THE SOCIAL ORGANIZATION OF THE "YIN KYA" NATIONALS OF
NAM-LIT VILLAGE TRACT, NAM-SAN TOWNSHIP,
IN THE SOUTHERN SHAN STATE
UNION OF MYANMAR

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Introduction

The aims of the thesis

Anthropology is a scientific study of the human being from every angle. This scientific approach is based on "Darwin's Evolutionary Theory". The period covered is from the time before writing was invented and recorded history was unknown to the present day. It is the study of man's life in his economic, social and cultural environment. In the animal world, the human being is the only creature who has developed his own civilization, is able to preserve it and hand it down to his posterity. Physical Anthropology is the study of how the human races came into being and how the human body is structured. There is no such thing as the superior or inferior race. All races develop systematically, and the change or development is a very long and slow process.

The human races of the world have their own peculiar traditions and these are handed down from generation to generation. The most important duty is for each race to try to preserve these traditions. The main task of the anthropologists is to bring to light these traditions. Man has learnt to live in the environment he was born. So differences in environment, geographical regions have made man's life different from each other. Traditions also vary according to time and place. As time passes some cultures may become merged together or sometimes disappear slowly altogether. These differences occur not because their intelligence is low or because of class, but their innate character. The region they live in and their beliefs have great influence on their life style, is what the anthropologist have observed from their studies.

The Union of myanmar is inhabited by one hundred and thirty-five nationals races. The Shan national race has thirty-three ethnic Shan races of
which the "Yin Kya" ethnic Shan group is one of them. I have studied the Yin Kya national race's social structure directly by actual field trip to their region and indirectly through government records and journals.

I believe that it is the bounden duty of the student of Anthropology to bring to light the traditions and customs of the national races of the Union of Myanmar. Then only the national races will come to understand each other and have trust and friendship and mutual respect for each other. It is of almost importance that these national unity with each other. This unity and peaceful co-existence will also help the government of the Union of Myanmar to solve the internal problems and difficulties of the country.

The anthropologist by observing the social behaviour and customs and traditions of a national race can find out customs and beliefs that are undesirable and of no benefit to the people. He may make constructive suggestions, that may make their lives more healthy in mind as well as in body and still continue to keep, alive their good traditions.

I have made a field trip to Nam-Lit village tract, Nam-San township, LoiLem district, Southern Shan State, to observe at first hand the social structure and traditions and customs of the Yin Kya nationals to presents the M.A thesis. I hope that this thesis will in a small way help to bring understanding and unity among the nationals living in Myanmar.

I also hope this thesis will be helpful to those people interested in studying the traditions and customs of own nationals.
Introduction

The reasons for choosing the topic the social organization of the "Yin Kya" nationals living in Nam-List village tract, Nam-San township, Southern Shan State.

The Union of Myanmar is inhabited by one hundred and thirty-five nationals races. In the past we only knew of the main national races of Myanmar, Shan, Chin, Kachin, Kayin, Kayah, Mon and Rakhine. Today these main national races have among them many small ethnic groups, each with their own name and peculiarities of behaviours and beliefs.

Anthropologists of the world speak of Myanmar as the Anthropologist's paradise because of its great variety of races and ancient traditions. It is the task of the students of Anthropology to study their own brother nationals and bring better understanding and unity to his country. So I decided to study the Yin Kya races who live in Nam-Lit village tract in Southern Shan States. They are a very small ethnic group related to the Shans, but having their own dialect and customs and dress peculiar to them. They also speak Shan and a little Myanmar. They are staunch Buddhists and celebrate their festivals without liquor. As I am a Buddhist too, I felt I would be able to understand their traditions and customs. I am also interested in observing an ethnic race who are still able to preserve their traditional way of life, in dress, beliefs and customs untouched by the modern world.

Above all I am most fortunate in having a school-master friend who is married to a Yin Kya national from Lwe saing village for twenty years and knows the dialect fluently. He offered to help me in every way and made my take so much easier for me. Thanks to the Government's policy of building roads and bridges, transportation to that remote village is possible. So I decided to make the pleasant journey to the beautiful highlands of the Shan State with high mountains and gorges covered with deep forests and cool streams. The small taungyas perched on the hill sides seem to beckon to me to come and enjoy the unspoilt beauty of the land and its people.

I accepted the task of making the field trip for research and to write this thesis.