

**THE SOCIO-ECONOMIC CONDITIONS OF KACHIN STATE
UNDER COLONIAL RULE (1886-1948)**

PhD DISSERTATION

MARAN HKAWN TAWNG

**DEPARTMENT OF HISTORY
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Maran Hkawn Tawng
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MARAN HKAWN TAWNG

**This Dissertation is submitted to the Board of Examiners in History,
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APPROVED

EXTERNAL EXAMINER

Dr Sai Nor Khay
Professor (Head of Department) (Rtd)
Department of History
University of Mandalay



REFEREE

Daw Ohn Kyi (2)
Member
Myanmar Historical Commission
Yangon



SUPERVISOR

Dr Yee Yee Win
Professor (Head of Department)
Department of History
University of Mandalay



MEMBER

Dr Soe Aung
Associate Professor
Department of History
University of Mandalay



CO-SUPERVISOR

Dr Yaw Han Tun
Professor (Head of Department)
Department of History
Sagaing University



CHAIRPERSON

Dr Yee Yee Win
Professor (Head of Department)
Department of History
University of Mandalay

ABSTRACT

This dissertation examines socio-economic conditions of Kachin State in Colonial Period. The various changes of the socio-economic conditions are mentioned in this dissertation. Institutional changes of Kachin educational system, different nature of economic situation, arrival of Christianity in Kachin Society are also discussed. The dissertation also explains the once important and reliable Kachin customary tradition changed under western colonialism. The vast extent of the economic resources in Kachin State and introduction of new administrative pattern which effected upon the continuities and changes of Kachin Society are also considered in this dissertation. The only noteworthy fact was the development of communication system under the colonial regime. The year of 1898 showed Kachin State to be in a much better railway system; exporting more goods to Upper Myanmar. Ledo Road was another backbone between India and China, which was built by American engineers during World War II. To control the authoritative power in Kachin State, *Duwaship* was also developed in Kachin Region. Christianity was flourishing and socio-economic status of Kachin Society was uplifted even though much economic rights and privileges had been lost to the British.

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ABBREVIATIONS

- 1/1 B Acc. No. 6713 1/1 B Acc. No. 6317, p.1, Sub-improvement of the Road between Bhamo and Tengyuch (China), National Archive Department, Yangon
- 1/1 B Acc. No.7409 1/1 B Acc. No.7409, p.2, Sub-Question of opening to international trade of the Kuyung Route between Burma and China, National Archive Department, Yangon
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GLOSSARY

<i>Dama</i>	Kachin; one's paternal relatives; those who ask for wives from their <i>Mayu</i> to their <i>Dama</i>
<i>Dumsa</i>	Kachin, an animist priest
<i>Duwa</i>	Kachin Chief
<i>Gumlau</i>	Kachin, to rebel; a type of Kachin society in which a rebellion against hereditary chiefs has taken place and in which there is more democracy
<i>Gumrawng Gumtsa</i>	Democratic system
<i>Gumsa</i>	Feudal system
<i>Hka</i>	Debt
<i>Hkinjawng</i>	Ritual butcher
<i>Hpaga</i>	Wealth object
<i>Hpunglum</i>	Assistant ritual butcher
<i>Kumbang Shalai</i>	Passing through between sacred branches
<i>Jaiwa</i>	Legend teller, the senior animist priest
<i>Madai dap</i>	Which is a shrine dedicated to the <i>Madai nat</i>
<i>Majoi shingra bum</i>	Naturally flat Mountain
<i>Manau</i>	Great religious festival in which traditional Kachin dance play an important part
<i>Mayam</i>	Slave
<i>Myo-ok</i>	Myanmar title for a political officer of law rank
<i>Ngong mayam</i>	Slaves who work outside of the house
<i>Saw-bwa</i>	Shan Chief
<i>Subedar</i>	A viceroy commissioned officer in the Indian Army, highest rank open to a native before the Second World War

<i>Taung-ok</i>	British appointed District officer for Kachin Hilly Region
<i>Taung-sa</i>	Myanmar Monarchy's recognized District Officer who ruled Kachin Hilly Region
Teacher-Preacher	One person carrying both responsibility in a village; an effective means of evangelism and Christian nurture among the Kachins
<i>Thathameda</i>	House hold tax
<i>Tinung mayam</i>	The slaves who live together with owner

INTRODUCTION

During the Colonial Period, British Government had ruled the Kachin Hills separately from Myanmar proper. Owing to the thick forest and unfavorable terrains, the economic performances of Kachin State was backwardness. Only the exploration of jade and amber as well as rubber plantation had been the main source of trade. The Chinese traders and jade miners came to Bhamo, Mogaung etc. since the time of Myanmar Kings.

The railroad from Mandalay to Myitkyina was finished in 1898 while mule tracts and cart road were still reliable for the local people to communicate between villages. Although a few roads were built there came no improve the business for economy. Jade mining, gold dredging, and timber extraction were also permitted to the companies and the government imposed taxes from them. Kachin live especially in the hill but some Kachin people came to low lands, Bhamo, Mogaung, Mohnyin and lived with the Shans. The Kachin engaged in the shifting cultivation and Shans worked at wet-rice cultivation. But the religion, languages, culture and traditions of Kachin and Shan were not the same.

The advent of Christianity into Kachin State had a deep impact on the Kachin ethnic races. It was very few Shans who converted into Christianity. They continued their belief system and worshipping practice. So ways of offering *nats* and, some custom and tradition which related to spiritual worship also disappeared. Besides in the time of colony the appearance of Kachin literature and schools were opened for education in many villages were changed their life style. All these schools were run under the supervision of the Christian missionaries.

Moreover, the disappearance of Kachin slavery system also made great changes in Kachin Society. Especially, in Hukawng Valley and Triangle Areas had flourished slavery system. During the Colonial Period in 1928, all slaves were

released due to emancipation which was issued by the British Government. From that time, slavery system was abolished and totally disappeared in Kachin Society.

Before colonial rule Mogaung, Mohnyin, and Bhamo were under the control of Shan *Saw-bwas* who took an oath of allegiance to Myanmar kings. But in other places Kachin people were ruled freely under Kachin *Duwas*. But they defeated in the resistance movement and were suppressed by the British and almost all the regions were in peaceful conditions. Thus, the British introduced the Kachin Hill Tribes Regulation in 1895 and ruled the Kachin Region separately from Myanmar proper. Moreover, in December 1922, they set up new division and Myanmar frontier service and called the North Eastern Frontier Division. In this way, during the Colonial Period, administration changed in many ways.

The British appointed Kachin *Duwas* as chief of their domain or *Taung-ok* or District Officer. These chiefs were vested to collect taxes, give reports to the government about the happening of his domain and regional peace. They had the right to judge criminal and civil cases according to local custom any person subject to his jurisdiction. However we can assume that during the Colonial Period they had lost the chance to work in jade mining, amber mining and gold dredging. At first, all these are owned by native Kachin *Duwas* and all these were shifted to the hand of British Companies. Although the Kachin native business was lost in economy and though changes in religions, tradition, customs and social life were appeared.

This study mainly focuses on the socio-economic conditions of Kachin State. In order to assess these research questions, it is necessary to study reports and political issues as a primary source from the National Archive Department. The reliable secondary sources like theses and books from Mandalay University Library and Kachin news paper were also used to fulfill the objectives of this dissertation. Many interviews became an important matter in tackling the research problem.

CHAPTER ONE

BEGINNING OF THE BRITISH RULE

The Kachin is an ethnic group comprising of Jinghpaw, Rawang, Lisu, Lachid, Lovo and Ahzi. It is accepted unanimously that they were the descendents of the same *Majoi Shingra Bum*. They knew very little about their origin and history. The Kachins call themselves *Chyinghpaw* which means emphatically man. Kachin is a Romanization of the Burmese term. The first appears in English around 1837. This spelling came into use about 1890. Prior to the British Rule that the usual form was *Kahkyen*.¹ It was also found in the Myanmar stone inscription dated in the year c.1442, the nationals who dwelling in Kachin mountain range are term as ကုန်ခဲ² Kachin. There are no stone inscription left behind by their ancestors, and they had no written script. From a study of tradition, proverbs and mythology, it seems apparent that their cradle was in the Tibetan Plateau. The Kachins also refer to this ancestral home as *Majoi Shingra Bum* (or) the highland of Mongolia Plateau (or) naturally versatile mountain which lies far to the north. The exact location is unknown that a number of authors suggest eastern Tibet or further to the northeast.³

¹Sir J. George Scott, *Burma and Beyond*, London, Stanhope Press Limited, 1932, p. 156 (Henceforth: Scott, 1932)

²*Taing-yin-tha Yin-kye-mu Yoya Daleh Hton-san Myar* (Kachin), Cultures and Custom of Ethnic people(Kachin), Myanmar Socialist Programme Party, Yangon, Sarpe Beikman Printing, 1967, p. 54 (Henceforth: Kachin, 1967)

³Gustaf A. Sword, *Light in the Jungle*, Illinois, Baptist Conference Press, 1954, p. 31 (Henceforth: Sword, 1954)

With regard to the Kachin's settlement in the Kachin Hill Region, Dr. E.R. Leach, an anthropologist, gave remarks was as follow:

Kachin thus defined have always been an Iron Age people, the use of iron cutting tools and swords being quite fundamental to the whole economic organization of Kachin society as we now know it. We know that at one time some parts of the Kachin Hills were occupied by Neolithic people for their tools have been found in considerable quantity. I do not know how recently the use of stone tools ceased in this area but it is certain that any stone-using population must have been found very differently organized from the Kachins whom we now know. Therefore from my point of view they were not Kachins and that gives us some sort of a base line to start from. It also implies that iron-working technique is significant for an understanding of the growth of the Kachin society.

The majority of existing books about Kachins contain a categorical assertion that the Kachins, as people, migrated into the Kachin Hills Area in the fairly recent past from Tibet or even further a field. There is no evidence for such statements. They derive from the fact that Jinghpaw and the other Kachin Languages belong to the Tibeto-Burman linguistic family, and that languages of the same general family are spoken far to the north and north-east...Kachin Society as we know it today is a society organised to cope with the ecological situation that exists in the Kachin Hills. Kachin culture and Kachin political organisation, as systems, must be regarded as having been developed in situ where we now find them.⁴

In the earliest time, the Kachin tribes did not settle in one place establishing villages, shifting from one place to another. The reason for shifting villages might be a famine, natural disaster, diseases in crop. Sometimes they would move due to their priests' advice and when houses were burnt down by the enemy, they

⁴E.R. Leach, *Political System of Highland Burma*, London, G. Bell and Sons, Co. Ltd., 1954, p. 230 (Henceforth: Leach, 1954)

considered it should not be settled.⁵ Thus, in the early part of the British occupation, the hostile Kachin villages were burnt down by the British villages had to be moved from place to place. Moreover, among the Kachins, it is customary for the older brothers to leave home and make their own way in the new region, leaving the youngest son to succeed his father.

Before 1500 the Kachin had migrated to Sumprabum and the Triangle Area, while the Shans were living in the plains closed to the Kachin Hill. And then they moved toward south up to that plain, where they resided together with those Shans. That migration of Kachin had taken place till the British annexation to the Kachin Hill Region. In the 1st half of the 19th century, the Kachins were already established in approximately their present location, with the exception of some subsequent southerly migration in the northern part of the Shan State.⁶ And they were widely distributed in the Kachin State, Yunnan Province of China and Assam of India.

The war like Kachins always pushed their way Southward and were never under the rule of any nations. Thus, the Kachins resisted the British annexation and many British officers were killed in the process of beginning of outside domination. Before the British Administration the Kachin people were independently inhabited their land. Most of the Kachins were living under the control of *Duwas*.⁷ *Duwas* were the chief of their territories (or) domains. Although the Kachin staying in the plains at the foot of mountains were the servant of the Myanmar king but those staying in border and hill region were not under the rule of Myanmar kings.

⁵Maran Bawk La, *Khit A-myin Hnint Kachin Yin-kye-hmu* (Modernized outlook and Kachin Culture), Yangon, Thingaha Press, 2003, p.12 (Henceforth: Bawk La, 2003)

⁶Herman G.Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma*, South Pasadena, California, William Carry library, 1974, p.16 (Henceforth: Tegenfeldt, 1974)

⁷*Duwa*, Kachin chief

But, some Kachin chiefs had connected with Myanmar kings. According to the inquiry of the British from the respective Myanmar Minister in 1886, there were fifty four Kachin *Taung-sa*. Among them thirty five were from Mogaung, Mohnyin and Indawgyi Regions near the bank of Ayeyawaddy River, six from the jade mining area.⁸ Pyisa Gam, one of the Kachin chiefs, was the most influential Kachin chief, when the British occupied Assam in 1824. He held a title from the Myanmar King. During the Burmese regime in Assam, he had acquired vast numbers of Assamese slaves. Daipha Gam was a distant lineage brother of Pyisa Gam. The two were feud enemies. When the British supported Pyisa Gam as paramount in Assam, the rest of the Kachin *Duwas* transferred their support to Daipha Gam. So, he was extremely successful. By 1837, Daipha Gam had visited Inwa, been loaded with presents and titles from the Myanmar King, and negotiated on frontier problems with British. And he became a servant under Myanmar King. Daipha Gam bearing office and under the instructions of the Myanmar King, he returned to Hukawng with his Myanmar officers and men. But by 1842, the Myanmar troops were withdrawn, Daipha Gam gradually declined of power.⁹

At the time of King Mindon's rule, some Kachin *Duwas* had been loyal to Myanmar King and they used to give some gifts to the king. The Myanmar King himself conferred the title with *Shwe-hti* (Golden umbrella) to those *Duwas* in return.¹⁰ Again in 1867, Mogaung *Taung-sa* and thirty Kachins together with amber mining group offered gifts to Myanmar King. In return, the king gave the

⁸Daw Kyan, *Myanmar Naing-ngan A-che-a-ney (1885-86)* (The Situation of Myanmar in 1885-86), Yangon, Sarpe Beikman Press, 1978, p. 172 (Henceforth: Kyan, 1978)

⁹Kaw Lu Ma Nawng, *The History of Kachins of the Hukawng Valley*, Translation and notes by J.L. Leyden, Bombay, Time of India Press, 1944, p. 52 (Henceforth: Nawng, 1944)

¹⁰Kyan, 1978,171

presents such as *pa-so* and turban.¹¹ During the reign of King Thibaw, Myanmar domination was unaffected into the Kachin Hill. Thus, the Kachin from the north came to the Shan-Myanmar villages and they committed robbery, looting and setting fire. Some Kachins living along the Chinese border carried out the tax collection from the Chinese merchants who were crossing their territory. But, tax collection from the Kachin could not be done as Myanmar did from Kachin Hill.¹² However, the Kachin who lived in the plain together with Myanmar and Shans was found to have served the Myanmar King. The Kachin had served in the royal army since the time of King Bagyidaw. There were some evidences that in 1823, Kachin soldiers had participated in fight with the Assamese when the General Bandoola fought by leading the forces.¹³

The chief characteristics of Kachin tribes are sturdy independence, truthfulness, revengefulness, love of liberty, cruel treachery, incapacity for continuous work, hospitality. In Kachin land, there is a code of etiquette and manners. For instance: no Kachin will enter a friend's house without having first of all divested himself of his sword or gun and hat, if he be wearing one. Deference to the opinions of elders, or *salang*,¹⁴ by the young is well organized and followed. The Kachins, those who have not been contaminated by the outside world, will be found to be truthful. It is a well defined code of honor never to deny an offence or a fault.¹⁵

¹¹Dr Ba Maung, *Kachin De-tha Yet-swe Tha-maing* (History of Kachin Region Chronology), Department of History, University of Myitkyina, 2002, p. 22 (Henceforth: Ba Maung, 2002)

¹²Kyan, 1978, 173

¹³Bawk La, 2003, 40

¹⁴Salang, experienced village elder

¹⁵Karin Dean, *Tackling the territorial Trap: Kachin Divided by the Sino-Burmese Boundary*, Singapore, PhD Dissertation, Department of Geography, National University of Singapore, 2002, p. 291(Henceforth: Karin, 2002)

In the political system, the Kachin practiced in all ages, a village is the most basic social structure by politically, economically and sociologically. Because of the villagers understand their village as a sovereign state. Any problem that arises in the village can be carried out by joining together. Mostly, a village belongs to a clan and it is demarcated by either a stream or river or by mountain ranges or by growing trees. The establishment of a village, the Kachin took consideration of the prevention them from enemy and natural disaster, having a good soil for cultivation, easy availability of bamboos for building a house, the sufficient pasture for cattle breeding, the sufficient water supply, the smooth transportation and having beauty of the scenery.¹⁶

In nature, since the olden days, the Kachins took care so much for their society and families. But the Kachins were always fighting each other faction. So, it is important that to defend from the enemies.¹⁷ Most of Kachin villages will be found built on the crests of hills. A hill top gives a wide view and secures and advantage over raiders and the element of surprise in circumstances in eliminated. There is no regularity in the position of the houses which are built in no ordered arrangement but always within easy reach of each other. So that forces may be joined in time of common danger.

A Kachin path is so steep, that it defeats hardy Gurkhas and seasoned Chinese mules. Under the British administration graded roads have been made in some parts of the Kachin Hill Tracts.¹⁸ The house of Kachins and Shans are made of bamboo with post of common jungle wood. The flooring and walling are made of split bamboo woven together, and the roof is made of dry grass called *shangu*

¹⁶Bawk La, 2003, 12

¹⁷Dr Ola Hanson, *The Kachins: Their Custom and Tradition*, Yangon, American Baptist Mission Press, 1913, p. 38 (Henceforth: Hanson, 1913)

¹⁸W.J.S. Carrapiett, *The Kachin Tribes of Burma*, Yangon, Superintendent Government Printing and Stationary, 1929, p. 87(Henceforth: Carrapiett, 1929)

by the Kachins. In the form of the Kachin house is oblong with projecting porch and about 2½ feet high above the ground on small wooden post. Their house is always divided into two parts by mat. Walling standing a little over six feet high and one half of the house are subdivided into rooms for the house owner and his family. The other half of the house is the guest chamber. The length of the house depends upon the number of persons residing in it and the rank or wealth of the owner. And in the near vicinity of a house a granary is built. In shape, it is a miniature of a Kachin house, but it is not divided up into rooms.¹⁹ In it, they always store for one or two years of paddy and other necessities for food. The house in Kachin villages were built as directed by the diviners, house construction was not systematic as to the ventilation and orientation to the source of light.²⁰

As regard to the administration, there are three administrative systems, *Gumrawng Gumtsa*, *Gumsa*²¹ and *Gumlau*.²² *Gumrawng Gumtsa*, the most primitive ruling system was practiced on election by majority vote and consent. The chiefs elected by democratic voting system were called *Magam*, eldest and they did not have the right to pass on their office to their descendants. This system was common in the northern part of Kachin Region. The system of *Gumsa* and *Gumlau* administrative pattern practiced in all Kachin Region.²³ The *Gumsas* conceive of themselves as being ruled by chiefs who are members of hereditary

¹⁹W.A. Hertz, *Burma Gazetteer, Myitkyina District*, Vol. A, Reprint, Yangon, Government Printing and Stationery, 1960, p. 85 (Henceforth: Hertz, 1960)

²⁰C. Gilhodes, *The Kachin, Religion and Custom*, Calcutta, Catholic orphan Press, p.162 (Henceforth: Gilhodes, 1992)

²¹*Gumsa*, Kachin/Jinghpaw, the traditional political society under hereditary Kachin chiefs

²²*Gum Lau*, Kachin, Jinghpaw, to rebel; a type of Kachin Society in which a rebellion against hereditary chiefs has taken place, and in which there is more democracy

²³Brang Hpa, *Jinghpaw: Their Tradition, Custom and Religion*, M.A. Thesis, Department of History, University of Mandalay, 1998, p. 23 (Henceforth: Brang Hpa, 1998)

aristocracy. *Gumlau* repudiate all nations of hereditary class difference. *Gumsa* regard *Gumlau* as a commoner serf who have revolt against their lawful master, *Gumlau* regard *Gumsa* as dictator and snobs. But while the two terms represent in Kachin thinking, two fundamentally opposed modes of organization both are consistent with the same general set of cultural trapping. Of two lineages of the same clan are may be *Gumsa* and *Gumlau*. *Gumsa* and *Gumlau* speak the same languages both in mythological and historical time *Gumsa* communities have been converted into *Gumlau* communities and vice versa.²⁴ *Gumlau* were the revolutionary democrats. They wanted to practice the political system administered by the people. But they wanted to keep on worshipping their spirit and traditions through they abolished the power of *Gumsa*.

In every Kachin tribes there are certain necessary officials. *Duwa*, *Myihtoi*²⁵ and *Dumsa*²⁶ are important personages in their respective spheres. *Duwa* is supreme in all matters effect the welfare of his domain.²⁷ In the case of village's matters, though the *salangs* gave suggestion and instruction, the people had to abide by the *Duwa*'s decision. In some villages, *salangs* could lead the matters and the *Duwa* administer the collective villages.²⁸ The imposition of taxes by a *Duwa* is unknown, there being no paid official in a tract no necessity for taxes. The Kachins did not know matters of street lighting, road making, and conservation, till the advent of the British. But by custom, the *Duwa* of a tract can claim certain rights and privileges. He must be given the leg of animals which are sacrificed on various occasions. The right would not be in sited on in the case of villages situated at such a distance. But no one would make the mistake of omitting to

²⁴Leach, 1954, 198

²⁵*Myihtoi*, fortune-teller

²⁶*Dumsa*, an animist priest

²⁷Carrapiett, 1954, 25

²⁸Karin, 2002, 281

invite the *Duwa*. But *Duwa* impose tolls on foreigners who pass through his tract and require his protection. These are generally Chinese traders. The tolls are paid either in money or usually in kind.²⁹

The Kachins in certain circumstances distinguish between the dwelling house of ordinary people and chief. The fundamental difference between the people and chiefs is not in any feature of design but in the fact that the house of the chief contains a special compartment known as *Madai-dap*³⁰. Which is a shrine dedicated to the *Madai nat*, the chief of the sky spirits. The Kachin chiefs believe that the sky spirit is looked upon as an affinal relative of one of the chief's remote ancestors.³¹ Spirit worship is the earliest faith of the human being. As for the Kachin, they were found to have worshipped many kinds of spirits. Their tradition of the worship of spirit played a vital role in their culture and it was related to their thanking views. It is *Dumsa*, an animist priest, who had preserved their culture and tradition by making note of and reciting long verses regarding the history, Kachin poems and their stories. Though the *Dumsa* played a leading role, they never charged or asked for the fees nor taking privilege from public.³² They received only what they were given. In Kachin Animism, offer and worship is very important. The *Dumsa* has to worship as and when necessary not only for setting free the people from the danger of the bad spirit but also for getting blessings from the good spirit. *Dumsa* has to take care not be careless nor doing wrong while praying. In addition to this, he has to earn his living food, clothing and shelter by himself as other people. *Dumsa* never makes a living by depending only in the

²⁹Carrapiett, 1929, 25

³⁰*Madai dap* = a special compartment, where is a shrine dedicated to the chief of the sky spirit.

³¹Leach, 1954, 108

³²Tegenfeldt, 1974, 46

matter relating to spirits.³³ *Myihtoi* is a fortune-teller and he can say what kinds of animals is to be offered while he or she gets sick or when their crops get damaged and he has to do what business, the *Myihtoi* told to him. That's why the *Myihtoi* became a medium between the people and the spirit.

The slavery system also flourished in some Kachin Hills. All commoners could not afford to have slaves but only *Duwa* had slaves. The Kachin slavery system is in many similar to the serf system of England. In the Triangle Area, the slaves were found to be fairly contented with their lord and on the whole living had a good relation with their masters. There are two distinct types of slave; The *Ngong* slave³⁴ and *Tinung* slave.³⁵ There are many ways to become slaves. *Ngong* slave is outside slave. He is similar to the serf. He owns his house and property when living the slave village, shares in the ownership of communal land. Their duty, to pay master was heavy and so much labour etc. In relation, they have no rights to their owner, but few owners are oppressive, as slave are valuable subjects. Some of them even become slaves voluntarily and pay their dues in return for land and protection. *Tinung* slaves are household slaves. In relation to their master they have no rights and no rights of ownership. They are generally contented to receive their food, clothing, drink and opium. But some household slaves served as the owner's right hand man and most trusted and confidential adviser. Slaves are occasionally bought and sold. The grades of *Tinung* slaves, according to the way in which they were obtained some are bought, a few captured, other obtains as handmaids to brides, others purchases as wives. Majority are inherited or born as slave.³⁶

³³Bawk La, 2003, 113

³⁴*Ngong* slave, outside slave

³⁵*Tinung* slave, household slave

³⁶Leach, 1954, 299

There were a lot of slaves in the Hukawng, Triangle and adjacent areas. Thus, we can be seen that, the slave owing system were not prosperous in all Kachin Hills though there arisen once in the Kachin history. When the British Administration began, they made to free all slaves in the Hukawng Valley. The slaves could be redeemed by their friends or themselves. According to the official report to League of Nations in 1928, 3445 slaves were released in Hukawng Valley in 1925-26, 3989 were released in Triangle Area in 1926-27, and 1398 were released in Triangle and adjacent areas in 1927-28.³⁷

In the Kachin Hill Region, slash and burn system was practiced for their products. Their cultivation of rice on the same land more than three years was very scarce because of the becoming less of fertilizer. They shift to other side to grow paddy after the clearance of bushes and trees. When the fertilizer became less again they shifted to other side again. This shifting cultivation led to the deforestation. Thus, they moved to a region which was so closed to the flat land and started doing farming. With the hillside cultivation, animals such as buffalos, cows, goats, pigs, fowls, horses and elephants were bred. Buffalo are very useful to Kachin people not only for offering to guardian spirit but also for carrying burden. They produced materials only for self sufficient. Most of Kachin women made garment, blanket, bed sheet, hand bag and turban for members of her family. Most of Kachin engaged in black smith and few does business before the Colonial Period some engaged in the exchange of goods. The majority of the Shan farmers engage in wet rice cultivation. Their principal food is grain but the Shan farmers also aware of the need to grow other crops too.³⁸

The Chinese merchants came by taking mules and started trading since the Kachin settlement in the Kachin Hill Region. Kachin bought silver, cotton cloth, Chinese silk, utensils and fancy goods from Chinese merchants. And they sold

³⁷Ma Nawng, 1944, 56

³⁸Hanson, 1913, 76

coffee seeds, leather, ivory, deer horn, tiger's skeleton, gold, jade and herbs to Chinese merchants.³⁹ The Chinese bought cotton most and the Kachin did the silk most. The Kachin from Hukawng Valley and Putao went to Assam in India and sold rubber and herbs. They bought cotton clothes and Indian cotton to make Kachin dresses. But the economic system of Kachin Region was not developed and prosperous because they were able to produce only for self sufficient.⁴⁰

In Kachin Region, *Manau* festival of Kachin is the greatest and oldest one, but the Kachin has not known when it was held first. So, they said all sorts of things regarding the celebration of *Manau*. In the Kachin mythology about the origin of *Manau* was described Ma Ding Yau (a young boy) is the one who had learned a technical system and practical function of *Manau* from the birds. From that time, under the leadership of Ma Ding Yau, they began to celebrate *Manau*⁴¹. However, Kachin has been celebrating this festival with respect till the present day. The *Manau* festival which held with the worship of spirit were *Sut Manau*, *Ju Manau*, *Kumran Manau*, *Dingshawn Manau*, *Padang Manau*, *Ninghtan Manau*, *Htingram Manau*, *Shadip Manau*, etc. It has been held though they were converted into Christianity. In the traditional *Manau* festival, the worship of spirit takes four days and the dancing four days. The cost of festival was not only a lot to hold but also to make a lot of preparations for the *Manau*. *Duwa* who was allowed to celebrate the worship of the sky spirit from heaven, can hold the *Manau* festival. Along with this sky spirit from heaven, the Kachin people worship other hundred of spirits, so that the festival became so real and grand. Kachin Mythology was quite extensive and certainly lengthy. The Myths were passed on from generation

³⁹Hertz, 1960, 104

⁴⁰Ma Nawng, 1944, 57

⁴¹Dr. N Gan Tang Gun, *The Origin of Kachin Manau*, Myitkyina, Moon Offset, 2011, p.33 (Henceforth: Tang Gun, 2011)

to generation by the professional *Jaiwa*,⁴² who at the times of the religious festival, recount the creation legendry. The rehearsal of this myth, told in rhythmic, sometimes quite poetic language, takes three or four days and nights.⁴³

In the cold season of 1924 - 25 the Governor of Myanmar accompanied by 13 other officers and many sepoy's visited Mainghkawn, in the Hukawg Valley and held a *Manau*. It is the first *Manau* managed by government. In 1936, the Deputy Commissioner came up to Mainghkawn and held a *Manau* which is known as *Lamu Ga Jahkut Manau* (literally, the *Manau* celebrating the settlement of the valley). Moreover, in 1937 the honour of the King George the sixth coronation ceremony, a *Manau* festival was held in Hukawng Valley.⁴⁴ The Kachin lived depend on the nature forest and mountain. Their mountain life also tended to make the Kachins tough and physically hardy. They used leaves as plates they had no cup or spoons. Their cooking pot was either a large iron vessel or stone. Sometime boil their food in bamboos and they used these solely for water.⁴⁵ In this way, they became the worshipers of the forest and mountain spirit and they left behind.

Kachins had preferred living together with the Shans, though they related with the Chinese, Myanmar and Indian around them. They had never come into contact and relation with outside world. These made them fall behind the times. By doing so, they almost come to a position to be ruined. By that time, the Christian missionary came to the Kachin Hill and later, the British had occupied Kachin Region, because the British wanted to penetrate up to China via Bhamo⁴⁶.

⁴²*Jaiwa* : The Senior Animist Priest

⁴³Karin, 2002, 280

⁴⁴U Min Naing, *Manau*, Yangon, Archaeological Department, 1961, p. 5 (Henceforth: Min Naing, 1961)

⁴⁵Hertz, 1960, 89

⁴⁶ D.P. Singhal, *The annexation of Upper Burma*, Singapore , Eastern University Press, 1960, p.11 (Henceforth: Singhal, 1960)

As Bhamo became a trading centre, they made attempt to settle down in about 1860. In 1862, a commercial treaty was concluded between the British Government and King Mindon. But trade was almost at a standstill, owing to the *Pan-thay* rebellion of Yunnan. A second treaty was concluded and in the following year, Colonel Sladen, British Resident at Mandalay, headed a mission through Bhamo to Momein (Tengyueh), which was well received by the *Pan-thay* rebels who then held the greater part of Yunnan. The mission led by Col. Salden left for Bhamo on January 1868 and stayed in Bhamo for a month. Later they continued their journey and reached Momein. Sladen was accompanied Dr. Anderson, who was a scientist and Capt. Bower, trade representative. He suggested to the British Government that residency should be established in Bhamo and that the Ayeyawaddy Flotilla Company should start a monthly steamer service to Bhamo. The British learned the importance of and had interest in Bhamo on account of Salden's journal. Therefore, the British who had been planning to annex Bhamo since at that time. As a result of the treaty, Dr. Anderson, a British Resident was appointed to Bhamo in 1869.⁴⁷ But in 1885, the relation between Myanmar and the British Government became tension. The king's rule ended on the 29th of November, 1885. On 1st January 1886, Myanmar was incorporated into British India.

In December, 1885, the column led by General Prinderghast arrived at Bhamo. After capturing Bhamo Brigadier-General Norman was charged with maintaining security and Major Cook was responsible for civil administration. General Prinderghast reported to the Secretary of State that all was pacified both in Bhamo and in its surrounding village. He appointed the present *Myo-wun* and

⁴⁷G.W. Dawson, *Burma Gazetteer, Bhamo District*, Vol. A, Reprint, Yangon, Government Printing and Stationary, 1960, p. 20 (Henceforth: Dawson, 1960)

Major Cooke became as first Deputy Commissioner.⁴⁸ When Bhamo was occupied by the British at first the Kachins seemed more curious than hostile. The occupation of Mogaung and the British connection with the jade mines led to the first direct relations with Kachins.⁴⁹ Although the British did not have difficulty taking control of Bhamo they met with resistance in attempting to occupy the Kachin and Shan Villages around it. Therefore, they met with difficulties establishing administration. The extent of Chinese influence and the position of the frontier were equally unknown. And they had difficulty in communicating with the Kachins. Therefore, the British had to try to win local people's trust, while they were taking harsh measures against the resistance fighter.

In February 1886 the British troops arrived at Mogaung for the first time. They wanted to occupy Mogaung was mainly to take control of the jade mines and to gain foothold in the Kachin Region. The British dispatched two small forces under major Mainwaring and Captain Wace from Bhamo, one by land and the other by river to Sinbo and from thence to Mogaung. This mission was successful thus, Deputy Commissioner of Bhamo declared as Mogaung Subdivision in Bhamo District. U Kala former counselor general of Mogaung was appointed as *Myo-ok* of Mogaung. However, he was murdered two month after he took up the office. This incident indicated that the British could not control Mogaung effectively and Mogaung was not under British control till the end of 1886. In 1887, two columns led by Major Mainwaring and Captain Hasting separately came back for the second time. The British officer took Mg Htun Kyaw of Bhamo and appointed him as *Myo-ok* in Mogaung City. But he did not take long at Mogaung and he quit and went back Bhamo. Therefore, U Po Saw, son of U Ka la,

⁴⁸Sir Charles Crosthwaite, *The Pacification of Burma*, London, Frank Cass and Co. Ltd, 1968, p. 235 (Henceforth: Crosthwaite, 1968)

⁴⁹J.G. Scott, *Gazetteer of Upper Burma and the Shan States*, Part. I, vol. i, Yangon, The Superintendent Government Printing, 1900, p. 332 (Henceforth: Scott, 1900)

was appointed as *Myo-ok*. But, U Po Saw opposite the British after joining together with Sama Duwa Gum Seng Li. Later he became well known with the title, Thiri Kyaw Thin Mg Po Saw. Kachin people called him Mogaung Zau Gam.⁵⁰

The intention of British to occupy the Kachin Region was not easy task for them. They wanted to occupy Mogaung was mainly to take control of the jade mines and to gain a foothold in the Kachin Region. Even though they want to occupy Kachin Region the British forces did not know everything about land and people. Thus the British Government decided in December 1887, to send a joint military and police expedition to permanently occupy Mogaung. The order issued was as follows;

A military column consisting of 50 European and 100 Native Infantry and some Mounted Infantry with two guns will proceed by river to Sinbo on or about 27th December. They will march from Sinbo to Mogaung there await the arrival of the police. The Police, about 400 strong chiefly Gurkhas, will march to Hokat, where a stockade is in course of erection. At Hoket a detachment will be left to guard the stockade. They will then march to Mogaung, leaving a detachment about half-way to keep communication with Hokat open. The main body will take up its headquarters at Mogaung and relieve the troops, which will, unless some unforeseen causes arise to prevent them, then move northwards to the jade mines, about five day's march from Mogaung. After visiting this locality the column will march via the Indaw stream to Indawgyi, unless transport or other difficulties arise to modify this programme. From Indawgyi the column will march eastwards to Monyin and thence explore the route to Sinbo on the Ayeyawaddy. From Sinbo the column will cross the Irrawaddy and march to Manlaing, near the Taping river,

⁵⁰Bawk La, *Sama Duwa Sinwa Naung*, Yangon, Nay Yi Yi Press, 1980, p.12
(Henceforth: Bawk La, 1980)

and thence back to Bhamo. Lieutenant (now Colonel) O'Donnel, Commandant of the Military Police Battalion, to remain permanently at Mogaung.⁵¹

The British brought from India five platoons under Major O' Donnel came to reinforce civil administration in 1887. During 1887, the British hold on the country was gradually strengthened. They could collect house tax without difficulty. In the same year, November, Deputy Commissioner reached Si u and new township with headquarters at Sikaw was formally constituted from 1st December. In January 1888, the arrival of the column under the command of Captain Tricott and Captain Adamson at Sinbo and they arrived at Mogaung on 14 January. On 16th January, Captain Adamson moved up to the mines with the column, this was the first British visit to the mines. In Sinbo a fort was built and a Gurkha platoon was garrisoned there. After the arrival of British force, on 22nd January U Po Saw stole away from Mogaung to organize among the surrounding Kachins for resistance against the British. The Kachins gave full support to U Po Saw. Thus, the British decided to reinforce the Mogaung garrison. The British occupied Kamaing on 11 January 1889 against some opposition from the *Duwa's* men. By the occupation of Kamaing the trade route to the jade mines was opened and safe.

When the British went to Mogaung in February, the Kachins led by Hpunggan *Duwa* took advantage of the weakening of the Bhamo garrison to attack Sawaddi camp at south of Bhamo. In November, 1886 Bhamo was attacked by a mixed force of Chinese, Kachins and Shans. But they were to retreat because of outnumbered weapons. In the battle, three sepoy soldiers from British force and five soldiers from defenders were lost. The British established a post of 200 rifles at Mansi at the foot of the hills on the road to the Hpunggan *Duwa's* village. In Shwegu, ex-official of the Burmese times was appointed *Myo-ok* and placed 40

⁵¹Hertz, 1960, 26

soldiers as city guard.⁵² On the other hand, the British had to try to get local people's trust while they were suppressing quite measures against the resistance fighter.

In Wuntho, U Aung Myat succeeded his father as *Saw-bwa* of Wuntho in 1881. When the British occupied Mandalay, the British tried to conciliate him, by offering to leave undisturbed all his former rights and possessions and to allow him to carry on his internal administration unchanged but he rejected all. So, the British sent an expedition into Wuntho and open resistance started in January 1891. U Aung Myat's men also made a sudden attack on the British post at Banmauk on 15th February 1891. This was followed by an attack on Kawlin on 16 February with U Aung Myat's men breaking into the military police stockade, setting fire to some building. With the arrival of reinforcements, the British turned from defended and mounted a counter attack on 19th February 1891.⁵³ Thus, fighting broke out again in Kyaing Kwin Taung, between Kawlin and Wuntho and near Okkan. With some of U Aung Myat's best men lost in these engagements, resistance collapsed and the British occupied the Wuntho on 24 February and the *Saw-bwa's* capital of Pinlebu on 27th February 1891. After the suppression of Wuntho uprising the British turned towards imposing on administrative arrangement designed to win over the Kachin chiefs to their side.⁵⁴

By notification No.118 dated the 8th June 1891 the British Government established Myitkyina Subdivision in Bhamo District. However they had not won over the Kachins to the east and west of Ayeyawaddy and some Kachins to the north of Tapaing River. Thus, the British planed to have all the Kachin chiefs under their control. The open season of 1891-92 five columns were employed in the region, east and west of the Ayeyawaddy. In the west of Ayeyawaddy the

⁵² Dawsan, 1960, 22

⁵³ Scott, 1900, 180

⁵⁴ Ni Ni Myint, 1983, 135

opposition of *Duwa* Sinwawa, the most powerful chief of the lower Kaukwe Valley, resulted in his capture and deportation. *Duwa* Kalingwa also attempted armed struggle against the British. Thus two more columns were sent reinforcement on 16 April 1892. East of Ayeyawaddy, the most serious opposition was directed against the British attempt to establish a military post at Sadon. The column which left Myitkyina reached Sadon in December and established the post against opposition. While part of the column marched on Sadan Kawng, north of Mayhka, to subdue the *Duwa* there, major attack developed on the Sadon Fort on 7th February 1892. The Kachin besieged on the fort and harassed it, with repeated attacks until 20th February when a relief column arrived.⁵⁵

A British column under Captain Boyce Morton marched from Talawgyi on 3rd December 1892 and was attacked by the Kachins at Nkrang on 12 December. From Nkrang to Sama the Kachins opposed the British advance from thirty two stockades. Sama was occupied by the British on 14 December. At the same time, Sinkrangwa, and Sana *Duwa* raided Myitkyina, itself burning down the court house and killing the Major of the Myitkyina garrison.⁵⁶ On 6th January 1893 the Kachins attacked on the fort of Sama from all sides, killing its commander Captain Boyce Morton. The Kachins then besieged Sama. So, the British columns were sent from Myitkyina and diverted from operation in the Kyaukwe Area and from the hills east of Bhamo. With the arrival of these reinforcements, the British reoccupied Sama Fort.⁵⁷ The battle of Sama was the last fiercest one of the Kachins resistance movement. The Kachins were magnificent fighter, and proficient in stockade fighting but they had no modernized weapon. Resistance

⁵⁵Scott, 1900, 350

⁵⁶Hertz, 1960, 60

⁵⁷Dorothy Woodman, *The Making of Burma*, First Published, London, The Cresset Press, 1962, p. 368 (Henceforth: Woodman, 1962)

persisted, but it became less and less of a challenge to the British authority. Thus, the British administration became firmly established in the Kachin hills.

However, in 1923 Triangle Area, north of Kachin State, was still unadministered. But in 1924, there is only a Subdivisional Office and a Military Police Post of 50 rifles at Putao.⁵⁸ At that time the headmen of Triangle Area, Lahpai li of N Gum la, Labu La of Sumpawng bum, Sumhka Zau Tawng and Bambu Zau Tawng of Sagribum, they all are *Gumlau*. They all had resisted their original chief respectively. When the British entered into the area, the *Gumlau* activities were still broken out.⁵⁹

In the pacification of Kachin Region, British employed various tactics. They used either military means or negotiation or politics. They opened permanent military post in strategic location. At first the British recognized the hereditary rights of *Duwas*. Because they understood if they were able to persuade these *Duwas* to accept the British over lordship there would be no difficulty to pacify the region. Under the British rule the *Gumlau* administrative system gradually faded away. The British authorities issued orders appointing the village chiefs in *Gumlau* administrative areas as *agyi or* village head man.⁶⁰ He was expected to execute without question all instructions received from the British District Officer *Taung-ok*. The British had one system of administration used in all areas, formerly under the administrative system of *Gumlau* and *Gumsa*.⁶¹

The British governed the Kachin Region separately from Myanmar proper since it had annexed the whole of Myanmar. The Kachin settlement in Myitkyina, Bhamo, Putao Districts were governed by Deputy Commissioners. At the same

⁵⁸C.M. Enriquez, *Races of Burma*, Second Edition, India, Delhi: Manager of Publications, 1933, p.10 (Henceforth: Enriquez, 1933)

⁵⁹Leach, 1954, 209

⁶⁰Ma Nawng, 1944, 30

⁶¹Leach, 1954, 183

time the British also concerned to keep the frontier areas, relatively undisturbed and quiet. The Kachins were war like race, thus they look to the Kachins for recruits for native military police and army unites. By 1897, the British began to make the recruitment of Kachins for the military police and civil officer. These officers were permanently posted to the Hills, with the headquarters at Sinlunkaba. In the army, they took well to military discipline, and in many cases developed both respect and affection for their British officer.⁶² The service had tremendous influence upon their development.

The Christian missionary had arrived there a little bit earlier than the British Colonial Administration and the Kachin people started converting to Christianity since then. Roman Catholic Mission was the first and earliest mission in Kachin State. The First missionary Bishop Paul Bigandet arrived in 1856 and fixed his headquarters at Yangon.⁶³ His missionary zeal twice brought him to Bhamo in 1856 and 1865. From this time, Bishop Paul Bigandet was very keen on the Kachin people. So, the Foreign Mission Society of Paris took the responsibility of sending priest to Bhamo. The First priest father Biet, reached Bhamo in 1872. The Roman Catholic Mission to the Kachin dates from this time. Later, Father Lyet arrived in 1873 with Father Lecomte, a priest with eighteen years of service in Mandalay. The next year Father Lecomte built up the work in Bhamo and two more priests arrived in 1875 and 1876.⁶⁴ They opened many mission stations and established new villages. But, at first their mission work was not successful. Kachin religious leaders and commoners, as well as the chiefs, resisted the Christian message because of its threat to their cultural solidarity. After nine years,

⁶²Dawson, 1960, 29

⁶³Father Leo, *History of Sacred Roman Catholic Mission*, Myitkyina, Jinghpaw Kasa Press, p. 56 (Henceforth: Leo, 1961)

⁶⁴M. Kum H pang, *The Anglican Mission to the Kachins*, Bachelor of Divinity, Thesis, Yangon, Myanmar Institute of Theology, 1991, p.18 (Henceforth: Kum H pang, 1991)

the first Kachin even was Baptized was Maran Manaw became the first converted among the Kachins in 1881.⁶⁵

As a second missionary group, American Baptist Mission came to Kachin State. Mr Eugenio Kincaid was sent as the first missionary to survey to the Kachin State in 1837. Through Inwa kingdom, he went up to Mogaung and Hukawng Regions. As he moved along, he met the Kachins. Moreover, the Kayins interested to send missionaries to the Kachins.⁶⁶ So, three representatives were sent to learn about the Kachins. And then next two foreign missionaries J.N. Cushing and A.T. Rose travelled to go to the Kachin hilly areas in February 1868.⁶⁷ However, it can be seen that, forty years after Kincaid arrival, the real mission work started there.

On 5th May, 1877 the first Baptist Mission Conference was held in America. At the conference, a decision was made to send A.J. Lyon to the Kachin Mission.⁶⁸ Although a pioneer missionary man Mrs. Albert J. Lyon arrived at Bhamo on 13 February 1878, he died on March 15th 1878. Thus another missionary couple Rev. W.H. Roberts and wife arrived at Bhamo on January 1879. They were accompanied by two Kayin pastors Maw Keh and Shwe Gyaw from Yangon.⁶⁹ As they went on their efforts seven Kachins from Bumwa Village, in Bhamo Township converted to Christianity on 19th March 1882. At the end of the year, another eight Kachins Baptized in Hpon In Bum. After Baptism, the first Kachin Baptist was opened in Bhamo. Roberts brought back from the hills, two girls and one boy whom his wife and Mrs. Cronkhite began to teach. Thus, in 1882 an official school was opened and there are only three students at the initial class.

⁶⁵Tegenfeldt, 1974, 269

⁶⁶Shwewa & Sowards, *Burma Baptist Chronicle*, Rangoon, Baptist Board of Publication, 1963, p. 369 (Henceforth: Shwe Wa, 1963)

⁶⁷Tegenfeldt, 1974, 245

⁶⁸M. Awng La, *K.B.C. Labau* (The History of Kachin Baptist Convention), Myitkyina, Hanson Memorial Press, 1984, p. 27 (Henceforth: Awng La, 1984)

⁶⁹Shwe Wa, 1963, 369

The rudiments of Burmese reading and writing, the basics of health and clean lessons, the Bible, and singing constituted first curriculum.⁷⁰ While the Christian missions were gaining momentum, the Third Anglo-Myanmar War broke out.

Due to the outbreak of Third Anglo-Myanmar War, all Christian missionaries went back Mandalay and only after two years later in 1887, they came back to Bhamo. The burning of villages and the killing of Kachins who fought against the British troops aroused such strong Kachin enmity against the white man that it became unwilling to listen to the Gospel. Sometimes, the Kachins looked upon the missionaries as connected with the power and prestige of the British government. But in 1888 R.H. Ferguson, Miss Stark and Miss Manning came to the Kachin Hill. After the new Church building was reaccomplished in April 1890, Rev. H. Roberts went back to America and he came back at the end of the year. On 22 December, 1890, Dr. Ola Hanson and family also arrived at Kachin land.

In 1892, the number of converted Roman Catholic Kachins totalled over thirty. In 1900, a number of Roman Catholic Priests further had arrived, as a result of their efforts over 250 people were Baptized and came to stand as the Catholic Christians.⁷¹ Another Baptist missionary Rev. G.J Geis and wife came to Bhamo in 1892 and they reached Myitkyina at the end of 1892. He began touring among the Kachin villages up and down the river, since the British pacification of other area was not yet complete. Every where he went, he spread the Bible was being written in Kachin, and that a school for Kachins was being opened in Myitkyina. With him was Ning Grawng, from Bhamo Kachin Church. By April 1895, Geis travelled to Sadon and the following year, in company with Hanson visited Sama, on the border some distance south of Sadon. The Sama Area, Geis placed Kan Gyi

⁷⁰Tegenfeldt, 1974, 106

⁷¹Jangma Pawlu, *Catholic Mission to Kachin*, Bachelor of Divinity, Thesis, Yangon, Myanmar Institute of Theology, 1972, p. 20 (Henceforth: Paw Lu, 1972)

in the rains of 1896, to open the first station which included a little village school. Saya Po Nyo was placed at Sanka Village.

When not on tour, Geis spent much time contacting Kachin who came to Myityina to buy salt and other necessities. He helped them, collect their wages from some contractors who otherwise were cheating them, spoke on their behalf to government officers and took them to the little civil hospital when they fell ill. And he told them Jesus who could save them from the fear of the *nats*. Some of these Kachins came from as far as six day's Journey away to the north and the east. When they returned home, they spread the news of this unexpected friend in the Kachin school of Myitkyina and of what he taught them "The Book" and about being freed from the domination of the *nats*. Before the Christian life from birth to death the Kachin is under the fear and the burden of the *nats*. Because of their efforts in many ways, U Min Naing with three Kachins Baptized on March 7, 1897, these was the first fruits of Myitkyina Area.⁷²

Until 1895 the Kachin had no their own literature. Thus the missionary tried to invent the Kachin literature. The inventor, Dr. Ola Hanson arrived at Bhamo, before the end of 1890, with his knowledge of Shwedish, English, German, Greek and Hebrew. Dr. Ola Hanson was sent out specifically to do linguistic and literary work for the Kachins. Hanson studied Myanmar along the Kachin, at first using Cushing's Myanmar orthography, which was a modification of the Myanmar alphabets. But, after a few months, he had decided to use the Roman alphabets. And had completed a spelling book and tried it out on the Kachin school children. Schools were the single most effective means of evangelism during the first few decades within Kachin Animism.⁷³

These invention was put up for reorganization by Mr.F. Lewishon, then the District Commissioner as convener, to represent the Anglican Diocese, Father

⁷²Tegenfeldt, 1974, 119

⁷³Sword, 1954, 83

Accarian of the Francis Roman Catholic Mission and William H. Roberts and Dr. Ola Hanson of the Baptist Mission on 5th May 1895. Later it was granted in curriculum drawing. From 1907 the British Government made the students in Kachin State to learn Kachin literature up to 4th standard.⁷⁴

The coming of American Baptist Mission was gradually increased in Kachin State. However, the Kachin Sub-States: Namkham, Nampaka, Kukhai, Hsenwi, Lashio were still in not evangelized. To fill the gap, Rev. Ingram came to Namkham in 1906. Besides, Rev. Lashi Naw was also sent by Rev. H. Roberts to Namkham. In this way the mission work developed in Kachin Sub-States. It was found that after fifty years of the Missionaries attempted, most of the Kachin people had got converted. It was difficult to live together with the Kachin Animist and Christians. Thus, they lived separately after the establishment of a Christian Village.⁷⁵

At the beginning of Colonial Regime Bhamo is the only municipal town in Kachin Hills was constituted under the Upper Burma Municipal Regulation in 1888. Under the British in Bhamo, Deputy Commissioner was assisted in the Civil Administration of the district by the old officials of the Myanmar Government. Myitkyina is a district in Mandalay Division of Upper Burma. Until April 1895 the district formed part of the Bhamo District.⁷⁶ But in 1895 Bhamo was divided into two districts, the new district having its headquarters at Myitkyina. At the same time, Kachin Hill Tribes Regulation was enacted and brought into operation.⁷⁷ The British governed Kachin Region separately from Myanmar proper. Most of the inhabitants in Kachin Region were governed by Deputy Commissioner. Northern

⁷⁴Awng La, 1984, 5

⁷⁵Myitung Sut Nau, *Ja hte Lung Seng Jubilee Laika* (Golden Jubilee Book), Myitkyina, Hanson Memorial Press, 1977, p. 5 (Henceforth: Sut Nau, 1977)

⁷⁶Dawson, 1960, 83

⁷⁷Political Department Notification No. 5, dated, Rangoon, the 20th June 1895

Shan State, where the Kachins inhabitant were administered by Deputy Commissioner of Northern Shan States under the Kachin Hill Tribes Regulation of 1895.⁷⁸ Similarly, the Kachins in Northern Hsenwi, hill tracts in the state of Mong Mit were administered by Deputy Commissioner of Northern Shan State in accordance with Kachin Hill Tribes Regulation.⁷⁹ It legalized the procedure of officers employed in the hills, but otherwise made no important changes in the procedure previously in force. The Commissioner represented the governor and was the highest administrative officer in the region. His office was the highest court in the Kachin Hill Region. He was also the most responsible for the effectiveness of the administrative system in the Kachin Hill Tract. As a result, the Kachin traditional administrative system gradually faded away.⁸⁰

The Myitkyina District was divided into three Subdivisions: Myitkyina, Mogaung, Kamaing and six Hills Tracts Kamaing, Mogaung, Sadon, Sama, Myitkyina, Sinbo and Lauhkawng, each had in charge of an Assistant Superintendent. Myitkyina has become a place of importance since occupation by the British. The trade was petty and was confined to the Kachin from surround hills. There were stationed Public Office and buildings, civil police station, post and telegraph office, hospital, circuit house and government bazaar in respective town. Mogaung was also headquarters of Subdivisional Township and it is station on the Myitkyina-Mandalay railway. Kamaing was also the headquarters of subdivision and of the assistant superintendent of the Kamaing Hill Tracts. There were also usual Public Office and buildings. The majority of inhabitants were

⁷⁸Political Department Notification No. 34, dated, Yangon, the 20th June 1895, Kachin Hill Manual, p. 15

⁷⁹Political Department Notification No. 35, dated, Yangon, the 20th June 1895, Kachin Hill Manual, p. 15

⁸⁰Scott, 1900, 367

connected with the trade in Jade. Similarly Talawgyi, Waing Maw, Sinbo and Hopin were also become.⁸¹

As regards to the hill tracts, Sadon and Sama were the more important places. Sadon was a Kachin Village it was the headquarters of Assistant Superintendent of the Sadon Hill Tracts. Sadon Fort named Fort Harrison after Captain Harrison who was killed when it was besieged by the Kachins in February 1892. Sama was also the headquarters of the Assistant Superintendent of Sama Hill Tract and a number of military police under the command of a British officer. The Sama Fort is known as Fort Morton, in memory of Captain Boyce Morton who was killed while defending it in 1893.⁸²

About the judicial system, the civil courts of the district were as elsewhere of three grades, namely Township Courts, Subdivisional Courts and District Court. They had the same general powers of jurisdictions as in other parts of the province. In the Kachin Hill Tracts justice is administered by Assistant Superintendents, appointed under the Kachin Hill Tribes Regulation. There was one district judge at Myitkyina. Township Judges, Subdivisional Judges were subordinate to District Judges.⁸³ The powers of the Township Judges were limited to the trial of suits up to Rs.500 in value. There were three Subdivisional judges, one at Myitkyina, one at Mogaung and another at Kamaing and Subdivisional Judges were permitted suits up to Rs.3, 000 in value. In the Kachin Hills, headmen were by law empowered to decide civil suits without restriction as to money value between persons under their own jurisdiction.⁸⁴ Besides there were five assistant superintendents of Kachin Hills, who disposed of criminal work under the Kachin Hill Tribes regulation and Indian Penal Code, the Subdivisional officers of

⁸¹Hertz, 1960, 156

⁸²Ni Ni Myint, 1983, 135

⁸³Hertz, 1960, 150

⁸⁴Dawson, 1960, 68

Myitkyina and Mogaung and the Subdivisional officer of Kamaing being the Assistant Superintendents for the hills tracts in their Jurisdictions. The British appointed the headman and tribal chiefs *Duwa* and *Taung-oks* had the same status and the same powers. As they were headman of Kachin Village or tribal chiefs they had to solve the cases in accordance with their customs. Therefore the people relied on the *Duwas* and *Taung-oks*. They normally accepted the decisions made by *Duwas* and *Taung-oks* and disputes were mostly settled out of court.

Under Colonial Government, Kachin Hill's trade was monopolized by the foreigners. Jade stone explored in the state were dispatched to Mandalay, where it was sold for export to China. Gold dredging enterprise was won by the Burma Gold Dredging Company to Yangon for sale or export to England. Rubber, smoked and dried fish also are exported from Hukawng Valley. Salt was brought from Mandalay and sold to Kachins.⁸⁵ Moreover, timber production was made by Steel Brother Company and the best teak was obtained from the area around Lake Indawgyi. The timber from Indawgyi was floated down Indaw Stream to Kamaing and then down to Mogaung and then it was sent by train or floated down to Mandalay and Yangon. But a little actual progress was made in the improvement of communications in the Hill Tracts.

After the establishment of Colonial Administration a civil hospital was established in 1892 in Bhamo, in the health sector. But the hospital and the dispensary could be found open about 1900.⁸⁶ In the education sector, there was first western education learning school commenced from 1882, when Christian missionary arrived at Kachin Hills. Education in the Kachin Hills is mainly in the hands of the Roman Catholic and American Baptist Mission. In the pursuance of the educational policy of government five primary schools have been started. At that time, there are ten private Kachin schools in Bhamo District under the

⁸⁵Hertz, 1960, 114

⁸⁶Dawson, 1960, 156

auspices of the American Baptist Mission.⁸⁷ There are two Government Vernacular Middle Schools and also a secondary Anglo-Vernacular school for young China men, Chinese, English and Burmese were taught with the object of employment as clerks and interpreters.⁸⁸

In conclusion, before the arrival of the British administration to the Kachin Hills, the Kachin were living in trouble and poverty in the hill region. Neither the Kachin administration to other nationals nor were administered by others. They have been living just by conserving and preserving their native land. According to the migration of the Kachin national, they had migrated from north to south until the arrival of the British. Before the migration of the Kachin, the Shans had already settled down by growing paddy in the plain of Kachin State. Those, Kachin who had come to the plain, carried out farming by residing together with the Shans. Trade has not improved and is not in progress in the Kachin Hill Area because of the bad transportation and communication and because of few markets. Although feudalism flourished in Kachin Hills, the feudal system was neither distinct nor systematic and it has not a high standard. In addition to these, there was neither land owner nor tenant nor the system of renting land for cultivation nor the server exploitation of *Duwa* (or) land owner.

Therefore, the ancient economic system of Kachin had never become developed and progressed in those days. However, we can say that the habit of performing a collective task was a good tradition, whatever job they carried out. It is found that their paddy cultivation was also declined when the British came and set the slaves free in Hukawng and Triangle Areas.

Kachin people did not have their own literature, and their faith in spirit, so, they were left behind. *Jaiwa*, *Dumsa*, *Myihto* of animist priests took the lead in

⁸⁷*Report on the Administration of Burma for the year 1929-30*, Yangon, Superintendent Government Printing and Stationary, 1931, p. 10(Henceforth: *RAB*, 1931)

⁸⁸Tegenfeltt, 1974, 104

the matters relating to spirit and to the recitation of poem or long verses of culture, tradition and history. Therefore, we called them the preserver of the culture and history. Before the arrival of the British administration, the Christian missionary came and made the Kachin's life better. Formally, due to the British suppression of the resistance, that it became very slow to carry out the health care, education and economic development in the civil administration. The Christian missionary carried out, especially in education sector more than the British Government. The missionary taught the Kachin people, health care, professional education and they invented the Kachin literature. The British Government organized the Kachins and formed an army and taught them how to be systematic, and how to observe the rules and regulations. So their knowledge became improved.

In the economic sector, the British started exploiting not only the gold and silver mining but also the amber mining, jade mining and the forest production which was once under the charge of *Duwas*. Anyway, there were damages, losses and developments during the British Colonial Rule.

CHAPTER TWO

THE COMING OF NEW RELIGION

The Christianity penetrated to Kachin State as a new religion during the colonial period. Before the colonial period, most of Kachin people professed *Animism*. Shan and minority of Myanmar were Buddhists, who believed Buddhism. It can be known that it is earlier that Christian mission reached to Kachin State than Colonial Government.¹ Kachin people had converted into Christianity and began to settle down on the low land when the colonial administrative system was introduced. Hinduism and Islam arrived together with colony. Hinduism and Islam did not spread out their religion by ministry work like Christianity. These two religions were started to appear in Kachin State when Indian people migrated into and settled down in Kachin State. Especially Indian people served in British military service during World War I and II. Some people came with British people and worked in British administration circle and companies respectively. Due to the above instances Hinduism and Islam started to appear in Kachin State.

Overtime, the majority of people of the Kachin had converted into Christianity. After that, the living standard of Kachin people was absolutely changed. In changing like that, almost all of the Kachin people threw away their previous *nat* worship. By doing so, worshipping *nat* had gradually been disappeared. Christian missionaries evangelized to Shan people living in Mogaung, Mohnyin and Bhamo Towns within the Kachin State. However, a

¹Dawsan, 1960, 16

minority of people were only convinced into Christianity.² During the Colonial Period, the Christian missions entered into the Kachin State were:

- (1) Roman Catholic Mission (RC) 1872
- (2) American Baptist Mission (ABM) 1877
- (3) Anglican Mission 1918
- (4) Church of Christ 1933
- (5) Assemblies of God 1931

Roman Catholic Mission (RC) 1872

Roman Catholic Mission was the first and earliest mission in Kachin State. In 1856 the Foreign Mission of Paris Society sent Bishop Paul Bigandet to Myanmar. After having toured the whole country and fixed his headquarters at Yangon. His missionary zeal twice brought him to Bhamo in 1856 and 1865. From that time Bishop Paul Bigandet was very keen on the Kachins. So, the Foreign Mission Society of Paris took the responsibility of sending priest to Bhamo and started mission work.³

The first priest was Father Biet reached Bhamo in 1872. The Roman Catholic mission to the Kachins dates from this time. Later, Father Lyet arrived in 1873 with Father Lecomte and who built up the mission station in Bhamo. The two young priests Father Biet and Lyet went to start a mission field in Sama which was twenty six miles away from the east of Bhamo.⁴ While those missionaries were in Sama Region, Father Jeanjot came to join them. But due to malaria, Father Jeanjot died in Bhamo in 1876. In the same year, Father Foure reached Bhamo,

²Sword, 1954, 185

³Father Leo, *History of Sacred Roman Catholic Mission*, Myitkyina, Jinghpaw Kasa Press, 1961, p. 56 (Henceforth: Leo, 1961)

⁴Leach, 1954, 150

Father Lecomte and Cadoux arrived at Sha-u Village and some of the villagers came to interest. Thus, the Roman Catholic mission had the starting ground of mission at Sha-u Village. And then they could extend the mission field up to Hkam Laing Village which was six miles away from Sha-u and located at the east of Bhamo.⁵

In 1877, Father Haillez and Father Laurent went to reinforce the mission work. At that time, Father Cadoux and Foure went to look for a new place. Thus they travelled to the north of Kachin State and they arrived at confluence two hundred miles away from the north of Bhamo. Where the Maru people lived and they were more difficult to accept the gospel than the people of Sha-u. They did not give up their belief of spirit easily.⁶ Therefore, the two missionaries went back to Bhamo. Although, Father Haillez and Simon had to continue the mission work in Bhamo, and Father Cadoux and Foure at Sha-u Village, they could not win a single person to become Christian.

When Father Cadoux returned to France for treatment in 1881, Father Pecot arrived at Shwekyina. Roman Catholic missionaries touring new areas to the north and east of Bhamo brought the missionaries into contact with other Kachins. Although they opened many mission station and established new village, their mission work was not in progress. But they did not give up and continued their mission work. After nine years, the Catholic mission entered into the area, the first Kachin Baptized was a young slave boy Maran Ma Naw, became the first converted among the Kachins. In the early time, lack of opening schools, especially in the hills was a factor for the slow growth of Catholic Church. During 1883-1884 Roman Catholic mission was in a little progress. But in 1885, due to the Third Anglo-Myanmar War, all the missionaries went back to Mandalay. Only

⁵Kum Hpang, 1991, 18

⁶Pawlu, 1972, 7

after two years later in 1887, Father Codoux resettled down at Shwekyina Village.⁷ When they returned to Bhamo, their mission property completely looted.

In 1891, another attempt to establish a Christian village was made at Naingkaba, nine miles away from Bhamo. And in 1892, thirty-three villages converted as Roman Catholic Christians. Father Cadoux tried to start another village north of Namepan. Eighty families moved down but during the rains of 1892, malaria struck the villagers and many fled back to the hills. Father Cadoux himself fell ill and was carried to Bhamo, where he died in 1892.⁸ In 1894, Father Bernard with two priests came to help Father Accarian at Naingkaba. Among them Father Bernard who was sick and died in Bhamo. By the turn of the century the Roman Catholic mission had passed through its most trying period and was beginning to expand.

Father Gilhodes arrived at the end of 1900 and a mission centre was established at Tunhong located in the hills thirty five miles from Bhamo. In 1901, Father Delort arrived at Bhamo, where he learnt Shan language and on behalf of Father Gilhodes he had moved to Tunhong Village. In 1902, Father Gilhodes opened the mission station at Hkudung, in the Gauri Area and in 1903 at Mahtang Village. Between 1872 and 1900 fourteen Roman Catholic priests had served in Bhamo. Father Gilhodes sponsored the first coffee and tea plantation on Kachin land and he opened a new chapter in Kachin history. In 1902, Father Juery came to Bhamo and learnt Kachin language. He administered in the area of southern Bhamo and organized to form a new village for Catholic Christians. But later in 1908 it could not stand as a village.⁹

⁷Pawlu, 1972, 18

⁸Tegenfeldt, 1974, 270

⁹Zingtung Grawng and Nawhkum Naw, *The establishment of Roman Catholic Mission in Kachin State*, Tawngoo, Catholic Press, 1961, p. 36 (Henceforth: Grawng and Naw, 1961)

In 1903, Father Faucheux came to Bhamo and Tunhong was placed to be under his care. In the year 1904 Father Roche and Delort joined together and worked the mission. As a result of their efforts, two hundred and fifty people were Baptized and came to stand as the Catholic Christians in 1904. But, Father Delort passed away in 1906 and then, Father Roche, Jeuary, Faucheux join together as a team but Father Roche went back to France on medical leave and Father Allord came in place of him.¹⁰ Most of the Roman Catholic Fathers died of Malaria meanwhile propagating about Christian faith in Kachin hilly regions. In the beginning, it can be known that the growth and propagation of Christian mission was very few but missionaries continued to carry on without giving up the perseverance.

The lack of emphasis upon the opening of schools, especially in the hills, was also a factor in the slow growth of the Catholic Church. Thus, in 1907, the first Roman Catholic School was opened at Hkudung. Due to a scarcity of good teachers, a lack of interest in education on the part of the Kachins they faced much troubles. However, the arrival of two Kayin teachers the school began to grow after that. In 1909, Father Juery had to go back for medical treatment, thus Father Louis Lafon was appointed in his place at Mahtang Village. After three years service of Father Lafon, he died at Mahtang Village. In 1910 Father Roche also came back to Bhamo and he continued Shan mission. But due to the First World War, missionaries from France could not come during the War.

In 1914, two Kayin teachers arrived from Mandalay to Catholic Mission School at Hkudung, and then Father Jery opened another Catholic Mission School at Lamaibang Village. Father Roche persisted on doing all the mission fields and in 1922, he instituted schools, an orphanage home, an old age home, Churches at Nan Hlaing. After six years, there were four hundred and fifty Catholic members

¹⁰Pawlu, 1972, 21

and three hundred and fifty observes to the Christianity.¹¹ The first convent school in Bhamo District was opened by the Franciscan sisters at Hkudung in 1923. In 1929, Father Herr came to the Kachin Mission work and during the five year period he was among the Kachin, he Baptized more than one thousand people and another new centers were opened at Sinlum, Panghkak, and Tingsing.¹²

Roman Catholic mission came to the Kachin and it lasted about sixty years. After these long years of mission, Franch Catholic missionaries found difficult to handle the whole range of Kachin Mission field. So, in 1936, they requested to the St. Columban missionaries to help them. Thus, Father Patrick Usher, Father Bernard Way, Father James Stuart, Father Daniel Cooney, Father Thomas Walsh, Father Thomas Murphy, Father William Kehoe, Father Denis McAlindon altogether eight missionaries came to the Kachin State, from Ireland. And then, six of Columban Fathers and other ten missionaries came to continuing the Kachin State. From that time, the responsibilities of the mission work from the Foreign Mission Society of Paris to the Society of St. Columban took place.¹³

The arrival of this large number of young priests brought new life to the Kachin mission. Among them Father Cooney, Kehoe and Murphy went to Nanhlaing for Shan and Father Way, Stuart, Walsh climbed the hills to learn Kachin from Father Gilhodes at Hkudung. In 1939, another six Columban priest: Father James McGonagle, Lawrence Hickey, James Foley, James Doody, Michael Barry, and Edmund McGovern arrived and four others, Father Michael Kelly, Lawrence McMahan, Frameis McManamon and John Dunlea had joined the Kachin hill mission. They all came from Ireland.

¹¹Leo, 1961, 97

¹²Leo, 1961, 80

¹³Paul Grawng, *Catholic Mission* (Columban Golden Jubilee), Myitkyina, Jinghpaw Kasa Press, 1987, p. 5 (Henceforth: Paul Grawng, 1987)

Although the British had been controlling parts of Myanmar since 1826, they made no attempt to put the Triangle Area under civil administration until 1927. In March of 1927, the government sent a detachment of military police, under command of Captain Maxwell West, to arrange for freeing slaves.¹⁴ They caught an ambush Captain West and Kachin leader were killed and several village were destroyed by fire. Due to the Kachin were suppressed and were killed they against the British. It brought some suspicion of foreigners. The missionaries found it difficult making the chiefs understand that they were Irish not English.¹⁵

In the Triangle Area, British set up a system of indirect rule. Local chiefs were allowed to keep their authority, but were subject to a *Taung-ok*. To this position the government appointed Kauri La Doi and he set up a headquarters at Kajihthu. La Doi was in favor of having the Columbans start mission in his area, and the British saw it as practical contribution to their plan for Kachin regeneration. Early in 1939, Father Patrick Usher, Father Denis Mc Alindon, James Stuart traveled into the Triangle to search out a suitable site for a new mission. After crossing the confluence the traveled north for twelve days and then provision ran out. They had hoped to buy food along the way but that was a year of rice famine. So, on the long journey they back to Myitkyina. In December, Father Stuart and James Doody made another attempt to locate a site for their work in the Triangle. From January to April 1940 they covered most of the south Triangle. Meanwhile new Irish missionaries were propagating about Christian mission to the people in some new regions inspiring and astonishingly. Moreover, many new convents became large in number, and at the same time, the Second World War was broke out. When War came to Myanmar, new missionaries were opening and transfer of parishes from French missionaries was about complete and

¹⁴Tegenfeldt, 1974, 272

¹⁵Ma Nawng, 1944, 20

two more priests had arrived Father Thomas Rillstone and John Howe. This brought the number of Columbans to twenty five.

When the Second World War broke out, no one in Bhamo expected the Japanese to pour into northern Myanmar and penetrate into northward so fast. When refugees came streaming up from the Southeast, missionaries opened school building to house them and built bamboo shelter for people. In May, 1942, Japanese reached Bhamo.¹⁶ But Father McMahon, Way, Dawling, and Father Usher Left Bhamo and they preferred to stay with their parishioners. And they took charge of the Bhamo Civil Hospital with the sisters of the Franciscan Missionaries. At that time, they protected the medical stores from looters, kept helpers from quitting, tended the sick and buried the dead. While Mandalay, Bhamo and Myitkyina fell, the Japanese army captured St. Columban missionaries and forced them to stop doing mission work. Almost all the missionaries were taken into custody by the Japanese at Mandalay. During these, Father James Stuart and McAlindan were left at Kajihtu Village and then escaped to Putao.¹⁷

On June 18, 1942 the Columban missionaries were released from jail, the Japanese destroying the Churches they had also burned the house and school. After the World War a number of new priests arrived, bringing the total to about thirty-five. Although some of these men were involved in school administration, the largest number fanned out into Kachin villages, reestablishing some pre war centers but also opening a number of new stations. They gave large blocks of time to touring, resulting in many Kachins being brought into Roman Catholic Church. That the same year, with the arrived of several teaching sisters, it was possible to open a high school for girls, and one for boys in Myitkyina. Priests were stationed at four new centers on or near the Myitkyina-Sumprabum road to the north, and

¹⁶Edward Fisher, *Mission in Burma*, New York, The Sebury Press, 1980, p. 37 (Henceforth: Fisher, 1980)

¹⁷Fisher, 1980, 45

Ledo road to the northwest. Before World War II, Irish Roman Catholic missionaries arrived in Kachin State and they could open many schools within a decade. The establishment of the first Christian missions depended on the leaders of missionary societies who founded the mission school. The American Baptist Mission was the most successful in Kachin State. In order to meet the needs of education for the Kachin People, they could open 47 primary schools, 6 middle schools and 4 high schools as well.¹⁸

American Baptist Mission (ABM) 1877

After the First Roman Catholic mission, as a second missionary group, the American Baptist Mission came to Kachin State. Mr. Eugenio Kincaid was sent as the first missionary to survey for Baptist mission to Kachin State. He arrived at Kachin State in 1837. At that time, he met Kachins and also tried to send missionaries to the Kachin.¹⁹ Mr. Eugenio Kincaid recorded about the Kachin, did not worship idol, and although they were Animists, they belief that the creation theory. However, forty years after Kincaid arrival, the real Baptist mission work started in Kachin State. Moreover, in 1858 the Pathein Home Mission Society was formed and decided to send missionaries to the Kachin. In December 1867, Rev. Josiah N. Cushing and A. Taylor Rose tried to travel to go to the Kachin Hill Areas. But the British Government from Mandalay did not allow them. In any reason A. Taylor Rose tried again, so, he could go and reached in 1868 and learned about Kachin.

Prior to the Colony Period the Kachin had no writing system. Their history, legends, stories and mythology had recorded by *Jaiwa*, *Dumsa*²⁰ transmitted to one another by word of mouth, and told it to the people on great feast days. In

¹⁸Fisher, 1980, 95

¹⁹Sword , 1954, 369

²⁰*Jaiwa*: Kachin/Jinghpaw, the Senior Animist Priest

1873 Rev. Francis Mason from Kayin Baptist Mission came again to the Kachin. Though he planned to invent Kachin literature in Myanmar alphabets, he passed away on 3rd March 1874. In December, 1876, Rev. Josiah N. Cushing from Shan mission and Kayin missionaries Shwe Lin and Bo Gale came to the Shans in Bhamo. These three men also learnt Kachin language from a Kachin man Maran Baw Mung La and they had spoken each other with Shan language. And those days, Rev. J.N. Cushing tried to invent Kachin literature in Myanmar alphabets, but was not successful due to difficulties in pronouncing. Rev. J.N. Cushing reported to American Baptist Mission headquarters, and appealed those to send missionaries for invent Kachin literature.

Pioneer missionary man Mr. and Mrs. Lyon arrived at Bhamo on 13rd February 1878. However, he died on March 15th, just one month after his arrived at Bhamo.²¹ Thus, another missionary couple Rev. William Henry Roberts and wife arrived at Bhamo in 1879. They were accompanied by two Kayin Pastors, Maw Keh and Shwe Gyaw from Yangon.²² When Roberts arrived in Bhamo the mission had no land, no building of any kind and it became his first duty to secure some land. So Roberts went to the king's palace in Mandalay and appealed some land to the Myanmar King. The king gave him a grant of land. Rev. W.H. Roberts selected a well situated three and half acre plot.

In those days most of Kachins were not living in Bhamo, and they placed ten miles away from Bhamo. At first, Rev. Roberts plan to evangelize among Kachin was not successful. In 1880, Roberts and wife became seriously sick. So, they went down to Yangon for treatment. After arriving Yangon, Rev. Robert's wife health became worsen and died on 6 August 1880. Thus, Rev. Roberts left for America for a while and return back to Bhamo in 1881. In December 1881, he was

²¹Randolph L. Howard, *Baptist in Burma*, USA, The Judson Press, 1931, p. 75 (Henceforth: Howard, 1931)

²²Sword , 1954, 367

remarried in Yangon to Miss Alice Buell, serving at Kyimindine School. Along with Rev. Roberts was Rev. J.W. Cronkhite when they arrived at Bhamo, Saya Saw Se Pe who worked for Bumwa Village mission for four years reported them that a few number of Kachins who came to accept Christian and wanted to be baptized. Thus, Rev. Roberts gave Baptism to seven villagers on March 19, 1882. They were Maran Baw Mung La and Wife, Maran Adan Yawng and wife, Nang Zing Yung and wife, and Gawlu Htang Yawng. Later, the day on which, these seven villager's conversion is commemorated as Kachin Baptist Convention day.

Following the first Baptism, Rev. Roberts brought back from the hills, two girls and one boy, whom Mrs. Roberts and Mrs. Cronkhite began to teach, it was the first school for Kachin. The rudiments of Burmese reading and writing the basics of health of clean, lesson from the Bible and singing constituted that first curriculum.²³ In 1883, there were four Kachin Pupils, three boys and one girl. The three boys, Damau Naw, Hkang Htan, and Nangzing Brang Wa, all continued their studies in Yangon Baptist College. Kayin missionaries Maw Keh and Shwe Gyaw worked at Maji Gung Village and Balawng Dingsa Man Juk Village respectively. As they went on the mission, Saya Maw Keh gave baptism six people in the same year.²⁴ They were, Labya Tu Yawn, Labya Lu, Labya Kai, Waje Gawng and wife, and wife of Hkangsau. From 1882 on words gradually the Baptist Mission among Kachin was well established.

In the plot of land, which was granted by the king, building a house and a Chapel, with a small school for language study and some touring kept him busy during 1883 and 1884. But early in 1884 a band of Kachin and Chinese attacked Mogaung and Bhamo. Due to these incident Rev. W.H. Roberts was not permitted to leave the town nor were any Kachin permitted to come into Bhamo. Meanwhile,

²³Dawsan, 1960, 84

²⁴Awng La, 1984, 33

political and military changes in 1885 resulted in major changes for mission work among the Kachins.

The first British forces reached Bhamo on December 28, 1885. In fact, there was no opposition to the establishment of the British Civil Administration in the Bhamo plain. But, the Kachin tribes soon began resistance and its repercussions upon the mission. The burning of villages and killing of Kachins who fought against the British aroused such strong Kachin enmity against the white men. It became unsafe, for Rev. Roberts to tour in the Bhamo Hills.²⁵ Sometimes the Kachins looked upon the missionaries as connected with the power and prestige of the British government. On 1st January 1886, Upper Myanmar was formally incorporated into the British Empire. The Baptist Church, there was nearly four years old and total Church member had risen to twenty-two. With the beginning of hostilities, Rev. Roberts volunteered to act as an interpreter for the British forces. He was of considerable help to Major Cook, the British political officer for Bhamo. In any reason, Rev. Roberts deep concern was for the advancement of the mission to the Kachins. Thus, he had written to America, to send a new man to work with him.²⁶

The Kayin preachers also found the work most difficult upon the mountains. The troubles in the Gauri Hill had been so serious that the Churches there had been disbanded and that all the Christians had united with the Bhamo Town Church. In 1887, the British Government gave ten acre plot, which replaced the former three and a half acre plot it had given by the Myanmar King. During this period, Roberts strengthened the Bhamo Mission Station and Boarding School, and encourage the establishment of Christian village on the plains nearby. The little school was reopened and in addition to the fulltime service of one of the Kayins, Roberts and his wife gave some time to supervision and teaching. By

²⁵Leach, 1954, 149

²⁶Tegenfeldt, 1974, 110

early 1899, there were thirty students most of them boarders all were from Christian families. In 1888, the arrival of new missionaries the R.H. Fergusons, Miss Stark and Miss Manning for school work both Shans and Kachins. And Miss Jennie V. Smith also arrived at 1890.

Although Rev. Roberts touring was more limited than he desired, the Kayin were able to continue their efforts in the hills. In addition, older school boys were sent out to preach during the school vacation periods. From these efforts, there were from three to fifteen baptisms per year, brought the total Church member to fifty seven by the end of 1890. Rev. Dr. Ola Hanson reached Bhamo just before the end of 1890 with his knowledge of Swedish, English, German, Greek, Hebrew, was sent out specifically to do linguistic and literary work for the Kachins. The first step in the process was of course, to learn to speak the Language. Dr. Ola Hanson studied Myanmar literature along with the Kachin, at first using Cushing's Kachin orthography, which was a modification of the Myanmar alphabet. But in 1892, he decided to use the Roman alphabet as the basis for his translation work, because of the difficult of pronunciation.²⁷ Along with his translation work Dr. Ola Hanson shared in the other responsibilities of the mission work on the Bhamo field. Moreover, in 1893 Dr. Ola Hanson and Rev. H. Roberts explored the possibilities for a second mission station in the Mogaung Area.

In order to solve the problem of lack of literature Dr. Ola Hanson invented the Kachin literature. The invention was put up for recognition by Mr. F. Lewishon, the District Commissioner, as Governor, to represent the Anglican diocese all the assistant residents, Father Accarian of the Francis Roman Catholic Mission, Rev. William. H. Roberts and Rev. Dr. Ola Hanson of the Baptist Mission on 5th May 1895. His literary work included a catechism, a spelling book and primer, a grammar of Kachin, ethnography of the Kachins and his monumental Kachin-English dictionary, containing eleven thousand words

²⁷Sword, 1954, 83

published in 1906. In 1896 he accompanied Rev. Geis to Sima and in 1906 the two of them again went on a long tour, Hukawng Valley where were unadministered by the British. The following year he spent sometime in eastern Assam, visiting to the Singphos and others in the area nearest to Myanmar.²⁸

Rev. George J. Geis arrived in Bhamo two years after Dr. Ola Hanson in 1892. At first he made good progress in language study. During the following year, the government had chosen to made Myitkyina rather than Mogaung, the headquarters for the new district and terminus for the railway line. Thus, they had chosen to establish the second station for Kachin mission. The rainy season of 1893, Rev. G. J. Geis and Rev. W. H. Roberts made a trip to Myitkyina. Where they selected and applied for a piece of land for a new mission compound. When the permit was granted, they erected buildings. He then began touring among the Kachin Villages up and down the river, since the British pacification of other areas was not yet complete. Everywhere he went, he spread the word of the opening of the mission, that God's Book was being written in Kachin, and that a school for Kachins was being opened in Myitkyina. With him was Ning Grawng a capable Kachin sent and supported by the Bhamo Kachin Church. By April 1895, the hills to the east had become safe enough for Geis to travel to Sadon. The following year, in company with Dr. Ola Hanson they visited Sima. In May 1895, two Kayin preacher Po Nyo and Kan Gyi reached Myitkyina. Rev. Geis was able to place one of them Po Nyo, in the village of Sanka and another one Kan Gyi, in the village of Sima respectively. It was the first out station which included a little village school.

In Myitkyina, Geis spent much time contacting Kachins who came to Myitkyina to buy salt and other necessities. He helped them collect their just wages from some contractors who otherwise were cheating them, spoke on their behalf to government officers and took them to the little civil hospital, when they

²⁸Awng La, 1984, 5

fell ill. And then he told them Jesus who could save from the fear of *nats*. Some of these Kachin came from as far as six days journey away to the north and east. When they return home they spread the news of this unexpected friend in Myinkyina of the Kachin School and of what he taught them about the book and about being freed from the domination of the *nats*.²⁹

Because of the former location was too near to the bazaar, Rev. Geis and Rev. Roberts had chosen another location south of the main bazaar and on the Ayeyawaddy River in 1896. But in the late 1896 because of his wife's health, Geis unexpectedly had to take his family to America. During his absence, Dr. Ola Hanson made a trip to Myitkyina to encourage the Kachin and Kayin workers and found four believes ready for baptism. Thus on march 1897, U Min Kyaw and three Kachins converted as the first fruits of Myitkyina District. Rev. G.J. Geis back alone in August 1897 and at first busy with the construction of buildings on the new compound. The spacious mission bungalow completed in March 1898, which was used for the little school.

With the encouragement of Rev. Geis another three families who had become Christians. They established the Christian village of Manhkring, Five miles up the river from Myitkyina. Years after years, families came down from the hills to augment the believers there, making the Manhkring the strongest village congregation in the district similarly.³⁰ Rev. Roberts also established Je in Christian village five miles from Bhamo. Thus in 1904, there were nine Christian village on the plains and two in the hills in the Bhamo area. There were several reasons for the founding of these villages. The most obvious and urgent was to remove new believers from the pressures and temptations to revert to animism. They lived among a large majority of animist environment but also brought them

²⁹Tegenfeldt, 1974, 120

³⁰Hertz, 1960, 79

together to form a large Christian community. It was possible to open a good village school and to provide a full time teacher preacher.³¹

The adoption of the Christian did not change the *Mayu*,³² *Dama*³³ relationships of Kachin Society. Although, some problems did arise when animist and some Christian relative disagreed on the question of religious ceremonies and other social affairs, these usually were brought to reasonably happy solution. Finally those who professed animist become Christian. One missionary strategy was that if they want to organize the whole community, through the chief or *Duwa* (or) the influential persons, who the community could easily be converted. They also recognised the fact that the ties of family relation were very firm. Although the Kachin were animist, traditionally, they also have the concept of creation theory. It was one of the facts that they were converted into Christians.³⁴

The schools were another and even more effective means of evangelism. The first protestant missionaries to enter the Kachin Region found there was already interest in having schools. The central schools in Bhamo, Myitkyina, Namkham and Sumprabum were opened shortly after the beginning of Baptist Mission work in each of these districts. Scores of little village school in every part of the Kachin Hills were also opened. During those years it was often a struggle the needed financial support for these schools. Government aids were limited and often delaying assistance. In addition, new schools were accepted under grant in aid system³⁵ only when they were already operating satisfactorily. Some schools

³¹Howard, 1931, 116

³² *Mayu*: Kachin or Jinghpaw, one's maternal relatives; those who give their daughters in marriage to their dama.

³³ *Dama*: Kachin or Jinghpaw, one's paternal relatives; those who ask for wives from their mayu.

³⁴Sword, 1954, 66

³⁵Grant-in-aid-system: Church Self Supporting programme for each denomination

never did receive government aid. Thus missionaries and the Kachin Christians had to struggle to raise the necessary funds. Sometime more difficult problem was faced that there were never enough teachers trained in normal school to meet the needs, so that untrained young men and women often had to step into the gap.³⁶

The Kachin Baptist system, whereby the school teacher commonly was also the preacher proved very important to the spread of the Gospel. The great majority of the teachers whatever their minor failings were conscientious in carrying both school and Church responsibilities. The teacher preacher's importance in both educational and religious realms made him a key figure in the conversion and general advancement of the Kachin people. Thus the teacher preacher held a place of strategic importance. The missionaries trained young men and women who later stepped into places of leadership of local Churches and became both in the discipline and perfecting of new believers. In the Kachin hills, many of the Kachin boys and girls run away to school when parents refused permission. Their parents gave neither encouragement nor help in buying school supplies and necessities. In daily classes the Bible and hymn singing constituted a part of the curriculum of village schools. When they returned home, spread their experience and of what the teachers taught them about the gospel. It also was one of the causes of conversion.

Moreover, they intended to develop not only religion but also secular sector. Agricultural mission also played an important role in the life of Kachin missionary movement. When Rev. Geis served as in charge of boarding students, he gave the students, the gardening education and agricultural lessons. The missionaries taught new methods of planting with modern agriculture instruments to the local Kachin people. A centre for agricultural experiment was founded at Hpung Awng Village of Hukawng Valley. They also taught how to use the small tractors and other agricultural instruments. Raising domestic animals is one of the professions which can be compatible with agriculture. There was an animal farm

³⁶Dawson, 1960, 85

in Kutkai, founded by the missionaries. They educated the young Kachins, the skill of breeding animals. Some Kachin young men were also sent to the agriculture and animal husbandry school at Pyinmana, it was founded by Brayton case.³⁷

Rev. W.H. Roberts, Rev. Dr. Ola Hanson, Rev. G. J. Geis these pioneer trio were energetic and strong minded pioneer missionaries. The great measures of devotion and love for the Kachin which each of them brought to the founding and rooting of the Baptist Church in Kachin land. Although, the Kayin missionaries contributed much to the beginnings and early development of the Churches, it was always as assistants to the American missionaries who had the major responsibility. Moreover, several single lady missionaries had contributed the Bhamo Mission School was very important. All these ladies had carried on both the administration and teaching of the Bhamo school. That the ladies' efforts were not without lasting results was demonstrated by the subsequent emergence of leaders who had received their formal education under their guidance.

The arrival of Rev. J. F. Ingram on November 24, 1906, marks the beginning of the Shan State Kachin Mission and during three years, the first five members converted into Christian. Later, Rev. W.H. Roberts sent Lashi Naw a teacher preacher from Bhamo. But in October 1913, six month after Rev. Roberts sudden departure, Rev. Ingram arrived to take over the responsibility for Bhamo Mission field. He followed the same pattern of extensive touring and strong evangelistic emphasis. In fact, all four years he was there, baptisms were higher than at any time previous and communicant membership more than doubled. His concern for training leaders showed itself in his arranging six boys and one girl to take a normal training course in lower Burma. He also conducted annual pastor's classes for a full month at the end of each rainy season.

³⁷Sut Nau, 1977, 80

Under the guidance of missionaries, the Kachin Baptist Association was organized in 1910. From that time the first all Kachins annual meeting had been held in Bhamo. These meetings were held regularly rotating from district to district. Following the old Kachin cultural pattern, the local Church entertained food and lodging without cost to all guests. In addition to these annual meetings were providing inspiration and encouragement to the large numbers of believers meet and having fellowship. In this way, they were also a real witness to the non Christians. When Rev. Ingram and twenty nine others from Bhamo walked the five days journey to the annual meeting held in Myitkyina in 1915. They found a welcome in an Animist village on the way and stayed there over night and they discussed about the Christian way. Not long after, they asked for a Christian teacher to open a school in their village and prepared to convert to the Christian.³⁸ In 1916 the Association meeting was held in Namkham and it was excellent meetings with about six hundred present. At the 1917 meeting of Bhamo, it was decided to make these meetings triennial. The distance to be travelled and the cost of entertainment had become too much of a burden.

The missionaries enlightened not only in the field of spiritual but also in education sector. The first issue of *Jinghpaw shi laika* (or) Kachin News was in August 1914, contained not quite three small pages of news. But, from 1915 onwards, it became a monthly and the number of pages was increased. Later, World news, news of Churches and of individuals, plus occasions made up the contents. The first editor of Kachin news was Rev. G.J. Geis and next Dr. Ola Hanson took the task of editing the news letter. There were many agents of the Kachin news, appointed in different part of Kachin State. Form 1915, one thousand and five hundred copies could be distributed each month. By looking at the number of copies, it can be said that there had been quite a number of learned people among Kachin. Rev. Ingram's literary contribution undoubtedly was the

³⁸Tegenfeldt, 1974, 152

development of a series of Kachin readers for use in the first four standards, plus a book on hygiene. Dr. Ola Hanson, too wrote at least two texts for Kachin Schools, *Geography of Burma and Elementary Arithmetic in Kachin* Published in 1918.³⁹

Rev. Smith was in Bhamo in 1925 and Rev. Woodbury who had been in Myitkyina from 1919 to 1923. Rev. Dudrow who had been at the American Baptist Mission press in Yangon, came to Myitkyina in 1929 and served until the beginning of the Second World War. In 1933, Miss Frieda Peter was transferred from Sagaing to Bhamo to help with school responsibilities and served two years and moving to Kutkai. In 1934, Rev. J. Martin England arrived from America and provided leadership until 1939. And then Miss G. Anderson succeeded and was followed by Miss Rebecca Anderson.

Kachin interest in learning English began to develop during and after 1st World War, especially as Kachin in the army served in the Middle East and elsewhere, and came to appreciate the value of knowing the language.⁴⁰ Bhamo Kachins, led by some retired army officers made plans in the early 1930s for English school but the world wide economic depression thwarted that expectation. At the same time, in the central school at Bhamo, Myitkyina, and Namhkam a growing emphasis was given to practical subjects such as, carpentry, blacksmith, cement work, Weaving and Sewing. In Bhamo, Christian schools increased from eighteen in 1922 to forty-seven in 1941. Most of these were government aided but under control of the mission. During the latter part of 1930s, the Bhamo Town boarding school had been developed to a full high school. The Kachins and missionaries alike desired a vocational training program, but the needed finances were not available from either government or the mission thus the carpentry class had to be discontinued in 1939. Although, the government opened an Anglo-

³⁹Awng La, 1984, 22

⁴⁰C. M. Enriquez, *Races of Burma*, Delhi, India, 1933, p. 33 (Henceforth: Enriquez, 1933)

Vernacular School in Myitkyina in 1896, in the Shan State, the first Anglo-Vernacular Middle School was opened in Kutkai in 1940. Mrs. Sword took responsibilities of in charge. There were two teachers and fifty students the first year. During the second year, World War two brought this new venture to an end.

The other most important aspect of the Kachin mission work was the emerged of Kachin leaders themselves. Thus the missionaries emphasized the education sector. Rev. Roberts and Rev. Geis had also emphasized on self supporting their insistence that any village asking for a teacher must at least be willing to build him a house. Rev. Ingram also emphasized self support for both school and Church. In Sinlum Kaba the villagers erected a new Church school building, as the first self-supporting Church without any American help.⁴¹

At the end of 1941, some Kachin had finished college education and in both military police and civil service of government were beginning to assume subordinate positions. As well as, they could provide leadership of mission work. In this situation, the Second World War broke out and the Japanese invaded in May 1942. Thus, all the missionaries back to India. During the Japanese occupation, the stone Church and houses on Kutkai Compound were used to Store Japanese military supplies. In Bhamo, the Roberts Memorial Church was being used for a pig pen and in Myitkyina the mission bungalow was being used as a brothel for Japanese officers. Although mission and government support of school had ceased, native teachers or educated Kachins reopened some school on a small scale.

There were a few Christians among the Japanese forces, occasionally they attended Sunday Service, in Churches near where they were stationed.⁴² However, the language barrier was a major obstacle to develop any real fellowship between the Japanese and Kachins. At first, relation with Japanese Christian and lurking

⁴¹Tegenfeldt, 1974, 189

⁴²Tegenfeldt, 1974, 192

Kachin was in convenient, at time went on they could relate more friendly. Most Kachin pastors were faithful to their responsibilities despite they faced difficulties. Bible Conferences were held Shan State Association in Huhpyen in October 1942 and at Nampaka in 1943. In Bhamo its annual meetings was able to hold at Je-in, in 1942 at Ban Lun in 1943 and at N Bapa in 1944 respectively.⁴³ But later, they faced a great physical destruction. The school buildings in Myitkyina, Bhamo, Namkham and Kutkai were heavily damaged. At the end of War, there was a dearth of all live stock and the lack of bullocks needed to plow the paddy fields. On the whole, civilian casualties among Kachins were not high and only a few of the Christian leaders were killed.

After the War, many Kachins had experienced without the help that comes from regular worship and exposed to the brutalizing and demoralizing experience of war. On the other hand, the war brought to the Kachins a new sense of self confidence. In previous to 1942, even though the Christians often had exercised independence in carrying on the work, the missionary had always been in the background. When missionary had departed they face a traumatic experience for all but the Church had not collapsed. From these experiences had come a new sense of confidence in their own ability and a belief that with God's help, they had a great future. And they had new attitude and knew the value of knowing English and this reinforced to their earlier concern. Before the war, most of Kachins had been very provincial in outlook. At war, there were thousands of Kachins who had served in the British or American Forces, they traveled over long distances by plane or truck and had even been in Assam or India for military training was a novelty experience. Many Kachins began to think in broaden terms than ever before.

For one thing, it was quite evident that the educated Christian rather than the illiterate animist had greater opportunities to achieve social, economic and

⁴³Awng La, 1984, 85

political success. All which experiences brought the Kachin to true faith in Christ and desire to obey his commend. During the war Mosquito nets, anti-malaria medicine and other drugs which had come in and encourage both animists and Christians to live on the plains, and they came to know, tended to be easier than in the hills. Thus, weighing the good and the evil results of World War upon the Kachins, it concludes that, despite many evil effects, the gains were on the whole greater than the losses.

In March 1945, Japanese were driven out from Kachin land. The British Civil Affairs Service, which by the time had taken over governmental responsibilities in Myanmar, held a victory celebration, *Manau* for all Kachins at Myitkyina in January 1946.⁴⁴ In April 1946, the Bible school was opened in temporary building at Katkai, which Rev. Lahpai Zau Yaw, a pre war teacher as a head and Rev. Lahtaw Gam pastor of Kutkai Church sharing in the teaching load. Rev. Tengenfeldt, who had been in the area since October and had share in the Chihpwi meeting, also was present. In Myitkyina, the only bungalow and one dormitory though damages were still standing had been requisition by the Civil Affairs Service. During 1945 to 1947, it was the government center for the district. After its derequisition and Rev. H. G. Tegenfeldt return from furlough early in 1948, major repairs were made to the bungalow and buildings and to reopen the Kachin Baptist School. Three years later it had grown into a full high school. In Sumprabum, Miss Bonney returned in April 1949.

The first triennial convention after the war was held at Hkawanbang Village, east of Bhamo, in April 1948. It was attended the pre war missionaries, Miss Rebecca Anderson, Miss Bonney, Miss Elezbeth, Miss Mary Laughlin, Rev. J. Martin Englands and Rev. A. Swords were present. Rev H.G. Tegenfeldts who

⁴⁴Tegenfeldt, 1974, 195

had moved into Kachin work during the war and Miss Taylor also arrived to serve at Nampaka.⁴⁵

The First Kachin College graduate was Lapai Hkun Nawng, son of Pastor Zau Tu of Sinlum, who received his degree from Judson College, Yangon in 1932. Pre War, he was a deputy inspector of school and after the war, served in the Burma Army, rising to the rank of colonel. Before the war, very few Kachins had reached the college level, Kachin graduates numbered less than half a dozen. Post war, with the opening of three Baptist high schools plus several Roman Catholic schools and government high schools in the Kachin area, scores and eventually several hundreds of Kachin finished high school and went on for college studies.⁴⁶ Though the American Baptist Mission was few years later than the Roman Catholic Mission but they did wonderful mission work. They emphasized to develop the education sector. Thus, the post war period the congregation was gradually matured and some of the Kachin could lead not only mission work but also government service, army and civil affairs.

Anglican Mission 1918

After the First World War, as the third missionary group, the Anglican Church of the province of Myanmar began to propagate Christianity in the Kachin State. The first Anglican Bible Churchmen's Mission Society (BCMS) missionary was Rev. A. T. Houghton. In December 1918, Mr. A. T Houghton, a young British Army Officer accompanied with General C.W. Walton, who was the Commander in Chief of the British Forces of India and Myanmar, came to Myanmar. Since, this young officer was garrisoned in Myanmar he met the Kachin people in Pyin Oo Lwin, Bhamo and Myitkyina. These brief contacts a wakened in him a very strong desire to return to them as a missionary.

⁴⁵Tegenfeldt, 1974, 215

⁴⁶Sword, 1954, 112

In November 1924, Mrs. and Rev. A. T Houghton with his sister Miss Eleen arrived at Myitkyina. At first, they had to consult with the previous Baptist missionary, Rev. G. J. Geis from Myitkyina and Rev. Dr. Ola Hanson from Bhamo. Finally it was agreed that, Mogaung River would be the line between the Baptist and the Anglican fields. Thus, the Kachin Hills on both sides of the Mu Valley, through the rail track plus the Hukawng Valley took the responsibility for the Anglican.⁴⁷ Furthermore, they took another agreement on membership and worship. If any member of Kachin Baptist moved to Anglican area, they would join to worship with Anglican Church vice versa.

The Anglican Mission set up its headquarters at Mohnyin in December 1924 and started the mission work. In January 1925 they established the first dispensary in Mohnyin. Two and a half year, after the arrival of the Anglican Mission the first two Kachin candidates for Baptism were Ching Lup Yaw and Marip Kaw. The Baptism took place on 28 June in Mohnyin. Later in 1927, three Kachin men Kadu Zau la, Hpauje Tu, Pausa Naw came to be baptized and became Anglican Christian members.⁴⁸ In the same year, Miss M. Kitchen and Miss L. Sher Wood also arrived at Mohnyin. In 1929 another missionary Miss M. Mitchell came to Mohnyin and in 1931 she moved to start mission at Wunto along with Miss N. Sandles. But they were not successful.⁴⁹

In 1929, Rev. Crittle came to Kamaing and opened a Bible School. He built two storage buildings and started the school in July 1929. Kadu Zau La and Gin Raw La were the first batch of the Bible School. Later due to various difficulties,

⁴⁷Kum H pang, 1991, 25

⁴⁸A. T. Houghton, *Dense Jungle Green*, Rochester, The Stanhope Press, 1937, p.221 (Henceforth: Houghton, 1937)

⁴⁹Kadu Zau Raw, *Shanglawt Hkristan Mung Chying Sasana hpung byin pru wa ai labau* (The History of Independent Church Mission), Myitkyina, Tatkon Church, 1997, p.12 (Henceforth: Zau Raw, 1997)

the School was close down. But from December 1931 another Bible School was reopened in Mohnyin. At that time, Rev. A. T. Houghton took principal and Miss V. Falconer help in teaching. Dr. S. R. Russel taught medical subject and Miss L. Mason involved as a part time teacher.⁵⁰

In Mohnyin, from dispensary it was expanded into a hospital and they gave instructions for basic medical training and later at Maingkwan in the Hukawng Valley also opened a hospital. As the situation needed a medical doctor to be involved, Dr. Middleton West came to join the mission along with Rev. A. T. Houghton, C. Crittle, Chinglup Yaw and other three Chinese. They built a building at Kum Shan Village in the Hukawng Area. They made it as their residence and clinic and carried the mission work through medical care for the people. In 1932, some of Shans and Kachins came to be baptized. From 1936, Dr. Johnston had to take over the responsibilities of Dr. West in Maingkwan. He collected donation from the people in that area and opened a school at Maingkwan. Teachers from Bhamo came for teaching in that school and continued the mission.⁵¹

In 1932, Rev. Woodbury from American Baptist Mission came to Lonekin, a Jade Land, Rev. Crittle and A. T. Houghton from Anglican Mission also joined with him. And Mr. and Mrs. Ruhston from Kamaing also came to Lonekin in November 1934, three Kachin men and two men from Shans were come to be baptized. Mr. Ruhston continued at Lonekin by opening clinic and built a Church in 1937. Later, Miss A Webb joined with them and during the absence of Mr. Ruhston, Miss G. Killick and Miss Cutter took over the responsibilities.⁵² When in 1942 Japanese invaded Upper Burma, all those Anglican missionaries had to leave India. Before the War, in Balu-myo Village, Miss Stileman, Miss N. Sandles and

⁵⁰Houghton, 1937, 228

⁵¹Houghton, 1937, 148

⁵²Kum H pang, 1991, 12

Miss. R. Hind Wood worked among the Shans. After those foreign missionaries left the native preachers carried on mission work.

Although the Anglican missionaries were busy going on religious instruction with medical work they did not interest in opening school at first. The people demanded to open school for higher education. After the Second World War, few foreign missionaries with new missionaries came to Kachin State. In 1946, Rev. Crittle and Dr. Middleton West arrived at Mohnyin. Mohnyin Anglican mission compound and other stations were destroyed but Mohnyin Hospital and Bible school was in good conditions and at Balu-myo Village, the religious buildings were also not destroyed. In 1947, the old missionaries Miss Mitchell and Miss D. Hand arrived and followed by new missionaries Rev. G. Rowland and Dr. Garney they started Mohnyin Bible training. In the same year, MEF Stileman also arrived and continued Blue-myo Village mission.⁵³

During the British Civil Administration, Rev. David Darlington came as a British Civil officer for the Kachin Hill, in the Triangle Area. When Myanmar gained her independence in 1948 Mr. David Darlington resigned from the government and became as a missionary. In the same year, Miss. G. Killick and Miss. A. Webb, state Registered Nurse also arrived to the Kachin State. The missionary hospital that was closed during the war was reopened by Dr. J. Hobson and Dr. P. Thampson. In October 1949, Mohnyin Bible School was reopened and in Tanai they were able to open another mission station.

Tanai Mission Station was to propagate to the Naga peoples. Dr. West took great effort to write the religious book in Naga language. Many Naga students were sent to Mohnyin Bible School. Since the government did not permit him, he

⁵³W. S. Hooton, *The first 25 years of the BCMS*, Bristol, Stone Bridge Press, 1947, p. 108 (Henceforth: Hooton, 1947)

could not continue his work. At that time, Naga Mission was stopped.⁵⁴ Missionaries of Anglican performed mainly on the activities of giving medical treatment by joining with evangelization work. In addition, it said that they had little performance for the educational mission though they had been achieving on the work of giving medical treatment and propagating Christian Mission. After the Second World War, the Anglican foreign missionaries that returned to Kachin State were over twenty persons. Due to their efforts, the animist Kachins, especially the Hukawng Valley and along the rail track converted to the Anglican Church.

Church of Christ 1933

After the Anglican mission entered into Kachin State about ten years later, the Church of Christ Missionary entered into the Kachin State. The Church of Christ mission was introduced into Kachin State by Mr. Justin Russel Morse. Before he entered into Myanmar in 1920, he was doing his mission work in the Yunnan Province by the name of Yunnan Tibet Christian Mission. In 1927, he entered into Kachin State through Mon Dum Road and reached Putao and later he returned to America. In 1933, he returned to Kachin State, by the title of "Northern Burma Christian Mission". His first objective was to enter into China and propagate the gospel. Since there was political changed in China, he came into Kachin State to work the Christian mission. His second main task was to do mission work in northern part of Myanmar and had a great hope to convert the Lisu and Rawang people.

During 1931-1933 in the Yunnan Province of China, the Lisu people were converted. These Christian Lisu entered into Putao Region and propagate the gospel. Thus, the Lisu and Rawang people also converted into Christian. There

⁵⁴A. Hla Aung, *History of Myitkyina Missionary Diocese*, Myitkyina Diocese, Myitkyina, 1987, p. 20 (Henceforth: Hla Aung, 1987)

were many Lisu Village along the China-Myanmar border, while trading into Myanmar they also brought the good news of the gospel. Therefore, from 1934, the mission was started in the village of Nyi Da Di, Shinghang, Waka, Tari Wang Gong, Khobude, Zihtang and Gongri. Zihtang Solamon and Zihtang Yung Gare were the first members of Church of Christ in Kachin State.⁵⁵

Mr. J .Russel Morse had three sons and one daughter who were helping in their father's mission work. So, it can be called family missionary work. In 1943, Mr. Eugene Morse, the eldest son with his two brothers came into Kachin State. Mr. Eugene Morse not only translated the Holy Bible in Rawang language and also worked for the rural development he supervised and trained the people in carpentry, masonry, and industrial agriculture. Mr. Robert H. Morse, the second son supervised the Bible translation, Bible training, Bible literature and opening educational schools. Third son, Mr. Laverne Morse took part in the mission works with his parents and brothers. In 1948, Miss Dorathy Sterling arrived and she did the mission work in Tari Wangkang Village. She was qualified nurse, while carrying the mission work she was giving medical treatment to the patients. Moreover, Miss Kenneth, Miss Reese and Miss Ditte Morse arrived to help the mission work.⁵⁶

The Church of Christ missionaries trained the local people to cultivate the land to grow fruits, flowers and vegetables. This development project was a great progress for the mission work. Mr. J. Russel Morse brought thirty various kinds of seeds from Florida and California and planted in Putao Region and surroundings. There were Grape fruits, king fruits, Washington, American lime and etc. are still

⁵⁵Karu La Ring, *A short history of mission to the Rawang*, Bachelor of Divinity, Thesis, Yangon, Insein, 1993, p. 82 (Henceforth: La Ring, 1993)

⁵⁶Ah Hpung Hkin Hpang, *The Church of Christ in Myanmar*, Bachelor of Divinity, Thesis, Far Eastern Fundamental School of Theology, Insein, 1995, p. 9 (Henceforth: Hkin Hpang, 1995)

growing well exported to every part of the country. Lisu and Rawang were different tribes of primitive mountain people speaking mutually different dialects. During 1946-1950, a considerable work in Rawang literature was done by Mr. Robert H. Morse aided by his brother Mr. Laverne Morse and together with some native leaders.⁵⁷ Thus, the Church of Christ Missionary could serve and up grade not only religious but also physical development especially Rawang and Lisu people.

Assemblies of God 1931

The entrance of the Assemblies of God (A.G.) mission to Kachin land had a number of parallels with the Church of Christ. Mr. J. Clifford Morrisons began Assemblies of God mission and like the Mr. J. Russel Morse, he had returned from the China Inland Mission. Pioneer Missionary was a China man Mr. Paul Yang. In July 1931, Mr. J. Clifford Morrisons sent Mr. Paul Yang from Yunnan Province of China, to the people of Rawang and Lisu to preach the gospel. He arrived the village of Zihtang in the township known as Khaw Bude, and he went to preach the gospel in Mang Sar, Nang Saing and Ma Rang Dong village. In this way, Ma Ruin Tong Yon from Ma Rang Dong Village became the first Rawang Assemblies of God Church member.⁵⁸

After the Second World War, Mr. J. C Morrison decided to strengthen the mission work by opening a mission station in Northern Myanmar. From 1948 onwards quarterly bible teaching were opened and remaining periods were occupied with preaching. Thus, the Rawang and Lisu Church member developed and Nang Hi Hpung Sar was became the first native Rawang Assemblies of God Church missionary. Moreover, gradually increased Assemblies of God Church members and most of they were very poor because they were living in rural areas. Where it

⁵⁷Hkin H pang, 1995, 24

⁵⁸La Ring, 1993, 82

is difficult to earn for their living however they were willing to offer to their Church as much as they can. That the several Lisu and Rawang students from the Assemblies of God Church, they studied at Kachin Baptist High School in Myitkyina. The Assemblies of God mission started among the uneducated hill tribes, so they could not establish the well organized Bible school for the people. Therefore, they opened a few primary schools. There were Hpung Jang, Man Pung, Htwa Dam, and Zihtang Primary Schools and the students were aided by the missions.⁵⁹

In summary, we can find that Christian mission, which is one of new religions coming into the Kachin mountain regions, made many changes in Kachin hilly regions. Indian people brought Hinduism and Islam with them when they migrated from India to work and settled down in Kachin State. By the migration of Indian people, Hinduism and Islam have been come up in Kachin State. Shan people inhabiting within Kachin State were mostly Buddhists. Only few people converted into Christianity. Although Kachin people had worshipped *nat* before, they converted into Christianity when Christian mission had reached to Kachin state. Thus, the religion of Kachin people can be categorized into two eras, as the Animist era and the era of conversion into Christian faith.

Roman Catholic Missions arrived to Kachin State a little earlier than American Baptist Missions. In the beginning, they separately focused on mission propagation activities, so the Roman Catholic Church was slow to grow up. Many Fathers of the Roman Catholic also died of malaria. The Kachin converted to Baptist is more than the Roman Catholic. Because of the lack of emphasis upon the opening of schools, especially in the hills, was also a factor in the slow growth of the Catholic Church. A full thirty-five years elapsed before the first school in the hills, at Hkudung was opened in 1907. Even then, another seven years went by

⁵⁹Zau Ba, *Myanmar-pyi A.G. A-thin-daw Ya-za-win* (The History of A. G. Church in Myanmar) ,Myitkyina, Shwe Kya Press, 1997, p.55 (Henceforth: Zau Ba, 1997)

before it was really well established. By contrast, in 1907, there were Baptist schools in nine Kachin Villages, which a total enrollment of eighty pupils. However, Roman Catholic performed the ministry of education, it soon after, became to develop. As American Baptist Missionaries created Kachin literature that is most important for the Kachin people. Because of the literary improvement brought by the Baptist missionaries, the social status of the Kachin had been already developed before the Second World War. Moreover, American Baptist Mission opened livelihood training schools for the purpose of holistic mission (all-round development). Anglican missionaries performed the propagation of Christian mission in a package with health and medical treatment mission. In accomplishing like that, they achieved together with those two missions. Moreover, later on Anglican Churches became increase. In addition to this, Church of Christ missionaries created the Rawang Literature for Rawang people. In addition, they primarily accomplished for the mission of cultivation. Therefore, over 30 kinds of fruits were brought from America and let them grown in Putao, northern part of the Kachin State. Nowadays, we can see that grapefruits, King fruit, Washington fruits and such kind of fruits are being engaged in trade overall country of Myanmar.

Owing to the effects of missionaries, some previous customs, which were practiced in the time of Animism were disappeared. However, some customs, traditions and cultures had been changed in accord with Christian tradition and Kachin have been using them. Therefore, during the Colonial Period, Kachin people could survive as enlightened or developed people from that being recognized as uncivilized people. For the reason that Kachin could stand by, as enlightening people is that many Christian missionaries sacrificed their self-interests.

CHAPTER THREE

ECONOMIC CONDITIONS

Kachin State is covered with forests and mountains and the native people mainly earn a living with the hillside cultivation. The native people carry out the cultivation on the plain which are not hillsides, but they were in a small number. The native people cultivate many kinds of paddy and vegetables on the hillside regions however they were not for the economic purpose. In raising cattle they raised for their ration and raising animals is not intended for the economic purpose. They raised the animals for sacrifice *nats* worship purpose as well. According to the situation of regional geography, communication is difficult to access in hill and mountain regions and the market places are also in remote area. Both the cultivation and raising animal are not to turn a profit and that they mainly worked to be self sufficient for one's families. Therefore, it can be found that there were backward region in economic and commerce growths locally.¹

Besides the cultivation the native people made baskets, large baskets woven with wide interstices and other home utensils, which are the handicrafts and they made hand woven cloth as well. However, those utensils are not for sale not for economic purpose. They only made them for the families' utensils purpose. In doing cultivation, it can be found that like the other people they cultivated many kinds of millet, corn, pumpkins, melon, sesame, potatoes, onions, mustards, tomatoes, various kind of beans, pepper and other plants.²

¹Carrapiett, 1929, 10

²Bawk La, 2003, 12

In doing hillside cultivation, all the villagers clear just in a land area together and fix the blocks of the land area for each household. The whole block of the hillside garden is usually put up a fence and they work on that farm. After one year or two years, they used to move to another place and work the hillside cultivation. They usually called people to give labours and carried out all cultivating business. When implementing the cultivation business, they usually helped each other from the beginning to till finishing all matters of cultivation. In this way, they help to give labours for the successful cultivation, house by house in turn. They also grew several seasonal crops such as tea, mango, djenkol bean tree, pineapple and banana in hillside farms and surrounding houses. They frequently go to the near markets and sell all the crops, which are the products of their gardens. In addition to this, they usually grow opium plant in the garden surrounding their houses, to eat themselves. In that same way, they also grow cotton plants in the garden surrounding houses. They grow cotton for export and bring back some articles for using in houses by money from cotton selling.³

The Kachin people mostly carry out hill side cultivation in the regions of mountain range but they also carry out the terrace cultivation there. However, the reason concerned with the terrace cultivation shows to do more on the military than economic with the cultivation. In the Kachin mountain region, the terrace cultivation is taken place in mountain pass and surrounding area. It is evident that using the mountain passes for the terrace cultivation is intended to have the political control. And then, the terrace cultivating method makes the native people is to settle down in the steep and heap mountain permanently.⁴

³Hertz, 1960, 102

⁴Leach, 1954, 230

One of the vital, the socio-economic life of the Kachin people is to use the bamboo. Bamboo is helpful for all the rest of house construction except for using thatch for the roof and house post. Moreover, they make many kinds of several house furniture and facilities such as short length of bamboo instead of water tanks and pots, several bamboo cups, bamboo trays, basket, mat etc. Moreover, as playing musical instruments, for consulting with *nat*, bamboos are burned down by fire and they used to predict by looking at the condition of burning bamboos. In addition, in using the bamboos, it can be seen that they never produced bamboos for the economic purpose they only intended to use them in the house.

The feudal system had been developed in Kachin mountain regions, but it was not distinctly and systematically practiced. There were no landlord and tenant. In addition, there was also no system of renting someone's land for cultivating. There was also no serious exploitation of the Kachin chiefs, *Duwa*. In addition to this, the economic conditions of the ancient Kachin people had been influenced by the culture of offering *nat* and outdated views. They accepted wrong concepts that they could be richer that the relevant *nats* give blessings to them only. However, we must say that it is a good tradition to work by group for any business.⁵

Owing to the lack of technology, Kachin State has no economic growths even though it has many natural resources. It is a basic cause that why the Kachin State is not developed though it has many potentialities. Because, the native Kachin people has been lacked of knowledge. Actually, the British Colony wanted to penetrate into China rather than occupying economic profits of the Kachin Region. That was the reason to occupy the Kachin Region by the British. The power of the Kachin State economic was not very much important for the British but the British wanted to get through from the behind door to China. And

⁵Bawk La, 2003, 34

they wanted to export the products of India and England and import the products of China. The British Government tried to make commerce with China through Bhamo Town since before they occupied Upper Myanmar. Therefore, the British Government went up stream to Bhamo from Mandalay without delay on 28 December 1885. It was to be able to control the Bhamo Town rapidly by the British Government because it is situated in the central point of commercial place.⁶

The British could control some part of the Kachin Regions while occupying the upper Myanmar in 1886. However, the impact of the British Governmental power did not influence over the Triangle Region and Hukawng Region of the Kachin State for over a long time, yet. When the British became to lay down the administration for the Kachin Regions, they became to know that it was necessary to have good economic condition for the political stability and peace in the Kachin Region. Therefore, they emphasized and carried out the economic growths of the Kachin Hill Regions.⁷

The native people carry out the cultivation on both the hillside and plain and they mainly grow paddy in Kachin State. In the reign of British Government, the Kachin people continued to carry out only the agriculture as well. Therefore, it can be seen that the agriculture land were increased yearly. It increased 5,464 acres of the agriculture land in 1900 only in Myitkyina District. From that amount of growing land, it increased up to 20,830 acres in 1909. It increased 52,513 acres of the agriculture land in Bhamo District in 1901 as well and it had up to 77,435 acres in 1910.⁸ Together with paddy, several beans, dye, potatoes and tobacco were also extended to grow. In that way, it can be seen that the two kinds of

⁶Woodman, 1962, 166

⁷Enriquez, 1933, 10

⁸*Burma Gazetteer, Bhamo District*, Vol. B, Yangon, Office of the Superintendent, Government Printing, 1913, p.12 (Henceforth: *Bhamo Gazetteer, 1913*)

tobacco leaves such as Havana and Virginia were grown in Sinbo Regions. Then, there was 151 acres of the agriculture land in 1901 and it only increased up to 244 acres in 1910, in Bhamo District. In the same way, there was 417 acres of growing tobacco in 1911 and it only creased up to 770 acres in 1920, in Myitkyina District. Therefore, it can be seen that it just only increased from 10 acres to 35 acres per year. On the other hand, the agriculture land was extended to carry out the potato cultivation in the hillside region as well as in the plain in Bhamo District. Then, they carried out to grow the potatoes, several beans and many crops for the cultivation on the Island of Ayeyawaddy River as well.⁹

In comparison to the hillside cultivation and low land cultivation, the rate of rice production from land cultivation is more than hillside cultivation. Furthermore, land cultivation can be carried out without doing mobile cultivation like hillside cultivation. It needs just enough water, so they became to carry out the irrigated farming and could supply the land cultivation with water. In Myitkyina District 6,754 acres out of 15,390 acres of paddy cultivation was the irrigated land. Likewise, in Bhamo District one portion out of six portions is the irrigated land. When doing the irrigated cultivation like that, the native people use the irrigation canals that are cooperatively constructed by the local people. Those irrigation canals are not government's dams. There are Namlon, Nampapa, Pinlon and Mangon irrigation canals in Myitkyina Districts. However, these irrigation canals are too small to supply sufficient water to lots of irrigated land. So they could not supply adequate water to the irrigated land. Namlon irrigation canal was constructed in 1897 by the Public Work Department. According to the Burma Canals Act, those canals are recognized as minor canals by the government.

⁹*Burma Gazetteer, Myitkyina District*, Vol. B, Yangon, Office of the Superintendent, Government Printing, 1925, p. 18 (Henceforth: *Myitkyina Gazetteer, 1925*)

Village people have to carry out those irrigation canals to conserve and renovate in a group. Sometimes, the government employs chiefs of the dams and let them manage those irrigation canals. In Bhamo District, farmers join to take water from the canals being closed to them as well. By this way, they carry out the irrigated cultivation. When connecting with these canals: Namsiri, Tali and Paungnet to take water for the irrigated cultivation, they could supply water and cultivate paddy to the one out of six portions of the irrigated land. They could only supply water and cultivate paddy to the one out of six portions of the irrigated land. However, it can be found that the dams were frequently broken up because only the villagers constructed in a group. In addition, they were not technically constructed by the technicians.¹⁰

If it is compared by total land area, there is an excessively gap although the native people mainly grow paddy and other agricultural products such as peas and maize etc. For example, the area of the Bhamo District was totally 2,624,813 acres in 1901 but the total area of agriculture land out of it was only 18,081 acres. In addition, 16,250 acres out of this area was used for the rice cultivation and rice was primarily cultivated in that area. Although it was extended to carry out the cultivation, there had been only 26,431 acres for the agriculture.¹¹ Therefore, it must be said that 8,530 acres of the agricultural area is a smaller amount during 10 years. In the same way, the area of Myitkyina District was totally 7,025,920 acres in 1911 but the total area of agriculture area out of it was only 33,234 acres. In 1920, during 10 years, it increased 91,636 acres of the agricultural area and that the agricultural area had a little increase.¹²

¹⁰Dawsan, 1960, 45

¹¹*Bhamo Gazetteer, 1913*, 12

¹²*Myitkyina Gazetteer, 1925*, 18

Table- I
Agricultural statistics of Bhamo District,

Year	Area in Acres Total	Cultivated	Irrigated	Non- Irrigated	Rice
1901-1902	2,624,813	18,081	3,500	14,581	16,250
1902-1903	2,618,240	21,146	3,030	18,116	19,278
1903-1904	2,618,240	22,485	3,624	18,861	20,624
1904-1905	"	23,334	3,938	19,396	21,490
1905-1906	"	24,804	5,867	18,937	22,927
1906-1907	"	27,498	5,728	21,770	25,431
1907-1908	"	27,100	5,435	21,665	25,000
1908-1909	"	28,559	7,250	21,309	26,437
1909-1910	"	25,822	7,160	18,662	23,678
1910-1911	"	26,431	7,160	19,271	24,210
1911-1912	"	23,949	7,160	16,789	21,720
1912-1913	"	33,227	6,885	26,342	20,700
1913-1914	2,331,341	19,427	5,027	14,400	17,532
1914-1915	"	18,966	5,337	13,629	17,071
1915-1916	"	17,650	6,518	14,825	15,799
1916-1917	"	21,713	6,800	14,825	19,962
1917-1918	"	22,074	6,800	15,186	20,204
1918-1919	"	19,651	6,800	12,763	17,920
1919-1920	"	19,856	6,800	13,267	18,675

Source: *Bhamo Gazetteer, 1913*, 12

Table- II
Agricultural Statistics of Myitkyina District

Year	Area in acres				Rice
	Total	Cultivated	Irrigated	Non-irrigated	
1911-12	7,025,920	33,234	8,573	24,611	26,952
1912-13	"	35,019	9,706	25,313	30,001
1913-14	"	51,545	9,780	41,765	41,579
1914-15	"	56,729	10,134	46,595	46,736
1915-16	"	46,938	8,582	38,350	37,716
1916-17	"	58,760	8,331	50,429	49,104
1917-18	8,165,120	92,328	8,582	83,806	73,939
1918-19	"	93,245	8,929	84,316	74,523
1919-20	8,164,825	94,615	8,139	86,476	75,840

Source: *Myitkyina Gazetteer, 1925*, 18

According to the above table, it is still less in the number of agricultural area although the Kachin State primarily cultivate the paddy. Because of the agricultural land is not as much as the whole area of the Kachin State yet. Thus, there is nothing economic development of the cultivation in Kachin State too. Therefore, the British Government employed with many experimental orchards to develop economically. Starting from 1898, it was very successful for in growing some strawberry plants on Sinlum Mountain, which were brought from the western countries. Similarly, the experimental gardens were established in between 1899 and 1900 in Sadung and Sama Regions.¹³ After that, it can be seen that the experimental orchard cultivation was started to carry out in Myitkyina and

¹³*Report on the Administration of Burma, for the year 1899-1900*, Yangon, Superintendent Government Printing, 1901, p. 34 (Henceforth: *RAB, 1901*)

Katha Districts too. The Department of Agriculture had been transferred to carry out all the activities related to the agriculture when the Department of Agriculture was started to open. Previously, Deputy Commissioner of the Districts had controlled them. However, it can be found that all the unsuccessful gardens from the experimental garden had been carrying on. In the experimental orchard, peach, apple, pear, orange, plum, walnut, cherry, strawberry, coffee, potato and American sweet potato were grown in the Kachin Regions.

Primarily, in the beginning, the cultivation of the experimental orchards had to be gone a lot of money. Moreover, the Ministry of Agriculture, after they had transferred the experimental orchards, still had to carry on the experimental orchards only by loss for a long time.

The Experimental orchard budgets during 1904 - 1907 were as follows:

	Expenditure	Income
	Rs.	Rs.
1904-05	1,0547	2,615 ¹⁴
1905-06	1,0328	2,087 ¹⁵
1906-07	1,0388	1,585 ¹⁶

The goal of the experimental orchard project was to cultivate the examining crops to distribute the thriving crops in surrounding regions and to carry out the experimental garden cultivation for developing the agriculture in those regions. The majority of the examining cultivation was not thriving, but the crops such as peach, pear, orange and walnut were quite flourishing in the experimental orchard of Myitkyina. However, the prosperous crops that well test were not widely grown

¹⁴*RAB, 1905, 30*

¹⁵*RAB, 1906, 35*

¹⁶*RAB, 1907, 37*

in the near area of the experimental garden. Because there was a small number of people and only few people wanted to imitate the method of examining cultivation. Nevertheless, the Director of Agriculture Department had been insisting on to increase for growing lemon, peach, plum in Myitkyina experimental orchard, in April 1908.¹⁷ It had been only suggested to carry out crop growing in Myitkyina garden continuously within the whole Kachin State. Even so, Myitkyina orchard could not make any profits. Therefore, it had to be stopped running the project in 1915 as it had been proposed since 1912.¹⁸

By this way, paddy and other crops had been asked to cultivate although the experimental orchards were not successful in cultivation. For economic cultivation purpose, the village people were allowed to live in the virgin soil, which had good fertilizer for the cultivation. Then they had been asked to extend the agriculture as well. Gurkha people had been given a place to settle down and do the agriculture business in Namyun Valley. Moreover, the government allowed Shan-Chinese people to settle down in the northern part of Bhamo to be crowded with the population.¹⁹

The British Government carried out following activities: setting up the experimental orchards, celebrating the agricultural demonstration and sending the Kachin agricultural trainees to agricultural training. Four trainees of the agriculture were allowed to attend the training for a year in 1919.²⁰ After attending the training, they had been employed as the agricultural trainer. By this way, the British Government carried out them with lots of farming methods for the

¹⁷*RAB, 1908*, 44

¹⁸*RAB, 1916*, 54

¹⁹*RAB, 1917*, 57

²⁰*RAB, 1920*, 93

developments of the Kachin State cultivation and for their advantages. However, there was not seen any agricultural development distinctively.

Although the British Government did not succeed in cultivating, they could collect opium taxes because they were quite successful in growing opium plant. Before the Colonial Period, it was grown the opium plant for eating in Hukawng Valley of the Kachin Hillside Region and the China border area. In the Kachin Region, opium plant is usually grown around the house.²¹ The native people Kachin, Lisu, Shan and Chinese people thought that they had enough opium to consume for them. They did not intend opium cultivation to export to other regions and only cultivate it for the consumption purpose. However, it can find that it was important to get opium tax for the British Government. As a result, the British Government allowed the Kachin Hillside Regions Katha, Bhamo and the Upper Chindwin Regions to grow the opium tree legally. After that, they collected opium tax from those opium plantations. On the other hand, they prohibited growth of opium in any other regions but they levy tax of opium importing from India and China. Under the British Government, the poppy plantation was increased in Assam Region. The opium seeds were easily brought through the Ledo Road from Assam to the Kachin Hills when the construction of Ledo Road was nearly finished.

The poppy plantation was especially prevailed in some Kachin Hills which are 4000 feet above sea level and cold and dry places. According to the geographical situation, climate and form, the Kachin Hillside Region is particularly appropriate to grow opium. Therefore, the opium plants are particularly grown in Sadung, Sama and Hukawng Regions. During the years of 1900-1910, it increasingly grew the poppy plantation because the price of opium

²¹H.F. Hertz, A Pratical Handbook of *Kachin or Chinghpaw Language*, Yangon, Superintendent, Government Printing, 1954, p. 142 (Henceforth: Hertz, 1954)

was increased about to three times.²² As Yunnan Province was prohibited to grow the opium, during the years of 1910-1911, many Chinese people entered the Kachin Hills and they cultivated the large amount of poppy plantation from Fimaw Region to Kham Ti Lung Region.²³ By this way, during the years of 1913-1914, Sinlum Mountain Region of the Bhamo District had been largely extended to grow opium plant. Under the British Government, it was started to practice the tender system of selling opium from 1904 April.²⁴

Table-III
Excise Revenue of Myitkyina District

Year	Revenue Value in Rupees
1911-1912	49,405
1912-1913	71,985
1913-1914	33,991
1914-1915	28,895
1915-1916	28,825
1916-1917	96,774
1917-1918	118,413
1918-1919	137,591
1919-1920	150,255
1920-1921	114,755

Source: *Myitkyina Gazetteer, 1925, 27*

²²*Report on the North-Eastern Frontier for the year 1909-1910*, Yangon, Government Printing, 1911, p. 45 (Henceforth: *RNEF, 1911*)

²³(a)*RAB, 1910, 10*

(b)*RNEF, 1911, 5*

²⁴*Dawsan, 1960, 82*

According to Table Three, the excise revenue of Myitkyina District, yearly increased. Therefore, it became the important factor to get the government revenue by collecting tax from opium plantation, opium wholesalers and by tender selling system of the opium be caught.

Table- IV
Excise Revenue of Bhamo District

Year	Revenue Value in Rupees
1901-1902	17,330
1902-1903	9,815
1903-1904	15,694
1904-1905	16,946
1905-1906	16,212
1906-1907	19,528
1907-1908	25,921
1908-1909	23,005
1909-1910	27,794
1910-1911	29,640

Source: *Bhamo Gazetteer, 1913*, 16

The opium trade was prohibited except for the people who paid tax to government, according to the rule 1895, Kachin Hill Tribes Regulation Item 31. In taking action to the opium smugglers without the license for smuggling, we can find that it used to get the large amount of opium that was caught yearly increased. In seizing opium like that, in Myitkyina, 120,990 *tolas* of opium in weight were caught and in Bhamo, the 108,792 *tolas* of opium in weight were caught in Bhamo

in 1938.²⁵ Together with the local Government, Governor General had investigated about the opium cultivation in Kachin Hillside Region in 1921. After that, Myitkyina, Bhamo and Katha Districts were prohibited the opium plantation. For the Putao Region, there was no strictly prohibition of cultivating opium plant but it would be taken action for growing the opium later on.²⁶ In 1946, the government declared that they would produce the necessary opium for the local to have growing opium stopped. However, the government could not pay the actual amount of opium being needed in the local. Although the British Government had prohibited from opium smuggling and cultivating, they had less intention to help the native people to free from eating opium by living in a good character and the opium smuggling. They only tried to have a profit from the opium tender sale that was caught.

Kachin State is a mountainous with thick forests and jungle and it is rich with precious woods. Therefore, timber business of the Kachin State is one of the important businesses. In producing timbers, together with teak, large tree yielding wood oil, the silk cotton tree, the Gum kino tree, the rock dammar tree and Kangaw tree are also produced for the economic purpose. Besides of this, other forest products such as resin, lac, and beeswax are also produced in Kachin State. In addition to this, Mahaza and Semin plants are the momentous plants of the Kachin State forest products. When fishing, those plants are used to poison fish. Therefore, 100 viss of the tree was paid up to 20 kyats in 1908.²⁷

In Kachin State, the best teak is available in Indawgyi Region and the British Government gave permission to private business persons. However, it had

²⁵(a)*RAB, 1936*, 15

(b) 1 Tola = 11.7 kg

²⁶*RNEF, 1921-22*, 17

²⁷*Dawsan, 1960*, 57

many difficulties for doing the logging business with the small contractors. Therefore, the government had a contract with Steel Brother Company and let them to carry out the teak. The Steel Brother Company and other company had also run the Ayeindamar and Sinbo forest. The teaks from the Indawgyi Region were brought to Kamaing from the Indaw stream and to Mogaung from the Mogaung Stream. In addition, those teaks were continuously brought to Mandalay and Yangon from Mogaung Town. The teaks from the Sinbo and Ayeindamar Regions were also brought along the River Ayeyawaddy by making raft.²⁸

Since 1905-06 Bhamo District, the Steel Brother Company and other Private Companies made a contract with government and they started to carry out the timber production. According to those contracts, they agreed to produce the castrated and the dead trees that are above three inches round by the company. Moreover, they agreed to sell those trees within the country pay Rs. 25 per ton in taxes on the round log which has above 30' cubic and Rs. 7 per log in taxes on the round log which has below 30'cubic. By this way, the government opened for extracted one after another forest. The government allowed the Ayeyawaddy Flotilla Company to produce wood and other forest products from the forest in Bhamo.²⁹ The British Government emphasized on the production of teak and they ignored for the other logs. There was no other preservation except prohibiting doing the hillside farming in other region and near the main road. However, the English Government tried to preserve the forest from deforestation so that they made a survey for the way to fix the forest reserve since 1891.

By this way, they started to recognize the forest reserve which was 39 miles square in Bhamo District in 1893. They recognized a forest reserve of Setkala and

²⁸Hertz, 1960, 110

²⁹Dawsan, 1960, 51

Nam Pa in 1984, recognized Mosit, Simaw, Namhan, Munsin as the forest reserve in 1897, Bumrawng, Shwegu as the forest reserve in 1900, Momauk in 1904, Si-u as the forest reserve in 1905, Bumsawn, Teinthaw, Namkao, Namaik as the forest reserve and in 1906, recognized Mainghein, Mohlaing as the forest reserve.³⁰ In Myitkyina District they recognized the forest reserves year by year as follow: Uya Hatha in 1894, Nansonti in 1895, Zigyun in 1899, Maingnawng in 1902, Namkwi in 1903, Nammun, Taungbalaung in 1904 and Nammun South Extension. As it extended to fix the forest reserve like that the forest reserve area is as follow:³¹

Table- V
Myitkyina Forest Reserve

Year	Area in square miles
1911-1912	186
1912-1913	497
1913-1914	567
1914-1915	607
1915-1916	606
1916-1917	621
1917-1918	621
1918-1919	725
1919-1920	725
1920-1901	725

Source: *Myitkyina Gazetteer, 1925*, 21

³⁰Dawsan, 1960, 54

³¹Hertz, 1960, 106

Table- VI
Bhamo Forest Reserve

Year	Area in square miles
1901-1902	309
1902-1903	309
1903-1904	311
1904-1905	330
1905-1906	330
1906-1907	319
1907-1908	338
1908-1909	321
1909-1910	321
1910-1911	321
1911-1912	-
1912-1913	366
1913-1914	470
1914-1915	538
1915-1916	538
1916-1917	655
1917-1918	655
1918-1919	655
1919-1920	655

Source: *Bhamo Gazetteer, 1913*, 15

The British Government carried out the forest business systematically after fixing the Myitkyina forest reserve separately. After the forest reservation had been fixed, the activities of preventing from the fire danger, road construction, cutting vines and other projects were done.

Table- VII
Myitkyina Forest Revenue

Year	Income(Rupees)	Expenditure (Rupees)
1911-1912	217,199	69,644
1912-1913	205,584	50,170
1913-1914	238,173	48,021
1914-1915	168,688	50,959
1915-1916	170,115	55,567
1916-1917	205,991	75,035
1917-1918	172,402	77,157
1918-1919	105,810	82,092
1919-1920	182,359	101,456
1920-1921	265,269	96,377

Source: *Myitkyina Gazetteer, 1925, 21*

The above tables mention the total income, forest revenue received was much more than the maintaining cost of forest reservation and yearly increased.

Table-VIII
Bhamo Forest Revenue

Year	Income(Rupees)	Expenditure (Rupees)
1901-1902	247,721	239,771
1902-1903	760,125	219,019
1903-1904	744,602	191,299
1904-1905	556,497	219,358
1905-1906	663,402	172,991
1906-1907	586,791	78,498
1907-1908	533,437	1,02,378
1908-1909	539,432	103,017

Year	Income(Rupees)	Expenditure (Rupees)
1909-1910	440,326	116,222
1910-1911	-	-
1911-1912	385,604	93,594
1912-1913	288,540	112,653
1913-1914	430,103	109,470
1914-1915	294,877	106,152
1915-1916	196,875	115,973
1916-1917	508,567	114,163
1917-1918	285,244	115,909
1918-1919	279,351	110,552
1919-1920	470,184	139,076

Source: *Myitkyina Gazetteer, 1925, 21*

In Kachin Region, the mineral resource is the most important thing of the economic. Jade, gold, amber and other mineral resources were abundantly found in Kachin State. Especially, Myitkyina District produces the precious jade. Prior to the British rule jade business had been famous and Chinese jade merchants came into the Kachin State, to the jade mining area and made buying and selling jade. The Chinese people had a particular interest about the jade they tried to get jade all the time. The tax officials had been appointed in Mogaung Town by Myanmar kings and made them to collect jade tax³². Since at that time, Chinese had been exploiting this business. However, an Indian Muslim by the name Suffer Ally also came to visit the jade mines and worked for the Myanmar King as the royal buyer. He was the first Muslim who engaged himself in jade trading.³³ By this way, it was continuously carried out jade mining business in 1886, when the

³²Tegenfeldt, 1974, 35

³³Adamson, Major H.E. *Expedition to the Jade Mines in Upper Burma in 1887-88*, Newcastle, Bell and Co. Ltd., 1889, p. 22 (Henceforth: Adamson, 1889)

British Colony had occupied the Kachin mountain region. Jade mining area is approximately situated between north latitude 25 and 26 degree. This location is Uru River, eastern and western part of the Chindwin River. The east bank of Uru River is the location, which produce mostly jade. Under the British Government, Mogaung Town came to be a jade city, which mainly did buying and selling jade. As Chinese people had hardly traveled in jade mining area, Kachin people themselves brought jade to Mogaung Town.³⁴

After the annexation of Upper Burma, the British Government dispatched to the jade mines areas major C.H.F. Adamson with an army to examine the local political situation, to prevail upon the Kachin *Duwas* to come under the British and prospect the commercial potential of jade extraction. The report, Adamson submitted did not recommend the British control of jade mines because he thought that jade extraction was not a commercial feasibility. The truth is that Adamson did not get correct information partly because of Kachin resistance and partly because local jade miners kept their business secret. Therefore jade mines areas were left unattended.³⁵ But, later they knew real situation of jade trade and jade from Kachin State was of Jadeite type, that it was very hard and it had unique chemical properties, and that the Uru River Valley in the Kachin State was the richest jadeite area in the world. Thus, the British had to try to control jade mines area.

Kachin *Duwa* Kan Si Nawng had been a ruler of jade mining area in 1886 while the British Government arrived to Bhamo after they occupied the Upper Burma. Therefore, Major Adamson, the first Deputy Commissioner of Bhamo Town wrote to inform to *Duwa* Kan Si Nawng a letter dated on January 16, 1888. It was written in the letter about that he would send a group of surveying commission they would just survey the land and they had no intention to disturb

³⁴Hertz, 1960, 117-118

³⁵Crosthwaite, 1968, 50

the Kachin *Duwas'* authority. By this way, Major Adamson with a group met with Kachin *Duwa* brothers Kan Si Nawng and Kan Si La on 18 February 1988. Major Adamson said that the Kachin people would be given opportunities if they communicated friendly to the British without making any rebellion. On behalf of all Kachin *Duwa*, Kan Si Nawng said that he wanted to have a closely relationship with the British like with the former Myanmar Kings. For that reason, the chiefs of Kachin ethnic collected jade mine tax the same as former period.³⁶ There were three main taxes collected by chiefs of the Kachin. Firstly, they collected tax up to 10% or 30% of all jade stones sold at the mine, the tax called *Manhumanta*. Secondly, they collected the tax per coolie load and per mule load of jade removed from the mines and thirdly, they collected the gambling fees.

The jade mines, which had been mostly explored during the Colonial Period, were Taw Maw, Ngobin, Momon, Sabyi, Payen, Sabwi, Phakant, Hweka etc. Taw Maw Mine was the most important one among them. They could work to get the jade with good quality from Hweka Mine in the years of 1906 and 1907. In that time, the finest jade was worth up to 300,000 kyats.³⁷ Jade business had been increased to doing in the time of colony, but it can be found that there were rise and fall of jade production and price. By this way, it came to be flourishing and developed with jade cutting, buying, and selling jade in Bhamo, Mogaung and Mandalay cities.

Digging, buying and selling jade is a job, which is very difficult, troubled and dangerous. Unfortunately, a jade businessman must be usually struggled with the thickness of forest, hazardous trip and transportation, danger of severe malaria or other abundant germs and with wild beasts etc. Therefore, the British Government gave their attention more on collecting tax than doing jade business in jade mines. During the Colonial Period, we can find that jade production and tax receipts are on the next page.

³⁶(a)Hertz, 1960, 135

(b) *Manhumanta* = 10% to 30% of the value of jadestone

³⁷*RNEF*, 1907, 11

Table-IX

Jade production of the period 1911-1921

Year	Quantity in weight (cwt)	Value in Rupees
1911	2,062	172,395
1912	806	24,299
1913	3,281	191,708
1914	3,764	194,640
1915	3,692	190,163
1916	3,783	139,722
1917	3,961	433,968
1918	3,203	378,135
1919	2,019	280,454
1920	3,429	483,514
1921	3,800	701,673

Source: *Myitkyina Gazetteer, 1925, 22,*

The above table shows that the Jade production of the period between 1911 and 1921 was not stable. The different amount between minimum and maximum Rs.677,374 was great value.

Table-X

Jade production of the period 1929-1938

Year	Quantity in weight (cwt)	Value in Rupees
1929	2,137	486,156
1930	1,475	218,522
1931	2,500	352,264
1932	2,654	377,178
1933	1,799	179,723
1934	2,093.97	166,266
1935	1,264.75	193,149
1936	1,671.36	178,375
1937	2,951.77	173,304
1938	1,303	57,891
1939	767	65,532
1940	550	-
1941	48	-

Source: Selected Writings of Dr. Khin Maung Nyunt, Yangon, Myanmar Historical

According to table (X) mention table the production of jade mining had inflexible and decline as the World War II was totally close. In the 1937, as there had been lack of political stability in China, the world's jade market, the jade trading had gone out of order.

Table - XI

Revenue from Tax Farming for the period 1929-1938

Year	Value in Rupees
1929	164,500
1930	192,000
1931	192,000
1932	88,875
1933	54,875
1934	55,200
1935	55,200
1936	55,420
1937	55,420
1938	9,687

Source: Selected Writings of Dr. Khin Maung Nyunt, 2004, 39

There is the amber as well as jade in Kachin Mountain Region. The people had been digging ambers from Noiye Bum and Laja Maw in Hukawng Valley before the British Government did not arrive. Shan people from Yunnan State in China used to come and do the amber business digging, buying and selling, every year. That amber mountain had been belonging to Kachin *Duwa*, Lahpai N Tawng Nawng. He collected tax on amber business and he had opportunities to carry on the amber business during Colonial Period as well. However, it is found that the amount of amber production had been found less.³⁸

³⁸Ma Nawng, 1944, 65

In the Colonial Period Jade Mining Law was issued and after gaining independence it was replaced by the 1948 Jade Mining Law. From that time, the number of workers coming to the jade mine had increased from year to year. Among them were the Shan, the Gurkha, the Yunnan, Myanmar and other national races. They were identified as the non-Kachin population, the number of which was greater than that of the Kachin population.³⁹

Table - XII
Amber production of the period 1911 to 1921

Year	Quantity in weight (cwt)	Value in Rupees
1911	13	2,000
1912	27	2,680
1913	10	435
1914	13	4,115
1915	11	2,990
1916	5	2,360
1917	59	10,260
1918	43	1,300
1919	141	6,160
1920	72	16,660
1921	26	16,840

Source: *Myitkyina Gazetteer, 1925, 22*

There was also an occupation of dredging gold from the gold tracts, in Kachin State. Gold can be found throughout the Kachin State and the native people have been dredging gold with the traditional method. Especially the native people dredge gold along the River Ayeyawaddy. However, during the British

³⁹"Jade Mines" 1/1(a), Acc No. 4511, file No. 5798, National Archive Department, Yangon, p. 8

Government, Messrs More and Terndrup had been allowed to do digging gold business along the River Ayeyawaddy. After that, Burma Gold Dredging Company transferred it. In an agreement was made for the contract between Government and Company, it agreed to pay 2.5 % of the total value of gold as well as to pay the additional Rs 500 in a year as the tax. Since 1909, the Australian Company started to examine for digging gold in Bhamo Region as well. In finding ruby in Namya port in Kamaing Township, amber which are quite good, were also found in the years of 1905 and 1906. However, they were not any more important because they had not much been developed later on.⁴⁰

It was very important to have good transportation to promote local commerce. When the British Government came into the Kachin State, there were no roads, which were well constructed until 1887. There were only human routes, which were communicated between the villages. However, roads can be found for the commerce in that situation. The road, which go past Mogaung and Kamaing for the destination of jade mining area and the road which go to the amber mine, Hukawng Region from the Yunnan State and then the road that send jade and other commercial goods to China from Myanmar. There were routes for human and mule etc. However, those routes were only used in summer, dry season because they were not constructed systematically. After the British had occupied the Kachin State, some roads were expanded to construct for the transportation. After that, some roads were constructed as the bullock cart routes between Myitkyina - Tanghpri (confluence), Mogaung - Pinhka, Wai Maw - Washawng and Hopin – Ywathitgyi.⁴¹

The roads which were constructed to go by the mule are as follows: from Wai Maw to Sadung, Sama, Senihku, Law Hkawng, Htawgaw of the frontier out posts, from Hopin to Lonton from Myitkyina to Akye, Watugyi from Kasu to

⁴⁰Hertz, 1960, 16

⁴¹Hertz, 1960, 149

Nahpaw, from Kamaing to Mawmon, Namya, Lonkin and Tawmaw etc. In addition to this, some roads were constructed to go by mule from both China border and Kamaing to Shaduzup. Some of the roads were implemented to maintain by Public Works Department and some roads were constructed by provincial funds.⁴²

The construction of mule tract was also implemented in Bhamo District starting from 1894. The roads had been reformed so that the improved roads were appeared within 1894-1897. However, there were not seen other roads, which had been constructed with the government's fund, except for the Hanton road and Myothit-Nampawng mule tract.⁴³ A few roads came to be constructed but when viewing generally, there were still less roads in Kachin State. In that time, the British government was mainly concentrated in collecting tax and in having strong power and authority. In constructing roads, public people had to give tax and human labor as well. The government officials usually gave some rewards to the villagers for kind of their efforts. Then, it can be found that it was always less than the tax collected from the villagers when giving the rewards them. For example, there were 3,150 kyats collected for the road construction but it only cost 882 kyats out of them were given to reward the villager for their efforts, in Katha District in 1921. Similarly, there were 9,965 kyats collected for road construction but it only cost 2,323 kyats out of them were given to reward the villagers for their efforts, in Putao District. By that way, the cart routes, mule tract and the stone road had been a little improved but there were not as many good roads.⁴⁴

In road transportation and communication of the Kachin State, the riverine route is one of the particularly important communications. Together with the

⁴²Hertz, 1960, 149

⁴³Dawsan, 1960, 66

⁴⁴(a) *RNEF*, 1921, 11

(b) *RAB*, 1929, 8

River Ayeyawaddy, other streams, rivulets were also used as the transportation and communication. In addition, it was inexpensive to use the riverine route along the river, as road transportation by a catamaran that formed with bamboo and wood. Starting from the year 1868, steamer of the Ayeyawaddy Flotilar Company used to run along the river Ayeyawaddy from Mandalay to Bhamo once a month and later on, they ran once a week. By this way, General Prinderghast with his troop went up stream from Mandalay to Bhamo by steamer on December 28, 1885. Then they started the matter of occupying the Kachin mountain region.

Although there were not any good motor roads, the railroad having 724 miles between Yangon and Myitkyina had been constructed in 1898.⁴⁵ From that time, the railroad became the most important transportation. The British Government had a plan for that before they occupied the Kachin mountain region. After that, they had constructed the railroad up to Myitkyina after 12 years. In addition to that, they tried to construct a railroad from Bhamo to Moemeik because they expected to make commerce with China. Then, they sent a group of land surveying and let them surveyed the land. The British Government was interested in the road to go past Bhamo road to trade with China in Colonial Period as well as before the Colonial Period. Previously, the Myanmar exports were cotton and other goods and the China imports were silver ware and other goods. As they used Bhamo road to trade those imports and exports with China thus, Bhamo became a central city for trading.⁴⁶

Therefore, General W.H Wilkinson, the consul of Yunnan and Mr. H. Groves the officer of Myanmar Government met and discussed about Yunnan-

⁴⁵Nibset, *Burma under British rule and before*, West minister, Archibald constable, 1901, p. 442 (Henceforth: Nibset, 1901)

⁴⁶Crosthwaite, 1912, 25

Bhamo railroad construction, at Man-ai in Moemeik on 7 January 1902.⁴⁷ According to the agreement of the meeting, a storehouse and a building for stopping for a while by merchants were built near Konlon hka and Kuli hka, at seven miles distant from China. As they agreed to restore the borderline roads, they planned to restore the previous old road to be more comfortable by passing Ta Ping River. In spite of trying like that, they could not implement the construction of railroad until 1908 because Chinese were indecisive and hesitate. It can be found that it was written that they could not make a decisive plan to construct Bhamo- Yunnan railroad though chairperson of ministry of foreign affair and the British representative in Beijing had discussed on 1 January 1908. It can be found that they continued to carry out budgeting and measuring the land for the construction of railroad in after years as well. Then, it was described to increase for mule tax collection in Bhamo-Moemeik road for the security.⁴⁸

On 26 June 1916, a leader of branch office of Bombay Railway Company estimated and presented that the project of railroad construction would cost 5,715,000 Rs. Then, it can be found that, concerning with the project government replied that they could not support.⁴⁹ On 26 November 1920, Mr. H.A. Thomson, the politic officer from Southern Shan State, presented to Mr. M.F. Lewishon, the secretary from Myanmar about the cost and use of technical support for the railroad construction, again. Although they tried to construct Bhamo-Yunnan railroad like that, they did not achieve the project and it did not come to emerge any implementation.⁵⁰

⁴⁷ "Sub-improvement of the Road between Bhamo and Tengyuch (China)," 1/1 B Acc. No. 6317, National Archive Department, Yangon, p-1 (Henceforth: 1/1 B Acc. No. 6713)

⁴⁸ 1/1 B Acc. No. 6317, 1

⁴⁹ "Sub-Question of opening to international trade of the Kuyung Route between Burma and China by the establishment, near the frontier" 1/1 B Acc. No.7409, National Archive Department, Yangon, p-2 (Henceforth: 1/1 B Acc. No.7409)

⁵⁰ 1/1 A. Acc. No. 4222, 9

Concerning with the commerce, as it was undeveloped but many towns along the railroad came to be developed after constructing the railroad. In addition, the markets came to be developed within those towns.⁵¹ Myitkyina City, which is situated at the final destination of the railroad, was developed in Colonial Period. Concerning with foreign commerce, it is mainly made with China. On the other hand, Bhamo became a central point to make commerce. The following table shows the value of foreign commerce of Myitkyina and Bhamo.

Table - XIII
Statistics of value of trans-frontier trade, Bhamo District

Year	Imports (Rupees)	Exports (Rupees)	Grand total Imports and exports (Rupees)
1901-1902	5,171,256	4,894,756	10,066,012
1902-1903	3,285,571	3,714,594	7,000,165
1903-1904	3,027,163	3,941,881	6,969,044
1904-1905	3,008,733	4,437,781	7,446,514
1905-1906	3,721,974	3,758,911	7,480,885
1906-1907	3,797,470	781,797	4,579,267
1907-1908	3,201,687	4,911,707	8,113,394
1908-1909	3,388,075	4,852,148	8,240,223
1909-1910	3,114,083	4,726,162	7,840,245
1910-1911	3,869,969	5,060,804	8,930,773

Source: *Bhamo Gazetteer, 1913*, 16

⁵¹Webb, Morgan, *Census of India 1911*, Vol. IX, part. ii, Yangon, Superintendent Government Printing, 1912, p. 6, 7 (Henceforth: Morgan, 1912)

Table - XIV
Statistics of value of trans-frontier trade, Myitkyina District

Year	Imports (Rupees)	Exports (Rupees)	Grand total import and Exports (Rupees)
1911-1912	545,233	706,851	1,252,084
1912-1913	474,374	392,344	866,718
1913-1914	645,354	837,474	1,482,828
1914-1915	901,002	1,079,900	1,980,902
1915-1916	802,192	894,804	1,696,996
1916-1917	677,317	1,007,851	1,685,168
1917-1918	893,917	1,154,476	2,048,393
1918-1919	374,868	484,447	859,315
1919-1920	390,530	417,374	807,904
1920-1921	400,011	539,230	939,241

Source: *Myitkyina Gazetteer, 1925, 23*

We can assume that, because of the increase of population, it came to be improved business. The following statistics shows that, the growth of population in Myitkyina and Bhamo. Because of the growth rate of population is very slow thus, the prosperous of Business are very slow in progress.

Table- XV
Growth of population Myitkyina and Bhamo

Years	Bhamo District	Myitkyina District
1891	41,939	51,831
1901	79,515	68,527
1911	107,811	85,577
1921	112,960	118,382

Source: Morgan, 1912, p. 6-7

In summary before the Colonial Period in the Kachin Region, the native people earn living with agriculture but they worked only self-sufficient not for economic purpose. Thus, the socio-economic conditions of the native people were backward and their living standard was not high. The economic conditions of the Kachin State during the Colonial Period had been a little bit changed. Only the agriculture had been carried out in Kachin State without producing the industrial products. The agriculture was also merely sufficient for the local people. It can be found that there was no distinctive development in economic conditions. In doing digging business of jade and other mineral products increasingly, all of them are influenced by the majority of Chinese. The British Government only carried out it to collect tax from the mineral products only. Concerning with opium business, they passed a criminal law for growing, buying and selling opium. Nevertheless, they could not manage to suppress opium effectively. They only emphasized to carry out for collecting tax from the opium plantations, the opium catching and producing the license for opium sale. In doing logging business, logging companies carried out to produce for the wood by making contracts, and the government collected tax from it. The British Government collected capitation tax, land revenue, house hold tax and jade, gold, teak revenue. Only a little amount of tax from the total collected was used for the development projects in return.

Myitkyina District was separated from Bhamo District in 1895. After that, Myitkyina gradually became to develop and it becomes a capital city of the Kachin State, which set government offices up after constructing Yangon-Myitkyina Railroad. However, it can be found that there were a few of good roads in Kachin State. Then, Bhamo-Yunnan railroad construction project did not come to be appeared. Therefore, the plan for making commerce with China and getting profits from the trade was not achieved. The Kachin mountain region was being lower living standard, being small number of population, and having little cooperation with the British by highland people, being difficult transportation due to be covered with forest and mountains. Therefore, economic growths of the Kachin State have been only in a small number.

CHAPTER FOUR

CHANGES IN SOCIAL LIFE

The origins of Kachin peoples traced back as far as beyond the Colonial Regime. These how that mostly they lived in hilly region and occupied with shifting cultivation or slash and burn agriculture, hunting and livestock breeding. In Kachin Regions, the animistic practice pervaded all tribes under the leadership of native religious leaders. This attitude of the Kachin Hill people in spiritual worship tended towards the backwardness of the society. The scattered distribution of the Kachin tribes had reached up to the northern Shan States and lived with the Shan people in Kachin Region. However, different dialects, customs and belief system appeared among these two groups. Before 1500 A.D. Kachin had already settled down in Sumprabum and Triangle Area. It became isolated before the introducing British administration in Kachin State. There are various kinds of evidence which support the view that the large sections of the Kachin peoples who have in the recent past been changed into the new life style under the Colonial Regime.¹

The prime factors for these changes in social life were relied on the opening of new Christian mission schools, converted from Animism to Christianity, adaptation of new Kachin alphabets which was coined by American Baptist missionaries and oversea experience of Kachin soldiers who took part in the First World War at India, Malaysia and Mesopotamia front line. Changes in social life as customary tradition, cultural pattern, changes of dress, daily life style were mainly by adoption of Christianity. However, some traditions are still maintained in the society.

¹Tegenfeldt, 1974, 16

It was uneasy to inquire about the origin of animistic practice in Kachin Society. Individual *nats* in Kachin Society are mentioned in myths and legends and different status and function are categorized as super natural beings. The proper ritual observances of *nat* worship by Kachin tribes are mentioned as *Ga nat*,² *Bum nat*,³ *Gumgum Gumhpai nat*,⁴ *Sawn nat*,⁵ *Sawa nat*,⁶ *Jahtung nat*⁷ and *Marawng nat*.⁸ Hence the prosperity of the locality depends upon the proper ritual observance of the local Chief *Duwa*. In this manner, social stratification can be regarded among the *Duwas* and commoners. In this way, polytheism practice prevailed among the Kachin tribes in traditional society. It is, however, the ritual rather than the practical way of asking help from *Hpan Ningsang*, *Chye Ningchang* or creator of universe with, omnipotent power when they are faced with danger. Kachin terminology *Nat Jaw* was much more concerned in give and take policy between super natural being and human being. It meant only for giving offering for *nat* and not concerned for worship. Thus, we can see that, even they were Animist they knew the creation theory.

Kachin traditions have local variations, but generally agreed in the main idea of universal creator, *Hpan Ningsang*. This factor had been an important factor in the Kachin evangelization works. The Christian missionary had reached in Kachin Hills at least one decade earlier than before the introduction of British Administration. This situation became more settled in the Colonial Period. Anyhow, for the Kachin people, adoption of Christianity in place of Animism,

²*Ga nat*, this *nat* appertains to the earth

³*Bum nat*, Hill *nat*

⁴*Gumgun Gumhpai nat*, an ancestral *nat*, house *nat*

⁵*Sawn nat*, malignant spirits

⁶*Sawa nat*, accidental and Violent deaths

⁷*Jahtung nat*, malignant spirit

⁸*Marawng nat*, *nat* of revenge

they abandoned the practice of offering sacrifices to *nat* and totally free from this burden and influence of the spiritual world.⁹ The house of Shans didn't have altar for *nats* but they offered the *nats* who guarding their house, village, town and farms. Although they were Buddhist, they used to worship and offered to *nats*, if the weather was not good and the crops were destroyed by diseases. For their health they treated with traditional medicine as well as, they used to ask fortune tellers and to care the sick and they made incantation. Most of Shan people believed Buddhism. During Colonial Period most of them were still Buddhist, although the Christianity penetrated. But, some of the Shans from Nam Hkam, and Shweli in Northern Shan State became Christians.¹⁰

Manau festival or the grand *nat* feast festival is the most important one among the other *nat* feast festivals. Most well known festivals are house warming festival, goods harvest festival and wedding ceremony. The proceedings with offering things to the Madai *nat*¹¹ and Mu *nat* were made by local natives. *Duwa* or local chief usually led the *Manau* festival and commoners were not allowed to do this. It was dedicated for celebrating for praise the god for his prosperity and fruitfulness for children. Before holding *Manau* festival, construction for build a temporary building, storage for ration, storage buffalo, cow, food, pig, glutinous rice, liquor for *nat* offerings were made. Moreover, *Nat* medium like *Myihtoi*, *Dumsa*, *Hkinjawng*, *Hpunlum* are invited for the *Manau* festival. In this way, the expenditure of *Manau* festival could be never covered by native Kachin commoners.¹²

In Colonial Period, the form of *Manau* celebration was changed due to the changes in belief system. There were decreased in *nat* medium like *Dumsa*,

⁹Carrapiett, 1924, 4

¹⁰Shan, 1968, 302,307

¹¹Madai *nat*, The *nat* of riches, the spirit of prosperity, celestial spirit

¹²Carrapiett, 1929, 65

Hkinjawng and *Myihtoi*. In some villages, these *Dumsa*, *Hkinjawng* and *Myihtoi* led the groups of conversion for Christianity village by village. The form of festival and performance being diverted from adoration of Madai *nat* to praising as well as giving thanks to God in Jesus Christ. And they began to observe it for the purpose of maintaining their culture values. Thus, *nat* feasts were no longer necessary for this *Manau* festival. Instead of it, prayer meeting was substituted by means of *nat* offering feast. This kind of new tradition was introduced as evangelized *Manau* dance, cultural *Manau* dance, and state controlled *Manau* dance.

During 1924-25 winter seasons the Governor of Myanmar had visited at Mainghkawn which was located in Hukawng Valley and held *Manau* dance festival. It was recorded as the first time *Manau* festival which was supervised by the government. Along with the Governor, thirteen other officers and sepoy soldiers also took part in this ceremony. Their mission was intended to abolish the serfdom in Kachin Hilly Region. Thus all local chiefs, *Duwas* and village headmen were invited and discussed about the abolition of serfdom in Kachin society. Similar in 1936, the Deputy Commissioner also visited Mainghkawn and held the ceremony of *Lamu Ga Jahkut Manau* Festival (held *Manau* for settlement of new region).¹³ Moreover, for celebration ceremony for the coronation of King George VI, Durbar which along with *Manau* dancing festival were held in Kachin State. Thus *Manau* dance among the Kachin in Colonial Period had become several meanings.¹⁴

Next, to *Manau* dance festival, the traditional ceremony for eating the first crop was important in *nat* feast. Before starting the shifting cultivation, the feast for earth god was for fertility and feast for sky god was for better climatic conditions and these rituals were offered by the local native people. In this way,

¹³Ma Nawng, 1944, 56

¹⁴Min Nang, 1961, 5

the traditional ceremony for eating the first crop was held after harvesting the last crop. This tradition was maintained family by family or village by village. In this ceremony, the villagers discussed on this shifting cultivation works for next year. Prior to the arrival of Christianity in Kachin State, it was intended only for the *nat* feast and it was totally changed in Christianity converted Kachin Society. It was transformed into Thanksgiving ceremony and at least one-tenth of income was donated to their respective local Churches.¹⁵

House warming ceremony was occasionally held in as an important matter in Kachin Society. No resident was allowed before the holding of house warming ceremony. The houses in Kachin Village were usually built by collective carpenter ship. All Kachin dwelling houses were the same type. It was like rectangular shed. Like structures and these typical long houses had no ventilation and lighting system. At least one or two cooking hearth was attached to this house. Thus, the residence pattern always lack of proper system and sanitation works. The significance of this well house of Kachin hilly region comprise big living room with huge wooden posts. All relatives from adjacent and distant places were invited for this house warming ceremony. *Nat* medium chose the appropriate date in which ceremony would be held and fixed for the detail procedure of *nat* feast. In this *nat* feast, dedications were made by the Chief or *Duwas* for sky *nat* and commoners for the remote ancestors.¹⁶

The continuity for holding house warming tradition was still preserved till Colonial Period. In the ancient time, *Duwa's* house called the mother house (or) *Htingnu* can be identified by the sun and moon sign hanging outside the front porch. And the spirit altar for celestial spirit *Madai nat* can be seen at *Duwa*,

¹⁵Bawk La, 2003,79

¹⁶Hertz, 1954 , 140

chief's house but not found in common people's long house.¹⁷ The type of Kachin dwelling house were gradually changed into new type when the rise of towns in plain area. This new type was contained with long footing in contrast with the former rectangular shed. It emphasized the lighting and ventilation system. The matter relating, reciprocal respect for *Mayu*, *Dama* and *Hpunau* relationship, wedding affairs, unfinished task of giving *jahpaga* were made in this house warming ceremony. By doing so, the fraternity among the families became, more concentered. After abandoning the animistic practice, it was not necessary for asking *nat* foreteller. Thus, building houses were chosen as their wish. However, *Mayu*, *Dama* and *Hpunau* reciprocal relationship are prevailed up till now.¹⁸

Family system is described as the basic unit in Kachin Society and their kinship play key role in their well-knit families. Similar these lineages comprise of six Kachin tribes. For example such, Maran, Marip, N-hkum, Lahtaw, and Lahpai clan groups are based on the social relationships. However, *Mayu*, *Dama*, *Hpunau* kinship is the prime factor for social relationship.

In this way, all Kachins are related in somewhat, thus the Kachin relationship was based on the basic family unit and it is uneasy to marry within the clan. The customary tradition was more important than love in Kachin married system. However, this situation changed in accordance with the wish of bridegroom and bride in colonial time. There was strict prohibition for the marriage between *kahpu*, *kanau* tribes. Boy from *Dama* clan and girl from *Mayu* clan only can marry in Kachin kinship system. Kachin people never violate their customary law and regulations. At any time wherever they migrated the Kachins keep going their customary kinship system even they may change belief system.

¹⁷J.H. Green, *The Tribes of Upper Burma, north of 24 latitude and their classification*, (Typescript dissertation), Haddon Library, Cambridge, 1934, p. 55 (Henceforth: Green, 1934)

¹⁸Interview with Maran Dau Hkawng, Age-72, Retire Forest Department, 336, Kyunpinta, Myitkyina, 5-12-2013

Thus, it can be said that Kachin kinship system is well preserved whatever the situation they have to face. Some customary tradition relating engagement and wedding ceremony which connected with the *nat* are totally changed after they converted to Christianity.¹⁹ But they still maintained the custom of giving dowry and maintenance of *Mayu, Dama* respecting attitude. Before this manner, scarf was given for bride and a lady with scarf represent for the married one. In colonial days, the practice of changing wedding ring was appeared in Christian society. Thus bride was given by bridegroom goal ring instead of scarf and silver sword and shoulder bag was given for bridegroom.²⁰

Due to *nat* worship custom, *kumbang shalai* or passing through between the sacred branches was important matter in Kachin marriage ceremony. For deterring the evil spirit which came along with bride by passing through these *Kumbang* branches.²¹ Thus in this way, firstly while the bride is passing *Kumbang* branches a pig was killed and sprinkling blood and a fowl which killed recently was thrown it away. It was dedicated for the action for release of evil spirit. This custom was never applied in Kachin Christian wedding. Instead of it, Church wedding was held in front of the priest and signed by wedding couple.

During Animism was prevailed in Kachin Society, after *kumbang shalai*, bridegroom shared porridge which was cooked by his bride and greeted and introduced his relatives. After converted to Christianity it was substituted by cake, coffee and tea.²² One strange continuity was still persisted that each bridegroom had to pay bridal fees were called *Hpu Ja* bride's parents and relatives to get marry. This custom is not totally concern with offering *nat*. *Hpu Ja* are here consisted of ivory tusk, gold, gun, buffalo and cow and other precious articles.

¹⁹Bawk La, 2003, 56

²⁰Hertz, 1954, 150

²¹Bawk La, 2003, 52

²²Interview with Mashaw Hkawn Lung, Age 70, Kyunpinta, Myitkyina, 7-12-2013

Thus if someone couldn't afford to pay *Hpu Ja*, it would be difficult for marriage. This led to effect upon demographic factors. The relatively low population density in Kachin community is probably due to a tendency for it. However, the Colonial Period about 20,000 of Kachin people literate thus, they reconsidered about *Hpu Ja*. It was prevailed up till now. However, *Hpu Ja* paid by bridegroom was depended on his wealth status. Shans, like the Kachins there was no kinship system, so there was no strict rule in marriage system. There were no systems to pay bridal fees to the parents of bride. But clothing, money and gold were given to the bride for marry.²³

In order to avoid misfortune, *Jahtawng htu* programme was held for new born baby, if not so, the Kachin people belief that the evil spirit might give name and the baby might die. In their *Jahtawng htu* programme the elders give name the new born offspring and blesses that child. By pounding dried meat or dried fish which you like are mixed with ginger. And then they folded these mixtures with green leave and shared these small packets to neighbours, friends, and relatives and announced the childbirth. However, this practice was prevailed up till now and changed to new style which relied upon the new belief system. Unlike the fear of evil spirits, *Jahtawng htu* was freely held in new cultural context.²⁴

The uniformity of genealogical names was correlated with formulated seniority names in Kachin community. However, some males are named which represent valor, might and intelligent meaning and beautiful and romantic names for female.

²³*Taing-yin-tha Yin-kye-mu Yoya Daleh Htone-san Myar* (Shan), Cultures and Custom of Ethnic people (Shan), Myanmar Socialist Programme Party, Yangon, Sarpe Beikman Printing, 1967, p. 54 (Henceforth: Shan, 1967)

²⁴Interview, with Maran Dau Hkawng, Age-72, Retire, Forest Department, 336, Kyunpinta, Myitkyina, 5-12-2013

Male		Female	
First	Gam	First	Kaw
Second	Naw	Second	Lu
Third	La	Third	Roi
Fourth	Tu	Fourth	Htu
Fifth	Tang	Fifth	kai
Sixth	Yaw	Sixth	Hka

For example;

Third son from *Maran* groups was names as *Maran La*

First son from *Marip* group was named as *Marip Gam*

Third daughter from *N-hkum* was named as *N-hkum Roi*

First daughter from *Lahpai* group was named as *Lahpai Kaw*

Some Kachin tribes used last name of his father's name.

For example;

Son of Lum hkawng was named as Hkawng Dau

Son of Hkaw Sau was named as Sau Chyang²⁵

However, in Kachin Christian Community, they used Christian names which were chosen from Bible. They changed their genealogical names into beautiful and meaningful names. In Shan Society when the child was born, they give the name, according to the date of birth, it should make good in life. They made naming ceremony, according to the custom of Buddhist religion.²⁶

During animistic practice was prevailed in Kachin community, priest or custodian of *nats* led the funeral rites. Kachin burial rituals are confined to *Dumsa* or *nat* medium who pointed out the deceased person's soul to ancestor's dwelling

²⁵Hertz, 1954, 146

²⁶Shan, 1967, 54

place. A death dance or *kabung dum* was usually held at night time and sound from drum beating was so loud and terrible. The performance of which has implied deceased person's soul which have been described for its happiness.

Sometimes funeral holder was short off cow, buffalo, fowl, pigs and other sacrificial feast, in order to do in this situation, at first they buried the death body and called the soul of deceased person which took place in their compound. Thereafter proper funeral ceremony would be held in convenient situation. After everything is ready for holding funeral, *Mangbru poi*²⁷ which took death person's soul to ancestor's dwelling place. Sometimes, death of a rich person or old aged person was homage by holding funeral *Manau* call *Ju Manau* and it was too expensive.²⁸ This ritual is gradually lost in the Colonial Period. Due to the Christian faith, funeral procession was held without difficulty. No need to send the deceased person's soul to ancestor's dwelling place. With the lost of *kabung dum* custom, it could be said that all *nat* worship ritual feasts were totally disappeared. There was no problem concerning with the Shan Funeral. If the death person did not have any family or relatives, the whole villagers buried the dead one. They always practice, put a coin into the mouth of the dead person as a ferry fees.²⁹

There are close parallel of ritual manner like singing traditional song which are disappeared because of the freedom of fear from *nat* worship. Most of these traditional songs are singing while they are dong in working in hill side cultivation, and rice pounding work. From the point of view of changes in social life, the most important detail to be noticed in clothing and utensil they used in daily life. Young woman usually had crop hair. This showed that this girl was a young unmarried woman. After getting her marriage life, her hair style was changed into hair dressed with turban. The other differences between young girl and woman are quite simply. Similarly young man did not attend ritual feast

²⁷ *Mangbru Poi* = Funearl Ceremony

²⁸ Interview with Mashaw Hkawn Lung, Age 70, Kyunpinta, Myitkyina, 7-12-2013

²⁹ Shan, 1965, 206

regularly. However this was changed for getting his adolescent age. He takes a sword and a small container which was made up of cane. From that time he was treated as matured person and his personal sword and bag or cane container became his insignia. His hair style began to be knotted and hair was dressed with black or white with check turban.³⁰

There were slightly differences in male out fit due to its tribes or different region however the black colour was the favorite one for every Kachin people. They believed that black colour was abstained from evil spirit. However, their garment was less in hygienic condition and lack of medical knowledge. However, when the Christian mission arrived, this situation was changed into modernized life style for the endeavor of Christian missionaries.

The custom to take sword and cane container was gradually lost in Kachin Christian community. Some Kachin male joined in the military service and lost their former hair style and changed into cropped hair. Women usually wear necklace or *Shawa nang*³¹, glass ornamental ear plug as their ornament. However in Colonial Period, that practices was faded away and substitute to wear tiny one. However, the *Shawa nang* necklace was still preserved as valuable one up till now.³² In the society of Shan people, as their clothing Shan men wear white shirt and cotton Jacket over it with lose trousers. On their head wear towels. The women were like women from plain, but they wear towels on their heads like men. Their clothing was quite different according to the different tribes or different region. Since ancient time, Shan woman from Chinese border wear black dresses and black towers. During Colonial time Shan man did not wear cotton Jacket and trousers all the time and began to wear light dresses. As well as, the Shan women

³⁰ Leach, 1954, 150

³¹ *Shawa nang* = necklace

³² Hertz, 1954, 140

did not always wear tower on their head. But in the Chinese border areas, the Shans wear black dress with black turban up till now.³³

Kachin was described as the self reliant community, at least a part of the market was lacked in society and shopping habit was widely dispersed. The practice of eating snack, drinking coffee and tea does not prevail in all Kachin community. They cultivate rice by shifting or slash and burn methods but depend secondly upon the hunting, fishing and breeding. Barter system was most commonly practiced by local communities. Especially for *nat* feast, they changed their goods in turn of animal whenever they need. Moreover, barter system had prevailed among the Kachins and Shan from plain area. In this exchange service, Kachin usually gave fruits and vegetables and Shan gave fish paste and dried fish reciprocally. Sometimes slave owner also changed his slaves with opium.³⁴

However, some areas in Kachin Hilly Region were short of salt. These dwellers from these areas travelled to adjacent towns and bought utensils what they need for the whole year. In this way, towns like Myitkyina and Bhamo became a regular market and remote towns which locate in out skirt area became of five day market in a week.³⁵ Local salt making domestic industry had prevailed in some areas. In their daily livelihood, Kachin used leaves form plants and Banana leaves instead of porcelain dish for putting soup, they used bamboo cup (or) temporary cup which was made up of plant leaves. After building the Mandalay-Myitkyina rail route, many towns like Myitkyina, Mohnyin and Mogaung, Hopin were arose which locate along the rail road. Many towns became sub divisional level residential place and many Kachins from hilly area began to shift these areas and settled down there. In these situations, it would be easily to buy dish and other household utensils and the use of plant leaves in packing for

³³Shan, 1968, 307

³⁴Interview with Gila, Dau Hkawng, Age 81, Retire, School Teacher, Radakawng, Myitkyina, 10-1-2014

³⁵Tegenfeldt, 1974, 114

food began to wane. Thus, the habit of plant leaves were less in use and however it was only maintained in some ceremony which gave *Shat Kada* or package food wrapped by plant leaves. It was consisted of curry with cooked rice and all were packed with hilly region grown plant leaves. However, goiter which was caused by lack of iodine salt in Kachin Region was found in many Kachin communities.³⁶

The habit of snack having was very seldom in Kachin State. However they have some snacks like pounded glutinous rice, some kinds of snacks which had made up of rice powder and glutinous rice powder. Moreover, they made local made sweet beer and for children. Moreover these sweet beers, *tsa pi*, *tsa hpa*, *tsa Jap* such liquor were distilled for adult.³⁷ Especially Animism which prevailed in Kachin State, local made liquor was essential in every aspect of *nat* feast ceremonies. In habit to drink local liquor, they were well preserved with indigenous herbs. When they were feasting local *nats*, it was well packed by green and beautiful bamboo container. Thus drinking liquor was not mentioned in bad habit among the Kachin community. Kachin drunkard fellows never committed fighting quarrel. Happily drinking habit was prevailed among the Kachin youths as tradition.

Similarly, the used of opium which was practiced for medicinal purpose. Especially Kachin men used this opium eating habit as part of their daily lives. As well as, the opium eating habit can be seen that within some Shan men like Kachin men. Thus, poppy plants were grown in Kachin Hilly Region and legal prohibition terms were not prescribed for the opium eaters. They didn't care for any bad consequences of opium eating habit. After arrival of Christian missionaries in Kachin State, the missionaries strictly prohibited for alcohol drinking and mal-practice of opium eating and other narcotic drugs. However, it was still remained in Kachin State. During Colonial Regime, the British prescribed the prohibition

³⁶Kutkai Historical Preservation Committee, *The History of Kachin Migrated into Shan State*, Laiza, 2007, p.208-9 (Henceforth: Kutkai, 2007)

³⁷Interview with Mashaw Hkawn Lung, Age 70, Kyunpinta, Myitkyina, 7-12-2013

act for narcotic drugs which was prescribed in Kachin Hill Tribes Regulation verse 31. However, opium license was allowed for license holder who was levied opium taxes by the British authorities.³⁸ Those who were not paid opium taxes were in custody. Excise revenue was gradually increased year by year and it became one of the major source incomes for the British government. In this way, Hukawng Valley, Sadon Region, Hkamti Plain and some remote areas which were met with Chinese boundaries became the major opium crops cultivated areas. During World War II, the opium eating rate was gradually high and some British military officers were addicted in opium like Kachin opium eaters.³⁹

Once, the smoking tobacco habit is very rare in Kachin people. Though they grew Tobacco in some areas and they chewed tobacco like Myanmar betel chewing habit. Mostly Kachin chewed tobacco which composed of lime, *malut* or dried tobacco leaves, *shaji*⁴⁰ tree bug and fruit of *binlang*⁴¹. Especially, this practice was belongs to adult males and old aged ladies. Thus, the teeth of Kachin old aged persons were stained with betel juice colour. Later on, in Colonial Period, this use of *shaji* practice was replaced by smoking habit of some Kachin men.⁴²

In every human race, mostly they followed the cultural ethics. Obviously, this cultural ethics gradually became statute and prescribed as a tribal law. No detailed account on legal procedure was found in Kachin Region before Colonial Regime. Customary law which was practiced by ancestors was prevailed in Kachin community. This became customary law for the Kachin community. Legal procedure was in the hands of *Duwa*, *salang* and other local chiefs. There were no

³⁸Kachin Hill Tribes Regulation, Article-31

³⁹Ian MC Fellowes Gordon, *The history of the Kachin Guerrillas of North Burma*, London, Robert Hale Limited, 1950, p. 2 (Henceforth: Gordon, 1950)

⁴⁰*Shaji* = Cutch

⁴¹*Binlang* = A Pungnet bean chewed in the hills as a substitute for betel leaf

⁴²Interview with Gila, Dau Hkawng, Age 81, Retire, School Teacher, Radakawng, Myitkyina, 10-1-2014

court, lawyer, and judge. Absolute power was not allowed for any of them. Mostly legal cases were heard by respectful Kachin elders who were accustomed with Kachin customary laws.

In punishment giving for the convicted persons, there were no severe punishment like death sentence, sentence of imprisonment, issued order for expel, punishment by flogging and fine in the form of *hka* in Kachin society. *Shawa sha* or compensation in term of money giving was usually practiced in Kachin community. The amount for *Shawa sha* was fixed by the Kachin elders who were acting as the Juries. The arbitration was already settled up after giving sufficient compensation.⁴³ In this manner, *Hka* or compensation was giving immediately and if he couldn't pay this amount he would be granted by his nearest relatives. Sometimes, it was set up by local chief. A grand banquet was held with liquor and rice beer for both parties for retracting the litigation. In this lawsuit, the looser side also had to pay all expenditures. However, no bribery and corruption was prevailed and any legal care could put up to Kachin local chiefs. During colonial time, Kachin local chiefs were vested with judiciary power which was prescribed by the Kachin Hill-Tribes Regulation Act.⁴⁴

The *Duwas* concerned had to reconcile personal disputes and personals dues among the villages in the locality. Final decision in the original jurisdiction did not come to agree, appeal might be submitted to the superior officer namely *Taung-ok* and Subdivisional officer. *Duwa* and *Agyis* with the powers confer to them could try, decide and impose monetary fines to those who broke laws promulgated by the government.⁴⁵

During the Colonial Period, although the British laws were promulgated in Kachin Hill Tracts, traditional customs of the Kachin tribes were still exercised in the administration of justice. Regarding Kachin Hill Tracts administration the

⁴³Leach, 1954, 61

⁴⁴Kachin Hill, Manual, 1906, 3

⁴⁵Kachin, 1967, 244-246

District Commissioner could appoint or dismiss a headman. Moreover he might define and notify the headman's jurisdiction, tribes, village (or) village track which was subordinate to the headman. With an exception of the offence punishable under the Penal Code, Chapter 6, Sections 302 to 308, 341, 348, 363, 377, 390, 402 and sections 438 to 400, a headman could try a person charged with any offence or abetment (or) attempt of it in conformity with the traditional customs of the region. If the accused person was found guilty, the headman could sentence him to a monetary fine or damages in kind. If the dispute was of civil nature the headman could try such case in conformity with customary laws. Moreover he could enforce his order to come into effect. However, the headman could not impose any punishment which was too cruel or exceedingly grave (or) contrary to usual precedent. On observing the above mentioned facts, it is learnt that the jurisdiction of a headman in Kachin Hill Tracts was much wider than a headman in Myanmar proper.⁴⁶

Feudalism was flourished in *Gumsa* type of administration. However, this type of feudalism was not same as the other. In this manner, the person who arrived at new territory, head of the family member became land owner. Cultivable land was allotted by the land owners. In this respect, gong, beads and something one was given as a gift to land owners. This claim was recognized by giving an axe, and a pair of flint by land owners. In this way, the claimant had to cultivate his land forever by generation to generation. Thus landless peasantry class was never found in Kachin community. Some virgin lands were still holding by land lords. They maintained these lands until no one was claimed over it. No cultivation and tenants were found in this bare land. Thus there was no stratification between land lords and tenant class. In some area *Duwa* or local chiefs and land lord posts were possessed by the same person. In some area, these

⁴⁶Kachin Hills Manual, 1906, 345

two positions were separately governed by two persons. In this moment, though *Duwa* got personnel rights and privileges and non privileges were given to land lords. He only cultivate his owned land like others cultivators. Thus it was difficult to define distinctly for Kachin feudalism.⁴⁷

Before Colonial Regime, post and telecommunication services and other communication departments were lacked in Kachin Region for its non literate conditions. However, they had their own primitive communication system. For better communication between individuals and families, they had their own signs and exchange gifts. Sometimes they drew a picture and made of outer rind of small bamboo string and giving gifts to other people also meaningful description. The following mentioned symbols were frequently used and their definitions are described as follow:

Gift		Meaning
Fish	=	message for happy go lucky
Ginger	=	warmly invite you
Fowl head	=	recognition for new leader
seeds of gourd melon	=	wishing you wellbeing
Chili	=	message for anger and short temper
Thatch	=	I will arrive \ please come
Charcoal	=	declaration of War
Salt \ Sugar	=	a good relationship
Dry tea leaves	=	I am missing you \ don't forget
Fig tree	=	Now we shall start
Egg	=	prosperity comprising children, adult and all pets are well

⁴⁷Leach, 1954, 198

Meaning of colour = white stands for friendship
 Black stands for aggressive
 Red for stands for meaningful
 situation⁴⁸

In this relationship, all economic and social conditions are embracing. This traditional communication system was faded when Kachin literature was introduced in the early Colonial Period. However, the practice of sending parcel for near and far was still in existence. Instead of this practice writing with own Kachin language became famous and it was the prime factor for enhancing the high rate for Kachin literacy campaign. Although they sent these things to their relatives, they mean just as remembrance. In these days it is not importance the definition of their traditional communication symbols, because they have their own literature. So, they do not need to use their traditional communication symbols. They can write whatever they want to say to other people. This is one of the main causes that Kachin people want to be literate. When British administration and pacification came to Kachin Hills they emphasized on concrete administration. They laid down Kachin Hills Tribes Regulation in 1895 and took as the special region for undeveloped situations. There were no big economic enterprises and the main source of revenue only relied on land tax and house hold tax. For the undeveloped situations were relied upon lack of literature and low illiteracy rate.

For this culturally undeveloped Kachin races, the basic need was lack of literature and improper situation of low literacy rate. To fill these gaps, the invention of Kachin literature appeared in accordance with the situation and needs and thus the great confidence upon the Christian missionaries spread among the

⁴⁸Interview with Dr. Ah Nang, age (59), Professor (Head of Department), History Department, Myitkyina University, 6-12-2013

Kachin people. In this way, the role of Christian missionaries took leading part in education in the Kachin Hilly Regions.⁴⁹

After arrival of Christian missionaries in Kachin State within half of century at least sixty Christian mission schools were opened in Kachin State. At that time, government high schools could be opened only in Myitkyina, Bhamo, Mogaug, Kamaing and etc. In this way post, like subdivisional officer, township educational officers, Hill track administrator, inspector of police and sub-inspector of police were the products of this high school leaving student.

At the advent of World War II, during 1940's over 150 Christian mission schools were opened in Kachin State. At that time youth like Col. L Hkun Nawng, Major Shan Lum, Township Officer Lashi Tang Gun and another Township Officer Jinghpaw Sing Gyi already got B.A. degree and other youth like Labang Gam and Maran La Myen became medical doctors. Moreover, over ten Kachin youth who attended at the University, when World War II broke out in 1942, they joined the British Army.⁵⁰ After the war, these youth had chances to take part in administrative role. In this way, Lahpai Zau Jun became Myitkyina Deputy Commissioner after post war period.

The other prominent posts were allowed for the participation of Kachin educated youth. However, the government school fees were very high and it could be assumed that the enhancement for education for the Kachin people were very few. The government servants for the frontier administration for the Colonial Regime were mostly not highest educated and thus they had less caliber in implementing the all round development programmed for the Kachin State.

Some Kachin who had joined for the British Army was one of the causes for the development of Kachin society. The British Army trained Kachin soldiers, who got great opportunity for broad outlook and new experiences in their life. In

⁴⁹Hertz, 1960, 155

⁵⁰Zau Rip, 1983, 20

ancient time, Kachin were the warriors who took part in local warfare among the villages and tribes. The historian commented on Kachin people that they were war like races. They had already joined the British Army before the occupation of the whole Kachin Region. In ancient time, the Kachin people voluntarily mobilized with bows and arrows, spear and sword when they were faced with danger. *Duwa* usually collected taxes from the merchants who passed his territories for the passage fees. If they paid taxes, they would be secured for the passage of *Duwa*'s territory. If they failed to pay the taxes, they would be looted by dacoits. For they had no proper taxation and well organized armed forces, these *Duwas* would be called as dacoits and looters.

British military recruitment programme was started in Kachin State since 1897. In August 1897, three Kachin young men Wala Zau Tawng, Maru Zau Ba, Manda Zau Seng who had joined to military police regiment in Bhamo. From that time on ward on Kachin company was started in Kachin State.⁵¹ These pioneer Kachin soldiers were non Christians and illiterate persons. Thus they were given Bronze ring with their initial and sealed this ring for getting monthly salary. However one Kachin like N Bwi Naw who had attended Buddhist monastic school and literate person was appointed as pay clerk for this regiment. After invention of Kachin literature in 1895, like Wala Zau Tawng and other comrades became literate. Thus the other Kachin soldiers wanted to learn literature with eagerness for its usefulness in society.

Thus, Rev. H. Roberts sent Rev. Zaw Tu to military regiments and taught Kachin literature to soldiers. These young Kachin soldiers eagerly wanted to learn education for their future prospect. Thus British Major Orman allowed to build a hall for lecture room within the Army compound and opened this school since 1912. When World War I broke out in Europe a number of Kachin sliders were participated in British military service. At that time, many Kachin soldiers who

⁵¹ Sut Nau, 1977, 93

went to abroad especially in Mesopotamian frontline and joined hand with the British and her allied forces. It was learnt that total 428 Kachin soldiers who went to abroad by batch by batch from Bhamo since August 1917. These soldiers had joined in the battle fields of Mesopotamia, India, Malaysia and Baghdad. Among them only 67 Kachin soldiers were literate and remaining were Animists. Only 12 persons had already been converted to Christianity⁵².

In this way, Kachin had the great opportunity for oversea military service which paved the way for exposing political, economic and social conditions of foreign countries. Thus they had the awareness of value of education. They knew that the only education could change the social life of the people. In military services they began to know that the differences between Animists and Christians and literate persons and non literate persons. Thus many Kachin soldiers had abandoned the practice of *nat* worship and prepared for literacy campaign. They began to know that the importance of English and if they were in good command of English they would be promoted to high ranking posts and got good salary. Thus they began to learn properly for English.

Before the British administration was introduced in Kachin Region, the Kachin people didn't know anything about politics, economics and cultural conditions they lived in peace and happily. Their nationalism was first appeared after the annexation of Kachin State by the British forces. Kachin intellectual mind was opened when they first published Kachin News in monthly since August 1914 with three pages.⁵³ This Kachin News had reported world news, education of agriculture and health knowledge, news of Kachin war veterans from Mesopotamia, Kurdistan, Baghdad, Marlabar and other correspondence from foreign country and Christian movements. This was the great chance for the Kachin literate people who had first chance for reading monthly in their own

⁵² Kachin Military, 1954, 19-20

⁵³Tegenfeldt, 1974, 153

language. In this way, Kachin leaders began to open their political outlook and demanded self-governing status to Sir Hercourt Butler on 29 December 1924. Altogether 56 *Duwas* from Kachin Hill Tracks participated for demanding this self-rule.⁵⁴

Concerning health matters, the Kachin people know only on the traditional methods and they know nothing about scientific knowledge on pharmacy. Especially when they were ill, the practice for paying homage for spirit was prevailed among the local populace. Many herbs and medicinal plants were used as a medicine for applying lotion and oral drugs. Main substance for Kachin indigenous medicine were plant roots, herbs, plant leaves, tree bark, honey, monkey blood, tiger bone, alcohol and opium. Kachin people thought that all plants are applied for medicinal use. They usually practiced for making medicine by grinding, blending, melting, distilling and cooling methods. After final process, all substances are mixed up with honey and alcohol. Moreover, all sorts of medicinal plants and leaves were *Khan-tauk* root (the rhizomes) *Ma-chit* herb (*Fritillaria roylei*), *Ma-shao* Plant (*Euonymus Kachinensis*), *Sin-tone-ma-nwe* Vine (*Tinospora Cordifolia*) and animal bladders also use as traditional medicine. In ancient time, these medicinal plants were used as raw material and exported to India and China boundaries.

However, in late Colonial Period, for establishing Kachin indigenous medical clinic, these medicinal substances were selling as finished products. In early Colonial Regime, medical Christian missionary was started with the opening of small hospital at Mohnyin and gave proper medical treatments for patients. Moreover, in northern Shan State, Dr. Harper and Dr. Gordan Seagrave from American Baptist Mission opened hospital at Namhkam and gave treatments for local patients. However, naturally the majority of local populace in Namhkam was Kachin people, and thus among the total patients, 60 percent was Kachin people.

⁵⁴*Kachin News*, 1924, February, Vol. XL, No.7

By this way, the opening of Namhkam hospital was benefited for the Kachin people. The diseases like goiters and venereal diseases which infected among the Kachin people were cured at Namhkam hospital.⁵⁵ Moreover, Dr. Seagrave opened a basic health care training centre at Namhkam. Primary level young women were trained for midwifery course and nursing courses were allowed for trained women who got seventh standard passed certificate. In this way, these young women got medical knowledge and they had earned a lot of good salaries and provided their parents. Their professions were admired by other young women in local society.

The invasion of Japanese troops in the Second World War forced British military and civil personnel to quit Kachin State and evacuated to India via Ledo Road. In this situation, nursing from Namhkam hospital gave medical aid for wounded persons in front line areas. In this field medical unit led by Dr. Seagrave contained 19 nurses. Among them, ten were Kachin nurses. During Colonial Period, only Myitkyina, Bhamo could open hospitals and other part of Kachin Hill Tracks were very rare places for opening medical clinic. However, for the gratitude of Dr. Gordon Seagrave, 20 women from Myitkyina, 36 women from Bhamo and 80 women from northern Shan State got opportunity for attending nursing course and medical trainings.⁵⁶

The Japanese troops arrived at Sumprabum beyond the north of Myitkyia. Thus, British troops and civil servants withdrew to India and no others British were left in Myanmar. However, Putao was in the hands of Kachin, levies. Union Jack could be hoisted daily in Putao. In August 1942, Lt. Col. Cambell and Captain Leeches arrived at Putao and formed Northern Kachin Levies Unit.⁵⁷ Putao, the last remaining town, in Myanmar, where it was possible for

⁵⁵Kutkai, 2007, 208-9

⁵⁶Kutkai, 2007, 214

⁵⁷Gordon, 1950, 11

reconnaissance forces such as to make a landing. The town was defended by a British Command force of Kachin levies who formed a defend line south of Sumprabum, the nominal capital of Kachin Hills. As a place, Fort Hertz had only one importance, it had an air field and from there it was possible to move south into North Burma.⁵⁸ Within three months, recruit for the levies totaled approximately six hundred men organized into five companies. In addition, there was a home guard formed by older men and young boy.⁵⁹

Over 500 soldiers were mobilized in November and it became well organized Army. Lt. Col. Ford arrived there in 1943 and led these Kachin Levies. At beginning, these Kachin Levies faced with the problem of insufficient arms and ammunition and ration. Later on they were well organized and against the Japanese troops. Mr. Stevensen, Deputy Commissioner for special hilly region also urged to fight with the British troops in Japanese resistance movement.⁶⁰

Bhamho fell into Japanese hands, Sinlum region became their headquarters and American Kachin Rangers Regiments were organized by Major Pete Joost and Captain Lazum Tang Ji. New recruits from surrounding villages and former soldiers were combined into five regiments. Many ration and military equipments were delivered by U.S Army to Sinlum Area by air lift. In this way, Sinlum headquarters stoutly defended Japanese attack under heavy assault.⁶¹

When Myitkyina was occupied by Japanese troops, Kachin leader Zingtung Naw with many followers were shifted to remote areas and began to

⁵⁸William R. peers and Deam Brelis, *Behind the Burma Road*, New York, Brown & Company, 1963, p. 82(Henceforth: R.peers, 1963)

⁵⁹Ian Fellows Gordon, *The Battle for Naw Seng's Kingdom: General Stilwell's North Burma Campaign and its aftermath*, London, Pitman Press, 1971, p. 7 (Henceforth: Gordon, 1971)

⁶⁰Wabaw Zau Rip, *Jinghpaw Mung hte ngai (Kachn State and me)*, Myitkyina, Hanson Press, 1983, p. 34 (Henceforth: Zau Rip, 1983)

⁶¹*The Kachin Military, 1954*, 58

recruit the new soldiers. These new band were contacted by Lt. Curl from allied forces. He remarked that the Kachin and his band were without ammunition and physically weakened, but their spirits were resolute and their guns, weapons were so antiquated. As for Lt. Curl, he immediately requested a drop of modern arms and ammunition, food and medicines. When the air drop came, Zingtung Naw and his followers needed only the briefest of instructions in handling the carbines and Tommy guns.⁶² In this way military maneuvers were made and prepared for attack on Japanese troops.

As hunting life was very accustomed to the Kachin people, they became skilled warriors in Jungle guerilla warfare. For fighting against Japanese enemy in front line, these Kachin guerilla fighters only possessed few knives, spears, cross bows, and some old type of flint guns. Though they had gone modern weapons, they made great harassment on enemy by their unserviceable firearms.⁶³ Beside Kachin Hilly Region, the Kachin guerilla also actively participated in anti Japanese Campaign in Shan State. Loilem was the key to the Japanese defense. It was the main road Junction with Taunggyi-kengtung road and there was no doubt that the Japanese intended to held at it all cost. Loilem operation was led by Major Browns' battalion contained a large of experienced Kachin guerillas. Brown's officer, Lt. Weight and Hausen and Capt. Conklinm and Others were also experienced in guerilla fighting technique.⁶⁴

Colonel William R. Peers from U.S Army had recorded concerning Kachin guerilla fighters who participated in guerrilla operations in northern Burma had recorded as follows;

When the sit was selected the Kachins took strips of bamboo about two feet in length and cut them into knife like spears about three-fourth of an inch wide these they hardened over a fire until they were as strong as

⁶²Peers, 1963, 23

⁶³Secret war, 1997, 25

⁶⁴Peers, 1963, 235

steel, sharp as daggers. They call them Pungyis. The Pungyis were then set in the ground in the undergrowth alongside the trail with the heads pointing in toward the trail. In effect, this was an ingenious kind of *natural* trap, deadly as a land mine. Then automatic weapons-British Bren guns approached the ideal automatic Weapon for jungle warfare were sited to fire up and down along the long axis of the ambush area. This done the ambush was complete and ready to go.

They Pungyis pass through leather easily. The low Pungyis tripped a man over, so longer ones caught him full in the chest. Rarely could a human being survive the physical and Psychological shock. The bamboo caused a ragged wound that festered readily was painful and slow in healing it was cruel death.

The Kachin had experienced guerilla fighting for several centuries. Indeed the fact that a relatively small total population of about 300,000 Kachin could oppose group totaling several million attested to the tenacity and security of guerrilla tactics. No one had yet conquered the Kachins. We learned the principles of ambushes from them. The casualty ratio worked out about one Kachin Ranger killed for every twenty five Japanesees.⁶⁵

During 1942 to 1945, anti-Japanese resistance movements in Kachin State arose as a remarkable resistance movement. From 12 years to 70 years persons were participated in this resistance movement. Though they were not involved in fighting, these children's were very useful guide for the route for the allied forces. During war time period, some U.S officers form Kachin Levies and Kachin Ranger lived together with Kachin soldiers and even they eat opium and drank rice beer.⁶⁶ On 24th to 26th March 1945, One great *Padang Manau* festival was held at Sinlum in which American military officers granted military medals and guns for

⁶⁵Peers, 1963, 173

⁶⁶Gordon, 1950, 1

gift to Kachin soldiers. Thus on 29th March, discharge certificate for Kachin soldiers were issued and all military units were withdrew back form this area.⁶⁷

However, former war veterans were formed into Security Force, Civil Armed Police, Frontier Constabulary, and Union of Military Police. Many Kachin war veterans were promoted to Subedar, Jemadar, Captain, Major and Lieutenant Colonel respectively and some were awarded the medal of MC⁶⁸, OBE⁶⁹, BGM⁷⁰, BGMB⁷¹, The King Victoria Medal etc. In this way, many Kachins were changes in political and military knowledge and outlooks. Weighing the good and the evil results of World War II upon the Kachins, it can be concluded that despite many evil effects, the gains were on the whole, greater than the losses.

In brief, Kachin social system was gradually changed in Colonial Period. Originally Kachin were lived with Shans side by side. However they were not converted to Buddhism as Shans optical ways. However, some Shans form Shweli and Namhkam from Northern Shan States were converted to Christianity by the efforts of medical missionary run by American Baptist foreign missionary. Few Shans from Kachin State especially form Mohnyin and rail route area was converted to Anglican Christian (Church of England)

During the Colonial Period, approximately 20 to 25 percent of Kachins were converted to Christians. However, remaining Kachin Animists were ready into convert to Christianity. In this way, family by family and village by village from Kachin State were converted to Christianity at the end of Colonial Period. Thus these changes were found mostly in the post World War II period. Prior to the Colonial Period was dominated by Animistic practices. Ceremonies are mostly

⁶⁷*The Kachin Military, 1954, 60*

⁶⁸MC = Military Cross

⁶⁹OBE = Order of British Emperor

⁷⁰BGM = Burma Gallantry Medal for two life

⁷¹BGMB = Burma Gallantry Medal Bahadur for three life

concerned with the offering *nat* and homage feasts. However, these customs were lost and they were freed from *nat* fear. Some customary traditions were lost with the disappearance of *nat* worship. The invention of Kachin literature in Colonial Period caused the great changes in Kachin community. All advancements were hindered by the disadvantages of lacking literature, impoverished living standards and absent in wisdom. After introducing the new Kachin literature by Christian missionaries and educational enhancement, paved the way for Kachin community into new enlightened life style.

Before Colonial Regime, Kachin community had gone through many past experiences in the systems of feudal and slavery. *Duwa* and rich people from Kachin society became slave owners. Especially in Triangle Area and Hukawng Region there appeared slavery system. However emancipation of serfdom was issued under the guidance of British in Colonial Period. Thus in 1926, total 8832 slaves were freed in Kachin Hilly Region and it could be said that the total abolition of serfdom was completed. During First World War, many Kachins were recruited in army and they served in abroad. Before this experience, they never knew about hygienic living and nutrition on daily diet. Turning of these situations could also have caught their attention.

These war veterans were also lucky enough to make the acquaintance of lifestyle from abroad. It widened the scope of politics and military affairs. For uplifting the Kachin community, morally, intellectually, and socially these war veterans were most effective lever, and it was an act of political wisdom to propagate their experiences on education, health and livestock breeding were frequently expressed in Kachin News. In this way, some Kachins got proper education and became important position holder in local administration like Deputy Commissioner, *Pin-nya-ok*, *Ya-zawut-ok*, and *Ya-zawut-wun*. In the religious front, many indigenous Kachin leaders took part in Christian religious activities. When World War II occurred in Europe, there were over 30000 Kachin

Christian converts. The monthly Kachin news with 1600 subscribers was contributing to the advancement of the Kachin people. Several Kachins had finished college and in both the military and civil government were beginning to assume subordinate positions.

During World War II the whole of Myanmar was occupied by the Japanese troops. Though Japanese army had occupied Kachin State some remote hilly areas were at large. To take advantage of the situation Kachin raised the armed rebellion against the Japanese with whatever weapons were available. Thus, Putao and Simlum Hilly Areas became head quarters for Japanese resistance movement. Kachin levies and American-Kachin Rangers were organized in Putao and Simlum Hilly Area respectively. In this way, they took part in important role in anti-Japanese movement. After winning over Japanese troops, *Padang Manau* was held in Sinlum in March 1945.

From the point of view of the development, World War II experiences in Burma campaign was a symbol of maturity among the Kachin ethnic people. In summing up, both social life and outlook were heightened by these underlying factors: changes in belief system in Colonial Period, new introducing of Kachin alphabets and literature, abolition of serfdom, First World War Kachin veterans experience in abroad and World War II experience.

CONCLUSION

The word Kachin is called to a group of races such as Lovo, Lachid, Ahzi, Lisu, Jinghpaw and Rawang, who are living together in the same land. This group who was called Kachins was descended from *Majoi Shingra Bum*. It was accepted by all tribes. They gradually descended from north to south. Before the Colonial Period, the Kachins doesn't have any literature yet, therefore they could not write their own history. They could not leave any witness for their literature and only *Jaiwa, Dumsa* led them in any cases concerning in the fields of religion, civilization and social affairs. So, at that time there was left only the oral history of Kachins by Animists priests. Therefore, those *Jaiwa, Dumsas* believed to be the preservers of Kachin history.

Together with Kachins, Shans also were descended from north to south region. It was found that both of them were settled down together in one village but in some places they settle down separately. Most of Shan people lived in Bhamo, Mogaung, Mohnyin, and in the plain of Hkamti. And it was found that most of Kachins were in the hills separately. In border areas they live together with Chinese. Some Shans and Kachins settle down in Yunnan Province of China. The Chinese people also traded the hill region of Bhamo and Mogaung but they did not settle down there. They went back to their native and came only in the open season. They traded jade, amber, rubber and with opium trading illegally. From then, the opium plantation began in the border areas between China and Kachin hills and opium plantation became bountiful.

Before the Colonial Period, Kachins lived freely and independently in their region under the leadership of *Duwas*. But after the British entered they lost the chance, that living freely and independently. When the British confiscated their

land they tried to resist against the British. But, they did not have enough and modernized weapons did not form military operation systematically, thus the British gradually suppress the resistance movement. After that, the British occupied the whole land except Hukawng Region and Triangle Areas.

By this most of the regions became law and order on about 1893. Kachin Hill Tribes Regulation was introduced in 1895 and the British administration was started in Kachin Hill Region. It was found that traditional leaders were permitted to rule his areas as the rank of *Taung-ok, Duwa*. They could rule according to the customary laws and regulations. That the Colonial Regime, there came the Christian missionaries. Before that the Kachins are Animists and majority of Shan people are Buddhist. When Christian mission arrived most of the Kachins became Christians but only a few Shans converted to Christians. At the end of the Colonial Period about 25% of Kachin people were Christians but after Myanmar got the independent 95% of Kachins became Christians. As Animist practitioner, they worshiped and gave offerings to gods for their living. But after being converted to Christianity these heavy deeds of traditional worshiping and sacrificing were no need to continue.

We can see that another religious like Muslim and Hindus also came into being during the Colonial Period. These religions arrived together with accompanies employees, soldiers and government servants from India. After colonial regime some Indians were settled down in Kachin State. However unlike the Christian, Hinduism and Islam did not spread out their religion by ministry work. After arriving of Christian missionaries, education, health and civilization came to be improved. English schools were open in major cities but school fees were very expensive. Mission schools were opened too, especially in the hills. Kachin literature was invented by Christian missionary and it is the most important invention of Kachin people. At first the Shan people attended for

education in the Buddhist monasteries under the teaching of monks. But during the Colonial Period, they attended in English schools and brought up there. The Shans had already literature for a long time. During the Colonial Period, the Christian Missionary Dr. Ola Hanson invented Kachin literature in 1895. From that time, the Kachins improved in education and to become literate.

When the administration of British Government came to steady, the native people probably thought highly of the British Government's efforts. Likewise, when they were in the service of British Government and armies, they began to have discipline, attention to the orders, getting basic military training, loyalty, honesty. Thus, they involved the most important factor at the beginning of independent of Myanmar.

The economic conditions of the Kachin State during the Colonial Period had been a little bit changed. Agriculture had been carried out for self sufficient and without producing products and without expending cultivated land like lower Myanmar. It can be found that there was no distinctive development in economic conditions. The British Government gave their attention more on collecting tax than doing Business. The enterprises of jade mining, gold dredging, amber mining and timber extraction, all these were influenced by European Companies and Chinese.

Myitkyina District was separated from Bhamo District in 1895. Although there were not any car roads, the railroad Mandalay to Myitkyina had been constructed in 1898 and then Myitkyina became the capital city of Kachin State. Native to Myitkyina Township were Shan and Kachin. During Colonial Period besides these ethnic groups there were many foreigners and their descendant residing in Myitkyina. Of these Europeans and Eurasians were government servants or employees of Steel Brothers Company, of Burma gold dredging

company, or timber merchants. Besides the Indian working as government servants and there were the military police battalion.

The British colonial rule brought about the remarkable changes in the Kachin Society. However, with the exception of educational changes from monastic education to western education, the community of Shans in Kachin State was not affected by the changes. Some Shans converted into Christianity. The most apparent changes can be seen in the Kachin communities with regarded to the education, religion and some way of life.

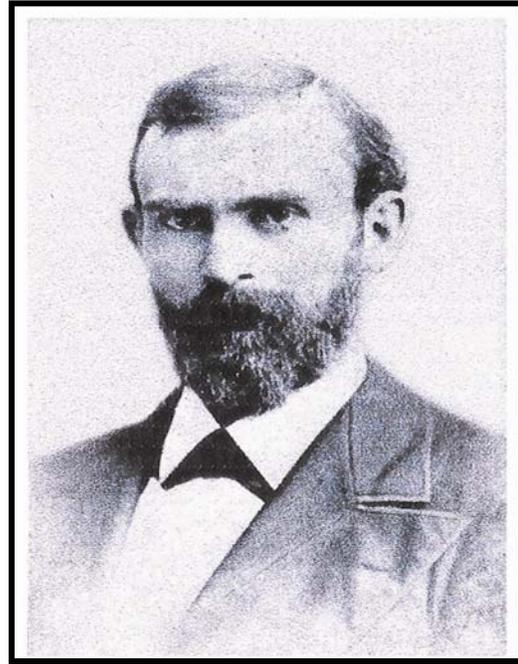
Photographs

Photo (1)
Father C. Gilhodes (1900)



Photo get from Bishop Paul Grawng

Photo (2)
Rev. Albert J. Lyon (1878)



Source: Tegenfeldt, 1974, 79

Photo (3)
Rev. William H. Roberts & Wife
(1879-1913)



Source: Tegenfeldt, 1974, 112

Photo (4)
Dr. Ola Hanson & Wife
(1890-1928)



Source: Tegenfeldt, 1974, 112

Photo (5)
Rev. George J. Geis & Wife
(1892-1916) (1924-1936)



Source: Tegenfeldt, 1974, 112

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List of Interviewees

No.	Name	Age	Address	Date of Interview
1.	Gila, Dau Hkawng	81	Radakawng, Myitkyina	10-1-2014
2.	Dr.Ah Nang	59	Myitkyina University	6-12-2013
3.	Mashaw Hkawng Lung	70	Kyunpinta, Myitkyina	7-12-2013
4.	Maran Dau Hkawng	72	Kyunpinta, Myitkyina	5-12-2013