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Socio-economic Pattern of Yindaw Township (1853-1910)

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Abstract

How Yintaw came into existence under the Myanmar monarchical rule and how it changed in the successive periods until Myanmar regained her colonial period are discussed. Yintaw was first inhabited by the Pyus, and it became an important locality ruled by Myanmar kings. When the colonial government divided the country into districts, Yintaw became a district and later became a sub-division of Mandalay Division. When colonial administration was introduced, priority was given to the maintenance of law and order rather than to the effectiveness of administration. This work revealed a broad perspective of the importance of the region in the development of societies throughout history. As is already known, the interrelation between the society and agrarian economy was so great that one cannot develop if the other is weak. In order to discuss these topics, the researcher has made extensive field research to collect primary source materials which have never been used before. Stone inscription, land mortgage deeds and contemporary records were used to speak of their supra and infra relation, administrative pattern, self sufficiency economy, economic hardship, social status and various religious sectors. I believe that my new finding research work will be a significant value for the South East Asian studies.

Keyword: Social relationship, administrative matters and economic performances

Background History

The trace of "Yintaw" is only in the Bagan period. The inscription of Sa Kyo Paya Hla dated 554 ME (1192 A.D) mentions the words like "Yintaw". (Nyein Maung, 1972; Sa Kyo Paya Hla Kyauk Sa, Front; See Photo-1) It is suggesting the existence of the ancient township in Myanmar History. During the Bagan Period, King Pyu Saw Hti (MWT-New-0333-01 to 14, 2) and King Aniruddha (AD 1044-1077) who was famous for his pilgrims; religious merits (See Photos-2, 3, 4, 5, 6) and traveling (Hman-nan, 1992) visited Yindaw region and dug the irrigated canal passing through (Tun Yi, 2003) it became Yindaw's lake today. (Zabudipa, 1910; See Photo-7, 8) It is learnt that Yindaw was an important town in the reigns of Myanmar kings. In 1402, king Mingaung, conferring the title Maha on the grandson of Yazathura, the Lord of Pinle, granted him seventy war elephants and Yindaw Town as fief.(Hma-nan,1992) When Minye Kyaw Htin made a list of towns on 31 May 1679, Yindaw was mentioned as a *kyeitsu* (non-crown service) town. (Than Tun, 1985) It was a town granted to queens, princesses and ministers in fief in the Kon-baung period too. (Maung Maung Tin, 2004)

Demarcation Area

Yindaw is located between 20° 43' 0" North, 95° 56' 0" East. Geographical location is Pyawbwe, Mandalay, Myanmar, Asia. (See Map-I) Historically, Myanmar political power was centered on the influence of Meiktila District where the administrative units of Tampadipa *Taing* (Land of the East of Ayeyarwady Region) was located. During the reign of King Aniruddha (AD 1044-

1077) forty-three garrison towns were established along the frontier areas between *Tampadipa* and *Kamboza* (Shan States). It was include in *Mye-Latt Detha* (midland). Moreover, *Myosa* (Lord of Town), a term denoting a district seat of government along with its hinterland and subordinate villages were reorganized into the units of military conscription in time of emergency. Yindaw had been a *Yapyu Myo*, a town which had to submit 400 military servicemen. It seemed that the garrison towns were Yindaw, Yemethin, Pyawbwe and Meiktila. This demarcation of territorial boundaries was initiated by King Thalun (AD.1629-1648).

Under the British rule, there were frequent changes of territorial boundaries among the administrative units. At the beginning of Colonial Period Yindaw was comprised in the Pyawbwe Township. (Scott, 1910) The tract of Yindaw abutted on the Meiktila Tank. (Zambu Dipa, 1910) Yindaw town is partly surrounded by a moat (See Photo-No.9) and ruined wall. (Scott, 1910; See Photo-No.10) It is enclosed with thorny hedgerow and village door. (See Photo-No.11)

Major Role in Deference (1752-1885)

During the reign of king Bagyidaw (AD 1819-1837) had to march in military campaigns. On the Royal Order issued on 1 April 1788, Yindaw and its surrounding region were supposed to be the strong and fortified regions.

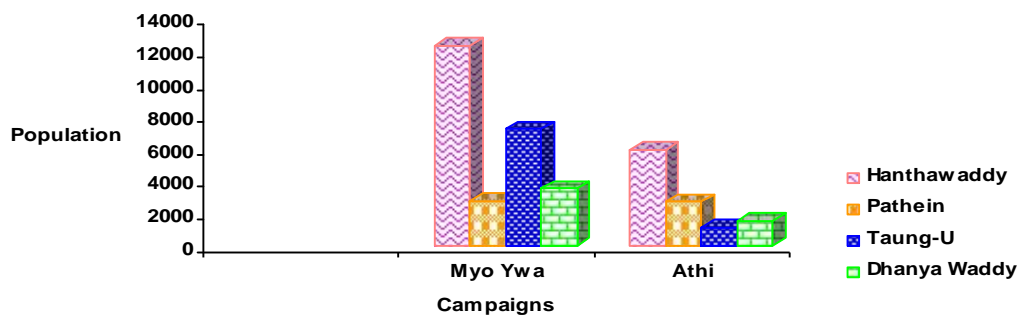


Fig- 1 Kon-baung's Campaigns

Source: *Parabaik MS*, No. 732, NLC

Moreover, it is assumed that Yindaw and surrounding regions had been participated by defense for royal families since Kon-baung Period. Yindaw inevitably involved in these skirmishes as an outpost. In those days the region along had been the battle field and the people lived under chaotic situation.

Many varieties of crown service men or regiment-like groups are found in this township. Among them Shwe Pyi Yan Aung Cavalry groups were excluded. They were mainly the servicemen living in villages above the lake of the township. Shwe Pyi Yan Aung Cavalry force was formed by king Bagyidaw (1819-1837). (Than Tun, 1988)

Yindaw originated since the time of Bagan Period. The regions were believed to have been important area for defense. In Sagaing Period the area was settled by various crown servicemen groups because successive kings of Inwa and Nyaungyan Dynasty organized the artillery (*Parabaik MS*, No.732, NLC), cavalry (Maung Maung Tin, 2004) and musketeers and *ngwei gun daw* (Silver Tax Collectors) (*Parabaik MS*, No.4, SSTMC), in the region. In addition, Portuguese (Than Tun, 2007), Mohamadan (*Parabaik MS*, No.3, SSTMC) and Kaunghan (*Parabaik MS*, No. 4, SSTMC) were

deported to settle in this area. In such time of political unrest the people in Yindaw region lived in the chaotic situation.

Administrative Pattern

In such a society there were two basic social strata: the governed and the governing class. The governed mainly consisted of the *athi* (non-crown service men) who had to pay taxes to the state. In the provincial areas, the governing class consisted of various officials directly appointed by the sovereign himself and other local hereditary chiefs, like *Sawbwa* (shan headmen), *Myo thugyi* (town headmen), *Ywa Thugyi* (village headmen), *Shwe Pyi So* (official registrar of immovable property) etc. (Than Tun, 1986) In the Yindaw Township the society seemed to be closely knitted with the local hereditary officials and the populace. From the Nyaung period to Kon-baung period, the highest officer in rank in the Yindaw Township was the *Myosa* (Lord of Town), *Myowun* (Town Governor), *Myo oat* (In charge of the Town), *Thugyi*, *Myinzi* (mounted officer) and *Myin Gaung* (Captain of Horse). All these hereditary chiefs had charge over the common people called *athi* (non-crown service). They had the right to hear and try cases both criminal and civil; to check and standardize the weights, measures and capacity (basket) used in trading and marketing and levy taxes on the people in his jurisdiction; and to implement the special tasks assigned to them some time by the central authorities. However, the crown service groups were under the charge of their respective group leaders who also held their offices hereditarily. (Taw Sein Kho, 1960)

For administrative purposes the British government changed the appointments. The British annexed Myanmar ruled the country by bureaucracy and appointed administrative officers. (Wikie, 1934) The administrative pattern of village circle, township, sub-district and district was practiced for law and order restoration. They meant the extent of an administrative unit or jurisdiction. The reasons why the British government made administrative changes were to suppress the rebellions and to utilize the village administrative systems. (Ma Kyan, 2005)

Socio-economic Condition

Agriculture, being a main source of feudal economy during the Kon-baung period, played an important role as a basic mode of earning in the rural area of present day Yindaw Township. One can also come across small private *kans* (tanks) in Yindaw township, which played some important part in private sector of agriculture.

Yindaw tank was the largest tank, and the land irrigated stretched areas were (1818.9acres) in Kon-baung period. (MWT-New-0333-01 to 14, 2) Yindaw Lake was built and maintained by ancient Myanmar kings to store water for irrigation and for domestic use. During the British rule in 1898 Yindaw became a municipal town in accordance with this law and Yindaw Lake came under the control of Municipality. (Wilkie, 1934) It was principally used for agricultural and domestic purposes. (See Photo, No.4, 5)

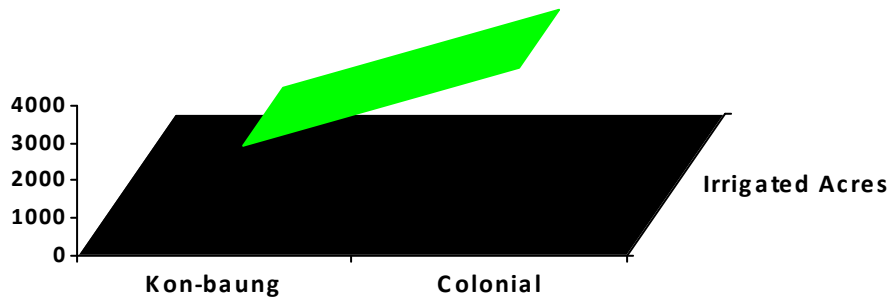


Fig-2 Irrigated Acres in Yintaw (Kon-Baung-Colonial Period)

Source: *MWT-New-0333-01 to 14, 2; Wilkie, 1934*

King Mindon renovated the Yindaw Lake in 1877. Yindaw had nineteen villages increased, with a number of 2810 household and population of 11240 in the township. The village tracts solely depended on the lake for irrigation. They are shown in figure form as follows.

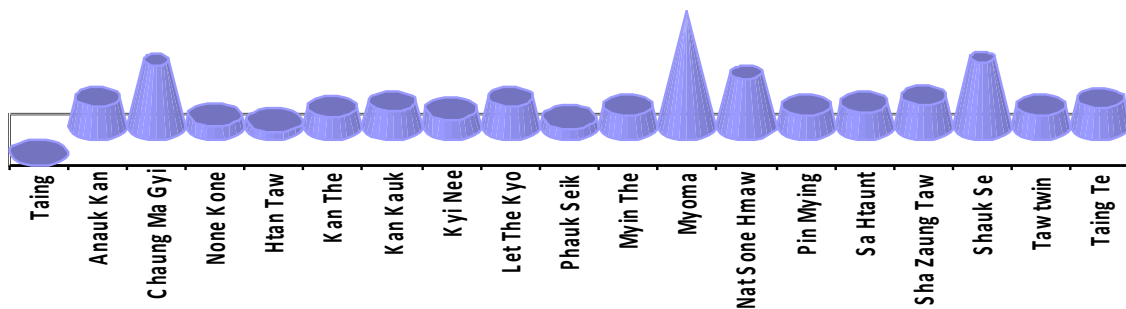


Fig-3 Household List of Yindaw Township (1877)

Source: *Parabaik MS, No. 4, SSTMC*

During the early colonial period, the population of Yintaw Township was 37, 890 in 1891 and 40694 in 1901. Thus, it was note that the population of Yintaw Township had gradually increase from Konbaung period to the early colonial period.

The population density is an expression of the ratio of total population and the total residential area. Most of the land in urban area is used for residential purposes. But there are uses of land for other purposes in urban area. Long distance from central market, poor security condition, poor facilities of electric power supplies and poor communication are the causes of thin population.

Among the nineteen village of Yindaw, twelve villages had more than 100 house hold and the rest had less than 100 households. The following table shows the list of households in Yindaw Township.

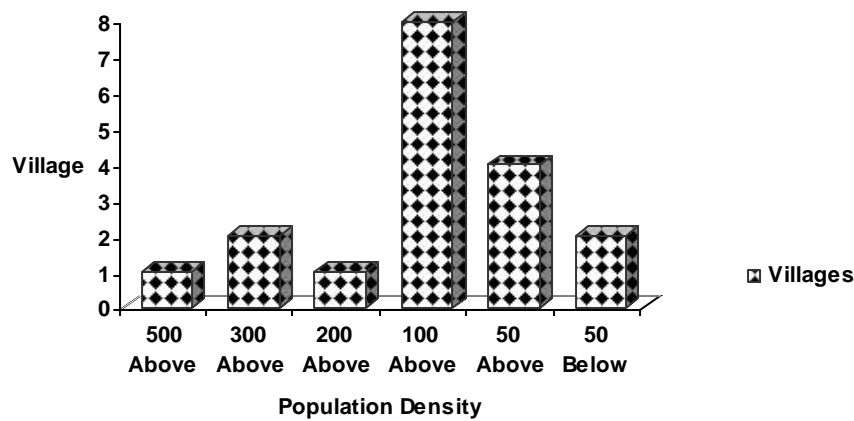


Fig. 4 Population Density of Yindaw

Source: *Parabaik MS*, No. 4, SSTMC

We can approximate the population density; there were only twelve villages which had over 100 households while the others were below 100.

Household List of Cavalry

The household list of cavalry groups was located in the Meiktila, Nyaung-yan and Yindaw regions. They were put under the jurisdiction of four *Myin-gaungs* (captain of horse) as follows:

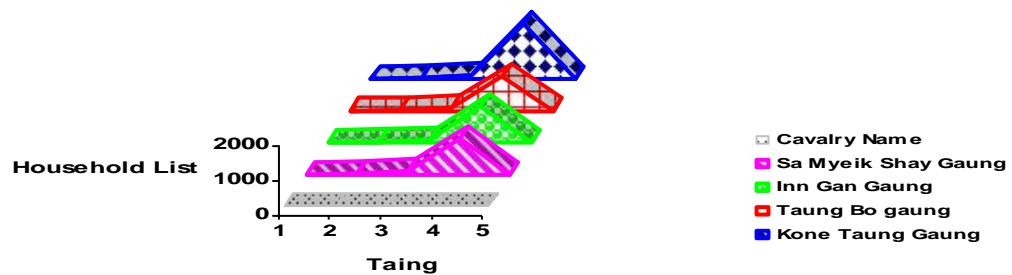


Fig- 5 Household List of Shwe Pyi Yan Aung Cavalry (East)

Source: Tun Yi, 2003

Although the population density in Yindaw was 82 villages in 1017 household of Sa Myeik Shay Gaung (group) it became 81 villages in 1040 household of Inn Gan Gaung, 85 villages in 992 household of Taung Bo Gaung and 95 villages in 1558 household of Kone Taung Gaung. The population density varies greatly from Shwe Pyi Yan Aung (East). One can find the various Cavalry corps settled in Yindaw. Their names are based on various regions.

Household List of *Athi* (Non-crown Servicemen) and *Sucha* (Foreigner)

According to the list of *A-thi* and *Su-char*, the number of the *A-thi* and that of *Su-char* did not make a difference: the number of the *Athi* was greater. Moreover, the total number of the *Athi* and the *Su-char* of Yintaw Town was the maximum: the total number of the Yintaw, Yanaung and Htayankar was 67% while Yanaung had the second largest population, Htayankar had the lowest population, being the smallest town under the administration of the Governor of the three towns, Yintaw, Yanaung and Htayankar.

The township was formed with 3354 households of the *athi* and 1210 households of the crown servicemen during the King Badon. After fifty nine years had passed, a great number of household increased up to 12330 were the tax- paying people (*athi*) and the various crown servicemen.

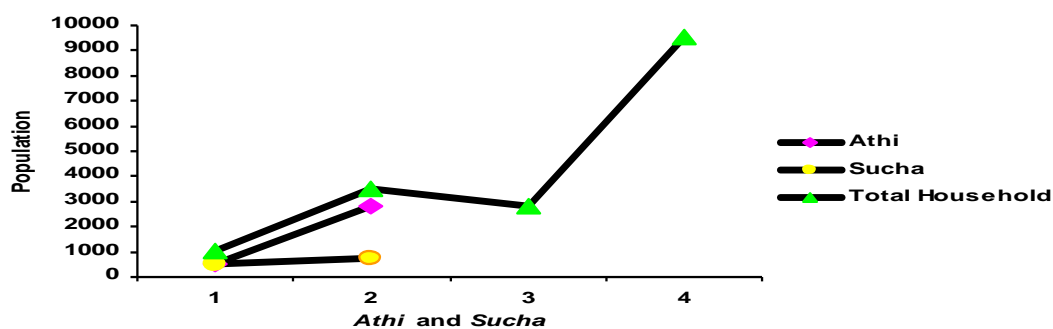


Fig- 6 *Athi* and *Sucha* Settlement in Yindaw (1783-1884)

Source: Koenig, 1979; *Parabaik* MS, No. 732, NL; *Parabaik* MS, No.4, SSTMC; Wilkie, 1934

According to their list, within 19 years from 1783 to 1802, it is observed that 100 households of the *Athi* and the servicemen had decline in number because it was during the reign of king Mindon (1853-1878) and the decline of population might have been for two reasons: heavy demand of military service and corvee labor and natural calamitous including the frequent occurrence of drought and famine. In the early Colonial Period, according to the census collected for the first time the total population of the cultivators in the whole Yamethin District was 170,860. The 88% of the total number of population was the cultivators of Yintaw Township.(Imperial Gazetteer, 1908)

Land Values

In Yindaw Township, as land mortgaging was very much prevalent whenever people needed money. They used to mention the value of land in their mortgage deeds. Therefore the land values found in the land mortgage deeds are tabulated below.

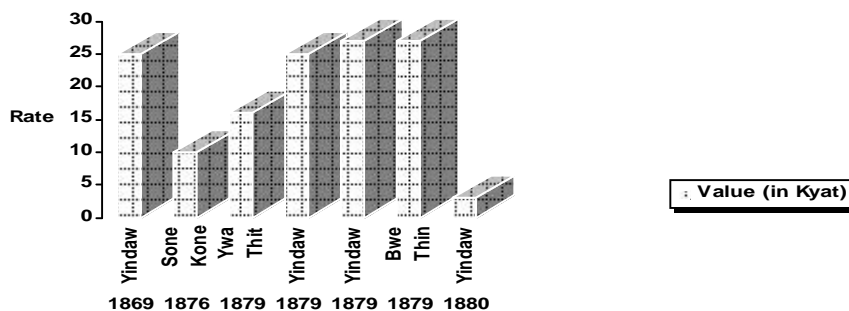


Fig-7 Land Values

Source: *Parabaik MSS*, No.3, 4, SSTMC

When we study the land values in Yindaw Township, we see fluctuations ranging from Ks. Twenty seven down to three. It can be surmised that the values found in the mortgage deeds were not real current values. They might be the amounts accommodated to the mortgagors just to meet their wants. In other words, the quality of soil and the access ability to water will also determine the value of land. For these reasons the lands values fluctuated. However, we are sure that the value of land was then determined based on the capacity of seeds or number of wisps of seeding of out-turn of crops. In Yindaw all cultivated lands were measured by means of capacity of seeds sown in.

Paddy and Onion Prices

Paddy was the stable crop in Yindaw Township. Other crops grown in the township were chilly, cotton, millet, and sesame. The Prices of paddy discovered in the land mortgage and money loan *Thetkayit* in Yintaw Township were as follows:

Table-1 Paddy and Onion Prices (1835-1902) (Per 100 baskets)

Date	Paddy Price	Onion Price
1835	12	-
1875	71	-
1885	83	-
1901	-	36
1902	-	33

Source: *Parabaik MSS*, No.3, 4, SSTMC; *Parabaik MSS*, No.2, 3, TTYKC

No land mortgage deed so far ever found in the township mentions the cultivation of beans. Paddy was grown on one fourth of all cultivated lands in the region. It is very difficult to know the annual outturn of paddy and onion in this township. But we can guess the annual yield of paddy.

To Support for Royal Granary

The *Gaing-dauk Sayadaw* (Assistant local monk leader) sent letters of homily to the king concerning not only the *Thathameda* (A tenth on crops) revenue but also collecting the revenue of paddy. A royal order was made and informed to the *Gaing-ok* (Local monk leader) and *Gaing-dauk Sayadaw* by the Myin saye Nemyo Thiri Kyaw Swa that 10780 baskets of paddy were to be supplied

by Shwe Pyi Yan Aung A *she-let* cavalry land (Pin-tale, Hlaing Tet, Thargara, Htayankar, Meiktila, Yintaw, Nyaungyan, Yamethin, Taik Htee Hlaing) for 1873-74. *Gaing-ok* and *Gaing-dauk Sayadaws* replied that, unlike A *-nauk-let* cavalry land, (Pyin-si, Kyauk-hsauk, Nyaung Ok, Taung Thar, Pin, Natmauk, Kyaukpataung, Poppa) which was to supply one forth of revenue. A *she-let* cavalry land had to supply half of the revenue that through the *Thathameda* revenue for 1873-74 had already been paid, if 125000 baskets of paddy were to be supplied.

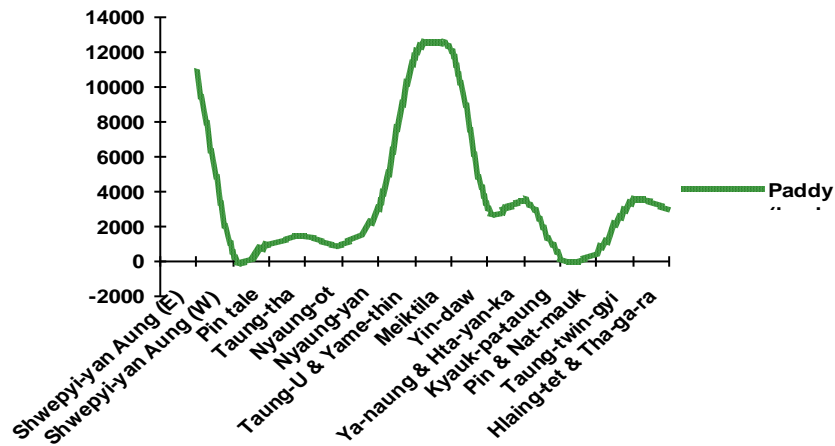


Fig-8 To Give the Paddy List for Royal Granary

Source: *Parabaik MS*, UMMTC

The local poor people and the servicemen would move out to other regions. The *Gaing-ok* and *Gaing-dauk Sayadaws* submitted a letter of homily to king Mindon, that Yindaw could supply only 3046 baskets for the Royal Granary because of the drought in 1873-74. Thus, the *Gaing-ok* and *Gaing-dauk Sayadaws* could make the direct contacts with the king. Naturally, the chiefs and cavalry servicemen paid obeisance and respect to these reserved monks, who gave protection to the local people from being bullied by the royal servicemen (*Parabaik MS*, No.34, ZKMC)

Thathameda Taxation

Some households paid less than average and some, more than the average. Apart from *thathameda* tax, no other imposts were exacted from the people. The *thathameda* tax collected was remitted to the royal treasury.

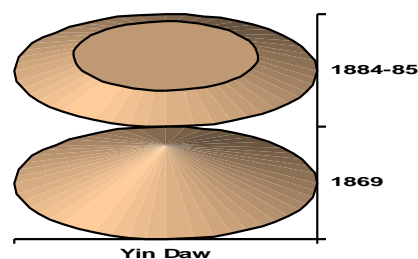


Fig-9 To Serve the Thetha meda Taxation from Yindaw

Source: Wilkie, 1934

There were people who were granted tax-exemptions. They were religious *Kyuns* (slave) and the *dok-hti-tas* (disabled person), comprising the destitute, the disabled, the aged windows and widowers, etc.

Cooking Oil Prices

Since Bagan Period, sesamum oil was used for consumption and lighting. One basket of sesamum prize five *mus* and one *kyat* in Konbaung Period. (*Parabaik MS.*, No.7, WMC) The cooking oil prices discovered in the evidences of Yintaw Township were as follows:

Table-2 Cooking Oil Prices

Year	Viss	Price (in Kyat)
1877	100	55
1878	100	70
1878	100	103

Source: *Parabaik MS.*, No.6, CCMC; *Parabaik MS.*, No.2, UTMC; *Parabaik M.S.*, No.2, YTMC; *Parabaik M.S.*, No.6, UKMTC

According to the price above, in 1877, the price was the lowest, and in 1878, the highest. In some years, the prices differed nearly one more time within one year. It is assumed that the differences resulted from the current sale price and loan price.

One *Thetkayit* shows that the villages of Yintaw Township had to supply cooking oil as a Tax. (*Parabaik MS.*No.6, CCMC) So, in Yintaw Township, next to paddy, sesamum may have been the second important crop. Among dry zone cultivated crops, next to sesamum, cotton was another important crop. But no evidences show that it was grown commercially in Yintaw Township. (Toe Hla, 2004b)

Table-3 Revenue of Oil Supply

Name of Village	No. dwelling House	Revenue of Oil Supply
Nat Sone Maw	23	550
Thee Kone	25	550
Khet Lan Kyin	9	190
Khet Phyu Kone	16	400
Letha Kone	21	200
Bodhi Kone	16	375
Thit Hla Chin	15	375
Hlaing Pan	11	275
Oke-pho	8	175
Tuyin San Kyaw	9	225
Inpetlet	5	125
His Son Kone	12	280
Total	170	3810

Source: *Parabaik MS.*, No.6, CCMC

According to the list, there were twelve villages and 170 families in Yintaw Township which had to supply the tax of cooking oil. The total weight of viss of cooking oil as the tax was 3810 viss. The

maximum tax came from Thee Kone village, and the minimum revenue, from Inpetlet village: the gap between the maximum and the minimum was five times. Probably the difference may have resulted from the big or small villages. One family had to supply an average of 25 viss which was too much in value. So it is assumed that the amount may have been referred to the whole year's tax. The list implies that sesamum was grown commercially in Yintaw Township and there was high yield in that year.

Cattle Price

The main economy of Yintaw Township was the agriculture. In order to do cultivation, cattle and farm implements were necessary for the peasants. Cattle had to be purchased if one had a field, but no cattle to plough. Since one had no money to buy cattle, one had to mortgage the paddy field and borrow money. (Land Mortgage, (10 June 1811), *Parabaik MS.*, No.21, CCMC) The Myanmar Kings took measure in order to reduce the number of cattle which are important for agriculture royal orders were issued against killing the cattle for meat. (Toe Hla, 2004b)

According to the contracts collected in Yintaw Township, no evidence shows the value of a pair of cart. But during King Mindon's reign, the cost of a cart was 4 kyats. (*Parabaik MS*, No.8, SSTMC) Moreover, the prices of oxen in Yintaw Township were as follows:

Table- 4 Oxen Prices

Color/ Kind	Number	Cost
Red Ox	1	20
Cow	1	15
Ox	1	21
Ox	1	25
Brown Ox	1	28
Black Ox	1	25

Source: *Parabaik MS.*, 4, 21, CCMC; *Parabaik MS.*, No.1,YTMC; *Parabaik MS.*, No. 0008-19, MTULC; *Parabaik MS.* No.9, SMC

According to the list, the price of a cow was lower than that of an ox. The prices of ox were different probably according to the colour and the strong build. The price of a buffalo in Yintaw Township was 17 kyats. (*Parabaik MS*, No.8, SSTMC) While the peasants used oxen as a main source of labour, horses were necessary for the some well-off person and royal servicemen. Horses were used for for traveling conveniently for man and for going fast. (Toe Hla, 2006) Especially, as Yintaw Township was included in the Shwe Pyi Yan Aung *A-she-let* and there lived cavalrymen. It is assumed that horses were necessary. The prices of a horse in Yintaw Township were as follows:

Table-5 Horses Prices

Color	No	Price (Kyat)
Yellow	1	30
Brown	1	50
Red	1	70
Red	1	40
-	-	30
-	-	18

- 1 60

Source: *Parabaik MS*, No.7, DMC; *Parabaik MS.*, No7, WMC; *Parabaik MS.*, No.1, TGMC; *Parabaik MS.*, No.0004-07, MTULC; *Parabaik MS.*, No.1, AGLMC

According to the list above, the value of a horse ranged from at least 18 kyats to at most 70 Kyats. The differences in such prices may have depended on the color of the skin and the height of the horse.

The Thetkayit of Yintaw Township showed not only the prices of the animals but also the prices of the farm implements as follows:

Table-6 Implements Prices

Kind of Implements	Number	Price
Hoe	2	1 Kyat
Axe	2	1.50 Kyat
Chisel	3	1.50 Kyat
Knife	2	2 Kyat
dagger	1	1 Kyat

Source: *Parabaik MS.*, No. 17, CCMC; *Parabaik MS.*, No.8, SSTMC

As describe above price, we can study the classified of works. They are Shopkeeper, broker, blacksmith, goldsmith, architect, pottery, medico and carpenter, etc. So the people of Yintaw Township made a living not only as cultivators but also as handicraftsmen.

Money-lending from *Thet-kayit* (contractual deeds)

As is known, the kon-baung economy rested on agriculture. People worked on the land for sufficiency alone. Such a form of economy was very much vulnerable to calamities and social unrests. We often come across such chaotic conditions in the kon-baung period; the economic collapse; famine came about and reigned, and consequently, many villages got devastated. The most devastated and chaotic condition ever noticed in Myanmar history took place during the 1810s. The two Anglo-Myanmar Wars also caused the people a great hardship. Thus, they had but to mortgage or sell their properties including lands, animals, siblings and household utensil. I would like to present the distribution of *Thet-kayits* collected from the villages.

Table-7 Distribution of *Thetka-yits* in Kon-baung Period

King	r.year	freq	Avr. per year
Ba-gan (1846-53)	4	5	2.5%
Min-don (1853-78)	25	29	14.9%
Thi-baw (1878-85)	7	62	31.9%

All of them do not constitute the total number of *Thetka-yits* available in the township. It presents only a few documents collected from some villages located in the region under study. The data always need to be corrected and updated by supplementing; them with new findings of the researchers and scholars. Let me inform the various loans are as follows:

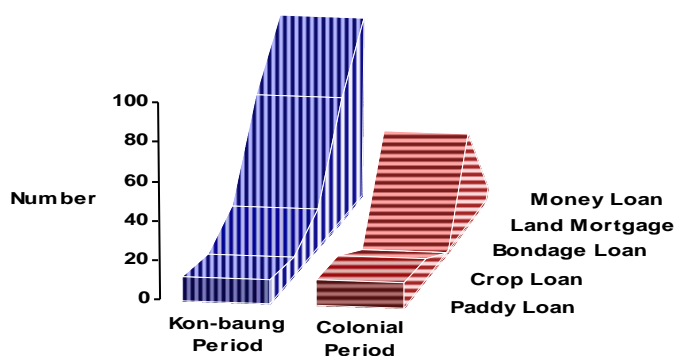


Fig-10 Various Loans

Source: MTLU, Lib.pu.0005-05, 0006-07,10, 0007-08, 0007-09,12, 13, 0008-2, 11, 12, 13, 14, 20; 0043-07, 0064-02; 0055-02, 03, 08, 10, 11, 12, 13; PPA-044-32 to 35, pu.1; 085-22 to 23, pu. 2; TNT-010-01, pu.10; 002-11A, 01, 02, 21, 2 2, pu.2; TNT-026-03; 027-02, 03, 04, 06, 07, 08 09; 028-01, 03, 04, 05, 06, 07, 08, 09,10, 11, 12; 029-01, 02, 03, 04, 05, 06, 07,08, 09, 14; Win-012-01, pu-1; Win-005-01, 02, 03, 04, 05, 06, 07, 08, 09, 10, 11, 12, pu.1; 053-01, 02, 03, 04, 05, 06, 07, 08, 09, 10 11, 12, 13, 14, 15, 16; 054-01, pu.2; 054-02, 03, pu.3; 055-03, 04, 05, 06, 07, 08, 09, 10 11, 13, pu.4; 056-03, 04, 06, 07, 08, 09, 10, 11, 12, 14, pu.5; 057-05, 06, 07, 09, 10, 11, 12, 13, 14, 15, 16, 17, 18, pu.6; Win-058-01 to 02, pu.2; YYM-0034-01, 02, 13, pu.1; YYM-0073-08, 09, 10, 11, pu.12; 0074-01 to 13, 614-5, 6, 7; SSTC, pu. 3, 8, 9, DMMOC

We can study the money loans, bondage loans and crop loans. Many *Thetka-yits* mortgagees collected from various parts of Yindaw Township.

Money lender

There are 90 *thetkayits* collected from various parts of the township to study the socio-economic life of the people who dwelt in the region. Majority of the Money-lenders were from this region. Among them were headmen, ex-headmen, moneymen like donors of monastery, donors of pagoda, parents of abbots, and local government officials. Majority of the money lenders from Yindaw region were pagoda donors, *Thugyi*, *Myo-oat* and ordinary people. They did money lending by accepting the land mortgage or acting as witness, thus exerting influence in the township. But according to Islam, lending money loan is strictly prohibited. They accepted the mortgage, not in terms of breaching the Islamic tradition, but out of helping each other or because of assuming that the interest was not taken over the mortgage agreement terms of working on the land for three years. All money-lenders so far found are listed as follows:

Table-8 List of Money lender

Name	Village	Status	Frequency
Ko Kyar Ywet			1
Ko Kyin Hmo			1
Ko Hlaing		Donor of Pagoda	31
Ko Nyo			11

Ko Pho Chone		Donor of Pagoda	9
Ko Pho Saw		Donor of Pagoda	1
Ko Shwe Myo		Donor of Pagoda	2
Ma Mone Tha	Yindaw	Wife of Minister	1
Ma Phawt		Donor of Pagoda	3
Nga Toke Gyi	Pinta (Yindaw)	Kala Pyo	3
Thu-rein-kyaw-	Sa Taung		1
Khaung			
U Htwar		Donor of Box	2
U Khin	Kyee Ywa (Yindaw)		5
U Lu			10
U Pain			1
-	Nat Sone Hmaw	Thugyi	5
-	Yindaw	Three Myo-oat	3

Source: *Parabaik* MS, No.3, SSTMC

Debtors were poor villagers. But there were some who were to some extent high in social status and better off, like donor or monastery, and headmen. Among the indebted persons were

Darli/ Ma, Female donor of a monastery

Hlaing/ U, Donor of Rest House

Htwar/ U, Donor of Box

Lu Nge/U, Myin-gaung

Nyo/ Ko, Donor of Monastery

Phawt/ Ma, Donor of Pagoda

Ta Loke/U, Myin-zi

Toke Gyi/ Nga, Donor of Mouce

According to the *Thetkayits* found in the region the root causes of borrowing and mortgaging were as follows:

financial difficulty

cost for inheritance

setting the debt

cost for case

cost for redeemed and

in sufficiency for the cost of agricultural expenditure

Of them money was loaned mainly for the financial need. The rate of loan was high if the pledge was not put up and it was low with the pledge. The worst situation was that the paddy growers borrowed the money as they did not have the rice to eat. The economic condition of farmers who loaned the money at the start of growing season was hard even at the time of harvest due to the burden of debt.

It is likely that the interest rate would vary locally in lending the money. It might be in the form of giving crops. If the principal is repaid in cash and the interest in crop (paddy), it is called *Sapanyunt* (the interest in the form of paddy). It is found that various means and ways were used in lending the money. The most common was lending money by a mortgage. In doing so some creditors gave the added money as shown in the following table:

Table- 9 Additional Loan (1907-1936)

Date	Creditor	Mortgager	Amount of Loan (Ks)	Remark
1907	Ko Toke	Ma Kha	1	first time Loan
		Ma Nyein Po	100	first time Loan
		Ko Pho Chi	200	first time Loan
		Ko Pho Nyein,	200	first time Loan
		Ko Pho Sawt	-	first time Loan
		Ma Shwe-U	-	first time Loan
		Ko Pho Nyi	500	first time Loan
		Pho Toke	60	first time Loan
		Pho Thwe	125	first time Loan
		Maung Kyaw	75	first time Loan
		Ko Pho Saw	150	first time Loan
		Ko Pho Saing	300	first time Loan
		Ko Pho Myit	300	first time Loan
		Ko Pho Yin	50	first time Loan
		Ko Pho Thwe	100	first time Loan
		Ko Pho Thein	80	first time Loan
		Ko Mg Gyi	100	first time Loan
		U Yan Aung	2650	first time Loan
		U Shwe Hmu	175	first time Loan
		Ma Shwe U	-	first time Loan
Ko Lu Nge	180	first time Loan		

Source : *Parabaik* MSS, No. 3, 4, 5, 8, 9, SSTMC; *Parabaik* MS, UWTC

The above table indicates that the frequency of taking the loan further was two times on average. In this aspect Yindaw Township was different from other regions where frequency was higher. It can be assumed that taking the loan further was probably due to the economic hardship; otherwise, the principal was much lower than the prevailing value of the farmland which was placed as a pledge. In general, the economic hardship for the basic needs was settled by mortgaging the land at best without selling it completely.

Judging from the points mentioned above it can be reasonably concluded that although the land owners of Yindaw Township mortgaged their lands to the creditors many times. So the economic condition of the region was not higher. The following table highlights such a nature of economic condition:

Table-10 The List of Redeem the Mortgagees (1878-1884)

Date	Creditor	Redeem a Mortgage	(Kyat)
22.4.1878	U Yan	Min Htin Thiha Kyaw Khaung	484
22.4.1878	Nga Toke Gyi	Min Htin Thiha Kyaw Khaung	225
24.5.1878	Eindra Thura	Min Htin Thiha Kyaw Khaung	589
28.6.1879	Nga Toke Gyi	YameThin Thwe Thauk	500

14.1.1880	Nga Toke Gyi	Ko Ohn Khaing	540
6.4.1880	Min Htin Thiha Kyaw Khaung	Shwe Taung Eindra Thura	13.50
5.6.1880	Min Htin Thiha Kyaw Khaung	Maung Gyi	100
27.6.1880	Min Htin Thiha Kyaw Khaung	Shwe Taung Eindra Thura	400
7.8.1883	Ko Phe	U Heik	100
2.12.1883	Ko Phe	U Heik	29
26.8.883	Ko Phe	U Heik	25
10.9.1883	Ko Shwe Kyaw	U Heik	39
14.11.18	Ko Shwe Kyaw	U Heik	35
4.3.1884	Ko Paw Lein	U Heik	150

Source: *Parabaik* MSS, No.3, 8, 9, SSTMC

According to the evidences found for the study period the frequency of money loan was 109 times. One can find the fourteen repayments. Of the two repayments one deals with the repayment by part of the loan. The other one is the repayment of the borrower who was still in trouble financially. So we can realize the economic hardship of Yindaw Township.

In the Yindaw Township, the slaves were at the lowest social level. The slaves were so poor that they had nothing to mortgage. Therefore, they had to mortgage themselves. There were two kinds of slave: the religious slave and the social slave. The pagoda slaves were, in fact, social outcasts who were unwanted and untouchables. Other people would neither marry the pagoda slaves nor share meals with them. When a person was mortgaged or sold as slave, a women slave earned a higher price than a man slave. The slaves could be redeemed. Freedom for them could be bought. Once the slaves were free, they found themselves in the same conditions as the conditions of other people.

There were people who took certain amount of advanced cash from money lenders with an arrangement to pay back it with crop at the harvest time. We find that the debtor being unable to pay back the loan absconded to Yin-taw.

Table- 11 Bondage Loan (Yin-taw)

Contracting Date	Village	Name	Bondage Loan
2 Dec 1841	Khin lu	Three Children	224
20 Feb 1874	Kan Ywa	Two Daughters	123
28 Jan 1877	See Pin Pauk	Two Daughters	150
15 Mar 1877	Yone Taw	Nga Pwe	120
29 Sept 1878	Kan Kyauk Ywa	Two Sons	150
30 Sept 1878	Yin Taw	Two Daughters	50
2 Nov 1879	Yin Taw	Mi U	100
2 Nov 1879	Yin Taw	Nga Aye Mya	60
14 July 1880	Yin Taw	Nga Nyo's wife & 3 Sons.	197
10 Aug 1880	Kan Pwa Ywa	Mi Ma Ma	115
25 Sept 1880	Yin Taw	Four Children	438
26 Oct 1880	Da Hat Kone	Mi Toke	100
27 Nov 1880	Yin Taw	Mi Phyu	50
8 Dec 1880	Kyat Twin	Nga Nyi Pu	40
23 Dec 1880	Kaing Ywa	Mi Khin	100
24 July 1885	Thee Kone	Mi Me Khin	50
24 Nov 1885	Kone Ywa	Mi Eik	90

Source: *Parabaik* MSS, No. 2, 3, 4, 8, 10, SSTMC

As described above, we find any mortgage or sale of slave in the Yintaw. It shows that the people of these regions were bad off when compared to others. Generally speaking, the people of non-irrigated areas depend on rainfall. So economic collapse of these regions due to natural calamities could be affected them directly or indirectly too.

Cases

As special criminal powers were granted to village headmen as rewards, the village headmen detected crimes in the localities under their charge. They had the right to hear and try cases both criminal and civil in during the reign of Myanmar kings.

The two Anglo-Myanmar Wars also caused the people a great economic hardship. Criminal cases were also common in Yin-daw Township. I would like to present the distribution of *Thet kayits* collected from the villages.

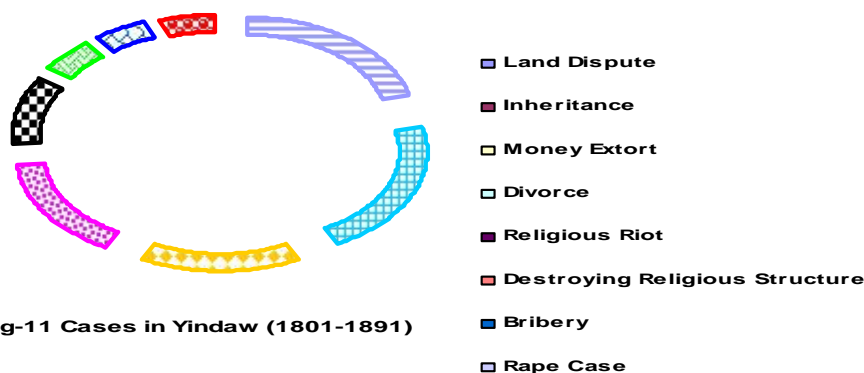


Fig-11 Cases in Yindaw (1801-1891)

Source: Than Tun, 1986; MTLU Lib *Parabaik* MSS, 0064-02; 0055-1012, 55, 64; *Parabaik* MSS, No.1, 3, 5, 8, 9, SSTMC

All of them do not constitute the total number of *thet-kayits* available in the township. It represents only a few documents collected from some villages located in the region under study. The data always need to be corrected and updated by supplementing, them with new findings of the researchers and scholars. Based on the available data, it can be surmised that the two kings of Mindon and Thibaw saw more people entangled in the web of criminals.

When we classify the records and analyze them, we find that cases heard and tried by the *khon-daw* (royal court) was very few when compared to those heard and tried by respectable persons like priests, village elders, donors of pagodas, and departmental chiefs including town headman, village headman, *Myin-zi* and *Myin-gaung* etc. Indeed, almost all of the civil cases were arbitrated by the judges, saying that "it might consume not only time but money also. Moreover, it could breed hatred between the two parties." (*Parabaik* MS, TDMC) Even the case of theft when brought before a priest could be brought to an end by means of arbitration. Arbitration method was greatly used in civil cases. It was less expensive and less complicated; both parties could easily accept the decision of the judge since they trusted him, his honesty, morality and wisdom.

As the colonial government realized the importance of *thugyis* in the village administration very well, they presented to the competent *thugyis* so as to effectively manage their colonial administration. *Thugyis* stood as a class of significance in social organization as the colonial government encouraged them, as they were heads of village administration and as they had the right to tackle some criminal cases and civil cases. The government planned to impose and collect taxes through villages, and to suppress crimes. (Kyan, 2005) Evidences are ample, which are still untapped by historians; and they are very much useful and reliable in writing social and administrative history. (Thida Myint, 2009)

Education

Many different kinds of monastic education were found in Kon-baung period. In Yintaw Township, the local people built monasteries which led to the promotion of education in Yintaw Township. There was *Gamavasa pwe kyaung* (term applied to Buddhist monks residing within the orbit of lay habitation) who taught basic pali (Pali language of the Buddhist Scriptures) literature and variety of subjects. Various subjects taught in *Pwe Kyaung* (ancient monastery of training school) gave basic training for war affairs. (Tin, 1976) The school taught lessons on character and moral codes and they were meant to the character of the citizens. The monastic education based on religion. So it is assumed that the monastic education played a significant role in those times in the sector of education of the people of Yintaw.

In the education system of later Kon-baung, the Mosques (See photo: No. 13, 14) were able to do religious and education work in Yindaw Township. Moreover, in monasteries, they spoke Myanmar language and learned Myanmar literature, and accepted the Myanmar cultural aspects which were not against to the Islam. During the Pre colonial period, the Muslim of Yin-taw Township studied Islamic texts at mosques. Religion and other subjects were learned in Islamic schools. (See photo: No. 12) In Yintaw Township, there were not only Myanmar monks but also Islamic leaders. According in pre-colonial society Myanmar had sound education. Contemporary accounts of foreigners admitted the fact that the literacy rate in Myanmar was high because of the monastic education.

Ceremonies

In some *Ahlu* (Novitiation ceremonies), the well-off donors hired the Myanmar orchestra, and held the ceremonies. The hire charge for such an orchestra for an *Ahlu* of Konbaung Period was 30 Kyats. *Parabaik* MS, No.7, TTHPMC

Not only in religious and social ceremonies like Ahlu and wedding, but there also existed cash contributions to the funeral service, made by the relatives and acquaintances. One list of such kind Yintaw Township mentioned not only cash but also oxen and cart as an aid. *Parabaik*, MS, No. 19, CCMC

Health Condition

During the Kon-baung period, prevention of diseases was not known. There were superstitions concerning diseases that illness and disease were caused by witches or bad-god, and they thought that the diseases and illness would be cured by offering and praying those demons there were also many kinds of diseases. (Sangermano, 1962) Sangermano concluded that the profusion of diseases was due to lack in physical exercises. There were so many cases of cholera, dysentery and pox. Therefore the soldiers were on military campaigns had to take full medical supply. In the royal order issued on 20 September 1808, it was stated that every soldier must have medicine capable of curing malaria, distended stomach and flatulent. Also in the order issued on 10 May 1810, it was also mentioned that each soldier must keep with him one *Pe* (one twentieth of the old Myanmar *kyat* of opium). There was also belief if one had taken *htone mann* (manta-recited lime stone), they would be invulnerable by swords sticks. (Than Tun, 1971)

The medical standard of ancient Myanmar relied solely on indigenous medicine. (Ohn Maung, 1969) To understand different symptoms of diseases they had to take Indian medical treatises as references. In those treatises, there were such magical subjects as astronomy, mystic characters were written and recitations. (Than Tun, 1971) To cure an illness, there were unscientific activities such as following astrologer's advice to war of evil powers, or to cure already suffering diseases, drinking recited holy water, and offering or praying demons with mantras and recitations. Therefore there existed superstitions in Myanmar medicine.

During the later Kon-baung, western medicine arrived from Europe. Disease could be cured with great success using those operation methods so attempt were made to translate those European medical treaties into Myanmar. (Than Tun, 1971) Although western medicine and medical practices were used in the later Kon-baung period, traditional beliefs and superstitions still existed.

Religious Beliefs

There was religious freedom during Kon-baung period. However, the number of Buddhist was the greatest among all the religions. In Kon-baung period, there were citizen, who believed in Buddhism, Animism, Islam, Hindu, Brahmanism, and Christian. Cavalry officers were also from different religions.

In this region other than Buddhism the people accept Nat worshipping. Since forth century A.D from the reign of king Thaylaykyaung to the eleventh century A.D to Anawratha's reign the people worshipped *nat* (spirits). Even up to the present day the people still worshipped various *nats*. (U Po Kyar) Buddhism included Mon, Myanmar, Karen, Rakhine and Shan. (Union of Myanmar Traditional Custom (Shan), 1968) Shan cavalry soldiers were Buddhists. Thai prisoners of war were also Buddhists. Ekkapat cavalry officers and Kalar-pyo musketeers were member of Islamic religion. During king Mindon's reign ever mosque were built for Islamic citizen. (Maung Maung Tin, 1967).

In sum, Myanmar could not repudiate the role of the monks in mundane concerns. The relationship between the monk and the king, which took form of interdependence, promote the role of monk in the society. The commoners might be mobilized in times of war. They lived in their own closely-knit communities. With regard to their social status, they were considered lower than crown servicemen and higher than *kyuns*. The non-crown service men were not liable to any institutions to

render service. But they were liable to corvee labour and military service in the time of war. Although crow service men were considered to be higher in social status than *athis*, the evidence of their socio-economic conditions show that there was no great difference between them. They also suffered the same social and economic problems.

Materials and Methods

Descriptive and analytical methods have been used in this paper. Statistic method showed for manipulating new contribution.











Results/ Findings and Discussion

I would like to solve some problem in this work. To be frank, the evidence is sketchy; we can, however, guess their historical conditions by trickling such questionnaires. Since when did the Yindaw Township emerge? How many donors for religious sector found in Yindaw? How can demarcation area divide? How and why did Yindaw and its surrounding areas play a major role in defense? What were the major occupations of the people in the region under study? How and why did they become indebted? What type of money did they use in buying and selling? What type of property did they mortgage for want of money? What were the term agree upon? Who were the winner and losers? The author tries to deal with the socio-economic life of the people of the Yindaw Township.

Conclusion

Yintaw came into existence since the time of Bagan period and its surrounding areas played a major role in defense. Myanmar kings mobilized the Shwe Pyi Yan Aung Cavalry forces in this township. Myanmar nationals who formed the majority and foreigners such as Portuguese, Indian and Kaunghan Shan lived together in there. Majority of the people were Buddhists. As to the religion Yindaw carried out the religious undertakings for the perpetuation of Buddha *Sasana*. Other religious sectors were supported by the Myanmar kings. As to economic sector ancient Kings tried their utmost to construct the canals, dams and reservoirs for irrigated farming. The economy of Yindaw at that time was the agro-based economy. The administration pattern varied in Yindaw region under successive Myanmar kings. The role of *thugyi* (village headmen) was important in the rural administration. Myanmar kings strived for the development of administration. The administrative pattern of village circle, township, sub-district and district was practiced under British rule. There were a lot of mortgaging but repayment was rare. The impoverished farmers could not redeem the mortgaged lands and were heavily in debt. At last they reached the status of landless tenants and slave. Social status and standard were also analyzed. It is found that the economy of Yindaw was lower in the Kon-baung Period from 1752-1885, and it was worst in the period between 1920 and 1930.

Photo

	
<p>Pho:1Inscription of Yadana Pont ha Su Taung Ya</p>	<p>Pho:2 Ta Pa Gu</p>
	
<p>Pho: 3Naung Taw Gyi Paya</p>	<p>Pho: 4 Chan Tha Gyi Ceti</p>
	
<p>Pho: 5 Shwe San Taw Ceti</p>	<p>Pho: 6 Pata Mya Shwe Gu Ceti</p>
	
<p>Pho: 7 Yintaw Lake</p>	<p>Pho: 8 Water Distribution</p>
	
<p>Pho: 9 Yintaw Moat</p>	<p>Pho: 10 Ruined wall, Yindaw</p>



Pho: 11 Village Door



Pho: 12Ta Soke San Islamic School, Yintaw Ywama

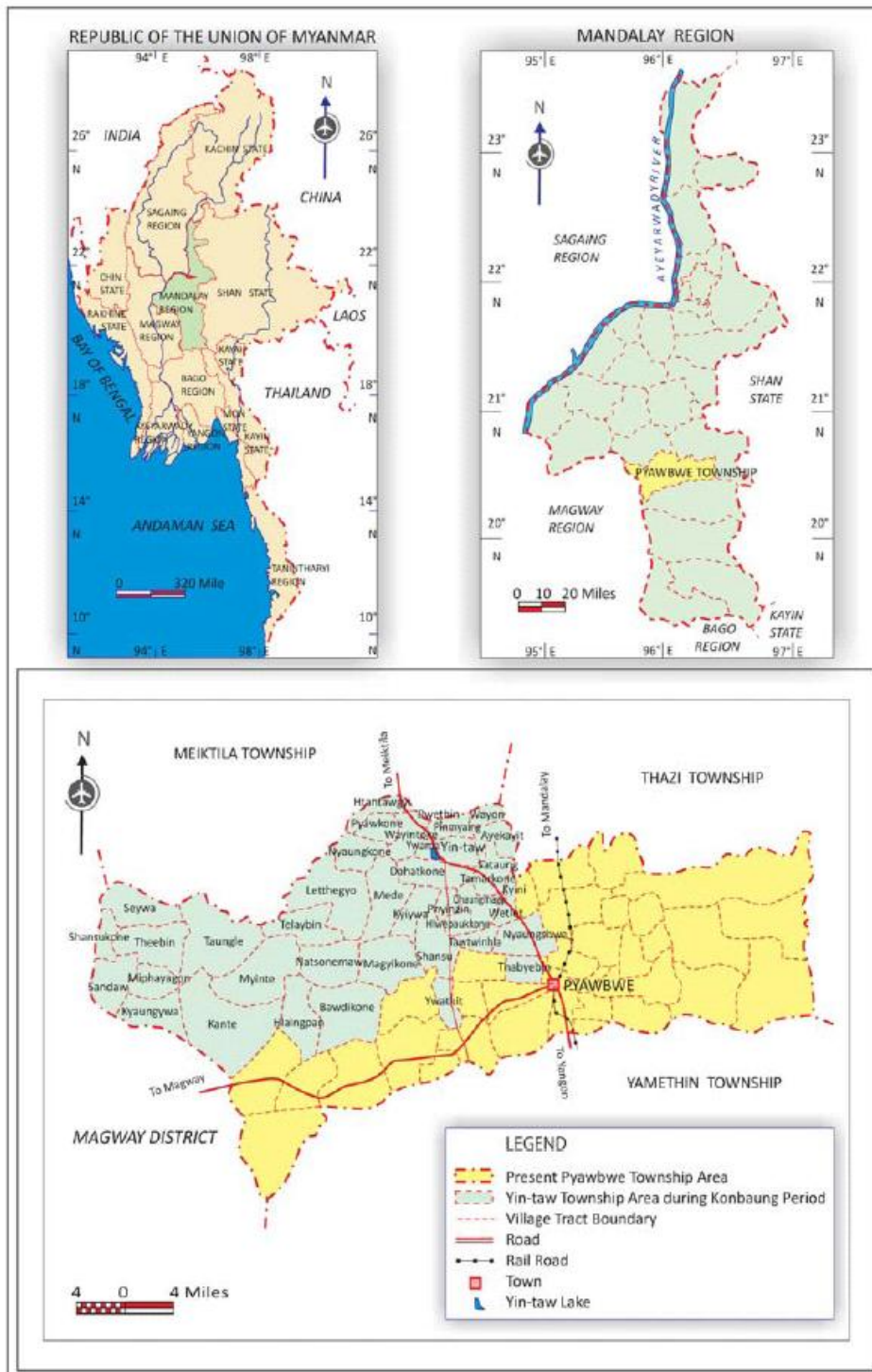


Pho: 13 Myo-ma Mosques, Inner Village



Pho: 14 Zay Tan Mosques, Outer Village

Map (1)
Sketch of Yin-taw Township in Konbaung Period



Source: Land Records Department, Pyawbwe

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ZKMC-Letter of supplication by the *Gaing-ok and Gaing-htauk* to king Mindon" (1878), Parabaik MS,
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Photos

Photo.No.1 Inscription of Yadana Pontha Su Taung Ya, Dr Aye Aye Myat Collection
Photo. No.2 Tapa *Gu* (Temple), Yindaw, Dr.Moe Moe Oo Collection
Photo. No.3 Naung Taw Gyi Ceti, Yindaw, Dr.Moe Moe Oo Collection
Photo. No.4 Chan Tha Gyi Ceti, Yindaw, Dr.Moe Moe Oo Collection
Photo No.5 Shwe San Taw Ceti, Yindaw, Dr.Moe Moe Oo Collection
Photo No.6 Pata Mya Shwe Gu (Temple), Yindaw, Dr.Moe Moe Oo Collection
Photo.No.7 Yindaw Lake, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.8 Water Distribution, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.9 Moat, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.10 Ruined Wall, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.11 Village Door, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.12, Ta Soke San Islamic School, Yintaw Ywama, DrAye Aye Myat Collection
Photo.No.13 Myo-ma Mosques, Inner Village, Yindaw, Dr.Moe Moe Oo Collection
Photo.No.14 Zay Tan Mosques, Outer Village, Yindaw, Dr.Moe Moe Oo Collection

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Map

Location Map of Pyawbwe, Map-I, Land Record Department of Pyawbwe