

**Selective Annotated Bibliography of Books,
Theses and Dissertations on Myanmar
Ethnic Groups (Shan and Kayin)**

Compiled by

Ni Ni Naing

**The Library
Center for Southeast Asian Studies
Kyoto University
Kyoto, Japan
2016**

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Ni Ni Naing
Librarian, Universities' Central Library, University of Yangon, Myanmar
Visiting Research Fellow, Center for Southeast Asian Studies, Kyoto University**

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Map of Myanmar

Source: Own draft based on <http://www.freemap.jp/>

Author's Introduction

Ni Ni Naing, Librarian, Universities' Central Library, University of Yangon, Myanmar.
In 1993, B.Sc (Mathematics), Yangon University of Distance Education, Yangon.
In 1997, DLIS (Diploma of Library and Information Studies), University of Yangon.
In 2000, M.A. (Library and Information Studies), University of Yangon, Myanmar.
In 2002, MRes (Library and Information Studies), University of Yangon, Myanmar.
In 2006, MACS (Master of Art Christian Studies), Myanmar Institute of Theology, Yangon.
In 2010, Diploma in English, University of Yangon, Myanmar.



Universities' Central Library, University of Yangon, Myanmar

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ABSTRACT

The purpose of this research is to inform the reader and researchers for the relevance, accuracy of the sources on Myanmar ethnic groups. There are a large number of sources on various ethnic groups in Myanmar, such as Shan, Kayin, Mon, Rakhine, Kachin, etc. Among them, Shan and Kayin ethnic groups are the largest in Myanmar. So, this research provides access to scholars who are studying and doing research on these two ethnic groups. The selective annotated bibliography of books, theses and dissertations on these two Myanmar ethnic groups collected the records of their geography, history, politics, economics, religion, social affairs and their culture and customs. This paper collected required data from Universities' Central Library, University of Yangon Library, National Library and CSEAS (Center for Southeast Asian Studies) Library. The study will also review reliable information of each ethnic group for all users. It will also become a useful reference source to all students, researchers and historians who are interested in their research needs.

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ABBREVIATIONS

AFPFL	Anti-Fascist People's Freedom League
BIA	Burma Independence Army
CSEAS	Center for Southeast Asian Studies
diss.	Dissertation
et.al.	and others
Fig.	Figure
Govt.	Government
KCO	Karen Central Organization
KMT	Kuo-Min-Tang
KNDO	Karen National Defense Organization
KNU	Karen National Union
KYO	Kayin Youth Organization
M.A	Master of Arts
MRes	Master of Research
n.d.	no date
NL	National Library (Myanmar)
Ph.D.	Doctor of Philosophy
s.l.	no place (of publication)
s.n.	no name (of publisher)
SSPO	Shan States Peasants Organization
UCL	Universities' Central Library
UYL	University of Yangon Library
- - -	The same

CHAPTER 1

INTRODUCTION

1.1 Background History

As Myanmar is one of the most ethnically diverse countries in the world. It is composed of various ethnic nationalities each with its own history, culture and language. Various groups of people migrated south into the Irrawaddy-Chindwin, Sittang and Salween (Thanlwin) valleys from the China-Tibet region in the latter part of the first millennium, the Mon followed by the Tibeto-Burman and Tai - Shan races. There are 135 categories of national races in Myanmar. The main groups are Bamar, Kachin, Kayah, Kayin, Chin, Mon, Rakhine, and Shan.¹ Among them, the Mon, Bamar, Shan and Rakhine, established their own kingdoms. The largest ethnic group, the Burmans, represents 68% of the population. The two second largest ethnic groups, the Shan and the Karen, make up 9% and 7% respectively. The remaining ethnic groups together represent 16% of the population.

Burman

The Bamar, or Burman, people are the majority ethnic group of Myanmar. They are of Sino-Tibetan origin and reside predominantly in the central plains near the Irrawaddy and Sittang rivers. According to population estimates, they compose 68% of the country's total population.² The Bamar are predominately Theravada Buddhists. Their native language (Myanmar) is the official language of the country, and they dominate the government and military. Due to the ethnic group's predominance, its members are often believed to have a social and political advantage over the country's minority populations.

Chin (or Zomi)

The Chin people comprising many different sub-groups, is one of the major ethnic groups in Myanmar. They are of Tibeto-Burman origin and live in the north-

¹ . U Shwe Ohn, Nyaung Shwe. *Ma prui kvai nuin' so praññ' thon'cu* . (Yangon, Nerīrī cā'aup' tuik', 2014). 39 (hereafter cited as Shwe Ohn,)

²Ethnic Nationalities of Burma. (accessed 28.4.2016) available from www.oxfordburmaalliance.org/ethnic-groups.html, (hereafter cited as Ethnic Nationalities of Burma.)

western Chin State, which separates Burma from India.³ They inhabit a vast mountain chain running up western Burma into Mizoram in north-east India.

Kachin

Of the several Tibeto-Burmese hill peoples inhabiting north-east Myanmar, it is the Kachin. Kachins have different sub-groups who inhabit the north-east region: the Jinghpaw, Maru, Lashi, Atsi, Nung-Rawang and Lisu.

Kayah (Karenni)

The Karenni, also known as the Red Karen is a subset of the Karen people. Together with the Mon, they are the oldest indigenous group in Myanmar, migrating from China in the 6th or 7th century.⁴ Karenni (or Kayah) state sits between Karen and Shan State.

Mon

The Mon people live mostly in Mon State, which is situated in the Southern part of Myanmar. Its borders are Bago (formerly Pegu) Region, Tanintharyi (formerly Tenasserim) Region and Karen State. The Mon is considered to be one of the first peoples in the Southeast Asia and the earliest one to settle in Myanmar.⁵ They were responsible for spreading Theravada Buddhism, the oldest school of the religion, in Burma and Thailand.

Rakhine

The Rakhine people or 'Arakanese' are the largest ethnic group in Rakhine State, formerly known as Arakan, which is found in the west of Myanmar, extending along the Bay of Bengal. They are predominantly Theravada Buddhists.

Shan

Most ethnic Shan live in Shan State in eastern Myanmar, but smaller Shan communities also live in Outside the limits of the Shan States, they occur far to the north in Hkamti: in Upper Chindwin: and throughout the plains of upper Burma

³ Martin Smith, *Ethnic Groups in Burma* (London: Anti-Slavery International, 1994), 36. (hereafter cited as Smith.).

⁴ Ethnic Nationalities of Burma.

⁵ Ibid

where, in Myitkyina and Katha, the people are largely Shan or Shan-Tayok: while in Lower Burma fragments of the race may still be traced in Taungoo, Thaton and seven Myeik.⁶ The Shan calls themselves “Tai” sometimes spelt “Dtai”.⁷ The former home of the Shans, or Tai, is believed to have been the country of the Yangtzi River in Ssueh’uan of their origin nothing is known, though it is probable that in ancient times Yunnan was occupied by two races, the *Tai* and *Mon*, of whom the Mon lay furthest south. They differed and still differ widely in type and speech, though both, impelled by Chinese expansion, sent forth streams of immigrants south and west towards Siam and Burma.⁸

There are different kinds of Shan group. They are Shan (Thai), Yun (Lao), Kwi, Pyin, Yao (Hmong; Mien), Danaw (Danau), Pale, Eng (*En*), Son, Khamu (Khamu), Kaw (Akha-E-Kaw), Kokant (Kokang), Khamti Shan, Hkun (Khün), Taungyo, Danu, Palaung, Man Zi, Yin Kya, Yin Net, Shan Gale, Shan Gyi, Lahu, Intha, Eik-swair, Pa-O (Taungthu; Black Karen), Tai-Loi, Tai-Lem, Tai-Lon, Tai-Lay, Maingtha (Achang), Maw Shan, Wa_(Va)⁹

Geographical Feature of Shan State

Shan State is 155,400 sq km, east central Myanmar. Taunggyi is the capital city. The 7th of February is the National Day of the Shan State. It borders China in the north, Laos in the east, and Thailand in the south. Most of the Shan State is a hilly plateau; there are higher mountains in the north and south. The famous Inle Lake where the leg-rowing Intha people live in floating villages, in the great Nyaung Shwe 'plain', is the second largest natural expanse of water in Myanmar. Shan State is traditionally divided into three sub-states: North Shan State, East Shan State, and South Shan State.

The Shan States enjoys the cold weather but at present, with the growth of population and with some deforestation, it has become warmer. According to the

⁶ Major C.M. Enriquez. *Races of Burma*. (Delhi: Manager of Publications, 1933), 70 (hereafter cited as Enriquez.)

⁷ Sai Kham Mong, *Kokang and Kachin in the Shan State (1945-1960)*. (Bangkok: Institute of Asian Studies, Chulalongkorn University, 2005), xiii.

⁸ Enriquez, 71

⁹ Maung Pa Soe Kyan, *Tuin "rañ" "sā" lūmyui"myā" 'Abhidhān'*. Yangon: Cānadī Cāpe, 2014. 149-186.

differences in their vast plateau, natural geography, physical features and the weather have become quite different from one another. At present, the railway communication between Shan States and Kayah States are Aung Ban, Loikaw Railway (101.92 miles) and Shwe Nyaung Yat Sauk Railway. The inland railway which joins the Northern Shan State and the Southern Shan State are the railway of Loilin Thibaw, Lashio road, Loilin Kyaythee Man San and Lashio road.

As most of the people in the Shan State are Buddhists, there are many pagodas, temples, Citis and Stupas in the area. Outstanding pagoda and StuPa-Of Thibaw is Lwe Saung Ceti from Nyaung Shwe where Palaung people from the South worship. The famous Phaung daw Oo Ceti from Inlay Lake and Nyaung Shwe Sawbwa Sir Sat Maung's Yadan Man Aung Ceti are also very outstanding.

Kayin (Karen)

The Karen people make up one of the second largest ethnic groups in the country. The religious make-up of the Karen people is a combination of Buddhism, Animism and Christianity. They reside mainly in the Southern and South Eastern part of the country, whilst thousands live over the border in Thailand.

Kayin people were descended from Mongoloid people, Tibeto Burmans group which is included in Tibet.¹⁰ They came down along the Irrawaddy (Ayeyarwady) river route and settled in Pegu (Bago) Yoma place and Irrawaddy (Ayeyarwady) Delta region. But some dispersed to Yamethin coming down along Than Lwin River in the eastern part of Toungoo. Others dispersed to place of Phapon and some of the places in Thnintharyi Coastal strip while some remained at Shan State and Kayah State. Furthermore, some were dispersed in Thailand, Laos and some places in Indochina peninsular.

When Kayin people came down into Myanmar, they were generally called the Kayin people but later as they lived in different places, the Kayin people become different, quite different from another especially in their language.

Kayin people differed as to clans and groups according to the places they stayed. There are different kinds of Kayin people.

¹⁰ Shwe Ohn, 55

1. Poe Kayin (*Karen*)
2. Kayinpyu (*Geba Karen*)
3. Mobwa may be Pa-Le-Chi,
4. Padaung Kayin (*Zayein*)
5. Sgaw (*Karen, S'gaw*)
6. Karenni
7. Paku (*Karen, Paku*)
8. Bwe (*Bwe Karen*)
9. Monnepwa
10. Monpwa
11. Gaeko
12. Waiver
13. Bayet
14. Pa-O (*Taungthu*)
15. Yinnbaw
16. Taline Talarsi¹¹
17. Groups (which no particular name was given to people who moved their stay every one year.

Although there are different types of Kayin tribes, there are only two main groups – Sagaw Kayin and Poe Kayin .

Geographical Feature of Kayin (Karen) State

Kayin State lies between 15° 15'N and 19° 30'N latitudes and 96° 15'E and 98° 55'E longitudes on the east of Myanmar. It has common borders with Mandalay Division and Shan State on the north, Kayah State and Thailand on the east, Mon State and Bago Division on the west. Its area is 11,731 square miles. Previously known as Karen State, the territory is inhabited primarily by the Karen people, a broad umbrella identity that includes a multiplicity of ethnic groups.¹²

¹¹ Mg Sin Kyal. *Karaṇ' bhava dhalé*. 3 ed. (Yangon: Sallāvati cāpe, 1977), 24

¹² *Kayin State Profile*: UNHCR South-east Myanmar Information Management Unit. (Yangon: UNHCR the UN Refugee Agency, 2014).

Then the Kayin State was formulated by the Government of the Union of Myanmar. According to the formation Act of Kayin State, Kyar Inn Seikkyi, Kawka yweik, Hlaing Bwa, Pa-an, and Thandaung township were to be included in the Kayin State as the second step on 1st June 1954. The legal Administrative power of Government was officially given to the Kayin State. Myawaddy Township at the foot of Daw Na Hill was taken back from the Kayin insurgents and later it was considered as one of the townships in Kayin State.

At last, the long and cherished vision of Kayin State which the Kayin people had been hoping for many years had become a reality. Kayin State includes the seven townships such as Pha-an, Phapon, Hlaing Bwe, Thandaung, Kawkayweik, Kyar Inn Seikkyi and Myawaddy.

1.2 Aims of the Research

This research aims to compile a bibliography of Shan and Kayin Ethnic Groups. The main objectives are as follows:

To reveal the list of materials concerned with Shan and Kayin

To know the condition of publications of Shan and Kayin groups

To support researchers who are studying Myanmar ethnic groups

To express all sources about language, literature, and customs of these ethnic groups

To know folklores, religion, language, literature, and historical background of these ethnic groups

1.3 Scope of the Research

Myanmar is an ethnically diverse nation with 135 distinct ethnic groups officially. These are grouped into eight "major national ethnic races": Buman, Chin, Kachin, Kayin, Mon, Rakhine, Kayah and Shan. Although there are many resources on these ethnic groups, this research provides books on Shan and Kayin only. Besides, theses and dissertations submitted to the University of Yangon and University of Mandalay are included in this research. However, articles appeared in periodicals and manuscripts are not included in it. In this research, books and theses written in Myanmar language are transliterated according to the system used by the Library of Congress.

1.4 Method of the Research

The research method is necessary to get a good result. The method used in this research is literary search method to collect necessary documents. All entries are arranged by the use of *A manual for writers of Term Papers, Theses and Dissertations/Kate L. Turabian, 6th ed.* The required data are obtained from the Universities' Central Library, University of Yangon Library, National Library and CSEAS (Center for Southeast Asian Studies) Library.

1.5 Arrangement of the Research

This bibliography consists of four chapters. The first chapter is about introduction. Under the first chapter, background history, aim, scope, research method, arrangement of the research is included. Chapter 2 and 3 are the main chapters in this research. Chapter 2 lists theses and dissertations of Shan and Kayin groups. Theses and dissertations are subdivided according to the degree levels such as the post-graduate Diploma, Master's, Master of Research and PhD. Chapter 3 provides books on Shan and Kayin groups written in both Myanmar and English language. Myanmar books are transliterated according to the system used by the Library of Congress. Under each chapter, Kayin and Shan are subdivided. In each subdivision, names of subjects are entered alphabetically such as Customs, Economics, Religion, Social Life and Customs, etc. Under the Kayin's books, there are 12 subjects such as Arts, Biography, Economics, Education, Geography, History, Language and Languages, Law, Literature, Politics, Religion, Social Life and Customs. Under the Shans' books, there are 13 subjects. They are Arts, Biography, Economics, Geography, History, Language and Languages, Law, Literature, Medicine, Miscellaneous, Religion, Social Life and Customs and Social Science. Under each subject, items are arranged in alphabetical order of the author's name. The entries are entered using *A Manual for Writers of Term Papers, Theses, and Dissertations/ Kate L. Turabian, 6th edition.* Sources are given for each material in this bibliography. But source is not provided for the private books.

The subject headings are given by the Sears Lists of Subject Headings (18th edition). The entries in this bibliography are entered by using the rule of AACR2.

Myanmar authors are entered by AACR2. In Myanmar names, honorific prefixes and other appellations are included. These honorific prefixes and other appellations are converted and sent to the end of real name of the author. For examples:

U Pe Mg Tin → Pe Mg Tin, *U* (U is honorific prefix)

Ludu U Hla → Hla, *U, Ludu* (Ludu is other appellation)

Chapter 4, the final chapter, is the conclusion. The bibliography and index are contained at the end of the research. Under the index, indexes such as the author index, title index and subject index are given for easy access. These indexes refer to the item numbers.

CHAPTER 2

THESES/DISSERTATIONS

2.1 Kayin (Karen)

2.1.1 Diploma

1. Aung Thein, *Saw*. “Karañ‘ Praññ‘ nay‘ cācucārañ‘””. Diploma paper, University of Yangon, Department of Library and Information Studies, 1999. [Source: UCL]

အောင်သိန်း၊ စော။ “ကရင်ပြည်နယ်စာစုစာရင်း”။ ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက် နှင့် သုတပညာဌာန၊ ၁၉၉၉။

This paper was submitted to the Department of Library and Information Studies, University of Yangon in 1999 for the degree of Post-graduate Diploma. It is divided into three main chapters. Chapter I presents introduction. In which aims and objectives, scope, arrangement of the research, lists of abbreviations and lists of references are included. It provides historical background of Kayin State and Kayin ethnic group. Chapter II states bibliography of Kayin State. It has two sections: books, articles written in Myanmar and Master of Arts Theses written in English. The chapter III is the last chapter of this research. It gives indexes and supplementary. The author, title and subject indexes are provided for easy access. Besides, constitutional law concerned with Kayin State is stated as supplementary. It provides flag and map of the Kayin State. As it is a research paper of the University of Yangon, it can be noted that it is reliable source for Kayin States.

2. Herry Se, *Saw*. “Karañ‘ lūmyui”nhañ‘’ rui”rā yañ‘kye”mhu ’amve”. Diploma paper. University of Yangon, Department of Library and Information Studies, 2005. [Source: UCL]

ဟယ်ရီစယ်၊ စော။ “ကရင်လူမျိုးနှင့် ရိုးရာယဉ်ကျေးမှုအမွေ”။ ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက်နှင့် သုတပညာဌာန၊ ၂၀၀၅။

This is a post-graduate diploma paper submitted to the Department of Library and Information Studies, University of Yangon

in 2005. This paper consists of five chapters: historical background of Kayin race in chapter 1, Kayin national flag and New Year in chapter 2, Kayin literature in chapter 3, traditional culture and customs in chapter 4 and conclusion in chapter 5. It provides Kayin race, traditional customs and Kayin literature comprehensively.

3. Klo Htoo, *Saw*. “Development of Kayin Literature.” Diploma paper, University of Yangon: Department of Library and Information Studies, 1999. [Source: UCL]

Among the national races in Myanmar Naing Gan the Kayin people is one of the ancient races who entered into Myanmar Naing Gan since very early in the history. Historians hold these assumptions. There are different assumptions between the historians who specialized and analyses religion and heredity on the name “Kayin”. In this paper, it is to present the history, folklore that imported the young with the cultural heritage by the elders. The emergence of Kayin language and the development of Kayin language which will be beneficial for the reader to a certain extent and the readers may come to know the history of Kayin language. The writing system of Kayin language is aimed for the readers to gain the insight of preserving their own language and literature and to protect them not to be lost again.

4. Nilar, Tin, *Ma*. ““Karañ‘ tuiñ“rañ“sā” chuiñ‘ rā cācucārañ“.” Diploma paper, University of Yangon, Department of Library and Information Studies, 1991. [Source: UCL]

နီလာတင်၊ မ။ “ကရင်တိုင်းရင်းသားဆိုင်ရာစာစုစာရင်း”။ ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက်နှင့် သုတပညာဌာန၊ ၁၉၉၁။

This paper was submitted to the Department of Library and Information Studies, University of Yangon in 1991 for the degree of Post-graduate Diploma. It is divided into three main parts. Part I presents introduction. In which aims and objectives, scope, arrangement of the research, lists of abbreviations and lists of references are included. It provides historical background of Kayin ethnic group. Part II states bibliography of Kayin books. It has two

sections: books, articles written in Myanmar and Master of Arts Theses written in English. The last part gives indexes. The author, title and subject indexes are provided for easy access. And it also describes their language, physical features and clothing, food and social organization. Besides, their economy, religion, education and traditional festival are included. This research can be noted that good sources on Kayins' traditional customs and their life and economy for Kayin people so it is reliable source for Kayin people.

5. Wah Shee, *Naw*. "The Name Elements of Sgaw Kayin and Pwo Kayin of the Kayin Ethnic Groups". Diploma paper. University of Yangon, Department of Library and Information Studies, 2004. [Source: UCL]

Understanding of name element is essential to systematic and proper entry and heading for personal names. Kayin ethnic groups have traditions and social customs which are related to their naming system. So for better understanding of the Kayin name elements, the historical background of Kayin ethnic groups have been presented with a background of the origin of Kayins, migration to the present regions and also their cultural traditions and customs. Today Kayin is a name known to apply to several distinct tribes in Myanmar united by a bond of a common language, Kayin. Within this article groups there are two major sub-groups of Kayins which are referred to as Sgaw and Poe. This research paper will focus on the two main Kayin ethnic tribes, Sgaw and Poe Kayin. The aim is to study the name elements of the Kayins and to bring out the general approach to cataloguing heading for Kayin authors' names. This will become Kayin names authority file for the professional librarians.

2.1.2 Master

6. Aung Kyaw. "Socio-Economic History of Kayan". M.A. thesis, University of Yangon, Department of History, 2011. [Source: UCL]

This thesis attempts to bring out the economic and social conditions of Kayan nationalities. The term, "Kayan nationals" refer people offer to the people of Loikaw, Demoso (Kayah State), Phekon, Pinlaung and Sisaing (part of Shan State), Thandaung (northern part of

Kayin State) and Pyinmana (Mandalay Division). The word 'Kayan' is named by the four major tribes of Kayan (Padaung, Yinbaw, Geikho and Latha) to call themselves. As the Kayan nationals are contented with whatever available, economic conditions of Kayan region can be seen as a self-sufficient economy. Although agriculture is main profession of Kayan nationalities they also do animal husbandry, handicraft, hunting and fishing. Kayan nationals are simple in their dress, living and conversation. There is no class discrimination in Kayan society. The Kayan nationals do their work with full efforts. They also take care of their children to be clever and wise. In the part, there were no schools Kayan nationals were unable to have the right to learn. At present the government had opened primary, middle and high schools for learning modern education. Moreover, there are also colleges and Universities in Kayah State where Kayan youth to learn whatever subject they wanted. So, it is also found that Kayan nationals are able to take part in nation building.

7. Aung Myo, *Mg.* “Mron‘”mra Mrui‘nay‘e* desantara pathavīvañ‘”. M.A. thesis, University of Yangon, Department of Geography, 1988. [Source: UCL]

အောင်မြို့၊ မောင်။ “မြောင်းမြမြို့နယ်၏ ဒေသန္တရပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ ပထဝီဌာန၊ ၁၉၈၈။

Kayin people are the second most population who live in Lower Myanmar. The population and their occupation were mentioned in this thesis. Photos, maps and tables are also described.

8. Aye Aye Myat. “Mran‘mā nuin‘nāmre” tvañ‘ Karañ‘ ’amyui”sā” khoñ‘” choñ‘ myā”e* pāvañ‘ choñ‘ rvak‘mhu (1948-1962)”. M.A. thesis, University of Yangon, Department of History, 1998. [Source: UCL]

အေးအေးမြတ်။ “မြန်မာနိုင်ငံရေးတွင် ကရင်အမျိုးသားခေါင်းဆောင်များ၏ ပါဝင်ဆောင်ရွက်မှု (၁၉၄၈ -၁၉၆၂)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၈။

This thesis was written about the role of Kayin leaders who participated in national activities to get independence of Kayin State. This thesis was based on the events between from 1948 to 1962. After

getting independence from Britain, Kayin race were trying to form the Kayin State council and separate from Myanmar. This thesis provides political activities of Kayin.

9. Aye Aye Phone, *Ma*. “The social organization of Bwe Kayin Tribe in Thandaunggyi (Old Thandaung), Thandaung Township, Kayin State”. M.A. thesis, University of Yangon, Department of Anthropology, 2000. [Source: UCL]

It presents about the social organization of Bwe Kayin Tribe in Thandaunggyi (Old Thandaung), Thandaung Township, Kayin State. The Bwe Kayins who are living in Thandaunggyi also speak “Bwe Kayin” language but they will use their own Sagaw Kayin language. This thesis is divided into five chapters. It includes history and geography of Thandaunggyi such as ethnic history of Bwe Kayin Tribe, Geography of location, climate, transportation and population. And also describes their language, physical features and clothing, food and social organization. Besides, their economy, religion, education and traditional festival are included. The final points are Administration and Judgment. Consideration and Suggestion, list of reference and informants are provided. This research can be noted that good sources on Bwe Kayins’ traditional customs and their life and economy for Kayin State.

10. Charity Sein U, *Naw*. “Pig Sacrifice among the Karens”. M.A. thesis, University of Yangon, Department of Anthropology, 1958. [Source: UCL]

The thesis presents about the Pig Sacrifice among the Karens. Pig sacrifice among the Karens is like the nat worship of the Myanmar in the face that just as the Myanmar who adopt Buddhism as their national religion still worship the nats as a supplement, so also the Karens who are converted into Buddhists do not abandon their pig sacrifice ceremonies but still practice them side by side with the worship of Buddha. At present one can hardly find any Karen Buddhist family living in towns and cities practicing the sacrificial rite because

most of the families go back to their villages to hold their feast. But the Karen Buddhism and those who worship animism living in the remote villages and hill-country regions still practice these rites are described.

11. Hmawe Hmawe, *Ma*. “Lūthu ū”lha e* praññ‘ thoñ‘ cu tuiñ“rañ“sā” lūmyui” myā”, pumprañ‘myā”kui le’lākhrañ“”. M.A. thesis, University of Mandalay, Department of Geography, 1978. [Source: UCL]

မွှေးမွှေး၊ မ။ “လူထုဦးလှ၏ ပြည်ထောင်စုတိုင်းရင်းသား လူမျိုးများ၊ ပုံပြင်များကို လေ့လာခြင်း။”
မဟာဝိဇ္ဇာကျမ်း။ မန္တလေး၊ ပထဝီဝင်ဌာန၊ ၁၉၈၇။

Studying Ludu U Hla’s stories of national ethnic groups such as Kachin, Kayin, Chin, Taung Yoe, Naga, Polaung, Pa-O are portrayed. The purpose, plot and distinct writings of the stories and fables were also studied.

12. Htay Htay, *Ma*. “Bhā”am mruī’nay‘e* desantara pathavīvañ“”. M.A. thesis, University of Yangon, Department of Geography, 1987. [Source: UCL]

ဌေးဌေး၊ မ။ “ဘားအံမြို့နယ်၏ ဒေသန္တရပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန်တက္ကသိုလ်၊
ပထဝီဌာန။ ၁၉၈၇။

Description of Hpa-an, the capital city of Kayin State, size and shape, boundary, physical features and drainage system, geology, climate, natural growth, soil, background history, population, race, religion, education, health, town and villages, economic activities were all written in it.

13. Katsura, Chaiyathip. “An analysis of cohesion in Sgaw Karen Folk Narratives”. M.A. thesis, University of Payap, Department of Linguistics, 1993. [Source: CSEAS Library]

This thesis is attempted to describe five major sources of cohesion in Sgaw Karen folk narrative discourse. The first chapter provides brief overviews of the discipline of discourse, the concept of cohesion, information about the Sgaw Karen and background to data collection. Chapter 2 discusses the national and surface structures of

Sgaw Karen folk narratives. Chapter 3 focuses on cohesion through various types of linkage and conjunction. In chapter 4, cohesion through participants is discussed, with the focus on a participant's initial identification and maintenance. Chapter 5 studies cohesion achieved by the selection of lexical items. Substitution and ellipsis as cohesive devices are examined in chapter 6. The final chapter 7 is the conclusion of the cohesive mechanisms and their significance to textural cohesion.

14. Kay Thi, *Nan*. "Pui" Karañ' Cāpe, yañ'kye"mhu, dhale' thum"cam samuiñ'". M.A. thesis, University of Yangon, Department of History, 1999. [Source: UCL]

ကေသီ၊ နှစ်။ "ပိုးကရင်စာပေ၊ ယဉ်ကျေးမှု၊ ဓလေ့ထုံးစံသမိုင်း"။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၉။

As national races have their own language, literature and culture, Poe Kayin has their own properties. It provides literature & social life & custom of Poe Kayin.

15. Khin Moe Moe Kyu, *Ma*. "Vā" khay'ma mru'i'nay' mui'makha (sakkay') kye"rvāne 'anok' pui" karañ'tui'e* lūmhure" phvai' caññ'" puṃ". M.A. thesis, University of Yangon, Department of Anthropology, 1996. [Source: UCL]

ခင်မိုးမိုးကြူ။ ။ "ဝါးခယ်မမြို့နယ်၊ မိုးမခ (သက္ကယ်) ကျေးရွာနေ အနောက်ပိုးကရင် တို့၏ လူမှုရေး ဖွဲ့စည်းပုံ"။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မနုဿဗေဒဌာန။ ၁၉၉၆။

This thesis studied social life and customs, literature, language, economic situation, folklore of Western Poe Kayin group.

16. Khin Win, *Ma*. "Erāvati tuin'"e* lūūre". M.A. thesis, University of Yangon, Department of Geography, 1979. [Source: UCL]

ခင်ဝင်း၊ ။ "ဧရာဝတီတိုင်း၏ လူဦးရေ"။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဌာန။ ၁၉၇၉။

Kayin people are the second largest group that has settled in Irrawaddy Division. This thesis presented their settlement and their

place, cities and their occupation. And then maps, tables and illustration are included in it.

17. Ko Ko, *Mg.* “Lvāt‘lap‘re” krui‘pam“” mhutvañ‘ tuin“rañ“sā“myā“e* kaṇḍa (1938-48)”. M.A. thesis, University of Yangon, Department of History, 1979. [Source: UCL]

ကိုကို၊ မောင်။ “လွတ်လပ်ရေး ကြိုးပမ်းမှုတွင် တိုင်းရင်းသားများ၏ကဏ္ဍ (၁၉၃၈-၄၈)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၇၉။

On 13th February 1946, a meeting of Kayin and Myanmar discussion was held. At this meeting, Bogyoke Aung San and Kayin ethnic group's leaders attended and discussed about the right of Kayin people. The thesis studied the activities of Kayin group for independence.

18. Kyin Syam, *Ma.* “Karañ‘ praññ‘ nay‘e* cuik‘pyui“re” pathavīvañ‘.” M.A. thesis, University of Yangon, Department of Geography, 1984. [Source: UCL]

ကြင်စွမ်၊ မ။ “ကရင်ပြည်နယ်၏စိုက်ပျိုးရေးပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဝင်ဌာန။ ၁၉၈၄။

This thesis described the agricultural geography of Kayin State. It mentions the physical features of Kayin State, natural growths, uncultivable and cultivable lands areas. Paddy, seeds in which oil can be extracted, beans and cultivation rates and productions rates were also written. Furthermore, the main problems encountered in cultivation and transportation, were all written in this thesis.

19. May Win Yee, *Ma.* “Ko‘karit‘, krā‘añ“chip‘krī” nhañ“ Mravati mruī‘nay‘ myā“e* mre‘asum” khyare“.” M.A. thesis, University of Yangon, Department of Geography, 1975. [Source: UCL]

မေဝင်းရီ၊ မ။ “ကော့ကရိတ်၊ ကြာအင်းဆိပ်ကြီးနှင့် မြဝတီမြို့နယ်များ၏ မြေအသုံးချရေး”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဝင်ဌာန။ ၁၉၇၅။

This thesis studied the location, area, boundary, physical features, water coverage, geology, seasons, natural growth, soil and

forest land in acres (cultivable land), arable land and non-arable land, different types of land of Kawkareik, Kyar Inn Seik Kyi & Myawaddy Townships.

- 20. Mya Hnin, *Ma*. “Bhā” Am nhañ ‘ Lhuiñ “bhvai’ mruì’nay‘ myā”e* mre’asum” khyare’.” M.A. thesis, University of Yangon, Department of Geography, 1975. [Source: UCL]

မြန်မာ့: မ။ “ဘားအံနှင့် လှိုင်းဘွဲ့မြို့နယ်များ၏ မြေအသုံးချရေး”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ ပထဝီဝင်ဌာန။ ၁၉၇၅။

This thesis is the geography of Hpa-An and Hlaingbwe Township. It describes the geology, seasons, soil, natural growth of trees and plants, use of land, cultivable crops and land condition, pros and cons of cultivation, other economic factors using maps.

- 21. Myint Yee, *Ma*. “Cako karan’ bhāsā cakā”e* cakā”sam phvai’ caññ” pum sanac’ (bhāsābeda le’lākhyak’).” M.A. thesis, University of Yangon, Department of Myanmar, 1973. [Source: UCL]

မြင့်ရီ၊ မ။ “စကောကရင်ဘာသာစကား၏ စကားသံဖွဲ့စည်းပုံစနစ် (ဘာသာဗေဒလေ့လာချက်)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာဌာန။ ၁၉၇၃။

Sagaw Kayin, a branch of Kayin ethnic group, has own language. This thesis provides the usages, organizational system, alphabets, and dialects of Sagaw Kayin.

- 22. Nwe Nwe Soe. “Anok’ pui” karan’ bhāsā cakā”rhi cakā”sam phvai’pum le’lā khyak’.” M.A. thesis, University of Yangon, Department of Myanmar, 2005. [Source: UCL]

နွယ်နွယ်စိုး။ “အနောက်ပိုးကရင် ဘာသာစကားရှိ စကားသံဖွဲ့ပုံ လေ့လာချက်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာဌာန။ ၂၀၀၅။

There are two main races in Poe Kyin: Eastern and Western Poe Kayin. It states about Western Poe Kayin. It compares between Eastern and Western Poe Kayin briefly. Besides, it emphasizes on Western Poe Kayin's language and its usages are written in this thesis.

23. Phone Myint. “Buddha bhāsā pui” karaṇ‘ pecā samuiṇ“ (1851-1970)”. M.A. thesis, University of Yangon, Department of History, 1996. [Source: UCL]

ဘုန်းမြင့်။ “ဗုဒ္ဓဘာသာပိုးကရင်ပေစာသမိုင်း (၁၈၅၁-၁၉၇၀)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၆။

This thesis on the history of Buddhist Poe Kayin Literature was collected from the Kayin texts written between 1851 and 1970. It describes how Buddhism started in the second part of the 18th century and how Siddhatha novel/poem was considered the foremost written Kayin thesis in 1851. Even though Kayin literature was written with religious purposes in the beginning, after 1870, they were written with religious as well as nationalism and literary purposes. In addition, this thesis also mentions how Kayin literature was first printed in 1920 and how Sagapyay writing (prose writing) was written and came into use in 1965. This thesis encourages researchers to maintain the ancient Kayin literature. Although Kayin literature was first based on Buddhism it was later written for educational purpose about socio-economy. This thesis was submitted to the Department of History, University of Yangon for completion of the Master of Arts in History degree in 1970. Lists of Palm leaves, written in the language of Eastern Poe Kayin Buddhist people, stories and fables along with their writers, the dates, different kinds of Kayin writings, and a spelling book were all written in this thesis.

24. Phyto Phyto Kywe, *Nant*. “The History of the Movement of Kayin Nationals in Delta Area (1937-1948).” M.A. thesis, University of Yangon, Department of History, 1999. [Source: UCL]

This thesis describes about the history of the movement of Kayin nationals of the Delta Area who had their own national characteristics and separate history. They were united like the other nationals in the struggle for independence. Even in the pre-independence days, the Kayin nationals had formed the Karen National Association (Dawkalu). This association made an effort so that the Kayin nationals would be able to take part in the administration of

Myanmar. Due to that effort more seats were won for the Kayin representatives in the Parliament. The first government recognized Kayin New Year Day could be celebrated under the leadership of the Dawkalu association. At the time when the Fascist Japanese came into Myanmar, the Kayin-Myanmar riots broke out at delta area. But the special effort was made to regain friendship between Kayin and Myanmar. Though the Japanese Resistance caused by the Second World War was an unfortunate event, it guided to win Kayin-Myanmar Unity. The Kayin nationals of the delta area and Myanmar unitedly took part in the anti-Japanese Resistance to win independence. The split among Kayin national leaders cropped up regarding with the problem of boycotting National Assembly and establishing constitutional Separate Kayin State. But the Fundamental Laws regarding with the Kayin State could be enacted in the constitution of Myanmar due to the demand and discussion of Kayin national representatives made in the Parliament.

25. San San Win, *Nan*. “Pui” karañ‘ desiya cakā”e* saddā”. M.A. thesis, University of Yangon, Department of Myanmar, 1997. [Source: UCL]
စန်းစန်းဝင်း၊ နန်း။ “ပိုးကရင်ဒေသိယစကား၏သဒ္ဒါ”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်၊ မြန်မာစာဌာန၊ ၁၉၉၇။

This thesis studied from the regional language and grammar of Poe Kayin. The thesis provides intonation, local words and usage, and the difference usages between various ethnic groups. It is aimed at preventing the fading away of Poe Kayin writing, language and literature.

26. Si Ba Luu, *Naw*. “Karañ‘ praññ‘ nay‘ phrac‘po‘lāpūṃ samuiñ‘” (1930-55)”. M.A. thesis, University of Yangon, Department of History, 1996. [Source: UCL]
စိဘလူး၊ နော်။ “ကရင်ပြည်နယ်ဖြစ်ပေါ်လာပုံသမိုင်း (၁၉၃၀-၅၅)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၆။

The formation of Kayin national organization during the colonial period and how they attempted to participles in the administration, difference of opinion among the leaders in the concept of formation of Kayin state were written in this thesis. It also mentions

the failed attempts of KNDO and KNU even though they took to arms in rebellion to form independent Kayin state. In addition, it mentioned that because of the attempts of Kayin representatives' (Member of Parliament) demands and discussions made officially and lawfully, the Kayin state was officially and legally formed in Nov. 1951. Lastly, the formation of Kayin State during (1952-55) with its assessments given by many diagrams is described in it. Appendices 1 to 9 are also included.

27. Tin Thet San, *Naw*. "Karañ'phrūtui'e* rui" rā yañ' kye"mhu dhale' thum" tham"myā" po'tvañ' 'akhre khamso lūnemhu bhava (Pyuñ'"manā"mrui' pat'vañ'"kyañ' key"rvāmyā)". M.A. thesis, University of Yangon, Department of Anthropology, 1998. [Source: UCL]

တင်သက်စမ်း၊ နော်။ “ကရင်ဖြူတို့၏ ရိုးရာယဉ်ကျေးမှု ဓလေ့ထုံးထမ်းများပေါ်တွင် အခြေခံသော လူနေမှုဘဝ (ပျဉ်းမနားမြို့ပတ်ဝန်းကျင်ကျေးရွာများ)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ မနုဿဗေဒဌာန။ ၁၉၉၈။

Kayin phyu people are one of the clever Kayin groups. In writing about them, the historical and background of Kayin Phyu groups, their geographical features were written. Also their dress and clothing, language, construction and style of housing, transportation, social society and social dealings, religion, their thoughts and philosophy traditional customs and civilization and system of government (administration) were included in this thesis.

28. Yaw Han Htun. "Kuiluini'khet' karañ'nhaç'khrañ'" sāsana'pru samuiñ'" (1885-1930)". M.A. thesis, University of Mandalay, Department of History, 1978. [Source: UCL]

ယောဟန်ထွန်း။ “ကိုလိုနီခေတ် ကရင်နှစ်ခြင်း သာသနာပြုသမိုင်း (၁၈၈၅-၁၉၃၀)”။ မဟာဝိဇ္ဇာ ကျမ်း၊ မန္တလေးတက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၈၇။

This thesis presented arrival of Kayin Baptist mission in Myanmar and missionary works among the Kayin people during the colonial times. Specifically, how the life style of Kayin people changed for the better because of Christian missionaries were mentioned. At the

same time, the results of these changes were discussed. Kayin Baptist Religion, Education and Social works were also mentioned in it.

29. Yin Yin Myint, *Ma*. “Lūthu ū”lhae* karan‘ pumprañ‘myā” le’lākhyak‘.” M.A. thesis, University of Mandalay, Department of Myanmar, 1987. [Source: UCL]

ယဉ်ယဉ်မြင့်၊ မ။ “လူထူဦးလှ၏ ကရင်ပုံပြင်များလေ့လာချက်”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေး တက္ကသိုလ်၊ မြန်မာစာဌာန၊ ၁၉၈၇။

In the study of Kayin stories by Ludu U Hla, the traditional culture and customs of Kayin people, their religion and worship, historical facts concerning Kayin were all analyzed and told in the form of stories and fables. By studying the stories, one will come to know the spirits and habits of Kayin people. In the stories, seven-word poems were also written. By studying the stories, the honesty, open heartedness, free spirited and happy characteristics of Kayin people were taught indirectly. Therefore, it gives valuable knowledge and lessons to the youth.

30. Zun Pwint Shwe. “Pui” karan‘ bhāsā cakā”e* saddā le’lākhyak‘.” M.A. thesis, University of Yangon, Department of Myanmar, 2007. [Source: UCL]
ဇွန်ပွင့်ရွှေ။ “ပိုးကရင်ဘာသာစကား၏ သဒ္ဒါလေ့လာချက်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာဌာန။ ၂၀၀၇။

Among Poe Kayin, Eastern Poe Kayin are Buddhist. They have their own language. This thesis studied grammar of Poe Kayin's language.

2.1.3 Master of Research

31. Aung Kyaw. “Traditional Customs of Kayan.” M.Res. thesis. University of Yangon, Department of History, 2012. [Source: UCL]

This thesis presented the cultures, traditions and customs of the Kayan nationals. The Kayan nationals resided in Myanmar since time immemorial. Kayan nationals are one of the nine tribes of Kayah

nationals. In Kayan nationals, there are four tribes namely Kayan Lahwi or Kayan Padaung, Kayan Kangan or Kayan Yinbaw, Kayan Gekho-Gebar or Kayin from the mountains and Kayan Lahta or Kayan Zayein. Their dressings are not the same. Although their language and dressings are different, their traditions and customs as well as their cultures have very close relations. In the Kayan nationals, it is found that they have the traditions of wearing brass coils, tattooed, and dyed black at the teeth. The grown up Kayan males are permitted to pay courting. The Kayan males and females prefer the persons with good moral character in choosing their life companions. The Kayans mostly marry with the persons they have fallen in love. In giving permission to marry, the parents of both sides inspected whether they will be son-in-law or daughter-in-law is from the tribe that is restricted not to marry. If they are free from the restriction, they are permitted to marry. Then the engagement and wedding ceremony are continued to arrange. The divorces cases are very rare as if there have been nothing at all. If the engagement ceremony has been cancelled and the divorce is made, the person who cancels the engagement or who demand divorce must pay compensation. Kayan nationals practice the ancient traditions and customs in inheritance. Kayans do not have the tradition of writing wills. They give inheritance only the sons and daughters separate from their homes after the marriage. Kayan nationals also hold the traditional festivals. Among the traditional festivals, Tagundaing festival is the most important festival. Also Kayan nationals have variety of traditional dances concerning with the traditional festivals. Kayan nationals value the Phasi drum in their traditional musical instruments. Kayans were the animists in the past. Now, although they have become Buddhists and Christians, they still practice the tradition of making offerings to the Nat. The Kayans consult the chicken bone astrology and breaking of thin bamboo strips astrology to select the auspicious date for the holding of the traditional festivals and wedding ceremonies. It is found that the Kayan nationals conserve and preserve the traditional beliefs and customs until nowadays.

32. Cathy Tun, *Ma*. “The Socio-Economic Life of the Kayan (Ghekho) Nationals, Kyaykataw Village, Thandaung Township, Kayin State”. M. Res. thesis. University of Yangon: Department of Anthropology, 2006. [Source: UCL]

In the Union of Myanmar, the Kayan nationals have settled in Loikaw and Demosoe townships in Kayah State, Pinlaung township, Phekho township and Sesaing township in Shan State, Pynmana township in Mandalay Division Thandaung Township in Kayin State. From among those regions the research intends to focus on the socio-economic life of the Kayan ethnic group of Kyaykataw village of Thandaung township, Kayin State. This research thesis on the Kayan (Ghekho) nationals of Kyaykataw village, Thandaung Township will be from the cultural anthropological point of view. This anthropological research was able to put on record for posterity the gradually vanishing traditional customs and beliefs of the Kayan (Ghekho) nationals of Myanmar. The research thesis records the culture of a people especially the "do's and don'ts", i.e their taboos and their beliefs. Since there are so many ethnic groups in Myanmar, exchange of cultures among them could result in a better understanding of each other and a stronger unity of nationals of Myanmar. It could also make suggestions and recommendations for the improvement of the Kayan (Ghekho) nationals' life in their social, economic, education and health sectors, to the respective associations for greater aid.

33. Sanda Lwin, *Naw*. “Anok‘ pui” karañ‘ bhāsā cakā“e* cakā”saṃ phvai‘puṃ”. M.Res. thesis, University of Yangon, Department of Myanmar, 2005. [Source: UCL]

စန္ဒာလွင်၊ နော်။ “အနောက်ပိုးကရင်ဘာသာစကား၏ စကားသံဖွဲ့ပုံ”။ မဟာသုတေသနကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ မြန်မာစာဌာန။ ၂၀၀၅။

The brief history of language and literature of Kayin people, alphabets of Western Poe Kayin vowels, 117 signs, spellings, pronunciation, primary vowels, division of alphabets, similarities and

differences between the Myanmar language and West Poe Kayin languages were all written in this thesis.

2.1.4 Disstertations

34. Ei Ei Thwe. “Social and Economic History of Kayin State (1948-2008).” Ph.D. diss., University of Yangon, Department of History, 2014. [Source: UCL]

Kayin State had to strive in stages to become a state. Thanlwin District (Hpapun Township) was marked as Kayin State as the first stage on 7 November 1951. As the second stage, Hpa-an and Hlaingbwe Townships from Thaton District and Thandaung Township from Taungoo District were marked respectively as Kayin State on 1 June 1954. Then Kawkareik and Kyain Seikkyi Townships from Kyaikkhami District were taken and extended to mark as Kayin State on 1 July 1955. Kayin State Government had separated Myawady Township from Kawkareik District on 1 March 1960 and marked as a separate township resulting that Kayin State had existed with seven townships namely Hpa-an, Hlaingbwe, Hpapun, Thandaung, Kawkareik, Kyain Seikkyi and Myawady Townships. In economic sector, the main economic enterprise of Kayin State was agriculture. The main crop is paddy and groundnut is also cultivated for lucrative purposes. Also other economic enterprise namely livestock breeding, the production of cement in industrial enterprise made the development in economic sector of Kayin State. Kayin State was a region where the transport and communication had been better to a certain extent after 1988. It had waterways and motor roads, so the commodities could be easily from one region to another. Moreover, it had post offices, telegraph offices and the use of mobile phones to communicate each other easily which made the public communication more convenient. In education sector, Kayin Region Education Department was opened in 1956. The education system that could uplift the economy and social status of the nation was started to establish from the socialist Revolution Period after 1962. Afterwards, the basic education schools

in Kayin State were extended to establish year by year. Furthermore, the government had implement the "3Rs" courses as the national duty to eradicate the illiterates among the people and success had been obtained in Kayin State. And then, Benevolence Night Schools were opened by Kayin State Benevolence Night Schools Supervisory Committee. It opened chances for the students of Kayin State to learn higher education. Hpa-an University, Education College, Technological University and Computer University could be opened at Kayin State concerning the teaching of the higher education. In health sector, hospitals, dispensaries, rural health Department were extended to open and the specialists, doctors and nurses were extended to appoint so that the health of the local populace could be cared after more. Therefore, it could be said that Kayin State was established as a state with difficulties. Kayin State came into existence on 1 June 1954. And then, education and health and economic enterprise of Kayin State developed.

35. Moe Moe Aye, *Naw*. "Social Activities of Christian Missions Among Kayin People in Ayeyarwady Delta (1886-1940)." Ph.D. diss., University of Yangon, Department of History, 2007. [Source: UCL]

Three Christian missions; the American Baptist Mission, the Roman Catholic Mission and the Anglican Mission carried on missionary activities in the Delta region of Ayeyarwady Division from 1886 to 1940. The Christian missions met with most success among the Kayins who formed a significant part of the population of the Delta. The Kayins were originally animists who had no written language. But widely-known Kayin myth related that a younger white brother would return to them their Lost Book. The Kayin myth of the Lost Book and its return by a white brother contributed to the success of the Christian missionaries in introducing the Bible to the Kayins and in propagating Christianity among the Kayins of the Delta. The work of the Christian missions was not confined to evangelization but extended to such other fields as education, health and general social development. They erected the churches and schools and introduced Western medical

treatment and other social activities. Through the work of the Christian missions the Kayins of the Delta gained great benefit, receiving modern education, Western health care and general progress. Of the three missions, the American Baptist Mission was the most successful, the Roman Catholic Mission ranked second and the Anglican, third.

36. Moe Moe Pyone. "Administration of Kayin State (1954-62)." Ph.D. diss., University of Yangon, Department of History, 2007. [Source: UCL]

Kayin nationals began to organize Kayin national association, and to demand a Separate Kayin State after the end of World War II. One of these associations the Karen Nation Union (KNU) decided on a boycott of for a Constituent Assembly, and later, after the independence of Myanmar, started an insurrection. However, the Kayin Youth Organization (KYO), continuing its cooperation with the Anti-Fascist People's Freedom League (AFPFL) called for the establishment of the Kayin State within the framework of democracy and law. Thus the Kayin State comprising Pa-an, Hlaingbwe, Thandaung, Papun, Kawkareik, Kya-in-seikyi townships emerged as a constituent State of the Union of Myanmar. The Kayin State Council was formed which elected the Minister for Kayin Affair as a member of the Union Cabinet as well as Head of the Government of Kayin State. The Head of the State gave an account of his work to the State Council in each ordinary session, presented to the Council a report upon all matters relating to the State, and recommended for the consideration of the Council measures for promoting the general welfare. In Kayin State, as in other parts of central Myanmar, revenue was derived mainly from sources: land revenue payable in respect of State and other lands; revenue payable on account of excise and forests to the government in accordance with law, contract of local usage.

37. Thazin Moe Myint, *Naw*. "Traditions and Customs of Kayins in Kayin State." Ph.D. diss., University of Yangon, Department of History, 2013. [Source: UCL]

This dissertation is an attempt to make analytical study of "Traditions and Customs of Kayins in Kayin State". To have clear version, three chapters have been divided. In this dissertation, the background history of Kayin nationalities starting from their lineage and how they came to settle in Myanmar, their beliefs, development of their literature, their traditional culture and political awakening of Kayin nationalities are discussed. The status of family unit, traditional taboos and customs in relations to building of a house, pregnant women, delivery of child, name given ceremony, status of bachelors and maidens and wedding ceremonies are analysed. It also discussed how they have treated the deceased and funeral procession in conformity with their customary law. Their traditional belief about their Almighty "Jawa", creator of the universe and all living being and why Kayin people believe to eat traditional feast at time of propitiation of Nat spirit and the existence of Lekē and Talaku religious sects apart from popular religious sects such as Christian and Buddhist are described. The religious festivals and the belief of summoning animated part of human being by tying hands with white cotton threads are also presented.

38. Yaw Han Htun. "Baptist Churches Among the Kayins and the Kachins." Ph.D. diss., University of Mandalay, Department of History, 2010. [Source: UCL]

The Baptist Christian missionary work in Kayin had begun by American Baptist Missions. They began to establish schools to propagate Christianity through teaching. In this way, Baptist missionary penetrated into majority of Kayin people. By using Kayin learned teachers, the Kachin Baptist Missionary Schools were opened and spread the gospel, among the natives. By doing so, the educational system among the ethnic races like Kayins and Kachins were raised by the Baptist Missionaries. Hence, it is clear that Christian Baptist

Mission could uplift the status of religion, education, social life of both Kayin and Kachin people since its beginning, the missionaries trained the local Christians to be self-reliant. Because of the literary improvement brought by the Christian missions, the social status of this ethnic group had developed. As regards methods of evangelism, in addition to personal evangelism with tract distribution, local church preaching, home visits, establishment of schools for children, hospitals and dispensaries for sick, agricultural evangelism among the rural people, especially among the national races, proved to be a useful instrument. Buddhism is the religion of the predominant cultural group of Myanmar with nearly 89% of the total population. It was necessary to consider that how Baptist Christian missionaries were preaching in such critical situation. Christians in the minority groups have received more education and have arisen as new leaders, they have often appeared to be good and well qualified citizens for the Myanmar Naing-ngan.

2.2 Shan

2.2.1 Diploma

39. Khine Su Myat. “Rham“ tuin“rañ“sā” tui’e* lūmhubhava nhañ“ dhale’ thum“cammyā”kui le’lākhrañ“cātam“.” Diploma thesis, University of Yangon, Department of Library and Information Studies, 2002. [Source: UCL]

ခိုင်စုမြတ်။ “ရှမ်းတိုင်းရင်းသားတို့၏ လူမှုဘဝနှင့် ဓလေ့ထုံးစံများကို လေ့လာခြင်းစာတမ်း။”
 ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက်နှင့်သုတပညာဌာန၊ ၂၀၀၂။

In the first chapter, the position, physical features, climate, natural growth, natural resources, the formation of Shan State, the Shan national flag, and the national song, all were written. Next, the history of the Shan National and their legends (legendry stories) different races in different areas, facial features, languages, the mixture of language (spoken and written) were written in chapter II. In chapter III, agriculture, husbandry, hunting, fishing, handicraft and economy were written. In chapter IV, worship and religion, traditional customs and social dealing were written in chapter V, Administration, judiciary, literature, traditional stories, education, health sector were written in chapter VI. In chapter VII it concluded with the distinctive Shan races of Shan State.

40. Moe Moe Htwe, *Ma.* “Rham“ praññ‘ nay‘ cācucārañ“ (1970-80)”. Diploma thesis, University of Yangon, Department of Library and Information Studies, 1995. [Source: UCL]

မိုးမိုးထွေး၊ မ။ “ရှမ်းပြည်နယ်စာစုစာရင်း (၁၉၇၀-၈၀)”။ ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက်နှင့်သုတပညာဌာန။ ၁၉၉၅။

This paper was submitted to the Department of Library and Information Studies, University of Yangon in 1995 for the degree of Post-graduate Diploma. It is divided into three main chapters. Chapter I presents introduction. In which aims and objectives, scope, arrangement of the research, lists of references are included. It provides historical background of Shan State and Shan ethinc group.

Chapter II states bibliography of Shan State. It has two sections: books, articles written in Myanmar and English. The chapter III is the last chapter of this research. It gives indexes and supplementary. The author, title and subject indexes are provided for easy access. It is a bibliography of Shan state during 1970-1980. There are 382 Myanmar articles, 133 Myanmar books, 123 English articles are written in it.

41. Myint Kyi, *Sap*. “*Rham*” *tuin*” *rañ*” *sā*” *shuiñ*” *rā cācucārañ*”.” Diploma paper, University of Yangon, Department of Library and Information Studies, 1981. [Source: UCL]

မြင့်ကြည်၊ စပီ။ “ရှမ်းတိုင်းရင်းသားဆိုင်ရာ စာစုစာရင်း”။ ဘွဲ့လွန်ဒီပလိုမာ၊ ရန်ကုန်တက္ကသိုလ်၊ စာကြည့်တိုက်နှင့် သုတပညာဌာန၊ ၁၉၈၁။

It is a bibliography of Shan. It consists of three parts. Part 1 is introduction. Part 2 deals with the main part of bibliography of Shan. Part 3 provides index. Under part 2, materials are divided into English section and Myanmar section. In Myanmar section, 438 articles and 103 books were included. In English section, 100 articles and 67 books are contained.

2.2.2 Master

42. Aung Nyunt, *Mg*. “*Rham*” *praññ*” *ton*” *puiñ*” *sac*” *to nhañ*” *sac*” *thut*” *lup*” *re*”.” M.A. thesis, University of Mandalay, Department of Geography, 1979. [Source: UCL]

အောင်ညွန့်၊ မောင်။ “ရှမ်းပြည်တောင်ပိုင်း သစ်တောနှင့် သစ်ထုတ်လုပ်ရေး”။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေးတက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၇၉။

The natural condition of Southern Shan State which includes forest areas, background history, forest growth in handling of its social condition, system of forest maintenance, different type of timber and its volume is provided. Sending to the harbored, operate in the mills, production of many and the general condition of the forest industries in this area are studied in the thesis.

43. Aye Aye Aung, *Ma*. “Rham” praññ‘ ton‘puin“, ton‘ krī” mruī’nay‘ kyok‘taluṃ” desarhi pa’auin“” tuin“”rañ“”sā” tui’e* lūmhure” phvai’ caññ“” puṃ”. M.A. thesis, University of Yangon, Department of Anthropology, 1998. [Source: UCL]

အေးအေးအောင်၊ မ။ “ရှမ်းပြည်တောင်ပိုင်း၊ တောင်ကြီးမြို့နယ် ကျောက်တလုံးဒေသရှိ ပအိုဝ်း တိုင်းရင်းသားတို့၏ လူမှုရေးဖွဲ့စည်းပုံ” ။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန်တက္ကသိုလ်၊ မနုဿ ဗေဒဌာန၊ ၁၉၉၈။

Kyauk Talone region is located Taunggyi Township. The settlement of Pa-O national to the place of Kyauk Talone, its position, physical features, national growth, climate, transportation, population, style of housing, language, human structure and dresses, food, social sociality, economy, religion, traditional festivals, literature, music and dancing, education and administration and were written in the thesis.

44. Aye Aye Mar, *Ma*. “The social organization of the ‘Danu’ nationals of Htwet Ni Village, Pindaya Township, Southern Shan State”. M.A thesis, University of Yangon, Department of Anthropology, 2000. [Source: UCL]

This paper was submitted to the Department of Anthropology, University of Yangon in 2000 for the Master degree. It was divided into seven chapters. The title about “The social organization of the ‘Danu’ nationals of Htwet Ni Village, Pindaya Township, Southern Shan State” presents background history of the Pindaya Township and Danu ethnic group. And their language, literature and physical characteristics of the Danu nationals are described. The social organization of their forms of family, their marriage life and childhood life and their economy are included. Danu is a stronghold of Buddhism and highly devoted to Buddhism that is offering their traditional ‘Nats’. It shows that how much their whole society is deeply interested in Buddhism and its propagation. It states their religion and religion festivals, social festivals, economic festival, their health and administration. The last chapter of this research gives conclusion and analysis, bibliography and appendix are included.

45. Aye Aye Win, *Ma*. “Rham“” praññ‘ ton‘puiñ“e* sanap‘phak‘ lup‘nan“.” M.A. thesis, University of Mandalay, Department of Geography, 1991. [Source: UCL]

အေးအေးဝင်း၊ မ။ “ရှမ်းပြည်တောင်ပိုင်း၏ သနပ်ဖက်လုပ်ငန်း”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေးတက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၉၄-၉၅။

This thesis presented business of leaf of the sebestent tree in Southern Shan State. The research consists of three chapters: geographical feature in chapter 1, social affairs in chapter 2, and production of leaf of the sebestent tree in chapter 3 were written in it.

46. Aye Aye Win, *Ma*. “Shan States Administration (1958-1962).” M.A. thesis, Taunggyi University, Department of History, 2000. [Source: UCL]

In Chapter I, effort is made to signify granted self-rule, the authority of judicial affairs and the collection of revenue by the issue of a sonad appointment in the Shan States. Thus, the Sawbwas had ruled the Shan States as a feudal lord for ages till the Care Taker Government of General Ne Win came into power. When the Care Taker Government came into power, section 154 (2) and 183 (1) of the Constitution Act were amended, and the Amendment was confirmed. Then on 24 April, 1959 the Sawbwas had to transfer their administration and management power to the Shan State Government and the agreement was duly signed. The Sawbwas abandoned their power on payment of reasonable compensation and gratuity. In the Chapter II, it is described that in the hands of the Care Taker Government, a new system was prescribed for the administration of the Shan States. The State was divided into Divisions, Districts and Townships and those regions were managed and ruled by the Divisional Officers, District Commissioners, Sub-divisional officers and Township officers. In the regions where the administration was not in order, Special Administration officers were appointed to manage the region in the same way as the previous Sawbwas. In the times of the Care Taker Government, the multi-colour insurgents were also

suppressed and driven out. The agreement regarding the boundaries between Myanmar and China could also be concluded. After that the duty of holding a free and fair election was carried out successfully. In the Chapter III, it can be noticed that the coming of the Pa-Hta-Sa Government into power,. It worsened the condition of the Shan States. It again went back to the previous days of the Sawbwas. After winning in the election, the Thant-Shin-Pha-Sa-Pa-La party of U Nu (Pa-Hta-Sa Government, Union Party) started to solve the problems of self-ruled states according to the promise he had made during the election referendum. When the Rakhine, the Mon and the Chin began to demand for free States, the Shan began to make a demand for the Federal Policy. As the Shan States insisted on his own demands deliberately, the other States were dissatisfied. At such Political complications, the Tat-ma-taw took over the administrative power on 2 March, 1962, and thus the period of the Shan State administration ended.

47. Aye Hsan, *Ma*. "Urban study of Taunggyi". M. A. thesis, University of Mandalay, Department of Geography, 1995. [Source: UCL]

This thesis is divided into four parts with eleven chapters. Part One, Chapter I, presents physical factors determining the Urban Landuse. Under the title physical environment of Taunggyi, location, size, shape, and boundary, physical features of drainage, climate soil, natural vegetation and geology are included. Part two, chapter II, includes social factors of social basis of Taunggyi, historical background, growth of population, races and religion. And then residential land use, commercial, institutional, transportation and communication land use and station are described in Part III, chapter III. The part IV, chapter includes some problems of urban land use. The last part of chapter V is conclusion and reference. It is research paper of University of Mandalay, it is reliable sources for students who research on Taunggyi Southern State.

48. Aye Myint, *Ma*. “Ton‘krī” kharuiñ‘mha pa‘auin‘” ’amyui‘samī” tui‘e* bhava ’akhremhan‘.” M.A. thesis, University of Yangon, Department of Anthropology, 1969. [Source: UCL]

အေးမြင့်၊ မ။ “တောင်ကြီးခရိုင်မှ ပအိုဝ်းအမျိုးသမီးတို့၏ဘဝအခြေမှန်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ မနုဿဗေဒဌာန။ ၁၉၆၉။

The thesis studied the life of Pa-O women in Taunggyi district. It reveals their clothing style, social conditions, occupations and their activities in the field of administration, economics. Their religion, rights and customs were written.

49. Ba Thann Win. “Administration of Shan State from the Panglong Conference to the Cessation of the Powers of the Saorhas (1947-1959)” M.A. thesis, University of Yangon, Department of History, 1971. [Source: UCL]

This thesis is an attempt to study the administration of Shan State from the Panglong Conference (12th February 1947) to the cessation of the powers of the Saophas (24th April 1959). It traces the course of events that changed the pattern of administration from the Saophas to the Shan State Government with a special reference to insurgency. It also examines the internal forces which were at work for the change of administration. It touches briefly on the Kuomintang (KMT) and the Chinese Communists incursions which in turn effected the Shan State Administration. It also tries to explain how the Military Administration in Shan State became the pioneer of centralized administration which eventually paved the way for the cessation of the administrative power of the Saophas.

50. Cho Cho Lwin, *Ma*. “Mran‘mānuin‘ñamre” samuiñ“tvañ‘ Rham“” praññ‘e* ’akhañ“” kaṇḍa (1935-1948)”. M.A. thesis, University of Yangon, Department of History, 1992. [Source: UCL]

ချိုချိုလွင်၊ မ။ “မြန်မာနိုင်ငံရေးသမိုင်းတွင် ရှမ်းပြည်၏ အခန်းကဏ္ဍ (၁၉၃၅-၁၉၄၈)”။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၂။

After the annexation of Myanmar by the British, Shan State was governed separately from proper Myanmar. The Shan tried to struggle against but, was not successful. During the Japanese occupation period, Shan also struggled for independence along with

other national groups. In this master thesis, the role of Shan people was shown for Myanmar's independence.

51. Cho Cho San, *Ma*. "Economic study of Kyaukme District, Northern Shan State". M.A thesis, University of Mandalay, Department of Geography, 1998. [Source: UCL]

The aim of this thesis is the relationship between the Geographical bases and Economic activities, the spatial patterns economic activities in the district, to contribute to the use of the Regional Development Activities in Kyaukme District. It is divided into three parts and eight chapters. In part one, the physical bases, social bases and economic bases of Kyaukme District are described in three chapters. The first chapter is the physical Bases of Kyaukme District and describe with the sub-title of location, size, shape and boundary, relief, drainage, geology, climate, natural vegetation and animals. In chapter two the social bases are described as total population and its growth, population distribution and density, population composition, urban and rural population and race and religious population. In chapter three, the economic bases are described as principle of comparative territorial advantage, price and principle of supply and demand, scale economics external economics and some transportation pricing systems. In part two, factors regarding economic activities are described in four chapters. In chapter four details with primary sectors such as agricultural activities, livestock breeding, forestry and minerals. Chapter five presents secondary sectors as manufacturing industries. Chapter six describes tertiary sector as transportation, communication and trade. Chapter seven examines quaternary sectors such as education and health, public services and recreation. In part three conclude is written. In chapter eight summary, suggestion and future prospects of Kyaukme District are described. The facts and points featured in detail which will benefit a lot to students for their research.

52. Hlaing Hlaing Oo, *Ma*. “The social organization of Ta-ans (Palaung) nationals of Peinnepin Village, Kalaw Township, in the Southern Shan State”. M.A thesis, University of Yangon, Department of Anthropology, 2000. [Source: UCL]

This paper presents on “The social organization of ‘Palaung’ nationals of Peinnepin Village, Kalaw Township, in the Southern Shan State”. It was divided into seven chapters. This research presents living area of Ta-ans (Plaung), history of Peinnepin village, their population, and daily life. And also historical background of Ta-ans National, their language and literature are described. The social organization of the structure of family organization, their marriage life, education and giving birth and naming are also included. Religious belief of Ta-ans, their administration and judicial affairs, their health and treatment are included in this research paper.

53. Hlaing Hlaing Swe. “An Economic History of Taunggyi District” M.A. thesis, University of Mandalay, Department of Geography, 1977. [Source: UCL]

After Myanmar had won independence, civil insurgencies broke out in the Shan State as well as in other regions. Furthermore, the civil political unstabilities gave way to the intrusions of the KMT, and so the first priority was the restoration of peace and order. In the years that followed the political unstabilities, the cultivation lands were still under the feudal system of the Shan chiefs. Due to their heavy taxation, agriculture of the Shan State made slow progress, and the Taunggyi cultivation had been continued. Although the Shan State Government had been established, it was influenced chiefly by the Shan lords and it was also faced with the financial problems. As a result, the Public-work restorations had no chance to materialize in the Shan State. Especially, the transportation network had been quite a delayed project. Only the Inlay region of the Taunggyi District prospered in agriculture, handicrafts and trading since it had been the only convenient route of transportation. On the other hand, other

regions of the Shan state which had sixteen feudal regions, slow progress had taken place in other regions of the Taunggyi District.

54. Htin Aung Aung Oo, *Mg.* “The social organization of the “Yin Kya” nationals of Am-Lit village tract, Nam-San Township, in the Southern Shan State”. M.A thesis, University of Yangon, Department of Anthropology, 1997-99. [Source: UCL]

This thesis is divided into five chapters. In chapter I included the geographical features of the region, the historical background of Yin Kya national, how the village is organized and named and physical appearance and apparel. Chapter II described the social organization. In chapter III, the social affairs are described such as choosing a life partner, married life, their education, and their health and death and funeral rites. The chapter IV is written about their economy. In chapter V, their religious beliefs, traditional festivals, Music and Dance. The last chapter VI is information about the administration and legal system. In conclusion, bibliography and appendix are described. The Yin Kya nationals have their own way of living and culture. They preserved their customs and traditions till today and they love their culture.

55. Jar Phan. “A Geographical Study of Irrigation Works and Irrigated Crops in Lashio Township.” M.A. thesis, Lashio University: Department of Geography, 2012. [Source: UCL]

This research work titled “A Geographical Study of Irrigation Works and Irrigated Crops in Lashio Township” is approached from the geographic aspects. The characteristics from the geography with regard to the spatio-temporal distribution pattern of irrigation works and irrigated crops are being stressed. This research has been studied as regional analysis. It is the place where the candidate is living and the necessary data and information of the area can be easily collected. In this thesis, three phases of work have been carried out. They are the collection of data and information, calculations and processing of data and analysis on findings. Based on the data, maps and diagrams are

prepared and drawn in order to analyze the spatio-temporal distribution patterns of irrigation works and irrigated crops. I hope this research will help those interested in the developmental activities and planning in agricultural sector of Lashio Township.

56. Khin Gyi, *Saw*. "CIS–Salween Shan States (1880-1900)". M.A. thesis, University of Mandalay, Department of History, 1973. [Source: UCL]

It is a brief study of the pacification of the Shan States, relationship between the British and chiefs. The British could conduct a fairly satisfactory administration in the Shan States. Map and photos are also included.

57. Khin Khin Oo, *Ma*. "Rham" praññ' nay' nammatū mruī'nay'e* cī"pvā" re" pathavīvañ'." M.A. thesis, University of Yangon, Department of Geography, 1981. [Source: UCL]

ခင်ခင်ဦး၊ မ။ “ရှမ်းပြည်နယ် နမ္မတူမြို့နယ်၏ စီးပွားရေးပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ ပထဝီဝင်ဌာန။ ၁၉၈၂။

This thesis presented geographical economics of Namatu Township, Shan State. There are three chapters in it. Physical feature is provided in chapter 1. Chapter 2 describes population of Inle region and the last chapter gives different types of business in this region. Maps, illustrations, photos and tables are described.

58. Khin Mar Lwin, *Ma*. "Cottage industry of Taunggyi". M.A thesis, University of Taunggyi, Department of Geography, 1998. [Source: UCL]

This paper was submitted to the Department of Geography, University of Taunggyi in 1998 for the degree of Master. It was divided into six parts with three chapters. It presents about the Cottage industry of Taunggyi, under the title describes about physical background of location, climate, soil, Natural vegetation and geology. And then social background of population, races and religion, education and health are written. Besides, the private manufacturing industries of Taunggyi such as types of cottage industry, industries

concerning food and beverages, clothing, wearing apparel and Garments, construction and building materials, household goods and consumer's goods, raw materials, cultural and inheritance and mineral products. The last points are transportation factors that support cottage industry and conclusion, reference are described.

59. Khin Myo Myo, *Ma*. "Cereal Agriculture in the Southern Shan State". M.A. thesis, University of Mandalay, Department of Geography, 1994. [Source: UCL]

It presents the important role of the growing of cereal crops in the economy of the Southern Shan State. Cereal crops are project crops and play an important role. Fruits, vegetables in addition to paddy, wheat and maize grow very well because of favorable climate, soil and other natural conditions. It describes the importance of the cultivation of cereal crops not only for the economic growth of the region but also for helping the economy of Myanmar. The statistics and tables are represented by drawing maps and diagrams and photographs for easy and clear visualization. That will benefit students for their research paper.

60. Khin Su, *Ma*. "Nam'cam' mruinay'e* desantara pathavīvañ'." M.A. thesis, University of Mandalay, Department of Geography, 1978. [Source: UCL]

ခင်စု၊ မ။ “နမ့်စမ်မြို့နယ်များ၏ ဒေသန္တရပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေးတက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၇၈။

Natural features, background history, population, spread of social manners, races, religion and remarkable culture and customs, education, health, standard of living administration, towns, cultivation, forests State of timber production, communication and trade are studied in this thesis.

61. Khin Thein Myint, *Ma.* “Kalo, pañ‘‘taya, rvāñamdesae* pathavīvañ‘.’” M.A. thesis, University of Mandalay, Department of Geography, 1978. [Source: UCL]

ခင်သိန်းမြင့်၊ မ။ “ကလော၊ ပင်းတယ၊ ရွာင်ဒေသ၏ ပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေး တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၇၈။

This thesis provides physical geography of places, background history, about population, nationals, religion, education, health and administration, occupation, standard of living, economy, cultivation, agriculture, animal husbandry, forests, mining, industrial and handicrafts, communication and trade of these regions.

62. Kyaw Thu Lin. “Social and Cultural History of Khamti Shan.” M.A. thesis, University of Yangon, Department of History, 2012. [Source: UCL]

This thesis is the presentation about the background history, social and cultural history of Khamti Shans. Zingkalin Khamti Shans are those who reside in the Khamti District, in Sagaing Region. Khamti Township is situated in the eastern bank of Chindwin River and it was ruled by various Sawbwa dynasties. In the social sector, the customs of Khamti Shans about pregnancy and confinement for delivery, name giving ceremony, family relationship, novitiating ceremony, education, the life of bachelors and maidens, wedding ceremony, divorce, inheritance, the attitude upon the widow, cremation and funeral ceremonies etc. are presented. In the cultural sector, the changing culture of Khamti Shans and the Khamti Shan literature, religious faith, hilltracts religious propagation, music and traditional dance, religious festivals, social festivals, the dress of Khamti Shans, superstition and omens and the habit of tattoo are presented in it.

63. Le’ Shwe Sin Myint, *Ma.* “The social organization of the “Lishaw (Lisu)” nationals of Heigh-Phut village, Nam-San towship, Loi-Lem district in the Southern Shan State”. M.A. theis, University of Yangon, Department of Anthrophology, 1998-2000. [Source: UCL]

This research paper presented about the social organization of the Lishaw (Lisu) and Nam-San town in the Sourthern Shan State. It is divided into six chapters. History of the town, climate, their language

and literature are described in chapter I. In the chapter II, the historical background of the Lishaw (Lisu) nationals race and their physical appearance are described. Chapter III included the social organization of Lisu national such their marriage life, their education and health and then their death and funeral rites. And their economy and religious belief are described in Chapter IV and Chapter V. This paper mainly presents about in the Shan State not only live in Shan nationality but also live in Lishaw people. Who can speak both their own language and Shan languages. It gives useful message about how to settle Lishaw people in Shan State.

64. Maung Kham, *Sai*. "Traditions and Customs of Shan". M.A. Thesis, University of Yangon, Department of History, 2011. [Source: UCL]

Shan State is situated in the eastern portion of the present Union of Myanmar. Shan (or) Tai were the first to migrate from their original seat in Central Asia towards the south and to settle along rivers Mekong (Myanmar/ Thai), Menam, Ayeyawady (Myanmar) and Brahmaputra (Assam). The Shan people live in the Shan State in eastern Myanmar with their own culture, traditions, and literature. The Inntha who live in Inlay Lake have a distinctive way of life marked by one-legged rowing, floating gardens, floating market and traditional fishing methods. Shan traditional monthly festivals showed that the some aspects of Shan culture. The Shan has a rich cultural heritage, including many unique customs and traditions.

65. Mee Mee Lwin. "Kuiluiniḱhet‘ rham‘“ praññi‘ ‘aup‘khyup‘re” samuiñ‘“ (1923-37)”. M.A. thesis, University of Mandalay, Department of History, 1992. [Source: UCL]

မိမိလွင်။ “ကိုလိုနီခေတ်ရှမ်းပြည်အုပ်ချုပ်ရေးသမိုင်း (၁၉၂၃-၃၇)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန် တက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၂။

It is written about the British gave interests of the honorary posts to the Sawbwas in honour to get the favors of the Sawbwas and to remain still under the suzerainty of the British. The Shan Union State or Shan feudal State was established by the order of Deputy

Governor General. The main Administrator of Shan State was controlled by the British. When in 1937 Myanmar was given 91 Departments administration, Shan State was not included because of their Divide and Rule policy. The thesis studied the British's administration system in Myanmar during the colonial period (1923-37).

66. Min Min Than, *Ma*. “Kalo mruī'nay'e* lūmhure” nhañ' cī"pvā"re" pathavīvañ'.” M.A. thesis, University of Yangon, Department of Geography, 1993. [Source: UCL]

မင်းမင်းသန်း၊ မ။ “ကလောမြို့နယ်၏ လူမှုရေးနှင့် စီးပွားရေးပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၉၃။

The researcher studied social and economic geography of Kalaw Township. It also included background history of Kalaw, traditional custom and religion.

67. Mo Hom, *Nan*. “A Geographical Analysis of Agricultural Land Use in Lashio Township.” M.A. thesis, Lashio University, Department of Geography, 2012. [Source: UCL]

This research work titled “A Geographical Analysis of Agricultural Land Use in Lashio Township” is approached from the geographic aspects. The characteristics from the geography with regard to the spatio-temporal distribution pattern of agricultural land use are being stressed. This research has been studied as regional analysis. It is the place where the candidate is living and the necessary data and information of the area can be easily collected. In this thesis, three phases of work have been carried out. They are the collection of data and information, calculations and processing of data and analysis on findings. Based on the data, maps and diagrams are prepared and drawn in order to analyze the spatio-temporal distribution patterns of the agricultural land use. I hope this research will help those interested in the developmental activities and planning in agricultural sector of Lashio Township.

68. Moe Moe Aye, *Naw*. “Mran‘mā’ lvat‘lap‘re” kro“pam“mhu samuiñ“” tvañ‘ Mañ“” Bha Khuin‘e* ‘akhañ“” kaṇḍa (1937-1947)”. M.A. thesis, University of Yangon, Department of History, 1999. [Source: UCL]

မိုးမိုးအေး၊ နော်။ “မြန်မာ့လွတ်လပ်ရေးကြိုးပမ်းမှုသမိုင်းတွင် မန်းဘိုင်၏ အခန်းကဏ္ဍ (၁၉၃၇-၁၉၄၇)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၉။

This thesis gives the attempts of Mann Ba Khaing for independence. Mann Ba Khaing, Kayin race was a member of thirty comrades. He tried to unite Myanmar and Kayin people. On 19th July 1947, he was assassinated with Bogyoke Aung San.

69. Moe Moe Thant. “Vann“suimro‘nay‘ samuiñ“” (1886-1945)”. M.A. thesis, University of Mandalay, Department of History, 1991. [Source: UCL]

မိုးမိုးသန်း။ “ဝန်းသိုမြို့နယ်သမိုင်း (၁၈၈၆-၁၉၄၅)”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေးတက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၁။

In this thesis the history of Wuntho Township was written with three chapters. In chapter I, in the heading of “Political” the struggles against the British by Wuntho Sawbwagyi, political movements of this town, Wuntho’s economy in which rice cultivation and production of Timber and Thitmar all are written in chapter II. In the chapter III, administration with 91 departments administration and other board of Government like eradication of crimes, healthy, education, communication and transportation were written. The future progressive political affair of Wuntho city was also discussed with comment.

70. Mya Han, *Nang*. “History of the Shan State (1948-1958)”. M.A. thesis, University of Mandalay, Department of History, 1998. [Source: UCL]

The situation of Shan States in 1948-58 was like a struggle between the power of Sawbwas and the people. The KMT and the KNDO had come into Shan States and tried to take control of the land. The AFPFL government had tried to find out a solution for the Shan States political problems among (1) Shan Sawbwas, (2) the Politicians being representatives of Shan States. (3) KNDO and KMT (4) AFPFL government and (5) Burma (Myanmar) Army. It offers an answer to

the question of whether the Shan State has the ability to remain as a Free State.

71. Mya Maung, *Mg.* “Ton‘rui” desantara cakā.” M.A. thesis, University of Mandalay, Department of Myanmar, 1979. [Source: UCL]

မြမောင်၊ မောင်။ “တောင်ရိုး ဒေသန္တရစကား” ။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေးတက္ကသိုလ်။ မြန်မာစာဌာန၊ ၁၉၇၉။

This is a thesis of Master of Arts submitted to the department of Myanmar, Mandalay University in 1979. The candidate points out the difference between Taung Yoe language and other languages. It is a reliable source for Taung Yoe language. Historical background of Taung Yoe, their dialect words, pronunciation, usages, grammar usages, their proverbs and saying are all described here. The language of Taung Yoe and Danu seemed to be alike but there was a difference, portrayed with the difference with Taung Yoe, Inn, Dawai, Rakhine, Yaw etc with example. Taung Yoe ethnic group is a branch of Shan ethnic group. Dialect of Taung Yoe tribe is given in it.

72. Mya Thida Aung, *Ma.* “Rham“ praññ‘ nay‘ mrok‘puiñ“ kyok‘mai mro‘nay‘ cakhañ“sā kye“rvā ‘aup‘cu ‘atvañ“rhi rham“ tuin“rañ“sā” tui‘e* lūmhure” phvai‘ caññ“ pum”. M.A. thesis, University of Yangon, Department of Anthropology, 1998. [Source: UCL]

မြသီတာအောင်၊ မ။ “ရှမ်းပြည်နယ် (မြောက်ပိုင်း) ကျောက်မဲမြို့နယ် စခန်းသာကျေးရွာ အုပ်စု အတွင်းရှိ ရှမ်းတိုင်းရင်းသားတို့၏ လူမှုရေးဖွဲ့စည်းပုံ” ။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန်တက္ကသိုလ်၊ မနုဿဗေဒဌာန။ ၁၉၉၈။

Regarding the information about the Shan National of Sakkathai village group in Kyaukme Township, Northern Shan State, the following are written. Its historical background, geography, language and literature, their appearances, dress and clothing, food, social structure, economic activities, religious festivals, music and dances, administration, literature, education are included in it.

73. Myo Ma Ma Wai. "Economic geography of Namtu Township". M.A. thesis, Univeristy of Yangon, Department of Geography, 2000. [Source: UCL]

This thesis main described the existing physical factors of the area, the socio-economic factors that might enhance the economic development of the near future, the mining activities of the Bawdwin area and the economic development of the area in the near future. There is organized into four chapters. Chapter I represents the physical bases of the study area including location, size, shape, relief, drainage, climate, soils and vegetation. Chapter II stresses on the social factors constituting historical background, population characteristics, education and health. Chapter III emphasizes the economic activities of the study area comprising agriculture, forestry, mining, industry and electrical power generation Transportation and trade are presented in Chapter IV.

74. Nu Yin Soe, *Ma*. "Population distribution of Southern Shan State". M. A. thesis, University of Mandalay, Department of Geography, 1994. [Source: UCL]

It is about Population distribution of Southern Shan State. This paper describes the ethnic races living in the Southern Shan State. Presents the culture, traditional customs, ways of life of the various ethnic races living there. Being a region of highlands it has a mild climate, fertile soil and good conditions of economy, public health and education. It is populated by various ethnic races. The towns and villages are populated chiefly by Shan, Pa-O, Palaung, Danu, Wa, Lahu, Intha, Taungyo, Kachin, Kayah and Bamar. In addition there are also minority ethnic races and foreign races residing there. The majority of the rural population earns their living by agriculture. It will be a great use to students for their research paper in Southern Shan State.

75. Nyo Myint, *Ma*. “Ton‘ krī”, Ññon‘rvhe nħaħ‘‘ Phay‘khuħ‘ mruĩ‘nay‘e* lūū‘re nħaħ‘‘ lūnemhu pathavīvaħ‘.” M.A. thesis, University of Yangon, Department of Geography, 1979. [Source: UCL]

ညိုမြင့်၊ မ။ “တောင်ကြီး၊ ညောင်ရွှေနှင့် ဖယ်ခုံမြို့နယ်များ၏ လူဦးရေနှင့် လူနေမှုပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၇၉။

Physical geography of Taungyi, Nyaung Shwe and Phai Khong Township and economic activities and their issues were written in this research.

76. Nyo Nyo Thwe, *Ma*. “Some Problems of Taunggyi Urban Area.” M.A. Thesis, Taunggyi University, Department of Geography, 1999. [Source: UCL]

Urbanization is developing all round the world Myanmar Naing-Ngan urbanization is also developing according to the slogan "Rapid developing and modernizing town and villages". Thus Taunggyi is also one of the towns that are developing rapidly to a modernized town. The Government shifted the congested households to the new Ayethayar town in 1989. Taunggyi was first established as an administration town in 1894, but recently it is transforming into a much modernized developing town and also the capital of the Shan State. The expansion of urban area and the increasing number of households reflects the best and the worst humanity. Therefore the developing of towns is encountered with problems in urban area. This research studies these issues.

77. Ohn Myint Hlaing. “Praññ‘ thoñ‘cu tuiñ‘“rañ‘“sā” lūmyui“myā” phvaṃ‘phrui“re” takkasuil‘ samuiñ‘.” M.A. thesis, University of Yangon, Department of History, 1995. [Source: UCL]

အုံးမြင့်လှိုင်။ “ပြည်ထောင်စုတိုင်းရင်းသားလူမျိုးများ ဖွံ့ဖြိုးရေးတက္ကသိုလ်သမိုင်း”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၅။

The research provides historical background of University for the Development of the National Races of the Union. In this University, all this national races of the whole of Myanmar were taught collectively a one University although the educational planning for

those students in 1953 and 1954 were not fully successful at first. But when it was lifted to the standard of Matriculation level, there was unity among the national groups, exchange of culture and some improvements and progress of this University was eventually made with some successes. All the reformation to improve the system of education in this University was made time and time again.

78. San Kham, *Nang*. “The social organization of the ‘Yin-Net’ nationals of Kun Poat village tract, Nam San Township in the Southern Shan State”. M.A thesis, University of Yangon, Department of Anthrophology, 2000. [Source: UCL]

This paper presents on the social life of the Buddhist Yin-net nationals living in Nam San Township, Loilem division in Southern Shan State. It describes Kun Poat village in Nam San Township and life of the Yin-net nationals living there. And then their native arts of song and dance traditional sayings, customary judgments, seasonal festivals, their taboos, their marks and symbols, things of reverence and wedding customs, rules in building house and kin relationships are given in it. And also includes how the Yin-net nationals survived from generation to generation, how they had to live and adapt themselves to their environment and how they moved into Myanmar from their original home in Mongolia and how their historical background relates to other nationals in Myanmar. Celebration of their religious and soial festivals and how friendship and unity grew among the different village through reciprocal relationships are described. The main for the research points are almost disappearing traditions and culture of the Yin-net national races and for other national races to understand their culture and the mutual understanding among the national races would help the State’s political objective of ‘National reconsolidation’.

79. San Lwin, *Mg.* “Mrok‘puiñ‘” Rham ‘” desañ‘tara cakā“e* cakā“sam phvai‘pum”. M.A. thesis, University of Mandalay, Department of Myanmar, 1984. [Source: UCL]

စန်းလွင်၊ မောင်။ “မြောက်ပိုင်းရှမ်းဒေသန္တရစကား၏ စကားသံဖွဲ့ပုံ”။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေး တက္ကသိုလ်၊ မြန်မာစာဌာန၊ ၁၉၈၄။

This thesis presents usages of Shan language. And then, it states dialects and slangs of Northern Shan State.

80. San San Nu. “Kun‘”bhoñ‘khet‘ Rham ‘” bamā chak‘chamre” (1752-1885)”. M.A. thesis, University of Yangon, Department of History, 1995. [Source: UCL]

စန်းစန်းနု။ “ကုန်းဘောင်ခေတ်ရှမ်း ဗမာဆက်ဆံရေး (၁၇၅၂-၁၈၈၅)”။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန် တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၅။

It is about relationship of Myanmar and Shan during the year 1752 to 1885. The relationships were divided into three parts such as administrative relation, political relation and social relations.

81. San Shwe, *Mg.* “Kun‘”bhoñ‘khet‘ nhoñ‘” Rham ‘” praññ‘ mran‘mā chak‘ chumre” (1819-1885)”. M.A. thesis, University of Yangon, Department of History, 1992. [Source: UCL]

စံရွှေ၊ မောင်။ “ကုန်းဘောင်ခေတ်နှောင်း ရှမ်းပြည်မြန်မာဆက်ဆံရေး (၁၈၁၉-၁၈၈၅)”။ မဟာဝိဇ္ဇာ ကျမ်း။ ရန်ကုန်တက္ကသိုလ်၊ သမိုင်းဌာန၊ ၁၉၉၂။

This thesis provides the relationship between Shan and Myanmar during the year 1819 and 1885 such as cultural, economic and social relations. Since the Myanmar kingdom, Myanmar fought the external enemies together with Shans.

82. San Yu Nwe, *Ma.* “ ‘Añ‘”le” desae* lūmhure” nhañ‘ ‘ cī“pvā”re” pathavī vañ‘.” M.A. thesis, University of Mandalay, Department of Geography, 1990. [Source: UCL]

စန်းယုနွယ်၊ မ။ “အင်းလေးဒေသ၏လူမှုရေးနှင့် စီးပွားရေးပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေး တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၉၀။

Inle Lake is a fresh water lake located in the Nyaungshwe Township of Taunggyi District of Shan State. This thesis states economic condition and social affairs of Inle region.

83. Sein Oo, *U*. “Ton‘ krī” mruī’nay‘ lūmhure” nhañ“ cī”pvā”re” pathavī vañ’.”
M.A. thesis, University of Yangon, Department of Geography, 1990.
[Source: UCL]

စိန်ဦး၊ မောင်။ “တောင်ကြီးမြို့နယ် လူမှုရေးနှင့် စီးပွားရေး ပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ ရန်ကုန်
တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၉၀။

Taunggyi is the capital and principal city of Shan State. This thesis studies social and economic geography conditions of Taunggyi Township. Being the capital of the Shan State, Taunggyi hosts many government offices.

84. Seng Hom, *Nan*. “A Geographical Study of Crop Combination Patterns in Lashio Township.” M.A. thesis, Lashio University, Department of Geography, 2012. [Source: UCL]

The main aim of this research is to suggest a possible substitution and alternative crop association under existing conditions and under changed conditions with a view to raise the agricultural development of Lashio Township. As Lashio Township is not available for irrigation water, garden cultivation is important. The crop combination in Lashio Township reflects the varying conditions of topography, climate, soil and the availability of water. The present research attempts to carve out crop combination of Lashio Township on the basis of J. C Weaver's methods. The crop combination of Lashio Township had been classified into three classes. In order to find out the temporal changes, crop combination pattern are being studied in comparison with one another.

85. Shwe Zin Maw. “Economy of Shan State in the Post-Independence Period 1948-1958”. M.A. thesis, Mandalay University, Department of History, 1998. [Source: UCL]

The Shan State became a self-governed state in accordance with 1947 Constitution. In forming State Council, twenty five Sawbwas and twenty five peoples’ representatives were included in it. Thus Sawbwa Administration existed together with the State

Government. The Shan State Agricultural Department aimed to reclaim lands for extensive cultivations of commercial and industrial crops and to raise the living standard of cultivators. However, they were not achieved as the majority of cultivators live on the lands of Sawbwas; they had no rights to own cultivated land; there were no laws for prevention of cultivators and prescriptions of laws for standardization of thee-sa-kha. (Tenancy rate). In addition, as the State Government had little finance, it could develop agriculture, transportation, trade, commerce and drawing agricultural plans. Generally, the authority to manage cultivated land, to tax and to pass judicial power was in the hands of Sawbwas. Thus, the State Government had no authority to develop agriculture in the State extensively. Thus, it is found that the socio-economic life of the Shan State remained unchanged due to poor transportation.

86. Soe Soe Aung. “Kun‘‘bhoñ‘khet‘ Rham‘‘nay‘ ’aup‘khyup‘re” samuiñ‘‘ (1752-1885)”. M.A. thesis, University of Mandalay, Department of History, 1992. [Source: UCL]

စိုးစိုးအောင်။ “ကုန်းဘောင်ခေတ်ရှမ်းနယ်အုပ်ချုပ်ရေးသမိုင်း (၁၇၅၂-၁၈၈၅)”။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေးတက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၂။

This thesis states administrative system of Shan state between 1752 and 1885. Under the Myanmar kingdom, Myanmar kings appointed Sawbwas to administer the Shan state. On the other hand, Sawbwas had to recruit necessary soldiers for Myanmar kings army. And then, Shan are Buddhism, so Myanmar and Shan are the same religion.

87. Than Lwin, *Mg*. “Nonñ‘kyui mruì‘nay‘ e* cī‘pvā‘re” pathavīvañ‘.” M.A. thesis, University of Mandalay, Department of Geography, 1978. [Source: UCL]

သန်းလွင်၊ မောင်။ “နောင်ချိုမြို့နယ်၏ စီးပွားရေးပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေးတက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၇၈။

This thesis studies on Naung Cho’s natural features, population, economy, agriculture and animal husbandry, forests, mines industries and communication, trade and economic condition and its general

issues and challenges. Tables, maps, photos and illustrations are also included.

88. Than Than Nu, *Ma.* “Sīpo mrui’nay’e* desantara pathavīvañ’.” M.A. thesis, University of Mandalay, Department of Geography, 1990. [Source: UCL]

သန်းသန်းနု၊ မ။ “သီပေါမြို့နယ်၏ ဒေသန္တရပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း။ မန္တလေး၊ ပထဝီဝင်
ဌာန၊ ၁၉၉၀။

Physical geography of Thibaw Township was presented in this thesis. Besides, traditional customs, education, and communication were provided in it.

89. Thinn Thinn Win, *Ma.* “Perennial tree crops of Kayin State”. M.A. thesis, University of Yangon, Department of Geography, 2000. [Source: UCL]

The main objectives of this research work are the physical factors of the study area, the agricultural land use of the area, the distribution of perennial tree crops, the magnitude of major individual crops and the problems relating to the cultivation of perennial tree crops and seek out feasible solutions. It is divided into six chapters. Chapter I analyzes the physical factors including location, size, shape and boundary, relief and drainage. Chapter II examines the agricultural land use of the study area. Chapter III stresses the spatial distribution of perennial tree crops in Kayin State and Chapter IV assesses the magnitude of major perennial tree crop including rubber, coffee and cashew. Chapter V touches on the other less important perennial tree crops of Kayin State and Chapter VI is the problem relating to the cultivation of perennial tree crops. It is a research paper which will be very useful to students who will research for perennial. It has all the detail facts for students to tree crops in Kayin State.

90. Tin Htwe, *Ma*. “Rham‘”, kakhyañ‘ nhañ‘ khyañ‘” sī’khrā” desamyā”e* ’aup‘ khyup’re” 1923-1935”. M.A. thesis, University of Yangon, Department of History, 1973. [Source: UCL]

တင်ထွေး၊ မ။ “ရှမ်း၊ ကချင်နှင့် ချင်းသီးခြားဒေသများ၏ အုပ်ချုပ်ရေး (၁၉၂၃-၁၉၃၅)”။ မဟာဝိဇ္ဇာကျမ်း။ သမိုင်းဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ၁၉၇၃။

It states British administrative system in Shan, Kachin and Chin states during 1923-1935 comprehensively. When the British government gave Dyarchy to Myanmar country in 1923, the Hill track areas of Shan State, Kachin Hill track areas and Chin Hill was kept separate from the government body of the slate was written. Maps are also included.

91. Tin Yi, *Ma*. “Toñ’rui” lūnay’m’yā” nhañ‘ lūmhu kiccamyā” (Pve’lha mro’pat’van’khañ’ kye”rvāmyā”)”. M.A. thesis, University of Yangon, Department of Anthropology, 1972. [Source: UCL]

တင်ရီ၊ မ။ “တောင်ရိုးလူငယ်များနှင့် လူမှုကိစ္စများ (ပွေးလှမြို့ပတ်ဝန်းကျင် ကျေးရွာများ)”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မနုဿဗေဒဌာန၊ ၁၉၇၂။

This research provides information about Taung Yoe youth. It includes Taung Yoe’s family relationships, and social affairs, head of young man, head of young woman, daily routines works and relationship between among youths, and social dealings. There are three types of Taung Yoe, Taung Yoe Gyi, Taung Yoe Latt and Taung Yoe Lay, Taung Yoe was come down form Rakhine group. Maps and photos are also included.

92. Tint Moe Thu Zar. “Citrus Fruits Farming of Taunggyi District”. M. A. thesis, University of Mandalay, Department of Geography, 1995. [Source: UCL]

It is divided into six parts with two chapters. Part one describes Physical geography such as location, size, shape and boundary, physical features and drainage, geology, climate, soil and natural vegetation. Part two includes human geography such as historical background, population, races and towns. Part three gives citrus fruits farming such as history, varieties, character, method of farming and

crop protection. Part four includes land utilization and production of citrus fruits, utilization of land, production of orange, production of sour orange and lime and production of sweet orange and grape fruit. Part five describes marketing and transportation. In the last part of six, conclusion and bibliography are described.

93. War War Win, *Ma*. “Rap‘cok‘ mruinay‘e* desantara pathavīvañ‘.” M.A. thesis, University of Yangon, Department of Geography, 1984. [Source: UCL]

ဝါဝါဝင်း၊ မ။ “ရပ်စောက်မြို့နယ်၏ ဒေသန္တရပထဝီဝင်”။ မဟာဝိဇ္ဇာကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ ပထဝီဝင်ဌာန၊ ၁၉၈၄။

This research is about physical geography of Yatsauk (Lawksawk) Township in Shan State. It also states economic condition of this township.

94. Zaw Lwin Aung. “Kuiluinīkhet‘ rham‘‘nay‘ ’aup‘khyup‘re” samuiñ‘” (1885-1941)”. M.A. thesis, University of Mandalay, Department of History, 1992. [Source: UCL]

ဇော်လွင်အောင်။ “ကိုလိုနီခေတ်ရှမ်းနယ်အုပ်ချုပ်ရေးသမိုင်း (၁၈၈၅-၁၉၄၁)”။ မဟာဝိဇ္ဇာကျမ်း၊ မန္တလေးတက္ကသိုလ်၊ သမိုင်းဌာန။ ၁၉၉၂။

It is administrative system in Shan State during the period 1885-1941, British colonial period. According to divide and rule, British government administered separately proper Myanmar and Shan states. British formed the Shan Union State Council to control the Shan State systematically.

2.2.3 Master of Research

95. Maung Kham, *Sai*. “Economic History of Shan State (1948-2008).” M.Res. thesis, University of Yangon, Department of History, 2012. [Source: UCL]

The economic system of Shan State is based upon agriculture. Rice is the main large scale agriculture in Shan State. The second largest cultivation of Shan State is tea plantation. But the quality of the tea of Namkham, Tawng Peng area is the best. Pickled tea leaves and Virginia tobacco enterprise are the famous economic of Shan State.

The cultivation of Thanat leaf is at the environs of Hopone Township. Since the 1980s, the state authorities provided farmers with a modern irrigation system, including dams and canals. Zawgyi Dam in Yat Sauk Township and Humon Dam in Lashio Township which was the new dams had come into existence during the State Law and Restoration Council. Electrical power sector played a vital role in promoting the economy strength of the Union. In Shan State, twenty four megawatts of electricity were used in 1988. The nurturing of forest was important in the economy of Shan State. The forest districts of the Shan State were Moemeik forest district, northern Shan State forest district and southern Shan State forest district. The jewellery lands and mining sites were extended at Shan State after 1988. During the State Peace and Development Council, not only the strength of the roads and bridges had been developed but also the railroads and airways had been extended within the Shan State. Satellite Communication Ground Stations were built at Lashio, Muse, Kengtung and Tachilek Townships in Shan State.

96. Myint Aye, *Nang*. "The Social Economic Life of Pa-O National Htitali Village of Pinlaung Township, the Southern Shan State." MRes. Thesis, University of Yangon, Department of Anthroplgy, 2003. [Source: UCL]

Many ethnic peoples are residing in various parts of the Union of Myanmar, in its states and divisions. For perpetuating of the Union and gaining national development, national consolidation among all these ethnic peoples plays the vital role. Again for gaining this national consolidation, every ethnic group must try to know about other's traditions and cultures to establish ever friendly relations with one another. The research studied socio-economic life of Pa-O group in Htitali Village of Pinlaung Township. In this study, the language, customs, daily activities and occupations of Pa-O groups are described. This research states the true picture of culture patten of the Pa-O society.

97. Sein Sein Lwin. “Analytical Study on Name Elements of Shan Ethnic Groups.” M.Res. thesis, University of Yangon, Library and Information Studies Department, 2002. [Source: UCL]

This research paper is focused to study on the Shan ethnic groups, based on the list of nationalities published in 1983 census. According to the 1983 census, there are 33 Shan ethnic groups consisting in the 135 ethnic races living in the Union of Myanmar. This research work is to study the selected 10 Shan ethnic races namely: Shan, Akha, Danu, Lahu, Pa-O, Palaung, Taungyo, Wa, Yin-Kya and Yin-Net. The names of the ethnic races are shown in alphabetical order as in the content list. Under the heading of each and every ethnic group, the history, residing places, language, literature and dialects, are presented briefly and the naming system will be described in detailed with the subheadings, namely: Family Name, Kinship Terms, Honorific Prefixes and other Appellations. The problems and difficulties of the name entries for Shan ethnic group will be presented separately under the 'Issue' heading. An attempt has been made to introduce simplified form of author entry based on all Shan ethnic races in their naming system. This research believes the success of the simple rules for Shan ethnic race names lead to a demand for the authority file of author entry lists for Myanmar librarian. It is to be assumed, so far as the naming system of the Shan ethnic groups is concerned, the professional cataloguers may prefer to understand the traditional practices of the naming system. It also helps to introduce rules as required to suit their technical needs in their professional field of study.

98. Yè Win Aung, *Maine*. “Economic Conditions of Shan State (1885-1937)” M. Res. Thesis, University of Yangon, Department of History, 2011. [Source: UCL]

The economy of Shan State was not developed largely during the colonial period. But it had developed to a small extent compared with the rule of Myanmar Kings because the bullock-cart roads and pack-mule roads were built during the rule of the British. The British

appointed the Sawbwas by giving Sanads. The ruling Sawbwas, Myosas, and Nèsas practiced the feudal economic system and exploited Shans nationals. In the agriculture of Shan State, the Shan mainly cultivated paddy and tea leaves at first but potatoes, wheat, maize and vegetables were grown later to supply the required rations for the British troops. But they had to enjoy very little benefit. Furthermore the Namtu Bawdwin Mine in northern Shan State and Bawsaing Mine in southern Shan State were important mines in the economy of Shan State during the colonial period and the British Government had obtained a large amount of profits from these mines. The British Government leased the mines to private companies. Although silver, lead, zinc and antimony were produced in large amount; the local Shan nationals had little opportunity to work the mining enterprise. Also in the communication and transportation which were vital in economy, the British Government constructed the Mandalay-Lashio railroad and Mandalay-Lashio bullock cart-road in northern Shan State for the interest. Similarly Thazi-Shwenyaung railroad and Thazi-Gaunggyi cart-road were built by the British Government in the Southern Shan State. But the economic condition of Shan State during the colonial period was that only the Sawbwas and the British Government benefited but the Shan nationals did not have the right to enjoy the benefits although they had to work in the tiring and poor conditions.

2.2.4 Dissertations

99. Hlaing Hlaing Swe. "Shan in Myanmar Politics (1885-1948)." Ph.D. diss., University of Mandalay, Department of History, 2008. [Source: UCL]

The two major ethnic groups that entered Myanmar centuries ago were the Bamar and the Shan. The Bamar immigrants settled in the central plain region of Myanmar and the Shan people occupied the hilly regions of the north and the east of the country. As times passed by these two ethnic races had come to mix and mingle with each other, socially, economically, religiously and politically. Occasionally they

also fought to control the heartland of Myanmar. But most of the time they would unite as friends and as members of the same family and fight against the foreign invaders, sharing woe and joy together in the ups and downs of their history. On many occasions, they joined hands to resist the neighbouring invaders and also the British to defend the sovereignty of the country. The inscriptions of Bagan and other sources of historical evidence show that whenever the sovereignty of the country was endangered, the Shans always stood by the side of the Bamar and rendered whatever helps to maintain the freedom of the country. The three Shan brothers had fought bravely against the Chinese invasion during the Bagan period and the country was saved from falling into the hands of the enemies. Another interesting point of the past that should be noted was the common pledge of loyalty to the King whether he was of Shan or Bamar blood, the united resistance against the Chinese, the Manipuri, the Thai and the British gave birth to mutual understanding and sense of brotherhood. Sometimes, there existed some kind of relationship between the Chinese and the Shan but their relationship was not as steady as Shan and Myanmar relationship. Moreover, both Bamar and Shan profess the same faith of Buddhism and that united them much closer than any other ethnic groups in this country. In resisting the fascist Japanese and the British imperialists under the leadership of Bogyoke Aung San the strongest unity between the Shans and Bamar was remarkably achieved as indicated in the Panglong Conference. Organizational ability of the Shan youths was highly significant in bringing about the momentous change in the historical process of the Shan States, the hereditary Shan rulers and the modern political shape. The most memorable chronicle was the forging of national unity among the ethnic nationalities through the Panglong Agreement and the surrender of feudal suzerainty of the Sawbwas in the larger interests of the Union of Myanmar. In this Thesis, the author tries to highlight the Shan-Myanmar unity that had been many times achieved in history, the important role the Shans had played in Myanmar's struggle for independence and also convening of the historic Panglong Conference.

100. Hmwe. "British Colonial Administration of the Wa States (1885-1939)." Ph.D. diss., University of Yangon, Department of History, 2006. [Source: UCL]

The basis of British Colonial Administration for Wa States was the same policy they had laid down for the Indian rajahs and their princes in India. This paper traces the dual attempts of the various military expeditions undertaken by the British in the Wa region. The British administration was purely military, and the encounters and experiences of the particular time span of 1885 to World War II.

101. Kay Thi Aung. "Shan-Myanmar Relations with Special Reference to Konbaung Period." Ph.D. diss, University of Mandalay, Department of History, 2013. [Source: UCL]

According to the recorded evidence and ancient findings, the Shan ethnic nationalities founded Tagaung City State in Northern Myanmar and settled there for sometime. Eventually the Tayôk-Tayèt (Chinese marauders) attacked and destroyed Tagaung City State. The Tagaung Shans migrated to Southern Shan State near the present Nyaungshwe Region and founded Kawthambi Town and settled there. When U Aung Zeya founded the Kônbaung Dynasty, Shan Chiefs called Sawbwas were brought under the rule of the Kônbaung kings. The Shans fought together with Bamars against the British forces in three Anglo-Myanmar wars. There were good social and political relations between the central power of the Myanmar kings and the affiliated Shan Sawbwas. Shan Sawbwas had their autonomous right to rule their own States after pledging oath of loyalty to the Myanmar kings. The Sawbwas sent tributes and valuable presents to the kings including their sons and daughters. Myanmar kings awarded titles, badges, insignia and regalia to the Sawbwas. There were harmonious economic and social relations between the Shans and Myanmar. Products of Shan States were transported to Myanmar proper and products from Myanmar proper were carried back to Shan States.

Buddhist missionaries were sent by the Myanmar kings to Shan States to propagate Theravada Buddhism during the Kônbaung Period.

102. Khin Htay Htay. “Belief System and Practicing Behaviour of Pregnancy: A Case Study of Shan Villages, Hmawbi Township, Yangon Region.” Ph.D. diss, University of Yangon, Department of Anthropology, 2012. [Source: UCL]

The purpose of this dissertation is to explore the effects of belief systems and practicing behaviours relating to pregnancy. This thesis is viewed from a medical anthropological stand point. The qualitative methods were used to obtain data concerning beliefs and practices relating to pregnancy by using self-administered qualitative questions. It was conducted with the objective of determining traditional beliefs and practices in relation to pregnancy among Shan nationals residing in five Shan villages of Pein-ne-kone, Zaw-ti-kone, Nyawang-kone, Tha-pye-kone and Chaw-kone villages in Hmawbi Township, Yangon Region. A total of 316 Shans were involved in interviews. They were women who were pregnant at the time of data collecting and women who having at least one child of less than five years old and their husbands, some menopausal women, all infertile couples and some man and woman who have been living through both past and present event in each village were selected for interviews. In this study, traditional beliefs influence some extent on pregnant women. Only a few young women took care in western health service centres. Health seeking care was usually engaged when problems arises. Almost all mothers delivered their babies at their homes by the assistance of a traditional birth attendant, a trained traditional birth attendant, or an auxiliary midwife. No mother delivered without any assistance. Many traditional beliefs influence to a great extent on delivery process and during puerperium. It was found that some improper behaviour such as bathing a newborn, keeping a newborn in a dark smoky birth room together with its mother, giving a litter water and honey to a newborn. But feeding colostrums, a good practice for newborn was also found. All women use contraceptive methods. Most

women use both western contraceptive methods and traditional contraceptive methods simultaneously. No aborted women used western health care centre and western medicine. There was no death of aborted women during study. It was found that traditional methods totally influenced on seeking care to infertility and menopausal illness. Although the study area is not much far from the town of Hmawbi and the city of Yangon, many traditional beliefs and practices influence on every case of relating pregnancy. To sum up, this study highlighted not only pregnancy cares and delivery practices but also maternal cares and newborn cares which were still needed to improve.

103. Khin Lay Yi. "Pa-Oh Society, Tradition and Customs." Ph.D. diss., University of Yangon, Department of History, 2007. [Source: UCL]

This work entitled Pa-Oh (Pa-O) Society, Tradition and Customs is an attempt to trace historical development of the Pa-O society. Pa-O people are living in the Southern Shan State, especially in Taunggyi, Hopone and Nyaungshwe township; some in Thaton Township, Mon State. As the Pa-O nationalities and their history are not widely known to historians, the research on their history and cultures is made to reveal their historical developments through ages. Five chapters are organized in this study: Ethnic Background, Village Administration, Domestic Life, Social Life and Religious Life. Anthropological disciplines are applied in this research for lack of historical source materials and literature. Comparison with the neighbours, the Shans and the Inthas is also made in this study. Because they have records and literatures; and their documents relevant to this study are used. Paoh literature and writings found and collected are almost totally related with Buddhism and translations of the Pali Jataka Stories. These works are discussed in their religious life. Myanmar administrative records relating to tax collection, military reports, court decisions in parabaiks are very useful in the village administration. Thet-kayit documents of the Inlay Region throw light on domestic life and social life of the Pa-Oh people.

104. Lè Lè Than. “History of Northern Shan State in Myanmar (1886-1942).” Ph.D. diss., University of Mandalay, Department of History, 2012. [Source: UCL]

After the British colonial occupation of Myanmar in 1886, the Shan State was administered separately from Myanmar. The feudal rule and affiliation to the British rule was adopted in place of the Myanmar kings with revenue assessment maintained in continuity. The Sanad appointment had asserted the role of the ruling British Order and subservience bound by the frame of the Sanad. The situation of the Northern Shan State was in essence the microcosm of the larger area of the Shan State at large. The administration of the North was an extension of the Shan State governance at large. Main authority was centred in the British rulers, but some local powers were delegated to the ethnic Shan Sawbwas and Shan officials down the hierarchy of towns, and villages. The economic pursuits were mainly agriculture in rice cultivation, and other cash crops, fruit plantations etc. Mineral resources abound in Northern Shan state such as lead, silver mines, ruby tracts of Mogok, life stock breeding etc. The social sector provided Theravada Buddhists faith and worship of the spirits existing side by side. Family matters such as marriage, novitiation were still traditional. Social lawsuits were arbitrated according to Dhammasat laws and the decision of the elders. Such environment perpetuated till 1942 when the British Colonial Administration was disrupted by the outbreak of the Second World War and occupation of British Myanmar by the Japanese occupation forces in 1942 ending the era of British domination.

105. Moe Moe. “Food and Man: anthropological perspectives on nutritional Status of Inthar community in Inle Lake, Nyaung Shwe Township, Shan State (South).” Ph.D. diss., University of Yangon, Department of Anthropology, 2012. [Source: UCL]

This research intends to find out the nutritional status of Inthars in their culture context from Nutritional Anthropological point of view. Nutritional anthropology refers to a field of study at the interface of

anthropology and nutritional sciences focused particularly on understanding how the interactions of social and biological factors affect the nutritional status of individuals and populations. The general objective of this research is to explore food and nutrition related socio-cultural perspectives in Inthars. Specific objectives are (1) to describe socio-cultural attributes of food in Inle; (2) to identify, food availability, food accessibility and food acceptability (availability) of people living in Inle; (3) to assess food practices and nutritional status of Inthars; (4) to find out relationship among socio-cultural attribute of food, food practices and nutritional status. A cross-sectional survey was conducted involving and total study population of 300. Data collection methods involved application of self-administered questionnaires, weight and height measurements, and qualitative methods like ethnography, focus group discussions, in depth interviews, and key informant interview. Key finding showed that Inthars' foods have been studied according to Helman's food classification: food versus non-food, sacred versus profane food, parallel food classification, food used as medicine, and medicine as food, and social food. A significant feature found among Inthars is the pairs of food which should not be eaten together, according to the traditional belief. Measurement of nutritional status shows the underweight are 23.3%, normal 62.3%, and overweight 14.3%. By gender, women are 29.0% underweight, a greater proportion than men who are 16.7% underweight. Perhaps female have a greater proportion of underweight among them because more taboos in food customs regarding women exist. The above 40 years group has 23.1% overweight, a greater proportion than other age groups. Perhaps Inthars have a greater percentage of overweight because in moving about, they are forced by circumstances to use boats rather than walk. Measurement of energy coming from food shows carbohydrate is 65.8% of total energy, protein 16.8%, and fat 17.2%. Recommendations are made based on the finding.

106. Mya Thida Aung. "Self-Care Oriented Indigenous Knowledge of Shan National, Kyauk-Me Township, Shan State (North)." Ph.D. diss., University of Yangon, Department of Anthropology, 2012. [Source: UCL]

This study focuses on the self-care practices of the Shan national, highlighting the beliefs and practices of health relating to indigenous knowledge from the medical anthropological point of view. Taking care of oneself regarding health matters is noted to be the most important and fundamental in the well-being of a person. Self-care is not limited to the individual but also includes members of one's own household. Indigenous knowledge (IK) is the local knowledge-knowledge that is unique to a given culture or society. The objectives of this research are to identify self-care practices among Shan Nationals, to elicit how indigenous knowledge influences on self-care and to describe these self-care practices within the local social and cultural context. The selected area is thirty one miles far away from Kyauk-me Township. These villages are Munnaun village, Konsant village, Autzay village, Munwein village, and Munpint village. Study design is the descriptive study design. In this study, the qualitative research method is applied. Observation (direct and indirect), in-depth interviews, key informant interviews and informal group discussions were carried out for data collection. Their beliefs and practices relating to folk illnesses as well as malaria, childbirth, childcare, belief in supernatural occurrences, concepts on diets, and utilization of traditional medicine, Chinese medicine, and western medicine are observed. Most of the folk illness, the initial fever and aches are treated by the skin scratching therapy, the popular treatment. In this study medical pluralism is apparent. Most of the findings show that their self-care practices in the popular sectors are due to; they do not know the gravity of illness, faith in their popular care, do not cost a lot of money and convenience. In study area, it is found that majority of Shan national do the self-care practices not only for acute but also for chronic illness. As in recommendation, to find out the conflicts between health care systems and indigenous knowledge of ethnic

groups in rural areas, further researches and case studies should be done in medical anthropological point of view to justify the gaps between traditional practices and modern healing practices.

107. Nandar Thet, *Nan*. “Rham“cā ’are” ’asā” canac’.” Ph.D. diss., University of Yangon, Department of Myanmar, 2015. [Source: UCL]

နန္ဒာသက်၊ နန်။ “ရှမ်းစာအရေးအသားစနစ်” ။ ဝါရဂူကျမ်း၊ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာပေဌာန၊ ၂၀၁၅။

This dissertation studies on system of Shan writing and history of Shan ethnic groups. History of Shan’s language and its growth, in studying the Shan system of writing – Shan alphabets, Shan consonants and vowels, diphthong, etc, general signs, writing system of writing from left to right, change of form in writing shan system are all learnt and described.

108. Nor Khay, *Sai*. “The Shan and Thai-Myanmar Relations in the 18th and 19th Centuries.” Ph.D. diss., University of Mandalay, Department of History, 2008. [Source: UCL]

This work has been presented in four chapters. Chapter I entitled "The Shans before 18th century" deals with the homeland of the Shans, their migration and spread in Southeast Asia due to the attacks of Mongols, the political situations in Bagan and Innwa eras, the outbreaks of war due to the aggressive actions of the Thais (Siamese) in Taninthayi, Dawei, Myeik and Mottama under Tabinshwehti and Bayintnaung in Taungoo and Hanthawaddy periods, and the troops of Shan Sawbwas who sided with the Myanmar kings in resisting the alien aggressions. Described in Chapter II are the Siam-Myanmar relations in the 18th century, the establishment of the Konbaung dynasty by King Alaungmintaya, the outbreaks of war with the Siamese, the conquest of Hsinbyushin over the Siamese, Chinese invasion which made difficult to control the Siam, the emergence of Bangkok period and the stance of Kyaington and Monei toward Myanmar and Siam. Presented in Chapter III are how the outbreak of

Siam-Myanmar wars became less after 1800, how King Badon tackled the foreign relationship with Kyaington as well as Siam, why King Badon sent the missionaries to Kyaington when the Siamese came to attack it, and how Zimme and Raheng came to assault Kyaington up to the time of King Mindon. The last chapter describes the trade between the British and the Siamese beginning 1826 under the colonial relation, and the relations between the Sawbwas and the British government after the annexation of the Upper Myanmar in 1885.

109. Sandar Win. "A Study of Folk Model of Health Care of Pah-O National Living in Ho Pone Township, Taunggyi District, Shan State." Ph.D. diss., University of Yangon, Department of Anthropology, 2012. [Source: UCL]

The objectives of the study is to explore and analyze the health beliefs, enabling resources and needs, for traditional medicine in association with Pah-O(Pa-O) Nationals, to find out the importance of traditional medicine in Pah-O's nationals and to describe Pah-O traditional health knowledge and health care. Research area is Ho-pone Township of Shan State (South). There were nine main chapters presented. These are Introduction, Literature Review, Methodology, Historical Background, the types of practitioners, the use of traditional medicine, Pah-O traditional medicine regime for common diseases and health problems, discussion, conclusion and recommendations. Data collection methods include focus group interviews, participant observations, key informant interviews, In-depth interviews, library surveys, internet and taking photo graphs. This field study in Ho Pong Township was conducted with the permission of Pah-O literature and culture (Central) committee, Pah-O National Organization and that of Pah-O Traditional Medicine Practitioners (Central) Association. The informed consent was agreed to participate. According to the study, the Pah-O came into Myanmar in three groups. The first group came into inhabit the Mekong valley. The second group went westwards into Myanmar, via the Shweli River. The last group migrated into Myanmar, via Kutkai- Kyugok passes to Lahio. Those people got mixed with the

first and second group who were already resident together at Thaton. Some moved elsewhere in nine groups, seven of them, arriving at Southern Shan State. The scope of Pah-O traditional medicine is very wide in terms of its various methods of treatment, diseases, and pharmaceuticals and herbal medicine with a variety of uses. There have been three generations of Pah-O traditional medicine practitioners. In Pah-O Special Region (6), Ho-pone has the largest number of traditional practitioners. There are three kinds of traditional medicine practitioners in Pah-O community. The Pah-O herbalists are giving treatment with formulation from Myanmar traditional medicine in combination with their medicines prepared with locally available produce and products of herbs and tubers. So this study reveals an introduction of Pah-O region's local herbs and tubers which Pah-O traditional medicine practitioners are using effectively for some extent. Pah-O national, mostly all- day-long hard workers are generally in good health. They work hard rather careless in their choice of diet. This study also states that they have poor nutrition, exhaustion from land work and get severe cold climate collectively create a condition inviting the breakout of some diseases. During this time, their first resort in such a case is to the traditional medicines handed down by their forefathers.

110. Shwe Zin Maw. "The Administration of the Shan States (1886-1926)." Ph.D. diss., University of Mandalay, Department of History, 2007. [Source: UCL]

When King Thibaw ascended the throne in 1878 conspiracies of the royal princes to overthrow him cropped up in Mandalay. In the Shan States it severe taxation and various tolls and exactions imposed on the Shan Sawbwas resulted in their revolt against him. The Shan uprising was primarily aimed at replacing King Thibaw with some other princes of the royal house. With the overthrow of King Thibaw in December 1885, and the withdrawal of the Myanmar garrisons the Shan States was left in a precarious situation. The negligence of the British to these affairs and the absence of Myanmar troops in the Shan

States created a terrible situation; circumstances so deplorable that the period came to be referred to as "the anarchy". In fact it was because of this situation and the approach made by some Sawbwas to save themselves that the British finally sent military contingents to the Shan States. Primarily the pacification of the Shan States was aimed only to maintain the Sawbwa's administration and to interfere as little as possible with their internal economy so long as peace was kept among them and they paid a moderate tribute. After the First World War, the British Government issued the India Act for the establishment of dyarchical system of government in India and Myanmar. At first the Shan States, however, was excluded. Later a federation was formed to make the Shan States administration a separate entity under the Myanmar Government. And again when the dyarchy system was replaced by the 1935 Government of India Act the Shan States was set aside from ministerial Myanmar and remained under a separate form of administration. Critics censured this British policy of excluding the Shan States from the rest of Myanmar. It is seen that from the time of the British occupation of Upper Myanmar in 1885 up to the end of their rule in 1948 the British had persistently followed the divide and rule policy among the nationalities of Myanmar.

111. Soe Soe Maw. "An Analysis of the Administrative Role of the Sawbwas in Myanmar (1886-1959)," PhD. diss., University of Yangon, Department of History, 2004. [Source: UCL]

When Upper Myanmar was formally annexed by the British early in January 1886, the Shan States that formed an integral part of Myanmar since the days of Myanmar kings also became part of the British Empire. This dissertation is an attempt to give an analysis of British administrative policy and administrative system in the Shan States and the administrative role of the local Chiefs or Sawbwas. There are three main Chapters. Chapter I-British annexation of Upper Myanmar and Shan States (1886-1888) was an introduction, giving a brief account of the annexation of Upper Myanmar, including the Shan States and the Frontier Hill Regions, British policy and plans to

incorporate the Shan States (1886), the beginning of British rule in the Shan States (1887) and the role of the Sawbwas in the administration of the Shan States before the Shan States Act was passed in 1888. Chapter II gave a brief history of the administration of the Shan States and the Sawbwas (1888-1920). Chapter III related with the emergence of the Federated Shan States (1922-1941); a brief summary of the Federated Shan States during the Japanese regime (1942-45); British policy and plans concerning the administration of the Shan States after World War II and the united struggle of the Barmars, Shans and the rest of the national minorities for the Independence of the surrender of the Shan Sawbwas' administrative powers in 1959 with a intention to give the final part of the Sawbwas' administration in the Shan States.

112. Than Pale. "Gender Allocation of Labour Among the Akha National Living in Kyaing Tong Township, Shan State (East), Myanmar." Ph.D. diss., University of Yangon, Department of Anthropology, 2012. [Source: UCL]

This dissertation examines "Gender allocation of labour among the Akha living in Kyaing Tong Township, Shan State (East), Myanmar". This study intends to find out how work is distributed among men and women, to elicit how the existing gender allocation of labour affects on livelihood of Akha and to generate information for gender mainstreaming in formulating development planning in the study areas. The study period was from 2009 to 2012, May. The research was conducted in four villages; Hwe Yoke 1, 2, Naung Hlam in Mong Hkun village tracts and Namt Baw Oaw in Mong Zin village tracts in Kyaing Tong township. Qualitative data collection techniques had been used to collect primary data. Data was collected by using qualitative methods such as IDI (individual in-depth interview), KII (Key Informant Interview), observation and informal conversation. Firstly, the findings illustrated gender identity, family organization and socialization. It examines how gender identity concerned with masculine and femininity in Akha. Socialization is a relational process between children and parents and its objective is to build gender

identity. In particular, parents' attitudes mediate traditional gender roles and the effect of their attitude towards gender roles. This section also explores the data relating to ancestral offering, traditional beliefs, and cultural transmission in rituals from gender point of view. In this case, some gender differences were realized in sharing work. In maintaining the culture of genealogical knowledge, only sons have the chance to learn genealogical knowledge from father because as Akha practise patrilineal kinship system, this knowledge passes down to sons. Parents are the first teachers for the young to learn the cultures and traditional beliefs. Akha's traditional beliefs reflect on sharing work based on gender. Secondly, the findings presented the data related to gender allocation of labour in household chores and livelihood work pattern in the study areas. An attempt has been made to ascertain whether gender disparities exist in the way of work distributed between gender groups. The findings of the study reveals that women spent a significantly higher time on agricultural production activities and household chores as compared to men, as women are defined as the domain at home and women are involved in agricultural activities such as seeding, weeding, transplanting, harvesting, threshing. As regards household work, the study reveals that it is confined only to women and there is hardly any male participation in such household work. The study also reveals that the women respondents spent considerable time for taking care of children, sick and elderly. Thus, women have lesser time available to them for leisure time activities as compared to men. With respects to education, great disparities between male and female in schooling were found in the study areas. Akha women need to be educated because they have to look after their children and family members. It is necessary to reduce gender differences in education. In conclusion, lack of adequate education limits women's effective participation in development. Akha women must move into the mainstream and they must learn higher level of education. Akha women's empowerment is important for community development in the study areas.

113. Tin Tin Win. "The Role of Shan Sawbwas (1886-1948)." Ph.D. diss., University of Mandalay, Department of History, 2009. [Source: UCL]

The aim of this Doctoral dissertation titled *The Role of Shan Sawbwas (1886-1948)* is to carry out a study and research concerning the rule of Sawbwas who were the Shan hereditary Chiefs of the feudal system. Then it traces the rule of the Sawbwas since the reign of Myanmar kings to the era of the last of the Konbaung King Thibaw and its final annexation by the British colonial power in 1885. The dissertation analyses in detail the status of Sawbwas at the beginning of British rule and the occupation of the Shan States by military campaign both in the Southern and the Northern regions. It continues to trace the administrative movements by the British rulers in pressuring the Shan Sawbwas to accept the British rule by signing the Sanads or appointment orders describing the terms and conditions of administration under direct control of the Governor and the regional rulers. The system of taxation, revenue collection and rights over mines, minerals are also presented. Then the formation of the Federated Shan States by the British in 1922 and the changes in the political climate of the Shan Sawbwas reflected by the more active agitation in the Myanmar proper was also discussed. The Japanese Occupation Period lasting from 1942 to 1945 is also presented together with the imposition of the military administration in the Shan States all headed by the Japanese Officers in the respective Departments. Political awakening of the Shan people and activists in struggle for independence by joining hands with the Myanmar brethren, and also the anti-fascist revolution to drive out the Japanese are presented with interesting insights and comments. Finally, the return of the British in 1945, and the setup of administration in the Shan States along the prewar situation have been stated. The historic Panglong agreement in 12 February 1947 is mentioned as part of the historical process. The dissertation concludes with the gaining of Independence in 1948 with the Shan States and the people joining hands in ending the colonial rule and ushering in the new era of independence and right of self determination.

114. Yee Yee Cho. "A Symbol of a Particular Culture: The Meaning of Tea Leaf in Palaung National, Nam San Township, Shan State (North)." Ph.D. diss., University of Yangon, Department of Anthropology, 2012. [Source: UCL]

The aim of this research is to elicit the role of tea leaf in Ta'ang (Palaung) traditional culture and subsistence patterns especially of those who live in Namhsan Township. The study identify the connection between economic life of Ta'ang (Palaung) and tea leaf, describe the meaning of value on tea leaf in Ta'ang (Palaung), and illustrate the cultural symbol of tea leaf for Ta'ang (Palaung). This study is done from the symbolic anthropological point of view. The Palaungs call themselves in their own language as "Ta'ang". Tea production is the main source of income for Ta'ang national. The tea leaf is considered to be a metaphor of Ta'ang (Palaung) nationals at present. The King Alaung Sithu who was one of the famous kings in Myanmar, gave the seeds (tea) to Ta'ang (Palaung). Then they started to cultivate the tea as their main crop and after that, their life has been mainly related to the tea plantation. Because of the giving the tea seeds by King Alaung Sithu, they held the festival in memory of King Alaung Sithu annually. Tea leaf is not staple food for Ta'ang (Palaung) but it is important one. There is quite difference between the perception of tea leaf in other people and the Ta'ang (Palaung). They love tea plant and they satisfy their lives living with tea plantation business. Ta'ang (Palaung) nationals are born, grow up, and die under the tea plant. They consider Laphet as their benefactor. There are two festivals concerning Laphet (tea leaf) in Ta'ang: Community Kathein pwe and Lwai Sai pagoda festival. By studying these festivals, we find out their perception of Tea Leaf in their live. The symbolic importance of tea leaf has been deeply embedded in the Ta'ang's traditional belief and daily life: tea leaf as their soul, tea leaf as their benefactor, and tea leaf as self.

CHAPTER 3

BOOKS

3.1 Kayin (Karen)

Arts

115. Cooler, Richard Morrall. *The Karen bronze drums of Burma : the magic pond*. New York : Cornell University, 1979. [Source: UCL]

The book describes the history and culture of the Kayin and history of Kayin drums. "The Karen Bronze Drums of Burma" defines the development of the Karen Bronze Drums, during the past eight hundred years, as the continuation by a hill tribe group, of the earlier "Dong Son" tradition. Its chronological development is traced through seven stages by applying a method of intensive motive analysis to data collected from 370 drums. Four new subtypes are defined and their interrelationships are demonstrated by use of tables, figures, and plates. The meaning of these motivic changes together with early accounts of Karen culture are used to establish that the drums were symbolically a magic pond that the Karen ritually manipulated to assure prosperity.

116. Min Naing, U. *Mran'mā nuiñ'nām' pra tuik' lam''ññhvan'*. Yangon: Cāpe bimān', 1980. [Source: UCL]

မင်းနိုင်း၊ ဦး။ မြန်မာနိုင်ငံပြတိုက်လမ်းညွှန်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၀။

It is a directory of museums in Myanmar. It includes museum of Kayin State. The followings are shown: dress and costumes of different Kayin nationals, language and literature, War Gi Ni instrument showroom, primitives and traditional village showroom, illustrated paintings, an ancient Home-made weaving by hand (Gyat Khoat) of Kayin people and their useful appliance and tools for daily use. Besides, images of Buddha, stapes, (Fu Ta Mike) stone pillars are displayed. For users, opening hours and closing hours of museum are also written.

117. Min Naing, *U. Praññ'thon'cu 'akapdesā*. Yangon: Cāpe bimān', 1959.[Source: UCL]

မင်းနိုင်၊ ဦး၊ *ပြည်ထောင်စုအကပဒေသာ*။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၅၉။

Traditional dances like Doan dance, bamboo dance, martial arts with sword , Kayin victory dance and also Maung Yoe Doan dance were all written.

118. Myanmar. Rhe"hoñ'" Karañ' yañ' kye"mhu chap'ko'mītī. *Karañ' te'gīta 'anusukhuma 1969-1970*. Yangon: Yan'" 'aphvai', 1969. [Source: UCL]

မြန်မာနိုင်ငံ။ ရှေးဟောင်းကရင်ယဉ်ကျေးမှုဆပ်ကော်မီတီ။ *ကရင်တေးဂီတအနုသုခုမ ၁၉၆၉-၁၉၇၀*။ ရန်ကုန်၊ ယင်းအဖွဲ့၊ ၁၉၆၉။

Many types of traditional dances of Kayin People, musical Instruments, and many songs were written in both Myanmar and Poe Kayin language.

119. Nyunt Tin, *Man. Mrañ'māsāre'tūriyā*. Yangon: Cāpe bimān', 1986. [Source: UCL]

ညွန့်တင်၊ မန်း၊ *မြန်မာသားရေတူရိယာ*။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၆။

The book awarded Third prize Sarpay Beikman Myanmar Culture and Arts Award. The use of all kinds of leather musical instrument of Kayin traditional dancers was written.

120. Thint Naung, *Man, Kawkareik. Karañ' rui'rā dum" 'aka*. Yangon: Kyo' thvañ'" non' cāpe, 1980. [Source: UCL]

သင့်နောင်၊ မန်း၊ *ကော့ကရိတ်*။ *ကရင်ရိုးရာဒုံးအက*။ ရန်ကုန်၊ ကျော်ထွန်းနောင်စာပေ၊ ၁၉၈၀။

The formation of “Done Yein” traditional culture of Eastern Poe Kayin Dance, “Done Dances” of feudal age, “Done Dance” of colonial period, modern Done Dance and their differences, Done Yein of Women, Done Yein of elder person, different kinds of Done Dance, their instruments in their dance costumes and songs and all the meaning were all written in it.

Biography

121. Binney, John G. *Twenty-six years in Burmah : records of the life and work of Joseph G. Binnery*. Philadelphia : American Baptist Publication Society, 1880. [Source: NL]

The book is about Joseph G. Binnery who worked Christian missionary in Kayin people in Myanmar actively. Besides, it recorded his life and works.

122. Clement, John. *Memoir of Adoniram Judson a sketch of his life and missionary labors*. New York : C. M. Saxton, 1860. [Source: UCL]

In sketching the life and labors of Mr. Judson and his missionary works among the Kayin is written in this book.

123. Collis, Maurice. *The Journey outward: an autobiography*. London: Faber and Faber, [1952]. [Source: UCL]

It is an autobiography of author. And then, Kayin civilization, nature and habit, religion and social life are included. Illustrations are also provided.

124. Morrison, Iam. *Grand father longlegs: the life and gallant death of major H. P. Seagrim*. London: Faber & Faber, 1964. [Source: UCL]

On allied intelligence work in Myanmar, with incidental information on Myanmar-Kayin relationships are described. It is very valuable and mostly true stories and with evident. It's good to know people in the period of 20th century generation. Besides, it presents Kayin relation with western people.

125. Sein Tin, *Takkasuil' . Mran'mānuin'ñamre" jāt'khuñ'mha cocam phui" san' 'atthupptti*. Yangon: Ññoñ'ram'" cā'aup'tuik', 1974. [Source: UCL]

စိန်တင်၊ တက္ကသိုလ်။ မြန်မာနိုင်ငံရေးဇာတ်ခုံမှ စောစံဖိုးသင်အတ္ထုပ္ပတ္တိ။ ရန်ကုန်၊ ညောင်ရမ်း စာအုပ်တိုက်၊ ၁၉၇၄။

It is a biography Saw San Po Thin, Kayin leader. His childhood, student life and professional life are described in it.

126. Shwe Oakaww. *Takhyin'ka than'rhā"khai'so pugguil'krī"myā"*. Yangon, Rhvesim' tā" Pan" "khyīnhañ" Cāpe, 1986. [Source: UCL]

ရွှေဥဩ။ တချိန်ကထင်ရှားခဲ့သော ပုဂ္ဂိုလ်ကြီးများ။ ရန်ကုန်၊ ရွှေသိမ်သားပန်းချိနှင့် စာပေ၊ ၁၉၈၆။

It books describes boiography of obvious persons. And also include biography of Great Union Kayin leader Dr. San Si Pho and his activities in the service of Kayin National groups are written in it.

127. Wayland, Francis. *A memoir of the life and labors of the Rev. Adoniram Judson, vol. I.* Boston : Phillips Sampson, 1853. [Source: UYL]
 ---, *vol. II.* Boston : Phillips, Sampson, 1853. [Source: UYL]

It presents memoir of Rev. A. Judson. It also describes short account of the Kayins and Christianity. Rev. Adoniram Juson came to Myanmar for missionary. His missionary was first communication with Karen. The habitant and religions faith about the Kayins are mentioned.

128. Ye Htut, *Yenanthar. 'Aba phui" puik'cham 'atthupptti.* Yangon: Mra cāpe, 1968. [Source: UCL]

ရဲထွဋ်၊ ရေနံသာ။ အဘဗိုး ပိုက်ဆံအတ္ထုပ္ပတ္တိ။ ရန်ကုန်၊ မြစာပေ၊ ၁၉၆၈။

Poe Pike San, a sagaw Kayin, is Buddhism. This book provides biography of Poe Pike San including his religions activities and their traditional customs of Sagaw Kayin and their mode of conduct and morality, the formation of founding of main organization are written in it.

Economics

129. Myanmar. **Lay'yā cuik'pyui"re" ko'pui"re"rhañ"**. *Praññ' thon'cu chuirhay' lac' sammata Mran'mānuin'ñamto' 'atvañ'" mre 'asum"* *khyare"*. 2d ed. Yangon: Yan" ko'pui"re"rhañ", 1974. [Source: UCL]

မြန်မာနိုင်ငံ။ လယ်ယာစိုက်ပျိုးရေးကော်ပိုးရေးရှင်း။ ပြည်ထောင်စုဆိုရှယ်လစ် သမ္မတမြန်မာနိုင်ငံတော် အတွင်းမြေအသုံးချရေး။ ၂ ကြိမ်၊ ရန်ကုန်၊ ယင်းကော်ပိုးရေးရှင်း၊ ၁၉၇၄။

The land use system, agricultural, area, types of lands, types of crops in Hpa-an township, Kayin State are contained in it.

Education

130. Cross, Edmund B. *An Introduction to the Science of Astronomy, designed for the use of the higher Karen schools*. Tavoy : Karen Mission Press, 1848. [Source: UCL]

It includes an astronomy and science for the use of the higher Kayin's education in Kayin language. Illustrations are also described.

131. Myanmar. **Ministry of Education**. '*Athvethve paññāre" nhī"nho phalhay'pvai Mandalay 1964 Lam "ññhvan'*. Yangon, Cāpe bimān', 1964. [Source: UCL]

မြန်မာနိုင်ငံ။ ပညာရေးဝန်ကြီးဌာန။ အထွေထွေပညာရေးနှီးနှောဖလှယ်ပွဲ မန္တလေး ၁၉၆၄ လမ်းညွှန်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၄။

It is an educational conference hold at Mandalay in 1964. In this conference, twelve delegates from Hpa-an Township of Kayin State were attended and discussed.

Geography

132. *Burma Gazetteer: Amherst district , vol A*. compiled by P. E. Jamieson. Rangoon : Superintendent Government Printing, 1913. [Source: UCL]

It contains population, religion, social activities, nature, customs, clothing, races, distribution, history, general character, villages and houses of Kayin in Kyaik-Khahmi district.

133. *Burma Gazetteer. Bassein district, vol. A*, compiled by H. P. Hewett and J. Clague, Rangoon : Superintendent Government Printing, 1916. [Source: UCL]

It contains tribes, religion, clothing style, village and missionary education, administration of Kayin in Bassein district (now Pathein).

134. *Burma Gazetteer. Henzada district, vol. A*, compiled by W. S. Morrison, Rangoon : Superintendent Government Printing, 1963. [Source: UCL]
It contains religion, distribution, characteristics, food and clothing, villages and house of Kayin in Hinthada Township.
135. *Burma Gazetteer. Insein district, vol. A*, compiled by J. S. Furnivall, Rangoon: Superintendent Government Printing, 1914. [Source: UCL]
Insein Township is included in Yangon region. Most of Kayin people live in it. It contains races, tribes and castes, education, occupation, trade, distribution, races, physical description of Kayin in Insein.
136. *Burma Gazetteer. Maubin district, vol. A*, compiled by U Tin Gyi, Rangoon : Superintendent Government Printing, 1931. [Source: UCL]
It contains history, physical, description, agriculture, occupation and trade, education, population, races, original, inhabitants and religion of Kayin in Maubin Township.
137. *Burma Gazetteer: Syriam district, vol. A*, compiled by J. S. Furnivall. Rangoon : Superintendent, Government Printing, 1914. [Source: UCL]
It contains tribes, religion, clothing style, villages, population, customs, education and school of Kayin in Thanlyin Township (Former Syriam district).
138. *Burma Gazetteer. Tharrawaddy district, vol. A*, compiled by Mr. S. G. Grantham, Rangoon : Superintendent Government Printing, 1959. [Source: UCL]
It contains religion, traditions, populations, earliest settlements, dress, races and education of the Kayin in Thayawaddy Township, Bago Region.
139. *Burma Gazetteer:Thaton district, vol. A*, compiled by U Tin Gyi. Rangoon: Superintendent, Government Printing, 1931. [Source: UCL]
It contains races, tribes, religion, dress, villages, population, nature, customs, education and school of Kayin in Thaton Township, Mon state.

140. *Burma Gazetteer:Toungoo district, vol. A*, compiled by Mr. B.W. Swithinbank. Rangoon: Superintendent, Government Printing, 1914. [Source: UCL]
It contains population, tribes, religion, education, clothing style, works, physical feature description, inhabitants and characteristic of the Kayin in Toungoo Township.
141. Gordon, Charles Alexander. *Our trip to Burma with notes on that country*. London : Bailliere, Tindall, 1875. [Source: NL]
The author describes physical description of Myanmar. Migrations, races, tribes, feature and language, principal classes, agriculture, religion and traditions of Kayin are written. Illustrations are included.
142. Saw Yin, Daw. *Mran ' mā nuiñ ' ñam ' sabāva ' apuiñ ' krī"myā"*. Yangon, Cāpe bimān', 1955. [Source: UCL]
စောရင်၊ ဒေါ်။ မြန်မာနိုင်ငံသဘာဝအပိုင်းကြီးများ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၅၅။
It is a text book for fourth standard in Myanmar. And it gives location of other interesting places in Kayin State.
143. Stamp, Elsa C. *A first geography of Burma, 3d ed*. London : Longmans, 1932. [Source: UCL]
The author provides geography of Myanmar and its States including Kayin State. And also describes different kinds of the Kayins and their settlement.
144. Than Pe Myint. *Bamāpraññ ' mrui'krī"myā" le'lāre" kharī" mhat'tam"*. Yangon: Cin' Cin' cāpe, 1967. [Source: UCL]
သန်းဖေမြင့်။ ဗမာပြည်မြို့ကြီးများလေ့လာရေးခရီးမှတ်တမ်း။ ရန်ကုန်၊ စိန်စိန်စာပေ၊ ၁၉၆၇။
It is written about travel to cities in Myanmar. And then, geographical setting of Hpa-an city in Kayin state and historical pagodas and religious buildings in the town were described.

145. Whitney, Casper. *Jungle trails and Jungle people: travel adventure and observation in the Far East*. New York : Scribners, 1905. [Source: CSEAS Library]

This book is written about the author travel in the Far East and his experiences in Kayin State are mentions. It includes his adventures of hunting with the Kayins and illustrations are also described.

History

- 146 . Aung Chain, Saw, yañ‘ kye" mhu. *Tuiñ " rañ " sā" Karañ‘ lūmyui"myā"e* samuiñ "kron" , yañ‘kye" mhu nhañ " Karañ‘ praññ nay‘ samuiñ " phrac‘ cañ‘ ‘akyañ " .* Yangon: can“ roñ‘ rhin‘ cāpe tuik‘, 2003. [Source: UCL]

အောင်ချိန်၊ စော၊ ယဉ်ကျေးမှု။ တိုင်းရင်းသားကရင်များ၏ သမိုင်းကြောင်း၊ ယဉ်ကျေးမှုနှင့် ကရင်ပြည် နယ်သမိုင်းဖြစ်စဉ်အကျဉ်း၊ ရန်ကုန်၊ စန်းရောင်ရှိန် စာပေတိုက်၊ ၂၀၀၃။

It has two main parts. Part I is information about Kayin people and Part II deals with Kayin State. Under part I, origin, settlement, places, population, physical and mental features, occupation, housing, customs, religion, costume, literature, proverbs and folktales are provided. Part II gives geographical feature, history of administration system during 1951-1974, and appendix. It is a comprehensive work for Kayin people and it's State. It includes maps and reference list.

147. Aung Htoo, Saw. *Kambāta 'aum"masuñ " sak'se ññhvañ "sokron" .* Yangon: Nat‘ shyañ‘ non‘ cāpe, 1979. [Source: UCL]

အောင်ထူး၊ စော။ ကမ္ဘာတအုံးမသုန်းသက်သေညွှန်းသောကြောင့်။ ရန်ကုန်၊ နတ်သျှင်နောင် စာပေ၊ ၁၉၇၉။

It states history of Kayin people and Kayin State including its economy, education, health and other social affairs. And then, it also provides Kayin rebellions. The author states that the development of Kayin and its state hindered because of the Kayin rebellions.

148. Ba Shin, *Bohmu. Praññ 'thoñ 'cu mran 'mānuin 'ñam' samuiñ ''*, vol. 1. Yangon: Yañ'kye" mhu van'krī" Ṭhāna. 1965.

ဘရှင်၊ ဗိုလ်မှူး။ ဖြည့်ထောင်စုမြန်မာနိုင်ငံသမိုင်းအတွဲ ၁။ ရန်ကုန်၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ၁၉၆၅။ [Source: UCL]

The author provides national ethnic groups in Myanmar. It describes Kayin people including physical features of Kayin from Mountain area. And their religions and population are also described.

149. Ba Thaug, *Bohmu. Bmā' to 'lhan 're" samuiñ ''*. Yangon, 'Aāruñ'ui" cāpe, 1967. [Source: UCL]

ဘသောင်း၊ ဗိုလ်မှူး။ ဗမာ့တော်လှန်ရေးသမိုင်း။ ရန်ကုန်၊ အာရုဏ်ဦးစာပေ၊ ၁၉၆၇။

It is the history of Myanmar during the World War II. Myanmar national groups including Kayin people fought against the Japanese for independence. The book also supports for the peace between Kayin and Myanmar.

150. Browne, Grant R. *Burma as I saw it 1889-1917 with a chapter on recent events*. London: Methuen, 1926. [Source: UCL]

The author states history of Myanmar during the year 1889-1917. It includes Kayin ethnic groups describing their nature, language, customs and religion and social life.

151. *Burma Japanese military administration, selected documents, 1941-1845*, edited by Frank N. Trager, translated by Won Zoon Yoon, Philadelphia: University of Pennsylvania Press, 1971. [Source: CSEAS Library]

It is the history of Myanmar during the Japanese colonial period. During the period, there was a conflict between Kayin and Myanmar because of British imperialist. The author describes Myanmar-Kayin conflict in Myanmar.

152. Cady, John F. *A history of modern Burma*. Ithaca: Cornell University Press, 1969. [Source: UCL]
The author describes the rebellion of the Kayin National Defence Organization against Myanmar Armed Force.
153. Christian, John Leroy. *Burma*. London : Collins, 1945. [Source: UCL]
The author describes population, politics and economic of Kayin states.
154. Cochrane, Henry Park. *Among the Burmans: a record of fifteen years of work and its fruitage*. New York : Fleming H. Revell Company, 1904. [Source: UCL]
It is a record of Kayin people and state. The traditional customs and social life are included.
155. Dautremer, Joseph. *Burma under British rule*. translated by J. G. Scott. London : T. Fisher Unwin, 1913. [Source: UCL]
It is a history of Myanmar (Burma) during the British. The author describes about the custom and history of the Kayin and Kayinni.
156. Donnison, F. S. V. *Burma*. London : Ernest Benn, 1970. [Source: UCL]
It is book on Myanmar history. It also describes Kayin State, races and language of Kayin, Kayin National Defense Organization, Kayin National United Party, and Kayin National Progressive Party.
157. Dun, Smith. *Memoirs of the four-foot colonel*. New York : Cornell University, 1980. [Source: CSEAS Library]
It has sixteen chapters including origin, background and characteristics of Kayin and its state. The author based on his life and his Karen ethnicity in Myanmar. And then, the author wrote Myanmar-Kayin troubles, Kayin soldiers during the War.

158. Enriquez, C. M. *A Burmese wonderland: a tale of travel in Lower and Upper Burma*. Calcutta: Thacker, Spink, 1922. [Source: UCL]

The author points out that Myanmar is most truly a wonderful, replete with marvels and mysteries. The book is divided into two main parts: Lower Myanmar and Upper Myanmar. The book contains the Kayin people and its state under the Lower Myanmar such as types of Kayin, places, migration, activities and their language so on. Illustrations and map are included.

159. - - - . *Races of Burma*. Calcutta: Government of India Central Publication Branch, 1924. [Source: UCL]

Myanmar is inhabited by a great variety of races and that the range of culture differs widely from people with a high civilization like the Myanmar and Kyains. Under the Kayin people, their characteristic, population, origin, tradition, kinds of Kayin, Hill Kayins, Poe Kayins and Plain Kayins are described in it.

160. *Ethnic adaptation and identity: the Karen on the Thai frontier with Burma*. Edited by Charles F. Keyes. Philadelphia: Institute for the study of human issues, 1979. [Source: CSEAS Library]

It is a collection of Kayin written by scholars. They are the Karen in Thai history and the history of the Karen in Thailand / Charles F. Keyes , A people between : the Pwo Karen of western Thailand / Theodore Stern, The Karen, millennialism, and the politics of accommodation to lowland states / Peter Hinton, Ethnic identity and sociocultural change among Sgaw Karen in northern Thailand / Shigeru Iijima, Ethnic group, category, and identity : Karen in northern Thailand / Peter Kunstadter, In the mosaic : the cognitive and structural aspects of Karen-other relationships / David H. Marlowe, and Who are the Karen, and if so, why? : Karen ethnohistory and a formal theory of ethnicity / F. K. Lehman.

161. Ferrars, Max. *Burma, 2d ed.* Max Ferrars and Bertha Ferrars. London : Sampson Low, 1901. [Source: UCL]

The author studied and presented the Kayin people emphasizing on folklore, customs, traditional and music. It also gives about bronze drum, Kayin musical instrument.

162. Forbes, C. J. F. S. *British Burma and its people: being sketches of native manners, customs and religion.* London : John murray , 1878. [Source: UCL]

The purpose of this book is not only to amuse the reader, but also give as far as possible a faithful and comprehensible account of the province of British Burma-to describe its people their manner of life, their religion and habits. For the Kayin people, the author mentions Kayin tribes, tradition, religion and belief, conception of Supreme Being, the evil being, intense spiritualism, experiment with a corpse, agriculture, marriage, habits, institution of brother hood, instances of demanding the price of blood and animal sacrifices.

163. Hall, D. G. E. *Burma.* London : Hutchinson's University Library, 1950. [Source: UCL]

It reveals the request of Kayin people for separation from Myanmar. Besides, it provides their attempts for independence of Kayin State and formed an organization KNDO briefly. Maps are included.

164. *A hand-book on Burma*, compiled by G. E. Fryer, revised ed. Rangoon: Directorate of Information, 1968. [Source: UCL]

The author describes background history of Kahin people and Kaw-Thu-Lay or Kawthoolei (Kayin State). The compiler provides necessary illustrations.

165. Harvey, G. E. *Outline of Burmese history*. Bombay : Longmans, Green, 1926.
[Source: UCL]

The author describes Kayin as the earliest immigrant. And then the Kayin as cultivators paid their tax from what they get from their land and the class distinction originated in races. Maps are also included.

166. Hovemyr, Anders P. *In search of the Karen King: a study in Karen identity with special reference to 19th century Karen evangelism in northern Thailand*. Uppsala: Univesity of Uppsala, 1989. [Source: UCL]

It is a history of Kayin people including their religion, missios, special feature, politics, terminology and Romanization of the language are described.

167. Howard, Randolph L. *It began in Burma*. Philadelphia: Judson Press, 1942.
[Source: NL]

It is about Sagaw Kayin and Poe Kayin. Their villages, social and economic, religion and churches, theology, institute, national costume, education and schools, their missionary work and different tribes are also mentioned in it.

168. Htin Aung, *Maung. The stricken peacock : anglo-Burmese relations 1752-1948*. Netherlands: Martinus Ni Jhoff, 1965. [Source: UCL]

It is a book on Myanmar History from 1752-1948. It gives seven chapters. They are the pattern of Burmese history, Burmese attempts at diplomacy (1752-1819), failure of diplomacy and the Anglo-Burmse Wars, the humiliation of King Mindon, allegations of secret diplomacy and end of the Burmese Kingdom, the consequences of British rule and Japanese occupation and the triumph of diplomacy and regaining of Independence. Under the Humiliation of King Mindon, the British and Kayin relation is provided. At first, the British introduced in Kayin State as missionary work. After that, the British monopolized the economy of Kayin State. The British's policy, activities and administration in Kayin State are stated in it.

169. *Imperial Gazetteer Burma Tenasserim division*. Rangoon : Superintendent, Government Printing, 1906. [Source: UCL]

It is a gazetteer of Tensasserim division (now Tanintharyi). It gives races, occupation, Christian missions, and general agricultural of Kayin. Their education in Toungoo, Thanlwin, Thaton, Kyaikkhahmi and Dawei township are included.

170. Jesse, F. Tennyson. *The story of Burma*. London : Macillan, 1946. [Source: UCL]

This book is a history of Myanmar including two main parts. Part one gives background history of Myanmar and part two provides Myanmar races, their habits, religion and customs including. And religion of Kayin and Kayin woman as nurses and mid wife in Myanmar are mentioned.

171. Karañ‘ Praññ‘ Nay‘ Koñ‘ Cī. *Karañ‘ praññ‘ nay‘ cā con‘*. Hpa-an: Karañ‘ praññ‘ nay‘ ’acui" ra pran‘ krā re" Ṭhāna, 1961. [Source: UCL]

ကရင်ပြည်နယ်ကောင်စီ။ ကရင်ပြည်နယ်စာစောင်။ ဘားအံ၊ ကရင်ပြည်နယ်အစိုးရ ပြန်ကြားရေး ဌာန၊ ၁၉၆၁။

It gives documents about Kayin people and its state completely. It contains the developments and current situation in those periods. As it is a government sources, it is a reliable source for Kayin.

172. *The Karens and their struggle for foreedom*. [s.l]: The Karen National Union, 2000. [Source: UCL]

The book presents a concise outline of the Karens' struggle for freedom; the Karen case, righteous and noble. And then, the true situation of Pre-World War II, Post –World War II, present situation of the Karens, a forgotten people who continue to fight for their freedom intensively, single handedly and without aid of any kind for anyone are described.

173. Khin Maung Latt, *U. Tui' tuiñ ' " praññ ' .* Yangon: Cāpe bimān', 1950. [Source: UCL]

ခင်မောင်လတ်၊ ဦး။ တို့တိုင်းပြည်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၅၀။

It is about Myanmar and its races. Among them, it includes early history of Kayin people, their settlements in Myanmar and their places for Kayin people with maps.

174. *Ko' sūle" to 'lhan're" cac' tam' "*. Saw Maung Toe . . . [et. al.]. Yangon: Siam' " puṃ nhip' tuik', 1959. [Source: UCL]

ကော်သူလေးတော်လှန်ရေးစစ်တမ်း။ စောမောင်တိုး . . . [နှင့်အခြား]၊ ရန်ကုန်၊ သိမ်းပုံနှိပ် တိုက်၊ ၁၉၅၉။

Kaw-thu-lay is former name of Kayin State. It reveals revolution of Kaw-thu-lay soldier who are Kayin people. And then, it evaluates their revolution and the authors to get peace between Kayin and Myanmar.

175. Lwin, *Thakhin. Gyapañ 'khet' bamāpraññ ' .* Yangon, Udāñ' " cāpe tuik', 1969. [Source: UCL]

လွင်၊ သခင်။ ဂျပန်ခေတ်ဗမာပြည်။ ရန်ကုန်၊ ဥဒါန်းစာပေတိုက်၊ ၁၉၆၉။

The author provides Myanmar history during the Japanese colonial period. Under this period, Kayin and Myanmar were disunited because of the British's divide and rule. Bo Gyoke Aung San and Karen leader Saw San Po Thein made a successful national reconciliation between them. By the leadership of Bokyoke Aung San and Kayin leaders, Myanmar nationals including Kayin people fought the Japanese unitedly.

176. Macmahon, Alexander Ruscton. *The Karens of the golden chersonese.* London: Harrison, 1876. [Source: UCL]

The book provides information on Kayin by 16 chapters describing etymology of Kayin word, language, education, government, origin, religion, Bwe Kayin, Karennee or red Kayin, and rise and progress of Christianity.

177. Maniratanavongsiri, Chumpol. *People and protected areas: impact and resistance among the Pgak' Nyau (Karen) in Thailand*. Canada: National Library of Canada, 1999. [Source: CSEAS Library]

It studies the society and identity of Pgak' Nyau (Karen) people in Thailand is integrally tied to their practice of agriculture in forest environments. This thesis examines the resource management system practiced by the Pgak' nyau and how government conservation policies have affected traditional ways of life. Changes in a strictly regulated national park are compared to those in a village located in a national forest reserve, where more flexibility is allowed in the use of natural resources. The traditional way of life for the Pgak' nyau people began to undergo major change in the 1960s when the Thai government passed new forest and wildlife legislation, which expanded protected areas into Pgak' nyau lands. The creation of strictly regulated national parks severely affected traditional ways of life and created undue hardship in Karen communities. A ban on swidden agriculture in national parks reduced the already marginal size of family farmland a park authorities have blocked most development assistance to villages located within park territory. The effect has been to relegate Karen villages in national parks to a lower standard of living in comparison to villages located outside park boundaries. In contrast, Pgak' nyau villages located in national forest reserves have had a better quality of life because of greater flexibility permitted in local use and control of natural resources. Moreover, the government has provided development programmes to these Pgak' nyau villages that have helped people cope with legislative change. People have stopped practising swidden agriculture, but continue to cultivate wet rice for subsistence and have adopted the cultivation of cash crops which were introduced with government assistance. Government conservation efforts have effected change in Pgak' nyau villages, though these changes may have been unintended. Villages located in forest reserves have shown no less concern in conservation efforts. Traditions based on community management of forest resources have been maintained

so that environmentally sustainable agriculture is practised even without the regulatory restrictions of national parks. Many villages have responded to park pressures by forming conservation networks to lobby various levels of government. To develop common conservation practices among highland villages, while giving Pgak' nyau villagers a hitherto unheard political voice are mentioned.

178. Marshall, Harry I. *The Karen people of Burma: a study in anthropology and ethnology*. New York : AMS Press, 1922. [Source: UCL]

This book describes the great missionary enterprise, which seeks to lift the less fortunate people of the world to a higher plane of life and enjoyment, and to bring to them the best of Christian civilization. The origin of the Karen, their mental and moral characteristics, their custom and culture, Karen Bronze Drum, language, literature, social conditions, domestic life, their law, religion and development of the Kayin people are also described. It makes the Karen better known and understood and their life.

179. - - - . *The Karens of Burma*. London : Longmans, 1945. [Source: CSEAS Library]

The author describes the origin of the Kayin people in Burma, their culture and population. Illustrations and maps are included.

180. Maung Maung. *Burma and General Ne Win*. Rangoon : Religious Affairs Dept. Press, 1969. [Source: UCL]

The author describes about Kayin-Myanmar Unity and Kayin National Defence organization. This book states that some of Kayin leaders requested to the government for their state, Kawthulay, as a separated area from Myanmar. But the government refused their demand. The book gives illustration when it is necessary.

181. Maung Maung, *Dr. Burma in the family of nations*. Amsterdam : Djambatan, 1956. [Source: UCL]

It is about Myanmar history from the Myanmar kingdom to after independence. After independence, Myanmar had rebellion of some national groups including Kayin group. And also the author describes insurrection of the Kayin.

182. - - -. *Tui'- Praññ' thoñ'cu Mran' mānuin' ñam'*. Yangon, Takkatuil' Sāpumñhip' tuik', 1959. [Source: UCL]

- - -။ *တို့-ပြည်ထောင်စုမြန်မာနိုင်ငံ။ ရန်ကုန်၊ တက္ကသိုလ်စာပုံနှိပ်တိုက်၊ ၁၉၅၉။*

It expresses background history of Kayin State and Kayin people. It also gives their organization and constitution.

183. Mran' mā' chuirhay' lac' lam' cañ' pātī. *'Akhrepra mran' mā nuin' ñamre'' Samuin''*, vol. 2, part 1. Yangon: Yan' pātī, 1977. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ။ အခြေပြမြန်မာနိုင်ငံရေးသမိုင်း၊ ဒုတိယတွဲ-ပထမပိုင်း။ ရန်ကုန်၊ ယင်းပါတီ၊ ၁၉၇၇။

Under the colonial period, Myanmar including all national races struggled for fighting against the British imperialists. Thus, this book points out the Kayin's attempts for the independence. In the struggle, Myanmar appreciated and recorded for Kayin's national movements.

184. Mran' mā' chuirhay' lac' lam' cañ' pātī. *Karañ' praññ' nay' dhāt' puñ mhat' tam''*. Yangon: Cāpe bimān', 1972. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ။ ကရင်ပြည်နယ် ဓါတ်ပုံမှတ်တမ်း။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၂။

It is a collection of photographs concerned with Kayin State. These photos include physical features, travel communication, products of Kayin state, historical places are described in it.

185. Mran'mā' chuirhay' lac' lam'cañ'pātī. *Tuiñ''rañ''sā''lūmyui''myā'' 'Are'' nhañ'' pak'tak'r* to'lhan're'' koñ'cīe* 'amrañ'nhañ'' khaṃ yūkhyak'.* 2d ed. Yangon: Cāpe bimān', 1965. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ။ တိုင်းရင်းသားလူမျိုးများအရေးနှင့် ပတ်သက်၍တော်လှန်ရေးကောင်စီ၏ အမြင်နှင့်ခံယူချက်။ ၂ ကြိမ်၊ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၅။

Myanmar fought against the Japanese Fascists unitedly. In this book, activities of Kayin people and its leaders from Kayin State, Towngoo and the Irrawaddy Delta areas are described.

186. Mran'mā' chuirhay' lac' lam''cañ'pātī. *Tuiñ''rañ''sā''lūmyui''myā''e* nay' khyai' chan'kyañ're'' samuiñ''.* 4th ed. Yangon, Pātīcānay'jan'' Tḥāna, 1983. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ။ တိုင်းရင်းသားလူမျိုးများ၏ နယ်ချဲ့ဆန့်ကျင်ရေးသမိုင်း။ ၄ ကြိမ်၊ ရန်ကုန်။ ပါတီစာနယ်ဇင်းဌာန၊ ၁၉၈၃။

The Burma National Army including all national races rose up in a country-wide rebellion against the Japanese. And then, the Patriotic Burmese Forces (PBF) was formed for the independence. In these forces, patriotic Kayins were participated to fight Japanese. The book highlights attempts of Kayins for independence.

187. *Mran'mānuin'naṃ'to'nhañ' chūpū soñ''kyan''mhumyā''.* Yangon, Nuiñ'naṃ to' 'acui''ra, 1949. [Source: UCL]

မြန်မာနိုင်ငံတော်နှင့် ဆူပူသောင်းကျန်းမှုများ။ ရန်ကုန်၊ နိုင်ငံတော်အစိုးရ၊ ၁၉၄၉။

Post-independence, there were some rebellions in Myanmar including Kayin people. Karen (Kayin) National Defence Organization (KNDO) wanted to establish their state, Kaw-thu-lay. The book provides their rebellions in Myanmar.

188. Mya Sein, *Ma. Burma.* London : Oxford University Press, 1943. [Source: UCL]

It includes ten subtitles: the country, the people, their history, administration, resources and trade, communications, education and

religions, relations with India, nationalism and the future. And also describes migration and settlement of Kayin in Myanmar in this book.

189. Myanmar. **Karañ‘ praññ‘nay‘ ’acui‘ra satañ‘‘nhañ‘‘ pran‘ krā‘re‘’ Ṭhāna.** *Karañ‘ praññ‘nay‘ sac‘.* Yangon, Yan‘‘Ṭhāna, 1951. [Source: UCL]

မြန်မာနိုင်ငံ။ ကရင်ပြည်နယ်အစိုးရသတင်းနှင့် ပြန်ကြားရေးဌာန။ ကရင်ပြည်နယ်သစ်။ ရန်ကုန်၊ ယင်းဌာန၊ ၁၉၅၁။

The book informs to know about Kayin State. The name of Kayin State was changed from Karen. The government offices, organizations, their activities, structures and policy of Kayin State are described in it.

190. Myanmar. **Praññ‘sū‘ Cāpe Ko‘mīti.** *Nay‘khyai‘ thui‘cac‘ nhañ‘‘ Karañ‘ sūpun‘.* Yangon, Praññ‘sū‘ cāpe tuik‘, [19-?]. [Source: UCL]

မြန်မာနိုင်ငံ။ ပြည်သူ့စာပေကော်မီတီ။ နယ်ချဲ့ထိုးစစ်နှင့် ကရင်သူပုန်။ ရန်ကုန်၊ ပြည်သူ့စာပေတိုက်၊ [၁၉-?]]။

The book contains the issue between Kayin and Myanmar, the British policy on Kayin people and their state, and the desire of Kayin rebellions. And then, issue of Kayin people prospets of freedom are written in this book.

191. Myanmar. **Satañ‘‘nhañ‘‘ pran‘ krā‘re‘’ Ṭhāna.** *Karañ‘ pun‘ kan‘ soñ‘‘ kyan‘‘mhu.* Yangon, Mran‘ mā nuiñ‘ ñam‘to‘ ’acui‘ra, 1949. [Source: UCL]

မြန်မာနိုင်ငံ။ သတင်းနှင့်ပြန်ကြားရေးဌာန။ ကရင်ပုန်ကန်သောင်းကျန်းမှု။ ရန်ကုန်၊ မြန်မာနိုင်ငံတော်အစိုးရ၊ ၁၉၄၉။

At the first part, historical background of Kayin people, traditional custom, religion, life style, socio-economic condition and population are stated in it. And then, it provides Kayin rebellions, its terrorism on the public and its conditons. Besides, political activities of Kayin People before and after World War II and Kayin insurgents were written in it.

192. Myanmar. *Stan''nhan'' phran' krā''re'' Ṭhāna. KNDO pun' kan' son'' kyan'' mhu.* 2d ed. Yangon, Mran' mā nuiñ' ñam'to' 'acui''ra, 1949. [Source: UCL]

မြန်မာနိုင်ငံ။ သတင်းနှင့်ပြန်ကြားရေးဌာန။ ကေ/ အင်/ ဒီ/ အို ပုန်ကန်သောင်းကျန်းမှု။ ၂ ကြိမ်၊ ရန်ကုန်၊ မြန်မာနိုင်ငံတော်အစိုးရ၊ ၁၉၄၉။

The Karen (Kayin) National Defence Organization (KNDO) is one of two military branches of the Karen National Union (KNU). The KNDO have been fighting the government of Myanmar since 1947. They begin persuing semi-autonomy within a federal union. The Myanmar government negotiated them for peace. In this book, their movements and the problems are expressed in detail.

193. Myint, *Saya, Director. Dui' lū myui''.* Yangon: Tui''tak're'' puṃnhip' tuik', 1946. [Source: UCL]

မြင့်၊ ဆရာ၊ ဒါရိုက်တာ။ ဒို့လူမျိုး။ ရန်ကုန်၊ တိုးတက်ရေးပုံနှိပ်တိုက်၊ ၁၉၄၆။

The book describes descendance of Kayin people and types of Kayin such as; Myanmar Kayin, Talaing Kayin and Shan Kayin came into existence in Myanmar. About Karenni Saw bwa Gyi Saw La Paw was also included briefly.

194. *Nationalism and progress in free Asia.* Battimore: Johns Hopkins Press, 1956. [Source: UCL]

The author describes about racial, group, Kayin and Kayin's insurrection. It also presents about the Kayin who are divided into two distinct groups: Sgaw and Poe come into the area earlier than Shans and early life of the Kayins.

195. Nisbet, Hugh. *Experiences of a Jungle-Wallah, 2d ed.* [s.l.]: Fisher, Knight, 1936. [Source: UCL]

The author mentions distinguish characteristics of the red Kayin and white Kayin.

196. Nu, *Thakin. Burma under the Japanese*. London : Macmillan, 1954. [Source: UCL]

The author gives history of Myanmar under the Japanese period. During the Japanese period, Thakin Aung San and Thakin Than Tun attempted to get reconcile between Kayin and Myanmar. Before the period, there was misunderstanding between them because of the British's policy.

197. Phayre, Authur P. *History of Burma: including Burma proper, Pegu, Taungu, Tenasseriam, and Arakan*. London : Trubner & Co., 1883. [Source: UCL]

It describes habitat of the Kayin tribes at Salween Valley and hills regions. The author states that the Kayin people are the first people on the hill regions. It is a book on Myanmar history from the earliest time to the first War with the British India. It consists of 22 chapters including Burma proper, Pegu (Bago), Taungu (Taungoo), Tenasserim (now Thanintharyi) and Arakan (now Rakhine).

198. *Praññā' nay'myā'e* cī'pvā're" nhañ" lūmhure" tui" tak' mhu myā" 1962-1965*. Yangon: Pran'krā" re" Ṭhāna, 1965. [Source: UCL]

ပြည်နယ်များ၏စီးပွားရေးနှင့် လူမှုရေးတိုးတက်မှုများ ၁၉၆၂-၁၉၆၅။ ရန်ကုန်၊ ပြန်ကြားရေးဌာန၊ ၁၉၆၅။

The eighteenth anniversary of Union Day (Pyi Daung Su Day, 12th February) was held at the foot of Zwegabin Mountain. At that time according to the Burmese Way to Socialism the Union of Myanmar was getting progress and development in economy, social, culture and other factors in the Union itself that they will be informed to states like Kachin, Kayah, Kaw-thu-lay, Chin and Shan State and its ethnic people. The government had done for the betterment and well being of its people. Illustrations and tables are also included.

199. *Praññ' tvañ " soñ "kyan "mhu samuiñ "*. Yangon: [s.n.], [n.d.]. [Source: UCL]
ပြည်တွင်းသောင်းကျန်းမှုသမိုင်း။ ရန်ကုန်၊ [ထုတ်ဝေသူမပါ]၊ [ခုနှစ်မပါ]။

The Kayins were the first ethnic group in Myanmar to establish political organization. It's about background history of Kayin people and beginning of Kayin insurgency. Before World War II, there was a conflict between Kayin and Myanmar. After independence, the Kayin organization declared war to Myanmar government. By reading this book, the history of Kayin insurgents can be known for readers.

200. Pu Kalay, *U. Mran 'mānuin 'ñam 'to ' ton 'tan "desamyā*. Yangon: Suddamāvātī cāpe'tuik', 1949. [Source: UCL]

ပုကလေး၊ ဦး။ *မြန်မာနိုင်ငံတော်တောင်တန်းဒေသများ။ ရန်ကုန်၊ သုဓမ္မဝတီစာပေပုံနှိပ်တိုက်၊ ၁၉၄၉။*

Shan, Kachin, Chin States are hilly regions in Myanmar. This book reveals the physical descriptions of these regions and Kayin mountain ranges place. And then, it also gives local products of these regions. The existence and origin of Kayin people, different kinds of people, administration of Kayin State, social and economic factors are all written in this book.

201. Pu Soe Kyam, *Maung. Tuiñ "rañ "sā" lūmyui"myā" 'abhidhān'*. Yangon: Cānadī Cāpe, 2014. [Source: UCL]

ပုဆိုးကြမ်း၊ မောင်။ *တိုင်းရင်းသားလူမျိုးများအဘိဓာန်။ ရန်ကုန်၊ စာနဒီစာပေ၊ ၂၀၁၄။*

It is a dictionary of national races including Kayin group. It provides prominent cultures of each race residing throughout the Union of Myanmar.

202. Pyinnyar, U. *Karaṇ'rajavan'*. U Panyar, U Parama and U Awbartha. Mawlamyine, Maung Tin 'aṅ'chan'" lhyap'cac'pumnhip'tuik', 1961. [Source: UCL]

ပညာ၊ ဦး။ ကရင်ရာဇဝင်။ ဦးပညာ၊ ဦးပရမနှင့် ဦးသြဘာသ။ မော်လမြိုင်၊ မောင်တင်အင်ဆန်းလျှပ်စစ်ပုံနှိပ်တိုက်၊ ၁၉၆၁။

- - - . - - - (*18 Krim'mrok' praññ' thoṅ'cune' 'athim'" 'amhat'*). 2d ed. Yangon: Jvai cāpe rip'mrum, 1965. [Source: UCL]

- - - ။ ကရင်ရာဇဝင် (၁၈ ကြိမ်မြောက်ပြည်ထောင်စုနေ့အထိမ်းအမှတ်)။ ၂ ကြိမ်။ ရန်ကုန်၊ ဇွဲစာပေရိပ်မြို့၊ ၁၉၆၅။

The book is history of Kayin group such as Sagaw Kayin, Talaing Kayin, Poe Kayin, Kway Kayin. It gives types of Kayin, their native places their settlement in Myanmar and so on. It is a complete book for Kayin people.

203. Pyinnyar Wuntha, U, *Sayadaw. Bhuraṇ'ññīnoṅ' Rtanāgū Smuiṅ'"*. [s.l.]: [s.n.], [n.d.]. [Source: UCL]

ပညာဝံသ၊ ဦး။ ဆရာတော်။ ဘုရင်ညီနောင်ရတနာဂူသမိုင်း။ [ထုတ်ဝေသည့်နေရာမပါ]၊ [ထုတ်ဝေသူမပါ]၊ [ခုနှစ်မပါ]။

Bayin Nyi cave is a well-known cave in Kayin State. It is in quite a large complex with hot springs at the base of the hill. The author, a monk provides the history of this cave in detail.

204. Saw, *Saya. Kuraṇ' mahā rājavan' krī'*. Yangon: 'Amyui" sā" cā puṅ nhip' tuik', 1930. [Source: UCL]

စော၊ ဆရာ။ ကရင်မဟာရာဇဝင်ကြီး ။ ရန်ကုန်၊ အမျိုးသားစာပုံနှိပ်တိုက်၊ ၁၉၃၀။

It is a book on history of Kayin people. The word “Kayin” is derived from the word “Inkuya”. The book states origin of Karen race, and their settlement in Myanmar and kinds of Kayin.

205. Scott, J. George. *Burma and beyond*. London: Grayson & Grayson, 1932. [Source: UCL]

There are varieties of races in Myanmar. This book describes the races in Myanmar including Kayins, Shans, Chins and Kachins.

Regarding Kayins, it provides Karenni, their clothes, social life and customs and characteristics. The book includes 22 chapters and photographs.

206. Sin Kyal, *Mg. 'Asvann' kũ" pron' " ye" k̄āla*. Yangon: 'Aā" Sac' Cāpe rip' mrum, 1968. [Source: UCL]

စင်ကြယ်၊ မောင်။ အသွင်ကူးပြောင်းရေးကာလ။ ရန်ကုန်၊ အားသစ်စာပေရိပ်မြို့၊ ၁၉၆၈။

The book includes background history of Kaw-thu-lay State (now Kayin State) and development of the State. On 3th April 1964, Kayin State was renamed as Kaw-thu-lay State. Besides, famous cities in Kayin State are described in it.

207. Slater, Robert. *Guns through Arcady: Burma and the Burma road, 2d ed.* Madras: Diocesan Press, 1943. [Source: UCL]

The author describes Kayins' wedding and other ceremonies, social life, customs, clothing, language and their belief and Christianity are written. And then, their tribes, legend, villages and future of Kayin are also mentioned. Illustrations and maps are also included.

208. Slim, William. *Defeat into victory*. London: Cassell, 1956. [Source: UCL]

The author reveals to us how they met the Kayins a race staunchly loyal to them during the Japanese occupation. How the Kayin Guenilas based on ex-soldiers of Burma Army rise against the hated Japanese. Illustrations and maps are described.

209. Soe Yin, *Sippam. Mran' mā nuiñ' ñam' 'aup' khyup' ye" samuiñ' "*. Yangon: Pañ'ya cāpe tuik', 1957. [Source: UCL]

စိုးရင်၊ သိပ္ပံ။ မြန်မာနိုင်ငံအုပ်ချုပ်ရေးသမိုင်း။ ရန်ကုန်၊ ပင်းယစာပေတိုက်၊ ၁၉၅၇။

It is history of administrative system in Myanmar. And then, it gives historical background of Kayin race, their settlement and their places.

210. Stuart, John. *Burma through the centuries*. London : Kegan Paul, 1910.
[Source: NL]

It is a book on Myanmar history from before AD 639 to AD 1900. It gives short account of the leading races of Burma, of their origin, and of their struggles for supremacy throughout past centuries; also of the three Burmese wars and of the annexation of the country by the British government. The author describes Kayins migration and settlement in Myanmar, their religion and belief.

211. Thant, U. *Praññ'to'sā khri"*, part 1. Yangon: Bhāsāpran'cāpe'asñ'", 1961.
[Source: UCL]

သန့်၊ ဦး။ *ပြည်တော်သာခရီး၊ ပထမပိုင်း။* ရန်ကုန်၊ ဘာသာပြန်စာပေအသင်း၊ ၁၉၆၁။

---, ---, part 2. Yangon: Cāpe bimān', 1961. [Source: UCL]

---။ *ပြည်တော်သာခရီး၊ ဒုတိယပိုင်း။* ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၁။

It reveals formation and founding of Kayin State, the activities and achievements of Kayin State Council. Residential places of Kayin people, their religion, and traditional customs, social and economy are written. Besides, Kayin political organization, their political activities for their State are provided in it.

212. Thar Hto, *Saya. Karañ'nhañ' lvat'lap're"*. Yangon: Khet'chañ'" cāpum nhip'tuik', 1946. [Source: UCL]

သာထို၊ ဆရာ။ *ကရင်နှင့် လွတ်လပ်ရေး။* ရန်ကုန်၊ ခေတ်ဆန်းစာပုံနှိပ်တိုက်၊ ၁၉၄၆။

The origin of Kayin people, population and their mentality, social, economic condition are described. And also government servants of Kayin, services in the army, Kayin's movement for independence, and Kayin's strength are written.

213. ---. *Karañ'nhañ' lvat'lap're" cācoñ'sac'*. 3d ed. Yangon: Bamā'sac' cāpum nhip'tuik', 1948. [Source: UCL]

---။ *ကရင်နှင့် လွတ်လပ်ရေးစာစောင်သစ်။* ၃ ကြိမ်။ ရန်ကုန်၊ ဗမာ့သစ်စာပုံနှိပ်တိုက်၊ ၁၉၄၈။

It describes the origin of Kayin people and their settlement, political activities of Kayin people. Their demand for Kayin State and their policy were written in it. This book was published in three times, in 1946, in 1947 and the last time in 1948 with appendix.

214. Thawngmung, Ardeth Maung. *The “other” Karen in Myanmar: ethnic minorities and the struggle without arms*. New York: Lexington books, 2012. [Source: CSEAS]

This book is the first study to offer insight into non-armed, non-insurgent members of ethnic groups that are associated with well-known armed organizations. It analyzes the nature of the relationships between the “quiet” minorities and their “rebel” counterparts and assesses how these intra-ethnic differences and divisions affect the armed resistance movement, negotiation with state authorities, conflict resolution, and political reform. This field-based study of the Karen in Burma also provides theoretical and policy implications for other ethnically polarized countries. Bibliographical references and index are included.

215. Thin Maung, Saw, Karañ‘ praññ‘ nay‘. *Mukkdirvā*. Hpa-an: Kyo‘ thvañ‘“ non‘ cāpe, 1979. [Source: UCL]

သင်းမောင်၊ စော၊ ကရင်ပြည်နယ်။ မုတ္တဒိစ္စာ။ ဘားအံ၊ ကျော်ထွန်းနောင်စာပေ၊ ၁၉၇၉။

It reveals history of Mukadi village, monasteries and monks, village headmen during the successive period. Mukadi village is included in Hpa-an township, Kayin State. The people from Mukadi were very distinguished and talented were written in it.

216. Thint Naung, Man, Kawkareik. *Karañ‘ Praññ‘ nay‘ ’alah*. Yangon: Cāpe loka pumñhip‘tuik‘, 1981. [Source: UCL]

သင့်နောင်၊ မန်း၊ ကော့ကရိတ်။ ကရင်ပြည်နယ်အလှ။ ရန်ကုန်၊ စာပေလောက၊ ၁၉၈၁။

The book mentions cities, distinguished and historical places, religious buildings such as pagodas, cetis and monasteries, traditional customs so on in Kayin State.

217. - - - . *Mro “ Bā” ’Aṃ*. Hpa-an: Kyo‘ Thvañ‘“ Non‘ Cāpe, 1984. [Source: UCL]

- - - ။ မြို့ဘားအံ။ ဘားအံ၊ ကျော်ထွန်းနောင်စာပေ၊ ၁၉၈၄။

Hpa-an is a capital city of Kayi State. In this book, background history, geography, historical places and pagodas are included in it. Thus, it is a complete sources for Hap-an. Achievements of people

from Hpa-an during the colonial period and Japanese occupation are written.

218. Thit Maung, *Yebaw. Praññ' tvañ' " son' "kyan' "mhu samuiñ' "*, part 2 (1948-1962). Yangon: Satañ' "nhañ' " cānay' jañ' " Ṭhāna, 1990. [Source: UCL]
 သစ်မောင်၊ ရဲဘော်။ ပြည်တွင်းသောင်းကျန်းမှုသမိုင်း၊ အပိုင်း (၂) (၁၉၄၈ ခုနှစ်မှ ၁၉၆၂ ခုနှစ် အထိ)။ ရန်ကုန်၊ သတင်းနှင့်စာနယ်ဇင်းဌာန၊ ၁၉၉၀။
 - - -. - - - part 3 (1962-1968). Yangon, Phran'krāre" Van'krī" Ṭhāna, 1990. [Source: UCL]
 - - - ။ - - - အပိုင်း (၃) (၁၉၆၂ ခုနှစ်မှ ၁၉၆၈ ခုနှစ် အထိ)။ ရန်ကုန်၊ ပြန်ကြားရေးဝန်ကြီးဌာန၊ ၁၉၉၀။

It provides the rise of Kayin rebellion, KNU and battles between KNU and Myanmar Army Force. Their fighting to Thanton Township and the death of Saw Ba Oo Gyi, who is their leader are written. Besides, the activities of Kayin rebels and their atrocities are described.

219. Thu Wizarsara, *Ashin. Karañ' rājavan' .* Ashin Thu Wizarsara nhañ' " U Thaw Thana. Yangon: Tak' lūñay' cāpuñ nhip' tuik' , 1963. [Source: UCL]
 သုဝိဇ္ဇာစရ၊ အရှင်။ ကရင်ရာဇဝင်။ အရှင်သုဝိဇ္ဇာစရနှင့် ဦးသောသန။ ရန်ကုန်၊ တက်လူငယ်စာပုံနှိပ်တိုက်၊ ၁၉၆၃။

It describes the appearance, origin and settlement of Kayin people.

220. Tin Aung, *Bamaw. Kuiluinīkhet' Mran' māñuiñ' 'nañ samuiñ' "*. Yangon: Praññ' sū' 'alin' " cāpetuik' , 1964. [Source: UCL]
 တင်အောင်၊ ဗန်းမော်။ ကိုလိုနီခေတ်မြန်မာနိုင်ငံသမိုင်း။ ရန်ကုန်၊ ပြည်သူ့အလင်းစာပေတိုက်၊ ၁၉၆၄။

It states history of Myanmar during colonial period. It reveals settlement and places of Kayin and Pa-O Taung Thu people. And then, the Kayin people came from China mountain areas to Than Lwin River and Southern Myanmar are written in it.

221. Tin Mya, *Thakhin. Phak'chac' to'ghan're" Thānakhyup' nghan' tuin' chay' tuin' "*. Yangon: Cappy' 'aon'cāpe, 1968. [Source: UCL]

တင်မြ၊ သခင်။ ဖက်ဆစ်တော်လှန်ရေး ဌာနချုပ်နှင့် တိုင်းဆယ်တိုင်း။ ရန်ကုန်။ စပယ်အောင် စာပေ၊ ၁၉၆၈။

During the World War II, Myanmar and Kayin national leaders cooperated with the British fought against Japanese for independence. Bogyoke Aung San and Kayin national leaders drew the four policies for national unity.

222. Tin Swe Aye. *Praññ'thon'cu Mran'mānuin'naṃ 'akron'cā*. Yangon: Cakrā vaḷā cāpuṃ nhip' tuik', [19-?]. [Source: NL]

တင်ဆွအေး။ ပြည်ထောင်စု မြန်မာနိုင်ငံအကြောင်းစာ။ ရန်ကုန်၊ စကြာဝဠာစာပုံနှိပ်တိုက်၊ [၁၉-?]

It describes Kayin state situated in Lower Myanmar. In this book, the places of Kayin people, their religion and their occupation were written.

223. Tinker, Hugh. *The Union of Burma: a study of the first years of independence*. London: Oxford University Press, 1957. [Source: UCL]

The author describes the background history of civil war between the years 1948 to 1955 including the Kayin rebellion.

224. Trager, Frank N. *Burma, from Kingdom to republic:historical political analysis*. London: Frederick A. Praeger, 1966. [Source: CSEAS Library]

The book gives political conditions of Myanmar after independence. The political organizations including Kayin national group, their desires, their movements, political issues and government's activities on these issues are contained in it.

225. *Twentieth Century Impressions of Burma: its history, people, commerce, industries and resources*. edited by Arnold Wright. London : Lloyd's Greater Britain Publishing, 1910. [Source: UCL]

The author describes about the origin, tribes of national races including Kayins. Mr. Judson's missionary work in Kyain State and their traditions are included with photos in it.

226. Winter, Christopher T. *Six months in British Burmah: India beyond the Ganges in 1857*. Westminster : J. B. Nichols and son, 1858. [Source: UCL]

The author describes Kayin's remarkable traditions, specimen, characteristic and curious instance of zeal out tripping knowledge amongst the Poe Kayin. Kayin School at Tavoy and their mission are also included.

227. Woodman, Dorothy. *The making of Burma*. London: Gresset Press, 1962. [Source: UCL]

The author mentions the British political and economic policy in Kayin State. And then, western Karenni and Karenni in the Salween River are included in it.

228. Yin Aye, *Ein Me. Caññ'" caññ'" lum" lum" to' lhan' re"*. Yangon: 'Asuiñ'" 'avuiñ'" cāpe, 1968. [Source: UCL]

ယဉ်အေး၊ အိမ်မဲ။ စည်းစည်းလုံးလုံးတော်လှန်ရေး။ ရန်ကုန်၊ အသိုင်းအဝိုင်းစာပေ၊ ၁၉၆၈။

It's about Japanese revolution in Myanmar. In this revolution, Myanmar and all national races including Kayins fought against the Japanese unitedly. Then, Kayin national leader Saw La Paw fought against the imperialist British for independence are included.

229. - - - . *Samuiñ'"van' khon'"choñ' krī'"māy"e* nā'nuiñ'ñamñ nā' lūmyui" nhan' nā'praññ'thon'cu*. Yangon: Rhvepurapuik' cāpe, 1986. [Source: UCL]

- - - ။ သမိုင်းဝင်ခေါင်းဆောင်ကြီးများ၏ ငါ့နိုင်ငံငါ့လူမျိုးနှင့် ငါ့ပြည်ထောင်စု။ ရန်ကုန်၊ ရွှေပုရပိုက်စာပေ၊ ၁၉၈၆။

It describes attempts of great leaders, red Kayin Saw La Paw and Man Ba Khaing for independence of Myanmar.

Language and Languages

230. *The Anglo-Karen Dictionary*. Compiled by J. Wade and J. P. Binney. 2d ed. Rangoon : Baptist Board of Publication, 1954. [Source: UCL]

It is a dictionary of English and Kayin dictionary. It's with pleasure that the board of publications of the Burma Baptist convention once again makes available to the public the Anglo-Kayin Dictionary.

231. Bennett, Cephas. *An Anglo-Karen vocabulary*. 2d ed., Tavoy : Karen Mission Press, 1875. [Source: UCL]

It is a English – Kayin vocabulary: monosyllables, for the use of Karen schools.

232. *A comparative dictionary of the Pwo-Karen dialect*. Compiled by W.C.B. Purser and Tun Aung. Rangoon : American Baptist Mission Press, 1922. [Source: UCL]

It is a comparative dictionary on Poe-Kayin and English languages

233. Cross, Edmund B. *A dictionary of the Sgau-Karen language*. Rangoon: Anglo Burmese Mission Press, 1896. [Source: UCL]

This Dictionary has been derived from a large amount of material already arranged and printed in alphabetical form. It is a dictionary of Sagaw Kayin and English Language

234. Duffin, C. H. *A manual of the Pwo-Karen dialect*. Rangoon: American Baptist Mission Press, 1913. [Source: NL]

It is a manual book of English to Poe-Kayin dialect. The translations of the sentences and petitions are given more or less literally in English for the purpose of bringing out clearly the idioms of the dialect. It can easily be ascertained and mastered in a short time.

235. Gilmore, David C. *A grammar of the Sgaw-Karen language*. Rangoon: Phinney, 1898. [Source: UCL]

The book offered students of Kayin do not pretend to be an exhaustive grammar of the language. The author's aim has been to introduce beginners to the principles of Kayin grammar. It presents striking analogies to the English. The Karen Alphabet is derived from the Burmese. It consists of 25 consonants and 10 vowels, with 6 tones, the character appearing among both consonants and vowels.

236. Jones, Robert B. *Karen Linguistic studies: description, comparison, and texts*. Berkeley: University of California Press, 1961. [Source: UCL]

Description of Sgaw-Kayin and Kayin dialects are mentioned in it.

237. Kan Gyi, *Thra*. *Introduction to the study of the Sgaw Karen Language*. Rangoon: American Baptist Mission Press, 1915. [Source: UCL]

It studies Anglo-Kayin vocabularies and the usages of the Sagaw Kayin Language.

238. Karañ' cāpe pharc' mok' re" 'aphvai'. *Karañ' cāpe nħaṅ" cakā pro lam" nñvan'*. Yangon: Yan'" 'aphvai', 1979. [Source: UCL]

ကရင်စာပေဖြစ်မြောက်ရေးအဖွဲ့။ ကရင်စာပေနှင့် စကားပြောလမ်းညွှန်။ ရန်ကုန်၊ ယင်းအဖွဲ့၊ ၁၉၇၉။

It includes the branches of Kayin language such as Sagaw Kayin language, Eastern Poe Kayin language and Western Poe Kayin language and their literature and dialogues, national songs.

239. Luce, G. H. *Phases of Pre-pagan Burma: languages and history*. New York: Oxford University Press, 1985. [Source: CSEAS Library]

This book was based on lectures delivered by Luce in 1966 at the Ecole des Langues Orientales Vivente at Paris. The work, including numerous word lists, was published posthumously in two volumes in 1985 by Oxford University Press and the School of Oriental and

African Studies at the University of London. Up to now, this is the only work which provides a comprehensive survey of the early languages of Myanmar national groups such as Kayin, Mon, Chin, Pyu, Rakhine and Myanmar. Vol. II is all are photos.

240. Myanmar. **Paññāre" van'krī"Ṭhāna.** 'Arhe' pui" Karañ' bhāsā cakā"pro. Yangon: Kun'svay're" ko'pui're"rhañ'", 1976. [Source: UCL]

မြန်မာနိုင်ငံ။ ဝညာရေးဝန်ကြီးဌာန။ အရှေ့ပိုင်းကရင်ဘာသာစကားဖြော။ ရန်ကုန်၊ ကုန်သွယ်ရေး ကော်ပိုရေးရှင်း၊ ၁၉၇၆။

The book is a text book for the students of Government School Development of National Races of Union of Myanmar. It was written by two languages: Myanmar and Kayin languages. Eastern Poe Kayin language and terms are described.

241. Pe Maung Tin, *U. Bhāsācakā" yañ'kye"mhu mh navart' kui"svay'.* U Pe Maung Tin and --- [et.al]. Mandalay: Mrakan'sā cāpe, 1966. [Source: UCL]

ဖေမောင်တင်၊ ဦး။ ဘာသာစကားယဉ်ကျေးမှုမှ နဝရတ်ကိုးသွယ်။ ရေးသူ ဦးဖေမောင်တင် . . . [နှင့် အခြား]။ မန္တလေး၊ မြကန်သာစာပေ၊ ၁၉၆၆။

It mentions Kayin groups, their place and settlements. Different languages and dialects according to the places were written in this book.

242. Pyinnyar, *U. Tuiñ "rañ"sā" cakā"pro.* Yangon: Tuiñ"lañ"cāpe taik', 1970. ဝညာ၊ ဦး။ တိုင်ရင်းသားစကားဖြော။ ရန်ကုန်၊ တိုင်းလင်းစာပေတိုက်၊ ၁၉၇၀။ [Source: UYL]

It describes Kayin usages and dialects explained with Myanmar language.

243. *Thesaurus of Karen Knowledge vol. I.* Judson Sesquicentennial ed., Rangoon : Burma Union Press, 1963. [Source: CSEAS Library]

It is Thesaurus of Kayin knowledge: comprising traditions, legends or fables, poetry, customs, superstitions, demonology,

therapeutics, etc. The terms are alphabetically arranged and it was formed a complete native Kayin dictionary, with definitions and examples, the usages of every word. Every definition in the Thesaurus was numbered, and these numbers were given in the Vocabulary, and have been found of great use in the futher investigation of words.

244. Tin Moe. *Tui' tuiñ "rañ "sā" cakā" padesā*. Yangon: 'Ae"jānī cāpe, 1974. [Source: UCL]

တင်မိုး။ တို့တိုင်းရင်းသား စကားပဒေသာ။ ရန်ကုန်၊ အေးဇာနီစာပေ၊ ၁၉၇၄။

It includes languages of all national races. It compares Myanmar language and Kayin language.

Law

245. *Karañ ' praññ ' nay ' koñ ' cī lup 'ñan "cañ ' naññ " upade*. Yangon: 'acui" ra pum nhip' tuik', 1952. [Source: UCL]

ကရင်ပြည်နယ်ကောင်စီလုပ်ငန်းစဉ်နည်းဥပဒေ။ ရန်ကုန်၊ အစိုးရပုံနှိပ်တိုက်၊ ၁၉၅၂။

It includes procedure of Law and Regulations of Kayin State Council, Conference, Meeting, process of law and regulations, amendments, notification, and Bill concerned with Kayin State. These were issued to a law on 26 May 1952.

246. *Karañ ' re" rā yā yī koñ ' cī naññ " upade*. Yangon: 'acui" ra pum nhip' tuik', 1949. [Source: UCL]

ကရင်ရေးရာယာယီကောင်စီနည်းဥပဒေ။ ရန်ကုန်၊ အစိုးရပုံနှိပ်တိုက်၊ ၁၉၄၉။

It provides temporary Rule and Regulation of Kayin Affairs relating to Kayin State, Conference of councils, meetings and procedures, amendments of existing rules and regulations. These were to be put into force from 9 August 1948.

247. Kyaw Win, U. *Tuiñ "rañ "sā" lūmyui"myā" 'are" nhañ " 1947 'akhre kham upade, vol. 1*. U Kyaw Win, U Mya Han and U Thein Hlaing. Yangon: Samuiñ " Ṭhāna (Sutetana), 1990. [Source: UCL]

ကျော်ဝင်း၊ ဦး။ တိုင်းရင်းသားလူမျိုးများအရေးနှင့် ၁၉၄၇ အခြေခံဥပဒေ၊ ပထမတွဲ။ ဦးကျော်ဝင်း၊ ဦးမြဟန်၊ ဦးသိန်းလှိုင်။ ရန်ကုန်၊ သမိုင်းဌာန (သုတေသန)၊ ၁၉၉၀။

It states constitutional law of 1947 in Myanmar. It finds out the role of ethnic groups stated in this constitutional law. In this

constitutional law, demand of Kayin people, and formation of Kayin youth association are provided.

Literature

248. Bunker, Alonzo. *Soo Thah: a tale of the making of the Karen nation*. New York : Ravell, 1902. [Source: UCL]

This is a true story. While its narration is not always chronological, yet all the incidents herein told are facts which occurred in the experience of the writer, or within his knowledge. All the characters are true to name and life, except Soo Thah, whose real name was Soo Yah. This change has been made in order that certain incidents in the story might be added to his life to complete a true picture. The aim of the story is to give a photographic view of the daily life of the heathen Hillmen of Burma; of the entrance of the Gospel among them; and of its triumphant results as a transforming and uplifting power. The work of evangelizing the Kayins of Burma has now gone on for two generations. Its successes have constituted a miracle in modern missions. The reading of this book has brought it all up with vividness, tenderness and power. In the story of Soo Thah, readers can see the child of superstition step by step emerge, develop, expand, and raise to such moral altitude as moves us with new appreciation of the glorious Gospel of the blessed God.

249. Ma Li Kha. *Mran 'mā cāpe 'abhidhān' (I)*. Yangon: Man' chve cācañ', 1974. [Source: UCL]

မလိခ။ မြန်မာစာပေအဘိဓာန် (၁)။ ရန်ကုန်၊ မင်းဆွေစာစဉ်၊ ၁၉၇၄။

There were different groups of Kayin ethnic. The writer had written about not only Dhama Kyangan religion books but also social, cultural and Yatha Sarpay in Kayin language were written. The victorious songs after battles were sung, their traditional songs are in Myanmar rhymes are described.

250. Marshall, Harry I. *Naw Su: a story of Burma*. Portland: Falmouth, 1947. [Source: UCL]

It is one of the Kayin famous novels. This novel is based on historical facts.

251. Shwe Myar, *Dagon. Mran 'mānuin 'naṃ cāpechumyā'*. Yangon: Cāpe bimān', 1972. [Source: UCL]

ရွှေမျှား၊ ဒဂုန်။ မြန်မာနိုင်ငံစာပေဆုများ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၂။

The aim of Kayin literature award contest sponsored by Kaw-thu-lay central committee starting from 1965 onwards and contested different Karen literatures. The prizes about the contests prescribed subjects to be contested and those who got the prizes were written.

Politics

252. Ba Shin, *Bohmu. Cac're" nuiñ 'naṃre" nhañ " lūmhure" chuiñ 'rā samuiñ "' cātam "'myā"*. Yangon: Kumāra pumhip'tuik', 1968. [Source: UCL]

ဘရှင်၊ ဗိုလ်မှူး။ စစ်ရေးနိုင်ငံရေးနှင့် လူမှုရေးဆိုင်ရာသမိုင်းစာတမ်းများ။ ရန်ကုန်၊ ကုမာရ ပုံနှိပ်တိုက်၊ ၁၉၆၈။

It is a collection of articles concerned with politics of Kayin State and Kayin people. The author also expresses the physical feature, area, population, cities and towns of Kayin State. Besides, the historical background of appearance of Kaw-thu-lay State is provided in it.

253. Burma. Ministry of Information. *Karen insurrection*. Rangoon : Government of the Union of Burma Publication, 1949. [Source: UCL]

The book describes Kayin insurrection in Myanmar after independence. Their policies, movements and actions are contained.

254. Burma. Ministry of Information. *KNDO insurrection, 2d ed.* Rangoon : Government Printing Press, 1949. [Source: UCL]

Post independence, there are some rebellions in Myanmar. KNDO is one of the Kayin groups to fight the government of Myanmar. The KNDO composed of young Kayin who had served as soldiers in

British armies, was an efficient fighting organization in Myanmar. The Kayah is small and sparsely populated. It had been troubled by the KNDO insurrections. In this book, the political history of Kayin State and about KNDO is described in detail.

255. *Burma and the Insurrections*. Rangoon: Government of the Union of Burma Publication, 1949. [Source: UCL]

It provides political situation of Myanmar. KNDO, Kayin political organization, fought to the government for the freedom of Kayin State. In this book, political condition and background history of KNDO and its activities are included.

256. *Karaṅ' bamā caññ' " luṃ" re"*. Thakin Soe . . . [et. al.]. Yangon: Praññ' sū' cāpe phran' ' khri re" Thāna, 1944. [Source: UCL]

ကရင်ဗမာစည်းလုံးရေး။ သခင်စိုး . . . [နှင့် အခြား]။ ရန်ကုန်၊ ပြည်သူ့စာပေဖြန့်ချိရေးဌာန၊ ၁၉၄၄။

This book is about unity of Kayin and Myanmar. The activities of national leaders, Kayin rebellions' declaration, the aims of AFPFL, and the issue of Kayin rebels in Eastern Yoma are provided in it.

257. *Karaṅ' Praññ' Nay' Koṅ' cī. Karaṅ' praññ' nay' koṅ' cī paṭhama ññī lākham mhat' tam' " myā"*. Yangon: 'acui" ra cāpum nhip' tuik', 1952. [Source: UCL]

ကရင်ပြည်နယ်ကောင်စီ။ ကရင်ပြည်နယ်ကောင်စီ ပဌမညီလာခံမှတ်တမ်းများ။ ရန်ကုန်၊ အစိုးရ ပုံနှိပ်တိုက်၊ ၁၉၅၂။

In the first meeting of Kayin State council, the following cases were discussed. These cases are appointment of temporary chair person or election of President and Vice President, evaluation and assessment of Kayin Council's Rules and Regulation, election of President of Kayin State, discussion of the budget and expenditure, formation of Kayin State Government, answering the questions, recommendation and proposals on the meeting.

258. Luñay' satañ' "cā charā tac' uī". *Karañ' bamā prasānā bhay' lui phrerhañ' "ra Maññ' Naññ' "*. Yangon: Myint Swe Cā' aup' tuik', 1949. [Source: UCL]

လူငယ်သတင်းစာဆရာတစ်ဦး။ ကရင်ဗမာပြဿနာဘယ်လိုဖြေရှင်းရမည်နည်း။ ရန်ကုန်၊ မြင့်ဆွေစာအုပ်တိုက်၊ ၁၉၄၉။

During the colonial period, the British government practiced a policy of divide and rule in Myanmar between Burma and the other ethnic minorities in the hills. Thus, Myanmar national leaders attempted to get peace between them. This book states how to solve the problem and suggestions.

259. Myanmar. **Krañ' lūmyui" 'athū"cuṃcam" "re" ko' mīrhañ' 'aphvai'.**

Karañ' lū myui" 'athū"cuṃcam" "re" ko' mīrhañ' 'aphvai'e 'acīrañ' khamcā.* 1950. [Source: UCL]

မြန်မာနိုင်ငံ။ ကရင်လူမျိုးအထူးစုံစမ်းရေးကော်မရှင်အဖွဲ့။ ကရင်လူမျိုးအထူးစုံစမ်းရေးကော်မရှင်အဖွဲ့၏အစီရင်ခံစာ။ [ရန်ကုန်]၊ [ထုတ်ဝေသူမပါ]၊ ၁၉၅၀။

It provides the historical background of special investigation commission of Kayin people, procedures of the commission, conference of commission, membership, discussions, activities and plans. The population of the States, papers and documents of commission with diagram were also described.

260. Myanmar. **To' lhan' re" koñ' cī.** *Praññ' tvañ' " nrim" " khyam" " re" chve" nve" pvai.* 3d ed. Yangon: Pran' krāre" Ṭhāna, 1964. [Source: UCL]

မြန်မာနိုင်ငံ။ တော်လှန်ရေးကောင်စီ။ ပြည်တွင်းငြိမ်းချမ်းရေးဆွေးနွေးပွဲ။ ၃ ကြိမ်။ ရန်ကုန်၊ ပြန်ကြားရေးဌာန၊ ၁၉၆၄။

The conference of peace was held on 5 July 1963 to 15 Nov 1963 to get peace between revolution council and three parties; KNU party, New Mon State party, and Red Kayin development party. The discussion, future plan and programs of conference are included in this book.

261. Myanmar. *Tuiñ''rañ''sā''lūmyui''cu koñ'cī. Yane' tuiñ''rañ''sā'' ñññññvt're'' Bhākron'' 'are''krī''talai.* Yangon: Yañ'' koñ'cī, 1953.
[Source: NL]

မြန်မာနိုင်ငံ။ တိုင်းရင်းသားလူမျိုးစုကောင်စီ။ ယနေ့တိုင်းရင်းသား ညီညွတ်ရေးဘာကြောင့် အရေးကြီး သလဲ။ ရန်ကုန်၊ ယင်းကောင်စီ၊ ၁၉၅၃။

It is a declaration of council of National Races to the public on 12th Nov 1953. This declaration states that the development Kayin State was delay because of some Kayin rebellions. Thus, this book points out unity between national races.

262. *Nok'chum'' po' pātī.* Prucusū Mon Chit Thein . . . [et.al.]. Yangon: Mrarā pañ'cāpe tuik', 1970. [Source: UCL]

နောက်ဆုံးပေါ်ပါတီ။ ပြုစုသူ မွန်ချစ်သိန်း --- [နှင့် အခြား]။ ရန်ကုန်၊ မြရာပင်စာပေတိုက်၊ ၁၉၇၀။

This book states the conflict between KNU, which is one of the Kayin rebellions. And then, correspondence between their leaders is described in it.

263. Pu Kalay, *U. Sakhañ'nu 'are'' to'pum.* 1st vol. Yangon: Suddamāvatī cāpe' pumhip'tuik', 1949. [Source: UCL]

ပုကလေး၊ ဦး။ သခင်နအရေးတော်ပုံ၊ ပတွဲ။ ရန်ကုန်၊ သုမ္မဝတီစာပေပုံနှိပ်တိုက်၊ ၁၉၄၉။

KNU was fighting to the government to establish their state separately. The Prime Minister U Nu and national leaders negotiated to get peace. In this book describes the issues, activities and problem solving.

264. Thar Hto, *Saya. Karañ'nhañ'' nuiñ'namre'' prasānā.* Yangon: [s.n.], [19-?].
[Source: UCL]

သာထို၊ ဆရာ။ ကရင်နှင့် နိုင်ငံရေးပြဿနာ။ ရန်ကုန်၊ [ထုတ်ဝေသူမပါ]၊ [၁၉-?]။

Political situations inside the Kayin State and the political campaigns of the Kayin nationals during the rise of politics and nationalism were written in it.

Religion

265. Brockett, L. P. *The story of the Karen mission in Bassein, 1838-1890, or, The progress and education of a people from a degraded heathenism to a refined Christian civilization*. Philadelphia: American Baptist Publication Society, 1891. [Source: NL]

Kayin tribes, Sgaw and Poe Kayins are first to receive the gospel. It states missionary and labour of the first Kayin, apostle, Ko Tha Byu. Mr Abbott's missionary from 1849-1852 among the Kayin tribes, Kayin churches in Bassein, the development of Kayin education in 1868-1879 are included.

266. Bunker, Alonzo. *Sketches from the Karen hills*. New York : Ravell, 1910. [Source: UCL]

It describes about in the beginning of the year 1866 the writer and his wife, landed in Burma for missionary work. He was designated to the Red Kayins, or Karenni tribe, then a practically unknown people. The author settled down to a life work among the frontier tribes of Burma. In this book, the Christian missionary works in Kayin hills especially Loikaw and Toungoo region is explained with sixteen chapters and illustrations.

267. Carpenter, Chapin Howard. *Self-support, illustrated in the history of the Bassein Karen Mission from 1840-1880*. Boston : Rand Avery and Co., 1883. [Source: NL]

After Anglo-Myanmar War I, American Baptist Mission came to Myanmar. The book includes history and missionary works in Bassein (now Pathein) from 1840 to 1880.

268. Harris, Edward Norman. *A star in the east: an account of American Baptist Missions to the Karens of Burma*. New York: Fleming H. Revell, 1920. [Source: UCL]

It includes 15 chapters: The Kayins and their traditions, Various theories of the origins and racial connection, Religion,

Reception of gospel, Early Kayin apostles, growth and development of work, Hindrances, present attainments in personal religion, present church organization, present attainments in temporal betterment, the conservation of the Kayin races as a by-product, The need for missionaries, Kayin characteristics, a neglected opportunity and a call to arms are described in it. Thus, it is a complete source for missionary work in Kayin.

269. Harris, Julia E. *A history of the Shwegin Karen mission*. Chicago : Englewood press, 1907. [Source: UCL]

It contains history of Shwegin Kayin mission and their religious activities.

270. Kumara, Ashin, Pantanaw. *Karañ' rui" rā yañ' kye"mhu padesā nhañ" 'arui" kok' tarā"to'*. Yangon: 'Asuiñ'" 'avuiñ'" cāpe, 1998. [Source: UCL]

ကုမာရ၊ အရှင်၊ ပန်းတနော်။ ကရင်ရိုးရာယဉ်ကျေးမှုပဒေသာနှင့် အရိုးကောက်တရားတော်။ ရန်ကုန်၊ အသိုင်းအဝိုင်းစာပေ၊ ၁၉၉၈။

It provides traditional customs, belief, bones picking ceremony and sermons in this ceremony.

271. Lone Khin, Man. *Jvaikapañ'- Cetī samuiñ''*. Mawlamyine: Suvāṇḍa vaṃsa cāpuṃ nhip' tuik', 1965. [Source: UCL]

လုံးခင်၊ မန်း။ ဇွဲကပင်-စေတီသမိုင်း။ မော်လမြိုင်၊ သုဝဏ္ဏဝံသစာပုံနှိပ်တိုက်၊ ၁၉၆၅။

Mount Zwegabin can be found 16 kilometres south east of Hpa-an. It provides history of famous pagodas and Cetis on Mount Zwegabin where is the most impressive, sacred and monolithic mount and beautiful site in Hpa-an. It also provides the history of Hpa-an Township.

272. Lone La Shin Ton'cvañ". 'Ae"mrasākhon' sāmāññaton'. Lone La Shin, Ton'cvañ" nahan' Mg Dipa (Sippam/Kyaññmre) Pūjo', Tomhī rahan'" taññ'"phrat' saññ'. Yangon: Rhvepañ'kū cāpe, 1993. [Source: UCL]

လုံးလရှင်တောင်စွန်း။ အေးမြသာခေါင်သာမညတောင်။ လုံးလရှင်တောင်စွန်းနှင့် မောင်ဒီပ (သိပုံ/ချည်မြေ)ပူဇော်၊ တောမှီရဟန်းတည်းဖြတ်သည်။ ရန်ကုန်၊ ရွှေပင့်ကူစာပေ၊ ၁၉၉၃။

Thamanya Sayadaw U Vinaya, Abhidhaja Agga Maha Saddhamma Jotika is a prominent and influential Kayin Buddhist monk. Sayadaw established a monastery and meditation centre on Thamanya hill. In this book, the brief biography of Sayadaw, history of Thamanya hill and Sayadaw's sermons are included. Photos are also described.

273. Marshall, Harry I. *Flashes along the Burma road*. New York: Island Press, 1946. [Source: UCL]

The writer and his wife were the senior missionary of the American Baptist Mission in Myanmar. The book contains their missionary work and celebrating the Kayin New year in Myanmar given by 13 stories.

274. Mason, E. Builard. *Civilizing mountain men, or sketches of mission work among the Karens*. London : James Nisbet, 1862. [Source: NL]

The book contains three parts, eight chapters in Part I, sixteen chapters in Part II and five chapters in Part III. The book is about missionary works in Kayin people. Besides, Kayin civilization, religion, culture social life, dress, witchcraft, national banner and flag and Kayin soldiers are included in it.

275. Mason, Francis. *The Karen apostle or a memoir or Ko Tha Byu*. Boston: Could and Lincoln, 1861. [Source: UCL]

Ko Tha Byu was the first Kayin Christian and a notable evangelist to the Kayin. This book expresses his minssionary work in

Kayin State, Maulmaine, Yangon, his successful activities, his knowledge, and his experience and early life of Ko Tha Byu in details.

276. Mason, Francis. *Ko Tha Byu, the first Karen Christian: with some traditions of the Karen race*. Rangoon: American Baptist Mission Press, 1928. [Source: UCL]

The growth in character, the biographical data, or the work of this great apostle, Ko Tha Byu, during these twelve years of tireless ministry and some traditions of the Kayin race are described in the book.

277. Shwe Naw, Maung, Cac‘kai to‘Mañ‘. *Myan‘ rājavan‘ nhañ‘ cetī samuiñ‘ poñ‘ khyup‘*. Yangon: Haṃsāvātī satñ‘ cā tuik‘, 1899. [Source: UCL]
ရွှေနေသာ၊ မောင်၊ စစ်ကဲတော်မင်း။ မွန်ရာဇဝင်နှင့် စေတီတောင်သမိုင်းပေါင်းချုပ်။ ရန်ကုန်၊
ဟံသာဝတီ၊ ၁၈၉၉။

The author provides history of Mon groups, famous pagodas in Kayin State including Mount Zwekebin and its pagodas.

278. Shwe Wa, Maung. *Burma Baptist Chronicle*. edited by Genevieve Sowards and Erville Sowards. Rangoon : University Press, 1963. [Source: UCL]

The book includes life of Saw Quala, the Baptists’ second convert, Baptist mission in Kayin people, Bible training schools, Baptist conference and Christian church in Kayin State.

279. Wylie, MacLeod. *The gospel in Burmah: the story of its introduction and marvelous progress among the Burmese and Karens*. Calcutta: G. C. Hay, 1859. [Source: NL]

This book is a reproduction of an important historical work concerned with American Baptist mission to Burma (Myanmar). It describes the first Kayin convert, Ko Tha Byu and his missionary work in Myanmar and Kayin Baptist missionary work with maps.

280. Zar Gaya, U. *Jvaikapañ' Bhurā" samuiñ "'sac'.* 6th ed. Hpa-an: Ko'dāñ'" sāsānā' rakkhitakyoñ'", 1985. [Source: UCL]

ဇာဂရ၊ ဦး။ *ခွဲကပင်ဘုရားသမိုင်းသစ်။* ၆ ကြိမ်။ ဘားအံမြို့၊ ကော့ဒါန်းသာသနာ့ရက္ခိတကျောင်း၊ ၁၉၈၅။

It is history of Zweekabin pagoda and Mount Zweekabin. It is situated near Pha-an township in Kayin State.

Social Life and Customs

281. Aung Htoo, Saw. *Karañ'nhac'tac'kū'pvai (or) Tadoñ' takhvañ'.* Yangon: Satñ'"gyānay' pumñhip 'tuik', 1975. [Source: UCL]

အောင်ထူး၊ စော။ *ကရင်နှစ်သစ်ကူးပွဲ (သို့) တဒေါင့်တခွန်း။* ရန်ကုန်၊ သတင်းဂျာနယ်ပုံနှိပ်တိုက်၊ ၁၉၇၅။

The author informs the Kayin New Year festival celebrated at Kawkareik, Kayin State in 1968. The various traditional customs of Kayin people were included in the festival.

282. Aung Mon, Maung. *Sā'khyañ'"tui' 'akroñ'" tace' tadoñ'.* Yangon: Cāpe bimāñ', 1985. [Source: UYL]

အောင်မွန်၊ မောင်။ *သားချင်းတို့အကြောင်း တစေ့တစောင်း။* ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၅။

The author reveals traditional customs, practices, hobbies, and religion concerned with Kayin people.

283. Boon, Dhuey Srisarasdi. *The Hill tribes of Siam.* Bangkok : Bamrang Nukoul Kit, 1967. [Source: CSEAS Library]

The author presents hill people lived in Thailand and borders on Myanmar, Laos, Cambodia and Malay. In Myanmar, Kayin people are included in it. The book provides daily life, clothing styles, occupation, customs and culture, of Kayin people with photographys. And then, kind of Kayin people are described. It contains 568 photographs with captions documenting the people of this region including the Hill people who formerly lived in China, forest dwellers that came from Burma, Laos, or Siam.

284. *Cocam Phui"sañ ' Proso Pumprañ ' .* Yangon: ÑÑon' ram' " cā sup' tuik' , 1972.
[Source: UCL]

စောစံဖိုးသင်ပြောသောပုံပြင်။ ရန်ကုန်၊ ညောင်ရမ်းစာအုပ်တိုက်၊ ၁၉၇၂။

It is Kayin folktales which give good lessons, true life, moral and ethics for next generations.

285. Hla, U, *Ludu. 'Arhe'pui" Karañ ' khalok ' nui' pumprañ 'myā"*. Mandalay: Kri' pvā"re" pumnhip' tuik' , 1968. [Source: NL]

လှ၊ ဦး၊ လူထု။ အရှေ့ပိုးကရင်ခလောက်နီပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက် ။ ၁၉၆၈။

Khalauk Noe village are situated at the north eastern part of Zwegabin Township, Kayin States. The folktales are written about the village. These folktales give traditional customs, culture, and social life of Kayin people.

286. - - - . *Karañ ' pumprañ 'myā"*, part 1. 2d ed. Mandalay: Kri'pvā" re" pumnhip' tuik' , 1962. [Source: UCL]

- - - ။ ကရင်ပုံပြင်များ၊ ပထမပိုင်း။ ၂ ကြိမ်။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၂။

The 15 Kayin stories were written in the book. The aims of tales are to love each others, to be clever, to be polite and to be good person in the life for younger people.

287. - - - . *Karañ ' pumprañ 'myā"*, part 2. Mandalay: Kri'pvā"re" pumnhip' tuik' , 1963. [Source: UCL]

- - - ။ ကရင်ပုံပြင်များ၊ ဒုတိယပိုင်း။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၃။

The books describes stories and songs related to Poe Kayin in Kayin state.

288. - - - . *Karañ ' pumprañ 'myā"*, part 3. Mandalay: Kri'pvā"re" pumnhip' tuik' , 1964. [Source: UCL]

- - - ။ ကရင်ပုံပြင်များ၊ တတိယပိုင်း။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၄။

There are 18 famous and strange stories describing to have well lessons for life and to be educated person for children.

289. Hla, U, *Ludu. Karañ‘ puṃprañ‘myā”, part 4.* Mandalay: Kṛī“pvā“re” Puṃnhip‘ tuik‘, 1966. [Source: UCL]

လှ၊ ဦး၊ လူထု။ ကရင်ပုံပြင်များ၊ စတုတ္ထတွဲ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

Altogether 21 stories of Poe Kayin and Sagaw Kayin mostly more of Poe Kayin stories, stories which contained great lessons and strange stories were written.

290. - - -. *Karañ‘ puṃprañ‘myā”, part 5.* Mandalay, Kṛī“pvā“re” puṃnhip‘ tuik‘, 1962. [Source: UCL]

- - - ။ ကရင်ပုံပြင်များ၊ ပဉ္စမတွဲ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

There are 23 stories about eastern Poe Kayin people.

291. - - -. *Karañ‘ puṃprañ‘myā”, part 6.* Mandalay, Kṛī“pvā“re” puṃnhip‘ tuik‘, 1962. [Source: UCL]

- - - ။ ကရင်ပုံပြင်များ၊ အတွဲ (၆)။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

It includes 27 stories. Traditional customs of Poe Kayin and their wedding ceremonies, introducing with twelve matrimonial songs were written. Most of the stories give good lessons for the readers.

292. Ireland, Alleyne. *The province of Burma: a report prepared on behalf of the University of Chicago.* Boston : Houghton Mifflin, 1907. [Source: UCL]

It describes origin, form of speech, manners, customs, dress of Kayin people and three main divisions of Kayin.

293. *Karañ‘.* translated by Dr. Nan Hlaing. Hpa-an: Ūchok‘ pañ“” cāpe, [2015]. [Source: UCL]

ကရင်။ ဘာသာပြန်သူဒေါက်တာ နန်းလှိုင်။ ဘားအံ၊ ဦးဆောက်ပန်းစာပေ။ [၂၀၁၅]။

Eight research papers on the history of Kayin people, Kayin language, their faith, customs and cultures, Kayin-Myanmar relationships and arms conflict in Kayin state are mentioned in it.

294. Lin Myat Kyaw, *Man. Karaṇ' rui"rā sutapadesā*. Yangon: Cāpeloka puṃnhip' tuik', 1980. [Source: UCL]

လင်းမြတ်ကျော်၊ မန်း။ ကရင်ရိုးရာသုတပဒေသာ။ ရန်ကုန်၊ စာပေလောက၊ ၁၉၈၀။

This book provides outline history of Kayin people, history of Kayin literatures and religious worships, Kayin New Year Day, traditional Kayin calendar, National flag, National song, National dance and musical instruments. Traditional feasts and festivals with beliefs, traditional law and customs and Kayin fables and stories, all are written in this book.

295. - - - . *Simhat' bhvay' Karaṇ' rui"rā*. Yangon: Rhve mui" cāperip' sā, 1971. [Source: UCL]

- - -။ သိမှတ်ဘွယ် ကရင်ရိုးရာ။ ရန်ကုန်၊ ရွှေမိုးစာပေရိပ်သာ။ ၁၉၇၁။

It provides knowledge about Kayin people completely such as background history, their settlements, festivals, social life and customs and etc.

296. Marshall, Harry I. *The Karen People of Burma: A study in anthropology and ethnology*. Ohio : University of Colombus, 1922. [Source: UCL]

There are five parts about Kayin people. They are general topics, Domestic life, Social life, Religious life and development of the Karen people. Under the general topic, habitat and tribal distribution, origin, physical characteristics, mental and moral characteristics, language, dress and ornaments and measures of time and space are included.

297. Maung Maung Tike. *Tuiṇ' "raṇ' "sā" yañ' kye"mhu samuiṇ' "chuiṇ' rā kvaṇ' " chaṇ' " cātam "myā"*. Yangon: Sapreññui cāpe, 1985. [Source: UCL]

မောင်မောင်သိုက်။ တိုင်းရင်းသား ယဉ်ကျေးမှုသမိုင်းဆိုင်ရာ ကွင်းဆင်းစာတမ်းများ။ ရန်ကုန်၊ သပြေညို စာပေ၊ ၁၉၈၅။

It is a collection of research papers concerned with traditional custom of Kayin people.

298. Min Naing, U. *Dui'sve"-dui'sā"-tuiñ "rañ "bhvā" (20 Krim 'mrok' praññ 'thon' 'cune')*. Yangon: Kmbhā 'ae" cā tuik', 1967. [Source: UCL]

မင်းနိုင်၊ ဦး။ ဒို့သွေး-ဒို့သား-တိုင်းရင်းဘွား (၂၀ ကြိမ်မြောက်ပြည်ထောင်စုနေ့)။ ရန်ကုန်၊ ကမ္ဘာအေး စာတိုက်၊ ၁၉၆၇။

There are various kinds of Kayin in Myanmar. The author studies and presents Kayin Phyu, Sagaw Kayin, Pa ku Kayin, Poe Kayin, Mon Kayin describing their appearances, dress and hair style, literature, religion, seasonal festivals, traditional customs and cultures, their occupation.

299. - - -. *Tui'tuiñ "rañ "bhvā" praññ 'thon' 'cu thā"*. Yangon: Yañ'kye" mhu van'krī" Thāna, 1960. [Source: UCL]

- - - ။ တို့တိုင်းရင်းဘွားပြည်ထောင်စုသား။ ရန်ကုန်၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ၁၉၆၀။

The author shows national races of Myanmar with photographs. For Kayin groups, it provides type of Kayin, their places, clothing style of female and male with photographs.

300. Mran'mā' Chuirhay'lac' Lam'cañ'pātī. *Tuiñ "rañ "sā" yañ'kye"mhu rui"rā dhale' thum"cammyā"- Karañ'*. Yangon: Cāpe bimān', 1967. [Source: UCL]

မြန်မာဆိုရှယ်လစ်လမ်းစဉ်ပါတီ။ တိုင်းရင်းသားယဉ်ကျေးမှုရိုးရာဓလေ့ထုံးစံများ-ကရင်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၇။

The settlement of Kayin in Myanmar, geography of Kaw-thu-lay State, race and language, economy, literature and music, the vowels and consonants of Kayin language and usages all are written in it.

301. Mya Thein, Saw. *Karañ' 'amyui" sā"tui'e* dñḍārī puṃvatthumyā" =Karen Folktales*. Yangon: Bhā"mā" puṃnhip'tuik', 1961. [Source: UCL]

မြသိန်း၊ စော။ ကရင်အမျိုးသားတို့၏ ဒဏ္ဍာရီပုံဝတ္ထုများ - Karen folktales. ရန်ကုန်၊ ဘားမားပုံနှိပ်တိုက်၊ ၁၉၆၁။

The vanished Kayin folk tales are described by two versions: English and Myanmar.

302. Né San, *Ma*, Hpa-an. *Saccātuin' dhūve*. 2d ed. Yangon: Ran' 'aon' cāpe, 1986. [Source: UCL]

နဲစန်၊ မ၊ ဖားအံ။ သစ္စာတိုင်စူဝေ။ ။ ကြိမ်။ ရန်ကုန်၊ ရန်အောင်စာပေ၊ ၁၉၈၆။

Duwai custom is one of the Poe Kayin's traditional customs. The book contains the Duwai custom's history, Duwai nat/sprit, Duwai pagoda in detail. Besides, Kayin traditional customs concerned with family life, marriage, ceremonies are included with photographs in it.

303. - - - , Hpa-an. *Karañ' "phā"caññ'*. Yangon: Cui"mui" mit'chak' pumñhip' tuik', 1978. [Source: UCL]

- - - ။ ဖားအံ။ ကရင်ဖားစည်။ ရန်ကုန်၊ စိုးမိုးမိတ်ဆက်ပုံနှိပ်တိုက်၊ ၁၉၇၈။

Farsi (Phā"Caññ') is a ceremonial bronze drum used by Kayah, Kayin and Mon peoples. It gives about Kayin's Farsi (Phā"Caññ') including its type, size, and usages. Besides, stories concerned with Farsi (Phā"Caññ') are included in it.

304. Panyarthuta, *U*. *Karañ' lūmyui"nhañ' Buddha yañ'kye"mhu rājavañ' 'akyañ'" khyup'*, Vol. 1. Yangon: Mibha mettā rvheta'chip' pumñhip' tuik', 1961. [Source: UCL]

ပညာသုတ၊ ဦး။ ကရင်လူမျိုးနှင့် ဗုဒ္ဓယဉ်ကျေးမှုရာဇဝင်အကျဉ်းချုပ်၊ ပ တွဲ။ ရန်ကုန်၊ မိဘမေတ္တာ ရွှေတံဆိပ်ပုံနှိပ်တိုက်။ ၁၉၆၁။

The original place of Kayin people which is one of the hundred and one mankind, their habits and culture based on Buddhism that embraced Kayin people are written in this book.

305. Paul and Elaine Lewis. *Peoples of the golden triangle: six tribes in Thailand*. London: Thames and Hudson, 1984. [Source: UCL]

Peoples of the golden triangle include Kayin, Hmong, Mien, Lahu, Akha and Lisu. The book describes their struggling in a hostile environment to maintain the integrity of their beliefs, customs, and way of life against all the pressures of the rapidly changing society around them. There are more than 700 photographs--almost all of them in color. Besides, the author mentions population, language, history,

mythology, clothing, ornaments, villages, village leaders, house and house hold, courtship, and marriage, birth, tattoo, death, religion, beliefs and rituals, health and curing and social relationships of Kayin people in it.

306. Po, San C. *Burma and the Karens*. London: Ellicot Stock, 1928. [Source: UCL]
How Christianity was brought to the Kayin people, Kayin celebrities, their characteristics, woman hood and a nation's desire are mentioned with photographs in it.
307. San Tun Aung. *Praññ' thoñ' cu kye" lak' pyo' rvhañ' mhumyā"*. Yangon: Cāpe bimān', 1968. [Source: UCL]
ဝံထွန်းအောင်။ *ပြည်ထောင်စုကျေးလက်ပျော်ရွှင်မှုများ*။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၈။
It was won National Literary Award (Myanmar Culture, Arts and Literature), Second prize in 1964. It expresses traditional games and sports of Kayin race in Kaw-thu-lay.
308. Shwe Ohn, U, Nyaung Shwe. *Maprui kvai nuiñ'so' praññ' thoñ' cu*. Yangon: Neñīñ pumñhip'tuik', 2014. [Source: UCL]
ရွှေအုန်း၊ ဦး/ညောင်ရွှေ။ *မပြိုကွဲနိုင်သောပြည်ထောင်စု*။ ရန်ကုန်၊ နေရီရီ စာအုပ်တိုက်၊ ၂၀၁၄။
The history of Myanmar and the ethnic races residing in Myanmar were described. This paper mentions many different ethnic races reside in Myanmar including Kayin which is second largest ethnic groups. The paper also describes that in order to be recognized as the Union of Myanmar, democratic system must be adopted and practiced.
309. Sin Kyal, *Mg. Karañ' bhava dhalé*. 3d ed., Yangon: Sallāvati cāpe, 1977. [Source: UCL]
စင်ကြယ်၊ မောင်။ *ကရင်ဘဝဓလေ့*။ ၃ကြိမ်၊ ရန်ကုန်၊ သဗ္ဗာဝတီစာပေ၊ ၁၉၇၇။
This book won National Literary Award in 1967. It is a book on Kayin life and customs. It gives the settlement of Kayin race, Kayin literature, Kayin national leaders and religion.

310. Smeaton, Donald Mackenzie. *The Loyal Karens of Burma*. London: Kegan Paul, Trench, 1887. [Source: UYL]

Ancient tradition, custom, origin, their God traditions, mission, and language, personal appearance of the Kayin people are described in it. The book provides reference lists for further reading to users.

311. Stevenson, H. N. C. *The hill peoples of Burma*. London: Longmans, 1944. [Source: UCL]

The author describes ethnic groups who live in hilly region in the land included Kayin, Kachin, Chin, Shan. It provides their history, population and culture of the Kayin people in Myanmar in it.

312. *Ta mre thai ne ta re thai sok' praññ'thon'cu tuin''rañ''sā" pumprañ' myā"*. Yangon: Cāpe bimāñ', 1972. [Source: UCL]

တမြေထဲနေ တရေထဲသောက် ပြည်ထောင်စုတိုင်းရင်းသားပုံပြင်များ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၂။

There are many national races in Myanmar. They have their own folktales including Kayin folktale. By studying these folktales, folklore, and traditional customs can be known.

313. Tadaw, Hanson Saw. *The Karens of Burma & a study in human geography*. London : University of London, 1958. [Source: UCL]

Oigin, social life and customs of the Kahyins in Myanmar are presented in it.

314. Thamein, Bohmu. *To'ghan're" khet' tolā"*. Yangon: Praññ' sū' ron' khraññ' cāpe, 1970. [Source: UCL]

သမိန်၊ ဗိုလ်မှူး။ တော်လှန်ရေး ခေတ်တော်လား။ ရန်ကုန်၊ ပြည်သူ့.ရောင်ခြည်စာပေ၊ ၁၉၇၀။

This book is Kayin national villages where Myanmar and Kayin peoples live and work together. This book supports relationship between Kayin and Myanmar races.

315. Thaung Pe, U. *Tuiñ "rañ" "sā" lūmyui" cutui'e* 'apyui lūpyui lhaññ " naññ " myā"*. Yangon: Mrat' nui" sū cāpe, 1971. [Source: UCL]

သောင်းဖေ၊ ဦး။ တိုင်းရင်းသားလူမျိုးစုတို့၏ အပျို လူပျိုလှည့်နည်းများ။ ရန်ကုန်၊ မြတ်နိုးသူ စာပေ၊ ၁၉၇၁။

Population, geographical feature, personal appearance, clothing, religion, traditional wooing of young people, wedding ceremony, rules for divorce, concerned with Kayin people were written in it.

316. Thaung Shaw, Daw. *Praññ 'thoñ' cusā" puṃprañ 'myā"*. Yangon: Paññāguṇ' raññ' cāpetuik', 1967. [Source: UCL]

သောင်းရွှေ၊ ဒေါ်။ ပြည်ထောင်စုသားပုံပြင်များ။ ရန်ကုန်၊ ပညာဂုဏ်ရည်စာပေတိုက်၊ ၁၉၆၇။

Favorite tales of Kayin people about the rivalry of wisdom between human being and the lion are provided in it.

317. Thein Han, U. *Praññ' thoñ' cu samuiñ " puṃprañ' "myā", Pthama cācoñ'*. 2d ed. Yangon: Bhāsāprañ' cāpe' asañ'", 1960. [Source: UCL]

သိန်းဟန်၊ ဦး။ ပြည်ထောင်စုသမိုင်းပုံပြင်များ။ ပဌမစာစောင်။ ၂ ကြိမ်။ ရန်ကုန်၊ ဘာသာပြန်စာပေအသင်း၊ ၁၉၆၀။

The story of Hpoo Htaw Mai Par who was a strong and sturdy Kayin is ancient Kayin story.

318. Thint Naung, Man, Kawkareik. *'Arhe' pui" Karañ'*. Yangon: Cui"mui" mit'chak', 1978. [Source: UCL]

သင့်နောင်၊ မန်း၊ ကော့ကရိတ်။ အရှေ့ပိုးကရင်။ ရန်ကုန်၊ စိုးမိုးမိတ်ဆက်၊ ၁၉၇၈။

Traditional rules and customs of Eastern Poe Kayin, custom of house warming ceremony, "Done Dance" (Kayin National Dance), meaning of Phar Si (Kayin Drum), how to play musical instruments, proverbs of Eastern Kayin, their habits, traditional instruments, Du Wai Yoe Yar, palmistry and Kayin play were all written in it.

319. Thiri, Shin, *Takkasuil' . Praññ'thon'cusā"tui'e* rui"rālak'thap' mañ'galāpvai dhale'myā"*. Yangon: Thū'mrat'sāpe, 1991. [Source: UCL]

သီရိ၊ သျှင်၊ တက္ကသိုလ်။ ပြည်ထောင်စုသားတို့၏ ရိုးရာလက်ထပ်မင်္ဂလာပွဲခလေးများ။ ရန်ကုန်၊ ထူးမြတ်စာပေ၊ ၁၉၉၁။

It states in a traditional marriage ceremony of Poe Kayin. In this marriage ceremony Kayin bride and bridegroom have to go Duwai Cati (Pagoda) to pray and to pledge about their marriage ceremony and if they didn't do it property, they would encounter a trouble (misfortunes). In their custom, the bridegroom has to go bride's house and celebrate according to their existing customs. The rules for ceremony are included in it.

320. Vansomeran, W. J. *Notes of a course of lectures delivered to the students of Rev. Mr. Cross, seminary for native preachers, Tavoy*. Tavoy: Karen Mission Press, 1850. [Source: UCL]

Various subjects, showing the tendencies of the general habits and culture of the Kayins as a people to the destruction of their physical and mental constitutions are described.

321. *We the Burmese: voices from Burma*. edited by Helen G. Trager. New York: Federick A. Praeger, 1969. [Source: NL]

This book is Burmese views of Burma and the Burmese way of life. They are presented in various forms--as short stories, poems, photographs, folktales, speeches, cartoons, and the settlement, religion of Kayin State or Kaw-thu-lay. It also includes Kayins villages.

322. Win, Maung. *Tuiñ"rañ"sā" Karañ' 'amyui"sā"*. Yangon: Praññ' thon'cu yañ'kye"mhu prakhañ"" kyañ'"pare" ko'mīti, 1965. [Source: UCL]

ဝင်း၊ မောင်။ တိုင်းရင်းသားကရင်အမျိုးသား။ ရန်ကုန်၊ ပြည်ထောင်စုယဉ်ကျေးမှုပြခန်းကျင်းပရေးကော်မတီ။ ၁၉၆၅။

Culture and customs, practices of Kayin people, their accepted ideas, basic rules of Kayin ethnic groups were written.

Transportation

323. Ba Thann Win. *Mran 'mānuin 'nām' lam "makrī" nhañ ' taṃtā"myā"*. Yangon: Neīrī puṃnhip'tuik', 1976. [Source: UCL]

ဘသန်းဝင်း။ *မြန်မာနိုင်ငံလမ်းမကြီးနှင့် တံတားကြီးများ*။ ရန်ကုန်၊ နေရီပုံနှိပ်တိုက်၊ ၁၉၇၆။

It describes about the bridge in Kayin State. Thaton-Hpa-an main road, Don Tha Mi Creak bridge of length 36 feet x breadth 22 feet was constructed in 1976-77 and was finished in 1979-80 are written. This book mentions that when this bridge was completed, the economy social, education and health sector of the whole of Kayin State would be benefit and developed greatly.

3.2 Shan

Arts

324. Si Tra. *Kindarā kindarī*. Yangon: Cāpe bimān‘, 1993. [Source: UCL]

စီတြာ။ ကိန္ဒရာ ကိန္ဒရီ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၉၃။

It is about Kindarā dance which is one of traditional dance of Shan ethnic group. It also presents Kindarā dance of often ethnic groups such as Kayah, Rakhine, and Mon groups. As this book is Sarpay Beikman literature Award in 1987, second prize, it is a reliable document for Shan culture.

Biography

325. Aung Shin, *Thawaddy. Lan "khe" Ū" thvan " mran "*. Yangon: Kyum pyo‘ cāpe, 1976. [Source: UCL]

အောင်ရှင်၊ သာယာဝတီ။ လင်းခေးဦးထွန်းမြင့်။ ရန်ကုန်။ ကျယ်ပျော်စာပေ။ ၁၉၇၆။

U Tun Myint was one of the signatories of Pinlong treaty. He was one of Ya Pa La committee (Shan Independence Organization) and also was the minister for Ministry of Industries and Mines. The book contains his work on Vinginia –Planning and also his activities in the socialist party. He was one of 33 committee members during revolutionary government. Although he was descendent of Sawbwa, he was against it. He was against feudalism.

326. Aye Than, *Takkasuil‘. Kuiluinīkhet ‘ū" to ‘lhan ‘re" samuiñ ‘"van ‘ ‘aājānaññ myā"*. Yangon: ‘Avuiñ‘" cāpe tuik‘, 1969. [Source: UCL]

အေးသန်း၊ တက္ကသိုလ်။ ကိုလိုနီခေတ်ဦးတော်လှန်ရေးသမိုင်းဝင် အာဇာနည်များ။ ရန်ကုန်၊ အဝိုင်းစာပေတိုက်၊ ၁၉၆၉။

After the British’s occupation, many patriots from Shan State were appeared. Among then, Wuntho Sawbwa U Aung Myat is one of the famous hero. This book gives biography of U Aung Myat. The struggle for independence is included in it.

327. Daung Nyo, *Saw. Bhiñ'' bhurañ' khvan' chā*. Yangon: Satañ''nhañ'' cānay'jan'', 1994. [Source: UCL]

ဒေါင်းညို၊ စော။ ဘိန်းဘုရင်ခွန်ဆာ။ ရန်ကုန်၊ သတင်းနှင့်စာနယ်ဇင်း၊ ၁၉၉၄။

It is written in two versions: English and Myanmar. There was drug smuggling at the Golen Triangle area where the local point of three boundaries Myanmar, Lao and Thailand. At this drug smuggling area, Khun Sar is famous businessman. He was wanted by the Myanmar government. This book describes about Khun Sar and his activities. Photos are also included.

328. Kyaw Shin, *Mg. Van'tuiso' bhvā'' U Aung Myat*. Yangon: Cāpe bimān', 1993. [Source: UCL]

ကျော်ရှင်း၊ မောင်။ ဝန်သိုစော်ဘွား ဦးအောင်မြတ်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၉၃။

It provides physical description of Wuntho Township and biography of Wuntho Sawbwa U Aung Myat who fought to the British to get independence.

329. Myint Maung, *Director. 'Añ''le' rhve U daon'' ton' charāto'krī'' theruppatti. Ashin Kawwida taññ''phrat' saññ'*. Yangon: Tuin''rañ''sā'' cāpe, 1981. [Source: UCL]

မြင့်မောင်၊ ဒါရိုက်တာ။ အင်းလေးရွှေညွှာဒေါင်းတောင်ဆရာတော်ကြီး ထေရူပတ္တိ။ အရှင်ကောဝိဒ တည်းဖြတ်သည်။ ရန်ကုန်၊ တိုင်းရင်းသားစာပေ၊ ၁၉၈၁။

It gives biography of Inle Rhve U Daon'' Ton' Charāto' (Shwe U Daung Taung Sayadaw) and physical description of Nyaung Shwe Township, Southern Shan State.

330. *Nuiñ'nañ'to' Ovādacariya 'aggamahā paṇḍita bhadanta chandā mīka theruppatti samuiñ''to'*. Charāto'e* tapaññ'myā'' re''sā'' pūjo' saññ'. Yangon: Veda cāpe, 1991. [Source: UCL]

နိုင်ငံတော်ဩဝါဒစရိယအဂ္ဂမဟာပဏ္ဍိတ ဘဒ္ဒန္တဆန္ဒာမိက ထေရူပတ္တိသမိုင်းတော်။ ဆရာတော်၏ တပည့်များရေးသားပူဇော်သည်။ ရန်ကုန်၊ ဝေဒစာပေ၊ ၁၉၉၁။

Biography of Agga Maha Pandita Badana Sandadika Sayadaw, Thein Taung Payati Sarthin Taik (Monastic School) of Taunggyi of

Shan State, history of some places near Taunggyi and the history of Thein Taung Kyaung Taik are also written.

331. Nyanitaba, *Ashin. Rham "kyon" "krī" charāto ' Ū"kovidae* theruppati.*

Yangon: Thiha bartu pumñhip'tuik', 1968. [Source: UCL]

ဉာဏိန္ဒသဘ၊ အရှင်။ ရှမ်းကျောင်းကြီးဆရာတော်ဦးကောဝိဒ၏ ယေဂ္ဂပုတ္တိ။ ရန်ကုန်၊ သီဟဗာတု
ပုံနှိပ်တိုက်၊ ၁၉၆၈။

It describes biography of Shan Kyaung Sayadaw U Kawida, Taikkyi Township, Hmawbi district. All his good and memorable deeds and activities done during his life time were all written in it.

332. Ohn Myint, *U. Comvan 'lah.* Yangon: Na gā"nī. 1940. [Source: UCL]

အုန်းမြင့်၊ ဦး။ စောမွန်လှ။ ရန်ကုန်၊ နဂါးနီ၊ ၁၉၄၀။

Saw Mon Hla, Shan lady, acted as vital role between Shan and Myanmar relationship. This book includes biography and her activities with reference sources. So, the book is one of the historical documents for relations between Shan and Myanmar.

333. Sargent, Inge. *Twilight over Burma: my life as a Shan Princess.* Honolulu:

University of Hawaii Press, 1994. [Source: UCL]

It is a story of a young Austrian Woman, whose husband was a Prince of Hipaw ruler of an autonomous state in Burma's Shan mountain. Twilight over Burma is a story of a great happiness destroyed by evil, of one woman's determination and bravery against a ruthless military regime, and of the truth behind the overthrow of one of Burma's most popular local leaders.

334. Soe Maung, *U, New Light of Myanmar. Van 'tuiso "bhvā"krī" (Bmā'rhe' pre"*

To 'lhan 're"samā"krī". Yangon: samamitta, 1956. [Source: UCL]

စိုးမောင်၊ ဦး၊ မြန်မာ့အလင်း။ ဝန်သိုစော်ဘွားကြီး (ဗမာ့ရှေ့ပြေးတော်လှန်ရေးသမားကြီး)။ ရန်ကုန်၊
သမိမိတ္တု၊ ၁၉၅၆။

In 1885, the British occupied the whole Myanmar. After occupation, the many national patriots were appeared in the country to

fight for independence. Among them, Wuntho Sawbwa U Aung Myat was one of national hero from Shan State. The book provides the brief account of his biography. And then, the historical battle, Kyaing Khwin Taung battle, is described.

335. Ya Wai Tun. *Van'tui 'aājānaññ*. Yangon: Paññā 'alañ''pra cāpum nhip' tuik', 1953. [Source: UCL]

ရဝေထွန်း။ ဝန်းသိုအာဇာနည်။ ရန်ကုန်၊ ပညာအလင်းပြစာပုံနှိပ်တိုက်၊ ၁၉၅၃။

Wuntho Sawbwa U Aung Myat and his associations fought to the British bravely. In this book, the brief biography of U Aung Myat and his political movements are given.

Economics

336. 1963-1964 *khu nhac' 'atvak' Rham'' praññ' nay' chuiñ'rā bhaṇḍā ñve khvaivesum'' cvaire'' cārañ'' nhañ'' cārañ''cac' khyak' 'acīrañ' khaṃcā*. Yangon: Bahui puṃ nhip' tuik', 1971. [Source: UCL]

၁၉၆၃-၆၄ ခုနှစ်အတွက် ရှမ်းပြည်နယ်ဆိုင်ရာ ဘဏ္ဍာငွေ ခွဲဝေသုံးစွဲရေးစာရင်းနှင့် စာရင်းစစ်ချက် အစီရင်ခံစာ။ ရန်ကုန်မြို့၊ ဗဟိုပုံနှိပ်တိုက်၊ ၁၉၇၁။

It is a financial report of Shan State in 1963-64. In this reports, capital budget, financial accounting and expenditures are included.

337. Khun Nwe, Mg, Innle. *Cim'' mra ññui rvak' sanap' phak'*. Yangon: Cāpe bimān', 1976. [Source: UCL]

ခွန်နွယ်၊ မောင်၊ အင်လေး။ စိမ်းမြည့်ရွက်သနပ်ဖက်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၆။

It describes the process of tobacco leaf which is one of the agricultural products of Shan State. It also describes the stages from plantation to its trading. It won Sarpay Beikman Prize Award. Photos are also included.

338. Bo Thein, *Taung Twin. Phvṃa'phrui" vecññ' mo rham"ruï" 'arhe' praññ' nay'*. Yangon: Tuiñ'"lan'" cāpe, 1999. [Source: UCL]

ဘိုးသိန်း၊ တောင်တွင်း။ ဖွံ့ဖြိုးစေစည်မောရမ်းရိုးအရှေ့ပြည်နယ်။ ရန်ကုန်၊ တိုင်းလင်းစာပေ၊ ၁၉၉၉။

It is a collection of articles appeared in various newspapers published in Myanmar. These articles described current situations of Shan state. It states current developments such as communication, economics, health section, education section and so on.

339. - - - . *Rham" rui"ma ñve toñ'tan" rvhekrā pan" tui' pvañ" lepri*. Yangon: Saim" mañ'" lhuin' cāpe, 1992. [Source: UCL]

- - - ။ ရှမ်းရိုးမငွေတောင်တန်း၊ ရွှေကြာပန်းတို့ပွင့်လေပြီ။ ရန်ကုန်၊ သိမ်းမင်းလိုဠိစာပေ၊ ၁၉၉၂။

It is a compilation of articles which were described in the Working People's Daily Newspaper. It gives communication, economics, social welfare, health condition and so on of Shan State. Besides, it composes between the past and the present conditions.

Geography

340. *Campra lup'sā"myā" 'apañ"phre cakhañ" (Inle) lam"ññhvan'*. Yangon: 'Alup' samā" re"rā ññhvan'krā"re" van'krī"khyp' rum", 1966. [Source: UCL]

စံပြုလုပ်သားများ အပန်းဖြေစခန်း (အင်းလေး) လမ်းညွှန်။ ရန်ကုန်၊ အလုပ်သမားရေးရာ ညွှန်ကြားရေး ဝန်ကြီးချုပ်ရုံး၊ ၁၉၆၆။

It is a guide to Inle Township which is situated in Shan state. It presents the physical feature of Inle, Shan language, and social life and customs. And then, it describes difference between Shan language and Myanmar language. Besides, geography, natural resources, climate, natural growth, indigenous group of Inthar and their language and with maps are all included. It also gives the map of Inle township.

341. Collis, Maurice . *Lords of the Sunset: a tour of the Shan States*. London: Faber and Faber, 1938. [Source: UCL]

The author traveled through the Shan states, which later became known as "The Golden Triangle" an area. He toured most of these states and visited a number of Sawbwas. The book presents about the richness of traditional Shan culture and the sophistication of their rulers. It's especially good for its accounts of the Shan princes and their courts. "Lords of the Sunset" is one of the traditional titles of the Shan prince. It is an insightful book about a fascinating period in the history of a remarkable people.

342. Colquhoun, Archibald Rons. *Amongst the Shans*. London: Field & Tuer, 1885. [Source: UCL]

The author writes Shan people, Shan State, and religious mission in Shan State. Most of the chapters are about North Thailand and the area around Chiangmai. Illustration, maps and index are included.

343. Enriquer, Colin Metcalf. *A Burmese loneliness: a tale of travel in Burma the Southern Shan States and Keng Tung*. Calcutta: Thacker Spink & Co, 1918. [Source: UCL]

The book describes about a former officer, in Indian Army. The book provides his long experience in Myanmar, mostly in frontier areas. After he retired, he lived in Mogok. The book includes geographical features, festivals, markets, shrines, arts and industries of Shan State.

344. *Gazetteer of Upper Burma and the Shan States*. Compiled by J. Gorge Scott. Rangoon: Superintendent, Government Printing, 1900. [Source: UCL]

Upper Myanmar, Shan State, Kachin range of hills, Chin range of hills races are described from Mandalay, Yadanapon Age and British Age (up to 1920). Part I contains Volume 1 and Volume 2 and Part II, Volume 2 and Volume 3. In Part I, Volume 2 the royal customs, the articles for use, the usages in the reign of Myanmar kings are

described. It contains the name of kings and queens, king's counselors, the dress manner of the wives of a respected person, the names of men's and women longyi in Mandalay, Yadanapon Age. It is an alphabetical listing of place names with notices of varying lengths. There are lengthy descriptive sections on geography, geology, ethnic minorities and detailed description of traditional Myanmar culture and government. The sections on minorities have considerable detail on the history of these people in the second half of the 19th century. Illustrations, photos, maps, glossaries and indexes are included.

345. Hallett, Holt S. *A thousand miles on an elephant in the Shan State*. Edinburgh: William Blackwood and Sons, 1890. [Source: UCL]

This text presents an excellent overview of the topography, economy, peoples, customs, legends and local histories of Northern Thailand including Shan State in the latter part of the nineteenth century. Consequently, it is immensely valuable to anyone interested in the area. The book, first published in 1890, resulted from Hallett's thorough fact-finding mission through the region in 1876 when he was searching for the best route for a railway by which British goods could be transported from Burma to Thailand, and more importantly, to China. The information which he carefully compiled makes this book an important reference source even today. The book consists of 36 chapters and appendix. It is a valuable document for the users who are studying Shan State during that period.

346. Khin Hlaing, *Kamborza. Kambhoja kha rī saññī*. Yangon: Khyui te" saṃ cāpe, 1977. [Source: UCL]

ခင်လှိုင်၊ ကမ္ဘောဇ။ ကမ္ဘောဇခရီးသည်။ ရန်ကုန်၊ ချိုတေးသံစာပေ၊ ၁၉၇၇။

It is a travel diary of Shan State. The author writes historical and interesting places, the physical feature, locations with photos.

347. Rham "' praññ' nay', praññ' nay' nhañ' tuin' myā" rhi mruī' nay' 'aluik' mruī', rap'kvak', kye"rvā' aup'cu nhañ' kye"rvā myā". Praññ'thaire" van'krī" Thāna nhañ' sāsanaṅgā" van'krī" Thāna. Yangon: Praññ' ton'cu Mraṅ'mā nuin'naṃ Buddha sāsanaṅgā 'aphvai' puṃnhip' tuik', 1973. [Source: UCL]

ရှမ်းပြည်နယ်၊ ပြည်နယ်နှင့် တိုင်းများရှိမြို့နယ်အလိုက် မြို့၊ ရပ်ကွက်၊ ကျေးရွာအုပ်စုနှင့် ကျေးရွာများ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံ ဗုဒ္ဓသာသနာအဖွဲ့ပုံနှိပ်တိုက်၊ ၁၉၇၃။

Towns within the Township and villages within the village community were all listed and recorded.

348. Rham "' praññ' nay', praññ' nay' nhañ' tuin' myā" rhi mruī' nay', mruī' rap' kvak' kye" rvā 'aup'cu nhañ' kye" rvā myā". Yangon: Praññ'thai re" van'krī" Thāna, 2001. [Source: UCL]

ရှမ်းပြည်နယ်၊ ပြည်နယ်နှင့် တိုင်းများရှိစရိုင်း၊ မြို့နယ်၊ မြို့ရပ်ကွက်၊ ကျေးရွာအုပ်စုနှင့် ကျေးရွာများ။ [ရန်ကုန်]၊ [ပြည်ထဲရေးဝန်ကြီးဌာန]၊ ၂၀၀၁။

It lists districts, townships, towns, quarters and villages in Shan State. As it was published by Ministry of Home Affairs, it is a reliable source. Maps are also included.

349. Saw Yin, Daw. Mraṅ'mā' takhvañ' khrī" canñ'. Yangon: Cāpe bimān', 1963.

စောရင်၊ ဒေါ်၊ မြန်မာ့တစ်ခရီးစဉ်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၃။ [Source: UCL]

It describes the cities and communication of Myanmar including Kalaw, Taunggyi, Shwe Nyaung, Nyaung Shwe, Inlay places.

350. Thein Pe Myint. 'Arhe' mrok' tuin' ta khvañ'. Yangon: 'Alimmā cāpe, 1973. [Source: UCL]

သိန်းဖေမြင့်။ အရှေ့မြောက်တိုင်းတစ်ခရီး။ ရန်ကုန်၊ အလိမ္မာစာပေ၊ ၁၉၇၃။

The author, Soe Moe Kyaw and actor Tun Wai traveled in Northeast Shan State. The book deals with their travelling experience. Besides, it also provides the description of Sampya village which is situated on border between Myanmar and China. Photos are also included.

351. Williams, Clement. *Through Burma to Western China: being notes of journey in 1863, to establish the practicability of trade route between Irawaddi and the Yong-Tse-Kiang*. Edinburgh: William Blackwood, 1865. [Source: UCL]

For trade route the author started the journey in January 1863, ascending the Ayeyarwady as far as the Upper Defile beyond Bamo, and making a sketch-survey of the river during the voyage. The book describes the author's journey from the Ayeyarwady to the Yongte River in Yunan of China. Besides, it mostly describes about the social life of the national tribes along the area of Shans and Kachins with illustrations and plates.

352. Win Kyi. *Praññ' naya' naha' tuiñ' simhat' phvay' = facts about seven states and divisions*. Yangon: Praññ' cum vañ', 1985. [Source: UCL]

ဝင်းကြည်။ *ပြည်နယ်နှင့်တိုင်း သိမှတ်ဖွယ် = facts about seven states and divisions*. ရန်ကုန်၊ ပြည့်စုံဝင်း၊ ၁၉၈၅။

It gives physical geography of Myanmar. In Myanmar, there are seven states and divisions. It describes each division and state completely. It also provides English version.

353. Younghusband, George J. *Eighteen hundred miles on a Burmese Tat through Burma, Siam and the Eastern Shan States*. London: Allen, 1885.

The author gives an account of journey made during the six months' leave in the beginning of 1887. The route started from Moulmein to Kengtung via Chiangmai. Information on Shans in eastern Shan State is mentioned in it. Map and illustrations are also described.

354. - - -. *The Trans-salwin Shan State of Kiang Tung*. Chaing Mai: Silkworm books, 2005. [Source: CSEAS Library]

The book was appeared in 1888 as the little of "The Trans-salwin Shan State of Kiang Tung; from information collected during his journey through the Shan States in 1887" published by the superintendant of Government printing, Calcutta. In 2005, it was edited

by David K. Wyatt and published by Silkworm Books, Chaing Mai, Thailand. The book gives geographical feature, local transportation, trade, products and government structure of Kiang Tung (now, Keng Tung), Shan State. And then, characteristics, custom of people in Keng Tung Township are included. The book provides maps, glossary and index.

History

355. *15 nhac' mrok' Rham'' 'a myui"sā"ne' 'athū"thut' cācoñ'.* Mg Shwe Nwe (Inle) . . . [et.al.]. Yangon: 15 nhac' mrok' Rham'' 'amyui"sā"ne' kyañ"pare" bahui ko'mīti, 1962. [Source: UCL]

၁၅ နှစ်မြောက်ရှမ်းအမျိုးသားနေ့အထူးထုတ်စာစောင်။ မောင်ရွှေနွယ် (အင်းလေး) . . . [နှင့် အခြား]။ ရန်ကုန်၊ (၁၅)နှစ်မြောက် ရှမ်းအမျိုးသားနေ့ကျင်းပရေးဗဟိုကော်မီတီ၊ ၁၉၆၂။

In honour of the 15th anniversary Shan State Day, poems, articles and letters, reports on Shan State were written.

356. *'Aṭhama 'akrim' mrok' Rham'' praññ' nay' koñ' cī ññī lākhaṃ mhat'tam'' 'acññ'' 'ave'' amhat' I mha 6 'athi.* Yangon: Praññ' toñ'cu mran'mā nuin' naṃ to' 'acui"ra puṃnhip'tuik', 1957. [Source: UCL]

အဋ္ဌမအကြိမ်မြောက် ရှမ်းပြည်နယ်ကောင်စီ ညီလာခံမှတ်တမ်း အစည်းအဝေးအမှတ် ၁ မှ ၆ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော် အစိုးရပုံနှိပ်တိုက်၊ ၁၉၅၇။

The eighth convention of Shan State council was held form 29 July to 10 August. In this meeting, the education, health, agriculture, culture and economic factor were discussed and recorded for Shan State.

357. Aung Tun, Sai. *History of the Shan State: from its origins to 1962.* Thailand: Silkworm books, 2009. [Source: UCL]

It is the history of Shan people and their cultural and political history. The author deftly traces the cultural and political history of the Shan people from their origins, to Myanmar independence, and up to the constitutional crisis of 1962. His work highlights particularly the

political affairs of the Shan State from 1946 to 1962. He concluded with an account of the military coup of 1962, which effectively sabotaged the constitutional reform process, a stalemate that still persists today. Unique among Shan histories is the in-depth analysis of the Kuomintang incursion into the Shan States in the early 1950s, with its political, military and economic consequences. It is an invaluable resource for all Shan scholars and Myanmar observers and excellent addition to any reference collection on Southeast Asia.

358. Aung Tun, *Sai. Rhe"khet' thuiñ "lūmyui"myā"mha mūla nethuñ'rā 'arap'desa nhañ" 'aārha 'arhe'toñ'sui' chañ"sak' prn'pvā" lāpum*. [s.l]: [s.n.], 1967. [Source: UCL]

အောင်ထွန်း၊ စိုင်း။ ရှေးခေတ်ထိုင်းလူမျိုးများမှ မူလနေထိုင်ရာအရပ်ဒေသနှင့် အာရှအရှေ့တောင် သို့ဆင်းသက်ပြန့်ပွားလာပုံ။ [ထုတ်ဝေသည့်နေရာမပါ]၊ [ထုတ်ဝေသူမပါ]၊ ၁၉၆၇။

The author expresses origin, settlements and habitat of Shan people.

359. *Burma. Frontier Areas Committee of Enquiry: Report presented to H.Mesjetry's Government in United Kingdom and to Government of Burma. (Maymyo 24th April 1944)*. Rangoon, Government-Printing & Stationary. 1947. [Source: CSEAS Library]

This book includes two parts: Part I. report and Part II. Appendix. It describes administrative units in the scheduled frontier areas, with populations of the 1941 Census, together with a resume of the graphical and historical background of the frontier areas.

360. *Catuittha 'akrim' mrok' Rham" praññ' nay' koñ' cī ññī lākhaṃ mhat' tam" 'acññ" 'ave" 'amhat' 1 mha 'amhat' 9 'athi*. Yangon: Praññ' ton'cu Mrañ'mā nuiñ' ñaṃto' 'acui"ra puṃnhip'tuik', 1954. [Source: UCL]

စတုတ္ထအကြိမ်မြောက် ရှမ်းပြည်နယ်ကောင်စီ ညီလာခံမှတ်တမ်း အစည်းအဝေး အမှတ် ၁ မှ အမှတ် ၉ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်။ ၁၉၅၄။

The fourth convention of Shan State council was held from 23rd July 1953 to 4th August 1953. It recorded discussion about education, administration, activation, and finance and health sector of Shan State.

361. Chang, Chi Jen. *The minority group of Yunnan and Chinese political expansion into Southeast Asia*. [s.l.], [s.n.], 1956. [Source: UCL]

It describes the differentiation and migration of the tribes' peoples in Southwest China, the cultural accumulation and superimposition in Yunnan, and the process of adoption of Chinese culture among the tribe people. It also presents the historical setting and the changing picture of geographic and cultural composition of the Yunnan frontier. And then, considers problems involved in frontier settlement; the Anglo-French rivalry for Yunnan and the Tu-su irredenta are included. It examines the reorientation of frontier through World War II road construction; the issue of Nationalist Chinese troops in the Shan States of Burma and the implementation of regional autonomy for the tribes people. It discusses the Pan-Thai movement, Issarak movements in Cambodia and Laos, Yunnan Burma border conflicts, establishment of "Free Karen State" and "Greater Kachin State" and the Mekong as a uniting force of Southeast Asia.

362. Chit Maung, *Maung, Vidhūra. Rham "' mū nai' praññ' toñ' cu non' re"*.
Yangon: Bo'cato' cāpe. 1962. [Source: UCL]

ချစ်မောင်၊ မောင်၊ ဝိဗူရ ။ ရှမ်းမှုနဲ့ ပြည်ထောင်စုနောင်ရေး။ ရန်ကုန်၊ ဗေဒစတုတ္ထပေ။ ၁၉၆၂။

On 1st March 1961, state ethnic group leader and political leader of abroad held a conference at broadcasting station. It also describes the speeches of U Nu, U Ba Swe and Thakhin Chit Mg in this conference. This conference discussed National unity and ethnic problem, the situation on the advent of revolutionary government on 2nd March.

363. Christian, John Leroy. *The Shan States: back of beyond in Burma*. London: Collins, 1945. [Source: UCL]

It describes the background history of Shan States. Shans were part of great Thai race. Thai occupied northern Myanmar, Assam, Yunnan and Sikang provinces of China where Shans existed. During the Japanese occupation, Kentung and Mong Pan were ceded to Thailand in July 1943. Logs of teaks from these areas were floated

down by Salween to Moulmein and shipped to Japan. It also describes the campaigns for Burma in World War II where the writer was one of the officers under Supreme Allied Commander Lord Luis Mountbatten in Southeast Asia commands it.

364. Corliss Morris. *Kambhoja nevañ 'bhurañ 'myā'*. translated by Khin Maung Gyi. Yangon: Mañ'galā puṃ nhip'tuik', 1961. [Source: UCL]

ကောလစ်၊ မောရစ်။ ကမ္ဘောဇနေဝင်ဘုရင်များ။ ဘာသာပြန်သူခင်မောင်ကြီး။ ရန်ကုန်၊ မင်္ဂလာ
ပုံနှိပ်တိုက်၊ ၁၉၆၁။

It is about Shan Sawbwa of Shan State. Their customs, haw (Shan Palace), festivals, funerals, social dealings of Sawbwas are provided. The writer's experiences in meeting with the Sawbwas of Kyaing Ton, Moe Meik, Maing Pan Southern part, Lai Char, Maing Yai etc are also given.

365. Crosthwaite, Charles, *Sir. The Shan States in the pacification of Burma.*

London: Edward Arnold, 1912. [Source: UCL]

It describes the annexation of Shan States including eastern region of Shan region i.e. beyond the Salween river by British and the removal of the Burmese King, the Sawbwas and Myosas tried their best to restore peace and order. There was no unity among the Sawbwas. Some made submission to the British and revolt against the British by joining Limbin confederacy. The whole description was about the British administrators which restored peace and order and appointed Sawbwas and myosas and later became Federated Shan States.

366. Dodd, William Clifton. *The Tai Race, Elder Brother of the Chinese: Results of Experience, exploration and research.* Cedar Rapids, Iowa: Torch press, 1923. [Source: UCL]

The author writes customs, characteristics, social life and occupations, concerned with Shan people. Besides, political situation between Shan and Myanmar is described in it. It describes American

Presbyterian missionary to the Tai peoples of northern Thailand, Western Shan State, Southern China, 1886-1917. It spent four years in Kengtung, about 1904-1908.

367. Enriquez, C. M. *Races of Burma*. Calcutta: Government of India Central Publication Branch, 1924. [Source: UCL]

Myanmar is inhabited by a great variety of races and that the range of culture differs widely from people with a high civilization like the Myanmar and Shans. Under the Shan people, their characteristic, population, origin, tradition, kinds of Shans are described in it.

368. Harvey, G. E. *History of Burma: from the earliest times to 10 March 1824 the beginning of the English conquest*. London : Longmans, 1925. [Source: UCL]

It is a history of Myanmar from the earliest time to 1824. It contains the Shan dominion (1287-1531) in Myanmar. Shan migration to other parts of Myanmar and their relation with Myanmar are mentioned.

369. Hildebrand, A. H. *Report on demarcations of frontier between Shan State of Kongtung and Siam*. [Rangoon, Government Press, 1893]. [Source: UCL]

It is a report by the Superintendent and Political officer of Southern Shan States to the Chief Commissioner, Burma. It includes the situation of relationship between Shan State and Siam (Thailand). Maps are included.

370. Ireland, Alleyne. *The Administration of the Shan States: in the province of Burma*. Boston: Houghton, 1907. [Source: UCL]

This work gives detail information on description and administration of Shan States. The tables show the area, population, revenue, and tribute of the Shan States, statistics of original suits in the civil courts of the Shan States, 1904-05, and statistics of appeals in the civil courts of the Shan States, 1904-05 are also included.

371. Kham Mong, Sai. *Kokang and Kachin in the Shan State (1946-1960)*. Bangkok: Institute of Asian Studies, Chulalongkorn University, 2005. [Source: UCL]

The book deals with the history of Kachin sub-states in Shan State. On the eve of independence in 1947, the Kachin elders requested for the creation of Kachin sub-states inside three principalities of Shan State. Accordingly, Kachin sub-states in Mongmit, Tawngpeng and Hsenwi states came into existence by the Notification of the Shan State Government issued on 6 July 1948. Within Hsenwi, there were 45 village tracts that were included in the sub-state such as Hpawnghseng, Mongkoe, Mongpaw, Mongzi, Loi Kang, Tima, and Mong Hawm. Following the establishment of Kachin sub-states in 1949, the Karen insurrection with Naw Seng, an ex-army captain of the 1st Kachin Rifles, stationed in northern Shan State broke out. The uprising failed within a few months “because most of the Kachin elders remained loyal to the Government of Burma. It was largely due to the foresightedness of Sao Hom Hpa, the Sawbwa of North Hsenwi State,” said Sai Kham Mong. The Kachins of Shan State also fought against the KMTs who had better arms. But in 1959-60, the situation changed for the worse for Hsenwi’s Kachin sub-states through 2 major events: such as Reformation of new administration in the wake of the surrender of the Saofas’ hereditary rights (Out of the former 45 circles or village tracts of the sub-state, 2 were merged with Muse township and 14 with Hsenwi township) and the new Sino-Burma border agreement, signed on 1 October 1960, that handed over lands cultivated by the Kachins to China. In the area, there were over 100,000 inhabitants and only a fraction of it was able to migrate to other places leaving behind those without means of livelihood. Maps and reference are also included.

- 372. Kyam, Daw. *Mran 'mānuin 'naṃ 'akhre 'ane 1885-86*. Yangon: Yañ'kye"mhu van'krī" Ṭhāna, 1973. [Source: UCL]

ကြန်၊ ဒေါ်။ မြန်မာနိုင်ငံ အခြေအနေ၊ ၁၈၈၅-၈၆။ ရန်ကုန်၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ၁၉၇၃။

The author wrote about Shan State of eastern part of Thanlwin (Salweer River) and all about political situation soon after King Thibaw's succession to the throne, Lin Pin Group, Myin Saing Prince and his opposition to the British, the attitude of the British and general situation about the Shan people. The whole of Myanmar country fell under the occupation of the British, about the administration of Shan State is contained in it. Maps are also included.

- 373. *Lūmyui" cupon " tve'chum chve"nve"pvai, Yangon, September 1957, Rham " praññ' nay'e* nac ' nā khyak'myā"*. Yangon: Jeyyā sin" cāpum nhip' tuik', 1957. [Source: UCL]

လူမျိုးစုပေါင်းတွေ့ဆုံဆွေးနွေးပွဲ၊ ရန်ကုန်၊ စက်တင်ဘာ ၁၉၅၇၊ ရှမ်းပြည်နယ်၏နစ်နာချက်များ။ ရန်ကုန်၊ ဇေယျာသိန်းစာပုံနှိပ်တိုက်၊ ၁၉၅၇။

The book is about conference of all national races in Myanmar. It states politics and economy of Shan State seemed to be of colonial nations that they wanted to split.

- 374. Mae, Maung. *Muiñ " chak' rvhe tri gam nay' mre tui' tac ' khok'*. Yangon: Cāpeloka. 1981. [Source: UCL]

မဲ၊ မောင်။ မိုင်းဆက် ရွှေတိဂုံနယ်မြေသို့ တစ်ခေါက်။ ရန်ကုန်၊ စာပေလောက၊ ၁၉၈၁။

It states traditional customs, social life, economic conditions and agriculture of Eastern Shan State. And, it also describes the poppy fields, gambling houses in Minchset and Golden Triangle which were dominated by the Chinese people and its consequences. And then, it points out of the drug smuggling in this region.

375. Mran'mā' chuirhay' lac' lam' cañ' pātī, bahui ko' mītī Ṭhānacyup'. *Pañ' lum ññīlākham samuiñ' 'akyañ' cyup'*. Yangon: Mran'mā' chuirhay' lac' lam' cañ' pātī, 1972. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ၊ ဗဟိုကော်မတီဌာနချုပ်။ *ပင်လုံညီလာခံ သမိုင်းအကျဉ်းချုပ်*။ ရန်ကုန်၊ ယင်းပါတီ၊ ၁၉၇၂။

It gives historical background of Pinlong Conference which is national landmark for unity of Ethnic groups in Myanmar. Bogyoke Aung San and his organizations attempted to obtain independence from the British. According to the British's Divide and Rule, the British divided into Myanmar as Proper Myanmar and Hill Tract. Myanmar and other national groups agreed and signed in Pinlong Treaty on 12th February 1947 unitedly.

376. Myint Maung, *Director. 'An' "le"*. Yangon: Cāpe bimān', 1984. [Source: UCL]

မြင့်မောင်၊ ဒါရိုက်တာ။ *အင်းလေး*။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၄။

Inlay region has many interesting places for tourists. Inlay lake and Inn Thar people are attractive place and people. It provides physical feature of Inlay and culture, handicrafts, traditional music, and languages.

377. *Navama 'akrim' mrok' Rham' "praññ' nay' koñ' cī ññī lākham mhat' tam' "acññ' "ave" 'amhat' 1 mha 7 'athi*. Yangon: Praññ' ton'cu Mran'mā nuiñ' ñamto' 'acui"ra pumñhip'tuik', 1957. [Source: UCL]

နဝမအကြိမ်မြောက် ရှမ်းပြည်နယ်ကောင်စီ ညီလာခံမှတ်တမ်း အစည်းအဝေးအမှတ် ၁ မှ ၇ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်။ ၁၉၅၇။

At the ninth convention of Shan State council, the education, health, agriculture, culture and finance matters were discussed and recorded.

378. Ohn Myint, *U. Tui' Rham' "praññ'*. Yangon: Nagā'nī cā 'aup' tuik', 1941. [Source: UCL]

အုန်းမြင့်၊ ဦး။ *တို့ရှမ်းပြည်*။ ရန်ကုန်၊ နဂါးနီစာအုပ်တိုက်၊ ၁၉၄၁။

It provides Shan States comprehensively including physical feature, historical background, social life and custom, economic system, educational situation religion and so on. And then, it also presents the conditions under the British Rule.

379. Ohn Pe, *U. Pañ 'luṃ cac 'tam ' "*. Yangon: Capy'ū", 1984. [Source: UCL]

အုန်းဖေ၊ ဦး။ ဝင်လုံစစ်တမ်း။ ရန်ကုန်၊ စပယ်ဦး၊ ၁၉၈၄။

It mentions the administrative systems in Shan State from the Monarchical Rule to the colonial period completely. The author gives original documents with photos.

380. - - - . *Praññ ' thoñ 'cu krī"mha rham ' " praññ ' nay ' khvai thvak 're" "*

Prassanā. Mandalay: Sumaṅgalā cāpuṃ nhip' tuik', 1957. [Source: UCL]

- - - ။ ပြည်ထောင်စုကြီးမှ ရှမ်းပြည်နယ်ခွဲထွက်ရေးပြဿနာ။ မန္တလေး၊ သုမင်္ဂလာ စာပုံနှိပ်တိုက်၊ ၁၉၅၇။

It was written that not just to decide, just for this sake of the goodness in this case of separation of Shan State from this Union, or not to see only for one side of the society – ways and means from the affirmation of the union to this marching of Pyidawthar Socialist were to be sought and done.

381. - - - . *Rham ' " praññ ' nay ' mhā bhātvē phrac ' khai ' salai*. Taunggyi, Myui" "

ññvan' ' puṃ nhip' tuik' , 1962. [Source: UCL]

- - - ။ ရှမ်းပြည်နယ်မှာ ဘာတွေဖြစ်ခဲ့သလဲ။ တောင်ကြီး၊ မျိုးညွှန်ပုံနှိပ်တိုက်၊ ၁၉၆၂။

In the Shan State, there are Gone, Lishaw, Palaung, Danu, Inn Thar, Pa-O, Shan Chinese. There are also organizations like Ya Pa La Hpa (Shan State People's Liberation Party), Ya Ta La Sa (SSPO) as peoples' group are working for the maintenance of the Union, abolishing of feudalism, practicing of democracy, friendship among national groups for peace building etc.

- 382. *Pañcama 'akrim' mrok' Rham'' praññ' nay' koñ'cī ññī lākhaṃ mhat'tam'' 'atvai 5, 'acññ'' 'ave'' amhat' 1 mha 'amhat' 4 'athi.* Yangon: Praññ' toñ'cu Mrañ'mā nuñ'nāṃto' 'acui''ra puṃnhip'tuik', 1955. [Source: UCL]

ပဉ္စမအကြိမ်မြောက် ရှမ်းပြည်နယ်ကောင်စီ ညီလာခံမှတ်တမ်းအတွဲ ၅၊ အစည်းအဝေးအမှတ် ၁ မှ ၄ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော် အစိုးရပုံနှိပ်တိုက်။ ၁၉၅၅။

The fifth convention of Shan State council was held form 15 March 1954 to 18th March. At this convention, education and financial matters of Shan State were discussed and recorded.

- 383. Pe Khin, *U, Mahāsarecaññ'sū. Kuīy'tve' pañ' lum.* translated by Ye Khaung Maung Maung. Yangon: Pran'krāre'' van'krī''Thāna, 1990. [Source: UCL]

ဖေခင်၊ ဦး၊ မဟာသရေစည်သူ။ ကိုယ်တွေ့ပင်လုံ။ ဘာသာပြန်သူရဲခေါင်မောင်မောင်။ ရန်ကုန်၊ ပြန်ကြားရေးဝန်ကြီးဌာန၊ ၁၉၉၀။

The formation on the conference of Pinlong, Southern Shan State is expressed. Besides, information about Shan Sawbwars, Shan youth leaders, the political state of Shan State, first Pinlong conference, the welcoming of Bogyoke Aung San to the second Pinlong conference is described. Divide and rule of the British between Myanmar Proper and Hill track areas were written. All leaders in it unanimously decided to join the Union of Myanmar.

- 384. Phone Kyaw, *Nat Maunk. Mrañ'mā' lvat'lap're'' kro''pam''mhu sutetana cātam''myā''.* Yangon: Nve capāy' cāpetuik', 1975. [Source: UCL]

ဘုန်းကျော်၊ နတ်မောက်။ မြန်မာ့လွတ်လပ်ရေးကြိုးပမ်းမှု သုတေသနစာတမ်းများ။ ရန်ကုန်၊ ငွေစပါယ် စာပေတိုက်၊ ၁၉၇၅။

It is a compilation of articles concerned with Independence of Myanmar. It includes patriotic revolutionary leader like Wuntho Sawbwagyi U Aung Myat and how they had fight against the British.

385. *Report of the administration of upper Burma for the year 1886.* Rangoon: Superintendent Govt. printing, 1911. [Source: UCL]

It describes the administration of Upper Burma for the year 1886. Shan States are also included. Together with a list of Independent Ruling Chiefs, Chiefs of Frontier States, and other personage with their proper forms of address are described.

386. *Report on the federated Shan States for the year 1938-39.* Rangoon: Supdt. Govt. printing and Sationary, 1940. [Source: UCL]

It is brief information of the Shan States. Progress of federation legislations, finance, states' finance and revenue, forest, mines and minerals, public work, medical, education, veterinary police, administration, criminal justice civil justice, trade and industry are included.

387. *Rham'' praññ' cac' 'aup' khyup' re'' 'acīrhañ' khaṃ cā 'apuñ'' 2.* [Taunggyi]: [s.n.], [1954]. [Source: UCL]

ရှမ်းပြည်စစ်အုပ်ချုပ်ရေး အစီရင်ခံစာအပိုင်း (၂)။ [တောင်ကြီး]၊ [ထုတ်ဝေသူမပါ]၊ [၁၉၅၄]။

It is a report on situation of Shan State during the military administration.

388. *Rham'' praññ' nay' 'acui''ra, pran'krāre'' Ṭhāna. Rhukhañ'' sāyā rham''*

praññ' mhā. Yangon: Dui'tāvan' puṃnhip' tuik', [n.d.]. [Source: UCL]

ရှမ်းပြည်နယ်အစိုးရ၊ ပြန်ကြားရေးဌာန။ ရှစ်သောယာရှမ်းပြည်မှာ။ ရန်ကုန်၊ ဒို့.တာဝန်ပုံနှိပ်တိုက်။ [ခုနှစ်မပါ]။

It is about different groups in Shan Ethnic groups such as Lahu, Kaw (Akha, E-Kaw). Their life style, customs, occupations and dressing are stated in it briefly.

- 389. *Rham "' praññ' nay' koñ'cī (Lvhat'to') 'are"po' 'acññ "' 'ave" mhat'tam "'*.
Yangon: Praññ' toñ'cu Mran'mā nuiñ'nāmto' 'acui"ra puṃnhip'tuik',
1959. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ (လွှတ်တော်) အရေးပေါ်အစည်းအဝေးမှတ်တမ်း။ ရန်ကုန်၊ ပြည်ထောင်စု
မြန်မာနိုင်ငံတော် အစိုးရပုံနှိပ်တိုက်၊ ၁၉၅၉။

The emergency meeting of Hluttaw of Shan State council was held on 7th and 11th Nov. 1958. At this meeting dissolving of committee members of Shan State council and new appointment were named.

- 390. *Rham "' praññ' nay' koñ'cī (Lvhat'to') dutiya 'akrim' mrok' ññī lākhaṃ mhat' tam "' cātvaī 2 'accññ "' 'ave" 'amhat' 1 mha 3 'athi*. Taungyi: Kamboja gun'ron', 1957. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ (လွှတ်တော်) ဒုတိယအကြိမ်မြောက်ညီလာခံမှတ်တမ်း စာတွဲ ၂
အစည်းအဝေး အမှတ် ၁ မှ ၃ အထိ။ တောင်ကြီး၊ ကမ္ဘောဇဂုဏ်ရောင်၊ ၁၉၅၇။

The second convention of Shan State council which discussed about economy, administration and health matters was held.

- 391. *Rham "' praññ' nay' koñ'cī (Lvhat'to') pañcama 'akrim' mrok' ññī lākhaṃ mhat' tam "' cātvaī 5 'accññ "' 'ave" 'amhat' 1 mha 7 'athi*. Yangon: Praññ' toñ'cu Mran'mā nuiñ'nāmto' 'acui"ra puṃnhip'tuik', 1959. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ (လွှတ်တော်) ပဉ္စမအကြိမ်မြောက်ညီလာခံမှတ်တမ်း စာတွဲ ၅အစည်းအဝေး
အမှတ် ၁ မှ ၇ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော် အစိုးရပုံနှိပ်တိုက်၊
၁၉၅၉။

It is proceeding of 5th conference of Shan State Council held on 8th to 19th August. The conference discussed financial affaire, administration, health and agriculture.

- 392. *Rham'' praññ' nay' koṇ'cī (Lvhat'to') settama 'akrim' mrok' ññī lākhaṃ mhat'tam'' cātvai 7 'acññ'' 'ave'' amhat' 1 mha 6 'athi.* Yangon: Praññ' ton'cu Mran'mā nuin'ṇaṃto' 'acui''ra puṃnhip'tuik', 1960. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ (လွှတ်တော်) သတ္တမအကြိမ်မြောက်ညီလာခံမှတ်တမ်း စာတွဲ ၇ အစည်းအဝေးအမှတ် ၁ မှ ၆ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်၊ ၁၉၆၀။

The seventh convention of the Shan State council was held from 6th August to 13th August. It was about financial matters, education and administration of Shan State.

- 393. *Rham'' praññ' nay' koṇ'cī chaṭhama 'akrim' mrok' ññī lākhaṃ mhat'tam'' atvai 6, 'acññ'' 'ave'' amhat' 1 mha 8 'athi.* Yangon: Praññ' ton'cu Mran'mā nuin'ṇaṃto' 'acui''ra puṃnhip'tuik', 1955. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ ဆဌမအကြိမ်မြောက် ညီလာခံမှတ်တမ်းအတွဲ ၆၊ အစည်းအဝေးအမှတ် ၁ မှ ၈ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်။ ၁၉၅၅။

At the sixth convention of Shan State council, administrative matters, education, health and finance was all discussed and recorded.

- 394. *Rham'' praññ' nay' koṇ'cī dutiya 'akrim' mrok' ññī lākhaṃ mhat' tam'', cātvai 2. 'acññ'' 'ave'' amhat' 1.* Taunggyi, Rham'' praññ' nay' koṇ'cī, 1953. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ ဒုတိယအကြိမ်မြောက်ညီလာခံမှတ်တမ်း၊ စာတွဲ ၂။ အစည်းအဝေးအမှတ် ၁။ တောင်ကြီး၊ ရှမ်းပြည်နယ်ကောင်စီ၊ ၁၉၅၃။

The second convention of Shan State council was held from 29th July 1952 to 6th August. At this convention, education, health, financial matters concerning the Shan State were discussed and described.

395. *Rham'' praññ' nay' koñ'cī dutiya 'akrim' ññī lākhaṃ mhat' tam'' 'accññ'' 'ave'' 'Amhat' 1 mha 9 thi.* Yangon: Praññ' Toñ'cu Mrañ'mā nuñ'ñāṃ to' 'acui''ra puṃnhip'tuik', 1953. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ ဒုတိယအကြိမ် ညီလာခံမှတ်တမ်းအစည်းအဝေးအမှတ် ၁ မှ ၉ ထိ။ ရန်ကုန်။ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်၊ ၁၉၅၃။

It is proceedings of second conference of Shan State Council held from 25th July 1952 to 6th August 1952.

396. *Rham'' praññ' nay' koñ'cī paṭhama 'akrim' mrok' ññī lākhaṃ mhat'tam'' 'acññ'' 'ave'' 'amhat' 1 mha 7 'athi.* Yangon: Praññ' toñ'cu Mrañ'mā nuñ'ñāṃ to' 'acui''ra puṃnhip'tuik', 1957. [Source: UCL]

ရှမ်းပြည်နယ်ကောင်စီ ပဌမအကြိမ်မြောက်ညီလာခံမှတ်တမ်း အစည်းအဝေး အမှတ် ၁ မှ ၇ အထိ။ ရန်ကုန်။ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်။ ၁၉၅၇။

The first convention of Shan State council was held form 20 July 1956 to 31st March. It discussed about financial matters, education and administration and recorded them.

397. *Rham'' praññ' nay' mha 1962 mha 1965 tui' praññ' nay' myā'e* tui'' tak' mhu myā''.* Yangon: Phrañ'krā re'' ññhvan' krā'' re''mū'' ruṃ'', 1965. [Source: UCL]

ရှမ်းပြည်နယ် မှ ၁၉၆၂ မှ ၁၉၆၅ တို့ပြည်နယ်များ၏ တိုးတက်မှုများ။ ရန်ကုန်၊ ပြန်ကြားရေး ညွှန်ကြားရေးမှူးရုံး၊ ၁၉၆၅။

It gives economic development from 1962 to 1965. In 1962, Myanmar was formed Burma Socialist Programme Party. It provides progressive conditions of Myanmar between from 1962 to 1965. It provides physical feature of Shan State. And then, customs and folklore of ethnic groups in Shan State are described in it.

398. *Rham* " praññ ' nay ' mrok 'puiñ " tuin " lā "shui" kharuiñ ' lā "shui" mruinay 'e* mruinay ' phrc 'cañ ' mhat 'tam " , mruinay ' lumkhruṃre " nhañ " 'aup ' khyup ' re " ko 'mīti. Lasho: Yan " ko 'mīti, 1971. [Source: UCL]

ရှမ်းပြည်နယ်မြောင်ပိုင်းတိုင်း လားရှိုးခရိုင် လားရှိုးမြို့နယ်၏ မြို့နယ်ဖြစ်စဉ်မှတ်တမ်း၊ မြို့နယ် လုံခြုံရေးနှင့် အုပ်ချုပ်ရေးကော်မီတီ။ လားရှိုး၊ ယင်းကော်မီတီ၊ ၁၉၇၁။

It is a record of Lashio Township in Northern Shan State. It includes physical feature, economics, education, health and social affairs.

399. *Rham* " praññ ' nay ' praññ 'sū ' 'aup ' khyup ' re " pannak 'khyā pvai. Yangon: Pran ' krāre " Ṭhāna, 1959. [Source: UCL]

ရှမ်းပြည်နယ် ပြည်သူ့အုပ်ချုပ်ရေးပန္နတ်ချပွဲ။ ရန်ကုန်၊ ပြန်ကြားရေးဌာန၊ ၁၉၅၉။

The ceremony of laying foundation stone for Shan administration was made on 29th April, 1959 and twenty nine Sawbwas took part in the Signatory of this occasion and the photographs of 33 Sawbwas and their short biographies were included.

400. *Rham* "son "kyan "mhu samuiñ ". Yangon: Pran ' krāre " Ṭhāna, 1951. [Source: UCL]

ရှမ်းသောင်းကျန်းမှုသမိုင်း။ ရန်ကုန်၊ ပြန်ကြားရေးဌာန၊ ၁၉၅၁။

Through out the historical period, although the Myanmar proper was not the head of the State, Shan State was not directly administrated by the Myanmar Government. Only the leaders of its ethnic group took the lead. Under the British, Sawbwar took control of the administration.

401. *Rham* "tui 'rai ' takay ' phrc 'khai 'puṃ myā ". Yangon: Bamā nuiñ 'naṃ Rham " lūnay 'myā " 'acññ " 'arum " Ṭhāna khyup ' , [19-?]. [Source: UCL]

ရှမ်းတို့ရဲ့ တကယ်ဖြစ်ခဲ့ပုံများ။ ရန်ကုန်၊ ဗမာနိုင်ငံရှမ်းလူငယ်များအစည်းအရုံးဌာနချုပ်၊ [၁၉-?]

The historical background of Shan ethnic group and Shan State are included in it.

402. Saimong Mangrai, Sao. *The Shan State and the British Annexation*. New York: Southeast Asia program Department of Asian Studies, Cornell University, 1965. [Source: UCL]

Geography and population of Shan States, dealing with historical background and movement in earlier time of the Tai race in Southeast Asia are described. It also indicates Shan-Burmese relationship from historical period to the time of the British entry. It presents the story of the British occupation of Shan States, following the deposition of the Last King of Burma. It deals with the historian's problems of reflected conceptions and failure to gain an authentic picture of the past. It discusses relationship and boundary policies with Northern Thailand.

403. San Aung. *Ññī ññvat 're" 'are" to 'pum*. 2d ed. Yangon: Pran'krāre" van'krī" Thāna, 1991. [Source: UCL]

စံအောင်။ *ညီညွတ်ရေးအရေးတော်ပုံ*။ ၂ ကြိမ်၊ ရန်ကုန်၊ ပြန်ကြားရေးဝန်ကြီးဌာန။ ၁၉၉၁။

It describes about political condition of Shan State from the Feudalism after independence and Shan revolution during the Japanese occupation. And then, the celebration of Pinlone conference and Pinlong Agreement are included. The British occupied the Shan State on 3rd January 1887. After occupation, Shan patriots attempted to light the British. They joined other Myanmar national groups for independence. Pinlong conference which is foundation of Union Day was held in Pinlone Township which is situated in Southern Shan State. In that conference, Shan Sawbwa was Khun Pan Seing, Sat Shwe Thaik, Sat Hon Hpn, Sat Nun, Sat San Tun, Sat Tun Aye, and U Phyu. In this book, list of Shan representative and Myanmar representatives are given. Reference, appendix index and historical photos are also included. So, it is a valuable document for Myanmar history.

404. Scott, J. George. *Burma and beyond*. London: Grayson & Grayson, 1932. [Source: UCL]

There are varieties of races in Myanmar. This book describes the races in Myanmar including Kayins, Shans, Chins and Kachins. It provides the Shans: their rise and fall, description of Shan land and modern Shan land, the Shan State, federated. The book includes 22 chapters and photographs.

405. *Scott of the Shan Hills, Orders and Impressions*. edited by Geraldine Mitton (Lady Scott), London: John Murry, 1936. [Source: UCL]

It consists of 17 chapters including Northern Shan State. It presents Bibliography of Sir James George Scott from his diaries, correspondence and report. It contains a bibliography of Scott's writings on Burma. Lady Scott also wrote a book of impressions of Burma, a Bachelor Girl in Burma. Illustrations, bibliography and maps are included.

406. *Tatiya 'akrim' Rham'' praññ' nay' koñ'cī ññī lākhaṃ mhat'tam'' cātai 3. 'acññ'' 'ave'' 'amhat' 1 mha 3 'athi*. Yangon: Praññ' toñ'cu Mrañ'mā nuiñ' ñaṃto' 'acui''ra punñhip'tuik', 1953. [Source: UCL]

တတိယအကြိမ် ရှမ်းပြည်နယ်ကောင်စီညီလာခံ မှတ်တမ်းစာတွဲ ၃။ အစည်းအဝေးအမှတ် ၁ မှ ၃ အထိ။ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရပုံနှိပ်တိုက်၊ ၁၉၅၃။

It is proceedings of third conference of Shan State council held on 2nd to 6th March in 1953.

407. Taunggyi Degree College, Department of Myanmar. *Rham'' praññ' nay'rhi mru'i'rvā 'amaññ'mrā''*. Taunggyi: University of Taunggyi, Department of Myanmar, 1992. [Source: UCL]

တောင်ကြီးဒီဂရီကောလိပ်၊ မြန်မာစာဌာန။ ရှမ်းပြည်နယ်ရှိ မြို့ရွာအမည်များ။ တောင်ကြီး၊ တောင်ကြီးတက္ကသိုလ်၊ မြန်မာစာဌာန၊ ၁၉၉၂။

The book is written by Myanmar Department of Taunggyi Degree College. The meaning of the name of 52 townships and 635 villages in the whole of Shan State name are described.

408. Taylor, R. H. *The State in Burma*. London : C. Hurst, 1987. [Source: UCL]

The book is an essay on the kinds of politics that have appeared in Myanmar during the past few hundred years. The principal issue that it addresses centres on the relationship between the state and society within the country. It consists of three parts: the Pre-cononial State, the Rationalisation of the state, 1825-1942 and Politics under the Rationalised State, 1886-1942. Under the Rationalisation of the state, 1825-1942, the Shan State under the British was described in detail. It is clearly one of the best books published in the English language in Myanmar.

409. Than Tun, *Dr. Rham'' mhat'tam''*, vol. 1. Mandalay: Department of History, 1978. [Source: UCL]

သန်းထွန်း၊ ဒေါက်တာ။ ရှမ်းမှတ်တမ်း၊ ၁- တွဲ။ မန္တလေး၊ သမိုင်းဌာန၊ ၁၉၇၈။

It is a historical record of Shan State. It reveals the products, economic condition taxation, and land use of Shan State. As the author is a subject speacialist on Myanmar history, documents in it are reliable for users.

410. - - - . *Rham'' mhat'tam''*, vol. 2. Mandalay: Department of History, 1978. [Source: UCL]

- - - ။ ရှမ်းမှတ်တမ်း၊ ၃- တွဲ။ မန္တလေး၊ သမိုင်းဌာန၊ ၁၉၇၈။

It contains list of farm, taxe of farm land and list of villages. Background history of Shwe Inn Tain Pagoda is described.

411. - - - . *Rham'' mhat'tam''*, vol. 3. Mandalay: Department of History, 1978. [Source: UCL]

- - - ။ ရှမ်းမှတ်တမ်း၊ ၁- တွဲ။ မန္တလေး၊ သမိုင်းဌာန၊ ၁၉၇၈။

It provides lists of tax for road construction, lists of cultivated land and farmers, lists of land owners, population. Besides, Thein Than Tun's note on history of Inlay, royal history of Nyaung Shwe, concise history of Moe Meik and history of Shan Sawbwas are included.

412. Tilawka Thara, *Ashin. Rham'' praññ' ññon' rvhe, Ton' krī'' samuiñ''* 'akhyup'myā'' nhañ'' mumbava luiṅ'gū 'akron''. Yangon: Rvhevā thut' vere'', 1965.

တိလောကသာရ၊ အရှင်။ ရှမ်းပြည်ညောင်ရွှေ၊ တောင်ကြီးသမိုင်း အချုပ်များနှင့် မုံဘဝလိုက်စာ အကြောင်း။ ရန်ကုန်၊ ရွှေဝါထုတ်ဝေရေး။ ၁၉၆၅။

It provides description of Taungyi Township which is capital of Shan state. And then, it also states historical background of Nyaung Shwe Township and Montawa Cave briefly.

413. Tun Myint, *U, Taunggyi. Praññ' ton' cu tvañ'' mha tan'' tū so rham'' praññ'*. Yangon: Mran' mā' byūhā cā puṃ nhip' tuik', 1960. [Source: UCL]

ထွန်းမြင့်၊ ဦး၊ တောင်ကြီး။ ပြည်ထောင်စုတွင်းမှ တန်းတူသော ရှမ်းပြည်။ ရန်ကုန်၊ မြန်မာ့ ဗျူဟာစာပုံနှိပ်တိုက်၊ ၁၉၆၀။

The book supports to unite the states of Myanmar. The author encourages Myanmar national groups in Myanmar to be united national group.

414. - - - . *Rham'' praññ' bhay' lai*. Yangon: Rvhe praññ' tan'cā puṃ nhip' tuik', 1956. [Source: UCL]

- - - ။ ရှမ်းပြည်ဘယ်လဲ။ ရန်ကုန်၊ ရွှေပြည်တန်စာပုံနှိပ်တိုက်၊ ၁၉၅၆။

It describes the discussion of the experience of Shan national forces which is to demolish the feudal system and to build democratic Shan State.

415. - - - . *Rham'' praññ' nay' khvai re tvai re prassanā*. 2d ed, Taunggyi: Cam pra puṃ nhip' tuik'. [1957]. [Source: UCL]

- - - ။ ရှမ်းပြည်နယ်ခွဲရေးတွဲရေးပြဿနာ။ ၂ ကြိမ်။ တောင်ကြီး၊ စံပြပုံနှိပ်တိုက်၊ [၁၉၅၇]။ ၂၀စာ။ ၁၉ စင်တီ။

It states social life and customs, economic conditions and social welfare of Shan ethnic groups including Shan Sawbwas. The aim of the author is to unite Shan and Myanmar.

416. Tun Myint, U, Taunggyi. *Rham'' praññ' nhañ'' co' bhvā''*. Yangon: Sammata puṃ nhip' tuik'. 1953. [Source: UCL]

ထွန်းမြင့်၊ ဦး၊ တောင်ကြီး။ ရှမ်းပြည်နှင့်စော်ဘွား။ ရန်ကုန်၊ သမ္မတပုံနှိပ်တိုက်၊ ၁၉၅၃။

It describes three acts of Sawbwa system such as to wholly abandon Sawbwa system, to retire with suitable pension, to accept appointed as a Sawbwa according to the Shan States constitution. In this way Shan community will unite with Myanmar and fight the Taiwanese from the border between the Shan and China.

417. Tuta, Mg. *Bamā' to 'lhan 're'' samuiñ''*. 5th ed. Yangon: Cui''camthuik' cācañ', 1972. [Source: UCL]

သုတ၊ မောင်။ ဗမာ့တော်လှန်ရေးသမိုင်း။ ၅ ကြိမ်။ ရန်ကုန်၊ စိုးစံထိုက်စာစဉ်၊ ၁၉၇၂။

It is a book on history of Myanmar revolution. In this book, Wuntho Sawbwa U Aung Myat's patriotism, date of birth, native and activities for independence are stated briefly.

418. *Twentieth Century Impressions of Burma: its history, people, commerce, industries and resources*. edited by Arnold Wright. London : Lloyd's Greater Britain Publishing, 1910. [Source: UCL]

The author describes about the origin, tribes of national races including Shans. It gives Shan State and Shan's traditional culture, festivals, social life, and Sawbwa in detail with photos.

419. Tzang Yawngwe, Chao. *The Shan of Burma: memoirs of a Shan Exile*. Singapore: Institute of Southeast Asia Studies, 2010. [Source: CSEAS Library]

The author, son of the first president of the Union of Burma, told of his youth and involvement in the Shan resistance movement. The author gives his version of Shan history and explains the complexity of Shan politics covering the issues of autonomy, Shan – Burma relations, opium, and other contraband trade. This book discusses the personalities involved in a war that is now more than

twenty years old. The last point gives who's who in Shan history and politics.

420. Wood, W.A.R. *A history of Siam*. Bangkok: Chalermnit Bookshop, 1974.

[Source: UCL]

It deals with chronicles a history of Siam from the earliest times down to the year A.D. 1781, with a supplement dealing with a comparatively modern period. It traces the early history of the Tai, including the early Tai tribes in Southern China, the State of Nanchao, migration of the Tai and the habits and customs of the Tai of Nanchao. It studies on the prehistoric inhabitants of Siam before the establishment of Tai dominion. It describes in details of every aspects of following reigns; Kings Rama T'ibodi I, Ramesuan, Boromarja I, etc. and present dynasty. Illustrations, maps and photos are also included.

421. Yaung Ni. *Rham'' praññ' ta khvan' khre lyan' kha rī*. Yangon: Kyum pyo' cāpe, [1967]. [Source: UCL]

ရောင်နီ။ ရှမ်းပြည်တစ်ခုလုံး၏ ရန်ကုန်၊ ကျိုပျော်စာပေ၊ [၁၉၆၇]။

The author describes the custom and culture of Shan people and its background history. Panglong agreement which was signed at Panglong Conference in Pin Lone Township and General Aung San's speech are included

422. Yin Aye, *Ein Me. Caññ''caññ''lum''lum'' to 'lhan're''*. Yangon: 'Avuiñ'' cāpe, 1968. [Source: UCL]

ယဉ်အေး၊ အိမ်မဲ။ စည်းစည်းလုံးလုံး တော်လှန်ရေး။ ရန်ကုန်၊ အဝိုင်းစာပေ၊ ၁၉၆၈။

It describes one of the documents for Pinlong conference and treaty. The conference was convened on 9 February 1947. On 12 February 1947, Bogyoke Aung San and national representatives signed unitedly. In 1885, Myanmar was occupied by the British. Since that time, the many patriots were appeared in the various places of the country for independence. Nga Lu was Shan National hero from Moe

Nè township, Shan state. This book gives the biography of Nga Lu, who was appreciated by the British author, Mr. Scott for his patriotism.

423. Yin Aye, *Ein Me. Nhaç'pon' " rāthon' to 'lhan're"*. Yangon: 'Aim'mai cāpe, 1969. [Source: UCL]

— — — ။ နှစ်ပေါင်းရာထောင်တော်လှန်ရေး။ ရန်ကုန်၊ အိမ်မဲစာပေ၊ ၁၉၆၉။

It gives historical background of Pinlong conference and treaty. In that conference, there were 21 Shan representatives.

Language and Languages

424. Aung Myint Oo, *Dr. Inle desiya cakā"*. Yangon: Dhūvaṃ cā 'aup' tuik', 2006. [Source: UCL]

အောင်မြင်ဦး၊ ဒေါက်တာ။ အင်းလေးဒေသိယစကား။ ရန်ကုန်၊ ဝှံစာအုပ်တိုက်၊ ၂၀၀၆။

Shan language and dialets of Inlay region are provided in it.

425. Bigg-Wither, F. *A guide to the study of Shan*. Rangoon, American Baptist Mission Press, 1911. [Source: UCL]

It is a Grammar of Shan language. It has many sentences in English into Shan classified under certain headings. Large number of Shan petitions on diverse subjects is included in some Shan stories. It is suitable for beginners who are studying in Shan language. An English – Shan vocabulary is beyond the scope of this work to bring out an English Shan Dictionary towards which about 10,000 words have been already collected.

426. Cushing, J. N. Rev. *Grammar of the Shan Language*. Rangoon: American Baptist Mission Press, 1887. [Source: UCL]

In giving example to illustrate the different principles and forms of the language, the author has aimed to select those words in most common use. The author intended to add a vocabulary of the most common Shan words. It is arranged by alphabetical order with examples.

427. Cushing, J. N. Rev. *A Shan and English Dictionary*. Rangoon: Baptist Mission Press, 1881.

---. ---. 2d ed. Rangoon: American Baptist Mission Press, 1914. [Source: UCL]

The dictionary is an updated version of Dr. J.N. Cushing's Shan-English Dictionary (1881, Rangoon). The phonemic representation used in the book is based on pronunciation in the central part of the Shan State, the most widely understood variety. In 2nd ed., many words have been added and some definitions have been slightly changed. Especially useful because indicates tones. Pronunciation is that of south western Shan State.

428. ---. *Elementary Handbook of the Shan language*. Rangoon: American Baptist Mission press, 1888. [Source: UCL]

---. ---. Rangoon: American Baptist Mission, 1906.

It describes Shan language and grammar with good sentences as examples. It is a suitable for beginners. It is to aid the beginners in the acquisition of knowledge of the Shan language in its colloquial form. And also an English and Shan vocabulary, containing the most common and important words in use had been added

429. Egerod, Soren. *Essentials of Khun phonology and script*. [s.l]: [s.n], 1957. [Source: UCL]

It describes the Khun language which is spoken in Keng-tung, in eastern Shan state. Khun language is a sister language and uses a writing system similar to Tai Yuan (Yon) spoken in Chiang Mai and Tai Yu spoken in Yunnan, China. It gives resume of main phonological features, tones vowels and consonants, and illustrates how they differ from Siamese. It discusses the writing system, and alphabet and tone indications. It also explains that the shapes of the Khun letters resemble the western Indochinese alphabet, but the orthographical devices are closer to Siamese patterns. It includes some text examples.

430. Kam Mong, Sai. *The History and Development of the Shan Scripts*. Chiang Mai: Silkworm Books, 2004. [Source: UCL]

The book explores the possible origins of the Shan alphabet, citing the wide-ranging opinions of many scholars and then delves into a careful analysis of the successive states of the Shan scripts, from the earliest forms of Lik Hto Ngouk, though Lik Hto Ngouk, through Lik Tou Moan and Hkun scripts, noting the problems and idiosyncrasies of each. In addition, it examines the spelling and handling of Pali words within religious writings in each of these scripts and in the Yuan scripts. In the final section, the short comings of the early Shan scripts and presents the various modern scripts that have been proposed and alternatives, namely Mai Sung Lik Tai, the Shan Council Scripts, the Common Shan Scripts, the Hsipaw Scripts, and the Shan commission Scripts. In concludes with a report outlining policy issues in teaching the Shan language over the past fifty years and the resulting erosion the Shan language identity. Appendices give explanations of Shan writing culture; the grammar and vocabulary of early Shan, and Shan poetry, in addition to an extensive bibliography are included.

431. Lewis, Paul. *Akha – English dictionary*. New York: Cornell University Press, 1968. [Source: UCL]

Akha language is spoken in central eastern Kengtung (Kyaingtong), Myanmar. It is a dictionary of Akha and English languages.

432. Matisoff, James A. *The dictionary of Lahu*. Berkeley: University of California Press, 1988. [Source: CSEAS Library]

This work is Lahu-English dictionary. History of the Lahu dictionary project, the Lahu people and Lahu language, transcription and alphabetical order of entries, structure and format of the individual entry are also included. The dictionary is divided into two parts words with initial vowel and words with initial consonant.

433. Mix, H. W. *English and Shan dictionary*. Rangoon: American Baptist Mission, 1920. [Source: UCL]

The book describes Shan language and grammar with good sentences as examples. It is a good source for users who are studying Shan language.

434. Needham, Jack Francis. *Outline of the Khamti language: as spoken by the Khamtis residing in the neighbourhood of Sadiya: with illustrative sentences, phrase-book and vocabulary*. Rangoon: the Superintendent, Government Printing, Burma, 1891. [Source: UCL]

It describes text in English with Khamti script. And it also gives illustrative sentences, phrase-book, vocabulary and a few exceptions words. Besides, pronunciations are included (similar to the Shan language).

435. Pyinnyar, U. *Tuiñ' rañ' sã' cakã' pro*. 4th ed, Yangon: Tuiñ' lañ' Cāpetuik', 1973. [Source: UCL]

ပညာ၊ ဦး။ တိုင်းရင်းသားစကားပြော။ ၄ ကြိမ်။ ရန်ကုန်၊ တိုင်းလင်းစာပေတိုက်၊ ၁၉၇၃။

It is a book on linguistics. It mentions Shan and Myanmar language, Mon and Myanmar language, Karen and Myanmar language and Rakhine and Myanmar language.

436. Rham' cāpe chap'ko'matī. *Rham' cā le'lā naññ'*. Taunggyi: Vuan' vam' pumnhip'tuik', [19-?]. [Source: UCL]

ရှမ်းစာပေဆပ်ကော်မတီ။ ရှမ်းစာလေ့လာနည်း။ တောင်ကြီး၊ ဝန်းဝမ်းပုံနှိပ်တိုက်၊ [၁၉-?]

It studies on Shan language. Myanmar pronunciation and meanings are also given.

Law

437. Kham Mong, Sai. *Shan Thammasat Manuscripts*. Tokyo: Mckong Publishing Company Ltd., 2012. [Source: UCL]

Giving reference to some fourteen Shan Thammasat manuscripts codified in various Shan scripts this book gives the two

categories of Shan Thammasats viz., the earlier Shan Thammasats and the Burmanized Shan Thammasats composed during the period when the Shan States were under Konbaung (1752-1885) and British administration (1886-1948) periods. The earlier Shan Thammasats are truly Shan and different from the Burmese and the Mon Thammasats are described. Also presents Shan law, Shan social life, Shan religious belief, and Shan thinking primarily based on the former Shan administrative system and religion. Reference and Shan manuscripts are included.

438. Kyaw Win, U. *Tuiñ "rañ "sā" lūmyui"myā" 'are" nhañ ' 1947 'akhre kham Upade, vol. 1.* U Kyaw Win, U Mya Han and U Thein Hlaing. Mran'mā samuiñ" phrac'rap' mhañ'myā" re"sā" prucu re" phvai' saññ'. 2d ed. Yangon: Samuiñ" Thāna (Sutetana), 1990. [Source: UCL]

ကျော်ဝင်း၊ ဦး။ တိုင်းရင်းသားလူမျိုးများအရေးနှင့် ၁၉၄၇ အခြေခံဥပဒေ။ ပထမတွဲ။ ဦးကျော်ဝင်း၊ ဦးမြဟန်၊ ဦးသိန်းလှိုင်။ ၂ ကြိမ်၊ ရန်ကုန်၊ သမိုင်းဌာန (သုတေသန)၊ ၁၉၉၀။

The historical events of Myanmar are provided in it. It focuses on events during the colonial period. Political party of hill track groups including Shan ethnic group, their political activities, and their concept are given. It reveals the historical documents of Pinlong treaty which is a landmark for the Union day of Myanmar. Besides, list of members who signed for that treaty.

439. - - - . *Tuiñ "rañ "sā" lūmyui"myā" 'are" nhañ ' 1947 'akhre kham Upde, vol. 2.* U Kyaw Win, U Mya Han and U Thein Hlaing. Mran'mā samuiñ" phrac'rap' mhañ'myā" re"sā" prucu re" phvai' saññ'. 2d ed. Yangon: Samuiñ" Thāna (Sutetana), 1990. [Source: UCL]

- - -။ တိုင်းရင်းသားလူမျိုးများအရေးနှင့် ၁၉၄၇ အခြေခံဥပဒေ၊ ဒုတိယတွဲ။ ဦးကျော်ဝင်း၊ ဦးမြဟန်၊ ဦးသိန်းလှိုင်။ ၂ ကြိမ်၊ ရန်ကုန်၊ သမိုင်းဌာန (သုတေသန)၊ ၁၉၉၀။

It states Myanmar situation before the writing of the draft of 1947 constitution. It includes about the Shan State as a whole the concepts of the Shan representative and the Shan Sawbwas.

- 440. *Praññ' toṅ'cu mran'mānuin'ṇaṃ e* phvai'caññ'" 'aup'khyup'puṃ 'akhre khaṃ Upde 'are"to'puṃ krī"*, *sikoṅ'" rārā 'amhat' (1)*. Yangon: Lebhātī puṃnhip'tuik', [n.d.]. [Source: UCL]

ပြည်ထောင်စုမြန်မာနိုင်ငံ၏ ဖွဲ့စည်းအုပ်ချုပ်ပုံအခြေခံဥပဒေ အရေးတော်ပုံကြီး၊ သီကောင်းရာရာ အမှတ် (၁)။ ရန်ကုန်၊ လောဘာတီပုံနှိပ်တိုက်၊ [ခုနှစ်မပါ]

It deals with the role of constitutional law in Myanmar. And, it informs the knowledgable facts about constitutional law.

- 441. *Rham'" praññ' nay' . Phvai'caññ'" 'aup'khyup'puṃ 'akhre khaṃ Upde prañ'chañ' re"chvai re" krui"kuin' ko'mīti (Rham'" praññ' nay')*. *Rham'" praññ' nay' mha tañ' svañ'" so praññ' toṅ'cu mran'mānuin' ṇaṃ Phvai'caññ'" 'aup' khyup' puṃ 'akhre khaṃ Upde prañ' chañ're" cātam"*. Taunggyi: Rham'" praññ' nay' 'acui"ra pran'krāre" van'krī"Thāna, 1961. [Source: UCL]

ရှမ်းပြည်နယ်။ ဖွဲ့စည်းအုပ်ချုပ်ပုံ အခြေခံဥပဒေပြင်ဆင်ရေးဆွဲရေး ကြိုးကိုင်ကော်မတီ (ရှမ်းပြည်နယ်)။ ရှမ်းပြည်နယ်မှ တင်သွင်းသော ပြည်ထောင်စုမြန်မာနိုင်ငံ ဖွဲ့စည်းအုပ်ချုပ်ပုံ အခြေခံဥပဒေပြင်ဆင်ရေးစာတမ်း။ တောင်ကြီး၊ ရှမ်းပြည်နယ် အစိုးရပြန်ကြားရေး ဝန်ကြီးဌာန၊ ၁၉၆၁။

The book deals with drawing constitutional law concerned with Shan State. On 22 nd Feburary 1961, the meeting was held to discuss about Shan State in Taunggyi. In this meeting, chair person (President) of Shan State Council was Thayay Sithu Sat Pyi and Sat Kyar Son acted as secretary. There were thirty members in this committee. Power and division of rights and privileges tax levied by Pyidaung Su (Union) finance and autonomy of all state was included in this council.

Literature

- 442. San Auik, *Sai. Chām'lo, Rham'" yañ'kye"mhu gandhavañ' vatthu krī"*. Yangon: Lhuin' ratanā, 1983. [Source: UCL]

ဖံအိုက်၊ စိုင်း။ ဆာမ်လော၊ ရှမ်းယဉ်ကျေးမှုဂန္ထဝင် ဝတ္ထုကြီး။ ရန်ကုန်။ လှိုင်ရတနာ။ ၁၉၈၃။

It is Shan classical romantic novel based on Shan culture folklore. The main characters in this story are Khvan' Chām'lo and Nann'"ū" Prañ'.

443. Tin Myaing, *Mg, Inle. 'An "'le"tuik'te" kabyāmyā"*. Yangon: Kambhoja cāpe, 1970. [Source: UCL]

တင်မြိုင်၊ မောင်၊ အင်းလေး။ အင်းလေးတိုက်တေးကဗျာများ။ ရန်ကုန်၊ ကမ္ဘောဇစာပေ၊ ၁၉၇၀။

It is a book on poems of Innthar people who are one branch of Shan ethnic group. Most of Innthar live in Southern Shan state. These poems reveal their culture and folklores. These poems can be called (Tiketay).

Medicine

444. Pyinnyar, *U. Rham "' Bamāche" naññ "' kyo' myā"*. 2d ed. Yangon: Roñ'nī cā 'aup' tuik', 1970. [Source: UCL]

ပညာ၊ ဦး။ ရှမ်းဗမာဆေးနည်းကျော်များ။ ၂ ကြိမ်။ ရန်ကုန်၊ ရောင်နီစာအုပ်တိုက်၊ ၁၉၇၀။

It gives over 300 Shan traditional medicines. It is very effective to use them.

445. Thein Lwin, *U, Saya. Rham "' rakhuiñ' che"cvam "' koñ "'myā" nhañ "' akhre kham che"paññā"*. Yangon: Praññ'sū' 'alañ "' cāpetuik', 1971. [Source: UCL]

သိန်းလွင်၊ ဦး၊ ဆရာ။ ရှမ်းရခိုင်ဆေးစွမ်းကောင်းများနှင့် အခြေခံဆေးပညာ။ ရန်ကုန်၊ ပြည်သူ့အလင်းစာပေတိုက်၊ ၁၉၇၁။

Shan Rakhine traditional medicines of over 90 kinds were described with elementary medical science and effective to use the medicine were all written altogether.

Miscellaneous

446. *Rap'cok' mruì' toñ' phī lā kyoñ "' purapuik' cārañ "'*. [s.l.]: [s.n.], [n.d.].

ရပ်စောက်မြို့တောင်ဖီလာကျောင်းပုရပိုက်စာရင်း။ [ထုတ်ဝေသည့်နေရာမပါ]၊ [ထုတ်ဝေသူမပါ]၊

[ရန်ကုန်မပါ]။ [Source: UCL]

It lists Parabikes in Taungpilar Kyaung which is situated in Yat Sauk Township in Southern Shan State.

447. *Rham "' cāpe magazine. cac' khvan' cuiñ"' . . . [et.al.]. Taunggyi, Rham"' cāpe nħañ' yañ' kye" mhu 'asañ"'*, 1999. [Source: UCL]

ရှမ်းစာပေမဂ္ဂဇင်း။ စစ်ခွန်စိုင်း- - [နှင့်အခြား]။ တောင်ကြီး၊ ရှမ်းစာပေနှင့်ယဉ်ကျေးမှုအသင်း၊ ၁၉၉၉။

With the aim for the improvement and progress and spread of Shan literature and culture, this magazine was published. Also novels and articles that are dedicated to Shan people are also described. Photos are also included.

448. *Rham "' praññ' nay' cācoñ'.* Taunggyi: Phran'krāre" nħañ' yañ' kye"mhu Ṭhāna, 1961. [Source: UCL]

ရှမ်းပြည်နယ်စာစောင်။ တောင်ကြီး၊ ပြန်ကြားရေးနှင့် ယဉ်ကျေးမှုဌာန၊ ၁၉၆၁။

The office works of Governmental departments of Shan State and all the activities in the industrial zone, cultural habits and customs, Shan poems and lyrics, articles and papers were described together. Photos are also included.

449. *Rham "' praññ' nay' yañ' kye"mhu cācoñ'.* Taunggyi: Phran' krā re" Ṭhāna khvai pum nhip' tuik', [19-?]. [Source: UCL]

ရှမ်းပြည်နယ် ယဉ်ကျေးမှုစာစောင်။ တောင်ကြီး။ ပြန်ကြားရေးဌာနခွဲ ပုံနှိပ်တိုက်၊ [၁၉- ?]။

This is a bulletin of Shan State. It includes articles on culture, life style traditional customs, arts and all the household things they used daily in details.

450. *Rham "' praññ' roñ' khraññ' (The Light of Shan State).* Taunggyi, Praññ' nay' pran' krā" re" chak' svay' re", 1975. [Source: UCL]

ရှမ်းပြည်ရောင်ခြည်။ တောင်ကြီးမြို့၊ ပြည်နယ်ပြန်ကြားရေးနှင့် ဆက်သွယ်ရေး၊ ၁၉၇၅။

Daily newspapers of Shan State was published and circulated with all the news about Shan State and its people. It was written both Myanmar and Shan languages.

451. Si Thu Myaing, Sutetana. *37 Mann ' " nhañ ' ' tuiñ " " rañ " " sã " rui " rā nat ' myā " .*

Yangon: Mrc ' makha cāpe Tuik ' , 1993. [Source: UCL]

စည်သူမြိုင်၊ သုတေသန။ ၃၇ မင်းနှင့် တိုင်းရင်းသားရိုးရာနတ်များ။ ရန်ကုန်၊ မြစ်မခစာပေတိုက်၊
၁၉၉၃။

In Myanmar culture, there is Nat worship (Spiritism). The author points out that Myanmar believes in Nat (spirit). There are thirty-seven rules in Nat worship. This book provides biographical facts of these thirty-seven nats. Among them, some are Shan nats such as Palai Yin Nat, Hsin Paung Wai and etc. The book also presents the particular devotional offering way for each Nat. The author provides these documents with illustration.

452. *Syham " " magazine (1978-79)*. Yangon: Syham " " tuiñ " " rañ " " sã " myā " cāpe nhañ ' ' yañ ' kye " mhu ko ' mīti, 1978. [Source: UCL]

သျှမ်းမဂ္ဂဇင်း (၁၉၇၈-၇၉)။ ရန်ကုန်၊ သျှမ်းတိုင်းရင်းသားများ စာပေနှင့်ယဉ်ကျေးမှုကော်မီတီ၊
၁၉၇၈။

For the benefit of uplifting the literature of Shan people and for the unity of its people, this magazine was published for the ethnic groups as well as for the Shan people. Articles, novels and poems written in both Myanmar and English were described. Illustrations are also included.

453. *Syham " " Yañ ' kye " mhu cācōñ ' .* Taunggyi: Rham " " praññ ' ' nay ' ' yañ ' ' kye " mhu Thāna, 1968. [Source: UCL]

သျှမ်းယဉ်ကျေးမှုစာစောင်။ တောင်ကြီး၊ ရှမ်းပြည်နယ် ယဉ်ကျေးမှုဌာန၊ ၁၉၆၈။

This magazine includes culture, life style and traditional customs of a Shan State written in both Myanmar and Shan language. Illustrations are also included.

454. Thompson, T.S. *Soil erosion and its control in the Shan State, Burma*. Bombay: The time of India, 1944. [Source: UCL]

Traces past history of soil condition mentioning attempts of the Agricultural Department of Burma and soil Erosion Committee to

improve soil condition are written. It describes soil survey of the Myelat, Southern Shan State, giving classification of eroded areas, causes of soil erosion, problem or erosion, and recommendations for the control of erosion. It also deals with formation of Demonstration Areas, erosion control propaganda and soil erosion in parts of the Shan State. Myelat contains appendices on aerial survey, the potato in the Shan States, gully statistics, glossary of vernacular and scientific names and sketch map of Myelat. It also included illustration and map.

455. *Yangon Takkasuil' tuiñ'' lūñay' cācon' 'amhat' (3), (1956-57). cuiñ''kemā ...* [et.al.]. Yangon: Yangon Takkasuil'- Rham'' cāpemrañ'' tañ're'' 'asañ'', 1956. [Source: UCL]

ရန်ကုန်တက္ကသိုလ်တိုင်းလူငယ်စာစောင် အမှတ် (၃)၊ (၁၉၅၆-၅၇)။ စိုင်းခေမာ ---[နှင့်အခြား]။
ရန်ကုန်၊ ရန်ကုန်တက္ကသိုလ်-ရှမ်းစာပေမြှင့်တင်ရေးအသင်း၊ ၁၉၅၆။

The magazine was published for the development and progress of Shan literature and culture and arts. The novels, articles and poems written in both English and Myanmar were compiled in this magazine. Photos are also described.

Religion

456. *Ein Naka, Ashin, Nyaung Kan. Mui''kuk', Mui''mit', Maūpañ', Mahā caññ' desanā khri''*. Yangon: Sāsanā rip'sā, 1977. [Source: UCL]

ဣန္ဒက၊ အရှင်၊ ညောင်ကန်။ မိုးကုတ်၊ မိုးမိတ်၊ မအူပင်၊ မဟာစည်ဒေသနာစရီး။ ရန်ကုန်၊ သာသနာ ရိပ်သာ၊ ၁၉၇၇။

Mahasi Sayardaw (the preaching of Mahasi) reached at Moe Meik, Northern Shan State. He had also preached in Mogoke, MaUbin. In this preaching, short account history of Moe Meik, occupation in Moe Meik and agriculture, all are included.

457. - - - . *Toñ'puiñ'' mo takhvañ' tarā'' ho thvak' khai' cañ'ka*. Yangon: Bamā'rhe'choñ' cāpe, 1978. [Source: UCL]

- - - ။ တောင်ပိုင်းမောတခွင် တရားဟောထွက်ခဲ့စဉ်က။ ရန်ကုန်၊ ဗမာ့ရှေ့ဆောင်စာပေ၊ ၁၉၇၈။

Sayardaw had peached at Kalaw, Aungbam, Haihoe, Shwe Nyaung, Nyaung Shwe, Inn Lay, Taunggyi, Loi Lin in Southern State

from 21 April to June 30, 1975. In this preaching, physical feature (forest, mountain, water, land), Chin customs etc are also included. Photos are also described.

458. Kawida, Ashin. *Mrekhṛā" phoṅ'to 'ū Bhurā" samuiṅ"*. Yangon: Mraṅ'mā' taṃkhvan' cāpuṃ nhip' tuik', 1967. [Source: UCL]
 ကောဝိဒ၊ အရှင်။ မြေခြား ဖေါင်တော်ဦးဘုရားသမိုင်း။ ရန်ကုန်၊ မြန်မာ့တံခွန်စာပုံနှိပ်တိုက်။
 ၁၉၆၇။

It is history of Phaungdaw Oo pagoda which is one of famous pagodas in Myanmar.

459. Saw Che. *Sāsanāpru cātam"*. Yangon: Praññ'krī" maṅḍaṅ' pitakat' puṃnhip' tuik', 1916. [Source: UCL]
 စောချယ်။ သာသနာပြုစာတမ်း။ ရန်ကုန်၊ ပြည်ကြီးမဏ္ဍိုင်ပိဋကတ်ပုံနှိပ်တိုက်၊ ၁၉၁၆။

Sawbwagyi Saw Chai who was the lord of four townships: Thibaw, Thonse, Maing Lone, Maing Tone had taught for the sake of religion and his explanations and documents are all written.

460. Seagrave, Gordon Stifler. *Burma Surgeon*. New York: W.W. Norton, 1944. [Source: UCL]

The Burma Surgeon is the story of a pionner and adventurer, a man who cares little for conventionality, a man with zeal for helping humanity, a man who gets things done and has fun doing them. The book includes the author's medical mission work in the North Shan States, account of earlier work in the Shan State and of early part of World War II and foundation of the famous Namkham Hospital in the Northern Shan States. Illustrations and map are included.

461. - - - . *Burma Surgeon returns*. New York: W. W. Norton, 1946. [Source: UCL]

It includes continues the account in Burma Surgeon through World War II and the immediate post-war period. Map and photos are described.

462. Seagrave, Gordon Stifler. *My hospital in the hills*. New York: W. W. Norton, 1955. [Source: UCL]

It about continues the previous two accounts down through his arrest and ultimate release. All of Seagrave's books contain incidental information on the minorities with which he comes in contact. The book reveals the author's activities and missionary works on the hilly region in Myanmar.

463. Tawbita, U. *Phoñ'to'ū Bhurā" samuiñ'" nhañ'" rham'" praññ' rājavan' 'akyañ'"*. Yangon: Suddamāvaticāpe' pumhip'tuik', [19-?]. [Source: UCL]

သောဘိသံ၊ ဦး။ ဖေါင်တော်ဦးဘုရားသမိုင်းနှင့် ရှမ်းပြည်ရာဇဝင်အကျဉ်း။ ရန်ကုန်။ သုဓမ္မဝတီ ပုံနှိပ်တိုက်။ [၁၉-?].

During the reign of King Alaung Sittu, he founded Phaungdawoo Pagoda at Inlay. It includes history of this pagoda briefly. It gives speech of Nyaung Shwe Sawbwagyi. And, it also provides history of Shan State concisely.

Social Life and Customs

464. 21- *Syham'" pum prñ'*. translated by U Pho Hla. Taunggyi: Kamboja gun' ron' cā pumnhip'tuik', 1955. [Source: UCL]

၂၁- သျှမ်းပုံပြင်။ ဘာသာပြန်သူ ဦးဖိုးလှ။ တောင်ကြီး၊ ကမ္ဘောဇဂုဏ်ရောင်စာပုံနှိပ်တိုက်၊ ၁၉၅၅။

It describes twenty one Shan folktales. It provides traditional customs, cultures and characteristics of Shan people. These are translated into translated into Myanmar language.

465. Aung Mon, *Maung. Rham'" tuiñ'"rañ'"sā" mha sā"khyañ'"tui' 'akron'" tace' tacon'"*. Yangon: Cāpe bimān', 1985. [Source: UCL]

အောင်မွန်၊ မောင်။ သားချင်းတို့အကြောင်း တစေတစောင်း။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၅။

Shan and Shan's related group's social, economy, traditional customs all are written. Illustrations are also described.

466. Aung Than Oo, *Pathein. 'Auik'cam*. Yangon: Cāpe bimān', 1978. [Source: UCL]

အောင်သန်းဦး၊ ပုသိမ်။ အိုက်ကံ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၈။

The book won Sarpay Beikman Children Literature Award in 1975. It includes social life and customs of Shan ethnic group.

467. Chit San, *Maung, Tanintharyi. Mran'mānuin 'nāmvañ "' pumprañ 'myā"*. Yangon: Cānay'mre cāpe, [19-?]. [Source: UCL]

ချစ်စံ၊ မောင်၊ တနင်္သာရီ။ မြန်မာနိုင်ငံတွင်းပုံပြင်များ။ ရန်ကုန်၊ စာနယ်မြေစာပေ၊ [၁၉-?]

It includes folktales of all national races in Myanmar. In Shan group, Plaung and Inthas groups' folktales are described in it.

468. Conway, Susan. *The Shan: culture, Art and Crafts*. Bangkok: River Book, 2006. [Source: UCL]

Shan States are uniquely situated at the crossroads of Inland Southeast Asia and are bordered by China, proper Burma (Myanmar) and Thailand. The lavishly illustrated book also focuses on fine art and crafts, including Buddhist mural paintings, textiles, furniture lacquer ware, silverware, pottery and basketry. It also includes original archival material in the form of historic photographs of life in Shan States at the end of the nineteenth Century. It is an important contribution to love knowledge of Shan people and how they have contributed to the culture of inland Southeast Asia.

469. Cochrane, Wilbur Willis. *The Shans*. Rangoon: Governments Printing and Stationary, [1981]. [Source: CSEAS Library]

The book is about Shan life and customs by a missionary of long acquaintance with the Shans. Illustrations and photos are also described.

470. *Exploring ethnic diversity in Burma*. edited by Mikael Graver. Thailand: NIAS Press, 2007. [Source: CSEAS Library]

This book deals with relevant and recent anthropological and sociological theoretical discussions on the ethnic identity, boundaries and space of all the main ethnic group such as Shan, Karen, Kachin,

Kayah, Mon and Chin in Myanmar. It probes into the complexity and diversity of ethnicity in Myanmar and it provides more details and up-to-date information. The author also describes Shan history, Shan people in Kachin State and Shan Culture.

471. Gyin Phaw Mae, *Yuwaddy. Mrok' cvan "desamha Mran 'mā praññ 'sā" myā"*. Yangon: Cāpe bimān', 1974. [Source: UCL]

ရင်းဖေါမယ်၊ ယုဝတီ။ မြောက်စွန်းဒေသမှ မြန်မာပြည်သားများ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၄။

The author went to the North of Kachin State and lived there closely with Khamti Shan Jainphaw, Yawon, Lisu and recorded all concerning clothing style hair do etc, religion wedding and ceremonies, traditional customs occupation, relationship etc. It also includes the background history of Khamti Shan from Khamti Lon place. In 1970, it won sarpay Baik Hman social literary award, 3rd prize book.

472. Hla, U, *Ludu. 'An "'le" pumprañ 'myā"*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1966. [Source: UCL]

လှ၊ ဦး၊ လူထု။ အင်းလေးပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

The author compiles 40 folktales of people of Inlay living in Inlay lake. By reading these folktales, their life style, religion, idea and customs can be known. Illustrations are also included.

473. - - - . *'An "'le" Pumprañ 'myā" (vol. 2)*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1969. [Source: UCL]

- - - ။ အင်းလေးပုံပြင်များ (ဒုတိယတွဲ)။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၉။

It is a collection of 27 stories of Inthar who live in Inlay region. These stories include their life style of Inlay people, their customs. Illustrations are also described.

474. - - - . *La" hū pumprañ 'myā"*. Mandalay: Thvan'" rañ' cāpe, 1993. [Source: UCL]

- - - ။ လားဟူပုံပြင်များ။ မန္တလေး၊ ထွန်းရင်စာပေ၊ ၁၉၉၃။

It is one of folktales series. La Hu is a group of Shan race.

475. Hla, U, *Ludu. Lichū" pumprañ 'myā"*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1968. [Source: UCL]

လှ၊ ဦး၊ လူထု။ လီဆူးပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၈။

It has twenty four kinds of stories of East Li Su, Putao Li Su and Shan State Li Su are all written. Illustrations and photos are also included in it.

476. - - - . *Palaung pumprañ'*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1966. [Source: UCL]

- - - ။ ပလောင်ပုံပြင်။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

It is a folklates of Palaung group, one of the Shan groups. It includes 27 stories.

477. - - - . *Palaung pumprañ' (vol. 2)*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1966. [Source: UCL]

- - - ။ ပလောင်ပုံပြင် (ဒုတိယတွဲ)။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၆။

It includes 37 stories of Palaung group. These stories give the customs, religion and beliefs of Palaung people.

478. - - - . *Palaung pumprañ' (vol. 3)*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1966. [Source: UCL]

- - - ။ ပလောင်ပုံပြင် (တတိယတွဲ)။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၇။

It is a book on Palaung folktales including 50 stories with illustrations.

479. - - - . *Rham "' pumprañ 'myā"*. Mandalay: Krī"pvā"re" pumñhip' tuik', 1964. [Source: UCL]

- - - ။ ရှမ်းပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၄။

It is 23 folktales of Shan based on culture, custom, belief and social life.

480. Hla, U, *Ludu. Thuiñ "kham "ti" pumprañ 'myā"*. Mandalay: Krī"pvā"re" 1967. [Source: UCL]

လှ၊ ဦး၊ လူထု။ ထိုင်းခမ်းတီးပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေး၊ ၁၉၆၇။

The traditional stories of Thai Khan Tee, one of the Shan groups who lived in PotaO district of Kachin State are all displayed together.

481. - - - . *Ton 'rui" pumprañ 'myā"*. Mandalay: Krī"pvā"re", 1968. [Source: UCL]

- - - ။ တောင်ရိုးပုံပြင်များ။ မန္တလေး၊ ကြီးပွားရေး၊ ၁၉၆၈။

It contains seventy two stories of Taung Yoe race. This group resides at the central regions of Shan State. These folk-tales give religion, culture and traditional customs, beliefs of Taung Yoe race. Illustrations and photos are also included.

482. Hom, Pu Loi. *Shan Legends*. Hom, Pu Loi and Pu Loi Tun, Yangon: Zow Oo, 2014. [Source: UCL]

The book is written about 'Shan Legends'. It tells about the Shan people, living on their cool and beautiful plateau and hills. During the illiterate period of history, the Shan ethnic people created a culture of "story telling" to their children. Grandparents, during their free time and leisure would tell stories, legends, folklores, folktales, fables and other mythical stories to their grandchildren. Children also loved to listen to these stories which helped to enrich their knowledge of their history, customs, traditions and beliefs. So this book will meet the interest of many who love stories, and those who would like to learn whatever moral lessons the stories will convey.

483. Innes, R. A. *Costumes of upper Burma and the Shan States in the collection of Bankfield Museum*. Hlifax: Halifax Museum, 1957. [Source: UCL]

The book provides dressing, clothing styles of tribal people of Shan State full colour illustrations.

484. Khin Maung Nyunt, *Dr. Tuin "rañ" "sā" Rahm" lūmyui"myā" 'akron' "*. 2d ed. Yangon: [s.n.], 1966. [Source: UCL]
ခင်မောင်ညွန့်၊ ဒေါက်တာ။ တိုင်းရင်းသား ရှမ်းလူမျိုးများအကြောင်း။ ၂ ကြိမ်။ ရန်ကုန်။
[ထုတ်ဝေသူမပါ]။ ၁၉၆၆။
History of Shan group, geography, language, economy, social, religion and traditional culture all are written.
485. Khun Nwe, *Mg, Innle. Cvam " 'aā'rhan' rvak'nu cim " lemyā*. Yangon: Cāpe bimān', 1990. [Source: UCL]
ခွန်နွယ်၊ မောင် အင်းလေး။ စွမ်းအားရှင် ရွက်နှစ်စိမ်းလေးများ။ ရန်ကုန်။ စာပေဗိမာန်၊ ၁၉၉၀။
It presents the attitude of Shan people who lived in Inlay region including their customs, life style, culture and activities.
486. - - - . *Pa'auiv "*. Yangon: Bahui pumñhip' tuik', 1992. [Source: UCL]
- - - ။ ပအိုဝ်း။ ရန်ကုန်။ ဗဟိုပုံနှိပ်တိုက်။ ၁၉၉၂။
It is a book on Pa-O ethnic group. Pa-O group is one of the Shan ethnic groups. This book provides traditional customs, social life, culture, economic system, language, religion, festivals and son on concerning Pa-O group.
487. - - - . *Pa'auiv " sve" khyañ "ñññnoñ'rañ "*. Yangon: Cāpe bimān', 1984. [Source: UCL]
- - - ။ ပအိုဝ်း သွေးချင်းညီနောင်ရင်း။ ရန်ကုန်။ စာပေဗိမာန်၊ ၁၉၈၄။
This book won Children Literature Awarded of Sarpay Beikman in 1930. This is a reliable document for Pa-O ethnic group. It gives information about Pa-O group comprehensively.
488. Lay Myint. *Sūtui' bhava sūtui' 'alha*. Yangon: Cāpe bimān', 1984. [Source: UCL]
လေးမြင့်။ သူတို့ဘဝသူတို့အလှ။ ရန်ကုန်။ စာပေဗိမာန်၊ ၁၉၈၄။
The author describes the physical geography of Shan state and activities and life style of Shan ethnic group with illustrations. It

provides interesting places such as Inle Lake, Inle Khaung Taing camp and so on. Illustrations are also included.

489. Milne, Mrs Leslie. *The Shans at home: with two chapters on Shan history and literature.* by Rev. Wilbur Willis Cochrane. London: Murray, 1910. [Source: UCL]

The author studied about the Palaungs and Shans. The book describes about the brief history of the Northern Shans and their child's life and marriage life, their funeral ceremonies, customs and culture, agriculture, Shand cosmogony and the creation, their language, literature and folk-lore are written. Illustrations and maps are also included.

490. Min Naing, *U. Dui'sve"- dui'sā -tuiñ "rañ "sā"*. Yangon: Praññ' thoñ'cu yañ'kye"mhu Ṭhāna, 1967. [Source: UCL]

မင်းနိုင်၊ ဦး။ *ဒို့သွေး ဒို့သားတိုင်းရင်းသား*။ ရန်ကုန်၊ ပြည်ထောင်စုယဉ်ကျေးမှုဌာန၊ ၁၉၆၇။

In 1967, Union Day was celebrated 20th anniversary. This book includes customs and background history of all national groups in Myanmar.

491. - - - . *May'tu' Palaung.* edited by Director Saya Myint. Yangon: Praññ' thoñ'cu yañ'kye"mhu Ṭhāna, 1962. [Source: UCL]

- - - ။ *မယ်တို့ပလောင်*။ တည်းဖြတ်သူ ဒါရိုက်တာဆရာမြင့် ။ ရန်ကုန် ။ ပြည်ထောင်စုယဉ်ကျေးမှုဌာန၊ ၁၉၆၂။

Palaung groups are included in Shan ethnic group. They live in Thibaw Township, Moemate Township and other regions of Northern Shan State. But, Palaung can be seen in Southern Shan state. This book gives about Palaung including language, literature, traditional custom and religion completely with photos.

492. Min Naing, *U. Rham" praññ' kan'to'kham pvai nhañ' ' tui" kinnarā mha praññ' tho'cu 'aka padesā*. Yangon: Cāpe bimān', [1959]. [Source: UCL]

မင်းနိုင်၊ ဦး။ ရှမ်းပြည် ကန်တော့ခဲပွဲနှင့် တိုးကိန္နရာမှ ပြည်ထောင်စုအကပဒေသာ။ ရန်ကုန်၊ စာပေဗိမာန်။ [၁၉၅၉]။

It provides folk-songs of Inlay region which is situated in Southeran Shan State. And then amusement ceremonies, Shin Pyu Pwe (abbot making ceremony), Gadaw pwe (paying homage) and Kennaya dance, Toe (Naya) dance, Maung Saing dance which Pa-O, the second large population of Shan State used to dance in their Ah Hlu Pwe (donation ceremony) and the dance with the song of the bamboo flute by the people of Pinlong, Lai Char and Moe Nai district all are described in it. It also mentions that Myanmar is rich in culture because of over are hundard national groups. The traditional Shan festivals and national dances are expressed in it. Among the Myanmar national ethnic group, Shan is the second largest group. Shan are Buddhism. The initiation ceremony "Shinbyu ceremony" monks the occasion of the entry or ordination a boy into the Buddhist order of monk. In this book, Shan Shinbyu ceremony is provided.

493. - - - . *Tuiñ"rañ"sa" yañ'kye"mhu nidāñ" nhañ' 'akhreucik' me" khvan" myā*". Yangon: Praññ' toñ'cu yañ'kye"mhu van'krī" Ṭhāna, 1970. [Source: UCL]

- - -။ တိုင်းရင်းသားယဉ်ကျေးမှု နိဒါန်းနှင့် အခြေစိုက်မေးခွန်းများ။ ရန်ကုန်၊ ပြည်ထောင်စု ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ၁၉၇၀။

In Myanmar, over one hundred tribes have lived together. The author gives culture, folklore, language, social life, and proverbs concerning all national groups of Myanmar.

494. - - - . *Tui'tuiñ "rañ"bhvā" praññ' thoñ'cuthā*". Yangon, Yañ'kye" mhu van'krī" Ṭhāna, 1960. [Source: UCL]

- - -။ တို့တိုင်းရင်းဘွားပြည်ထောင်စုသား။ ရန်ကုန်၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ၁၉၆၀။

There are many races in Myanmar. They have their own culture, literature, language and life style. This book points out these. Thus, it includes cultural heritage of Shan.

495. Min Naing, *U. Yañ kye"mhu mit'chak'*. Yangon, Cāpe bimān', 1990. [Source: UCL]

မင်းနိုင်၊ ဦး။ ယဉ်ကျေးမှုမိတ်ဆက်။ ရန်ကုန်။ စာပေဗိမာန်၊ ၁၉၉၀။

As Myanmar has many national races, there are various types of civilizations in Myanmar. The author introduces these civilizations including literature, dancing, music, costumes etc. of the Shan people.

496. Mran'mā' Chui rhay'lac' lam"cañ'pātī, **bahui ko'mīti Ṭhāna khyup'**. *Tuiñ"rañ"sā" tui'e* tū ññī so rui"rā dhale' thum"cam myā"*. Yangon: *yañ" pātī*, 1975. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ၊ ဗဟိုကော်မီတီဌာနချုပ်။ တိုင်းရင်းသားတို့၏ တူညီသောရိုးရာ ဓလေ့ထုံးစံများ။ ရန်ကုန်၊ ယင်းပါတီ၊ ၁၉၇၅။

It is concerned with all national groups in Myanmar such as Kachin, Kayah, Kayin, Chin, Myanmar, Mon, Rakhine and Shan. It includes customs, religion, traditional culture, arts and etc. So it is a comprehensive works for Myanmar national groups.

497. Mran'mā' chuirhay'lac' lam"cañ'pātī. **Pātī caññ" Rum're" Bahui Ko'mīti Ṭhāna Cyup'**. *Tuiñ"rañ"sā"yañ'kye"mhu rui"rā dhale' thum"cam myā"*, Rahm". Yangon: Lam"cañ'pātī, 1968. [Source: UCL]

မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ၊ ပါတီစည်းရုံးရေးဗဟိုကော်မီတီဌာနချုပ်။ တိုင်းရင်းသားယဉ်ကျေးမှု ရိုးရာဓလေ့ထုံးစံများ၊ ရှမ်း။ ရန်ကုန်၊ လမ်းစဉ်ပါတီ၊ ၁၉၆၈။

Political geography, people, language, economy, social, religion and traditional culture of Shan State are written. It describes other tribes of Shan and their folklores and customs. It also provides physical feature, climate, natural resources, ethnic groups, and son on concerning Shan State and Shan ethnic group.

498. Myint Lwin, *Kambawza. Rham"kun"mrañ" danḍārī myā"*. Yangon: 'Amyui' sā" puṃ nhip' tuik', 1964. [Source: UCL]

မြင့်လွင်၊ ကမ္ဘောဇ။ ရှမ်းကုန်းမြင့် ဒဏ္ဍာရီများ။ ရန်ကုန်၊ အမျိုးသားပုံနှိပ်တိုက်၊ ၁၉၆၄။

It includes Shan folktales which reveal folklore, culture and customs. Thus, it is a good source for next generation.

499. Myint, *Saya, Director. Dui' lū myui*". Yangon: Tui"tak're" puṃnhip' tuik', 1946. [Source: UCL]

မြင့်၊ ဆရာ၊ ဒါရိုက်တာ။ ဒို့လူမျိုး။ ရန်ကုန်။ တိုးတက်ရေးပုံနှိပ်တိုက်၊ ၁၉၄၆။

In Shan ethnic group, there are thirty three different ethnic groups such as Palaung, Yun (Lao), Kwi, Pyin, Kokant (Kokang), Danu and so on. It gives about Shan and related groups. Besides, the role of Sawbwas in social life is described.

500. - - -. *Mremrañ "chīmha sve" khyañ "myā"*. Yangon: Me'gun' raññ' cā aup'tuik', [1966]. [Source: UCL]

- - -။ မြေမြင့်ဆီမှ သွေးချင်းများ။ ရန်ကုန်၊ မေဂုဏ်ရည်စာအုပ်တိုက်၊ [၁၉၆၆]။

Eastern Plateau of Myanmar is the place of Shan and its groups. Shan state is very big area in Myanmar. This book is about different groups of Shan ethnic group lived in Eastern Plateau of Myanmar

501. - - -. *Rham "praññ' kre" muṃ*. Yangon: Me'gun' raññ' cā aup'tuik', [1965]. [Source: UCL]

- - -။ ရှမ်းပြည်ကြေးမုံ။ ရန်ကုန်၊ မေဂုဏ်ရည်စာအုပ်တိုက်။ [၁၉၆၅]။

Additional notes are put in the writing of Shan youths in their magazines such as Shu Mawa, Myawaddy, Thway Thouk, Sarpray Beik Hmom, Myat Yadanar, Pay Phoo Hlwar etc. and published again general knowledge about the people and the state, customs and culture in the form of his experience of his stay in this state. In 1963 it won Pyidaungsu revolutionary government's Serpay Beik Hman's cultural literature award book 4th prize.

502. Soe Yin, *Sippaṃ. Mrañ' mā' yañ' kye" mhu samuiñ "*". Yangon: Yamañ' cāpe, 1968. [Source: UCL]

စိုးရင်၊ သိပ္ပံ။ မြန်မာ့ယဉ်ကျေးမှုသမိုင်း။ ရန်ကုန်။ ယမင်းစာပေ၊ ၁၉၆၈။

It is historical background of civilization in Myanmar. Since the reign of Myanmar kingdom, Myanmar and Shan have interrelated. This book points out that some of Myanmar words can be found in

Shan parabike and stone inscription. Thus, the book shows these relations between Shan and Myanmar.

503. Stevenson, H. N. C. *The hill peoples of Burma*. London: Longmans, 1945.

[Source: UCL]

This book describes about the hill peoples of Myanmar including Shan people. Their general character political framework, religion, law and its enforcement, education, medicine and public health, economic life, and the future of the highland clans are included.

504. Sukhaminda, 'Arhañ', Tan'yan'. *Rham " tuin "rañ "sā" myā"e* yuṃ kraññ' kui" kvay' mhu nhañ " dhale' thum"cammyā"*. Yangon: Sāsanāre" van' krī" Ṭhāna, 2008. [Source: UCL]

သုခမိန္ဒာ၊ အရှင်၊ တန်၊ ယန်း။ ရှမ်းတိုင်းရင်းသားများ၏ ယုံကြည်ကိုးကွယ်မှုနှင့် ဓလေ့ထုံးစံများ။ ရန်ကုန်၊ သာသနာရေး ဝန်ကြီးဌာန၊ ၂၀၀၈။

Historical background of Shan nationals, ethnic groups with their religion, traditional customs were all written in it. Maps and photos are also included.

505. Thein Han, U. *Praññ' thoñ' cu samuiñ " puṃprañ "myā", Pathama cācoñ'*.

2d ed. Yangon: Cāpe bimān', 1960. [Source: UCL]

သိန်းဟန်၊ ဦး။ ပြည်ထောင်စု သမိုင်းပုံပြင်များ၊ ပဌမစာစောင်။ ၂ ကြိမ်။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၀။

It gives historical folktale of Myanmar national ethnic groups. By reading these folktales, traditional customs, life styles, folklores and etc. can be known. Map and illustrations are included.

506. Thinkhar. *Lak' phak' yañ' kye" mhu*. Yangon: Cāpe bimān', 1966. [Source: UCL]

သင်္ခါ။ လက်ဖက်ယဉ်ကျေးမှု။ ရန်ကုန်။ စာပေဗိမာန်၊ ၁၉၆၆။

Laphet industry which is the main economy of Palaung people of Shan State was written in detail. The origin of Laphet, different

places of Palaung traditional customs and their business and tea leaves traditional of Shan are written.

507. *Toñ' rui" dhanu kye" lak' te" taṃ myā"*. Toñ' rui" dhanu kyoñ" "sū kyoñ" "sā myā" cupoñ" " tañ' prasaññ'. Yangon: Tak' lam" cāpe, 1970. [Source: UCL]
 တောင်ရိုးခန့်ကျေးလက်တေးသံများ။ တောင်ရိုးခန့် ကျောင်းသူကျောင်းသားများ စုပေါင်းတင်ပြ
 သည်။ ရန်ကုန်၊ တက်လမ်းစာပေ၊ ၁၉၇၀။

The poems of Taung Yoe Danu who lived in most of the places of Pindaya, Yat Sank, Ywar Ngan, Yay Oo, Aung Pan, Haihoe, Pway Hla, Taunggyi, and Baw Saing of this so called Myay Latt district of Southern Shan State were described. It gives the original Poems with words which are portrayed as exact ones. The pronunciations of them are written in Myanmar side by side.

508. Wimala, U, *Pathein. Mran' mā nuiñ' ñaṃ' to' toñ' tan" lūmyui" myā*. 2d ed. Yangon: Kui" sin" cāpe, 1958. [Source: UCL]
 ဝိမလာ၊ ဦး၊ ပုသိမ်။ မြန်မာနိုင်ငံတော်တောင်တန်းလူမျိုးများ။ ၂ ကြိမ်။ ရန်ကုန်၊ ကိုးသိန်းစာပေ၊
 ၁၉၅၈။

The author is a Buddhist monk. He preached at the places of hilly region and Plateau regions. The author gives physical feature background history and traditional customs of ethnic groups resided in these regions.

Social Science

509. Ba Htwe, *Sippam. Mui" brai*. Yangon: Cāpe bimān', 1975. [Source: UCL]
 ဗထွေး၊ သိပ္ပံ။ မိုးမြို့။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၅။

Moby dam was built in the Shan State. The communication system between Shan State and Kayah State is easy because of this dam. The objective of the building dam is to produce electricity and to support agricultural activities.

510. Boucaud, Andre. *Burma's golden trangle: on the trail of the opium warlords*. Louis Boucaud; translated by Diuna Lee Simon, edited by Lesly D. Clark, Hong Kong: Pacific Rim, 1988. [Source: UCL]

The author had travelled to dangerous Golden Triangle, centre of opium cultivation. He presents opium smuggling in this area. The history of Burma's ethnic separatist struggles and political complexities are also given.

511. Myanmar. **Praññ. 1973 *khu lūūre sañ"khon' cārañ"*, *rham" praññ' nay'e* chan" cac' le'lā tañ'pra khyak' nħaħ" cārañ" jayā"myā"*. Yangon: Yañ" Ṭhāna,1973. [Source: UCL]**

မြန်မာနိုင်ငံ။ ပြည်ထဲရေးနှင့် သာသနာရေးဝန်ကြီးဌာန။ ၁၉၇၃ ခု လူဦးရေသန်းခေါင်းစာရင်း၊ ရှမ်းပြည်နယ်၏ ဆန်းစစ်လေ့လာတင်ပြချက်နှင့် စာရင်းဇယားများ။ ရန်ကုန်၊ ယင်းဌာန၊ ၁၉၇၃။

It gives the census of Shan states taken on 1st April 1973. Tables are also included.

512. *Rham" praññ' nay' mruī' kye" rvā 'aim'khre lak'nak' kuiñ' lūcārañ"*.

Yangon: Universities' Central Library, [19--]. [Source: UCL]

ရှမ်းပြည်နယ်မြို့၊ ကျေးရွာရှိ အိမ်ခြေလက်နက်ကိုင်လူစာရင်း။ ရန်ကုန်၊ တက္ကသိုလ်များဗဟို စာကြည့်တိုက်၊ [၁၉-?]။

The population who had right to hold arms and ammunition was listed in the township and villages of Shan State.

513. *Soñ"rañ" cāpevuiñ"*. *Rvhetrigaṃ kui sak'te taññ'r**. Yangon: Van" rvhecañ' puṃ nhip' tuik', 1993. [Source: UCL]

သောင်းရင်းစာပေဝိုင်း။ ရွှေကြိတ်ကို သက်တေတည်၍။ ရန်ကုန်၊ ဝင့်ရွှေစင်ပုံနှိပ်တိုက်၊ ၁၉၉၃။

The golden triangle includes the boundaries of Myanmar, Thailand and Laos. The heroin smuggling has been started since the British colonial period. This book points out that this is a legacy of undersirable traits of British colony.

514. Tin Mg Yin, U (M.A). *Rvhetrigaṃ mreka bhīṃ* " *phrū saṃsarā*. Yangon:

Mui"makha cācañ', 1976. [Source: UCL]

တင်မောင်ရင်၊ ဦး၊ မဟာဝိဇ္ဇာ ။ *ရွှေကြိုင်မြေကဘိန်းဖြူသံသရာ*။ ရန်ကုန်၊ မိုးမခစာစဉ်၊ ၁၉၇၆။

In the first place, the advent of heroin and use of heroin in the world was written. The Italian government in the 1960s had crushed the Sicilian gang of heroin that the production and the black market of its bases and places had gone down a bit, so black marketers of heroin had to seek for heroin in the Southeast Asian countries. They established the head quarter centers in the Shan State in Myanmar, Thailand, Laos, Vietnam and the Golden Triangle Area where all the traders sweet. And about how they were suppressed were written here. Photos and maps are also included.

CHAPTER 4

CONCLUSION

This research paper is to compile a bibliography of Shan and Kayin ethnic groups. There are many resources on Myanmar ethnic groups and this research provides books on Shan and Kayin only. The main purpose is to examine the publication of the Shan and Kayin because Shan is the largest ethnic group in Myanmar and the Kayin makes up the second largest population in Myanmar. The bibliography contains books and theses & dissertation. In this research, there are 522 items and out of these, 322 are on the Kayins, and only 196 for the Shans. There are 21 subjects all together, most of them being on history, social life and customs. These subjects are arranged in alphabetical orders. The bibliography includes materials from the Universities' Central Library, University of Yangon Library, National Library and CSEAS (Center for Southeast Asia Studies) Library. The paper provides the users with the list of the materials concerned with Shan and Kayin and supports the researchers who are studying Myanmar ethnic groups regarding their language, literature and customs, their folklores, religion and historical backgrounds. The research paper is meant to be a useful reference source for all researchers, students and historians.

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Myanmar Title

Item no.

(မ)

မြန်မာနိုင်ငံလမ်းမကြီးနှင့် တံတားကြီးများ	323
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Myanmar Title

Item no.

(၇)

ရှမ်းတိုင်းရင်းသားများ၏ ယုံကြည်ကိုးကွယ်မှုနှင့် ဓလေ့ထုံးစံများ	504
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Myanmar Title

Item no.

(၇)

ရှမ်းပြည်နယ်မြောင်ပိုင်းတိုင်း လားရှိုးခရိုင်လားရှိုးမြို့နယ်၏ မြို့နယ် ---	398
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Myanmar Title

Item no.

(ဝ)

ဝါးခယ်မြို့နယ်၊ မိုးမခ (သက္ကယ်) ကျေးရွာနေ အနောက်ပိုးကရင်တို့၏---	15
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