

BULLOCK CART MAKING INDUSTRY IN SALIN TOWNSHIP (1886-2014)

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Abstract

Bullock carts have been used the time of the Enlightened Buddha. It is still being used. These are many things that are related with bullock cart-social, economic and cultural. There is nothing to believe that bullock cart cultural will disappear from Modern Myanmar. Myanmar traditional bullock cart making in Salin is popular, and in wide use. Since the time of Enlightened Buddha, the bullock carts have been used. Yat-wheel are appeared in the 2500 years age. Although the Hlae Pon taung had been used, there was no Tan-ku. But there is Hlae-Wun-Yoe and it was long. These bullock carts were in the age of Su-La-Pon and Ma-ha-pon merchants. These are Wuntin Bullock carts. These bullock carts are used in the successive eras. The carts tracks are found in Pyu Age and Hanlin Age. King Narathihapatae fled and refuge to the place named Hlae kya. In 1625, Dhamayanthi Pyo composed about Bullock Carts. In 1696, Thanwara Pyo composed about bullock carts in Inwa Age. In 1756, King Alaungmintaya had used bullock carts to fight against the battles. In 1853, the groups of bullock carts are found during the Yadanapon Period. In 1942, the number of bullock cart was 785473. One bullock cart can be used to plough the five acres. About 200 viss can be weighted on one bullock carts. There are two kinds of Hlae. They are Hlae Yin and Hlae-Kyan. The bullock cart can be used to go about twenty miles a day. The cart track need to have the width of 6 feet. The bullock cart did not have the iron metal expect Nan Yinn Khway, Nan Phar Khway and Hlae Phanaunt. It contains about 25 parts and there are seven kinds of Hlae. The bullock carts are still used and then it plays in the social and economical affairs.

Introduction

Three village, Shan Su, Pan Bae Su and Ayardaw in Salin Township have been making traditional bullock carts for over (100) years. Nearly (100) bullock carts a made every year. Myanmar bullock carts are related with Myanmar and Myanmar community. Bullock carts play important role of political, economic, social and transport sectors as well as Myanmar culture. During Konbaung period in the year 1752, bullock carts were used in battles, in King Min Done era, bullock carts could be found in "Kyawn Wun in tin and Nwar Wun Tin Asu, La Maing Taw Asu" Bullock carts are seven kind of carts, and a bullock cart consist of (25) parts. Iron is used for wheels, and remaining parts are made of wood. Woods are needs to be dry. Then, scales or measurements are exact and fit. A bullock cart compartment includes 26 mortises below and above. Small wheels and large wheels are different in size, but the same in character. Containing of iron sleeves and iron sleeve on hub, spokes and wooden rims is the same. In order to master bullock cart making, it is necessary to take year of learning under skilled teacher. When there are different kinds of bullock carts, there are various sorts of applications. At present industrialization it take place, but traditional bullock cart making is believed to be in existence in Myanmar for so many years. Ancient bullock cart is simple to be used. It used plain wheel cards. It did not have Tagu, Modern bullock cart is made up of Tagu, Nanyin khwe, Nan phyar khwe, Hlae Panauk and Saung Pan.

The bullock cart is essential in farm works, transportation and Ahlu-Mingalar pwes. In this use, a lot of money is not needed to pay. The bullock cart plays in Myanmar society deeply. It is studied and showed in this passage. A farmer who has five acres of farmyards has a bullock cart. In Salin Township which has over 20000 acres of farmyards, many bullock carts are needed. The bullock cart is essential in the activities such as growing and carrying of paddy as well as producing

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the rice. Nowadays, although there are many industrialized countries in the world, people who live in country areas are still using the bullock carts. We have studied and discovered the above reasons.

Research Aims

The aim of this research paper is to share how to make a Myanmar traditional bullock cart making in Salin Township, to disseminate knowledge on bullock cart making in Myanmar style, methods and Myanmar handicraft, to analyze the difference between ancient bullock cart and modern bullock cart.

Materials and used methods

To be able to explain well the above facts, the primary and secondary sources on the Bullock Cart Making Industry had been studied as closely as possible. The supporting facts as gleaned from records, documents and notes had also been incorporated in this study. The validity of some observation in this study and their historical values has been checked. This paper is used by the descriptive inferences methods.

Bullock carts mentioned in Literature

Bullock carts has been around over 2500 years. Bullock carts in earliest days were plain wheel cards. There were likely iron wheels in solid, plain wheels. In the period of Buddha, the carts which were being used by merchant Brothers Sula Ponna and Maha Ponna¹ chant Included solid and plain wheels at least one board and at most three. There also included at lead fives railing posts and a arched roof.

It is found that solid, plain wheel bullock carts repainted by the artist Daw Tin Mi (Yangon) which imitated the wall painting of (500) bullock carts² drawn by the artist U Tun Sein of the Konbaung Era this painting is measured by $7 \times 3\frac{1}{2}$, and it is still hung on the hall of U Pan Oo ordination hall north of the Pagoda Kyaungdawra. In this painting it in clearly drawn that bullock cart wheels are fixed with iron rim/ ring.³

"Wanaikzagama" east part of Pwintbyu Township is defined as a dwelling place where merchant of bullock cart or boats reside.⁴ It seems today the surrounding places where Lae Gaing and Kyaungtawra are situated. In "the pagoda Kyaungdawra" history, the Buddha and his disciples. Samghas paid visit for alms to Maha Ponna's bullock cart convoy near the "Zaytawarna" monastery. It is explained at wide extend in the sutta named "Ponaw wada".⁵

Among the "Zatakas", there were events of the clever chief merchant of a convoy of the bullock carts and the foolish chief merchant in the zataka⁶ "Ahpannaka". In "Nandhiwithala" zataka, the mighty bullock cart "Nandhiwithala" was able to draw series of one hundred bullock carts.⁷ In the story about a number of ninety thousand Henthas and a powerful spider, the size of the spider is the same size of a wheel. In the Treatise. The Questions and Answer by "Milainda and Shin Nargathena", there is an example of bullock cart camping about eight person are able to see the future. In this "Kyum", the size of lotus on which Younger Brother "Ahnandar" was sitting was that of a bullock cart wheel. The aggregate body is compared to "paddy cart". Application of words on bullock cart wheel is widely found in various kinds of "kyums".⁸

¹ Myanmar Language Society: Dictionary of Myanmar; P-64, Universities Press, Yangon, 1970.

² Ashin Dhamasara; The History of the Pagoda Kyaungdawra; P-10, Department of Religious Affairs; Yangon, 1991.

³ Sartamshin Photograph presented U Pan Oo Taik, 1990.

⁴ Ashin Dhamasara; The History of the Pagoda Kyaungdawra; P-10, Department of Religious Affairs; Yangon.

⁵ U Phoe Kyar (Amyothar Pyinnyar Won); Zataka Stories; P-9 (Henceforth Phoe Kyar 1993).

⁶ U Phoe Kyar P-10-1993.

⁷ U Phoe Kyar P-11-1993.

⁸ U Aung Tun Milaindapyinnyar; 324-327, Moe Kyaw Sarpay, Yangon, 2003.

Bullock Cart making in Salin Township

There are seven kinds of Myanmar bullock carts. They are as follows:

- (1) Bullock carts with short compartment
- (2) Bullock carts like pigsty
- (3) Bullock carts for carrying water
- (4) Bullock carts with roofed cover
- (5) Bullock carts for showy
- (6) Bon Hlow Hlae

Short-compartment bullock cart has no compartment. It is also without driver seat. Thus, it is called "Hlae Ngone Toe". Pigsty bullock cart has fence instead of compartment, and not driver seat. Water carrying bullock carts are fixed with tanks instead of compartment. It is used to carry water. Roofed carts are the ones with roof. Mayarkam Hlaes are the ones found in places – Yae, Myeik, Dawae and Thaninthari. Compartments with railings, but not a driver seat. It has a cradle, but the back is upward and so it is difficult to cling. Showy bullock carts are for pleasure riding. It is called "Hle Yin Kyawt". "Chauksahtaung Hlae" is also as "Showy bullock cart". "Bone Hlow Hlae" is reserved not for common people, for members of sanghas. To store or keep donation, there is a trap-door under compartment is small. (It can be found Oo Yin Zin monastery north of Sagu).¹

According to ears as well as region, names or terms of bullock carts are different. The earliest bullock carts are big in length. Thus, it is difficult at turning. But, they can carry more load. Bullock carts in Salin Township are rough and for farming. In making bullock carts wheels, two kinds (1) Wheel for big bullock carts and (2) Showy bullock carts are found. Iron ring, iron sleeves, outer iron sleeves and iron bushing are made of iron. The remaining are made of wood, bamboo and string and rope.² Two kind of wheels.

- (1) Large bullock cart wheel, circumference 12' 6" height 4 feet
- (2) Showy bullock cart wheel, circumference 11' 6" height 3' 6"
- (3) Hub of a bullock cart wheel length 2' (large)
- (4) Hub of a bullock cart length 1' 6" (small)
- (5) Hub circumference (near hub) 10"
- (6) Hub circumference 7"
- (7) Iron sleeve circumference 14"
- (8) Outer iron sleeve circumference 8"
- (9) Supporting rod (14) (big) length 2' 8"
- (10) Supporting rod (14) (small) length 2'
- (11) Tagu (also pronounced Dagu) 7 rods 1'
- (12) Iron bushing circumference 3"
- (13) Hlaenar Saunt length 5"
- (14) Iron ring (heel) circumference (big) 12'
- (15) Iron ring (heel) circumference (small) 11'³

Iron used in wheels are sticky iron in blacksmiths in Salin. This iron is flexible. Some wheels are made of England iron ring. It is durable, but non-flexible. There is a wheel ring of England iron dated back to Japanese period in Saya Kyi's blacksmith in Lae gaing. Only if padaung

¹ Dr Maung Phyu; "Saroadar Thar", 2005, P-10, Seikku Cho Cho press 2005.

² Ko Tin Pyone (Salin, Bullock Cart Maker) explained about "Daukphyo" Ayardaw, Salin, (29.5.2015)

³ Ko Tin Pyone (Salin, Bullock Cart Maker) explained about "Daukphyo" Ayardaw, Salin, (29.5.2015)

is good will bullock cart be good. Padaungs made in Salin are strong. One axle hole and outer¹ supporting rod meet at Padaung.

The bullock carts in upper Min Hla have (28) supporting rods, and it is very difficult to make 23. In making holes of padaungs, veteran backsmiths or teachers himself do them half-inch drills or one inch drills are used. They are standing ones. After that 2 feet or 3 feet deep chisels are applied. It takes a master and his disciples, 20 days or one month to finish a padaung. Only them are there few mistakes. The wood must be "padauk" and is dry and also without fault and defect. "Fixing dauksam and Tanku" is duty of carpenters. Both carpenters co-ordinate. They must be skilled.

For "Nanyinkhwe, Nan phyar Khwe, Khwemagyi and Saikmyatlone, Sticky iron is used. Iron can be bought in lower Yenanchaung, Chauk, Minbu, Magway and Mandalay. At present, ready made "Saikmyatlone" can be bought. A "Dauk pho" must have a bellows, charcoal, anvil, various of hammer, chisel, saws, "Soet", wood-cutter saw, standing drill, deep chisel, axe, hatchet dry "Ngwar Chee", teak, iron wood, Pyin, Ingyin, Thar and 6 or 9 foot long Dhahat.

Myanmar's Bullock Carts in Successive Eras

In Myanmar, carts track are found in digging up ancient Han Lin Myo. It is a cart track which passes through the east gate of ancient Han Lin (Han Lin Gyi) Myo.² In the year 1285, Pagan era, King Narathihapatae (Tayoke Pyay Min) fled to the place named "Hlae Kya" west of Pyar Sayargyi Dr Than Htun called it "Hlae Saik Kam Ngae".³ the "Hlahtaungphara stone inscription" is also a well known stone inscription.⁴

In "Dhammaranthipyo" composed by Shin Kuwarathapa in 1625, "It is composed as "Ywar Lone Hnant Aung, Hlayphaung Hlae Nwar" likewise, in 1696 of Inwa era, Shin Maharrahta Thara wrote as "Hlaeakat tin, Kyawe Nwar Thaw" in Thamwara pyo.⁵ It is clearly understood that "Hlae" and "Bullock-carts and cows" are used in trading farming.

In a battle between Myanmar and Mon in King Alaungphara period of Konebaung era in 1756, battles were found with "burning of hay stack carts." Bullock carts were found to use in battles. In that era, at a battle with Siam, there were writings, "Hlae Ka dole myasityinsaypyee" "Hlaekadokemyahnit Tat" and Hlaekadoleemyalutunrawet". It is, indeed, battles with carts.⁶

In 1852, the capital Mandalay was reached from Shan State with bullock carts for trading. The places where bullock carts were camped is called "Shan Wing", "Shan Waing" is needed, "Shan Hlae Waing", Selling and buying are made there. The bullock cartrack is earthen road, and so powders of dust are rising. Up to this time, that places is called "Shan Waing"⁷. At the time of King Mindone era in the year 1853-1878 "Kywe Wun Tin" and "Nwar Wan Tin" included in "Lamaing Asee" were asked to do something with bullock carts while ordered.⁸ They did farming and other tasks. Piles of large bullock cart wheels made by bullock cart tasks. Piles of large bullock cart wheels made by bullock cart makers were found in big tents east of street 76 Mandalay in the year 1780. A person named Oconnor recorded it, and thus development of bullock cart making has begun to understand. In the year 1937-1938 of colonial period, there were a total number of 759226

¹ Mya than Tint; Madalay in History in Mandalay, Today Mandalay Sarpay, Mandalay, 1997.

² U Myint Aung, Han Lin Myo Haung; P-125, Pho Wa Sarpay, Botahtaung, Yangon, 2005.

³ Dr Than Htun, Social Affairs in Bagan period; p-125, Pho Wa Sarpay, Botahtaung, Yangon, 2005 (Henceforth Than Htun 2005).

⁴ Dr Than Htun p-126- 2005.

⁵ Dr Toe Hla, Myanmar History told by Literature; P-126, Na Wayat Sarpay, Yangon, 2005.

⁶ Myanmar Language Society; Anthology of Myanmar, P-396-397, Pyay Road, Yangon, 1997.

⁷ U Pan Sein (72) Explanation; 20.7.2013, Konezaung, 2013.

⁸ Salin Records, P-40.

bullock carts. It rose to 785473 in 1940-41. It was increase of 36257 carts. It shows the wide application of bullock carts. After the independence, there was, also, rise in the number of bullock carts.¹ It is related with expansion of farming.

A farmer who possesses (5) acre farm land needs a bullock cart with oxen or cow. Only a farmer who won (3) acre land also needs a bullock cart. A person who has (10) acres and more of land has to hire bullock carts, and cows, and so there has emerged "bullock cart hiring" system. Plain wheel bullock carts were found up to the later period of Konebaung era. They had running boards lower wooden cradles were used, Myanmar women rode plain wheel carts.

Bullock Carts and Myanmar Society

Cows and bullock carts are the main in Myanmar agriculture. Bullock carts are essential for carrying hay and straw, harvesting groundnuts, beans and peas, corns and sesame and rice and paddy and so on. A bullock cart can carry to baskets of paddy, 15 baskets of sesame, 15 baskets of groundnut, seven baskets of rice, 20 viss of oil and 200 viss of jiggery.²

Bullock carts are classified as wood carrying carts, bamboo carrying carts, water barrel carts, pigsty cart, Bonhlow carts on application. A bullock cart can carry (8) persons, and drive 20 miles without stopping. Bullock carts are able to pass through creeks, and sand of earth. It is never afraid of driving through marshes. There are a number of 19240 bullock carts in Salin.³ The bullock cart tracks in Minbu district are as follows.

Minbu – Kani Road	15 mile long
Kani – Kanswe	4 mile long
Sunn – Salin	8 mile long
Minbu – Sagu	10 mile long
Salin – Pwintbyu	16 mile long
Salin – Laegaing	22 mile long
Salin – Setoketara	42 mile long
Salin – Sinphyukyun	7 mile long

Bullock cart tracks in Minbu district are motor roads. Inter connection roads between villages are bullock carts. There had been no railway lines up to 2008. In can be said that these are many more roads in Minbu district.⁴ Bullock carts were crucial for trading and transportation during colonial period and under Japanese occupation. Goods from Shan State were transported to Mandalay on Shan Bullock carts, and in return good were bought and carried in carts.⁵ Cows and bullock carts are popular in the social field. There are toys of cows and bullock carts. They are found in seasonal festival. In religious ceremonies and wedding ceremonies, bullock carts are widely used. Our (80) bullock carts were used in Minister King Wun's funeral ceremony.

Amyotha Pyin Nyar Wun U Pho Kyar went to Kywe Chan village during colonial era to inspect schools. Saya Minthu Wun, Well-versed in literature, composed ancient alphabet in poem

¹ Dr Myint Myint Moe, Economy History of Minbu District (1886-1942), Mandalay University, Treatise, 2013, P-24 (Henceforth Myint Myint Moe 2013).

² U Pan Sein (72) Explanation; 20.7.2013, Konezaung, 2013.

³ Salin Records, P-41.

⁴ Dr Myint Myint Moe, P-25, 2013.

⁵ Mya Than Tint. Mandalay in the History and History in Mandalay, P-70, Mandalay; 1997 (Henceforth Mya Than Tint 1997).

as "Ra-Rahta Hlae Myin Nwar Swee". In Myanmar Text of Primary lower level, there is a sentence "Cart wheels are shuck in marsh land." Many have known the poem titled "Hlae Yin kabyar".¹

Dr. Mg Phyu (Mr. Gwan Hlaing) composed a poem named "Ma Shaw Phe" which includes line "Where did you go, Ma Shwe Phe? To the pagoda festival by bullock cart!". An anonymous writer wrote a poem titled "Warso Festival", in which these words include "The Waso festival mother says to which we will go by bullock cart". In the stories and articles of Thikpan Mg Wa, the camping of bullock cart at "The Kuthainnarrone pagoda festival in Salin was romantically portrayed under the topic "Ahnyar pagoda festival"² He recorded travelling by bullock cart to "the Shwe Set Taw pagoda festival" from "Setawyar". Up to this time, people have been using bullock cart for going to monasteries and pagodas.

In "No one can win this contest" film by "Sayagyi U Thu Kha", University students went by bullock carts to participate in "Three Rs" campaign.³ The music teacher U Chit Ngwe from Mandalay Teacher Training composed a "3 Rs" sound as follows. "Passing through field and stubble farm. We will march to road of this people, not smooth tarred road, but in this public heart. "36" Emphasis input on bullock cart in this songs "Native place" by "Than Tun Lay" and "Marionette show by "Khin Nyunt Yee".

In a Lampoon by "Kyapin Sayardaw U Shwe Thee, the body is compared to a hub of a bullock cart wheel. Like "Mae Thudaw's driving a bullock cart drawn by a pair of a cow and a buffalo on paddy dykes with rough terrain. The bullock cart is old, and looseness of filigree.

"Kya Pin Sayardaw" was born in Salin, and knew well about the bullock carts made in Salin. Thus, he compared the uncertainties of the body to "the bullock cart in looseness, unfulfilling life to" a yoke drawn by a cow and buffalo; "infirm life" to "old bullock cart"; and hard and trouble living to "rough terrain". Those also practice meditation inattentively and uninterestingly to "Mae Tu Daw".

In Myanmar proverbs, and sayings: the following are well known.

"Hlae Wun roe than, ta nyannyan, Pagan pharabaung";

"Shwe Ta Hlae, Phwe Ta Soke";

"Hlae Kyoe and Nwar Thoe";

"Hlaenay Hlaeaung, Myinzaung ma Kyan";

"Atak Hlaeseekonepyat"

Hlae or bullock cart to are deeply related with Myanmar social affairs. I would like to say that bullock carts and Myanmar community are interviewed.

Conclusion

Bullock cart making in Salin Township consists of blacksmith, wood carving and carpentry. There are events and stories about bullock carts in literacy writings and Buddha zatakas bullock carts have been used since the time Pyu era and Pagan era. There have emerged master at bullock cart making, and bullock cart making industries has also been in existence. A bullock cart includes over (25) parts, and is made of iron, wood and bamboo. There also include teak, iron wood, Than, Dhahat, and so on. Iron brushing, iron sleeve (outer), and iron sleeve (base), iron type the used

¹ Dr Mg Phyu "Sarpadaethar"

² Ludu U Hla Thaikpan Mg Wa, about whom his writings saw. "Kyee Pwar Yae Taik, Latsekam Ward, Mandalay, 1967.

³ Sayargyi U Thu Kha "No one can win this contest (or) Grate Good Will", MRTV Series.

with iron. Driver seat, and compartment are used with carpentry and carving because they include art could be used for over fifty years; but "an axle" is to be replaced. Load bullock cart in fixed with iron rings. Bullock carts are used year-around, and durable and strong. They are used in "Ahlu" and "Mingalarpwe" and there is in delicacy. Bullock carts are simple, and early used. Bullock cart track is to be six feet wide. It is believed that bullock carts can be used in various ways. And so it can last for long; parallel with age. Especially, bullock cart is an essential tool in the Myanmar agricultural sector. It is used widely in the social tasks. It is found that bullock cart can bring fruitful results in the agricultural, economical and social fields.



Ancient Bullock Cart



Bullock Cart (colonial period)



Modern Bullock Cart



Padauk wood making Bullock cart



Bullock Cart Padaung



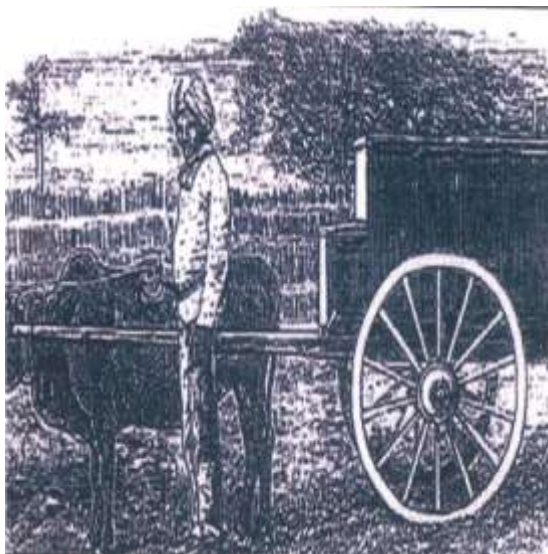
Bullock Cart Weel



Master of Dauk Pho making Bullock Cart



Tagu of Bullock Cart



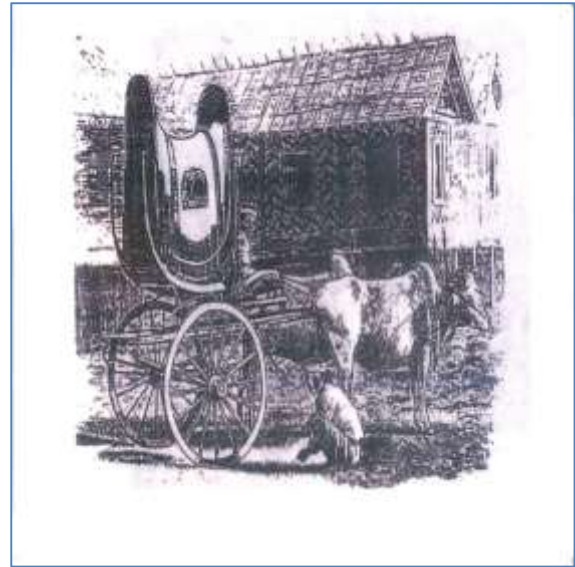
Bon Hlow Hlae



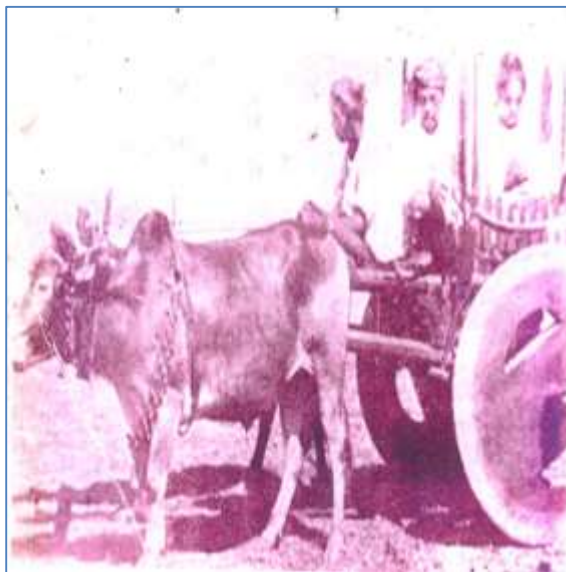
Bullock Carts for showy



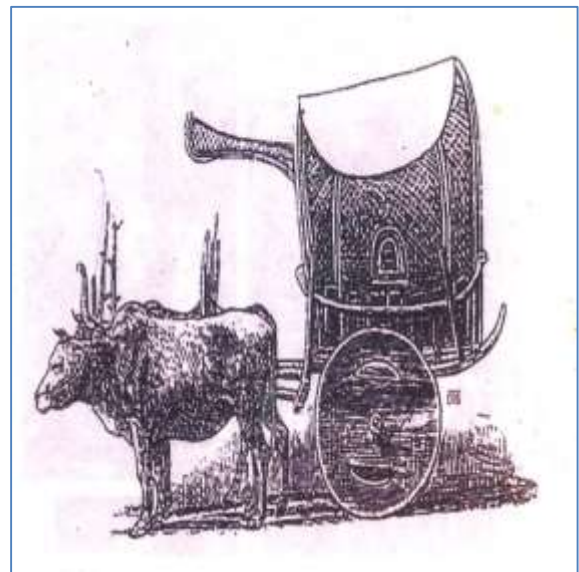
Bon Hlow Hlae



Bullock Carts with roofed lover



Ancient Hlae



Bullock Carts with roofed cover



Chauk Sahtaung Hlae

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Interview

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- U Tin Pyone, Salin , 55 Years
- U Mya Thaung, Pwint Byu, 57 Years