnan route and the other is Theinni-Thibaw route. The major export item of Myanmar was jade which had been the favorite trade item among the Chinese merchants since the Pyu period. However, it is believed that the jade trade had begun since the thirteenth century.³ During the time of Chinese Emperors or Maunchu rulers, the border land between Myanmar and China were freed from rebellion and dacoits. There was peace and order. Naturally frontier trade was resumed and developed. Among the commodities which Myanmar exported to China, cotton and jade were the major items. At that time jade stones were secretly concealed in the bales of cotton which were carried on mule back across the border to Yunnan. Bhamo, the frontier town in the Kachin State became an emporium of Myanmar-Yunnan border trade. Jade-cutting industry also grew up in this town. While Mo-gaung was the center of jade mining and extracting, Bhamo was the center for jade trade. Cutting, evaluating, inspecting and marketing of jade were done at Bhamo.

Apart from jade, the cotton had been the most important commodities of Sino-Myanmar trade. Sagaing, an agricultural town on the west bank of the Ayeyawadi River, was the center for cotton trade. Chinese cotton merchants lived Sagaing and opened warehouses to collect cotton from the surrounding areas to export to China. At the royal capital of Inwa, there were Chinese quarters *tayoketan* where Chinese jade merchants resided. They needed to apply for royal permission to conduct jade mines in Mogaung and Hpa-Kant.⁴ However, the hostilities which broke out during King Hsinbyushin reign temporarily terminated the border trade. After the conclusion of the Kaung-ton treaty, the situation in the border areas returned to normal. The treaty included the agreement to reopen border trade and to permit free frontier crossing. However, as the Chinese failed to surrender the Sawbwas of Bhamo, Theinni and Kyaing-ton, there was a diplomatic impasse between Myanmar and China which finally led to the termination of Sino-Myanmar relation by the Chinese emperor.⁵ Therefore Bhamo Sawbwa lost the revenue from trade.

During the reign of Badon Min (1782-1819), there was a revival of Sino-Myanmar diplomatic relations.⁶ With the development of diplomatic relations, there was a similar

³ Khin Maung Nyunt, "History of Myanmar Jade Trade till 1938", *Traditional Current and Perspective*, Yangon, Universities Historical Research Center, 1996, pp251-254(Henceforth KhinMaungNyunt, 1996)

⁴ Khin Maung Nyunt 1996, 257

⁵ Dr.Kyaw Thet: Bodaw Lethtet Tayoke-Myanmar Setsanye (Sino-Myanmar Relations in King Badon's Reign) Tetkatho Pyinnya Padetha Sasaung 1962, 323-324

⁶ Kyaw Thet, 1961, 23

revival of trade, particularly the jade and cotton trade developed significantly. The development of cotton was witnessed by Captain Hiram Cox, an agent of British East India Company, who studied the major cotton factories at Sagaing. He wrote "the Chinese thought kindly of the Burma brand of cotton, from which they made nankeens. Sagaing was the staple town whence the boat carried a hundred baskets of a hundred viss weight apiece, and the journey took from thirty to forty days". He suggested that the English should have attempted to divert this trade to the port of Patheingyi. But he gave no idea of the total volume of the trade, but stated that cotton was Myanmar's chief export to China. In return raw silk, woven silk, velvets, brocades, gold leaf, gold thread, carpets, drugs, copper, coloured paper, dried fruits, sweat meats, sugar candy, coarse tea, copper and copper pots, cutlery, ironmongery, toys and silver were imported from China.⁷ During the time of King Badon, there were two centers which controlled the trade; one was in Bhamo, and the other was in Paleik near Amarapura.⁸

Although Hiram Cox made a full description about the cotton trade, he omitted the development of jade trade between Myanmar and China. In 1888, Mr. Warry, a British Consul for the China, discussed the jade trade which developed since thirteenth century as follows;

... The discovery that green jade of fine quality occurred in Northern Burma (Myanmar) was made accidentally by a small Yunnanese trader in the thirteenth century. The story runs that on returning from a journey across the frontier he picked up a piece of stone to balance the load on his mule. The stone proved to be jade of great value and a large party went back to procure more of it. In this errand they were unsuccessful, nobody being able to inform them where the stone occurred. Another attempt, equally fruitless, was made by the Yunnan Government in the fourteenth century to discover the stone, and all the members of the expedition, it is said, perished by malaria, or at the hands of hostile hill-tribes. From this time onwards, for several centuries, no further exploration in the jade country seemed to have been undertaken by the Chinese. Small pieces of stone were occasionally found on their way across the frontier, but the exact source of supply continued unknown."⁹

It is assumed that the report of Mr. Warry mostly depends on the hearsay because the success story of lucky persons who made a chance to find the finest jade is a common tale told by the jade miners.

In 1773 King Hsinbyushin marked the 4th anniversary of the signing of Kaung-ton peace treaty and allotted the Chinese Buddhist monks a plot of land on the north-west

⁷ D.G.E Hall, *Europe and Burma*, London, Oxford University Press, 1945, p-82 (Henceforth: Hall, 1954)

⁸ Po Kyaw San, *Myanmar Le-ya Sipwaye Sittan* (An Inquest on Agrarian Economy of Myanmar) Yangon, Ramona Sarpay, August 1968, pp, 185-186. (Henceforth: Po Kyaw San 1968)

⁹ As quoted by Khin Maung Nyun, 1996, 257-25

of Taung-tha-man Lake where a new Capital Amarapura was later founded. The Chinese Buddhists built a temple of teak named Kuan Shih Yin (the temple of Bodisatha Kuan Yin). At this temple these which used to be inscribed tablets "bearing the names of upwards of 6,000 Chinese traders deceased in Myanmar since the beginning of 19th century. The large majority of these men are known to have lost their lives in search of jade"¹⁰

Revival of Jade Trade

Owing to the decoities jade merchants frequently changed their route. The earliest route was from Momein to Kunyung Lien and Chansi on the Yunnan border. From this route the jade merchants entered the Kachin territory and headed for Uru river valley for an arduous journey of some 10 days. In 1780 some Chinese discovered quality jades in the Hsimu quarries. They sold them in rough by weight for silver ingots. In 1789 a new route was used. It started from Inwa to Monywa from where it proceeded to Sey village at the confluence of the Uru and Chindwin Rivers. From Sey village the merchants had to advance a two-day journey on foot to reach jade mines. Before the time of King Badon, Chinese merchants opened jade markets at Inwa and attempted to obtain the royal permission to extract jade on payment of duty. As the jade trade prospered, the route to jade mines became insecure due to highwaymen and decoits. New route was therefore used and it passed through Mawlu, Mohnyin and Lawsun to reach Katha from where it continued to Indaw which located three-day journey a way from jade mines.¹¹

As the trade developed during the king Badon's reign, Myanmar government attempted to collect more revenue and appointed local officials like Myo-wun in Bhamo whose responsibility was to collect appropriate custom duty on trade and submit to the King.¹² In addition kin-toll stations and *Ku-do*-ferries were established along the trade route. *Sa-bei-na-go-kin*¹³ collected 3 *mus* and one *pe*¹⁴ of silver on cart-load freight as *pwe-kin*¹⁵ in 1788.¹⁶ Sometimes, Bhamo Sawbwa collected custom duties on behalf *myo-*

¹⁰ It was destroyed by fire in 1810, 1829 and 1837. After the last fire the temple was constructed of brick, stone and cements. *Inscription of Kuan Shih Yin Temple, Amarapura.*

¹¹ Mr.W.A Hertz, C.S.I *Burma Gazetteer: Myitkyina District* Vol(A). Yangon, Superintendent, Government Printing and Staty, 1960 (Reprint), pp.117-18 (Henceforth: Hertz 1960)

¹² Than Tun, *The Royal Orders of Burma (AD 1598-1885), Vol; VI (AD 1807-1810)*, Kyoto, the Center for Southeast Asian Studies, Kyoto University, 1987, p-588 (Henceforth: ROB VI)

¹³ It located on the eastern bank of Ayeyawadi, south to Twin-nge.

¹⁴ 3 mus and pe is equivalent to 53 kyat,

¹⁵ *Pwe-kin* means brokerage tax and collected by local officials and submitted to *Ka-thaung-myaung-daik*. The collectors attain a share of 7 *kyats* and *Imats* of silver as share. *Okchokpon* (III), 52

¹⁶ Than Tun, *The Royal Orders of Burma (AD 1598-1885), Vol; V (AD 1788-1806)*, Kyoto, the Center for Southeast Asian Studies, Kyoto University, 1987, p-19 (Henceforth: ROB V)

wun, and submitted to the king.¹⁷ Apart from jade, the major export items to China were said to be cotton, salt, feather, bird-nest and imported silk, dried tea, pepper and fruits.¹⁸ Bird nests and feathers were products of the islands in Taninthayi region and Hai-gyi Island. Chinese merchants were in great need of bird nest to produce tonic.¹⁹

King Badon attempted to collect more revenue from trade. In 1783 the king passed an order incorporating all jade mine areas of Mogaung under the jurisdiction of Paw Maing, the *myo-sa* of *Uru Se Ywa*. Since there was no Sawbwa at Mogaung, the king appointed a Myowun (Governor) to administer Mogaung. A Myanmar military officer with a guard of 30 soldiers was stationed to protect the merchants and workers at jade mines. During the mining season Kachin Duwas-local chiefs and Myanmar officials escorted the merchants to the jade mines, maintained security and provided dry ration and warm blankets.²⁰

King Badon made his effort for the convenience of merchants from China as well as from other countries. His orders reveal generosity and goodwill to the foreign merchants. For example, some Westerners were given permission to come to the royal capital and were exempted from any taxation.²¹ Sometimes, the merchants had lost their properties because of the dacoities. In such case, the respective local headman took charge the town or village where the robbery broke out.²² It is interesting to note that an American merchant who came to the royal capital was allowed to bring his 63 barrels of liquor²³ and granted the right to visit the house of Crown Prince.²⁴ Similarly, some jade merchants were robbed by the dacoits and therefore the king passed an order to protect the jade merchants on 1 March 1806 as follows;

Chinese who came from Tali and Yung Chang to trade, were robbed in Hsipaw area; an order (R.O.B. 19 Feb 1806) was passed that Hsipaw shall be held responsible either to produce the culprits or to pay the price of the robbed property, in the meanwhile, Chinese trader from Yenau were robbed in the Hsipaw area, near Sizon Village at the Namme stream crossing by about seventy armed men; Hsipaw authorities shall be held responsible to produce the rubbers or to pay compensation of the lost property;

¹⁷ R.O.B, VI, 618

¹⁸ Reverend Father Sangermano, *A Description of the Burma Empire Yangon*, Government Press, 1855, pl75 (Henceforth: Sangermano 1855)

¹⁹ Sangermano 1855, 155

²⁰ Hertz 1960, 119

²¹ R.O.B, V, 611

²² R.O.B, V, 721

²³ As for a pious Myanmar King, the drinking and trading of any intoxicated liquor is strictly prohibited and therefore this permission show the great generosity of Badon Min.

²⁴ R.O.B, V, 1031.

Shwe Daik Wun—Officer of Gold Treasury shall Provide escort to the Chinese traders so that they would not be robbed again.²⁵

The cotton trade, which was the most important item next to jade, also developed in King Badon's time. Captain Michael Symes, the leader of the British Embassy who arrived in Amarapura, noted the cotton export of Myanmar to China as follows:

Chagaing (Sagaing) is the principal emporium, to which cotton is brought from all parts of the country, and where, after being cleaned, it is embarked for the China market; females perform the labour of clearing it from the seeds; this is effected by double cylinders turned by a lathe, which the women works with her foot, whilst she supplies the cotton with her hands. I was told, that the most opulent merchant in the empire resides at Chagaing (Sagaing), who deals solely in this article.²⁶

In King Badon's time, rice, cutch and tree-gum were also exported to China. For security sake, some merchants had carried fire-arms to protect themselves from the danger of freebooters and dacoits. Therefore local officials and Saw-bwas prohibited from handling fire-arms. In 1806 Thein-ni Saw-bwas had inspected the merchants who came into the trans Thanlwin region and Thein-ni area.²⁷ Myanmar government took responsibility to take care of the merchants. In addition, if the disputes broke out between the merchants, the king ordered to try the case as soon as possible.²⁸ Sometimes the Chinese merchants smuggled opium and liquor into Myanmar.

It is interesting to note that the opium was smuggled into Myanmar by the Chinese merchants; it was grown in India by the British. During the reign of Bagyidaw (1819–1837) the First Anglo–Myanmar War broke out against the frontier problems and it was concluded by the Yandabo Treaty. The treaty provided the establishment of the residencies at each other's capital cities.²⁹ By this agreement the English East India Company despatched John Crawfurd in 1827 to Inwa to sign a commercial treaty with King Bagyidaw. In the report of his embassy submitted to the authorities in Calcutta, Crawfurd listed cotton, jade, amber, ruby sapphire and edible bird's nests as major items in Myanmar's exports to China, via Myanmar–Yunnan overland route. This report stimulated the interest of the British textile industrialists in Lancashire who were looking for a new market for their product. They funded exploration parties sent out to Myanmar–Yunnan border areas to find a new trade route. In 1830 Major Henry Burney was dispatched as the permanent resident to Inwa. He was the ablest resident who took

²⁵ R.O.B, V, 204–205.

²⁶ Symes, 1969 432.

²⁷ Sangermano, 1885, 177.

²⁸ R.O.B, VI, 473

²⁹ W.S Desai, *History of the British Residency in Burma* (1826–1840). Yangon, Yangon University Press, 1939, App I, p. 465 (Henceforth: Desai, 1939)

records of the every details of the description of the Kingdom of Myanmar. He collected information about the Sino-Myanmar trade.

According to Burney's report, the tripartite trade between Inwa, Yunnan and Assam was disturbed by a wild tribe. While Burney had resided in Inwa, he attempted to attain more information about the overland trade route to China. In December 1835, he sent an expedition led by Captain Hannay. When the news of the Hannay mission was known to the Chinese merchant community in Inwa, they made a complaint to Minthagyi Maung-O to halt the expedition. The Chinese merchants were worried about the prospect of domination of the British on their commercial interest which they enjoyed for decades.³⁰ Another British officer who observed the China-Myanmar trade was Lieutenant Pemberton, consultant of the Raja of Manipur, who was summoned by Henry Burney to settle the frontier dispute between Myanmar and Manipur at Inwa. Pemberton came down to Inwa through the overland route of Manipur and Chindwin valley. On his way to Inwa, Pemberton studied the situation of frontier trade as follows;

I have visit from Mr. Lanciago³¹ today, who in the course of conversation told me that the Irrawatee was navigable for large boats nearly to Mogaung, and says that in the months of December, January and February the Chinese caravans come across to Burma. They bring, in the way of estables and drinkables, dried geese, nuts, walnuts and chestnuts-Pista Chio nuts come from Siam-hams, two or three varieties of liquor, one of which very much resembles gin, sugar and tea. These were all he remembered at the time, but the articles must be much more numerous.³²

One year later the British authorities in Mawlamyine sent on expedition led by Captain Sprey to Kyaington from thence they had to proceed to Yunnan-Myanmar border.³³ In 1836 yet another English-man appeared on the sence. He was Captain W.C Macleod who went up the country with six elephants taking the route along Thanlwin River until he reached the Yunnan border. The British authorities in Mawlamyine and Calcutta anticipated that if the expeditions of Sprey and Macleod were successful, they would penetrate the Yunnan without trans-passing the Kingdom of Myanmar.

Trade with Shan States

Trade with Shan States also played an important role to provide revenue to the treasury of King Badon. The communication between Shan States and Myanmar proper

³⁰ Desai, 1939, 246

³¹ He was a native of Spain and appointed as Akaukwun in King's service

³² R.B Pemberton, "Journey from Manipoor to Ava, from thence Across the Yooma Mountains to Arracan (14 July-1 Ocotober 1880)", D.G.E, Hall (ed) *Journal of Burma* Research Society, Vol XI iii, pt II, Yangon, University Estate, December 1960, pp – 15-30, (Henceforth Pewnberton -1960)

³³ Khin Maung Nyunt 1996, 262

was poor. King Badon was the first monarch who built a road to connect Myanmar proper with Rakhine. Although he did not aim to develop road transportation, King Badon built "Shwegu Pagodas" (cave Pagoda) in his Kingdom. He built Shwegu pagodas in the principal towns of Shan States such as Kalaw, Mong Meik, Thibaw, Mong Lon, Tong Peng, Theinni, Le-cha, Tikyit, Hé-lon, Nyaung Shwe, Mong Seik, Mong Keng, Mong Nai, Kyaing Tong, Mong Pon, Mong Tong, Mong-byé, Sa-ga, Nong Mong, Ta-bet, Kyaing Cheng, Kyaing Tong, Kyaing Sean, Mong Pon, MONG Hkong, Non long, Mong Pyin, Kyaing villages, Baw 44 villages, In-lay, Pan-yin, Tha-mong-khan, Nyaung-hla, Saw Hla, etc.³⁴ The king contributed money, Buddha images, and models of ancient pagodas to Sawbwas, Myozas, Myowuns, Sitkés to build pagoda. He probably built these pagodas only for religious purpose. However these pagodas helped the development of communication among the towns of Shan States and Myanmar proper. The pilgrims noticed the trade items of Shan States and accordingly encouraged them to trade from one region to another.

Since monarchical days Shan States produced a variety of merchandizes and consumer goods. The Shan traded their goods with Myanmar proper, China, northern Thailand and Laos. Goods were carried along the overland routes and on navigable waters. Ponies, mules and oxen were chief pack animals. Elephants were also used to carry heavy loads. They could not be used on the higher mountain passes because suitable forage was not available. Porters were also used to convey cargoes on more accessible paths.³⁵ In 1837 Dr. Richardson and William Mcleod, two British diplomats of East India Company, visited Shan States and left the information on the general aspects of the land and people. Their account includes local products of Shan States and transportation of merchandizes. Their account reads;

A number of Chinese porters carrying cloth and cotton to China, and some trading from village to village with dried fish and radishes, passed us; when travelling homewards they go the same distance, each day, as the mules. The load is carried on the back, a rope running under the bottom of the pack, and fastened to a flat wooden of the neck, to which it is fitted and is supported by both shoulders; a rope is passed round the forehead and upper part of the pack, this balances it and prevent falling backwards.³⁶

³⁴ Maung Maung Tin 2004b, 398

³⁵ Susan Conway, *The Shan: Culture, Art and Craft*, Bangkok, River Books Co, Ltd, 2005, p-179 (Henceforth Conway 2006)

³⁶ Volker Grabowsky and Andrew Turton, *The Gold and Silver Road of the Trade and Friendship. The Mcleod and Richardson Diplomatic Missions To Tai States in 1837*, Chiang Mai, Silkworm Books, 2003, p,369 (Henceforth Grabowsky 2003)

Indeed, trade routes were hazardous as caravans were vulnerable to plunder by marauding gangs. In Shan States, items transported from one principality to another were subject to taxes imposed by Shan Sawbwas. Main traders in Shan States in monarchical period were Ho (Haw), Shan, Myanmar and Indians. Shan merchants usually traded profitable items with the Kingdom of Myanmar. These items were silver and gold wares, swords and scabbards, and drinking vessels, Shan lacquer ware, pottery, ironware, homespun cotton cloth, mulberry paper Shan tea and some fruit. After they sold their goods in Myanmar, Shan caravans brought back mill cotton, and silk and cotton piece goods, betel, dried fish and agricultural products that they did not grow at home.³⁷

The most important trading center of the kingdom was the royal capital. During King Badon's reign, traders from Shan States who traded tea and other consumer goods made buying and selling mainly in the royal capital. King Badon opened four major *pwés*-market places in following places around Amarapura. (1)Kyundawyin, (2) Zaungkalaw, (3)Paleik, and (5)Ma-dé (Min-dé) The traders from the Shan States were allowed to sell their goods at any market. According to an order, dated 6 November 1806, it is known that Shan traders from Hsipaw (Thibaw) were allowed to trade at any brokerage.³⁸

Pickled tea and dried tea from Shan States and fish paste and dried fish were the most important trade items in Amarapura. King Badon imposed taxes on these merchandizes.³⁹ The most important product of Shan States for the market of Kingdom of Myanmar was tea. It was grown in many parts of Shan States. The tea grown in Thibaw and surrounding areas was imported to the royal capital. Pickled tea is a major product of His-paw in the northern Shan States. It is a very important food for Myanmar. In every novitiation or initiation ceremony and funeral ceremony, pickled tea is served. The civil cases under the rule of Myanmar kings came to an end only when the pickled tea was eaten by both parties. Pickled tea is of two kinds: dry and wet, and both were traded.

The wet pickled tea lost its weight on the way due to the air and sunshine. In order to meet this loss, Shan merchant loaded 65 viss of wet pickled tea per cattle and thus the weight would have 48 to 50 viss per cattle in Mandalay. Merchants of pickled tea had to take three to four months from their departure to their arrival back at home. Shan merchants, who had no capital to buy the pickled tea, could borrow money from *Saw-bwa* of Thibaw with a high interest. Since money was borrowed for the trading of the

³⁷ Conway 2006, 179-184

³⁸ ROB V, 1986, 1024

³⁹ ROB VI, 1987, 689

pickled tea, they had to pay 20 percent of the capital as an interest at their return. If they paid back the borrowed money to the agent of *Saw-bwa* in Mandalay after selling them pickled tea, they had to pay 15 percent of the capital as an interest for the *Loi Naw* pickled tea and 10 percent for the *Loi Nong*.

The pickled tea from Taung Paing, Thibaw and Mōng Long were bought and transported to Mandalay with the draught cattle and various taxes and duties had to be paid on the way. In Taung Paing, a tax of one *Kyat* per draught cattle had to be paid and in Thibaw one *Kyat* and 8*pé*. In Thibaw a ferry tax was one *Kyat* for six draught cattle and the tax at toll gate was 8*pé* for one draught cattle.

Shan merchants stayed in the trading brokerage of Amarapura and sold their pickled tea. Most of the Shan merchants stayed in Thibaw *Saw-bwa's* Trading Place. Whether the Shan merchants stayed in the government's trading place or not, they had to pay a tax of four *pé* to the Thibaw *Saw-bwa's* trading place for each draught cattle. It was the rate fixed by the government for that place. In practice a tax of one *Kyat* and eight *pés* for each draught cattle had to be paid to that place. After selling the pickled tea, the merchants had to pay five percent of income as a commission to the Hsipaw *Saw-bwa's* trading place. Moreover, Shan merchants had to pay the taxes for the arms they brought with them for their security on the way—two *pé* for one gun and one *pé* for one sword. The merchants bought slat on their return because it was a necessary good for the Shan merchants on their return to home.

There were two trading places owned by Hsipaw *Saw-bwa*: the southern place and the northern place. The pickled tea merchants of the southern Shan State and Hsipaw had to stay in the Hsipaw *Saw-bwa's* Trading Place. Since the pickled tea merchants had to borrow the capital from Hsipaw *Saw-bwa* and pass the areas of his jurisdiction they feared the grudge of Hsipaw *Saw-bwa*. If they did not go to the *Saw-bwa* Trading Place, they would receive the punishment and fines of *Saw-bwa* on their return.

Conclusion

In brief, Sino-Myanmar overland trade had existed since before the Konbaung period. This trade was conducted through Bhamo-Yunnan route. Chinese caravan traders and jade miners came down along this route in Myanmar. Although this lucrative border trade had halted by the Sino-Myanmar Wars in early Konbaung period, it revived to a great extent in time of King Badon. The king encouraged the development of trade. Chinese merchants had settled not only in the royal capital but in Bhamo to conduct their business. The most important trade items to be exported to China were cotton and jade while silk and other sundries were imported from China. The king obtained revenue from this trade route and gave protection to the Chinese merchants. The trade with Shan

States also developed. The most important consumers' goods from Shan States were tea. Tea from Thibaw and its environs was the most demanded item in Amarapura. King Bandon opened market places for Shan traders and peddlers. Both trade with China and Shan States were the important sources of revenue for king Bandon.

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