

Livelihood, Land Use and Customary Tenure in YUSOMOSO

Report of a Participatory Action Research

Karuna Mission
Social Solidarity
2017

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Karuna Mission Social Solidarity (KMSS)-Loikaw

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Introduction

This report is the result of a participatory action research (PAR) conducted by members of Yusomoso community and the livelihood program team of Karuna Mission Social Solidarity-Loikaw (KMSS-Loikaw) between January and June 2016. In its first field work, the research team was joined by members of the Indigenous Peoples/Ethnic Nationalities (IP/EN) network who had attended the preparatory training.

The PAR is one of the four components of a project through which KMSS-Loikaw supports indigenous communities in Kayah/Karenni state to document and seek official recognition of their customary land and natural resource rights and management practices.

The Myanmar government's National Land Use Plan (NLUP) of 2016, in part 8 on "Land Use Rights of Ethnic Nationalities", recognizes the traditional land use system of ethnic nationalities, traditional land use rights and land tenure rights, and it provides for establishing of a process for recognition of the rights of communities, and not just individuals.

Furthermore, part 8 of the NLUP provides, among others, for

- The preparation and revision of customary land use maps and records of ethnic nationalities in a participatory manner with involvement of representatives and elders;
- Formal recognition and protection of the customary land tenure, land use and rights of ethnic groups, whether or not existing land use is registered, recorded or mapped
- Reclassification of customary lands of ethnic groups in accordance with the expected new National Land Law, and for the temporary suspension of any allocation of land until existing ethnic land users register these customary lands, and therefore
- Protection against grants or leasing of land by the government allowed under any existing law
- Restitution of land lost "due to civil war, land confiscation or natural disasters or other causes"
- Recognition of land use rights relating to rotating and shifting cultivation in farmland or forestland.

This report contains the findings of the PAR that documents the community's natural resource management and customary tenure and governance system. The report is part of the evidence compiled by Yusomoso community that is proof of the community's long and close relationship to and dependence on its land and resources. The PAR report is complemented by a detailed map showing key features of Yusomoso's territory such as its boundary, settlement sites the current land use system and important cultural and sacred sites. A copy of this map as well as the perimeter survey map and the related geographical information data are included in this report. The maps comprise the other part of the evidence of the community's close relationship and customary rights over its land and resources. The maps were also made in a participatory manner by community members and KMSS-Loikaw staff.

The members of the research team from the community are Bosco, Pasquale, Luca Kyaw Kyaw, Tobia, Romano and Clemente, and the members of KMSS-Loikaw livelihood sector team involved in the research are Christina Ti Mya, Elena, Anne Mary Ne Nel, Alesio Ngairi and Ignatio.

The PAR was supported by Christian Erni, Prawit Nikornuaychai and Gam Angkang Shimray as trainers, during field testing of the research methodology, and through technical support during data consolidation and analysis, and report writing.

The research team would like to express its gratitude to the other community member who shared their time and willingly cooperated with the team. Community members not only shared their knowledge and stories, which was immensely rich and enlightening, but received the research team with warm hospitality and open arms whenever they were approached. The research team would like to extend heartfelt appreciation to Gemma Nanmu for her assistance in report translation.

The research team would also like to thank the KMSS-Loikaw Management Team and other staff for the warm hospitality and having done everything within their means to help successfully carry out the PAR. The research team also expresses its deep appreciation to MISEREOR and the International Work Group for Indigenous Affairs (IWGIA) for their goodwill and financing the research.



Fig. 01. The community research team: Bosco, Pasquale, Luca Kyaw Kyaw, Tobia, Clemente, Romano (Left to right)

The Community And Its History

1. Yusomoso community

Yusomoso community is one of the indigenous communities in Kayah/Karenni State. It is located at 947.93m above sea level in the heart of Saungdula village tract¹ in Demoso Township of Loikaw District. The community's territory measures 823 acres (3.33 km²), consisting almost equally of mountainous and flat land. The highest peak in Yusomoso village is mount Doukraw, which rises up to 1027.78m above sea level. The village is surrounded by small mountains and their settlement site is located at the gentle slopes of these mountains. The village is bordered by Kwaingan (New) in the east, Saungpahtan in the west, Dawtawe in the northwest, Saungdula in the northeast, Kwaingan (Old) in the south and Nganroe in the southeast. The nearest city from Yusomoso is Demoso, the township capital, which is seven miles away from the village.

All community members belong to the indigenous Kayan Kangan ethnic group and follow the Roman Catholic faith. There are 12 clans in the community.



Fig. 02. Location of Yusomoso village



Fig. 03: Satellite image of Yusomoso village territory



Fig. 04: Yusomoso village as seen from Soubawtha mountain

Demography of Yusomoso

Yusomoso community comprises 88 households with an official population, according to the government's census of 2014, of 612 people (297 men, 315 women). However, since some of the children and other community members study or work temporarily or permanently outside the village, the actual permanent resident population is less and fluctuating throughout the year. At the time of field work 489 people lived permanently in the village.

Most of the 88 households in Yusomoso village consist of married couples and their unmarried children. In 14 households, there are relatives living with them – parents, nieces, nephews, daughters-in-law, and grandchildren. The average size of households is 5.6, ranging from one to a maximum of twelve members. Five households are headed by widowers and twelve by widows.

Table 01: Official census population and actual resident population

	Male	Female	Total
Official population	297	315	612
	48.5%	51.5%	
Counted resident population	242	247	489
	49.5%	50.5%	



Fig.05: Satellite image of the Yusomoso village settlement area

Married couples on average have five children. Most children at the level of kindergarten, primary and middle school go to school in the village. Those attending high school and university have to go to the cities. As of 2016, there are 40 children above the age of 15 years who are studying in Demoso and Loikaw.

Some of the youth have left the village in search of work. 25 above the age of fifteen work in cities or abroad. Eight (7 male, 1 female) work in Maishu (southern Shan state), Phakant (Kachin state) and Yamethin (Mandalay Region), and elsewhere in Shan state. 17 (7 male, 10 female) work in Malaysia, Singapore and Thailand.

Of the 75 children that are already married, 35 (15 men, 20 women) married and now live within the village, 40 (6 men, 34 women) married to and live in other villages. Five Yusomoso villagers have moved to live permanently in Demoso and Loikaw towns and in Maishu in southern Shan state, and five have left to live permanently abroad. One settled in the United States of America and four in Thailand.

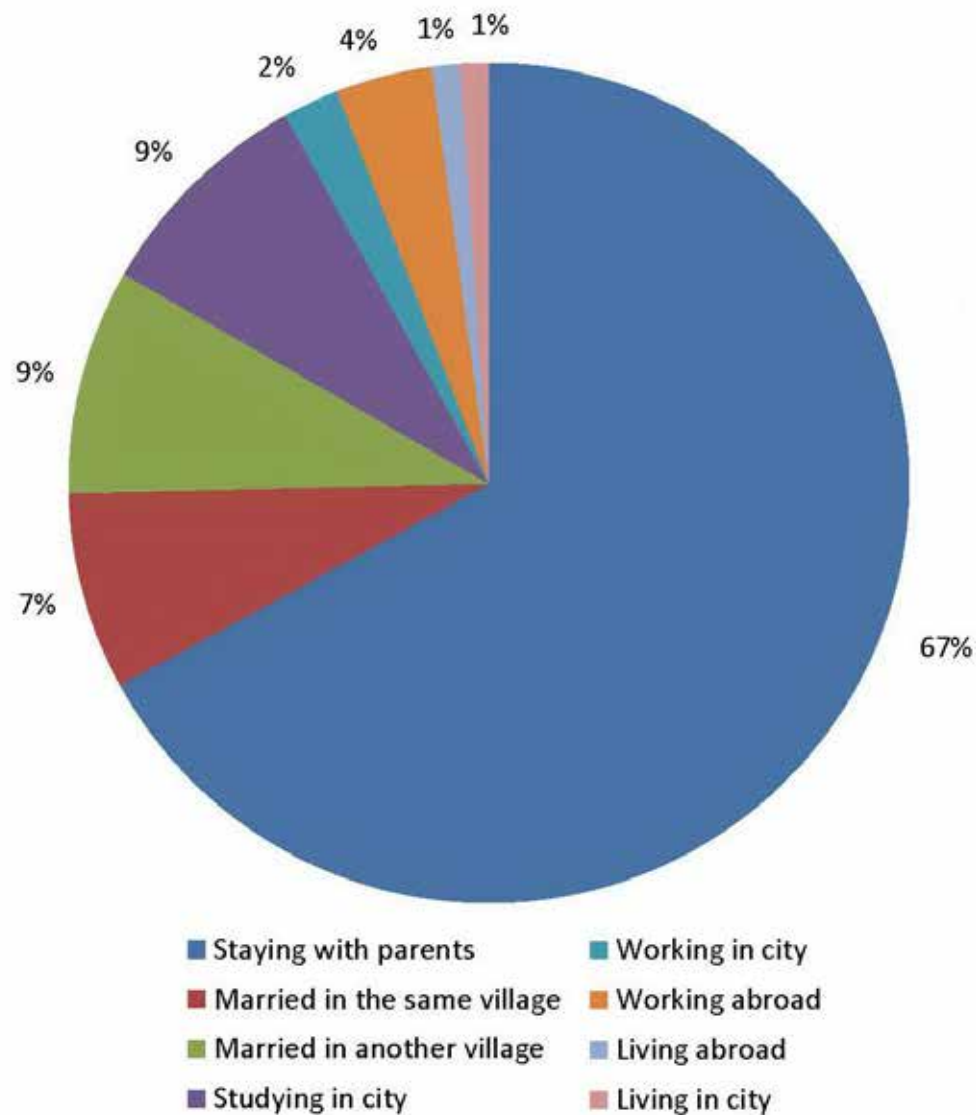


Fig.06: Migration pattern: Residence of offspring over 15 years of age (Source: Survey data)

2. History of Yusomoso

According to the oral history of Yusomoso, the first families who settled there were from the Se and Shan clans from Loungpelaykhu² village situated in Douroukhu village tract, Demoso Township. They left Loungpelaykhu village and came to the present area, located in the Saungdula village tract, in 1904. The first leader of the village was U Kophoh, who continued to be the leader until 1946.

Until a few decades ago, the settlement areas of the villages in the area were constantly changing and boundaries were negotiated with neighbouring villages as they changed. This was the case for Yusomoso as well. They moved several times to new locations within the same territorial area (village tract).

The original location where they first came and settled was called Loungpelaykhu. From there, they moved to a nearby location called Supraiphakla, led by U Gophoh and U Peitzu in the search of better livelihood resources and fertile land. In the course of time, they expanded to the area called Yuusomoso³ (the original name of Yusomoso) because of increase in population. Between 1948 and 1950, there was a diarrhea epidemic (probably cholera) and many people died, which compelled the villagers to move again to a new location in 1952. The total number of households at the time of the disease outbreak was approximately 40-50. Of these, only seven households moved to the present location (Fig.4), the rest of the families moved to other areas.

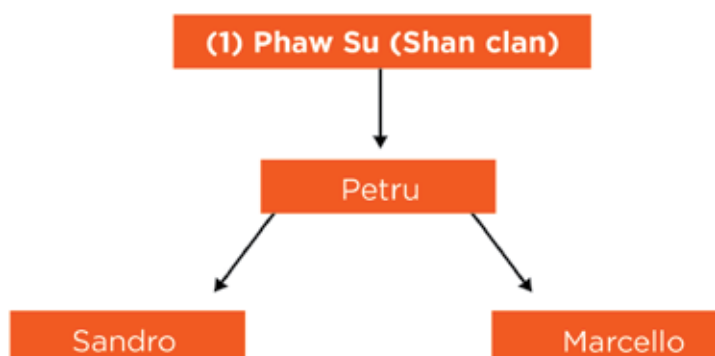
Table 02: Yusomoso's first seven households

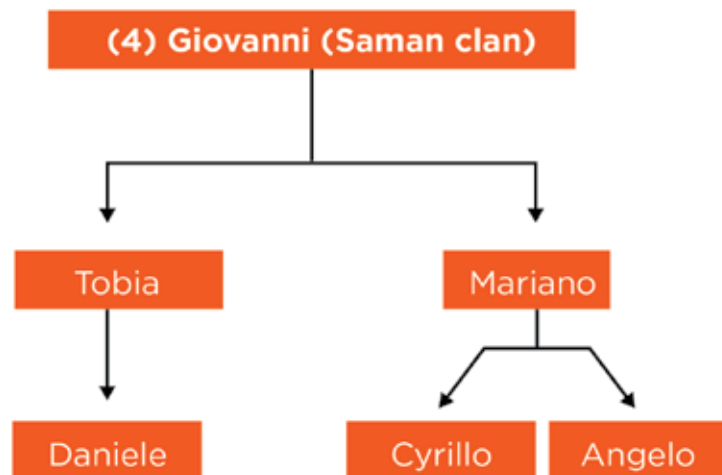
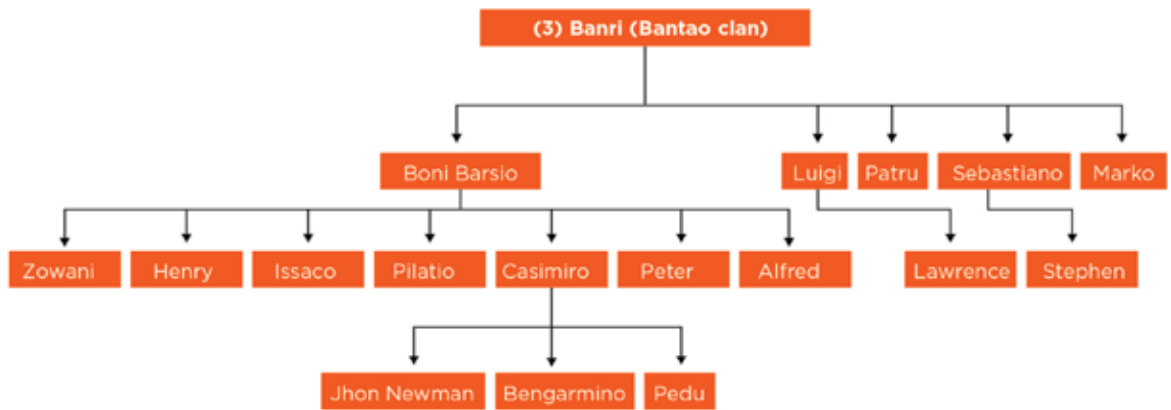
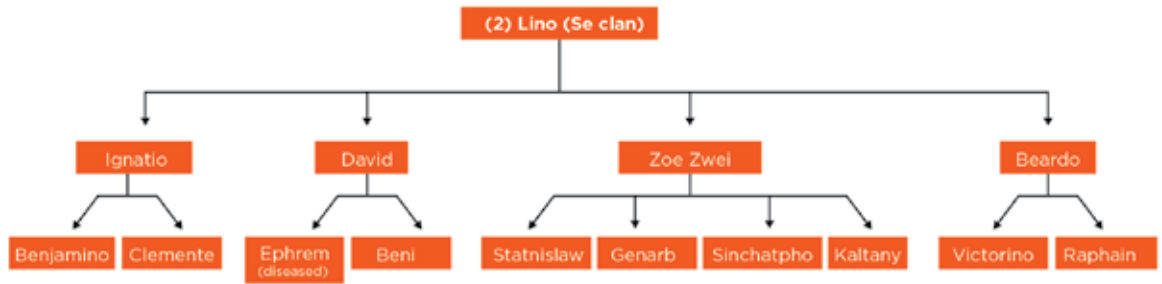
Name of family head	Name of clan
1. U Phaw Su	Shan
2. U Lino	Se
3. U Banri	Banto
4. U Giovanni	Saman
5. U Zakamo	Se
6. U Mosu	Sangai
7. U Petru	Banto

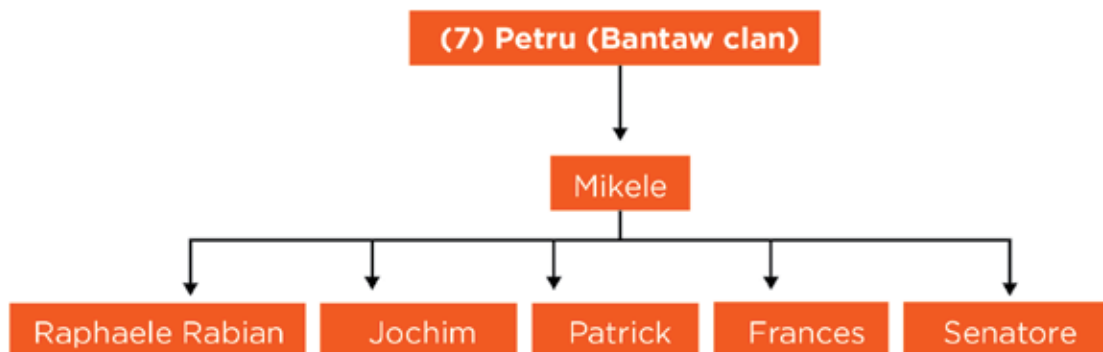
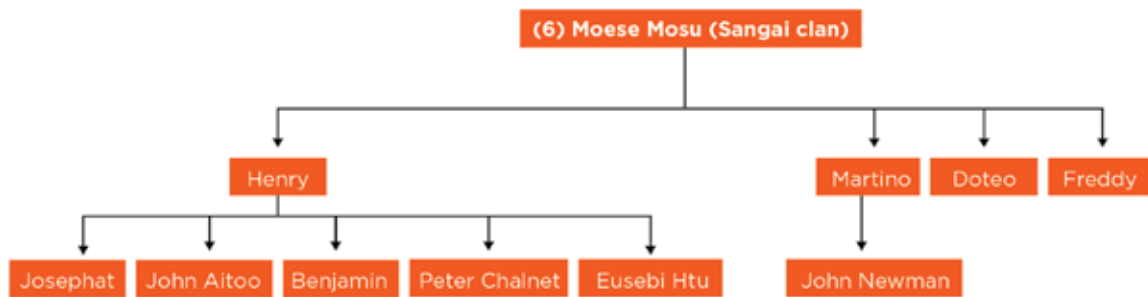
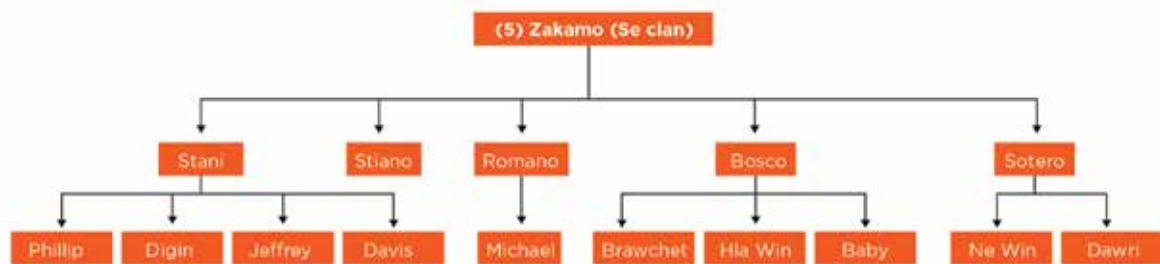
Source: village research committee and villagers

After they settled in the new area in 1952, the boundary of the village was fixed for the first time along with their neighbouring villages.

Fig.07: Genealogy of the first families of Yusomoso village







As the number of households increased to 88, the number of clans has also increased from seven to twelve since members of other clans joined the community. At present, the population of the village is mainly composed of seven clans who came from Loungpelaykhu and Laymaankhu villages, and five clans from other villages. Most of the clans living in Loungpelaykhu - the village from where the original settlers of Yusumoso came from - originate from Laymaankhu village.

Table 03: The clans of Yusomoso

Loungpelaykhu and Laymaankhu clans	Clans from other areas
1. Banto clan	8. Sungaisu clan
2. Se clan	9. Saman clan
3. Khan clan	10. Suphai clan
4. Shan clan	11. Twe clan
5. Ko clan	12. Phulong clan
6. The clan	
7. Surow clan	

Source: Village research committee and villagers

Fig.08: Photos of members of the clans originating from Loungpelankhu and Laymaankhu village and other places



Ko clan



Sungaisu clan



Se clan



Shan clan



Saro clan



The clan



Bantaw clan



Khan clan



Saman clan



Suphai clan



Twe clan



Phulong clan

During the British rule, the villagers approached the *sawbwar*⁴ for official recognition of the village. However, the sawbwar told them to discuss the matter with the neighbouring villages. Following the sawbwar's instruction, they went to discuss the matter with U Bohe, the circle headman (equivalent now to village tract administrator) of Sobewthe (previously called Soubawtha), and U Kotahot Koreh, village leader of Doulowkhu and the village leader of Krikhu village. The circle headman and the village leaders simply told them to live in peace with their neighbouring villages without issuing any official ruling or decision.

In 1962, the ruling Revolutionary Council changed the name *Yuusamawsow tract* to *Saungdula village tract*, and in 1984, the government changed the name of the village from *Yuusomoso* to *Yusomoso* because of difficulty in pronouncing it. Yusomoso literally means 'the mountain abounding with squirrels' (Yusomo = squirrel, So = Mountain) because many squirrels were found in the area's mountains. In the past, Yusomoso was also called *Soubawtha* by the villagers and others, after the important mythical and religious site of Soubawtha. Soubawtha means 'the mountain whose heart has been taken out' (Sou = mountain; baw = take out; tha = heart).

The legend of Soubawtha

According to the legend, there was a fight between mount Laisong and mount Reesong. The conflict between them was started by mount Yusa of Laymaankhu village by spreading unfounded rumours between the two. The judge of the mountains (who is from Douroukhu village) got to know of the fight between them. He decided to enquire who caused the rumour, and he announced that whoever was not able to answer his questions would be punished. The judge asked mount Souaickha in Kwaingan village whether it knew anything about the identity of the offender. But he stammered as he spoke and the judge, out of impatience, tore his mouth. After this, the judge approached mount Soubawtha and asked the same question, but he told the judge that he had nothing to do with the matter. The judge then in anger tore open his chest and took out the heart and perched it on his head. Later Mount Laisong and mount Reesong found out that a third mountain had spread the rumour between them, and they stopped the fighting.

These severe punishments were given as a warning to all the surrounding mountains to be aware of the consequences of taking part in spreading irresponsible rumours, which was the cause of the conflict. Today, a stone in the shape of a heart representing the heart of mount Soubawtha can be seen at the side of the peak of the mountain.

Fig.09: Mount Soubawtha with the heart perched on the peak



Maria cave

Maria cave is situated on mount Soubawtha where the statue of Mother Mary is kept. It gained its religious significance because the statue was brought from Italy and then secretly transported by Fr. Petru Calvani (a PIME missionary priest) through Hwari (now in southern Shan state) and Douroukhu because of religious conflicts between the Baptists and the Roman Catholics. Every year, on 11 February, pilgrims from the entire Loikaw Diocese and from other Dioceses, gather in the cave to pray and celebrate the Holy Mass. In 2016, Bishop Sotero declared February 11 as Diocesan Maria Feast Day.



Fig. 10: Maria cave

Table 04: Main historical events

Time	Events
1904	First families from Loungpelaykhu village settled in the area at Douroukhu
1940-1946	U Kopho was the first leader of the village.
1946-1955	U Phaw Su was the leader of the village.
1948-1950	Diarrhea (cholera) epidemic
1952	Shifting to the final settlement site at Yusomoso (also known as Sawbawta).
1962	The Revolutionary Council changed the name <i>Yuusamawsow</i> tract to <i>Saungdula village</i> tract by
1984	The government changed the name from <i>Yuusomoso</i> to <i>Yusomoso</i>

II Livelihood And Land Use

1. Livelihood

The main source of subsistence and cash income of Yusomoso community is farming. The villagers are also engaged in producing lime from limestone, selling stones for construction, hunting, gathering forest products, selling fire wood, making bamboo products, carpentry, and making earthen pots. In addition, some earn cash from wage labour (mainly masonry), running small shops, and working in the city and abroad. The villagers also raise domestic animals such as chicken, pigs, cattle, dogs and cats for their daily food and for selling.

All families in Yusomoso are engaged in farming. Some of them are also employed in the village or elsewhere. Four people work as teachers in the village school and two at Loikaw University. Others work as study guides in the boy hostel, and as midwives in the local clinic. Even though these people are employed, the households they belong to are also engaged in farming and other livelihood activities. Some people have left the village for work to nearby Demoso and Loikaw towns. Others are working outside Kayah state, in Maishu (southern Shan state), the United States of America and Thailand.

Rice cultivation

The cultivation of rice is the most important part of Yusomoso community's livelihood and it determines the life and work of the people throughout the year. Almost all households grow rice for consumption, but they are also engaged in various other activities for subsistence and to generate cash income.

80 of 88 households (90.9%) grow rice. Out of these, 53.4% (47 households) grow rice on both wet-paddy and taungya fields, 37.5% (33 households) only on taungya fields. None grows rice only on paddy fields. In addition to rice, the people of Yusomoso grow many other kinds of crops in both types of farming in different seasons. However, villagers agree that taungya fields are more important to them. This is not only because of the higher number of families depending on taungya, but also because it is a more important source of food, both in terms of variety and quantity. It is also more reliable than wet-paddy fields as it does not rely so heavily on good rain. The diversity of crops and plants in the taungya fields give much greater security against total failure of crops resulting from either drought or delay of rain, or excessive rain.

Most households do not produce enough rice to cover their needs for a whole year. Of the 88 households in the village, only 16 households harvested rice that is enough for more than a year and 20 households enough for one year. 13 households got enough rice for eight months, 16 enough for six months and 23 had a yield that lasts them for less than six months. Thus, more than half of all households (59%) do not produce enough rice to cover their needs throughout the year.

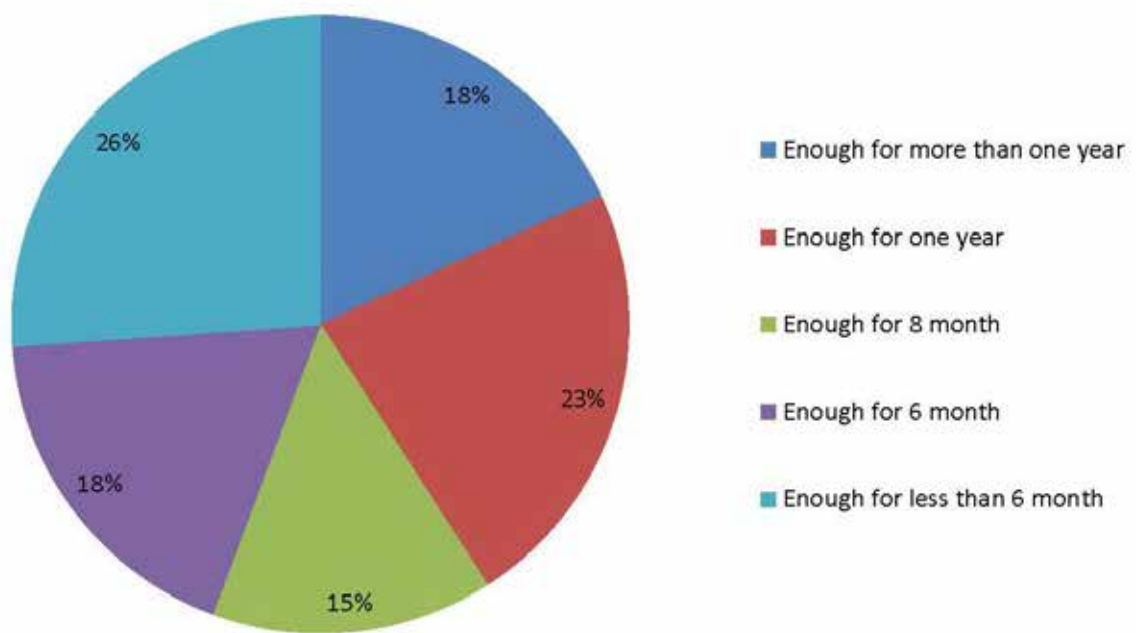


Fig.11: Level of self-sufficiency in rice

These households need other sources of income to be able to buy rice when their own rice is used up. And all households need cash income to cover expenses for education and health care and or for purchasing other goods and services. In terms of household expenses, 62.5% of all households ranked food highest, 20.45% ranked education and 15% health care as the main expenses. Other significant expenses of the households include transport and clothes.



Fig. 12: Rice cultivation on wet paddy field



Fig. 13: Rice cultivation on permanent taungya field

Other crops

The survey conducted in the village shows that growing cash crops is the most important source of cash income, followed by wage labour. Aside from cash crops like corn, sorghum or groundnuts, the people in Yusomoso depend on a range of crops grown and edibles collected from taungya fields for their own consumption.

Three families grow fruit trees in their settlement areas with a total area of four acres. The common fruits they grow are banana, jengkol, lychee, mango and jackfruit, which provide a good income every year.

Other sources of income

Aside from growing cash crops the main cash income comes from selling of lime (which is used in construction and, when processed into fine powder, for chewing betel nut), firewood, domesticated animals, and from wage labour. These livelihood activities generate a reasonable amount of cash income every year.

Lime powder making involves the following steps: First, one has to make the lime burning stove by digging two round holes in the ground – a horizontal hole for putting firewood and a vertical, bigger one which is filled with lime stones to be burned and also serves as the smoke outlet (chimney). The fire is fed for four to five consecutive days and nights until the stones are totally burned. A bunch of dry straw or thatch is put into the mouth of the vertical hole and if it is burned one knows that the lime stones are totally burned. The burned lime stones are left to cool for two to three days and nights. Then they are collected and stored under the house, an occasionally stirred to air them well for two months, after which the lime stones disintegrate into

lime powder. In case of urgency a person can sprinkle water on the lime stones and stir them daily, and after one week the lime powder is ready to be used, but the quality will be inferior.

Carpentry work is also a good income for a few skilled people in the village. 38 families have cattle and buffalos and it is a good source of steady income, also through leasing them for transportation or land preparation in farming.

54 families in the village are engaged in wage labour both within and outside the village and some families almost solely depend on it for their survival. The three households that are not engaged in farming make a living by selling forest products, domesticated animals and by doing wage labour. The first family is simply able to survive by selling forest products in the market and exchanging products for rice in the village because it is a household of only two members. The second family is able to survive mainly by raising cattle which are rented out for preparing the field before plantation or for transporting goods to other places. Income is also made by selling some of their animals sometimes. The third family survives mainly by doing wage labour both inside and outside the village. However, wage labour is not available throughout the year so there are times when they have to borrow rice from relatives or fellow villagers which is paid back either in kind or in cash.

In addition to taungya and wet-paddy fields, forest products play an important role in people's livelihood and food security. Yusomoso villagers collect a wide range of edible wild vegetables, leaves, roots, mushroom, tubers, herbal medicines, fruits, fire woods, and housing materials, etc.

Furthermore, a few of the villagers are engaged in hunting and fishing in both dry and rainy season as part of their livelihood activities. But the number of villagers engaged in fishing is lower since they have only one small creek and no river in the village. So they occasionally go to the neighbouring villages' stream or river for fishing.



Fig. 14: Domestic animals like pigs and cash crops like groundnuts are a source of income

Farming is the main source of food and income for Yusomoso villagers and it largely determines people's life and the activities they are engaged in throughout the year. Figure 08 gives a concluding overview of the annual activity cycle in Yusomoso village.

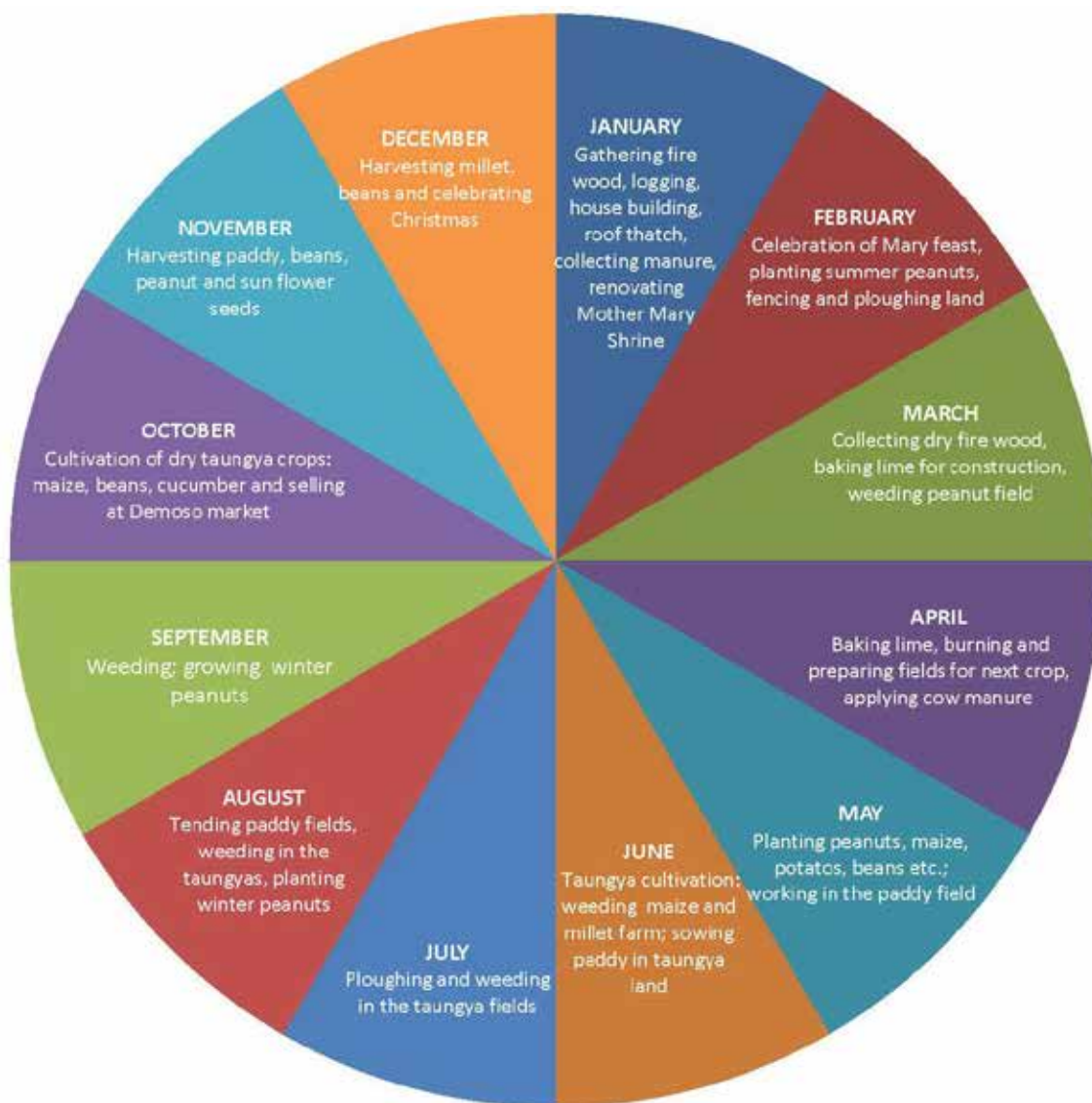


Fig. 15. Annual activity calendar



Fig. 16. Preparing a taungya land for a rice crop

2. Land use

Yusomoso community has a complex system of land use. Each type of land is used in different ways and is a source of different types of food and other important resources.

The main types of land distinguished by the people of Yusomoso and their area are listed in table 5 and shown on the map in figure 9. Figure 8 shows the proportion of the different land use types.

Table 5: Types of land in Yusomoso

	Type of land	Area in acres
1	Settlement area	215
2	Church land	30
3	Common land for Church use	17
4	Cemetery	8
5	Wet-paddy field	106.3 (only 13 acres are inside the village)
6	Taungya field	311
7	Orchard	4
8	Forest land	62.4
9	Protected forest land	1.25
10	Grazing land	10
11	Bamboo land	5

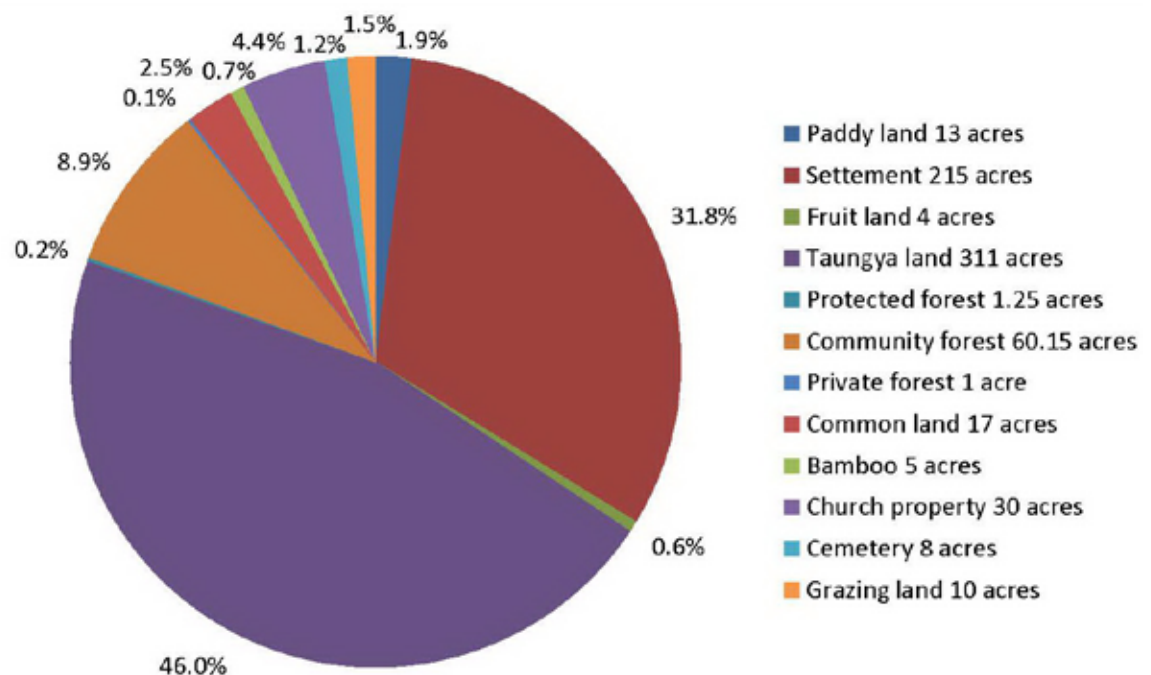


Fig.17: Land use in Yusomoso village

Participatory Land Use Map of Yusomoso

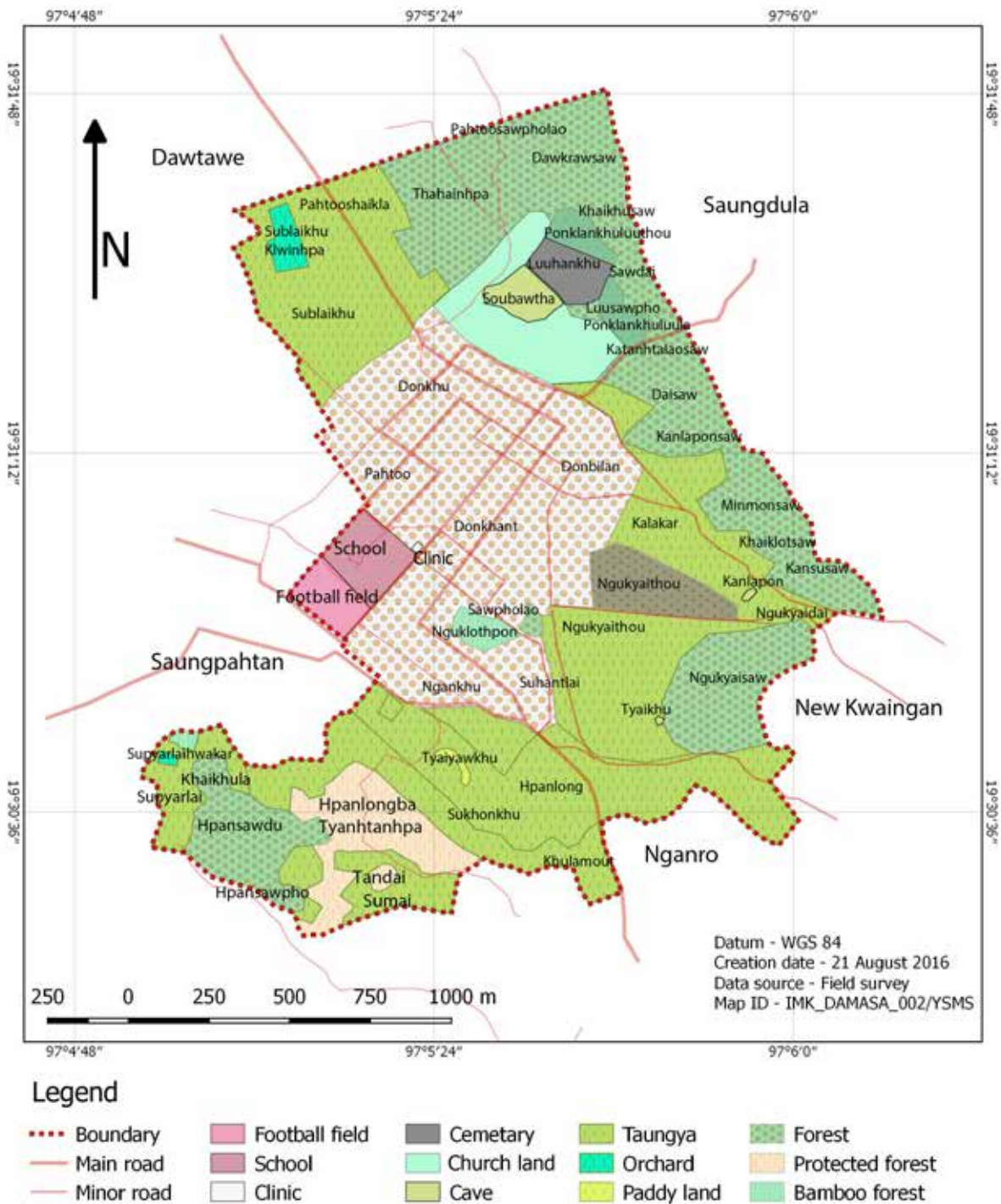


Fig.18: Land use map of Yusomoso

Village settlement area

The total settlement area of Yusomoso is 215 acres and includes the housing area, clinic, football ground, the day care centre, school and backyard gardens.

Most families in the village have backyard gardens and grow different variety of vegetables such as pumpkin, lady finger, egg plant, chilli, mustard plant, rosella, different types of beans and gourd. A number of families also grow corn and fruits such as papaya, lychee, coffee, passion fruit, betel leave, etc. The fruits and vegetables they grow in their backyard gardens are both for consumption and selling.



Fig. 19. Settlement area with fenced-in compounds and backyard gardens

Church land

Church land is 30 acres large and includes the Church, clergy house, kitchen, boy hostel, a backyard garden and the Maria cave.

Common land for Church use

The native term for common land is *hankhu talight* (hankhu = earth; talight = common). The common land in Yusomoso is 17 acres in total and it is given by the community for the Parish Priest for cultivation, but it belongs to the community. The Parish Priest plants corn every year for selling and raising domestic animals. The income is used for the Church and community activities such as supporting the students in the boarding house, important community feasts, and maintenance of the Church, etc.

Cemetery

The local name for cemetery is *lu khu*, and it measures 8 acres. The cemetery lies in the north-eastern part of the village.

Farm land

In Yusomoso, the total area of farm land is 417.3 acres and is owned by 85 families. Out of this, 93.3 acres of the farmland are located in New Kwaingan village and Nganro village.

Wet-paddy land

There are 45 households who own *narrao* (local term for wet-paddy fields) in the village that relies both on rain and irrigation. The total area of the paddy fields owned by the villagers is 106.3 acres. The total area of paddy fields inside the village is only 13 acres. 93.3 acres lie in the territory of neighbouring villages, i.e. along the *Su ngu* tha stream in Old Kwaingan, and in Nganro. On average, the size of the paddy fields owned by the villagers is 2.4 acres, and ranges from a minimum of 0.5 acre to a maximum of 10.5 acres among the households.

After harvesting the paddy the villagers grow groundnuts (three types) and corn mainly for selling. They also collect various types of vegetables and other edibles from the fields. The table below gives a summary of the types of paddy grown and the vegetables and edibles collected from the fields.



Fig. 20. Paddy land

Table 06: Rice varieties grown and edibles collected from wet-paddy fields

Rice varieties grown	Main vegetables and other edibles
1. Phin Me	1. Water cress
2. Shwe Wah Htun	2. Saw Ka Naung Lar – a plant used for eating
3. Pa Le Thwel	3. Crab
4. Shwe Yin Aye	4. Eel
5. Ta Rute Mwe	5. Snail
6. Yar Koe	6. Frog
7. Shwe Ah	7. Saw law kee – an insect living in water
8. Sticky rice	8. Sa ri mo phat – an insect living in water
(These names are in Myanmar language and are commonly used)	9. Sangon mo phat – an insect living in water
	10. Centella (medicinal vegetable)
	11. Pankha – a bitter tasting plant that is used as spice and as medicine

Taungya

The *su khout* (su = cultivation; khout = hill) in Kayan Kangan language has the same meaning as that of the Myanmar term *taungya* (taung = hill, ya= cultivation). Taungya is a type of upland cultivation system that is widely practiced among indigenous communities in Myanmar. Taungya is generally known as a form of shifting cultivation, which is characterized by a short period of cultivation alternating with a longer period of fallow, but the system varies from place to place, even within Kayah state. In Yusomoso the land is now used almost permanently, i.e. without a long fallow period.

In Yusomoso, the practice of taungya consist of land preparation and growing agricultural crops and trees for a few year or until the weeds becomes too difficult to control. Then they let the field fallow and move on to repeat the cycle in a different area.

Most communities in Kayah State are able to use their fields for many years before they need to let them lie fallow. It is because taungya is done on fairly fertile land on gentle slopes which do not have a problem with top soil erosion. Thus, often they rotate their taungya field after about eight years of continuous cultivation. The communities are able to cultivate for many years continuously without exhausting the soil because of their knowledge of multi-cropping and relay-cropping.

In Yusomoso, the practice of taungya is different from their neighbouring villages. Taungya fields in Yusomoso are permanent and they have been cultivating in those plots since they settled there. The fertile soils and their rich knowledge of soil management, multi-cropping and relay-cropping, has allowed them to cultivate the land as permanent fields. In addition, they prepare

the soil well with manure using animal droppings and compost from plants, and turning the soil after harvest. Even though it has become a permanent form of cultivation, they continue to call it taungya because their knowledge comes from their traditional practice of taungya.



Fig. 21. Taungya land

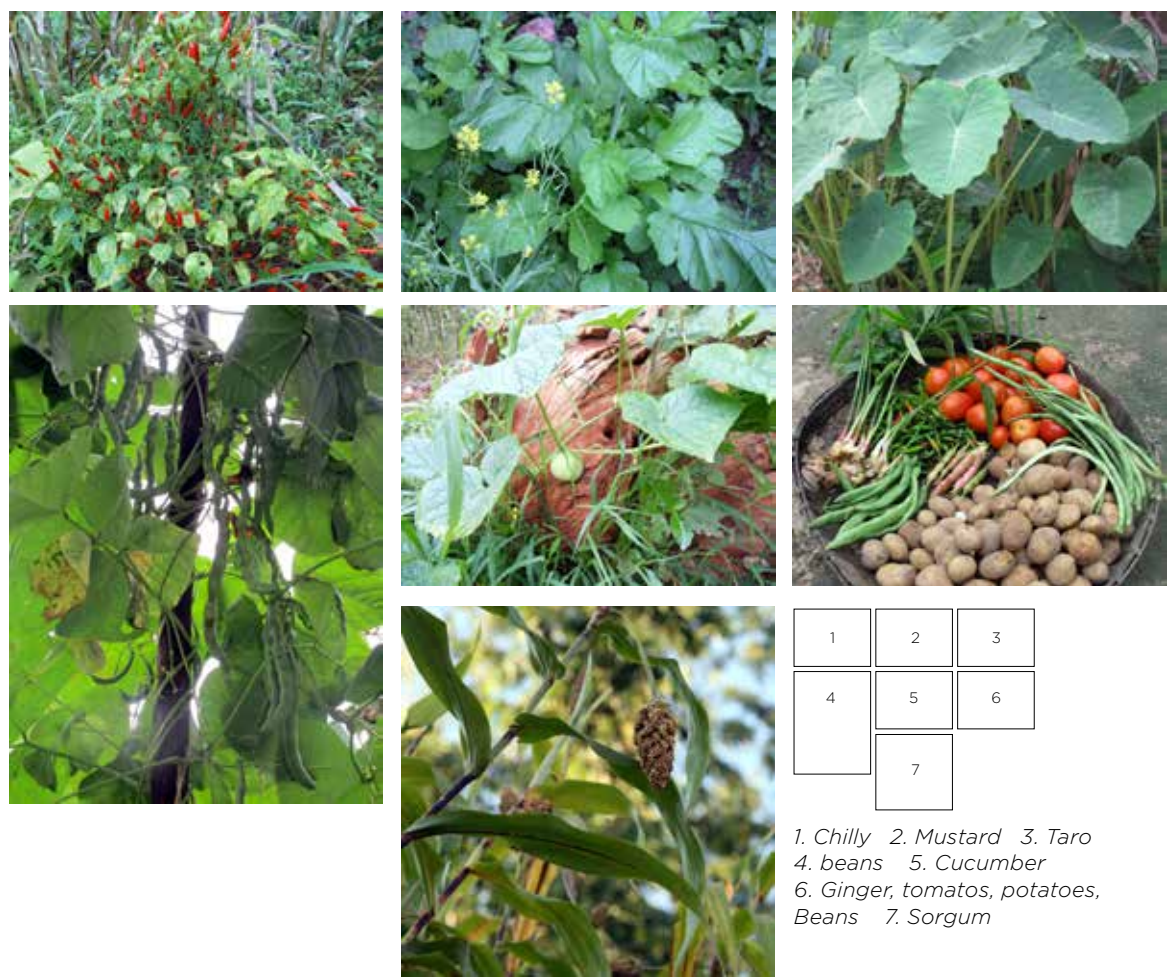
In Yusomoso, the total taungya area is 311 acres and is owned by 85 families. Some of these families also own wet-paddy fields. Wet-paddy fields and taungya fields are the most important types of land for the Yusomoso people's livelihood. And they are used side by side. On an average, the size of the taungya owned by the villagers is 3.7 acres, and ranges from a minimum of 1 acre to a maximum of 5 acres.

Table 07: Main crops grown and plants collected in taungya fields

Main vegetables/edibles	Variety	Total
Rice	1. Nga Kywe (Myanmar name) 2. Bô eji (Kaya Kangnan) 3. Yar Koe (Myanmar name) 4. Htee Poe Kloe (Myanmar name) 5. Pa Le Thwel (Myanmar name)	5
Sorghum	1. Kalu Li (red sorghum) 2. Kalu Bu *white sorghum(2

Main vegetables/edibles	Variety	Total
Cucumber	1. Long cucumber 2. Round cucumber 3. Bitter cucumber 4. Sweet cucumber	4
Mustard	1. White mustard 2. Green mustard	2
Pumpkin	1. Round pumpkin (big) 2. Round pumpkin (small) 3. Long pumpkin	3
White pumpkin	1. Long white pumpkin 2. Round white pumpkin	2
Beans	1. Bai Du(local) 2. Pae pa Zun (Myanmar name) 3. Pe Naut (Myanmar name)	3
Yam	1. Naweebuu (local name) 2. Naweli (local name) 3. Nawethuphan (local name) 4. Su lane (local name) 5. Su buu (local name) 6. Su bashwe (local name) 7. Su tari (local name)	7
Ginger		1
Chilly	1. Tha hai yuu eaĩ(Local) 2. Tha hai twa (local) 3. Tha ha htoě (local)	3
Potato	Nwè	1
Sweet potato	1. Red (Nwe ma ohn lee) 2. White (Nwe ma ohn buu)	2
Mushroom	Kywan	1
Mala Phu (phu klo)	A kind of flower growing naturally	1

Fig. 22. A few of the many crops grown on taungya fields



Given the limited wet-paddy land area, taungya is critical for people’s food security in the village. The people of Yusomoso are very conscious of the need to preserve soil fertility and to control weeds. Therefore, they maintain the soil very well as described above. Some families started using chemical fertilizer for paddy and corn.



Fig. 23: Coffee and Mango grown both in orchards and backyard gardens

Orchard

The area covered by orchards is 4 acres, lying in the south-western and north-western part of the village. The main fruits grown are: mango, jack fruit, lychee, banana, jengkol, and *met kha*. Along with the fruit trees people also grow betel leaves and coffee, and some corn. The products that fetch them a good income are corn, banana, jack fruit, *met kha*, mango, betel leave and coffee.

Forest land

The native term for forest land is *thon pha* (*thon* = forest; *pha* = land). The total size of forest land in Yusomoso is 62.4 acres. Out of this, 1 acre is privately owned by U Stani, the rest is common property of the whole village. Forest land is crucial in the culture and the livelihood of the community. Various kinds of birds and animals are found in the forest and surrounding areas of the village. Among the birds are partridge, quail, munia, king crow, blue or green jay, Indian grackle, heron, parrots, raven, wild duck, greater coucal; among the mammals are fox, rabbit, wild cat; among the useful insects are mole cricket, locust and cicada. There are also various reptiles, both lizards and snakes.

Community forest

The total size of the community forest is 60.5 acres. The community forest is a source for a variety of food items as well as for cash income. The main products that give them cash income are teak wood, sal tree (*shorea robusta*), *thitya* (large timber tree – *shorea obtusa*), *yaemani* (*gmelina arborea*, a tree yielding smooth grained wood) and lychee.

A variety of fruits, edible and other useful plants are available in the forest. Among these are fig fruits, wild lychee, hardwood trees for building (e. g. *kaw pin*, *pya pin* in Myanmar language, or *eugenia*), *bauhinia acuminata* (called *swetaw* in Myanmar; an evergreen tree with twin-lobed leaves), bitter dregea creeper (called *gwaet dau* in Myanmar), globular fungi growing under sal trees (called *inn ooh* in Myanmar) and other mushrooms, leaf buds of the banyan tree (*ficus infectoria*, called *nyaung chin phuu* in Myanmar), the leaves of the vine called *lee lu* in Myanmar language, and acacia leaves (called *kin moon chin* in Myanmar).



Fig. 24: Community forest land

Protected forest land

The native term for community protected forest is *ta ma deetan thopha* (*tama* = work; *deetan* = protect; *thopha* = forest land). The community protected forest is 1.25 acres in size. The protected forest was established in 2014 for conservation purpose and with the intention of expanding the forest area in the village territory. This protected forest is managed by the Forest Committee.

The villagers also intend to conserve seeds from the forest for future generations. Hunting or digging out yam and gathering other plants, and even crossing through the protected forest are not allowed. Defaulters are penalized according to the rules framed by the community collectively.

Grazing land

The native term for grazing land is *bou kalan an sar* (*bou* = cow; *kalan* = place; *an* = eat; *sar* = food). There are two grazing areas nearby the settlement area with a total size of 10 acres. The two grazing lands are called by the name Boukalankhuludaw and Bouklankhulula which means above the cemetery and below the cemetery respectively.

The grazing land is owned by the community collectively and they graze their cows and buffalos there. But the land is not enough for all their cows and buffalos so the animals also graze on the football field and on grazing land of Saungpahtan village. During the growing season from May to November, a cowherd looks after the cattle and buffaloes and is supposed to make sure they are not entering the cultivated fields. After the harvesting of paddy is over and until the fields are cultivated again, i.e. December to May, the animals are also set free in the paddy fields for grazing.

The grazing lands are also a good source for variety of edibles such as mushrooms, bamboo shoots, nyaung chin phu, swetaw, acacia leaves and quails.



Fig.25: Grazing land

Bamboo land

The native term for bamboo land is *hwa pha* (*hwa* = bamboo; *pha* = land). The bamboo land in Yusomoso measures 5 acres in total, and it is owned by the whole community. Bamboo is used for various purposes, including making a variety of baskets for household needs and keeping chicken, containers for storing food, rope making and fencing, etc. Bamboo is also frequently used during festivals and ceremonies for making tables and the stage. Therefore, it is considered a versatile resource by the community. The villagers also sell bamboo so it is also a source of income for them.

Yusomoso's farm land, forest and pastures provide the villagers with a broad range of food and other resources on which they depend for their livelihood. Table 08 provides a summary overview to the different types of land and the cultivated or wild plants and other resource that are produced or gathered there.

Table 08. Summary of land types and the main resources found therein

Name of land	Local name	Types of plants grown or gathered	Other resources
Wet-paddy field	Narrao	Rice, groundnut, corn and candela	
Taungya field	Su khout	Paddy, corn, chili, yam, pumpkin, cucumber, beans, mustard plant, centella and mushroom	Fire wood
Forest land	Thon pha	Yam, herbal plants, orchid, fig, <i>kaw pin</i> , <i>pya pin</i> , eugenia, <i>swetaw</i> , <i>gwaet dau</i> , <i>inn ooh</i> , mushroom, <i>nyaung chin phuu</i> , <i>lee lu ywet</i> , acacia leaf	Various timber, bamboo, fire wood, lime stone, bird, wild animals
Protected forest	Ta ma deetan thopha	Same as above	Same as above
Orchard	Thon thapha	Banana, mango, guava	Lime
Backyard garden	Thyan klan	Mustard plant, chilli, eggplant, banana, corn, mango, jack fruit	
Grazing land	Bou klan an sar	Mushroom	Grass
Cemetery	Lu khu	Lychee, eugenia	
Church land	Kyaung taba klan	Indian trumpet(a vegetable)	
Common land for church use	Han khu talight	Corn, various plants and leaves for pigs	

III Customary Tenure And Management Of Land And Resources

There is some kind of recognition by the state of individual use rights for wet-paddy field and taungya field, but no recognition of the community's ownership of their land and resources.

The villagers have paid tax for cultivating their lands since 1970 (from the time of the Revolutionary Council of Burma). However, the new government's Land Management and Statistics Department told them that the previous practice was no longer recognized and they were asked to register their land again. In 2014, the government issued a kind of land user right certificate, referred to as Form 7. This certificate gives them the right to cultivate the land but does not give them the ownership right over the land they cultivate. Out of the 88 households, 45 households have Form 7, for both wet-paddy and taungya fields, but the remaining 43 households still do not have any kind of official recognition of their right to their land. Customary law has regulated access to, use, ownership and management of land and resources in Yusomoso community since generations, and it continues to do so today.

1. Customary tenure

Like in other indigenous communities, customary tenure of Yusomoso community regulates the ownership and use rights over different types of land and resource found within its territory. There are two types of customary ownership of land - individual and collective - and several rules regulating access to and use of other resources.

Individually owned land

All wet-paddy land, all taungya land, the orchards and the house compounds and backyard gardens belong to individuals. One plot of forest land is also individually owned. Individual land rights are inherited by sons only: the youngest son inherits two-thirds of the land and the rest goes to the eldest son, while the other sons receive some household utensils and farming tools.

Communal land

The community forest, the protected forest, bamboo land, grazing land and the common land for the Church are collectively owned by the whole community. The community has set up rules regarding the access to and use of communally owned land and resources, which are overseen by the village administration and the Community Forest Committee.

2. Customary law and resource management

Yusomoso community has laid down regulations related to land and resource use on both communal and individually owned land. Generally, only those who have land in Yusomoso are eligible to stay in the village and only members of the community are allowed to extract natural resources such as lime stones or trees from the territory of Yusomoso village.

Settlement and compound regulations

Nobody who belongs to a faith other than Catholic or belongs to an ethnic group other than Kayan Kangan is allowed to settle in the village.

Any person who wants to build a separate house must get the approval from the village administrator who consults village elders. If a person has bought a plot of land in the village, he/she must build a separate house on that land.

Anyone who lays foundation in his/her compound must contribute an annual fee of 20,000 Kyat (ca. USD 16) for three years to the community fund (as a contribution to water and electricity provision, for instance). After three years no more payment is needed.

Anyone who moves to the village must pay the regular annual contribution to the village fund and contribute labour to community works from the moment he/she stays in the new house.

Rules regarding building a new house

When a villager builds a new house, all community members work together: cutting bamboo, fetching thatch etc. The best time to erect the first pole is before noon. The owner of the new house has to slaughter a pig (at least 6" in diameter) to feed the villagers. The owner also has to prepare pounded rice and has to give two pieces of pork to each of the builders. An elderly man is required to prepare the fire place in the new house, and an elderly woman has to start the fire. They are given the legs of an uncooked chicken.



Fig. 26: Village musicians

When the construction of the new house is finished the whole village celebrates, and every family in the village is obliged to contribute a chicken for the celebration (today, cash contribution has become common). The celebration takes place in the evening. A flute band is playing and it is required that they make three rounds around the new house. After that the people gather in the new house to pray and bless and sing songs. The villagers play folk drum (*phar si*) and dance. The best folk drum player is given an uncooked chicken leg as a reward, and the best dancer is given a pig's tail. Just before the villagers depart from the new house the owner serves chicken soup for everyone and gives a piece of chicken to those who brought chickens.

Custom in case of house fire

If a house is on fire in the village everybody has to help fight the fire and no one is allowed to work. After the fire, the affected family members must sleep one night outside the village. All the debris from the burned house must be disposed at the eastern part of the village. Those who dispose of the debris have to wash their hands in water in which soap nut is immersed, and if soap nut is not available it is replaced by one of these: silver coins, iron, chicken feet. All the villagers must go to the forest to cut bamboo and wood to make a temporary shelter or a house for the family affected by the fire.

Regulation on sale and lease of land

Land owners have the right to sell the land to anybody from the community and have the right to lease the land to anybody who lives in community and neighbouring villages. Land owners also have the right to lease their land to anybody from the same village or to anybody living in the surrounding communities. That land cannot be sold or leased to people from other, far away villages.

Sometimes, land is given to others for use for free, but in most cases the lease holder gives a share of the harvest to the land owner. In some cases the lease holder pays the rent in cash. For taungya land and farm land the customary share given to the land owner is one third of the harvest, but it is up to the land owner to decide.

Rule on initiating cultivation

According to custom, the Se and Shan clans have to start a new cultivation cycle in the village because they were the first clans to settle there. People believe that if those two clans start the new cultivation cycle the products will be good and there will be no damage to the crops. So the villagers prefer that cultivation is started by these two clans. There is a rule that if anyone wants to start farming they need to inform the others, and if they fail to do so they will have to pay a fine and their crop will not be good. However, with regards to harvesting there is no such rule and each family can do according to their own plan.

Paddy land regulations

If any domestic animals (buffalos or cows) destroy crops on someone's paddy field, the owner of the animals must pay a fine equivalent to the damage done by the animals. If that happens in the herding season, the cow herd responsible for the animals must pay the fine.

All owners of paddy land must participate in the collective cleaning of the irrigation channels before the preparation of the paddy fields. Anyone who fails to come to work must pay a fine stipulated by the village administration.

Taungya regulations

Taungya is classified into two types: 1) taungya inherited from one's ancestors, and 2) taungya one has purchased. There is no difference between these two types of land regarding selling or leasing. If the owner does not work on the taungya, he/she can lease it to others as described earlier. If any animal destroys the crops, the owner of the animal must pay the fine determined by the village administration aided by the help of the eyewitness who saw the animal destroying the crops.

Community forest and protected forest regulations

Access to and use of the community forest and protected forest is regulated by the Community Forest Committee with a set of clear rules. Sign boards have been put-up stating the rules all are obliged to follow and the penalties for defaulters. All community members have the obligation to participate in the management of the forest such as cleaning and preparing for protection against wild fire. No villagers are allowed to expand agricultural land or otherwise into the forests land.

Community forest

If villagers need wood for house construction, they have to get permission from the Community Forest Committee first. But every villager can freely collect firewood, but by cutting branches only, or collect wild fruits and vegetables in the forest. However, selling of firewood and timber for individual income is prohibited. Income from firewood, timber and lime stones goes to the village fund or to the various Church committees. The income is used for communal activities of the Church or the village such as during emergency, paying the volunteer teachers, community construction works and maintenance of the school, etc.

Protected forest

The community protected forest is a strictly protected area, so nobody has the right to access the area and use any of the resources found therein.

Extraction of lime stones

Lime powder is an important source of building materials and cash income in Yusomoso and other villages in the area. Most of the lime stone hills and cliffs are found in community forest areas. Only members of Yusomoso community are allowed to extract lime stones and produce lime powder.

Bamboo and grazing land

All members of Yusomoso community have the right to cut bamboo for their own use from the bamboo land, but not for sale. All community members have the right to let their livestock graze on the communal grazing land and, after the rice harvest, on the paddy land. Since the grazing land of Yusomoso village is very limited, they are allowed by neighbouring Kwaingan village to let their animals graze on its grazing land.

IV

Community Governance

Yusomoso community is governed by the state's local administration and customary village institutions. The local government institutions are the Village Tract Administrator and the Village Administrator (*Oatsu Oat Kyote Yae mu and Kyae Ywar Oat Kyote Yae mu* in Myanmar language), the customary institutions are the elders and the Community Forest Committee, which was recently created by the community itself.

The village tract administrator and village administrator are the main link between communities and the state and they play a key role in local development. They have duties concerned with security, law and order, and local development. They also play a role in all matters concerning land and resources, together with the elders and the Community Forest Committee.

Village tract administrator

The village tract administrator is elected by all the villages of Saungdula village tract. The elections are held once in four years. He reports to the township administrator. The present village tract administrator is U Jarome from Saungdula. He is responsible for eleven villages that are part of Saungdula village tract and represents them within the government administration. Among others, he is responsible for maintaining irrigation, administering cultivable land and for collecting land revenue tax

Village administrator

The village administrator is elected by the villagers. The present village administrator of Yusomoso is U Marsaylo. He was elected in 2016. He is responsible for and represents the village within the government administration and reports to the village tract administrator.

Table 09. Past and present community leaders

	Name	Year		Role
		from	till	
1.	U KoPhot	1904	1940	Village leaders
2.	U Shan Su	1941	1943	Village leaders
3.	U Lino	1944	1953	Village leaders
4.	U Bann Ri	1954	1965	Village leaders
5.	U Lu Phar	1966	1973	Village leaders
6.	U ZaKamo	1974	1975	People's council
7.	U Julio	1976	1981	People's council
8.	U Michaele	1982	1987	People's council
9.	U Dario Nansu	1988	1989	Ward leader
10.	U Agostino	1990	1991	Ward leader
11.	U Issidoro	1992	1993	Ward leader
12.	U Gregorio 1	1993	1994	Ward leader
13.	U Gregorio 2	1994	1995	Ward leader
14.	U Tobia	1996	1997	Ward leader
15.	U Bosco	1997	1998	Ward leader
16.	U Issidoro	1999	2000	Ward leader
17.	U Giovanni (Johny)	2000	2001	Ward leader
18.	U Bosco	2001	2002	Ward leader
19.	U Giovanni (Johny)	2002	2004	Ward leader
20.	U Bosco	2004	2010	Administrator
21.	U Giovanni (Bo Nge)	2010	2012	Administrator
22.	U Romano	2012	2015	Administrator
23.	U Marcello	2016	2016	Administrator

Community Forest Committee

The Community Forest Committee (CFC) was founded in 1997. It was formally recognized by the government in 2011. It has five members and its current chairman is U Kolaylamo. The CFC organizes and guides community work in the forest (e.g. cleaning for fire protection and fencing, etc.), it initiates and oversees the setting up of signboards, it organizes and oversees the cutting of branches of trees in the forest and these are sold to generate income for the village fund. And it enforces the community forest regulations by taking action against any breach of the regulations.

The Elders

They are senior people of the village, and they are looked upon as keepers of tradition and knowledge. They act as informal advisers to the community and are regularly consulted by the village administrator. They are above all in charge of cultural and ceremonial events and play an important role in conflict resolution.

Conflict resolution

Communal conflict resolution is still widely practiced and the way they conflicts are resolved and the fines for breaches of village regulations and compensations for any damage are guided by customary practices.

Conflicts are dealt with in different ways depending on the level at which they occur and on how severe they are. For any family dispute, family members and close relatives try to resolve it together, asking advice from elders. Only when this fails, the conflict is referred to the village administrator, who usually also involves and takes advice from the elders of the village.

For any larger conflict that cannot be solved in this way, the village administrator together with the village administrator elders will lead the discussion and take decisions collectively.

V Challenges Regarding Land And Resources And The Way Forward

One of the main problems faced by the community is the lack of official recognition of customary tenure, in particular the existing individual and communal land ownership. At present, there is only recognition of the right to cultivate the land (known as Form 7) of some families. There is no certificate of ownership over the land people cultivate, and no recognition of communal land. The community has not been able to request and obtain government recognition of its community forests.

Another challenge is unequal land ownership. Only a few families own the land through inheritance. Since most families have to buy land from these few land owning families the families who cannot afford to buy land remain landless.

Lack of information and awareness is another challenge. Some villagers are still not aware of land rights and other issues related to land.

Recommendations and plan of action

In response to the challenges related to land faced by Yusomose community, they took a decision on the following recommendation and planned action:

1. More awareness raising on land rights and land issues should be organized
2. KMSS-Loikaw should facilitate and continue to accompany the community in lobbying and advocacy with the government

The concrete actions planned by the community are:

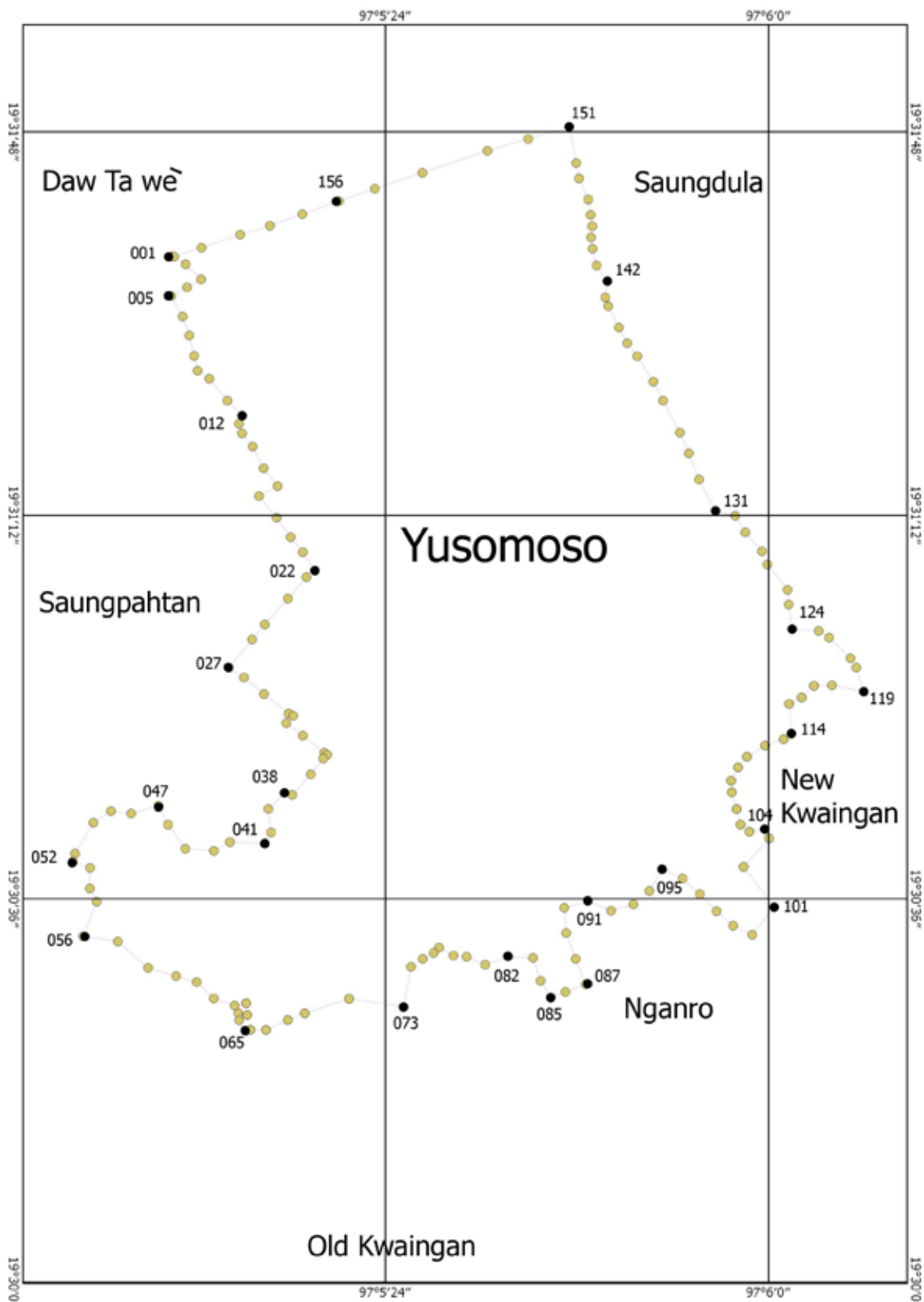
1. To transfer the history, culture and traditional knowledge to the younger generation
2. To share experiences with community mapping and participatory action research and lessons learnt with other interested communities
3. To advocate for the customary rights over their territory

The people of Yusomoso community expressed their interest and willingness to actively take part in the work which they hope will lead to the recognition of customary rights over their territory. And the staff of KMSS-Loikaw is also committed to continue supporting and facilitating the process,

APPENDIX

Geographical information of village boundary

Perimeter survey map



Perimeter survey waypoints data

Point no.	Coordinates	Elevation a.s.l.
1	N19 31.605 E97 05.066	3078 ft
2	N19 31.593 E97 05.088	3076 ft
3	N19 31.569 E97 05.112	3077 ft
4	N19 31.557 E97 05.090	3076 ft
5	N19 31.543 E97 05.065	3077 ft
6	N19 31.511 E97 05.083	3073 ft
7	N19 31.482 E97 05.093	3069 ft
8	N19 31.450 E97 05.101	3068 ft
9	N19 31.426 E97 05.106	3069 ft
10	N19 31.414 E97 05.124	3067 ft
11	N19 31.379 E97 05.153	3068 ft
12	N19 31.357 E97 05.176	3067 ft
13	N19 31.343 E97 05.171	3063 ft
14	N19 31.328 E97 05.176	3064 ft
15	N19 31.308 E97 05.192	3064 ft
16	N19 31.274 E97 05.210	3066 ft
17	N19 31.246 E97 05.231	3065 ft
18	N19 31.230 E97 05.202	3063 ft
19	N19 31.196 E97 05.230	3063 ft
20	N19 31.166 E97 05.252	3062 ft
21	N19 31.142 E97 05.271	3061 ft
22	N19 31.113 E97 05.290	3061 ft
23	N19 31.103 E97 05.277	3059 ft
24	N19 31.070 E97 05.247	3064 ft
25	N19 31.029 E97 05.212	3066 ft
26	N19 31.006 E97 05.191	3063 ft
27	N19 30.962 E97 05.155	3069 ft
28	N19 30.946 E97 05.179	3079 ft
29	N19 30.921 E97 05.210	3076 ft
30	N19 30.890 E97 05.249	3071 ft
31	N19 30.886 E97 05.256	3069 ft
32	N19 30.875 E97 05.245	3072 ft
33	N19 30.855 E97 05.271	3068 ft
34	N19 30.829 E97 05.305	3067 ft
35	N19 30.826 E97 05.309	3068 ft
36	N19 30.820 E97 05.303	3065 ft
37	N19 30.795 E97 05.283	3066 ft
38	N19 30.763 E97 05.254	3036 ft
39	N19 30.934 E97 06.100	3040 ft

Point no.	Coordinates	Elevation a.s.l.
40	N19 30.924 E97 06.150	3029 ft
41	N19 30.962 E97 06.138	3040 ft
42	N19 30.977 E97 06.128	3074 ft
43	N19 31.009 E97 06.095	3146 ft
44	N19 31.019 E97 06.079	3164 ft
45	N19 31.022 E97 06.037	3165 ft
46	N19 31.061 E97 06.032	3136 ft
47	N19 31.084 E97 06.030	3093 ft
48	N19 31.123 E97 05.998	3070 ft
49	N19 31.144 E97 05.990	3072 ft
50	N19 31.173 E97 05.964	3077 ft
51	N19 31.199 E97 05.948	3086 ft
52	N19 31.207 E97 05.917	3100 ft
53	N19 31.256 E97 05.891	3135 ft
54	N19 31.297 E97 05.875	3156 ft
55	N19 31.330 E97 05.861	3169 ft
56	N19 31.379 E97 05.835	3154 ft
57	N19 31.409 E97 05.820	3141 ft
58	N19 31.449 E97 05.795	3173 ft
59	N19 31.470 E97 05.779	3212 ft
60	N19 31.494 E97 05.766	3243 ft
61	N19 31.527 E97 05.749	3321 ft
62	N19 31.541 E97 05.745	3312 ft
63	N19 31.566 E97 05.748	3335 ft
64	N19 31.591 E97 05.731	3376 ft
65	N19 31.617 E97 05.725	3419 ft
66	N19 30.437 E97 05.182	3056 ft
67	N19 30.418 E97 05.184	3064 ft
68	N19 30.395 E97 05.189	3069 ft
69	N19 30.395 E97 05.213	3076 ft
70	N19 30.410 E97 05.247	3073 ft
71	N19 30.421 E97 05.274	3080 ft
72	N19 30.444 E97 05.344	3063 ft
73	N19 30.431 E97 05.429	3063 ft
74	N19 30.495 E97 05.440	3059 ft
75	N19 30.494 E97 05.441	3072 ft
76	N19 30.506 E97 05.459	3071 ft
77	N19 30.515 E97 05.476	3065 ft
78	N19 30.524 E97 05.484	3054 ft
79	N19 30.511 E97 05.507	3055 ft
80	N19 30.509 E97 05.527	3051 ft

Point no.	Coordinates	Elevation a.s.l.
81	N19 30.497 E97 05.557	3052 ft
82	N19 30.510 E97 05.593	3053 ft
83	N19 30.508 E97 05.631	3046 ft
84	N19 30.472 E97 05.643	3051 ft
85	N19 30.446 E97 05.659	3051 ft
86	N19 30.454 E97 05.682	3052 ft
87	N19 30.466 E97 05.714	3048 ft
88	N19 30.506 E97 05.698	3045 ft
89	N19 30.546 E97 05.683	3047 ft
90	N19 30.586 E97 05.681	3035 ft
91	N19 30.596 E97 05.717	3034 ft
92	N19 30.582 E97 05.754	3036 ft
93	N19 30.591 E97 05.789	3040 ft
94	N19 30.612 E97 05.814	3039 ft
95	N19 30.646 E97 05.834	3041 ft
96	N19 30.632 E97 05.865	3037 ft
97	N19 30.607 E97 05.892	3031 ft
98	N19 30.581 E97 05.919	3029 ft
99	N19 30.558 E97 05.945	3028 ft
100	N19 30.544 E97 05.975	3030 ft
101	N19 30.587 E97 06.009	3026 ft
102	N19 30.650 E97 05.961	3032 ft
103	N19 30.695 E97 06.001	3032 ft
104	N19 30.709 E97 05.994	3034 ft
105	N19 30.705 E97 05.970	3040 ft
106	N19 30.716 E97 05.956	3060 ft
107	N19 30.740 E97 05.950	3142 ft
108	N19 30.767 E97 05.942	3185 ft
109	N19 30.785 E97 05.941	3214 ft
110	N19 30.806 E97 05.952	3229 ft
111	N19 30.822 E97 05.966	3223 ft
112	N19 30.840 E97 05.995	3157 ft
113	N19 30.850 E97 06.024	3096 ft
114	N19 30.858 E97 06.036	3071 ft
115	N19 30.905 E97 06.032	3045 ft
116	N19 30.915 E97 06.052	3038 ft
117	N19 30.933 E97 06.071	3039 ft
118	N19 30.934 E97 06.100	3040 ft
119	N19 30.924 E97 06.150	3029 ft
120	N19 30.962 E97 06.138	3040 ft
121	N19 30.977 E97 06.128	3074 ft

Point no.	Coordinates	Elevation a.s.l.
122	N19 31.009 E97 06.095	3146 ft
123	N19 31.019 E97 06.079	3164 ft
124	N19 31.022 E97 06.037	3165 ft
125	N19 31.061 E97 06.032	3136 ft
126	N19 31.084 E97 06.030	3093 ft
127	N19 31.123 E97 05.998	3070 ft
128	N19 31.144 E97 05.990	3072 ft
129	N19 31.173 E97 05.964	3077 ft
130	N19 31.199 E97 05.948	3086 ft
131	N19 31.207 E97 05.917	3100 ft
132	N19 31.256 E97 05.891	3135 ft
133	N19 31.297 E97 05.875	3156 ft
134	N19 31.330 E97 05.861	3169 ft
135	N19 31.379 E97 05.835	3154 ft
136	N19 31.409 E97 05.820	3141 ft
137	N19 31.449 E97 05.795	3173 ft
138	N19 31.470 E97 05.779	3212 ft
139	N19 31.494 E97 05.766	3243 ft
140	N19 31.527 E97 05.749	3321 ft
141	N19 31.541 E97 05.745	3312 ft
142	N19 31.566 E97 05.748	3335 ft
143	N19 31.591 E97 05.731	3376 ft
144	N19 31.617 E97 05.725	3419 ft
145	N19 31.635 E97 05.722	3450 ft
146	N19 31.653 E97 05.724	3441 ft
147	N19 31.670 E97 05.722	3409 ft
148	N19 31.694 E97 05.718	3392 ft
149	N19 31.727 E97 05.703	3383 ft
150	N19 31.751 E97 05.699	3343 ft
151	N19 31.808 E97 05.688	3287 ft
152	N19 31.789 E97 05.624	3305 ft
153	N19 31.770 E97 05.560	3270 ft
154	N19 31.736 E97 05.458	3228 ft
155	N19 31.711 E97 05.384	3193 ft
156	N19 31.691 E97 05.327	3170 ft
157	N19 31.671 E97 05.270	3146 ft
158	N19 31.653 E97 05.219	3128 ft
159	N19 31.639 E97 05.173	3113 ft
160	N19 31.619 E97 05.112	3105 ft
161	N19 31.605 E97 05.069	3113 ft

¹ A village tract is a fourth-level administrative subdivision of Myanmar's rural township. As of August 2015, there are 13,602 village tracts in Myanmar, consisting of 70,838 villages. The equivalent for urban townships is a ward. Source (accessed: 29.08.2016): https://en.wikipedia.org/wiki/Village_tract

² Loungpelaykhu literally means above plain cliff (Loung = cliff; pelay = plain; and khu = above).

³ The area is known by the name of mount Yuusomoso.

Sawbwar is the chief (now equivalent to administrator) who ruled over a principality (now district) during British rule. There were five principalities in Karenni state (Kyebugyi, Kantarawadi, Bawlake, Nanmakhon, and Naung Pale). In this case the former villagers of Yusomoso must have approached the sawbwar of Naung Pale that is nearest to present day Yusomoso.

⁴ A small, green spicy hollow fruit that is used whole in cooking. Dried ones are ground to make powder. It gives a tingling feeling on the tongue when being eaten.

