ANIMISTIC RELIGIOUS TRADITION OF THE KACHINS: ORIGINS AND DEVELOPMENT

SHICHYANG ZUNG TING
Acknowledgements

First of all, my heartfelt thanks to Naushawng Development Institute (NDI) and Naushawng Community School (NCS), and especially Bawk La (Deputy Director of NDI) and Kun Myo Ja (Principal of Naushawng Community School) who bestow me an opportunity to publish this book, in particular by financial support and therein, by their strong endeavor and support, the publication process has been firmly accomplished. This is a very debut appearance to the public with my first published book. Apart from this, it needs to express that it will not be easy to read for book readers if there is no a language editor for this book. Accordingly, my gratitude requires to be shared to Lauk Kiik (Ph.D. candidate, Anthropology Dept. of Oxford University) who much puts his patient cross-check on this book. Then, by the same way, I am much obliged to B.D. Maran (Culture and literature Department) and Rev. Dr. Zinghang Lat Nawng Principal from Kachin Theological College Seminary (K.T.C.S) for their substantive reading on this hypothesis and investigate unconcise and necessary facts of this book and then, give priceless comment and suggestion which will as well be a very helpful insight for my further study regarding with this topic: “Animistic Religious Tradition of the Kachins: Origins and Development”. Then, I cannot list all by names here, however I fully appreciate to those who assist me in the whole process to publish this book. Finally, I would like to thank to my beloved parents who mentally and physically support and encourage me all the times that initiate the entire study of these findings.
Foreword

In greater time of development Kachin society on culture, literature, education, economic, and social historical and political ground such a book entitled “The origin and development of Kachin” is highly appreciated to be one of the inevitable historical milestone of search light that is throwing deep into the nation building task of Kachin people. It is also highly regarded to the work of this book taken as one of the initiative role in understanding the Kachin people pragmatically through its historical perspective and the origin of the race.

The global impact of the fast rate changing world has deeply penetrated into the heart of every nation and racial instinct that provoke to struggle for the preservation and sustainable of the diminutive race from going down to the extinction into the larger race of the society of the mass population. In such a due course of highly demanded time and situation of the prejudice of the human society, this book of course has profoundly included manifold characteristics of the Kachin race into its contextual form and identities such as their belief, thought, concept, language, culture, oral tradition, folklore, costume, tradition, kinship system, relationship, worship, historical saga and way of life are highly reflecting and illuminating into the wider scope of better understanding of the origin and development of Kachin people. Those characteristics are of course the key responsible essence how the Kachin people are still beyond doubt withstanding and survive the test of the vehicle of the fastest changing world.

As every other nation such as our neighboring country Indian people have their way of life and the nation building fundamental thought is all rooted into the basic concept on the epic tale of “Mahabarata and Ramayana” which contains deep philosophical thought and the architecture of human development.
Not withstanding, the Kachins too have their source of basic fundamental concept of philosophical thought and the architecture of human development into their way of life and survival of the society.

Last not the least, it is highly recommended to the readers and those who work for the research study about Kachin can explore much to the highest extend on the knowledge of origin and development of the race. This book has immensely illustrated and described much of detail information about Kachin people. It can enrich and get fresh supply of original data orally and historically to the forefront for research study work about Kachin. Therefore this book is worth desirable to find occupying a place into every library within and without into the society. This book is highly preferable to its esteemed value of references for Kachin study. I highly appreciate and congratulate to Mr. Shichyang Zung Ting, the writer of this book with high regards and aspirational endowment to go on working ahead in writing and researching such a valuable kind of research work and study on highly literature value and indispensable requirements for the Kachin study.

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In this research paper the author mainly discusses the animistic life of the kachins and the Christianity’s relationship with the animism. The author strongly believes that in order to understand the life and philosophy of the Kachin one needs to inquire about the religious and cultural development of the Kachin people along the history. The Kachin people had converted to Christianity since 1877. Before Christianity had been introduced to the Kachin people their life had been deeply shaped and nurtured by animistic belief.
So it is vital to understand the origins and development of animistic religious tradition of the Kachins. Only when one can identify the animistic belief and cultural background of the Kachin it is possible to understand the cultural system, political system, and life philosophy of the whole people.

The author signifies that culture and religion are mutually interdependent and which in turn impact the collective mentality of the whole people. Myth is an important element of culture and religion which play an essential role in the whole social structure of the Kachin Society. Furthermore, myth is perceived as the starting point to formulate all forms of ritualistic performances. So ritual and myth are important elements of animistic belief and they are very useful to explore the historical process and development of the Kachin’s faith and culture.

In this research paper the author outlines four important ideas which are helpful to enhance the life of Kachin people. First, animistic belief and the related myths and rituals of the animism are the foundation of Kachin religion and culture which symbolize the idea of sacred and profane, good and evil, unity and uniqueness of the whole Kachin people. Second, therefore, one needs to identify the uniqueness of the Kachin by understanding the animistic belief system and culture of Kachin ancestors. Thirds, by identifying the religion and culture of Kachin ancestors the present generation Kachin can influence of dominant religio-culture of the world. Fourth, since there are some parallel belief systems have been existed between Christian faith and animism of Kachin ancestors Kachin Christians need to cherish the religious uniqueness of Kachin culture in the world.

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Chapter-1
Introduction

This study makes an attempt to trace the origins of historical development of the Kachins. It is a difficult subject matter to discern the specific facts of the Kachin historical origins. However, the study assures that it tries to trace the possibility of how they have originally developed from the past based on various kinds of literature evidences. In other words, origins of a particular group can be searched by various ways, i.e. it may be found out through religious cultural elements: myth, folklore, ritual, philosophy, story, etc. However, the study chiefly emphasizes on social organizations or social structures such as marriage ceremony, wedding ceremony, housewarming, ritual, political structure and so on through which it is supposed to trace the original thought of the Kachins. So, this is what the original thoughts of the Kachins mean the origins of the Kachins.

Due to historical development, like other groups around the world, also, the Kachin society had been gradually developed based on two influential vehicles: culture and religion which are always related to the continuous development of the Kachin society as very
crucial role in politics, economics, social and so forth. To some extent, as already mentioned above, both culture and religion among the Kachins are a very strong mutual dependence impacts on the collective mentality of the whole society.

On the one hand, it can be figured out that the collective mentality is signified as a group philosophy of a particular society that connects with myth. To further understanding, the myth is a part of cultural and religious elements and then plays as an essential role in the whole social structure of the Kachin society. Besides, it has a very close interrelation with ritual through which all kinds of performance will be accomplished. Therefore, this implies that the ritualistic performance has been originally created by the mythical narration or expression vis-a-vis super natural beings and other powerful objects what we call now is either animistic or traditional religion. According to Freud’s notion pertaining to animism (1950: 7), “animism itself is not yet a religion but contains the foundation of which religions are later built. It is obvious, too, that myth is based on animistic premises”.

Continuously, there is one more fact to pinpoint concerning about myth to the fact that it needs to be questioned how and why it involves in animistic religion history as a necessary factor. Because, myth supports to form the religious culture in all animistic religion society around the world. Then, “it is highly related to express a certain way of thinking and feeling about the society and its relation to the world of nature and thereby to maintain these ways of thought and feeling and pass them on to succeeding generation” (quoted by Mol 1976:253). Prior to metaphysical affair of the human in routine life, the combination of conscious and unconscious feeling comes out at night dream that is called the genuine feeling existing in the bottom line of human heart. Then, it is hard to be postulated in a precise way because it is godly question of a natural given. However, symbolically, it can be attempted to find out the approximate answer from the
meaning of dream. Actually, dream and unconscious feeling of the people are inextricably interwoven even though they are not similar categories in human mind, but both are linked with belief system of religion. On the one hand, the connection with the religious belief system is associated with philosophical realm and also be understood as a branch of it. Furthermore, due to the idea of Freud concerning about myth (quoted by Mol 1976:259) states that it does for social identity what dream does for personal identity- the same statement is also described by Jung. By scoping the so-called social identities viz., collective identity or sub-identity, in the whole structure of both religion and culture in animistic life of the Kachins also includes collective ritual or sub-ritual, collective myth or sub-myth, collective philosophy or sub-philosophy or collective value or sub-value and so forth. In discussion with the fact that among those remarkable factors, ritual is regarded as the most important role functioning in the social system of animistic religion of the Kachins and also even in Christian religion. More closely, within the society, by looking at ritual that controls the whole social structure and collective sense of the people in any given conditions in order to persuade more inclusive unity through the assimilation and participation of new parts as well (Nath 1987: 159).

Apart from the ritualistic means, again coming to the concern of myth that is a form of sentimental expression which reveals a process of thought and feeling through which it can be traced the idea of the philosophy of a particular society from different societies in depth. In this clear-cut connection, myth is perceived as the starting point to formulate all forms of ritualistic performances. On the one hand, it can be seen that both are vice-versa relation to social order so as to reflect the meaning of religious and cultural ideology among the dichotomous societies in many ways. This type of dogmatic view has been highly accepted by anthropologists, historians, folklorists etc., in the historical development across the world. Again, there is one
more interesting fact to pinpoint that is – the performance of ritual in which involves the specific purpose to implement the consequence of either benevolent or malevolent benefit for the sake of human needs. Broader understanding about ritual affair in animistic life of the Kachins, the ritualistic act of worship in which involves two major separations in general; the first one is referred to good ritual performance conducted for the sake of seeking good fortunes and blessing and makes confession to gods for their sins. The latter is a revolutionary type for seeking purity or sanctification to a particular person or group: this is what we term “Hpyi Gumlau” which is not as similar as “Gumlau Masa” in politics. More discussion relevant to the idea of this distinctive hypothesis will be discussed later on.

Now, let’s come to the fascinating part of the ritual and myth by looking at their motives, value, meaning and the like how they formulate or integrate with religious and cultural structure of the Kachins, especially in animistic religion and culture of the past and present time of the Kachins so and so. To some extent, while collective ritual and myth always form inclusive unity and bring the same value, meaning, identity, etc., into the society, dominant sub-ritual and sub-myth of minor performances from other religion and culture organized by traditional priest start giving favor for the cause of indistinct erosion of collective ritual and myth. On the one hand, it would be delineated that the interior parts of the religion and culture viz., value, meaning, identity, attitude and the like gradually be fainted away and so, it should be termed the natural selection of integration into other religious culture in phenomenon.

A meticulous approach to ritualistic assumption related to animistic life of the Kachin religious culture through which it strives to find out the concept of coexistence and of existence and of integration to other different religious cultures. Then, the study slightly emphasizes on ritualistic structure or system because it needs
to discern the decaying process of ritualistic structure in which includes the meaning, value, identity, attitude and the like – all of these elements are regarded as prominently resistant driving-forces opposed to other dominant religious culture. On the one hand, however, it is worth noted that how ritual of animistic religious culture is still strong enough against the larger structure of dominant religious culture. In fact, this does not need to exaggerate this much farther discussion about ritual and myth, but it supports to understand logical reason of the origin of the historical development of the Kachin society.

Based on this exhaustive assumption, this study underlies the ritualistic performance and engagement of myth as necessary factor so as to fulfill the meaning of animistic life of religious culture. By saying this pre-conceptual hypothesis in relation to animistic religious culture, ritual and myth require to be indicated as unavoidable factors in order to explore the historical process of development in Kachin religious culture. In favor of searching for Kachin historical development, it needs to be bifurcated into two sections, i.e., animistic time of religious culture and Christian era of religious culture. Importantly, it can be pointed out that if the concern of present exploration relating with historical development of the Kachins focuses on animistic religious culture, ritual and myth should be instrumental factors investigating for the past behavior of the ancient people. However, if the study mainly considers on Christian religious culture era, it can be detected from the works of missionary because the historical dominance by Christian religion is highly affiliated with present society yet. Anyway, by this way, the aim of this chapter is to examine the origin of historical development of the Kachins through which the trend will be searched as follow:
In almost every religion, the supernatural beings play a large part of role in the page of religious history. Then, even in the world religions, namely, Christian, Hinduism, Buddhism, Islam, Judaism etc., which are engaged in metaphysical factors for the fulfillment of human satisfaction in their routine life. Besides, before the above-mentioned religions appear, for thousand years back –ice age, stone age, iron age, bronze age etc., people worshiped multiple gods and supernatural beings as supreme protectors or creators with all their heart, mind and soul based on their ultimate understanding and life of experience. To some extent, even in this modern age, some tribal people from around the world, mostly in Africa, Asia and Australia still follow indigenous religion or animistic religion by their own ways of worship. Similarly, in the past, the entire Kachin people followed the so-called animistic religion by which passed the time and handed it down up to new generation to keep the identity and value as a meaningful religious culture of the ancient heritage. In general, in the Kachin context, the supernatural spirits can be classified into two groups: “celestial beings and terrestrial being”.

Chapter-2
Supernatural Beings of the Kachins
2.1 Chyanun and Woishun

According to legendary saying, it is handed down from one generation to the next for the remembrance of the historical creation by the aid of oral tradition among the Kachins. Actually, Chyanun and Woishun are a legendary couple who gave birth the whole universe and all living beings including numerous numbers of spirits presently believing in the Kachin context (Sumlut Gam et al. 1983: 7-41). Moreover, in the creation story of the Kachins, they are compulsorily stated as the major source of all types of subject matter. Then, in the animistic tradition, Chyanun is symbolized as female spirit and Woishun is expressed as male spirit, on the one hand, it can be understood that they are a very first couple of the whole creations of the universe. Moreover, they are regarded as the parents of Ninggawn Wa Magam or Hpawa Ningsang Chyewa Ningchyang; meaning (omnipresent, omnipotent and omniscient) who demands his parents to bear the entire universe and all types of living beings on earth. Prior to Chyanun (mother spirit), till now, in front of the typical Kachin house, usually, Chyanun’s breasts is painted or sculptured as a symbol of multiplication.

2.2 Hpanwa Ningsang Chyewa Ningchyang

He is the first born child of Chyanun and Woishun and neither needs sacrifices nor causes any harms to human (Bertil 1997: 60). By the indication of his own idea, as already stated above, his mother and father (Chyanun and Woishun) produced several types of malevolent or benevolent spirits, entire human beings, animal species etc. based on this legendary story, some prominent writer such as Pungga makes an attempt to contextualize with Christian theology i.e., Hpanwa Ningsang Chyewa Ningchyang from the Kachin animistic religion is viewed as Jesus
Christ in the context of Kachin theological perspective. However, critical point of view, mostly, this distinctive hypothesis is an unacceptable conflict of theologization for the fundamental Christian of the Kachins because Jesus Christ is never allowed as a substitute subject for those Christian. In other words, the vast majority of the Kachin people gradually and progressively become interesting in identity matter of the nation, therefore, this ideology seems a first start-engine of favoring in theologization towards Christian context of the present time.

### 2.3 Madai Nat

In the context of the Kachins, this type of spirit plays the most powerful and supreme role among all types of supernatural beings. Then, he is compulsorily invited by traditional narrator, namely *dumsa* while *Numshang* festival or ceremony is held for the sake of communal interest (it is implemented at the entrance of village for the purpose of good harvest, prosperity and protection from sky spirit: *Musheng* and his daughter called *Bunghpoi*) and earthly spirit named *Shadip* nat and usually arranged by local chief or *duwa* for communal necessity) and in contrast, in the condition of individual level such as for the matter of transformation of *duwa* status descended from hierarchal lineage line privately can be arranged a small Manau performance by vertically putting enough numbers of wooden pillars into the ground to get higher social status (Leach 1964:174-175). To some great extent in relation to *Duwa* status, the title is received after conducting the ritualistic performance by a *dumsa* in a particular day, otherwise, the social status of a *duwa* originally stays remained as unofficial hierarchal class even though he automatically descends from superior class. Prior to the idea of *Duwa*, the individual *Manau* festival which is strictly prohibited to the ones those who do not possess Madai nat because Madai nat only belongs to its hierarchal counterpart. Apart from this
distinction, due to Kachin kinship system, regarding with *Mayu* which is always perceived as women giver role to *Dauma* (women taker). In the sense of the Kachin mythical story believes that *Mayu* originally derives from *Madai* because the first Kachin ancestor had married with *Madai’s* daughter called Madai Jan Hpraw Nga (Leach 1964:175, Tegenfeldt 1974: 47). According to this legendary saying of prominent connection between man and spirit world, *Madai* is considered as the origin of *Mayu* and bestows prosperity for wealth, protection from evil things and disaster, blessing many children and so forth to his dauma (human being). Accordingly, the kachin people had strong belief towards all types of blessings descending from *Madai*. Critically speaking, from the approach of feminism, it should be noticed that the mentioned above shows that favorably, the social system of the Kachin in which the role of female has already included as the high rank of social status since immemorial time of cultural beginning.

### 2.4 Sinlap Nat

In general, this spirit is also perceived as benevolent spirit and venerated by duwas or local chiefs (Gilhodes 1922: 110). Therefore, on the one hand, it can be understood that it derives from hierarchal class of superior spirit (Leach 1954: 200). Then, in the Kachin context, always, all types of benevolent spirits are concerned as celestial beings such as *Jan nat, muq nat, shata nat*, etc., in general. Nevertheless, here, it needs to highlight more about benevolent spirits is that *Gumgun nat* or household nat is also regarded as benevolent spirit, but he bites the responsible person if daily offering is absent for him. Besides, one more significant point, there needs to say that *sinlap nat* is also officiated during *hpyi gumlau* or purification process for evil curse from the body of group or of individual subject. This is now what we call is *hpyi* or witch that can make potentially
harmful to human and domestic animals based on her desire (a person who is cursed with evil spirit) (Dashi Naw et al. 2013: 73-78).

According to ritualistic language of Jinghpaw concerning with sinlap nat in which delineated as “Mahtum Mahta, Gum lat Uma, Mahtum Gam Chyaulung, Sut Lungkrung, pailang lahpum kaba, sut ningni noi shaya, ngu dumsa nhtawm; Shi numdawn rin, jahkrau htumpang sin, Dung-ri shadung wai e ngat, jahkrau htumpang pai e hkringdat, sit ngu shara madun cye ma ai” (quoted from Lagai 2015:11-12).

2.5 Shadip Nat

This spirit is one of the most important factors in animistic religion of the Kachin people. The animistic believers worship him for their good harvest from the farm and protection from natural disasters such as drought, scarcity of water, wild animals and the like. In the whole history of the Kachins, there can be bifurcated into two considerations i.e. he is properly officiated by proper ways of ritualistic activity in the time of Numshang (Lumshang) ceremony or the ceremony of duwa status because Shadip nat is believed as the lord of the earth and dwells in the mountain, river, land, rock, etc. To greater extent, from Leach’s notion (1954:175), also, it is considered as the reincarnation of Chyanun and Woishun: a legendary couple has already been described above as the creator of all created things of the universe. In this certain relation, Shadip nat is symbolically implied as a creator of all sorts. In fact, this ambiguous idea gives us two thoughts that Shadip nat is connoted as both celestial being or terrestrial being. In Kachin context, celestial beings are believed as ever supreme and meritorious doers in hierarchal order of the spirit world, but in contrast, when it is supposed to be as a terrestrial being, the ranking status of its hierarchal order seems to decline into lower status than celestial being.
2.6 Jahtung Nat

This type of spirit is also referred to earthly and inferior spooks. Then, they possess lethal power and make seriously trouble and harmful to human beings if human fail to fulfill their demands (ibid). Then, the animistic Kachins believed that these types of evil spirits dwell in the dense forest and remote areas, therefore, when the Kachins go to the forest for the sake of hunting, fishing and travelling, carefully, the evil spirits are provided by various kinds of food items and some domestic animals like dog, chicken and etc., so as to avoid bad luck from them (Tegenefeldt 1974:47). Therefore, before starting a journey to the forest or lonely place, a hunter must make a promise to Jahtung nat to whom a proper ritual is compromised, i.e. the target of hunted victims is not allowed to change, but must be the same as early promise. For instance, if he makes a deal to hunt male wild dear, he must keep doing so in the following day, but not other days. If the deal between them is broken, then the hunter will be deathly infected by the bite of that spook (nat gawa). Apart from above mentioned, (quoted from Brang Shawng 2015: 15), in poetic language concerning Jahtung in which chanted by traditional priest in the following way:

“Ji lat wa gawng, nat lat ningshawng, Bu dinglun e wai, Shabying wakawng e hkai, Sudawk lagup e raw, Jagyepdin e graw, lawut singkaw lu, sumen palawng su.”

2.7 Sawn Nat

It is believed that this type of spirit is also indicated as inferior and malevolent spirit. Then, heis described as brotherhood with jahtung nat and dwells in the lonely place as Jahtung nat (Brang Shawng 2015: 23) and particularly cause trouble and death for women in time of
childbirth, in this harmful condition of death for pregnant women that we call *Ndang si* as well (*ibid*). Therefore, to prevent this kind of terrible circumstance is a must to sacrifice some domestic animals such as pig, chicken and *rat* which are mostly satisfied items for the demanded spirit, but never cattle, otherwise, kinds of serious ailment happen for pregnant women. Thus, in general, the animistic life of the Kachins in the mountains, they usually venerate those types of evil spirits by proper food items before encountering one of the most feared of all in a household. Due to Brang Shawng’s narration from which quoted a few poetic lines of language regarding with *Sawn nat*: “Sawndung manam, gadung magma, hkashi hkaraw saw, hkanji chyahkan hkannaw, Yamyamanam, shingnippamagma, Ujunan nga ka-I, Uyen zawng nga kachyi (*ibid*).”

### 2.8 Lasa Nat

This type of spirit also involves in the categories of inferior spirit. According to leach’ notion, it is believed that the ones those who die by accident become lasa who can afford all kinds of lethal accidents (*ibid*). Besides, to some further discussion, in the Kachin language, the word “*lasa and sawa*” (*katsing* si or accidental death) are actually a bit ambiguous term, but both usages are the same for the term of accidental death spirits (Brang Shawng 2015: 22-23). Generally, we understand that “the term *minla* or soul is used when it separates or leaves from a particular living body and on the one hand, the term “*wenyi or spirit*” is utilized when it either coexists with or separates from a particular living body in positive sense of condition. In fact, the above hypothesis does not try to classify the difference between minla and wenyi, but to delineate the contradiction of the two synonymous terms *lasa* and *sawa* in the Kachin context. Prior to lasa and sawa nat, which belong to the spirit of death person, especially associated with evil spirit. This is
why; the animistic Kachin believers are so much afraid of sawa or lasa nat. Additionally, it is expressed in poetic language or dumsa language:

“Sathi saling, saw katsing, Gin-yu kata wam, hkringdat kata e dam ai, sai maw chyu nna ginging, sai sang lu nna ginhtang sit, ngu Gwi  (ibid).”

### 2.9 Gumgun Gumhpai Nat or Totemic Ancestor

This type of spirit belongs to the ancestor spirits of lineage concerned. And, it is worshipped by personal interest inside the house by making a small shrine which is usually built at the corner of the house in every Kachin’s houses (ibid). Therefore, it is also called household spirit or masha nat, and when it is a needy to offer to the spirits so as to protect for the one those who are in need for helps, it is properly invited by making ritual performance depended on different necessities. Then, there is one more salient feature to examine that it can be indiscriminately honored by both duwa lineage or commoners (darat masha) even though some other cases in which founded are strictly prohibited between both parties such as manau pillar is not allowed to post in front of commoners’ house except duwa’s house. To further understanding concerning with gumgun gumhpai spirits, there are several numbers of different spirits, i.e. some are officiated for the sake of peace, harvest, economic reasons, etc., and however some spirits are venerated for the name of war for the victory. With reference to the interview with La Ring, a prominent assumption upon his mayu: (shadan lineage=from women giver side), his grandparents worshipped “Kalan nat” who is much afraid of bloodshed because he is credited as a peace maker. Thus, no sacrificial animals’ necks to him are slit by bloodshed. Prominently, also, this kind of traditional belief exists among the Hans those who worship Kuan-u considered as the God of war to defeat their enemies (Chopra 1997: 163). Critically, this connection gives us that gumgun nats or masha nats are called upon when dauma parties are
in trouble, therefore, the kinship’s linkage of the Kachins not only exists in human but also in spirit world. According to Tang Neng et al. (1997: 146) and Sumlut Gum et al. (1983: 294), there are five main clan groups who placate the spirits for lineage concerned as follow:

<table>
<thead>
<tr>
<th>clan groups</th>
<th>name of gumgun nats or masha nats (ancestor spirits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marip</td>
<td>Awoi Jan, N-gang Shagawn and Jinwa</td>
</tr>
<tr>
<td>Lahtaw</td>
<td>N-gaw Wa,</td>
</tr>
<tr>
<td>Lahpai</td>
<td>Hkrang Wa, Dai Bawm Wa, U-ga</td>
</tr>
<tr>
<td>Tsin</td>
<td>Ja Yaw and Chyanu Jan</td>
</tr>
<tr>
<td>Nhkum</td>
<td>Gumja La and Gailung Kaw Ja</td>
</tr>
<tr>
<td>Maran</td>
<td>N’yan or Ningyan</td>
</tr>
</tbody>
</table>

With reference to the worship of ancestral deities, one of the reputed examples is extracted from the case of General Brang Seng who was a former Chair person in Kachin Independence Organization (K.I.O) and descended from animistic family. During his death ceremony, Awoi Jan is aptly appeased by sacrificial offerings to send his spirit into the ancestor’s home safely.

### 2.10 Maraw Nats

According to Leach’s translation with reference to the word “maraw” is mentioned as luck or spirit luck (ibid). To further extent concerning about maraw nats, the idea of Jahtung nat, nsu nat, sawn nat are consisted in the concept of maraw, therefore, once they are offered by sacrificial animals like dog, chicken, pig etc., through which a person is considerably foiled from all kinds of ill-lucks (ibid). Indeed, in the discussion of Tegenfeldt, maraw nats are the most fearful, respectful and dangerous spirit among the spirits. Thus, from birth to death, in the thought of the Kachins assumes them as the burden of life before Christianity came to the land of the Kachins. Moreover, one of his
salient analyses (1974: 48) mostly focuses on love and peace that had never been received in the period of animism, however in Christianity, through Jesus Christ who gives the message to entire human beings releasing from fear, ill luck, lethal diseases, danger, etc., i.e. the chief reason that they left animistic religion. Besides, due to Brang Shawng’s classification (2015: 19-20) pertaining to maraw nats as follow:

2.10.1 **La Maraw (Male Maraw)**

*Gam maraw* or first born child *maraw* is offered by sacrificial animals after a victory has been received as compromise between man and spirit that is called *Gam maraw*.

*Naw maraw* or second born child *maraw* is referred to as “when economic condition of the house is good, it is venerated by numerous sacrificial items”.

*La maraw* or third born child *maraw* is placated for the reason of release from misfortunes in their life time.

*Tu maraw* or fourth born child *maraw* is worshipped by the time they are released from the hand of their enemies as victim.

*Tang maraw* or fifth born child *maraw* is propitiated by special items such as cow, pig, chicken etc., in time of *Manau festival as Sinlai dan maraw*.

*Hka maraw* or sixth born child *maraw* is officiated after getting peace and settlement between two adversaries.
2.10.2 **Num Maraw (Female Maraw)**

*Kaw maraw* or first born child *maraw* is sacrificed by domestic animals when the one (female) who escapes from somebody’s detainment.

*Lu maraw* or second child *maraw*, this type of spirit is venerated after getting married and come back again to her parent’s home after seven days, and also known as *Jaw Htang maraw*.

*Roi maraw* or third born child *maraw* is invoked by the time a girl or woman is raped or intentionally molested by others.

*Htu maraw* or fourth born child *maraw* is kindly requested by proper ritual for the sake of tattooing on the skin of a woman.

*Kai maraw* or fifth born child *maraw* is invited in order to make friendship between two female strangers.

*Hka maraw* or sixth born child *maraw* is appeased in order to eliminate venom or feud between two opponents.

*Pri maraw* or seventh born child *maraw*, actually, the word “*Pri*” infers “smooth”, therefore, it senses that pri maraw is worshipped for the sense of reunion between two adversaries.

*Yun maraw* or eight born child *maraw*, it is feasted by special offerings after funeral is over.
As already discussed above, ritual performance plays one of the most important roles in every aspect of religious cultural life. Also, there are some unique differences in other religious culture based on their ways of life and experiences through which ritual performances are more or less different from each other. Looking at the ritual performance of the Kachins, it can be characterized into three categories, i.e. Nhku hkungga, Shigan hkungga and Ga wa lup.

3.1 Nhku Hkungga or Household Ritual

This type of ritual performance is conducted inside a private house regarding with worshiping (nhku nat or masha nat or gumgun nat) and madai nat who are much exclusive spirits to thwart any dangers and diseases, especially from ill-luck that causes a large scale of family’s misfortune in near future of the life. Among spirits, madai nat only belongs to the one who owns madai shrine and to lineage concerned. In fact, there is one theory regarding with Manau which is only allowed to perform by the one who possesses madai nat that is associated with aristocratic form of lineage concerned at the level of human and
then, originally it derives from celestial being also known as (the word “Manau” originated from muq nat) which is perceived as the youngest son of madai nat. To this certain point of understanding, madai nat is only concerned with duwa or thigh-eating chief, but not for commoner (Sumlut Gam et al.1983: 279-280). Therefore, significantly, in only duwa’s house, there can be found madai shrine at the corner of inside house and also, other second class spirits are included, namely, gumgun nat or masha nat that is placated by commoner. To gumgun or masha nat, ritualistic items such as pig, goat and chicken are gifted, but to madai nat, a male buffalo is a special item including pig and chicken.

3.2 Shinggan Hkungga or Exterior Ritual

As has been already described above, jahtung nat, sawn nat, lasa nat and sawa nat are considered as external spirit or malevolent spirits. Therefore, to whom, a sacrificial shrine is posted on the ground of the front house and in the forest as well and then, general sacrificial items for ritual in open-air consist of rat, dog, chicken and pig are offered to spirits concerned. Distinguishably, cattle and buffalo are never offered to these spirits because they are deemed as inferior status. In contrast, in manau festival, to the madai nat, cattle and buffalo are compulsory items; otherwise, madai nat cannot be invited because he is the owner of manau festival according to legendary story. This is an eminent discipline of manau festival which is a big communal festival held once a year for the reason of union among mayu, dauma and kahpu kanau.

3.3 Ritual of Ga Wa Lup

In this type of ritual performance, there can be peculiarly found that the sacrificial animals are buried under a particular hole that is made a prediction by traditional narrator in order to appease
respective gods, namely, *madai nat, shadip nat, musheng nat* etc. For instance, as has been discussed above, numshang or lumshang which is held once in a year at village level of ceremony organized by duwa who is the most responsible person in all kinds of village’s affair. Then, the entire villagers take part all kinds of necessary labors to celebrate a numshang ceremony in which sacrificial items such as pig, ginger, semi- raped paddy, dried fish and rat are buried in a prepared hole. Indeed, this ceremony is celebrated for expect of good harvest from god and demands protection from wild animal and natural disasters. Moreover, similarly, there is another significance to pinpoint that is ga wa lup in which a sacrificial pig is buried in a particular hole by cleaning its dirty things from inside and sometimes buried alive. Also, this type of ritual ceremony is conducted during the coronation of a new duwa in order govern a particular area of village or mountain. In this case also, it is found to appease to *madai nat* and *shadip nat* who have the right to bestow absolute power to *duwa*. 
Chapter-4
Authoritative Power of Ritualistic Activity

Basically, the power of ritual is generated based on the idea of binary opposition so-called profane and sacred by which both culture and religion exist as meaningful vehicle either in primitive or modern society. Without it, the value of culture and religion is in vain and the existence of mankind will be dysfunctional and the whole world will be corrupted in mind that is the most fascinating concern in this study. Furthermore, by and large, it always functions within every society as a necessary active force so as to maintain good ethic and good environment of individual and society as a whole in the developmental process of non-stop transformation (Hallpike 1986: 81-86). Paradoxically, it also proceeds to destruct the original value of culture and religion and also bears a new value in providing the development of culture and religion. Generally, this kind of example can be observed in every religious culture society around the world. This means that a society never ceases to develop, but ever keeps growing in a changing process by different ways depended on natural selection and finally, the strongest successor is left as successful generation in nature by prejudicing evolutionary transformation as ever –this is what Spencer (1864) coined “the survival of the
“fittest” in his biological study after reading Darwin’s “The Origin of Species” (ibid). Moreover, based on the idea of good and bad, ritual is unquestionably authorized to punish the one who behaves wrongly and in contrast, to reward the one who behaves rightly with reference to religious cultural norms within their own society (Hallpike 1986: 233). In fact, naturally, via ritual, human beings strive to fathom the true nature of God based on their environmental experiences and observation in which encompass worship of ancestor spirits, religious belief, cultural norms, social values, hereditary authority and so forth.

According to Cornford (1950: 95-116) traces unwritten philosophy based on ritual basis which refers to theogony and cosmology closely associated with what we have already known about myth. Because, myth is a kernel of historical necessity in order to reinforce religious culture of a particular group and can also be found in primitive time. Analogically, the Kachins also highly believe in myth in which includes supernatural beings or traditional gods such as thunder god, sky god or madai nat, sun god or jan nat, river god, ancestor spirits, Hpanwa Ningsang Chyewa Ningchyang and the like those who effectively overwhelm the entire social structure of the animistic Kachins, namely, marriage ceremony, house warming ceremony, death ceremony, naming ceremony, numshang or lumshang, common Manau, coronation of local chief and so forth. By this way, inevitably, ritual is highly engaged in social religious cultural life of the Kachins in providing significant implication of symbolic aspect and philosophical value in a given condition of different place and time.

4.1 Marriage Ceremony

It is conducted based on the concept of mayu and dauma associated with madai nat who is deemed as the origin of mayu. Therefore, in order to realize the concept of mayu in kachin culture,
there are two important concepts related to earthly mayu and heavenly mayu: earthly mayu refers to the women giver of human side and the latter, women giver of heavenly side indicates the original mayu in connotative sense. Thus, while all the bride price is socially affiliated with earthly mayu, on the one hand, it is ritually connected with heavenly mayu. Due to this basic assumption, if a girl was born in a family, her naming ceremony is also necessarily conducted as her opposite sex’s naming ceremony, simultaneously, at the following day, her parents make a promise with heavenly mayu or madai nat to offer a special bride price item like buffalo or munja nga when the day her wedding comes to the family. Then, in one distinctive perspective, a marriage of a girl from a household which means she is totally separated from her family and family’s ancestor gods and newly instigates reunion with her husband’s family and ancestor gods. Look at this reciprocal relationship among tripartite: dauma, earthly mayu and heavenly mayu, ritual is the most essential factor to make closer together in the sense of solidarity between human being and gods. This is how it still actively functions in animistic religious culture’s system of the Kachins in a broader sense.

Apart from suggested above, let’s come to another different case regarding with adopted girl (jahtawng htu la ai numsha) or slave girl. According to Kachin traditional law, the Kachins have the right to adopt any children from the inside or outside the clan as their own child, however there are some ritualistic procedures based on customary law by which any adopted girl is truly associated into the clan of her god-parent as a permanent family member. Moreover, if a god-father had an early plan to marry the adopted girl for his own son, he had to avoid fostering from the same lineage, and otherwise he cannot make his adopted girl to become his son’s wife – it is taboo! Nevertheless, it is said that there is no problem within five main lines of clan which are Marip, Labtaw, Lahpai, Nhkum and Maran descended from renowned legendary father “Wahkyet Wa” because these five
aristocratic families are not considered as a close blood relation (Leach 1954: 267). For an instance, *kadaw lahtaw* and *labang lahtaw* they can marry each other because of perceiving not close blood line between them. Critically speaking, if there is no official ritual performance for fostering a child from different clans or outside the Kachin society, a fostered child is not allowed to be a legal child and also be an unacceptable compromise between human being and gods. But, in the case of fostering a girl from outside the Kachin society, first of all *jahtawng btu* is the most essential part to become a member of existing clan through which she can get married with other *dauma’s* clan.

### 4.2 Death Ceremony

It is the last rite of human being in his life. According to Kachin custom, a spirit of departed person is sent by *dumsa* to *tsu ga* or ancestors’ home through the medium of chanting *dumsa’s* language which is properly carried out by ritual performance inside the house. By the aid of ritual chanting through which the *dumsa* orders and gives the guideline to the spirit how to cross the mountains and forests, especially instructs the departed spirit taking a bath in *hkahpraw hka* or white river beyond which ancestors’ land exists (Pungga 2017: 54-61). When the dark comes, *kabung dum* is necessarily performed by villager and his relative accompanied with traditional instruments such as gong, double faced drum, etc., (*ibid.*). However, in the case of accident death, drowning death in the water, pregnant death during delivering child etc., whose death bodies are not allowed to lay inside the house, but outside the house because it is regarded as bringing demerit or bad luck into family what it is called now gawmai gawsha which means that demerit or bad luck from death person continue to follow one generation to the next until an appropriate ritual performance is done. Besides, there is one more significant importance to point out related
to tsun shayup which refers to “make the soul of a death person asleep for a short or long period of time based on financial situation”, but when they have enough money or paddy from their farm, they awaken the sleeping soul by proper ritual in order to send him or her to the ancestors’ home. In this connection, the power of ritual is obviously observed that it has salient power to make departed spirit either awaken or asleep based on conditions. To larger extent pertaining to tsu ga where the place includes shi numshe which means ten different types of houses built for ten different types of departed spirits (Dashi et al. 2013: 102, Sumlut et al.1982: 137) which are as follow;

I. A kind of death killed by Kabang
II. Death by accident
III. A kind of death caused by knife accident
IV. A kind of death caused by tree
V. A kind of death a person who was drown in water
VI. A kind of death during delivering baby
VII. A kind of death by fire accident
VIII. Death in time of infant
IX. Killed by other people
X. Natural death when getting old age

4.3 Shawa Numshang or Lumshang

It is considered as common ritual in relation to harvest festival organized by local chief or head village and all the villagers from one domain vigorously take part in division of labor as the instruction of their chief head. For example, for that special event, all villagers work together in shawa yi that means an exclusive paddy field as a common property and the second one is called gaitsu which refers to various numbers of big fish caught by villagers. There is a particular purpose to celebrate this type of common ceremony for which they invite ga
nat or lamu nat because they strongly believe in them who bestow good weather and good crops and numeral prosperities, and protect from severe drought, dangerous things and devastation of wild animals. The ritual is conducted at the entrance of village, but sometimes in rare case, performed at the back side of the village. In general, the dumsa plays a larger role for this common celebration because he is the only one who knows better than others how to appease madai nats by sweet chanting of poetic language, i.e. “Chyanun saubkung gun nna sa rit, Woishun saubkung gun nna pa rit” and then, makes an attempt to conduct matsu lup that indicates a special packed of ritual items with dried fish, mouse, black chicken, black pig and ginger that is buried in a special hole of village’s entrance for the benefit of the whole year from gods (Sumlut et al. 1982: 127-130). As already cited above, this style of ritual performance looks like the ritual style of ga wa lup. As soon as making ritual is done, all the villagers including dumsa and local chief have to follow a taboo is called na na for four days which can be understood as animistic fasting of their time.

By looking analytical point of view pertaining to ritualistic role in numshang, there can be classified into four sections as follow; firstly, before a ritual performance is started, invocation of dumsa, duty of a local chief and expectation of commoners upon madai nat are deemed as real respect, loyalty and homage without questioning upon their believed subjects. Secondly, a sense of solidarity among them is obviously collected for a true meaning of relationship despite there are some socially quarrels between them, and instead begin to alleviate all kinds of long lasting feud by paying respect to the particular ritual days. Thirdly, ritual mainly concerns for their good crop and makes a close rapport dealing with gods by enough satisfaction based on the idea of mutual respect between gods and humans. Finally, the basic ideology of numshang, they pay much respect to the sky god and earthly god who descended from Chyanun and Woishun and
thus, interestingly to the following concern, the idea of this ritual is based on the concept of lamu (heaven) and ga (earth) to which we never separately say the words lamu or ga for naming a private’s or common’s property of land because only a combination of two words (lamu and ga) refers to a perfect definition of land ownership due.

4.4 Naming Ceremony

Every Kachins’ household celebrates naming ceremony after delivering a baby boy or girl. It is an essential part of a family. Since immemorial time, this practice has been exercising among the Kachin people as a heritage of legendary couple Pawng Yawng and madai Ja Hkawng (Sumlut Gam et al. 1982: 123-127). The practice of jahtawng htu in which includes some ritual sacrificial items such as dried fish, dried meat, chicken, garlic and onion offered to village folks in order to announce that a new baby has already had a name, otherwise the spirits from outside come and adopt him or her as their child which means a newly born baby will be died sooner or later (ibid). This kind of stereotyped belief is strongly rooted in animistic society of the Kachins in ancient time. Critically speaking, based on the Kachin context, a name which cannot be named without a proper ritual through which receiving a born name is to become an official name of her or his. There is one belief that if she or he is not matched by inborn name, she or he will always face some kinds of sickness or bad luck in life and therefore in this mysterious concern, the inborn name requires to be changed again by making a proper way of ritual. By looking at this case, ritual has fully authoritative power to change a person’s name more than twice or thrice.
4.5 Ceremony of *Hpyi Gumlau*

The word “*Hpyi*” is symbolized as bad spirit or witch and another word “*Gumlau*” is represented as rebellious idea and so a togetherness of two words is understood as revolting the one who possesses bad spirit descending from a particular clan or lineage line as heritage. Making attempt to understand this certain point from present perspective, it can be perceived as witch that means *hpyi* or bad spirit only dwells in the body of women. In ancient time of the Kachin society, people are much afraid of bad spirit possessed person or *hpyi lu masha* and therefore that kind of *hpyi lu* family or clan always be marginalized outside the village. If a *hpyi lu* person is willing to be exorcised from the condition of possessing bad spirit in her body, a traditional narrator will be invited by paying cash, *nbayan* and the like in order to purify her body. A proper preparation for ritual is importantly required to reach a person’s or clan’s purified stage and often invite sinlap nat for that ritual (Pungga 2014: 62). Then, during purification period, the whole family’s members are sent to a remote forest where they must follow a particular fasting for three days or four days and from that following day, intensely avoid eating pork, meat, fish, ginger, garlic, onion etc., After fasting period, the entire family is allowed to come back to their house or village like stranger so as to become reunion with their relatives and villagers, however continuously still needs to follow some restrictions, i.e. without having ginger, garlic and onion for seven years. In doing so, purification process will be totally succeeded. This is the only way out to become a normal person or family against the curse of witch spirit and then, cordially recognized by her villagers and lineage line. Analytically, it can be viewed that the power of ritual exorcises bad spirit from human body and become a normal person and especially, protects from the fear of the whole village and another significance
is that it entirely cleans out demerit or bad luck not to spread to other lineage lines because it can be spread by exchange women from one lineage to another. In this connection, generally women among the Kachins are credited as the most focal source related with \textit{hpyi}.

### 4.6 Coronation Ceremony of Duwas

Basically, there are three kinds of traditional political system among Kachin society. Those are \textit{Gumlau Gumsa} or \textit{Gumrawng Gumsa}, \textit{Gumchying Gumsa} and \textit{Gumlau}: the first system \textit{Gumlau Gumsa} is depicted as democracy system, commonly used by vast majority of people in present time, \textit{Gumchying Gumsa} is the most common in Hukawng valley of Jinghpaw-speaking areas located western part of the Kachin State and the last system has been born because of the terrible corruption of \textit{Gumchying Gumsa's duwas} upon normal people which is a starting spark for the revolutionary thought happening from last four hundred years back ago (Suu Kyin 1991: 58-59, Laraw 2007: 40-44)). In addition, there are two different types of \textit{gumsa}: those who are entitled as thigh-eating \textit{duwas} and those who are descended from the line of youngest sons. Traditionally, the most powerful duwas usually derives from the line of youngest sons, not eldest sons. This significant traditional practice has been commonly followed by the Kachins (\textit{ibid}).

Apart from above-mentioned, let’s come to a brief coronation ceremony of duwas, to the ones those who are entitled as \textit{duwas’} status is not much different from making ceremony for the reason of thigh-eating \textit{duwas} and \textit{duwas} descended from the youngest sons’ line. A \textit{duwa’s} status for both different \textit{duwas} is anonymous after performing a ritual ceremony officially. The ritual is a must to make in order to get access \textit{duwas’s} status for his particular domain properly conducted by \textit{dumsa} with sacrificial animals like pig or cattle that is properly slaughtered and
clearly taken out its waste and buried in a prepared hole, but sometimes sacrificial victim is offered alive. The oath of poetic language by dumsa consists of special law and regulations that all duwas have to exercise upon his villagers without any absence as he has already confessed before lamu and ga spirits. Because, when dumsa conducts a proper inauguration for a newly duwa, he must inform lamu and ga spirits concerning with a particular territory of a duwa including a detail of geographical position: length of river, of mountain, of rock, of tree, etc., so that the spirits let duwas govern territory as already mentioned by dumsa. However, there is a great deal between lamu and ga spirits and duwa to follow some regulations as such not harming his villagers, avoiding corruption, protecting his citizen from any dangers and so forth.

The most significant response of entire ceremony is just not only to receive the high ranked status of a duwa but also to communicate with gods and pays respect on natural environment, in particular, a duwa makes a suitable inauguration in a relationship with his fidelity upon his citizen that is the most principal and meaningful core of a duwa. In this sense, the power of ritual is applied for a peculiar response between human being and heavenly gods, and guides how to live together with harmonious ways between high ranked person and commoners by mutual respect. In short, on the other hand, it also brings the society into aristocratic form of social hierarchy under so-called traditional practices.
More or less, the belief systems of western civilization and of eastern civilization upon on heavenly deities are closely the same. In ancient time, human beings believed in supernatural phenomena such as the sun, the moon, mountain, river, tree, stone, forest, disasters, rock, spirits and the like as their gods. Gradually, the nature of human being is willing to find out the root course of everything what in present time we have already known is God who is considered the only one God. In due course of time, the idea of evolutionary belief expands from one tribal religion to another and one nation to another nation etc. Consequently, when the influence of monotheism impacts on tribal people, they turned to embrace the religion of monotheism and on the other hand, of polytheism became weaker or disappeared. Nevertheless, even in this day, the subordinate idea of polytheism is still able to co-exist with dominant religions or world religions viz., Christianity, Buddhism, Hinduism and Islam. Based on this connection, a prominent polytheistic paradigm from Burma or Myanmar is given here that is most Burmese are still holding their ancient 37 deities named as Thagya nat, Mahagira nat, Hnamadawgyi nat, Shwe Nabe nat, Thonban Hla nat, Mintara nat, etc., even though they have been converted into Buddhism which was imposed by King
Anawrathar, also known as the first Emperor of the Burmese Kings in 11th century (Temple 1906: 37-71). No doubt, the root cause of these nats can be understood as deriving from Hindus culture. Then, one of the oldest living civilizations from the eastern hemisphere China: the Hans believe the God “Shang Ti” even though they cherish the philosophy of *yin* (female) and *yan* (male) introduced by Confucius.

Apart from this synthesis, in the western hemisphere, there are two legendary epic writers named as Homer and Hesiod: Homer composed two epics called the Iliad and Odyssey and Hesiod is credited as writing about the great Olympian gods, minor deities and divinities into a belief system (Vannucci 2007: 87-88). Additionally, in Greek or Hellenistic culture, there finds heavenly god “Zeus”, but now most of the western countries have received Christian religion. Moreover, even in some Muslim countries like Iran or Persia and Pakistan, when the religion of Mohammed has been imposed into the society, the old Zoroastrian faith of Darius and Xerxes was highly stamped out (Tylor 2013: 290). Looking at the perspective of historical picture, these are the facts to show that gradually the entire human beings are coming to search for the true God who is beyond human knowledge. The stepping stone of finding gods causes the human mind is that they are willingly lagging their primitive religious culture so as to embrace the world religions constituted with the key concept which refers to the existence of the only one God on earth. For instance, the two magnificent religious cultures of the ancient Mayan and Mesopotamia were totally died out from the civilization because of strong impact of foreign convergence.

In fact, the study is supposed to trace the ancient gods, deities, spirits, epic heroes and ancestor spirits of the ancient civilization for the interest of searching in relation to the concept of polytheism and monotheism among the Kachins by explaining the belief of the oldest religions around the world. As has been partly mentioned above, the belief system of the Kachins is not much different from that of other
tribes do in ancient world. The animistic kachins strongly believe in numeral types of gods such as madai nat, ga nat, sawn nat, maraw nat, jahtung nat and so forth: among them madai nat is perceived as the high ranked status. According to legendary story, from the genealogical perspective of the spirit-world of the Kachins, Chyanun and Woishun who are considered as the creator of the entire universe. Firstly, the couple gave birth Hpanwa Ningsang Chyewa Ningchyang who is conceived as the first born child of them through him, who helped to give the names of his parent’s continuous productions including the names of animals, of environments and of spirits. In the concept of monotheism in Kachin context, Hpanwa Ningsang Chyewa Ningchyang or Karai Kasang can be understood as the only one God who is equal to Yahweh of Judaism, Allah of Islam and Jesus Christ of Christianity. Actually, it seems so contradictory because the legend tells Hpanwa Ningsang Chyewa Ningchyang is the only son of Chyanun and Woishun: the concept of God is so clear that if God is viewed as a son, it means He is not father or God. So, the conceptual understanding of God among animistic Kachins is closer to the belief of Christianity related to the concept of Jesus Christ and his father God. Ironically, regarding the belief of polytheism to which the kachins are much more afraid of earthly spirits if compared with Karai Kasang because He never demands sacrifices from human beings, but only offers meritorious blessings to human kinds. According to one salient theory of theological perspective, there is also goodness in both evil spirits (usually harmful) and good spirits, but genuine God is better than those spirits. Similarly, in general, maraw nat and madai nat are believed as good spirits, but if human is lack of dutiful sacrifices for them, they will harm human seriously. Additionally, one of the powerful legendary stories tells us Ninggawn Wa Magam is the epic hero and worshipped as war hero like the great Genghis Khan of the Mongol hero princely hitherto reverenced by Mongol people (ibid).

The different belief between monotheism and polytheism, it can
be considerably noticed that the Kachins seem to believe in the existence of the only God in this universe before conversion of Christianity despite worshipping upon several types of spirits. Then, the heritage of worshipping ancestor spirits encourages them how to pay respect upon their ancient ancestors which is highly acquainted with moral code. However, like sawn nat or jahtung nat, they are always credited as inferior spirits and the most fearful subjects in the spirit history of the Kachins.
Chapter-6
Kachin Traditional Narrators

Like other tribes of the world, there are different types of traditional narrators performing different rituals based on different types of spirits. For thousands of years, the following traditional narrators headed the whole society of the Kachins before receiving Christian faith into their hearts. However, apparently, in the present situation, the vast majority of the Kachins have already been converted into Christian religion which strongly impacts on animistic religion to be being died out. There is a distinct important of animistic religion to pinpoint is that the sacerdotal hierarchal folks have no proper literature and not well-organized religion either, but they could persuade their followers through the medium of oral tradition. Moreover, in every mountain of villages of the Kachin houses, they play a large scale of role not only in religion but also in politics and therefore, a strong influence of their role permeates in the history of the Kachins as a whole. In general, there are aristocratic types of sacerdotal practitioners viz., Joiwa, Dumsa, Myit btoi, Myit btoi brawng brawng ai ni, Hkingjawng, Hpunglum and Ningwawt wa.

6.1 Jaiwa or Joiwa

He is the highest prestige and respectful person among traditional specialists. Then, there are Jaiwa kaba (senior) and Jaiwa
Kaji (junior) those who are always responsible person to recite a long poetic narration of the festival or ceremony such as manau, obsequies, marriage and etc. If compared with ritual payment of other specialists, his price is most costly based on different rituals and sometimes in communal affair like manau festival, he consecutively conducts a long ritual chant for three days to be accomplished. Looking at his position, his low chair for ritual reason is a special one made by cane or bamboo which is also selected by the aid of divination before utilizing as a special chair for him. The responsibility and duty of Jaiwa is a really big deal and being Jaiwa is also very strict in food, especially during ritual performance. According to leach’s case study, being a Jaiwa does not derive from hereditary like duwa, but requires a practice of apprenticeship during ritual performance by senior Jaiwa in several times.

6.2 Dumsa

Dumsa is a second most important religious specialist among the Kachins and a female is never allowed to become a dumsa because in the context of Kachins, a man is the most powerful subject and possesses all sorts of authority and heritage in the household or community level and even in religion and politics as well. Apparently, since immemorial days, we kachins have already followed patrilineal society which primarily overrides upon the entire Kachins: the ideology of man’s dominant. Therefore, basically, it can be noted that a man has a highest status, prestige and authority if compared with his opposite sex even in social, religious and political spectrums. Perhaps, there are some other reasons regarding with social status as well, however, this focuses on dumsa who is always considered as highest social status because a normal person cannot memorize a long poetic language in which involves a long story of social, religious and cultural philosophy except only specialists. Duration of narration
depends on different rituals which may be marriage ceremony, funeral ceremony, house warming ceremony, naming ceremony, Manau festival etc. For an instant, in Manau festival, minimum duration of ritualistic recitation by dumsa chants for three hours and as sacrificial items, buffalo, pig and cow are compulsory items to provide madai nat.

Besides, indeed, becoming a dumsa is not an easy task, however, if accompanied with senior dumsa or dumsa kaba for many years so as to comprehend the skills the way senior dumsa conducts in the field of a particular ritual. So, the price of a dumsa is so high; left thigh and liver of sacrificial animals are necessarily gifted to him, but in the case of lacking special gifts, cash is presented and a right thigh of animals must be offered to duwa or local chief. To some extent, there are no religious specialists in every mountains or villages of the Kachins even though there are duwas in every mountains or villages. This is how a dumsa's role is perceived as an uncommon peculiarity among Kachin society.

6.3 Hkingjawng

He is one of dumsa's assistants during offering time to the nats in a particular ritual. Actually, if compared with dumsa's work, his work is not much difficult, however it is not an easy job because he must know all sacrificial parts of a selected victim which are the most vital parts to make offering to the respective spirits. Then, each time of ritual offering, he is the most responsible person either to slaughter the victim or choose sacrificial parts of it by proper manner and usually the selected parts of meat are liver, intestine, thigh etc., which are separately cooked and properly wrapped in special leaves and put it on a special altar through which nats are invited. Otherwise, if a reckless mistake by him has been done in arranging some principal portions of meat, the offering is rejected by nats and a new sacrificial item is substituted again. Therefore, in a particular ritual ceremony, both
dumsa and hkingjawng require being much more cautious, and fasting, sexual intercourse and sharing food with others in the same plate are sensitively considered as a sinful code of moral conduct (Baruah 1977: 138-139). Moreover, a dumsa takes a responsibility to deliver some parts of sacrificial victims to different local officials and the lords of village (Gilhodes 1922: 116-117). After ritual has been safely achieved, he is provided by worthy payment, but not the same like dumsa.

6.4 Hpunglum

He is considered as an assistant ritual butcher and lower status than hkingjawng. For this position, both male and female are acceptable to become a hpunglum, but only male hpunglum who is allowed making offerings to the celestial beings: muq, sinlap, bunghtoi and madai. It then becomes his duty to kill (usually to spear) the sacrificial animals. In the delineation of Gilhodes (1922:117), even though he is a professional assistant for hkingjawng, he does not need to learn much like dumsa because his duty is just to kill the victim, washes the vessels, cook for the meal and pour out a drink, and therefore sometimes anyone can even play his position during his absence for ritual performance.

6.5 Myihtoi

Myihtoi is referred to the one who possesses enlightenment and higher status than Ningwawt Wa or diviner. Also, in this category of priest, both female and male are indiscriminately allowed to become myihtoi if a person possesses a special power from nat who tells him or her to thwart all kinds of misfortune from upcoming future. To become a myihtoi does not require special apprenticeship from dumsa, hkingjawng and jaiwa, but it depends on how a person receives a close relationship to the world of the spirits (Min Thu 2002: 7). The work of myihtoi is
to make an endeavor receiving a supervision which foresees how to appease nats in the right way. Moreover, the ritual sacrifice is guided by the aid of myihtoi who is regarded as a mediator between human and spirit world. In contrast with jaiwa, dumsa, hkingjawng and hpunglum, utterly, the consultation of his role with spirit is to invite the spirit entering into his body and after possessed, recall to predict the future of pro and con for the wish of a man (ibid.). For instance, in most of the times, a prediction is made as a preparation for war, hunting, finding bad-luck, etc.
Frankly speaking, the historical development of the Kachins can be discerned through Manau because it contains all sorts of historical importance. In particular, throughout the history of the Kachins, it stands for national identity of the culture and drives the very fabric of a society in harmonious way of life by strengthening into hegemonic control (Zau Jun 2017: 64-80). In addition, it is also related to natural environment because in ancient time the posts of the Manau were built by wood as opposed to the present time of Manau posts which are made of cement form located in Myitkyina, Kachin State of Myanmar, Janghkawng and Mangshi in Yunnan Province of China, Miao, Tenghkawng and Bordumsa in Arunachal Pradesh of India, Chinmai in Thailand and other places as well. Moreover, it is even associated with animals and cosmology. For animals; peacock, hornbill, eagle, cow, buffalo, tiger, bee, fish, etc., and for cosmology; the stars, the sun, the moon and all celestial beings are constituted with Manau (Pungga 2014: 45-57). The entire connection with Manau shows that it is apparently interwoven not only with human beings but also the whole system of the universe.

Looking at the connection between natural environment and animal kingdom through which the Manau culture has been colorfully enriched by the mixture of natural elements to this present
development. And, it is mainly noticeable to emphasize how the *Manau* is handed down by one generation to the next as an iconic feature of the Kachins. In fact, it can be examined that it is a great success of gradual transformation of *Manau* in which still contains a great deal of common sense and sense of unity through which a monumental triumph of the whole history of the Kachins had been already received. Especially, it becomes a great bridge between the past and the present, and gives the light to diminish generation gap by understanding and discovering the remarkable aspects of *Manau*. A gradual changing of *Manau* had been occurred because of the mundane experience of life in phenomenon and perhaps, one possible impetus is by the help of social political thought that could be a fundamental sort of social transformation. When a serious consideration looks on slowly changing process of *Manau*, it requires focusing on long and different migration process of our ancestors from place to place and from time to time because evidently and inevitably, the unstatic social behavior of the people in nature is to favor the adaptation or integration with a new culture in a new region even though the original philosophical foundation of *Manau* is profoundly rooted in their mind.

Prior to philosophical thought, it derives from collective experience of a society through which it is formed to enforce a beautiful and unique culture of a society. In every unique cultural aspects of collective philosophy, there is a close relation to pro and con philosophical thought affiliated with a particular iconic feature of one nation. This means is that while a society establishes a unique culture by their behavioral experiences, the unique culture is formed based on the idea of binary opposition so-called good and bad experiences in life. Therefore, even though the culture is established by uniqueness, it never be a perfect one and keeps changing into a better one based on natural circumstances from time to time. In relation to above hypothesis, there are numeral numbers of evidences in the world
history in which bad things are usually removed in order to substitute a better one, but the good things are always remained and preserved as a unique culture and identity for functioning a stable society by collective way of thought. In doing so, it saves the society from old thought to modern though that seems more civilized and better off. The changes of philosophical thought occur the changes of behavior that consecutively effect on the changes of cultural unique as well. For instance, last century back ago, Naga, Wa and other tribes from around the world practiced hunting human's head as an honor of social prestige and fertility rite (Steinberg 2013: 50), however in this modern time, this evil practice is deemed as unacceptable manner of social environment and had been totally faded away from traditional practice.

Looking at this crucial point of view, the Manau of the Kachins has been handed down from generation to the next in different places of different times. Geographically, if the original location of the Manau is traced, then it is much more important to look back the center site of China where the place once the Kachin people had already settled down by holding their own kingdom, culture and religion. According to Htoi Man, in his substantive exploration about the historical migration of the Kachins, there was “Jan Hkaw Hkam” that literally means King of the sun who is convinced as a very first person to introduce agriculture, treatment of herbal medicine, wedding ceremony, etc., to the regime of his kingdom presently situated in the center China from where the Manau culture gradually migrated to the plateau of Tibet and finally enters into the present location called Myanmar or Burma. This perspective is given to us in order to reconsider how the original Manau had been overwhelmed by different cultures, especially by the influence of Han’s culture and of Tibetan’s culture in the process of migration. Interestingly, there is one more point to emphasize is that the Manau itself is inseparably associated with two chief factors- religion and culture in which primarily consist of value and philosophy descending
from the authoritative sense of common accord. Also, this view indicates to think about how the important elements such as value and philosophy still remain unchanged in a long process of migration from place to place and from time to time in animistic life of the Kachins. However, the study mainly concerns on the existence of Manau because it is viewed as one of the most key points to trace the entire history of the Kachins, particularly to search for the mindset of our ancestors how they had established this religious cultural unique in the past.

This curious assumption bestows a magnificent idea to unlock the whole history of the Kachins by a broader scope of a closer step which makes an effort to fathom the Manau in which involves so many hidden combinations such as thought, custom, value, identity, poetic language, sense of unity, philosophy, code of conduct, practices, myth, ritual and the like which are supposed to be the fundamental things of our progenitors to become an iconic feature of the present Kachin people from different people. To some extent, the Manau itself is conceived as a seen object in which contains several types of unseen meanings as mentioned above. On the one hand, it is deemed as the main corridor between the past and present and therefore, without the past, the present is futile and rootless, however, the present with the past is meaningful because the past is the main root of all branches of the whole history (Carr 1961: 24-30). Then, the lesson comes from the past to strengthen and revise the present situation that means previous experience is most important to drive the present one into a new movement of the natural development based on the boundary of adaptation and innovation.

Having explained the hidden elementary forms of Manau are not formed by ordinary experience and observation, but established by emotional belief depending on supernatural beings and objects in relation to sacred and profane. It is closely relevant to the fabulous remark of Malinowski: “no ceremony, no ritual without belief”
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(Csapo 2005: 142). The zenith of this explanation obviously highlights the Manau connected with sacred existence that refers to a linkage with religion combined with binary opposition so-called profane and sacred. Then, in regard to joiwa ga or poetic language, these two factors become having strong power by the help of ritual performance. Prior to ritualistic activity, this is conducted by traditional narrator, and also known as dumsa and joiwa. In this concern, traditional narrators, who are credited the most responsible persons to keep maintaining the hidden values of the Manau. By a broader understanding about the Manau to which it is conceived of blending with both religion and culture and therefore, the study also needs to concern on the value that constitutes with religious culture of the Manau.

Apart from this complex dictum, let’s emphasize on a ritualistic theory founded by Harrison who deals with this idea: “myth and ritual as parallel responses to an external stimulus. Normally, however, a ritualist theory will privilege ritual over myth, either as the origin of myth, or as lying somehow closer than myth to the point of their common origin (Csapo 2005: 145).” This thought gives us that myth is characterized as a category of ritual, simultaneously, on the one hand, it is considered as a product of individual thought by the time it was once created (Mol 1976: 259). On the contrary, ritual is socially created and perpetually rooted in a systematic order of cultural aspect. Anyway, both of these religious and cultural aspects are mutually interlinked, and form a unique cultural aspect and harmonize the society in stable manner. So, why culture is so unique object and controlling mechanism in a society? The proper answer should be given like this because it is made of human’s emotional sentiment or inner feeling of thought and off course, this confers the basic combination of individual and social collectiveness.

Naturally, a very basic belief of religion is affiliated with the inner feeling of emotion that means without emotional feeling cannot be viewed as religion and therefore, religion is equal to
emotional affair of human mind. In this point of view, the *Manau* is not merely destined not only adherence with culture but also with religion. Thus, additionally, this idea brings us to think about *Manau* which is also relevant to national identity of either religion or culture that is much more crucial sense in controlling “we feeling” from both sides of religion and culture. Continuously, by thinking so, throughout the whole history of the Kachins, in the past time or present time, both religion and culture play a huge role inside the society from time to time and from place to place based on necessary condition. For instance, much more significantly in December 1918, the large *Manau* festival was held at *Sinlum kaba* located in eastern part of the Kachin State in order to honor the troop for their achievement of great victory back from Mesopotamia (Sadan 2013: 431-432).

Looking at myth and ritual which employ as sub-structural elements of *Manau* as a whole, however both of them include as main factors to preserve external and internal behavior of the Kachin society. This is why, as already described above, it is related to belief system of the Kachin people to which the Kachins believe in a myth: the origin of *Manau* that descends from *mahtum mahta* god who firstly introduced and taught the dancing formula of *Manau* to them when they got married a daughter of *mahtum mahta* (Sumlut Gam et al. 1982: 275-276). So, what a wonderful myth stands as a leading role behind the idea of the *Manau*! Owing to religious sense, it is also depicted a priceless gift from god and thus, *mahtum mahta* is referred to the ownership of original *Manau*. This is how the most peculiar rapport between god and human due to the fact that the mythical form and religious culture are interdependent each other in the structural order of *Manau*. In fact, according to kinship system of the Kachins, *mahtum mahta* god is perceived as women giver or *mayu* and human are characterized from the side of women taker or *dauma*.

Apart from the entanglement of *Manau* with religion and
culture, let’s examine the role of Manau involving in politics. As a whole, it is bifurcated into two eras which are animistic and Christian eras: through these dual eras, the style of Manau had been gradually altered by different ways. As a brief discussion, in the evidence of historical facts from entire history, there were once using two erected Manau posts for celebration and the four erected Manau posts were used based on class division and sub different groups among the Kachins. For an example, previous time of Gumchying Gumsa, the four erected Manau posts were supposed to be used by commoner or darat daroi as the symbol of Gumlau (Sadan 2013: 93) and be able to see in Janghkawng of Yunnan province of China from where Manau posts do not intend to inferior status. But, based on historical changes, the idea of this symbolic rebellion is faded away from the politics of cultural foundation. Besides, to this present time, especially in Christian community, five erected Manau posts are used by Rawang group from one of the six tribes of the Kachins and the post is presently located in northern part of Kachin State called Putao Township. Then, six erected Manau posts are mommonly utilized by vast majority of people among the groups around the world to celebrate for the purpose of social affairs such as padang Manau or victory Manau, hpaji Manau or educational Manau and communal unity of social awareness. The biggest and most significant Manau pillar in Myanmar is built in Shatapru, Myitkyina, Kachin State, and internationally, the other big Manau posts can also be found in Mangshi, Yunnan province, China and Miao, Tenghkawng and Bordumsa in Arunachal Pradesh of India and finally, Chinmai in Thailand. Noticeably, it is a bit interesting part to trace the changing and different ideas of different sub-groups among the groups in different times and places symbolically using several types of Manau post.

Prior to the concern of political authority in animistic belief of Kachin’s duwas, the source of power descends from mahbun mahtra who is the most powerful in hierarchal order in spirit world and secondly,
shadip nat is the lord of the earth and thus, both of them are highly revered by offering ritual sacrifice that can make a person to receive the highest status deriving from hierarchal order which guarantees a duwa to inherit duwa’s status so as to govern his limited area of domain. Perhaps, by thinking this way, approximately, the political structure can be viewed as a larger controlling marker between religion and culture to drive a society more functional and stable. So, the idea of this analysis considers a duwa who is the most responsible and powerful person in his domain. Of course, indeed, the genuine authority derives from celestial beings, but in practical, the absolute power is in the hand of human and so, the ones those who handle the authority in society is regarded as the most powerful subject by all means that indicates the authoritative power impacting on both religion and culture by indirect way of most effectiveness to step forward to a new process of changing movement.

Apparently, the idea of above-mentioned brings us to retrospect the political system of Gumchying Gumsa by which the entire society of the Kachins was firmly controlled for several centuries. But, when the idea of Gumlau dissolves into the society, a long established political system of Gumchying Gumsa’s ideology had been strongly breached and condemned and then, a new principle of democratic idea is warmly welcomed to introduce into the society. The introduction of this new idea effectively impacts on the rudimentary concept of the religion and culture of animistic idea and simultaneously, the Christian ideology came to animistic domain that is conceived as the first clash of two different religious cultures in the history of Kachins of Myanmar.

In short, when it makes an effort to seek the role of Manau, it ought to be investigated regarding with the inner matter of people. This approach of discovery towards Manau aids to decipher the mysterious complexity of remaining history.
As already has been described, *Manau* is the largest salient feature of the entire Kachin people by which the society has been firmly developed into modern days. According to Rust (1969: 8-9) based on his assumption upon primitive dance which is originally formed by the imitation of animal behavior (for example, in bird and insect kingdom, the male performs to seduce the female) and mentioned as sacred act and instinctive mode of human beings. Similarly, the Kachins have also learned the dance form of *Manau* from the birds, but the story of *Manau* is not added here. In sum, it is obviously that without *Manau*, there will not be a sense of solidarity, shared culture, shared history, myth of common descendant and national identity among the Kachin people. In other words, it effectively supports to receive a tied formation of a society. Then, a safely preservation by our ancestors, *Manau* culture has been passed by one generation to the next without disappearance for many centuries despite there are several thousands of terrible conditions in relation to political conflict, cultural clash, religious problem, integration process, philosophical problem, influence and war from individual to individual, group to group and nation to nation by tremendous ways. In opposed to them,
there still remains some remaining characteristics of religious culture that refer to resistible and sustainable original values of the Manau.

There are basically five types of Manau as follow:

8.1 Sut Manau

This is a particular Manau celebrated after getting lots of prosperity and wealth from ‘madai nat’ (heavenly gods) and many friends and relatives are cordially invited to the celebration of Manau.

8.2 Ju Manau

This Manau is celebrated during facing adversities and sufferings, particularly, at the end of the funeral service of the elder person, and the family members seek for the prosperous blessings from gods.

8.3 Padang Manau

The celebration of this Manau refers to defeating over the enemies in the battle field and then, reaches the goal of victory. At this cheerful movement, it requires to be performed.

8.4 Kumran Manau

This Manau is celebrated when a family member separates from the parental family to a new household or to migrate to a new place or land and this kind of celebration is usually observed among the families of madai nat worshippers.
8.5 Shadip Hpaw Manau

This type of Manau explains that when the Kachin people discover a rich land for a new settlement, they invite madai nat and shadip Nat from the original home land or “uma ga” and requests them in order to cast out all sorts of evil spirits and then, offers the madai nats with decorated food for safe protection. Apart from mentioned above, there are also other types of Manau celebrated according to the needs of Manau’s owner as follows:

• Hting Ram Manau
  This Manau is very significant because it is held to administer the conflicts among relatives. It is supposed to be an expression of reconciliation and to show kind heart to his brothers, sisters and all relatives even though there are personal conflicts, hatreds, uncomfortable relationships, quarrels and doubts among them.

• Ning Htan Manau
  This Manau is celebrated so as to arouse the strength of spirit and vigorous encouragement while the people are preparing to go for war. Cheerfully, the heroes would hold knife, weapons and all kinds of necessary tools for war in time of war dance. So, this type of Manau can be called War Manau.

• Hting Htang Manau
  This type of Manau is usually held by well-to-do families and normally prolongs in double for celebration rather than normal Manau. It is performed either in front of the house or at the back side of the house.
Chapter-9
A Belief of Genealogical Aspect on Eponymic Myth of Kachin Ancestors

It is ostensibly understood that in term of genealogical aspect, the creation story of all beginnings invented by traditional story teller is neither fully consistent nor logic, however it effectively makes sense to a particular society of myth makers because it is related to the natural base of emotional mode of human kinds. Even in most of the ancient civilizations, there are their own creation stories which can also be generally founded in Greek civilization, Chinese civilization, Hindus civilization, Persian civilization, Mayan civilization and so on. Based on this long established process of foundation in given nature, some motifs of myth are able to survive with a religious culture of a particular society into the existence of new continuity. This is why; the genesis of creation story is much connected with a belief system of a particular society in phenomenon: this is what Dundes called a living myth is always associated with cult (Dundes 1984: 138) and in a similar way, undeniably, some mythical ancestors truly exist in real life of the present civilization of modern time. For instance, one of the Britain’s legendary accounts which illustrates about Goemagot who is traditionally believed as giant personage: as mythical saying, his huge jaw and teeth have been excavated on the top of the Hoe at Plymouth (Tylor 2013: 304-305). This newly finding fact teaches
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a lesson to us that all traditional stories are not futile, but brings it into the modern society by a new way of broader understanding in response to genealogical perspective as well. Additionally, due to Tylor (2013: 140), “his definition of narrative regarding the myth: it tells something came into beings, the world, or man, or an animal species or social institution etc.” Here, it is favorably described about myth in order to discern the eponymic myths of national ancestor based on the boundary of genealogical chronicle. Because, the creation story of genealogy of a tribe itself is invented by the motifs of myth.

In fact, generally, almost all types of tribal creation stories consist of the idea of one common ancestor who must be a male and a female by whom all kinds of human beings derived or multiplied. Reasonably, based on this concept, most tribal people around the world like Dayak of Borneo, Naga and Mizo of North-East India, Aborigine of Austrian and Native American and so forth have their own creation stories about shamanism, totemism, supernatural beings, spirits, cosmology, genealogy of progenitor, etc. Similarly, also, the Kachins have genealogical chronicles due to the fact of verbal tradition handed down by one generation to the next through the medium of traditional narrators. As already mentioned above, Chyanun and Woishun are considered as the first legendary couple of the Kachin who gave birth Ninggawn Wa Magam (the first born son), stars, the sun, the moon, celestial beings and all kind of species on earth. The whole creation story in which they are the most important couple, however before them, due to the oral evidence of joiwa’s language, there was another legendary couple named as Hkrup Sumhkran and Dan Sumwam who delivered Chyanun and Woishun and created heaven and earth:

“The joiwa’s language describes “Shawng nnan e wamwam summwì zawn re ai mi lawn, dai hpang but shanut san ai mi byawn, rai sai. But shanut san ai arai gaw shi hkrain shi shawng lung, numdang dung, mayat sha dinghku de nna na-um nasin rai na sai” (Uma Awng 2013: 1).”
In this connection, Chyanun and Woishun are construed as second created subjects and Ninggawn Wa Magam is viewed as a third created subject and however he played main role in giving specific names of all created living beings and things delivered by Chyanun and Woishun (Ja Yaw 2006: 3-9; Sumlut Gam et al. 1982 29-35; Uma Awng 2013: 27-124; Magawng: 2011: 27-29). Here, in detail, the present study does not examine regarding with creation of animal species, of spirits and of the whole universe, but rather inspects about the genealogical aspect of human descendants depended on the Kachin oral tradition. By the time Ninggawn Wa Magam reached puberty, he found out a proper wife for him and then got married with a woman named Numrawg Ma Ja Kai and had a son called Mungdan Sumpaw. Naturally, after one generation has gone, a new generation will come indeed: Mungdan Sumpaw married a young lady named Shing-nyen Lagaw and born a son Magam Chyinghti who again married Daru Chyingli and delivered a son called Magam Shapyi. After a marriage of Magam Shapyi and Daru Chyingni by whom delivered a son named Majaw Wabaw Kaba. When he was at marriage age, he chose a wife called Mahtum Kaw Jaand had a son Shingra Wa Kumja. Continuously, Shingra Wa Kumja also selected a proper wife called Lamu Madai Shayi Ja Ngaand born Kaang Wa Shingra. As his forefathers’ tradition, he also followed to get married with Jan Shayi Sha Hpraw Nga and multiplied a son named Mashang Wa Labrat. When he grew up, he married with Mahtum Kaw Tsalat and produced a son Kading Nu Ninggawn who married Bu Nang Mahkawn and had a son Hkingseng Shabrang (Shapawng Jingmang). Significantly, apart from his forefathers, he had three sons with his wife named Hpungdim Kai Nang (ibid). The names of the three sons are as follow:

Gam: Shanhtoi Gam construed as progenitor of Asian descendants

Naw: Shanchyang Naw referred to progenitor of Black ancestors
La: *Shanbpraw La* implied as the first ancestor of White people. Among three sons, the first born son *Shanhtoi Gam* got married with *Mahtum Kaw Ja* and delivered five sons as follow (*ibid)*:

Gam: *Munghpan Gam* described as the first ancestor of Chinese people

Naw: *Munghkyen Naw* mentioned as progenitor of all Chinese people

La: *Dabam La* illustrated as progenitor of Burmese, Shan, Thais, Kayin and Kayah.

Tu: *Mungnun Tu* demonstrated as the first ancestor of Assamese

Tang: *Damda Tang* represented as the first ancestor of Shan

Yaw: *Shapawng Yaw* credited as the very first ancestor of the Kachins

The youngest son of *Shanhtoi Gam*, *Shapawng Yaw* got married with *Lamu Madai Shayi Ja Hkawng* and had six sons as follow (*Mashaw 2016: 37)*:

Gam: *Hkang Gam* believed as the first ancestor of all Chins

Naw: *Rawang Naw* reputed as the first ancestor of Rawang (one of six Kachin tribes)

La: *Nung La* viewed as the first progenitor of Nung (one of the Rawang Clans)

Tu: *Lamun Tu* known as the first ancestor of Lamun and Lisu

Tang: *Tangbau Tang* considered as the first ancestor of Lovoa and Lachiq

Yaw: *Tingli Yaw* who credited as the first ancestor of Jinghpaw speakers

Among *Shapawng Yawng’s* six sons, the youngest son Tingli Yaw, also known as Jawa Rumja again married with Madai Shayi Sha Ja Nga and multiplied five sons as follow (*ibid)*:

Gam: *Marip Wa* Kumja Magam becomes ancestor of Marip clan

Naw: *Lahtaw Naw lown* becomes ancestor of Lahtaw clan

La: *Magawng La* becomes ancestor of Magawng clan
Tu: Matsaw Nhkum Tu becomes the ancestor of Nhkum clan
Tang: Yawpang Tang is the ancestor of Maran clan

Apart from mentioned above, among Tingli Yaw’s sons, the eldest son Marip Wa Kumja lived together with Madai Ma Hpraw Nga and produced a son known as Sut Madu who again had a relationship with Krang Kumju and delivered Marip Wa Kumja Magam whose name is anonymous to his grandfather’s name and two daughters named Ja Nan and Ja Ing. When Marip Wa Kumja reached at the age of marriage, he got married with Nhkum Shayi Tsit Gai Lung and born seven brothers as follow (ibid):

Gam: Dingla Singgawng (ancestor of all Marip clans)
Naw: Mashun Tingmai Naw (ancestor of all Mashun Tingmai clans)
La: Lahpai Daina La (ancestor of all Lahpai clans)
Tu: Jasen Tun (ancestor of all Jasen clans)
Tang: Lapyen Tang (ancestor of all Lapyen clans)
Yaw: Yawng Den (ancestor of Hkahku Marip clans)
Hka: Hkasha Hka (ancestor of all Hkasha clans)
Generally, there are three main types of power structure, which are as follow:

I. *Gumchying Gumsa*

II. *Gumlau masa or Gumrawng Gumsa masa*

III. *Ninggaun Mung masa*

### 10.1 *Gumchying Gumsa*

Owing to Lawang li’s statement (1992: 39-40), this system is similar to hierarchal system in which a particular person rules a particular territory or domain under his full authority. Likewise, among Kachin people, *Gumchying Gumsa magam wa* (thigh-eating chief) is credited as the most powerful and supreme chief on his territory, and all of the villagers have to obey law and regulations which are laid down by their *duwa*. For instance, normal inhabitants of a village must offer a thigh of the hunted prey to their particular chiefs. In addition, every year, a basket of paddy and seasonal crops must be gifted to *duwa*. 
Otherwise, a person who violates the rules must be rightly accused and punished by duwa. Then, there are so many thigh-eating chiefs who descend from the line of superior lineage – for example, Lahpai duwa (lahpai Chief from Lahpai clan), Lahtaw duwa (Lahtaw Chief from Lahtaw clan) and Maran duwa (Maran Chief from Maran clan) those who possess their private territories, and reign the villagers by customary law. With reference to duwa, among duwas, they also have to obey some regulations and disciplines as reciprocal admiration, i.e. they make common accord not to invade other duwas’ territories in terms of hunting or fishing or crossing from one place to another without any request. If not doing so, the intense war between two chiefs can be inevitably instigated for many years, however, usually it can be ended by exchange of women among duwas. Mostly, a defeated chief offers his daughter to his successor in order to cease the war. Continuously, the ancient political system of the Kachins: chiefdom or kingdom in which includes the full authority of a chief is automatically inherited to his youngest son, but in case of no sons, a blood relative among the same lineages will be prior to be a duwa in his domain. But, this long traditional practice had been handed down towards the Kachin mindset for many centuries, and after receiving independence of Myanmar from the British in 1948, Kachin Independence Organization (K.I.O) made an attempt to abolish unnecessary practices mostly followed by hill chiefs in the Kachin state of Hukawng valley. Briefly, during colonial time itself, there appears another strong active force called Christian ideology to eliminate the appalling ideology of Kachin political system since the very first mission led by American missionaries, namely, Cushing in 1876, Dr. Kincaid in 1837, Dr. Olar Hanson in 1890, Robert and others (Bertil 1997: 51-81) into the Kachin land.
10.2 *Gumla Masa or Gumrawng Gumsa Masa*

In the idea of Naw Awn (69-75) and of Min Thu (2002: 31), this system came out after *Gumchying Gumsa masa* which is seriously condemned by the commoner groups. Because, they are not satisfied with the system of *Gumchying Gumsa* in which entails injustice tax and forced-labor. According to Htoi San (2004:1-2), in contrast with *Gumchying Gumsa masa*, in the concept of Gumla masa, all men are equal and there are no *duwas* in the village except a respected person who is selected by villagers as their leader for good administration in the region (Magawng 2011: 195-196). On the one hand, it can be viewed that the ruling system of aristocratic form is strongly condemned by commoners because of duwas’ brutality and bully administration. Accordingly, the commoners do not even want to hear the word “Gum” which is noted as higher status or superior class. Additionally, in the ideal mention of Leach (1954), a very first debut of the war against *Gumchying Gumsa* was started from N-gum La and Shagyi Bum areas, and also Hukawng valley and Lasen Mai-aw (Magawng 2011: 207). Later on, the war from these small villages had been sparked into the whole land of the Kachin State and then, the *duwas*’ authority was slowly declined. In effect, many *Gumchying Gumsa* chiefs and their family members had been killed by the commoners for the achievement of their justice and freedom. In this connection, the *Gumchying Gumsa* system can be manifested as absolutely unacceptable way in the hearts of the commoners. Moreover, they believe in social justice that grants for all citizens are equal under law and even in Christian teaching; the concept of justice is expressed as all men were born equally before God. In short, we can examine *Gumchying Gumsa* system from some mountainous areas and Hukawng valley which had been already abolished and then, established a new form of system.
called *Gumlau masa*. However, it had also become a decaying system for controlling the social system of the Kachins. In fact, it is a natural way that one system is gone and another system will be born. Similarly, soon after dimming *Gumrawng Gumsa* system, a new system had been reintroduced to the Kachin community. Now, this is what we term is called democracy system in which all men are equal under the law.

### 10.3 *Ninggawn Mung Masa*

Already cited above two systems are different from this system. It can be analyzed as similar characteristics of democracy system that is a well-known system in the world, and most countries around the world also excises it for the wealth of their countries to achieve economic, political and social benefits. To highlight the system of *Ninggawn Mung masa* based on Kachin political history, this system is characterized as a product of *Gumchying Gumsa* and *Gumlau masa*. On the other words, this system is much prior to the sense of equality, transparency, accountability and so on, and a leader must be selected from the support of citizens. Prior to the leaders, who are also equal to commoners under the law that strongly recommends the idea of equality for all. Critically speaking, compared with *Gumchying Gumsa* and *Gumrawng Gumsa masa* in which can be traced that the first system totally depends on a *duwa’s* desire, the second one prejudices the social equality without leading role of superior status and the last political system takes numerous lessons from both political systems and especially, it senses that the people have the right to choose their leaders by either directly or indirectly participating in making the law as well. Furthermore, freedom of expression is imposed to the society as a necessary subject matter for building a democratic society. In present time, the vast majority of international countries, namely, United State of America, Canada, Britain, Germany,
France, etc., function the democracy system based on their religious cultural background. Apart from these countries, even in one of the five communist countries in the world like China, his business policy allows opening for marketing system which is of course the characteristics of democracy that is politically unacceptable in the communist ideology, however economically it becomes acceptable way during the period of reformation in economics for the reason of country development in the regime of Deng Xiaoping (former Prime Minister of China) in 1976s. In similar way, a new generation of the Kachins immensely strives to impose democracy system or Ninggawn Mung masa for their suitable transformation of political framework by adjusting congruity between religion and culture in harmonious way.
Conclusion:

This mainly discusses about animistic life of the Kachins and also be slightly included an important role of Christian influence upon animistic religion of the Kachins. When we investigate about the historical life of the Kachins, it is really needed to inquire religious and cultural development of the Kachins from time to time. On the one hand, all the time, it should be understood that both religion and culture lead the Kachin people to decipher upon their social affairs and circumstances in their routine life as a whole. It does not ignore the animistic era, before coming Christianity, British colonialism and secularism occupied most mountainous areas of the Kachin land, the Kachins run their life based on their animistic belief through which a survival of a past is to become a meaningful life for a new generation to look back to be able to understand their ancient ancestors’ historical background and sources. Emphasizing on the historical life of the Kachins is to focus on animistic religious and cultural values, especially on their social cultural system and political system as well in which can be searched about their philosophical thought in depth.

The study examines the meaning of religious cultural value relating to ritual through which the philosophical foundation of the Kachins is searched. In fact, it is extremely difficult to search the origin of a particular cultural group compared with other cultural similarities, however this research tries to find the possibility of the origin of the Kachins based on ritual analysis because the ritual performance
organizes the whole structure of the Kachin in animistic time such as Manau festival, wedding ceremony, naming ceremony etc. As above-mentioned, myth and ritual are interdepended with each other. In this sense, it is needed to describe how much the role of myth functions in every mode of ritual performance of the Kachins. For instance, a person called Mading Yaw who is mainly considered as an actor to become the original story of Manau festival of the Kachins. On the one hand, myth is much more related to philosophical spectrum. In this connection, it can be viewed that the origin of the Kachin philosophy is rooted in the story or myth which tells the salient and original features, identity and values of the Kachins as a whole.

Then, it is important to pinpoint that a long-established religious culture of animistic Kachins had been collided with the ideology of Christianity and of others (such as secularism) is not only religious-cultural clash, but also religious-cultural problems among the Kachins yet. For instance, a strong person in animism does not agree to paint a symbol of a cross on Manau Pillar because it is not cultural origin. Such kind of idea is a starting point to make a study for this book. However, this study is to focus on animistic religious tradition of the kachins. Then, without having understanding about these two pivotal factors so called religion and culture, it does not need to investigate about the origins and development of the animistic kachins. When we talk about historical origins and development of the Kachins, it is needed to highlight the importance of identity as well. The identity cannot be pointed out by single social religious cultural element in a way of inclusive term, but only indicated by various compositions of social religious cultural elements such as Manau festival, marriage ceremony, wedding ceremony, harvesting ceremony etc. Then, it is hoped that studying above these elements leads the readers into well understanding of historical origins of the Kachins and in particular, to be able to differentiate various differences in culture and religion between Kachin
historical origins and others around the world in which includes even
different values and symbolic meanings which stand for the inclusive
sense of a particular identity opposed to other particular identities.

Besides, favorably, the role of ritual is dialogued in this
study as well because through which it has been detected the
important role of symbolic values and philosophical thought. Then,
as a collective concern, the ritual bestows the meaning of symbolic
values and of philosophical thought that connects with ritual as
mutual dependence in animistic religious culture of the Kachins. In
viewing this interwoven linkage between ritual and symbolic values
and philosophical thought, it can be distinctively concerned about one
of social religious cultural element such as Manau festival which is
much related to symbolic values and philosophical thought through
which we can see a natural selection of religious cultural values,
identites, origins and development of animistic Kachins as a whole.

To sum up, the findings through research give us that the idea
of original development of the Kachins derives from oral culture
which means story, myth, oral narrative like joiwa ga (poetic language),
etc. For an instance, there is the original story of becoming Manau
dance that is the most inclusive aspect in social religious culture of
the Kachins- this means all six main tribes of the Kachins belong
to cultural category, but not common in language category (speak
more than six languages among the tribes). And, the real feeling
and the original cultural values of the Kachins can only be founded
in oral culture, but not in history. Therefore, this new finding puts
a great hope on readers how to understand the different values
between animistic cultural religion and Christian religion of the
Kachins in mainstream culture and builds the society harmoniously.
The word “Kachins” refers to the component of six major tribes, i.e. Jinghpaw, Rawang, Lhaovo, Lachiq, Zaiwa and Lisu to whom Jinghpaw language is generally used as lingua franca among the tribes. In particular, they all have same aspect of cultural background.

2 Fighting evil spirit by making ritual in isolated area that is arranged by a traditional narrator in order to exorcise the evil spirit from human’s body.

3 Guinlau Masa is a form of Kachin political structure instigated by common people last four hundred years ago in some areas of Ka chin Land, however, drastically in 18th century the people from the particular regions called Shagri mountain and N-gum la started fighting against the aristocratic and hierarchical class for demanding equality between both upper and lower class.

4 “Chyanun and Woishun” (celestial father and mother) are considered as a very first celestial couple who have created the whole universe believed in the traditional story of the Kachins since immemorial time.

5 “Ninggawn Wa Magam” who is the only son of “Chyanun and Woishun”. According to Kachin traditional story, He is believed as omniscient, omnipresent and omnipotent one.

6 Madai Nat is one of the most respectable benevolent spirits or celestial beings and also regarded as a subject of hierarchical form of spirit world, and invoked by the one who only possesses Madai shrine at home in ancient time.

7 Dumsa is a traditional narrator or story teller and be the second important person after Duwa in the aristocratic form of animistic Kachin elite. Particularly, his noble work is to lead a well ritual performance in the villages.

8 “Nunshang or lumshang” is a communal ceremony for the celebration of harvest festival. In olden time, it is compulsorily held by the animistic Kachin community at the entrance of a particular village once a year for seeking good crops.

9 The relationship of “Musheung and Bunghpoii” is father and daughter and they belong to celestial beings, and worshiped by animistic Kachins since immemorial time by the time they need blessing for good crops.

10 Duwa is a hereditary chief and a duwa’s status can only be confirmed after conducting official ritual to Madai spirit by a dumsa.

11 The word “maya” indicates on the side of women giver. Among the five main lines of clan, the line of Maran clan gives a bride to the line of Marip clan due to the order of kinship system and the bride price given by women taker is shared within women giver’s side at different level. For example, brother on the side of bride’s mother who has the right to take some items of his niece's bride price such as a cow or a gong given by women taker’s side.

12 The word “daumeu” refers to the clan of women taker. For an instance, a boy from Marip clan has the right to marry a girl from Maran clan. And, necessary dowry is a must to be paid by Marip clan to Maran clan due to traditional custom. However, in modern time the traditional dowry system has been impacted by the influence of Christianity in various ways.

13 Jan nat, muq nat and shata nat belong to celestial spirits, and offer to them by sacrificial items such as cow, pig, cock, etc., They can be called in any time for demanding human needs. Usually they are invited in Manau festival as ownership of Matsu.

14 This phrase is Jinghpaw's poetic language chanted by dumsa for addressing the position of sinlap nat or celestial spirit in detail.

15 This phrase is Jinghpaw's poetic language chanted by dumsa for addressing the position of jahtung nat.

16 This phrase implies to address the position of sawn nat in the time of making ritual.

17 This poetic language refers to the position and address of lasa or sawa spirit and they can be invited by chanting of dumsa.

18 The word “Kahpu Kanau” refers to not only brother and sister from the same parents but also the relationship of kinship order among the clans.

19 “The usage of Hpaow Ningsang Chyewa Ningsang” is similar to the word “Karai Kasang” which is also used in Kachin Bible (Jinghpaw language) as God.

20 Jahtung htu is a practice of Kachin people since in ancient time and this type of traditional practice is a very useful technique to adopt a person from inside and outside the society to become a member of group.

21 In animistic religion the Kachins strongly believe life after death that is what Kachins call tsu ga or ancestor home where the place is the final destination for all departed spirits.

22 This is one of the traditional performances celebrated just only for death person led by group dancing and accompanied by various kinds of instruments such as gong and drum.

23 “Nlyoan” this is pieces of traditional cloth. Almost all the time, it is used to exchange as a gift between mayu and dauma for showing respect each other. Then, it is also used for covering a death body.

24 Mahtum mahta god is regarded as one of the celestial being and usually offers big sacrificial item such as cow or buffalo or pig in the time of Manau festival and other special occasions.

25 This phrase mentions about the creation story of the beginning of human beings and the whole universe. Traditionally, the animistic Kachins believe in poetic language what they call it now Joiva ga through which all types of ritual can be done.
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