

## **A STUDY ON TAI-LENG IN MOGAUNG REGION**

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### **Abstract**

The Tai-Leng or Red Shan dwelled in the Mogaung region in the ancient times. Mogaung was established by the Mao Shan lineage since A.D 1215. They established capital cities and ground palaces and extended their territory. Mao Shan Kings governed independently the Mogaung and Mohnyin areas until the occupation of King Bayinnaung. At that time it was a tributary state of Myanmar kings but Shan Sawbwas including Mogaung Sawbwa could govern their states independently by submitting the annual tributes to the court of Myanmar. This government system was abolished in 1792 A.D to substitute the Myowun administration which was controlled directly by the court. The Natives of those areas called themselves as Shan-galay or Shan-ni (Red Shan) or Tai-Leng or Tai-Lai. This paper examine and explore who are Tai Leng people, where they came from, how they developed their empire and their social status in Mogaung area at present day.

**Keywords:** Tai-Leng, Tai-Lai, Shan-ni, Mogaung, Mohnyin, Sawbwa.

### **Introduction**

Native place of a Mongoloid branch, Tai was in the South-west of China but later they migrated into Myanmar where there they found clean water and tender leaf. The easy way to enter Myanmar was along the Thanlwin valley and Shweli River valley and at first they established Moa Kingdom. Later they advanced to the South- east, today Shan State and to the North- west, today Kachin State and Assam State in India. Shan or Tai tribes in Kachin State were called Tai Leng and Tai Khamti. Tai Leng who resided along Mogaung valley and Tanai valley established a well civilized State and prospered about three hundred years with their own culture and dignity.

### **Data and Method**

Hand-written manuscripts, original gold head-band and manuscript on it, antique artifacts discovered from old Mogaung Myo, the Royal Order of Burma, Interview, oral history and field survey were collected as the primary sources for this research. Other references used as secondary sources. Descriptive method and critical method are used.

### **Finding and Discussion**

#### **The Origin of Tai Leng**

Present day, what we called Mogaung Myo (now in Kachin State), once in ancient time, was the capital of Pong Kingdom, which was established by Tai (Dai) nationalities. In Myanmar terms Tai were called Shan which cannot guess exactly why or when they got that name. Tai nationalities, which had migrated from Nan-Chao (Yunnan), established Mao Kingdom in the valley of Mao (or Shweli) River and advanced towards western parts of Ayeyawady River up to the water head of Malikha River. Thence they migrated further west and settled down in Assam especially in the narrow strip of *Brahmaputra* valley where they established *Ahom* Kingdom, afterwards.

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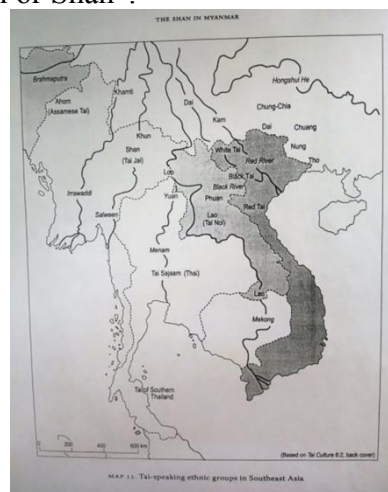
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Within 200 years, Tai from Mung Mao region, infiltrated into Western and North-western parts of Myanmar through Mogaung valley, Hukaung valley and thence spread to the *Brahmaputra* valley. The denizens of Mogaung and Hukaung valley were once called Nora. Historian *Nay Elias* stated that the Nora race had lived in those regions in the early ages. He also stated that they were more civilized than their neighbour. With regard to those national tribes *Francis Buchanan Hamilton* stated that they called themselves as Tai Long (Great Shan). The dialect spoken by them was a little different from that spoken by Shan in Siam (Thailand)<sup>1</sup>.

Anthropologist *Dr.E.R.Leach* accepted the above statements and he also claimed in his book, “Political Systems of Highland Burma”, that the region which was included Hkamti-Long, Hukaung valley and Mogaung valley as Kingdom of Nora.<sup>2</sup> *E.A Gait* described in his book “History of Assam” that the Nora was the Shan of Mogaung.<sup>3</sup>

But Myanmar Historian *U Sai Aung Tun* said in his work, “History of Shan State,” that denizens of those regions were Tai ethnic groups of Tai Leng and Tai Hkamti and they were Buddhist.<sup>4</sup> As well as *Sao Saimong Mangrai* noted that the existence of Nora country was probably not, the Jingpaw (or Kachin) called the Shan chieftain of Mogaung as Nora Raja. And he made a remark, that the name Nora was called for the races that lived between Hukaung and Mogaung.<sup>5</sup> The name Nora was probably given for the people who lived in the Mogaung region, Hukaung valley and Hkamti Long, instead of calling them “Tai or Shan”.

Sometimes they got the different names accorded with their living places and the location of those places. By the colour of their costumes, they were named Tai Lem (Lem→Dem= Black), Tai Kau (Kau=White), Tai Leng (Leng→Deng=Red), Tai Lai (striped waist band). Basing on the locality of their village or town, Tai living near red river became Tai Leng, and those who lived close to a black river were identified as Tai Lam, etc.<sup>6</sup> Shan living in Mogaung region were called as Tai Leng, Tai Lai, Shanni (Red Shan), but they named themselves Shan Galay.<sup>7</sup>



Source; U Sai Aung Tun, 2009, p.29

Any name, whichever they were named either Tai Leng or Tai Lai or Shanni (Red Shan) or Shan Galay those were Shan or Tai even though there were some differences among their

<sup>1</sup> (a) W.A.Hertz, *Burma Gazetteer: Myitkyina District, Vol.A*. Rangoon, Government Printing, Reprint, 1960, p.20. (Hereafter cited as: Hertz, *Myitkyina, Vol.A*).

(b) J.George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Vol. II*, Rangoon, Government Printing, 1901, p.333. (Hereafter cited as: Scott, *GUBSS, Part II, Vol.II*).

<sup>2</sup> E.R.Leach, *Political Systems of Highland Burma: A Study of Kachin Social Structure*, London, The Athlone Press, 1970, p.241. (Hereafter cited as: Leach, *Highland Burma*).

<sup>3</sup> E.A.Gait, *History of Assam*, Calcutta, Thacker Spink and Co.Ltd, 1906, p.76. (Hereafter cited as: Gait, *Assam*).

<sup>4</sup> Sai Aung Tun, *History of The Shan State: From Its Origins To 1962*, Bangkok, O.S. Printing House, 2009, p.22. (Hereafter cited as: Sai Aung Tun, *Shan*).

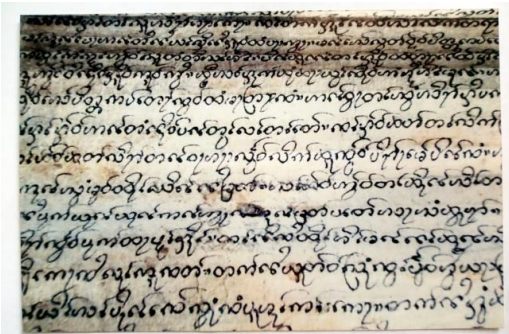
<sup>5</sup> Sao Saimong Mangrai, *The Shan States and the British Annexation, Data paper: Number 57*, New York, Southeast Asia Program, Department of Asian Studies, Cornell University, 1965, appendix III, p.xviii and footnote. (Hereafter cited as: Mangrai, *The Shan States*).

<sup>6</sup> Sai Aung Tun, *Shan*, p.3.

<sup>7</sup> Daw Saw Kyi, Age 96, la 73, A Lé Yat, Mogaung.

spoken language, writing language and tradition, for the reason as described in the above passage it would be different according to their costume or the living place. But they were Buddhist and they had similar culture. However, Tai Leng was Myanmarized Shan and they had dwelled from Kawlin, Wuntho and to the north of Katha<sup>1</sup>. Dr. Sai Aung Tun commented in his book “History of the Shan State”, that the Kadu and Pown or Pong, and other ethnic nationalities in that area were probably the mestizos or mixed bloods, but more Shan than the others<sup>2</sup>. But one who claimed himself Myanmar had a large admixture of Shan blood. And they, mostly used to speak Shan or Kadu languages in the rural area.<sup>3</sup>

Maung-Kan and Kawya villages which situated in the north of Homalin were once in the domain of Mogaung province. The people who stayed there also thought that they were Shan even though they were wearing as Myanmar. But they confessed that they were the descendents of Tangkul Naga who entered Myanmar from the western ranges. Similarly, the native of Maingwe village claimed that they were Shan. In fact they were the intermixture of Kachin and Naga.<sup>4</sup>



Source: U Sai Kyaw Oo, Khatcho village, Myitkyina.  
Photo taken by author  
A piece of purabeik in Tai-Leng script



Source: U Khin Maung Aye, Nat-gyi-kone Yat, Mogaung.  
Learning Tai Leng language in Nat-gyi-kone Yat, Mogaung

Since in the colonial period Shan in the northwest of Myanmar, Tai Leng and Tai Khamti, were separated from their main group of their kinfolk from the place which is today called Shan State. Tai Leng was losing their writing language and only some learned monks and few people who study it are able to write and read. Tai Leng who lives in the remote villages and the villages in the Indawgyi area are able to communicate with each other through their own Tai Leng language. Nowadays the active young Tai Leng and Tai Khamti people are trying to teach their languages, both spoken and writing in those areas. Because of the lack of funds, support and the natives' interest this campaign could not gain considerable success or to cover the whole areas of north-western Shan<sup>5</sup>.

<sup>1</sup> Daw Saw Kyi, Age 97, A Lé Yat, Mogaung

<sup>2</sup> Sai Aung Tun, *Shan*, p. 22

<sup>3</sup> J. George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Volume I*, Rangoon, Government Printing, Burma, 1901, p.326. (Hereafter cited as: *GUBSS, Part II, Vol. I*).

<sup>4</sup> G.E.R. Grant Brown, *Burma Gazetteer, Upper Chindwin District, Volume A*. (reprint), Rangoon, Superintendent Printing and Stationery, 1960, pp.24-25. (Hereafter cited as: Brown, *Upper Chindwin*)

<sup>5</sup> Interview: (a) U Khin Maung Aye, Age 65, Nat-gyi-kone Yat, Mogaung.

(b) Daw Maykalar Aung Lin, Age 41, la 73, A Lé Yat, Mogaung.

However, once Mogaung region was included in the Western Shan State, its custom; culture and even the language were almost all the same as Myanmar in the late Konbaung period.<sup>1</sup> But Hkamti Shan preserved their traditions and language. Their alphabet, style of writings and speaking language has a little difference with their kinsfolk of the plain.

### Establishment of Tai Leng Capital, Mogaung

Sao Sam-Lung-Pha established Mogaung as the capital of his kingdom in A.D.1215.<sup>2</sup> The year of the enthronement of Sao Sam-Lung-Pha cannot be said exactly in 1215, because it was five years earlier than his brother, Sao Kwam-Pha's accession of Möng Mao, but Shan records approved the year 1215.<sup>3</sup>

According to the Annals related to Mogaung, Sao Sam-Lung-Pha had administered eight separate races and the vast extent of country with vassal states. The following regions were once under his government:

- (1) Hkamti (Hkamti Long-Putao)
- (2) Zingkaling Hkamti
- (3) Hu Kawng
- (4) Möng Kōng (Maing Kaing)
- (5) Möng Yaung (Maing Naung)
- (6) Möng Yang (Mohnyin)
- (7) Hsaung Hsup (Sumjok)
- (8) Ka-Lé
- (9) The "Four Yaw towns" and
- (10) Moksobo (Shwebo).<sup>4</sup>

Mogaung Annals stated that during the reign of Mogaung Sawbwa Sao Sam-Lung-Pha, he had possessed up to Moksobo, but there were no concrete evidences.<sup>5</sup> But L.W.Shakespear stated in his "History of Upper Assam, Upper Burmah and North-Eastern Frontier" as follows: "The Tai race gradually consolidated a strong kingdom between the upper Irrawadi and upper Chindwyn, known in early times as that of Pōng, the capital of which remains in the present town of Mogaung."<sup>6</sup>

For centuries ago upper Chindwin District was under the administration of Shan Kingdom of Mogaung as a vassal state.<sup>7</sup> In an effort to establish Hkamti-Long (Putao), Shan

<sup>1</sup> Daw Kyan, *Situation of Myanmar 1885-86*, Yangon, Sarpay Beikman Press, 1978, p.148. (Hereafter cited as: Kyan, *Situation of Myanmar*)

<sup>2</sup> (a) Mangrai, *The Shan States*, appendix III, p.xviii.

(b) W.A. Hertz, *Burma Gazetteer: Myitkyina, Vol.A*, Rangoon, Government Printing, Reprint, 1960, p.20. (Hereafter cited as: Hertz, *Myitkyina, Vol.A*)

(c) Sai Aung Tun, *Shan*, p.510.

<sup>3</sup> Mangrai, *The Shan States*, appendix III, p.xix.

<sup>4</sup> Scott, *GUBSS, Part II, Vol. II*, p 334.

<sup>5</sup> Mr.A.Williamson, *Burma Gazetteer, Shwebo District, Vol.A*, Rangoon, Government Printing and Stationery, 1963, p.14. (Hereafter cited as: Williamson, *Shwebo, Vol.A*)

<sup>6</sup> L.W. Shakespear, *History of Upper Assam, Upper Burmah and North Eastern Frontier*, London, Mac Millan and Co., Limited, 1914, p.163. (Hereafter cited as: Shakespear, *Upper Assam*)

<sup>7</sup> Brown, *Upper Chindwin, Vol.A.*, p.8

went upstream of river Ayeyawady (Nam Kio in Shan) and also it was a dominion of Mogaung Sawbwa.

Colonel Phayre said that the Mao Shan from Mogaung made war into Pinya dominions and dethroned the King in 1364.<sup>1</sup> During that time Moné, Nyaungshwe, etc., in eastern Shan State and Mogaung, Mohnyin, etc., in northern Shan regions established themselves separately.<sup>2</sup> The Sawbwas in those regions contended and struggled among themselves.<sup>3</sup>

Mohnyin and Mogaung regions were fertile with rich soil. Land for cultivation was more than enough with favourable weather. The people of these areas were agriculturalist, since they migrated from China, they grew paddy by their traditional method of irrigated cultivation. They got abundant supply of food and became a strong state.

Mogaung area was fertile and rich with natural resources, such as; water and wide land for cultivation, gold and salt from Mu river valley and Uru river valley, amber, salt and gold from Hukaung valley, but jade was not mass production at that time. Therefore, the strength of Mogaung was far stronger than Mohnyin. Whenever Mogaung took leadership Mohnyin had cooperated and vice versa. Cochrane, therefore, remarked "...including the two strongest, Mohnyin and Mogaung (There were really one state and make the alternative site of the capital)."<sup>4</sup>

In the reigning period of Tho Han Bwar, Maw-Seywa submitted the taxes of mats, salted bamboo shoots, dry bamboo shoots, salt, tree gum, iron, gold and silver to the Shan Kings of Mogaung and Mohnyin.<sup>5</sup> Maw-Se-ywa was the area which situated in the upper part of Mu valley. This area produced gold by washing sand from the river or stream bank.

The following ten villages collectively called Maw-Se-ywa:

(1) Maw Si-Nam tein-Tone Ma (2) Maw-Khwen (3) Maw-Khar (4) Maw-Htaik

These four villages were governed by one headman, headman of Maw-Khwen.

(5) Maw-Kaba (6) Maw-Hai (7) Maw-Sung-ba (8) Maw-Nam-ma

These four villages were governed by one headman, headman of Maw-Kaba.

(9) Maw-In (10) Kanam-ma

These two villages were governed by one headman, headman of Maw-In. Thus, three headmen governed ten villages, so Maw-Se-ywa (ten-Maw-villages) was also called "three headmen ten villages."<sup>6</sup>

<sup>1</sup> Mrs. Lesslie Milne & W.W Cochrane, *Shans at Home*, London, John Murray, 1901, p.24.(Hereafter cited as: Milne & Cochrane, *Shans at Home*)

<sup>2</sup> *Glass Palace, Vol.I*, Yangon, News and Periodicals Enterprise, 1992, p.366.

<sup>3</sup> Sai Aung Tun, *Shan*, p.91.

<sup>4</sup> W.W. Cochrane, *The Shans, Vol.I*, Rangoon, Superintendent, Government Printing, 1915, p.78. (Hereafter cited as: Cochrane, *The Shans, Vol.I*)

<sup>5</sup> Ako Saw, *A Study of Kadu Kanan Region*, Yangon, Sarpay Beikman, 1975, p.192. (Hereafter cited as: Saw, *Kadu Kanan*)

<sup>6</sup> (a) Ma Kyan, *Revenue Affair in Konbaung Period*, Yangon, Monywa Press, 2009, pp.45-46. (Hereafter cited as: Kyan, *Revenue*).

(b) Saw, *Kadu Kanan*, p.6.

## Tributary State of Myanmar and Sawbwa Administration

King Bayinnaung and his crown prince led Myanmar army along with the hordes of war elephants units, cavalry and infantry soldiers marched for Mogaung and Mohnyin via Momeik in 1557. Since the Sawbwas of Mogaung and Mohnyin were unable to resist Bayinnaung's army, they retreated to Nwe-pat-pu forest<sup>1</sup> where the Sawbwa's army resisted and fought severely against Myanmar army. By the advice of his ministers, Mogaung Sawbwa inadvertently captured Mohnyin Sawbwa, his children and wife including his war elephants, cavalry units and soldiers and handed over to Bayinnaung. He then took oath of allegiance to Bayinnaung. Thus Bayinnaung reinstated him Sawbwaship of Mogaung, as before. Bayinnaung took two sons, one daughter, one grand-son and one grand-daughter of Sawbwa to Hanthawady. He ordered to submit, gold, silver, amber, musk, tassels made by Yak hair, tassels for horse saddle and horses as the annual tribute.<sup>2</sup>

Since Bayinnaung assumed that those who lived in Mogaung, Mohnyin and Northern Shan States, were heresy and he sent *Theravada* Missions of learned monks to stay there. In an effort to propagate *Theravada* Buddhism Bayinnaung ordered to copy *Pali Ahtakata* treatises of Buddhism and gave to learn one set of copy each for Mohnyin and Mogaung. Weights and measures were revised to be equivalent as used at Hanthawady.<sup>3</sup>

Previously Tai (Shan) revered and believed in Northern Cannon, *Mahayana* Buddhism and made use of *Sanskrit* as in Tibet, China and Japan. Myanmar however accepted *Theravada* Buddhism or *Pali* Buddhism of Southern Cannon.<sup>4</sup>

Regarding to the work of propagation of Buddhism in the Shan States, Cochrane remarked in the following ways:

The Burmese king, Bayin Naung, we are told left Buddhist monks in the Shan States to teach the people that religious system. But the Shans were Buddhists long before their submissions to this Burmese king. Manifestly these monks were left to introduce the Burman form of Buddhism, together with the Burman language and literature, to Burmanize the people in order to weld the two races together- a course which the Barman's adopted in the conquest of the Talains of Lower Burma.<sup>5</sup>

Nevertheless from 1651 to 1751 A.D, Myanmar was not strong enough to hold its states. However, it would like to say Mogaung remained as semi-independence state during that time and established cordial relations with Myanmar and China by carrying out exchange of gifts with them. So, Mogaung fostered friendship with Myanmar as well as China, probably there might be certain influences of both over Mogaung. But it was again lost independence because on 11 March 1754, *Minhla Mingaung*, the brother-in-law of Alaungmintaya, marched and occupied Mogaung and Mohnyin<sup>6</sup>.

<sup>1</sup> Nwe-pat-pu forest = situate on the North of Mohnyin, near Loi-pok hill and Nam-yin river.

<sup>2</sup> *Glass Palace, Vol.II*, Yangon, News and Periodicals Enterprise, 1992, p.312. (Hereafter cited as: *Glass Palace, Vol.II*)

<sup>3</sup> *Glass Palace, Vol.II*, p.313.

<sup>4</sup> Cochrane, *The Shans, Vol.I*, p.150.

<sup>5</sup> Ibid, pp.79-80.

<sup>6</sup> U Theika Dhamalinkaya, *Historical Chronology of Myanmar (Konbaung Period)*, edit by Dr.Than Tun, 2<sup>nd</sup> edition, Yangon, Seikku Chocho Press, 2005, p.16. (Hereafter cited as: U Theika, *Chronology of Myanmar*).

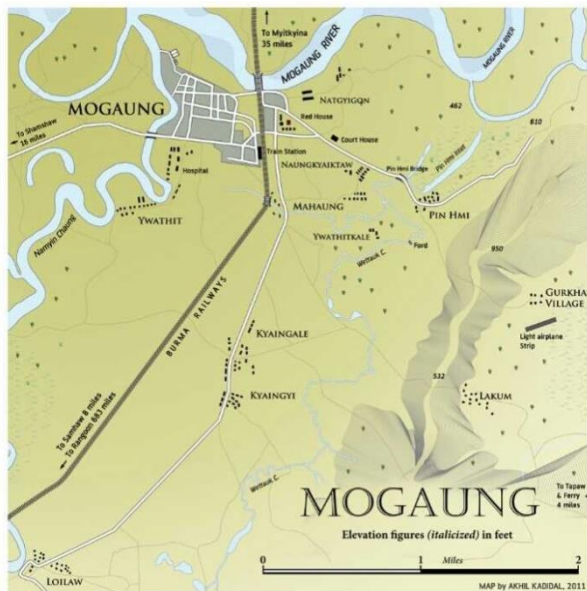


Mogaung which was the capital city of Mogaung region had moved four times since it was established. First Mogaung which was located near today Kamaing was called Pu-Kam by the native people in that old day. The Second Mogaung was also established near Kamaing. The third Mogaung situated eight miles away from today Mogaung and nowadays it was called Myohaung (or old city) by the local people. The last and fourth Mogaung is today Mogaung.<sup>1</sup>

Old Mogaung situated where the *Nam Paung* creek and *Sakkwe* creek, which had flowed into the Mogaung river at the place twelve miles due west of today Mogaung. That town was called Myohaung (old Mogaung or third Mogaung) by the local people till now.<sup>2</sup>



one of the ruin Pagoda in the Myohaung (Third Mogaung)  
Photo taken by author



Source: www.ww2live.com  
Map of Mogaung



Source: U Ba Aye (Ex-Headman, Grandson of Minister U Boe Saw) Alé Yat, Mogaung  
Gold Head Band conferred by the King

The fourth Mogaung or present Mogaung was established in December 1791.<sup>3</sup> At the age of 47 years, Sawbwa *Sao So-Sai-Khet-Bwa-Saw-Ngan-Maing-Long*, the founder of the city, started the constructions. He chose the site plan of city in square form.

Sawbwa named the title of new city as *Khe-Khet-Amaw-Si-Sai-Tha-Taung-Kham*. But the administrative system of Mogaung was transformed into Myowun administration system in 1795.<sup>4</sup> *Thiri-Yaza-Thin-Gyan* was appointed by the King as the first Myowun of Mogaung.<sup>5</sup> However, in the reign of King Mindon, lineage of the former Mogaung Sawbwaws were bestowed the Gold Head-bands which were embossed with royal seals and the title for the bearer.

<sup>1</sup> Daw Khin Thein (Professor and Party), *A Study of the Names of Towns in Kachin State*, Yangon, Department of Development of Human Resources, 2001, p.4.

<sup>2</sup> Scott, *GUBSS, Part II, Vol.II*, p.338.

<sup>3</sup> U Thein Lwin (Trans.), *History of Mogaung, Udigiri-Rattataing, which had a Brilliant Legend*, Mandalay, Tiger Press, no date, p.6. (Hereafter cited as: U Thein Lwin, *History of Mogaung*).

<sup>4</sup> Toe Hla, "Mogaung" in the History", *Plain of Namkaung River Magazine*, Yangon, Mogaung Township Association, 2010, p.120. (Hereafter cited as: Toe Hla, "Mogaung").

<sup>5</sup> (a) Than Tun (ed), *The Royal Orders of Burma, A.D. 1598-1885, Part Five, A.D. 1788-1806*, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, p.601.

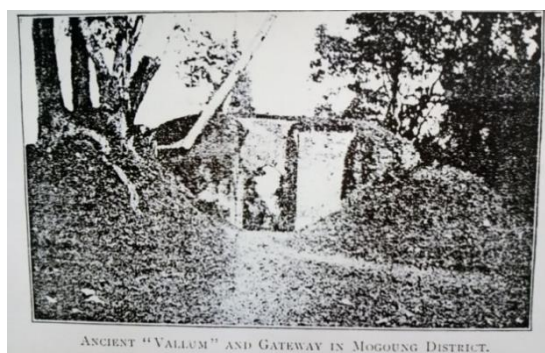
(b) U Thein Lwin, *History of Mogaung*, p.15.

Captain C.H.E Adamson, who visited Mogaung on 14 January 1888, found that it had about not more than 200 or 300 houses and expressed the view of it as follows:

Inside of this palisade the town is laid out in squares, each square being surrounded by brick made roads at right angles to each other, while one main brick road runs the whole length of the town. Inside the walls and also adjoining them at the upper and lower ends are numerous pagodas, monasteries and other sacred buildings.<sup>1</sup>

And also Scott described in his book “GUBSS Part. I. Vol.I” as follows:

“Here it is only necessary to say that the town of Mogaung bears every appearance of having once been a large and very thriving centre. Its area is considerably larger than that of Bhamo and it contains several miles of paved streets.”<sup>2</sup>



Source: Shakespear, Upper Assam, Facing page 167

## Conclusion

Tai migrated from China and they advanced to the North-west of Myanmar to establish separate independence states, such as Pong Kingdom in Mogaung area and Ahom Kingdom or Assam in North-east of India. Through the passage of time and geographical condition they had changed their languages and costumes but they were the birds of a feather, what the names were given to them. They all were named generally as Shan in Myanmar. In the Mogaung region they were called Tai Leng, Shanni or Shan Galay, in Ahom Kingdom they were named Assamese (Ahom Shan), but in the Putao area they were called Tai Khamti.

Kingdom of Tai Leng established since early in the 13<sup>th</sup> century with a vast territory with a large number of vassal states, but in the reign of King Bayinnaung it lost independence even though they had tried several times to gain their freedom. After the collapse of Taungoo dynasty they promoted as semi-independence state during 1651- 1751 A.D. Again Tai Leng lost their independence in 1751 when Alaungphaya organized the whole country, but Tai Leng Sawbwa, appointed by Myanmar King, control Mogaung. Since 1795 A.D. Myanmar Kings abolished Sawbwa administration and appointed Myanmar Myowuns for the Mogaung administration.

<sup>1</sup> C.H.E. Adamson, A Short Account of An Expedition to the Jade Mines in Upper Burmah in 1887- 1888, with a Map, Newcastle, J.Bell and Co., 1889, pp.26-27.

<sup>2</sup> J. George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Volume I*, Rangoon, Government Printing, Burma, 1900, p.200.



However, they kept Shan culture and tradition and their religious belief, Buddhism. They were well literate, polite and they liked to speak and write Myanmar language since in the late Konbaung period. They used Myanmar writing language to communicate Myanmar court since mid Konbaung period and they had almost neglected their language except some Shan monks and learned elder person. Now, active people try to promote Tai Leng identities and language in some towns and villages. When Myanmar got independence from British, Mogaung region was renamed as Kachin State and Kachin tribe became more prominent than any other tribes which had inhabited for centuries there and the glory of once powerful Tai Leng tribe faded.

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