

## LAMAING GROUP (1752-1885)

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### Abstract

The word “*Lamaing*” means the person who has carried out the growth of paddy land. Those lands were not accomplished bleakly. In the reign of Myanmar kings, the royal servants were divided according to the respective ethnic group as well as to the respective works and they were not allowed to transfer from their own group to another one due to the tradition. They had to serve in their concerned own group. The paddy lands which were belonged to the Kings were called *Lamaing* royal land and those paddy lands were done by the *Lamaing* groups. Out of another different groups in the reign of Myanmar kings, this paper highlights the life of *Lamaing* groups which were in the shelf, including the guilty persons who had been put into *Lamaing* group from other common people as punishment, adding the member from the other group who was married to the one from *Lamaing* group only into *Lamaing* group, how to punish the persons from *Lamaing* group who ran away from their own group by the concerned administrators due to their rule and regulation.

**Keywords:** cultivator, *Lamaing* group, paddy land, agriculture

### Introduction

In the Konbaung Period, many groups were set into their respective ethnic groups and works such as *sin-su* (group of elephanteer), *myin-su* (cavalry group), *thay-nat-su* (gunner group) and *lamaing-su* (royal cultivators group). Even though one might think that the life of *Lamaing* servant's group would be better than other groups, different situation are also found in some documents. In this paper, the life of *lamaing-su*, the villages where they lived, the officials who were in charge of *Lamaing* and the right and obligation which had been taken by *Lamaing* are discussed by using available primary sources and secondary sources.

### Materials

This paper had been prepared with available primary source including Royal Orders and *Sittans* as well as the secondary sources of printed materials.

### Discussion

In Myanmar society from Konbaung Period, there were different status of people and they were divided according to the respective groups. Within the country, the groups were divided into *Sin-su*, *Myin-su*, *Thay-nat-su*, *Daing-su* and *Lamaing*. It was ordered that they had to live according to the recognition and the groups had not to mix with each other. *Lamaing* group was the group of cultivators or peasants who had to cultivate in the royal lands of the kings. *Lamaing* was the principle strength in the feudal economy. To be the growth of that group, the powerful and strong kings fulfilled the war captives. In the reign of King Alaungmintaya, Kathe taken from Manipur were fulfilled in the *Letwé* and *Letyar Lamaing*.<sup>1</sup> In the reign of King Myedu and King Badon, war captives from Thailand and Kathe were fulfilled in the *Lamaing* group. It can

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<sup>1</sup> Dr Toe Hla, *Alaungmintayagyi ei Konbaung Shwe-pyi*(The Golden Konbaung Kingdom of King laungmintayagyi) Yangon, Sarpay Lawka Book House, 1993, p.181(Henceforth: Toe Hla, 1993)

be observed according to the royal order that not only the war prisoners but also some of the criminals were fulfilled in the *Lamaing* group.

Nga Min Yi, Headman of Myin Tha in West Division and Nga Aung Myat Kyaw, son of Nga Shwe Htin accused each other as being responsible of disturbing peace in their own area (i.e. Myin Tha) and both were found to be correct. They deserved punishment by death.

For the sake of clemency, both Nga Min Yi and Nga Aung Myat Kyaw are pardoned from death sentence; they shall become members of *Lamaing* Asu-Cultivators of Royal Land, under Thiri Zayya, *Lamaing* Wun-Officer of Cultivators of Royal Land, Aung Pinle; they shall leave their native village and live in Aung Pinle.<sup>1</sup>

As the royal order mentioned above, the men who committed crime and disturbed the village peace and tranquility were sent into *Lamaing* group. Out of the two persons, one was the headman of the village. As the headman himself who led to the village was criminal, it was planned to kill him. However, at last as a punishment, he was added into *Lamaing* group. Again, it was also ordered that the cads were not allowed to live with their family in their current village and as a punishment; they were ordered to move to Aungpinle where *Lamaing* groups had lived. It was one of the features that the criminals were put into *Lamaing*, being free from the death penalty. *Lamaing* Royal Lands which were belonged to the kings were found mostly Madaya Region known as Kyaw Si Taik, Shwebo Township and Kyaukse Region.<sup>2</sup> They were also called as Southern *Lamaing*, Northern *Lamaing*, *Letwé Lamaing* and *Letyar Lamaing*. It was found as Ngasintku *Lamaing*, Sun-yé *Lamaing*, Maing-pan *Lamaing*, accompanied with the names of towns and villages. Ngasintgu *Lamaing* was also known as Mingalar *Lamaing*. The included villages were Kaing-taw, Gyee-pin, Khule, Khan-bud, Zee-pin-kone, Nyaung-pin-pu, Taung Kaing, Toe-pin-kone, Myauk YwaThit, Ywa-thit-kalay and Thila. Only South Nanda Village and North Nanda Village were found in *Letwé Lamaing*. Aungpinle Village, Htun-tone Village, Let-thit Village, Thame-kone Village and Myo-tin Village were included in *Letyar Lamaing*.<sup>3</sup> According to the survey of Kyaukse nine districts, the villages in which the *Lamaing*, lived could be known. They were Let-hlaing Village, Kate Village, Ywa-gaung-myauk Village, Kamauk Village and È-pya Village.<sup>4</sup> As those villages were situated in the fertilized areas, it was believed that most of the *Lamaing* group would live there. However, they were not as much as the other groups.

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. V (1788-1806), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, pp.145-146 (Henceforth: *ROB*, V, 1986)

<sup>2</sup> Toe Hla, 1993, 181

<sup>3</sup> U Maung Maung Tin, *Shwe-nan-thone Waw-ha-ra Abhidan* (Dictionary of the Terms applied in the royal palace) Vol.I, Yangon, Thathanaryay Usi Htana, Buddha Thathana Aphwe Press, 1975, p.81 (Henceforth: Maung Maung Tin, 1975)

<sup>4</sup> Dr Toe Hla, *Shei Myanmar-min-toh Ti-sauk-khe-thaw Se-myaung-mya* (Canals and dams during the reign of Myanmar Kings), Part.I, *Ledwin Kokhayaing Kyaukse Thamaing*, Yangon, Thin Sarpay, 2015, p.214 (Henceforth: Toe Hla, 2015)

Some of *Lamaing sittans* were found. They were Shwe-nan-yoe *Lamaing sittan* Mahadan Taik, Pè Daung Village, Badon Kyae-si-par Village<sup>1</sup>, Shwe-nan-yoe *Lamaing Pupa Village sittan*<sup>2</sup>, surveys of Shwe-nan-yoe *Lamaing Salin and Kya-pin*<sup>3</sup>, Shwe-nan-yoe *Lamaing group – 5 districts* (Myaung-hla, Myinkhontaing, Panan, Mekkhaya and Myinzaing was that part of the Kokhayaing) *sittans*<sup>4</sup>, Shwe-nan-yoe *Lamaing Myan-aung Myo sittan*.<sup>5</sup> From those *sittans*, it can be known the name of the chief who governed *Lamaing*, the list of *Lamaing* household and population of *Lamaing*. In some of *sittans* it was found that the lands which *Lamaing* had cultivated were indicated. According to Shwe-nan-yoe *Lamaing asu Pupa Village sittan*, the chief of *Lamaing* was Nga Khwai. It was observed that there were 197 *Lamaing* households and the total population of *Lamaing* group was 586 persons.<sup>6</sup> The total proportion of lands which *Lamaing* had cultivated was 45 proportions. It was indicated that a proportion of paddy land is equal to 3 *pè 2 seik* of paddy land.<sup>7</sup> There might have differences from one place to another.

It was known that *Lamaing* area from Mahadan Taik Pè Daung Village was administered under the chief of Pupa Village *Lamaing*. Besides those two villages, it was observed that *Lamaing* groups in Thamataw Village and Kywae Si Kan Village were also under the chief of Pupa Village *Lamaing*. It was observed that there were 54 *Lamaing* households and the total *Lamaing* population was 163 persons in Pè Daung Village.<sup>8</sup> Again in Badon Kyaesipar Village, 139 *Lamaing* households and the total *Lamaing* population 462 persons were included. Shwe-nan-yoe *Lamaing* groups were found in Salin Township.<sup>9</sup> Salin Region is located on the west bank of Irrawaddy River and it is replete with Mone Creek, Man Creek, small creeks and canals. Therefore Salin Town is natural because of having Shwe-nan-yoe *Lamaing* lands. It was known that 41 *Lamaing* households and 462 persons<sup>10</sup> of total *Lamaing* population were included in Salin town with 217 *pè 3 seik* of the *Lamaing*'s cultivated lands.<sup>11</sup> In Kyapin Region which was close to Salin Town, there were 6 *Lamaing* households with 29 persons of *Lamaing* population. Although there were only 11 *pè* of *Lamaing* royal land to be carried out, there was a particular

<sup>1</sup> Shehaung Sarpay Thutaythi Ta-U, *Sittan of Shwe-nan-yoe Lamaing*, Mahadan Taik Pè Daung Village, Badon Kyae-si-par Village” *Shehaung Hmat-sa Padeitha Sar-twe*, Vol .27, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, no date, p.5 (Henceforth: Thutaythi, Vol.27, nd)

<sup>2</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Pupa Village Sittan*”, *Shehaung Hmat- Sa Padeitha Sar-twe* Vol. 26, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.13 (Henceforth: Thutaythi, Vol.26, nd)

<sup>3</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Salin and Kya-pin Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe* Vol .25, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.25, nd)

<sup>4</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing group-5 districts Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe* Vol .13, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.13, nd)

<sup>5</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Myan-aung Myo Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe*, Vol .25, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.25, nd)

<sup>6</sup> Thutaythi, Vol.26, nd, 30

<sup>7</sup> Thutaythi, Vol.26, nd, 13

<sup>8</sup> Thutaythi, Vol.27, nd, 5

<sup>9</sup> Thutaythi, Vol.27, nd, 24

<sup>10</sup> Thutaythi, Vol.25, nd, 7

<sup>11</sup> Thutaythi, Vol.25, nd, 1

chief of *Lamaing* and the name of *Lamaing* chief was Nga Si Pin.<sup>1</sup> It can be noted that as mentioned above, there was no particular *Lamaing* chief in Pe Daung Village and Badon Kyaesipar Village. According to *sittan* of Shwe-nan-yoe *Lamaing* Myan-aung Myo, we can observe that there were 59 *Lamaing* households, 269 persons of *Lamaing* population and 13 proportions of *Lamaing* proportions of paddy lands.<sup>2</sup> *Lamaing* group from Myan-aung Myo was administered by Awun Nga Pan Htwe. According to *sittan* of Kyaukse 5 districts, the names of *Lamaing* chief and Awun can be known as the following. *Lamaing* Chief of Sai-ma-lan Village – Nga Toke, O-le-swei Village – Nga Ngon, Sar-kone Village – Nga Shwe Lone, Sar-taung-nge Village – Nga-wet, Nyaung Pin Hla Village – Nga Lwan Aung, Inn Young Village – Nga Myat Kyaw Thar, Ohn District – Nga U, Baw Village – Nga Kalar and Myaung-sone Village Awun – Nga Tun.<sup>3</sup>

Although *Lamaing* chief was appointed in each *Lamaing* Village, sometimes a *Lamaing* chief was appointed in four or five *Lamaing* villages. *Lamaing* chief and Awun were the junior officers who administered their respective groups.<sup>4</sup> It was indicated due to the collected evidences. According to the survey, *Lamaing* chief and Awun were the administrative officers who had to inherit due to their descents. There was *Lamaing Wun* above them. *Lamaing Wun* was administered who was directly appointed by the King. *Lamaing* workers were administered by *Lamaing Wun*. *Lamaing Wun* was an officer who instructed the cultivators to do the lands in *Ayardaw* belonged to the king and who had to send the products of land to the king.<sup>5</sup> He was also the important officer in the royal harrowing.<sup>6</sup> *Lamaing Wun* had to harvest the royal paddy from Mingalar Land, the *Letwè Lamaing* and the *Letyar Lamaing* without hesitating and had to send to the big granaries which fitted with a hundred thousand baskets of the paddy in the northern wall of the royal palace<sup>7</sup>.

The list of the names who served as the officer of cultivator of Royal Land in the reign of King Badon will be presented as found in the documents. In a royal order issued on June 28, 1784, it was stated as the following,

Min Gyi Min Gaung Kyaw, Ashe Win Hmu-Officer of East Palace Guards, is appointed La Maing Wun Officer of Royal Lands, in place of Nay Myo Maha Thin Gyan.<sup>8</sup>

It could be continued as the following,

19<sup>th</sup> September, 1806 – *Lamaing Wun* Min Kyaw Shwe Taung<sup>9</sup>

27<sup>th</sup> October, 1806 – *Lamaing Wun* Nanda Kyaw Htin<sup>1</sup>

<sup>1</sup> Thutaythi, Vol.27, nd,7

<sup>2</sup> Thutaythi, Vol.24, nd,24

<sup>3</sup> Thutaythi, Vol.13, nd,15,19,21,23,24,26,27,28

<sup>4</sup> Thein Hlaing, 2002, 218-219

<sup>5</sup> Thein Hlaing, 2002,160

<sup>6</sup> Dr Kyaw Win (History Professor), *Nyaungyan Mintha ei Nauk-sone-nay-yet-mya hnit A- char Sar-tan-myar* (The last days of King Nyaung Yan and other papers), Yangon, Yarpay, 2015, p.13 (Henceforth: Kyaw Win, 2015)

<sup>7</sup> Maung Maung Tin, 1975, 81

<sup>8</sup> *The Royal Orders of Burma, A.D. 1598-1885, Part. IV (1782-1787)*, Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986,p.356 (Henceforth: ROB,IV,1986)

<sup>9</sup> ROB,V,1986,981

7<sup>th</sup> June, 1801 – Aung Pinle *Lamaing Wun* Thiri Zeya<sup>2</sup>

It can be observed that *Lamaing Wun* would be punished if he committed the crime. On September 29, 1787, an order was issued as follows:

Put shackles to the feet of La Maing Wun – Officer of Royal Lands, and Taung Bet Taik Wun – Officer of South Division.<sup>3</sup>

It was not included which kind of crime was committed. It can be known according to the royal order that the members of group who had fled were also given punishment like the concerned administrators were given in penalty. In a royal order issued on 7<sup>th</sup> May, 1806, it was found as follows:

Nga Yaing, one of the Royal Land Cultivator, had fled from Aung Pinle where he is supposed to live; execute him.<sup>4</sup>

Here will be presented that the whole of *Lamaing* group members had fled as a member of group fled individually. It can be found in a royal order issued on July 8, 1801, as follows:

Aung Pinle *Lamaing* Tha-Cultivators of Aung Pinle Royal Lands, shall be set free; there are a total of 7,892 including adults and children of both sexes and leaving aside 200 selected persons, give two baskets of paddy from Royal Stores as a ration for two months to each of 7,692 persons.

Thiri Zayya, *Lamaing Wun*-Officer of Royal Lands, reported that twenty men led by Nga No, husband of a midwife, who had been mentioned in 1789 as Pe Daung *Lamaing*-Cultivators of Royal Lands in Pe Daung, had had absconded their duties and even though they had been restored to their former work after having given them to live in Let Thit of Aung Pinle, they fled from that place; round up all of them and hand them over to *Lamaing Wun*-Officer of Royal Lands; if it were true that the above mentioned people had fled from Aung Pinle, *Lamaing Wun*-Officer of Royal Lands, shall execute them.

Aung Pinle *Lamaing Wun*, reported that there were more than 200 men who were deserters from the armed forces and using them in the fields as cultivators, some managed to run away by taking the Yegyi track and they are now in Taung Gan; Town Headmen concerned shall get these men arrested and send them to Aung Pinle *Lamaing Wun*.<sup>5</sup>

According to that royal order mentioned above, it was to arrest about 20 people from Pè Daung Village *Lamaing* group who ran away without working and to send to Aungpinle *Lamaing Wun*, and to execute them if they fled away again.

*Lamaing* group members had to obey the instruction of the *Lamaing Wun*, and according to *Yaza-mat-tan-gyan*, they had to do ploughing, sowing, cultivating and harvesting. In the order

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<sup>1</sup> ROB,V,1986,1015

<sup>2</sup> ROB,V,1986, 696,741

<sup>3</sup> ROB,IV,1986,610

<sup>4</sup> ROB, V, 1986,872

<sup>5</sup> ROB, V, 1986,166-167

issued with regard to the date of harrowing and sowing the seed in the *Lamaing* lands, it can be found as follows:

*Lamaing* lands in Aung Pinle, Singu, Sun Ye, Maing Pan and Taung Bet (Taik) South Division shall start cultivation to instruction given in the Rajamatan and use the king's own calendar in fixing the date to plough.<sup>1</sup>

In this instruction, it can be seen that King Badon practiced as *Yaza-mat-tan-gyan*. The meaning of the royal order was that it was useless when the seeds were sowed in the time of flooding. Therefore, the cultivation had to be done only in the time as instructed according to the royal order.

The *Lamaing* group members had to herd up the cattle that the king belonged to. Then, they had to serve in the service in the royal palace for cart-loading when they were summoned. In the reign of King Badon, the *Lamaing* group members who had to go to the royal palace and done the service like that was given two baskets of paddy per one month as a salary.

Among the groups, *Lamaing* group was the productive force. Only if *Lamaing* group improved, the king's finance would increase. Therefore, most of the war prisoners were fulfilled in the *Lamaing* group.<sup>2</sup> It was said that *Lamaing* group was comprised of the lowest class people. Therefore, it can be assumed that the criminals were put into *Lamaing* group which was the lowest class as the punishment. On the other hand, since some people fled from *Lamaing* group it can be assumed that the people from *Lamaing* group had to work toughly and poorly although it was assumed they were lucky as they had worked in the king's royal lands. Therefore, by including the cads into *Lamaing* group as punishment, it seemed to intend to have the good sense of working well and to see how the other people had to work hard. Some of the scholars commented that the social condition of *Lamaing* group members was good, compared with the other groups.

That was because the land they had worked were fertilized and irrigated cultivation and just 13% of the products was to pay as tax and so their economic condition was increased moderately during the time of peace with no war. Paying the tax was different from one place to another. According to the surveys, it was indicated that 25 baskets per one proportion of land had been sent to the royal granary in Pupa Village. The other taxes to be paid were that each royal officer who administered *Lamaing* Village was paid to use one proportion of land as a right respectively. Again, if 100 baskets were sent to the granary, 10 baskets would have to be paid to *Lamaing Wun*.<sup>3</sup> Similarity, in In-yaung Village, O-lè-swè Village, Sin-oo Village, Ohn District, Myaung-sone Village, Sar-taung-nge Village, Sai-ma-lan Village, Bauk Village, Nyaung-hla Village and Sar-kone Village, Salin Town and Kyapin Town which were located in 5 Kyaukse Districts, 25 basket per a proportion of land were sent to the royal granary.

In Myanmar, the places of *Lamaing* farms belonged to the kings that were mostly found were Kyaukse, Minbu Six Districts and Taung-pyone Districts. These places are fertile and the rice was produced mostly. According to the evidences found, here will present how much

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. VI (1807-1810), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, p.235 (Henceforth: *ROB*, VI, 1987)

<sup>2</sup> Toe Hla, 1993, 182

<sup>3</sup> Thutaythi, Vol.26, nd, 13

*Lamaing* land was existed in Salin Town. Around Salin Region, among the total acres of irrigated cultivation 43,720 *pé*, it was observed that there were 14730 acres of *Lamaing* lands and 2455 land cultivators.<sup>1</sup>

*Lamaing* royal lands and the yield of paddy in Kyaukse Region will be presented. Talaing-kyaw irrigated *Lamaing* land was over 132 acres and the total yield of paddy was 1412 baskets. Although the amount of *Lamaing* cultivators was not known, there were 9 villages the *Lamaing* cultivators had lived due to the evidences. In the same way, it was observed that Talaing-Thankè irrigated royal *Lamaing* land was 380 *pè* 2 *seik* and the yield was 587 and a half baskets.

It is observed that there were 229 *pè* 3 *seik* of Maung-ma-taw irrigated cultivated *Lamaing* lands, 4252 baskets of paddy yield, 10 villages in which *Lamaing* cultivators lived, 102 *pè* 3 *seik* of Thayetcho irrigated cultivated *Lamaing* lands which produce 2275 baskets of paddy yield, total 6 villages in which *Lamaing* cultivators lived, 388 *pè* and 1 *seik* of Ohn District irrigated cultivation which yields 8312 *tins* and 2 *seik* and 18 villages in which *Lamaing* cultivators had lived. Moreover, there were also other *Lamaing* lands which were not irrigated cultivated lands and the total *Lamaing* lands were 1329 *pè* 2 *seik* and it was observed that the total yield of paddy was 26851 *tin* and 3 *seik*.<sup>2</sup> Therefore, in calculating the average yield of paddy per one *pè* of land, only over 20 baskets of paddy yield could be calculated.

It could be known according to the royal order that concerning *Lamaing* lands, they had to be carried out within the regarded areas. In the royal order issued on December 1, 1787, it was indicated as

La Maing Le Daw –Royal Lands, in Tet Thit, Pan Daung area, bounded by the Irrawaddy in the east, Nyaung Gine stream in the south, Kyauk Sayit Kon in the west and Tha Bauk stream in the north, shall be managed by La Maing Wun – Officer of Royal Lands, and La Maing Sayay Clerk of Royal Lands, and cultivated by La Maing Asu Tha- members of Royal Land Cultivators.<sup>3</sup>

No group had right to do *Lamaing* lands except *Lamaing* group. The royal order issued on 8<sup>th</sup> August, 1787 showed as the following,

Even though they had had the opportunity before ,men of horse groups shall not work in the royal land of Lay Khayaing (or Nga Khayaing); the land are classified *Lamaing* – Royal Land, and only *Lamaing* Asu Tha – Men of the Royal Land Cultivators, shall work on them.

Either Manipuri or Burmese Royal Land Cultivators shall never be conscripted into the fighting forces; they shall work only in the economic interest of the King.<sup>4</sup>

As mentioned in the above royal order, only *Lamaing* cultivators would have to do the works concerned with the king's farms and lands. If the armed servants were needed as the military

<sup>1</sup> Dr Toe Hla, *Shei Myanmar-min-toh Ti-sauk-khe-thaw Se-myaung-mya* (Canals and dams during the reign of Myanmar Kings ),Part. II, Salin (Minbu), Six districts dam and canal history, Yangon, Sein Yaung So, 2016,p.83(Henceforth: Toe Hla, 2016)

<sup>2</sup> Toe Hla, 2015,401

<sup>3</sup> *ROB*, IV, 1986,667

<sup>4</sup> *ROB*, IV, 1986,562

occurred, there was order not to apply the *Lamaing* cultivators as the armed ones. It can be assumed that the order was issued not to have the lack of farm services.

It can be known according to the above royal order that the paddy produced in *Lamaing* lands had to be sent to *Masoyein*, *Mataungta* and *Khant-taing-ya* granaries through *Kyi Wun*-officer of granaries. In the royal order issued on 4<sup>th</sup> May, 1837, it was indicated as follows:

Kyi Wun-officer of granaries is like the head of family among the kings. Not only the granaries of Pyigyí, Masoyein, Mataungta, Khant-taing-ya but also all the granaries from the towns and villages all over the country had to send Royal Share and Royal Tax through land and water routes. The paddy from Shwe-nan-yoe *Lamaing* Lands and various royal lands had to be sent as water tax.<sup>1</sup>

It can be known from the royal order that sometimes some of *Lamaing* group members were given to Chief Queen to do in her lands. The royal order issued on 13<sup>th</sup> January, 1788 indicated as follows:

Chief Queen has been given some *Lamaing* Asu Tha-members of Royal Land Cultivators; Mibaya Wun- Queen's Ministers, shall take charge of the paddy received from these Royal Land Cultivators.<sup>2</sup>

The paddy cultivated by *Lamaing Asu-tha* was sent to the concerned granary, supervised by Queen's minister. It was not necessary for the *Lamaing Wun* to take responsibility.

In the reign of Myanmar kings, people were classified according to their concerned occupations such as elephant group, horse group, armed group, shield group, round shield group, *Lamaing* group. Therefore, they had not moved from one group to another one. However, it was found that some of the group had moved to another one.

It was said that *Lamaing* group was lower than the other groups. If someone from the other group was married to a man or a woman from *Lamaing* group, he or she had to be added to *Lamaing* group. Whoever with high position had to be included into *Lamaing* group. It was observed that if someone was married to one from *Lamaing* group without knowing he or she was from *Lamaing* group, he was allowed to leave *Lamaing* group only when he could give the amount of cash balanced with the weight of buffalo's head.<sup>3</sup>

Although *Lamaing* group was lower than the other groups, it was also found in the *Lamaing sittan* that the men and women from *Lamaing* group were married to the ones from the other groups. Noticeably, the groups who were mostly married to girls or boys from *Lamaing* group were horse group such as Natshin Myin group, Pyinsi Myin group, Shan Myin group, Nauk Myin group corps, Myintheywa group, Koku Myin group, Nanoo Myin group and Yebaw Myin group. Again, it was known that the other groups who got married to *Lamaing-thu* were Kaungton shield group, Pyinya armed group, *Asaung-ni-thar*.<sup>4</sup> Even though there was a royal

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. VIII (1819-1853), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1988, p.649 (Henceforth: *ROB*, VIII, 1988)

<sup>2</sup> *ROB*. V, 1986, 5

<sup>3</sup> Mya Kaytu, *Nan-dha-le Hmat-tan-mya* (Records of Etiquettes of the Palace), Yangon, Duwun Sarpay, 2010, pp. 125- 126 (Henceforth: Mya Kaytu, 2010)

<sup>4</sup> Toe Hla, 2015, 247-259



order not to mix one group to another, it was not followed. At the time to do the paddy cultivation, the farmers were motivated to do more cultivation, the auspicious royal ceremony of ploughing was held and all of the *Lamaing* had to attend at the feast of new crop held by the king himself. Those who were sick were forgiven. *Lamaing* had forgotten their tragedy situation in the special occasion mentioned above.<sup>1</sup> When the king made the auspicious royal ceremony of ploughing, *Lamaing Ledawthu* (female paddy trans-planter) prepared to be the most beautiful and danced near the solo drum (short drum). It can be observed that the Chief Queen who realized the poor incident of *Lamaing Ledawthu* and their happy life in any situation, had summoned the *Lamaing* minister and awarded a cloth of blouse and a shawl to each *Lamaing Letawthu*.<sup>2</sup>

### Conclusion

*Lamaing* group members who had to work in the king's royal lands can be found in the areas which the king's royal lands were located. As *Lamaing* group had to work in the royal lands cultivation which provided the king's finance, the kings tried to increase the *Lamaing* strength and extended by adding the war prisoners and the persons who was in penalty into *Lamaing* group. Moreover, the kings undertook not to decrease the *Lamaing* palace group members. Even though such order that not to mix *Lamaing* group with another one was issued, the *Lamaing* group was married to the other groups. It can also be studied that if the *Lamaing* group committed the crime, not only *Lamaing* group members but also the chiefs who administered the *Lamaing* group were punished.

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<sup>1</sup> Pho Kyaw San, 1968 ,145

<sup>2</sup> Mya Kaytu, 2010,130-131

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