

## ASSESSMENT OF HISTORICAL FACTS FROM THE *SITTANS OF PATHEIN 32 MYOS\**

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### Abstract

Although it earned the name as the *Sittans* of Pathein 32 *Myos*, these *Sittans* were only recorded about towns of Pathein *Myoma*, KheBaung, and Pann Taw. The study of these *Sittans* inquested in 1145 M.E (1784 AD) and in 1164 M.E (1802AD) reveals historical facts on administrative affairs such as hereditary lineages, boundaries of jurisdiction, taxation, and customary tributes to the capital, the duties and privileges of headmen. Moreover, the data on economic conditions of these towns such as paddy cultivation as main occupation and maritime trading, salt making, fishery, and coconut plantation are found as subsidiary businesses found in these *Sittans*. This paper also analyzes the similarities and different historical facts and data when *Sittans* were inquested in these three towns in the years 1145 and 1164 M.E. It is learnt that the facts and data recorded in these *Sittans* for these towns are informative and comprehensive. The assessment of the *Sittans* of Pathein 32 *Myos* could provide some useful information for the study of administrative, economic, and political conditions of Pathein Township during King Badon's reign (1782-1819)

**Keywords:** *Pathein(32) Myos, Sittans,*

### Introduction

Collection of the *Sittans* is said to have been carried out in the reign of Min-gyi-swa-saw-ke' (1368-1401) but these *Sittans* were no longer available. The earliest extant *Sittans* in Myanmar now available are the *Sittans* of King Thalun (1629-1648) in Nyaung Yan period (1597-1752).

The purposes of collection of *Sittan* can be generally assumed to know the information about the history of the region, hereditary lineage of headmen, taxations, religious land and customarily duties and presents to the king. In other words, it is ensured hereditary succession of headmen to offices. In theory of Myanmar kingship, it is believed that the clearly division of “*Ayuk* (inferior class), *Alatt* (middle class) and *Amyat* (noble class) could strengthen

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the central administrative system that hereditary succession of administrative position could provide administrative mechanism well. However, because of the internal wars in Innwa period (1364-1555) all the *Sittans* of this period were destroyed together with perish of Innwa royal capital.

In Konbaung period (1752-1885), after consolidating the political situations of the country, King Myedu (Sinbyushin) (1763-1776) collected the *Sittans* which were most important sources for hereditary positions of headmen. He, however, was not able to collect the *Sittan* widely because of the Chinese invasions.

The nationwide collection of the *Sittans* was conducted and successfully completed during King Badon reign (1781-1819). The *Sittans* of King Badon collected in 1145 ME (A.D 1784) and 1164 ME (A.D 1802) were not to know the information about economic conditions of the country and taxations. Although some *Sittans* like the *Sittans* of Mottama 32 *Myos* and Rammawaddy (Rambye) *Sittan* emphasized to describe the settlements and the lists of taxation, most of the *Sittans* mainly described about the territories of religious land and hereditary lineages of headmen. Thus, it can be generally assumed that the *Sittan* collected in King Badon reign as '*AyoSittan* (Record hereditary lineage)'.

Pathein earned several names in the course of history. It is said that Pathein was named as Lawka Atti Thinzar Nagara during King Siri Dhamma Soka, and it transformed from Kuthimaradha to Kutheima, and thence Kuthein to Pathein. It is assumed that Pathein was once called as Passi as it was ruled by Passi king. Two Mon princes assassinated the last Passi king and occupied the throne by renaming the town as Pathein. Later they changed the name of town into classical Pali name, Naga Vular or Nagara Vupula. However, the people are fond of calling their town as Pathein because the Pali name was difficult to pronounce.

According to the geographic position, Pathein and its adjoining towns were grouped and called as Pathein 32 *Myo s*. In this *Myo s*, King Badon collected the *Sittans* in Pathein *Myo ma*, Panntaw and Khebaung. This paper is an attempt to reveal the historical information, socio-economic and political information of these three *Myo's* by studying the *Sittans* of 1145 ME and 1164 ME collected during King Badon's reign.

## **Research Questions**

The research questions are as follow,

- How many facts and administrative, economic, social and political conditions of Pathein Township during king Badon's reign relating to king is available in this *Sittan*?
- How can we analyze the historical value of the town Pathein according to the *Sittan* collected by King Badon?
- How did the town Pathein stand in Kongbaung period?

## **Literature Reviews**

Learning the researched books on the town Pathein, three books are found. They are; "History of District (1958-1968)", compiled in 1992 by May Thet Tun, "Economic Conditions of Pathein District (1962-1988)" compiled in 2008 by Myat Myat Soe, and "History of Pathein District (1886-1948)" compiled in 2009 by Tin Tin Aung. There have not been any widely researched written books based on the *Sittans* collected in the reign of King Badon who was the king of the longest reign in Myanmar history. Due to this necessity, this paper was compiled after learning the *Sittans* of Pathein Myos based on the *Sittans* collected by King Badon.

## **Aim and Objective**

This paper is aimed at providing a partial contribution of administrative, economic, social and political conditions of Pathein Township during king Badon's reign.

## **Data and Method**

The *Sittan* of Pathein 32 *Myos* on *Parabike* is primary source for this paper. Other references are used as secondary sources. Descriptive method and analytical method are used.

## Findings and discussion

U Poe Kyar in his chronicle of Pathein mentions that Pathein is an ancient seaport. In introduction of this treatise, it describes:

In Sakaraj 533 When King Minyin Naratheinkha (Son of King Kala Kya) ascended the throne, he placed a governor in Kuthimaradha (Pathein) which was *Alan U*- First Point where a foreigner would see the Burmese Flag flying, and *KinnBya*- Last point from the Myanmar side where guards are posted and *Sit Tada U*- the first encounter place of war against King Pattikara. ... The town was strongly built. The original name of this town, Kuthimaradha, was renamed as Kuthein (Kuthima) when it prepared to go a war by the learned men and it was already recorded in *Sittan* of royal treasury. The name recorded in *Sittan* was Sakaraj 536 in the astrological constellation of *Saw* and *Tri Pissa Mein*. That is the founding date of Pathein.<sup>1</sup>

The introduction of treatise stated that the learned men renamed military strategic town of Kuthimaradha as Kuthein (Kuthima) during King Minyin Naratheinkha in Bagan period. Later Kuthein became as Puthein (Pathein). It also mentioned the founding date of this town as AD 1174 (Sakaraj 536). However, only this record could not exactly say the founding date of Pathein.

It is also described that Passi races migrated into this town in AD 1221 (Sakaraj 183) and founded a kingdom there which was named as Passi Town. In AD 1233 (Sakaraj 595), two Mon princes assassinated the last king of Passi dynasty and ruled there. The town they ruled was renamed from Passi to Pathein.<sup>2</sup> It is learned the name of the town was frequently renamed from Kuthimaradha to Pathein, and Pathein to Passi, and then Passi to Pathein.

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<sup>1</sup> AmyoTharPyinnyaWun( National Education Inspector) Maung Po Kyar, မုဆိုးရာဇဝင် နှင့်ဦးထွန်းရှိန်အတ္ထုပ္ပတ္တိ ( *Pathein Chronicle and Biography of U TunShein*), ME 1285 (1923), Fifth Edition, p. 13 (Hereafter cited as Maung Po Kyar, *Pathein Chronicle*)

<sup>2</sup> Maung Po Kyar, *Pathein Chronicle*, pp. 79-80

The record of a European, Ralph Fitch, who visited Myanmar in AD 1586-1588 mentioned the name of the town as Cosmin (Co means island and Smin denotes prince) or Prince Island.<sup>1</sup>

Hand written copy of *Zabyu Kwuncha* Treatise describes why the town was named Ku Thein. It mentions that:

“The town named as Ku Thein because ships came across and harbored there.”<sup>2</sup>

“ပသိန်သမုတ်သည်ကား သင်္ဘောကုလေဝံသည် အရာကိုစွဲ၍ ပသိန်ကို ကူသိန် ဆိတ်မြို့တွင်သည်”

Since it was a port town, foreign ships came across the sea and merchandized there. Thus, the town was named as ‘Ku Thein Seik *Myo* (Trading Seaport). It is assumed that Ku Thein Seik *Myo* was later known as Pathein Seik Kann *Myo* (Pathein Harbour Town).

Geographically, Myanmar king grouped towns and villages into Pathein 32 Towns<sup>3</sup>, Hanthawaddy 32 Towns and Mottama 32 Towns in Lower Myanmar provincial administration<sup>4</sup>. These three provinces of 32 Towns were collectively called as *Rāmaññadesa* (The Land of Ramanya).<sup>5</sup> In these three provinces of *Rāmaññadesa*, the historical accounts of Pathein 32 Towns can be found in Pathein 32 *Myoma Sittans* in 1145 ME (1783 AD) and 1164 ME (1802 AD), Panntaw *Myo Sittans* in 1145 ME (1783 AD) and 1164 ME (1802 AD), Khebaung *Myo Sittans* in 1145 ME (1783 AD) and 1164 ME (1802 AD).

<sup>1</sup> U Magha, ပုသိမ်ရာဇဝင် (*Pathein Chronicle*) Yangon, Zew Press, 1967, p -12  
( Hereafter cited as U Magha, *Pathein Chronicle*)

<sup>2</sup> မွေ့ကွန်ချာကျမ်း (vufa&;rSK) ( *Treatise of ZabyuKwuncha* ( Hand Written Copy) ( Hand Writen Copy from TaungdwinGyi Palm-leaf depository Accession No. 479)

<sup>3</sup> See Appendix (I) for the detail of Pathein 32 Towns.

<sup>4</sup> Dr. Toe Hla, ကုန်းဘောင်ရှေ့ညွှတ် (*Konbaung The Golden Land*), Yangon, Aung Okkala Press, 1993, p. 37,38 (Hereafter cited as Dr. Toe Hla, *Konbaung The Golden Land*)

<sup>5</sup> Daw Khin Lay, U Sein Myint, “ဒုတိယမြန်မာနိုင်ငံတော်(ဟံသာဝတီ)”, မြန်မာ့ရှေးဟောင်းမြို့တော်များ, “(Second Myanmar Empire Hanthawady)”, *Ancient Cities of Myanmar*, Yangon, Shwe Mintha Press, 2007, p. 93

The *Sittans* in 1145 ME (1783 AD) and 1164 ME (1802 AD) were the *Sittans* collected during King Badon's reign. He fixed the date of collection of *Sittans* at four strikes of Baho Drum three Pada<sup>1</sup> 11 Bizana<sup>2</sup> two Pyan<sup>3</sup> and four Khayar<sup>4</sup> on 8 waxing of Nattaw in 1145 ME (2 December 1783). Following this order, all *NgweKhunHmu* (Collector of Silver), *SachiTaung* (? Clerk), *HsinHmu* (Head of Elephants), *HseGyi* (Supervisor of Dams and Canals), *Hse Saw* (Organizer of Dams and Canals), *TannGaung* (Quarter Master), *Htaung Hmu* (Jailer), *PyiSoe* Hereditary Local Official), *MyaeDaing* (local hereditary official primarily concerned with recording and taking a commission on sales), *Myin Si* (Chief of Calvary), *Thugyi* (Headman) and *ThweThaukGyi* (An Elite Crown Service Unit) are responsible to collect *Sittans* throughout the country.<sup>5</sup>

### Pathein 32 *Myoma* 1145 *Sittan*

The *Myo Thugyi* (Hereditary Town Headman) of Pathein who was being examined in 1145 ME *Sittans* was Nga Chan Mya. Introduction part of this *Sittans*, Nga Chan Mya stated his hereditary lineage that his grandfather Nga Kyaw Gyi titled Baya Sekkabo and his father Nga Nyunt ruled and had charge of Pathein.<sup>6</sup> This historical fact shows how Pathein was ruled by hereditary headmen. In other words, it can trace the administration of Pathein in Konabung period.

The *Sittan* of Pathein 32 *Myo s* describes the territory of the town. The tract of Pathein *Myoma* was to the east the middle of the Ayeyawaddy River, to the south the sea, to the west as far as the Nagayit Mountain Range, and to the north the tract of Hpa Ta Shein. There were 32 *Myo s* within four quarters of the tract. Moreover, the territory of Pathein was to the east and southeast as far as Mawtin Island, to the northwest as far as the end of Kattu Creek, to the

<sup>1</sup> Measurement of foot in Myanmar

<sup>2</sup> One sixth of an hour in Myanmar

<sup>3</sup> Numeral classifier indicating number of time in Myanmar

<sup>4</sup> Measure of time equivalent to ten finger snaps in Myanmar

<sup>5</sup> Dr. Toe Hla, *KonbaungThe Golden Land*, pp. 37-38.

<sup>6</sup> ပုသိန် ၃၂ မြို့စစ်တမ်း ဘုရား (The *Sittan of 32 Pathein Myo*), Holding No. Parabaik (Folded Manuscript). 1498, National Library, Folded Part-3 ( Hereafter cited as *Parabaik 1498*)

north as far as Kattu Creek, and to the northeast as far as the mouth of Kattu Creek.<sup>1</sup> The jurisdiction area of Pathein *Myo* explicates geographic history of this town at that time of the day.

There was no pagoda or monastery land within the eight quarters of the tract .The *Sittan* mentioned many villages were available in Pathein *Myo* ma. It is found that most of the villages earned their living in marine and aquatic enterprises. There were six islands where salt was made, three islands where coconuts were grown and 32 fishing ponds. *Kayin* and Chin ethnics were engaged in *Taung-yar* (Hill side) cultivation.<sup>2</sup> Thus, it is learned that the occupations of the people in Pathein were engaged in salt making, coconut growing, fisheries, hillside cultivation, commercial trading, and maritime trading. It was especially important place for maritime trading. The information received from *Sittans* shows economic history of Pathein.

The revenue clerk collected per salt maker 1*Kyat* of *Ywetni* Silver and one basket as present and 2 (mats) per boiling vat of salt as the clerk's fee. The collected crown tax was submitted to the authorities concerned. The *Myo Thugyi* also received a basket of salt per boiling vat. *Taw Gaung* (Chief of Forest Jurisdiction) received a basket of salt from each salt maker. Half of the customary present to the revenue clerk was collected from each female salt maker in the salt tracts. The three coconut growing tracts must submit 500 coconuts annually to the authorities concerned. The revenue clerk traditionally collected for fishery workers main tax of 4 *Kyats* of silver. They had to pay 2 *Kyats* of silver each for *SayeLulin* (carrier) and *Myo Thugyi*. After collecting taxes, revenue clerk submitted these to the authorities concerned. Half of 1 *Kyat* collected per *viss* of silver assessed value of goods brought to market was customarily submitted as crown revenue. The *Sittan* described there were three watch posts to guard Pathein but the names of these watch posts were not mentioned. The revenue officers and clerks collected main tax of 1 *Kyat*, fee of the *wun*'s clerk and carriers of 8 *mu*, and fee of the *Myo Thugyi* of 1 *viss* of beeswax from each *Kayin* and *Chin*

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<sup>1</sup> *Parabaik 1498*, Folded Part-3

<sup>2</sup> *Ibid*, Folded Part-4

engaged in *Taung Yar* cultivation. The main tax is customarily submitted to the authorities concerned.<sup>1</sup>

The taxation system in maritime and commercial trading can also be found in the *Sittan* of Pathein 32 *Myos*. On all ships arriving within the jurisdiction of Pathein, 150 pieces of goods of the captain and 75 of the ship officers are free of crown duty. The crown duty was ten pieces in the 100 of the reminder. There was a warehousing charge of two pieces and a length of cloth for every ten pieces taken as crown duty.<sup>2</sup> It is considered that taxation in maritime and commercial trading is not fixed but collects on numbers of items.

When the goods arrived at the harbour, one piece of cloth was charged for every 100 pieces stamped with the crown seal. There was a fee of 25 *Kyats* for the men who stand watch above and below the vessel. The traditional pilot age was 3 (? *viss*) of silver for a three masted vessel and 2 (? *viss*) of silver for a two masted vessel. The outstanding fee in maritime trading was the fee of translator 40 *Kyats* of silver per vessel. The arrival and departure presents for a vessel were 65 *Kyats* each for the *Myo Wun* (Town Officer) and *Akauk Wun* (Revenue Officer), 60 *Kyats* each for *Akhun Wun* (Revenue Officer) and *Sitke* (Chief Deputy of *Myo Wun*), for two Narkhans (Heralds), and for two *Sayegyi* (Senior Clerks).<sup>3</sup> Since commercial trade relations with other foreign countries flourished, a new profession as interpreter was available in Pathein.

*Myo Wun* was responsible to decide any legal case of inhabitants and commercial cases within *Myo ma*. *Myo Wun* Nga Chan Mya of Pathein *Myoma* and his officials customarily shared out half of the legal fees and submitted other half to the authorities concerned. If there arose any disputes from revelry among the retainers, *Myo Thugyi* himself decided these disputes. Half of the resulting fees were customarily submitted to the *Myo sa* (Holder of Town) if there was and if there was no *Myosa*, it was submitted to the authorities concerned.<sup>4</sup> The above mentioned historical information from

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<sup>1</sup> *Parabaik 1498*, Folded Part-4

<sup>2</sup> *Ibid*

<sup>3</sup> *Ibid*, Folded Part-5

<sup>4</sup> *Ibid*

*Sittan* involved judicial administration and distribution of legal fees in Konbaung period.

The *Sittan* found that *Myo Thugyi* and *Myo Wun* were not only responsible for the duties of judicial administration but also obliged to submit presents in special royal occasions. When royal coronation ceremony was held, *Myo Wun* of Pathein submitted a silver bowl weighing 7 *tical* and a piece of cotton cloth while the subordinate *Thugyi* must each submit a piece of cotton cloth as the homage presents.<sup>1</sup> It is learned that submitting presents in royal special audiences included as one of eleven presents which every governor, local chiefs, and headmen were obliged to present.

### **Pathein 32 *Myoma* 1164 *Sittan***

When the *Sittan* of Pathein 32 *Myoma Sittan* 1164 ME (AD 1802) is investigated, same *Myo Thugyi Nga Chan Mya* was ruling in Pathein and he described his hereditary lineage as he stated in 1145 ME (AD 1783). The territory of jurisdiction in Pathein also did not change in both *Sittans*. However, we did not find exact numbers of villages in the former 1145 ME *Sittans* but the later described as 72 villages in Pathein.<sup>2</sup> The detail number of villages mentioned in 1164 ME showed that *Myo Thugyi Nga Chan Mya's* deposition on Pathein *Myoma* became more accurate and much more detail.

In the islands included in Pathein jurisdiction, two more islands, Hgnet (Bird) Island and Leik (Tortoise) Island were added apart from Salt making island and Coconut growing island. The fisheries taxes from 32 *ponds* were collected as it was recorded in 1145 ME. So did the salt making. The present to the royal audience by subordinate *Thugyi* to the king in 1164 ME was a piece of cotton cloth as in 1145 ME. However, *Myo Thugyi* of Pathein presented only a silver bowl weighing 5 *ticals* instead of 7 *ticals* which he was previously submitted.<sup>3</sup> Thus, he could present the silver bowl which was 2 *ticals* less than the bowl formerly submitted.

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<sup>1</sup> *Parabaik 1498*, Folded Part-5

<sup>2</sup> *Ibid*, Folded Parts-5,6

<sup>3</sup> *Ibid*, Folded Part-6,7,8

### **Panntaw Myo 1145 Sittan**

Regarding to hereditary succession of Panntaw *Myo* in Pathein 32 *Myo* s, the *Sittan* of 1145 ME described Nanda Ye Khaung, *Myo Thugyi* of Panntaw, stated that Panntaw was ruled by his great grandfather Nga Thar.<sup>1</sup> It is found that hereditary succession of headmen customarily practiced in Konbaung period and it was precisely described in detail in most *Sittans*.

The tract of Panntaw *Myo* was to the east the Ayeyawaddy River, to the southeast Mann Kyee Creek, to the southwest Po Khaung Mountain range, to the northwest as far as KaNyin Creek, to the north from Pagoda to Ka Nyin Creek.<sup>2</sup> The jurisdiction area of Panntaw *Myo* was exactly described with specific geographic settings. But, the names of seven places in Panntaw *Myo* were only available although the Panntaw *Sittan* of 1145 ME mentioned the numbers of eight directions for extends of this *Myo*.

*Myo Thugyi* of Pathein, Nga Chan Mya admitted that he did not know how much hereditary taxes were obtained from ponds and canals from eight jurisdiction areas of Panntaw. He confessed he was unable to gather information he engaged with consolidating his jurisdiction area.<sup>3</sup> Thus, it is considered that Panntaw *Myo* was still being built to be furnished with characteristics of a town.

### **Panntaw Myo 1164 Sittan**

The *Sittan* of Panntaw in 1164 ME also described the administrator of Panntaw as *Myo Thugyi* Nanda Ye Khaung. The hereditary list of Panntaw was stated as mentioned in the *Sittan* of 1145 ME.<sup>4</sup> The jurisdiction area of Panntaw was mentioned exactly based on its historical background.

The jurisdiction area of Panntaw *Myo* which was included in Ramanya Daestha was demarcated twice in King Tabinshwe Hti's reign in 907 ME (1545 AD) and in King Thalun's reign in 995 ME (1633 AD) by erecting four inscribed stone pillars and the successive kings followed according to these

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<sup>1</sup> *Parabaik 1498*, Folded Part-8

<sup>2</sup> *Ibid*, Folded Part-9

<sup>3</sup> *Ibid*, Folded Part-10

<sup>4</sup> *Ibid*

demarcated pillars.<sup>1</sup> It is learned that some areas mentioned in demarcated inscribed pillars were not included. Panntaw *Myo* was to the east the creek where the royal daughters and families played<sup>2</sup>. It added some knowledge of Panntaw area according to the four demarcated pillars.

According to the *Sittan* of Panntaw *Myo*, the livelihood of the local people mainly depended on aquatic occupations. The term *Lei Yar* (Paddy Land and Dry Land) and *HseMyaung* (Dams and Canals) recorded in *Sittans* suggests that all two types of cultivation were available in Panntaw *Myo*.<sup>3</sup> Taxes on paddy land, on dry land, on commercial dealings, on watch post and on ferry in Panntaw *Myo* were the evidences of commercial trading and security concerned taxations this town.

The criminal cases occurred in Panntaw *Myo* were decided by *Myo Thugyi* and the legal fees were collected. The *Sittan* of Panntaw stated that village headmen were responsible to collect taxes and they enjoyed one tenth of these taxes and submitted these to *Myo sa* if available. If there were cases of murdering elephants and horses and supervision of stray cattle and slaves, these cases were tried by the office of *Myo Wun* and *Thugyis* were obliged to submit crown taxes twice a year.<sup>4</sup> It is considered that such practice of submitting crown taxes to the authorities concerned prevented any misappropriation of taxes and controlling the taxation system by the authority.

*Myo Thugyi* received 1*Kyat* of silver for 10 *viss* from cultivator. If there was not any *Myosa*, the collected taxes should be submitted to *Hluttaw* with a true list. *Myaedaing* (Local official concerned with recording and taking commission from land) received 1*Kyat* of silver from collected taxes of 10 *Kyat*. *Myo Thugyi* had to present a silver bowl weighing 5 *ticals* and two pieces of cotton cloth, and *Thugyis* from small villages had to submit two pieces of cotton cloth by recording in general and detail lists during annual worshipping ceremony to the king. *Myo Thugyi* had written about it when he was being examined by royal official when they collected the *Sittans*.<sup>5</sup>

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<sup>1</sup> *Parabaik 1498*, Folded Part-10

<sup>2</sup> *Ibid*

<sup>3</sup> *Ibid*

<sup>4</sup> *Ibid*, Folded Part-11

<sup>5</sup> *Ibid*

The taxation and customary presents submitted to the king from Panntaw *Myo* were learned through the *Sittan*. The presents submitted to the king varied according to the positions of *Myo Thugyi* and *Thugyi* of small villages. However, it was some outstanding the fact that in 1164 ME *Myo Thugyi* Nanda Ye Khaung could submit a silver bowl weighing 5 ticals which was 2 ticals reduced from the silver he had previously presented to the king. Moreover, it is learned that when the *Sittan* of 1164 ME was collected, *Myo Thugyi* Nanda Ye Khaung could state more detail about administrative and economic information of his jurisdiction area than the former *Sittan* of 1145 ME because he was engaged with the founding and organizing of his jurisdiction area when the *Sittan* of 1145 ME was collected.

### **Khebaung *Myo* 1145 *Sittan***

The *Sittan* of Khebaung *Myo* was also collected in 1146 ME and *Myo Thugyi* Nga Shwe Pann Khwar was being examined about his hereditary list who ruled Panntaw *Myo*. Nga Hta Gu Kan Khwar firstly ruled Panntaw, and when he was dead, his son NgaTe Ro Net Khwar succeeded the position. When Nga Te Ro Net Khwar passed away, his younger brother Nga Thou Khwar succeeded it and then his son Nga Kaw Ma Khwar continued to rule. The position of Nga Kaw Ma Khwar was succeeded by *Myo Thugyi* Nga Shwe Pann Khwar.<sup>1</sup> The statement of Nga Shwe Pann Khwar about his hereditary list shows that his *Myo Thugyi* lineage was continuous and it was not broken.

The jurisdiction area of Khebaung was divided into four directions in which 23 villages were included. The *Sittan* of Khebaung gives detail village names. It mentions: 'Ma YoThaung Village, Aing Saw Village, Pann Tin Kone Village, ...Zee Kone Village, PyinKado Village, KhweTayar Village.'<sup>2</sup>

There detail village names showed that there were 28 villages in Khebaung *Myo* which had five more villages than the general list of villages previously stated in the *Sittan*. It is considered that *Myo Thugyi* Nga Shwe Pann Khwar was much accurate in mentioning about the names of villages

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<sup>1</sup> *Parabaik 1498*, Folded Part-12

<sup>2</sup> *Ibid*, Folded Part,13

than totaling the numbers of villages he had previously stated. The Khebaung *Sittan* of 1145 ME also provided that its jurisdiction area was extended to eight directions but Khebaung Myo *Thugyi* stated only the names of seven directions. It is found that *Myo Thugyis* were wise enough to state when the *Sittans* collectors were examining them.

There were no pagodas, monasteries; *sima* and religious land in Khebaung Myo and only cultivated lands were available. Half of the total taxes and legal fees collected from Khebaung were enjoyed by *Myo Thugyi* and other half by *Myosa*. Half of fees from supervision of stray cattle, and elephant's tusks were obtained by receivers and the other half was given to *Myosa*. Each *Kayin* cultivator per a knife had to pay 5 *Kyats* and 2 *mats* of silver as main tax. Moreover, 2 *mats*, 1 *pe* as extra, 14 *mats* as loss amount, and 6 *mus* for *Wun*, 3 *mus* for clerk and 3 *mus* for keeper were collected from him.<sup>1</sup> *Kayin* ethnic were available in Khebaung Myo. Moreover, *Kay in* cultivator had to submit a *viss* of beeswax as crown tax. *Thugyi* also collected a *viss* of beeswax per person. No ferry, watch posts, and market taxes were available in Khebaung Myo.<sup>2</sup>

There were 32 fishery ponds in Khebaung Myo. Each fisherman in Kyun Tan pond, Shar Khe Gyi pond, Shar Khe Nge pond, Kaw Tha Lai pond, In Tain pond, AitKa Tut pond, Kyama Bei Khut pond, PowkanNei pond, and Gi Neint Nge pond was obliged to pay 5 *Kyats* 2 *mats* for main tax, 2 *Kyats* 1 *pe* for extra, 1 *mat* 1 *pe* for loss amount, 6 *mus* for *Wun*, 3 *mus* for clerk and 1 *mu* 1 *pe* for keeper. *Myo Thugyi* collected 1 *Kyat* 1 *mat* from per fisherman. Moreover, 40 sheets of *Thinphyuu* ((*mat*) from Thar pond, 30 sheets from Ka mat Pe Lei pond, 15 *Kyats* of silver from Pann pond, 13 sheets of *Thinbyhuu* (*mat*) from Atami pond, 15 sheets from Ben Tayaw pond, 30 sheets from GiNeintGyi pond, 10 sheets from Pein Kayan pond, and 5 sheets from Kyuntatun pond were presented as presents. If they cultivated monsoon paddy, they had to pay 2 ½ baskets of rice per cultivator to *Myo Thugyi*.<sup>3</sup>

The following information mentioned in the *Sittan* provided hillside cultivation, monsoon paddy land; beeswax and fishery were main occupations

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<sup>1</sup> *Parabaik 1498*, Folded Part-13

<sup>2</sup> *Ibid* , Folded Part -13,14

<sup>3</sup> *Parabaik 1498*, Folded Part-13,14

of Khebaung *Myo*. Apart from collected taxes, *Thinphyuu* (mat) were designated as presents to be submitted according to demanded numbers from each fishery pond. As no taxes were collected from *Thinphyuu* (mat) making but taken these mats as presents, it is assumed that *Thinnphyuu* (mat) making was not a professional occupation at that time of the day.

Khebaung's *Myo Thugyi* was changed when the *Sittan* of 1164 ME was collected. The present *Myo Thugyi* in 1164 ME was Nga Tun Paw. He stated that former *Myo Thugyi* who stated the *Sittan* in 1145 ME was charged for criminal case and sentenced to death in 1154 ME (AD 1792). Thus, the present *Myo Thugyi*'s father *TaingGaung* (Local headman) Nga Oo Mi was appointed in the position of Nga Shwe Pann with royal seal. When his father Nge Shwe Pann was deceased, the present *Myo Thugyi* succeeded as hereditary lineage.<sup>1</sup>

Unlike Pathein and Panntaw *Myo s*, former Khebaung *Myo Thugyi*'s lineage was broken and a new hereditary lineage with the appointment of royal seal emerged and succeeded as *Myo Thugyi*. Thus, it is learned that two hereditary lineages were available in the administration of Khebaung *Myo*.

The jurisdiction area of Khebaung mentioned in the *Sittan* of 1145 ME and in the *Sittan* of 1164 ME were the same. Although the *Sittan* of 1164 ME mentioned there were 20 villages in Khebaung *Myo*, 27 villages were available when the names of villages were counted in detail. It is found that Ma Yann Pin Village and Kyo Pin Kone Village included in the list of the *Sittan* of 1145 ME were not available in the *Sittan* of 1164 ME. It is considered that these two villages were already destroyed. The name of new village, Lwun Taing Village, was mentioned in the *Sittan* of 1164ME.<sup>2</sup> Thus, the changes of the number of villages in the *Sittan* showed the conditions of these villages whether they were destroyed or emerged new ones.

The economic conditions and occupations of the people in Khebaung *Myo* in 1164 ME were the same as mentioned in the *Sittan* of 1145 ME. Moreover, there were no changes in taxation system in Khebaung.

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<sup>1</sup> *Parabaik 1498*, Folded Part,14

<sup>2</sup> *Ibid*, Folded Part-15

The study of two *Sittans* of Khebaung collected in 1145 ME and 1164 ME showed that the information such as the jurisdiction area, economic conditions, taxation, fixing presents to the crown were the same. However, some significant changes such as hereditary rulers and the numbers and names of villages did not match between two *Sittans*. Based on the detail records of villages by the *Sittan* collector, it is conjectured that there might have some remote causes why some villages were destroyed and some were emerged.

### Conclusion

The main and usual information included in the *Sittan* are history of the *Sittan* collected *Myo*, hereditary lineage of headmen, duties and responsibilities of the ruler, jurisdiction area, the classification of land, taxes, the judicial decisions made on stray cattle, the lists of retainers and royal servants, legal cases decided by ruler, presents submitted to local headmen, the presents submitted by the local headmen to the king in royal coronation ceremony and royal audiences, the regalia given by the king to the headmen and funeral rites of headmen.

However, not all the *Sittans* composed all information but generally it includes hereditary lineage of headmen, jurisdiction area, duties and responsibilities of headmen, taxation and cases of stray cattle and distribution of meat of dead cattle.

By studying the *Sittans* of Pathein 32 *Myo s*, it is learned what are the differences of information between the *Sittans* of Pathein 32 *Myo s* and the other *Sittans* and what were historical information which could be extracted from these *Sittan* and comparison of these *Sittans* and other *Sittans* can be made.

Of Pathein 32 *Myo s*, the *Sittans* of Pathein *Myoma*, Panntaw and Khebaung are now available which were collected two times during King Badon's reign in 1145 ME (1783 AD) and 1164 ME (1802 AD). Regarding to hereditary succession of *Myo Thugyi* in these three *Myo s*, the hereditary lineages in Pathein and Panntaw were continuous and successive headmen succeeded when the *Sittans* of 1145 ME and 1164 ME were collected. However, hereditary lineage of Khebaung in the *Sittan* of 1145 ME was

broken and new hereditary lineage was ruling when the *Sittan* of 1164 ME was collected.

The jurisdiction areas of these *Myos* mentioned in the *Sittans* of 1145 ME and 1164 ME were generally unchanged but the name of extend of the directions of jurisdiction areas such as four directions and eight directions do not match with the name of the existing places.

Among the three *Sittans* of Pathein 32 *Myos*, the *Sittans* of Khebaung appeared to be most complete in particularly in describing village names. However, the numbers of 23 villages mentioned in the *Sittan* of Khebaung in 1145 ME did not match with the names of 28 villages mentioned. So did the *Sittan* of 1164 ME, which described 20 villages in number but the names of 27 villages.

The occupations in these *Myos* were mainly agriculture cultivation, coconut growing, salt making, fishery and commercial trading. The fishing ponds were mostly available in Khebaung *Myo*. It is considered that fishery was widely conducted in Khebaung.

In connection with economic enterprises in two Pathein *Myoma Sittans*, a kind of profession called interpreter was available as historical information for social history of Pathein. That profession was urgently needed in foreign trade that it is evident that external trade with other countries flourished in Pathein.

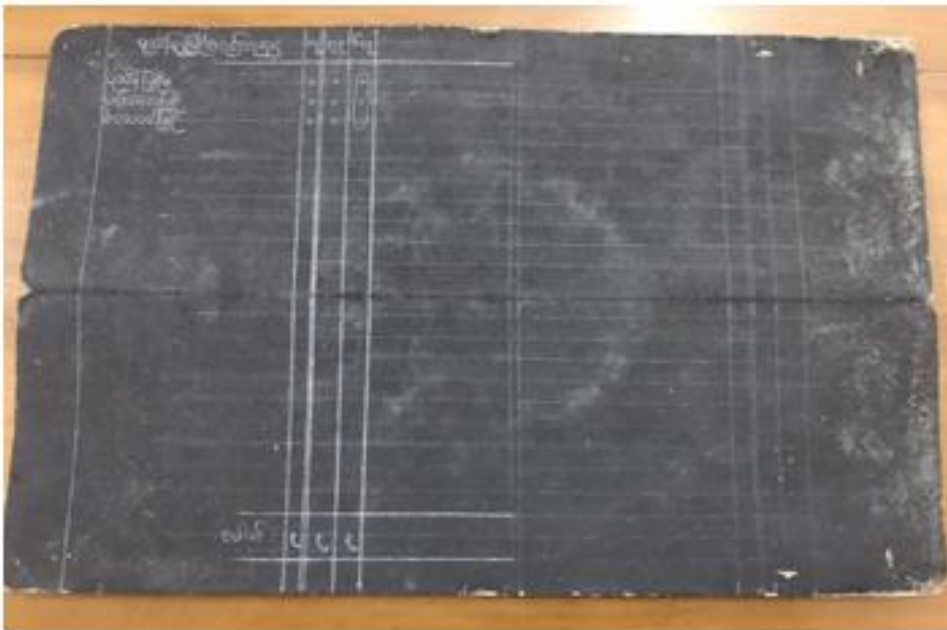
The rates of taxation in each *Myos* Pathein and Khebaung in the *Sittans* of 1145 ME and 1164 ME were the same. The *Sittan* of Panntaw in 1145 ME did have complete information of taxation since this town was still being built when the *Sittan* was collected but it could provide complete information about taxation when *Myo Thugyi* of Panntaw was being examined in 1164 ME.

From the study of the *Sittans* of Pathein 32 *Myos*, geographic settings of these *Myos*, and administrative and historical information such as hereditary lineages of headmen, jurisdiction areas of this *Myo s*, taxations, presents submitted to the king, and economic information such as cultivation, fishery and commercial trading can be extracted. A new professional who earned his living as interpreter also put a new evidence in the study of social history. It is assumed that the information obtained from the study of the *Sittans* of Pathein 32 *Myos* could provide useful primary sources for the study

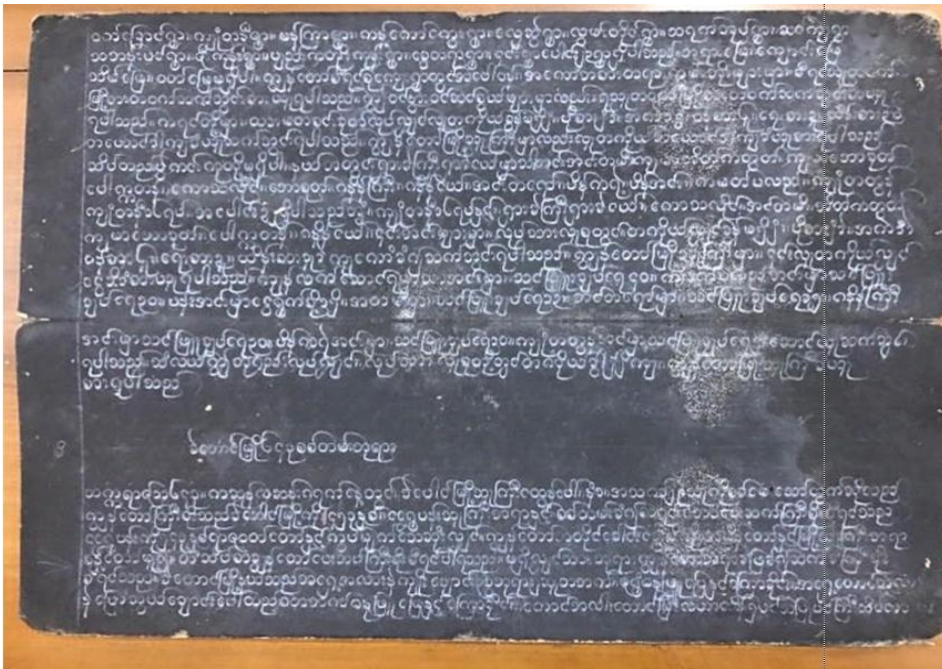
of administration, political and socio-economic conditions of Pathein in Konbaung period.

The main outcome in studying and analyzing this *Sittan* is that knowledge and understanding about the administrative, economic, social and political conditions of Pathein Township during king Badon's reign and it can be handed over and shared to the new generation that the *Sittans* are much used evidences when the historical administrative social, economic, geographical and facts also words usage in ancient times are researched.









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## Appendix (1)

	ပဌမအမည်ရင်း	ဒုတိယအမည်	တတိယအမည်
(၁)	အဘိသဉ္ဇာနဂရ	ပုသိမ်	ပုသိမ်
(၂)	ကျိုက်တုံလုံထားမြို့	မြန်အောင်	မြန်အောင်
(၃)	ကျိုက်တော	ကျိုက်တောသုံးမြို့ဆိုင်	ကနောင်
(၄)	ကျိုက်တည်သာရဝေါ	သာရဝေါ	ဟင်္သာတ
(၅)	သုနန္ဒဗလ	ကွင်းဘောက်	ကွင်းဘောက်
(၆)	အင်္ဂပူရ	အုတ်ဖို	အုတ်ဖို
(၇)	ဒူးယား	ဒူးယား	ဒူးယား
(၈)	ကျိုက်တော်သမန္တပူရ	ဇွန်	ဇွန်
(၉)	ကျိုက်သလွန်ပွန်ဒေါင်းဖြူ	ဓနဖြူ	ဓနဖြူ
(၁၀)	ကျိုက်တည်မုဋ္ဌော	သမင်းကုန်း	သမင်းကုန်း
(၁၁)	ကျိုက်ဇေထော်	မြောင်းမြ	ယခုသမင်းကုန်းအဝင်။ လပွတ်ကုလားလှ တန်းနယ်။
(၁၂)	ကျိုက်ပွန်	ဆိပ်ကြီး	ဆိပ်ကြီး
(၁၃)	ကျိုက်ကွဲ	ခဲပေါင်	ခဲပေါင်
(၁၄)	ကျိုက်ပတောင်လောင်	မဲလောင်	မဲလောင်
(၁၅)	ကျိုက်ပိ	သစ်ရောင်ချောင်း	ပုသိမ်မြို့ဆင်ခြေဖုံး
(၁၆)	ကျိုက်စော	တကောင်းဘုရား	တကောင်းဘုရား
(၁၇)	ကျိုက်ဘမော်	ပန်းတောရေကြည်	ပန်းတောရေကြည်
(၁၈)	ကျိုက်မော်ဒေါ	ကျုံ့တရော်	ကျုံ့ပျော်
(၁၉)	ကျိုက်ခမီပူရ	ထောင်လုံ	ထောင်လုံ
(၂၀)	ကျိုက်ခန်တလ	အသုတ်	အသုတ်
(၂၁)	ကျိုက်ခန်တော်ထုံ	ထန်းဘူး	ထန်းဘူးမကြီးကုန်း

ပဌမအမည်ရင်း	ဒုတိယအမည်	တတိယအမည်
(၂၂) ကျိုက်ခရန်တော်ကျောက်ဖြူ	သိန်ချောင်း	ဇီးဖြူကွင်း
(၂၃) ကျိုက်တလံတံတဝေါ	ကျောက်ချောင်းကြီး	ကျောက်ချောင်းကြီး
(၂၄) ကျိုက်အဝှန်	ကျုံတုံး	ကျောက်ချောင်းကြီး တိုက်သီးကွင်း လှေတန်းနယ် ဇောင်းရားကျွန်း
(၂၅) ဇလဲကျိုက်တဂေါ်	ကျောက်သဘော	
(၂၆) ကျိုက်ထူပါရုံကမ်းဖြူ	မြစ်တရာ	ယခုဇောင်းရားကျွန်း။ လှေတန်းနယ်။
(၂၇) ကျိုက်ထောင်ကော	ပန်းတောကြီး	(ယခုလေးမျက်နှာ နယ်။လှေတန်းနယ်။
(၂၈) ကျိုက်တော်ပြည်ပတော	ကျောက်ချောင်းငယ်	(ငါးသိုင်းချောင်းတ ဘက်သီတာဘုရားရှိ သောအရပ်။)ပုသိမ်မြို့ သူကြီးနေသည့်ရွာ။ လူနေအိမ်ခြေ၅၀ခန့် ရှိသည်။
(၂၉) ကျိုက်ဘမွန်ကျုံတုံး	ကျုံတုံးကနီ	ကျုံတုံးကနီ
(၃၀) ကျိုက်ကရံဟေနံ	ခေနံ	ခေနံ
(၃၁) ကျိုက်ခရမ်း	ဘုရားလှ	ဘုရားလှ
(၃၂) ကျိုက်တို	မဲခရဲ	မဲခရဲ <sup>၁</sup>

<sup>1</sup> မောင်ဘိုးကျား ပုသိမ်ရာဇဝင်၊ စာ -၈-၁၂

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