

The Judicial System in Yadanapon Period (1852-1885)

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Abstract

In the studies of Yadanapon Period, Judiciary was performed in accordance with *Dhammathat*, *Yarzathat* and some treatises written in ancient Myanmar Kings as well as existing social systems and customs. In judicial acts, criminal case and civil case are separately stated. It presents the distraction of judicial acts between the Kings in Yadanapon Period and those of their ancestors. In addition to them, the facts about various stages of judicial offices, different judicatures, opportunity to appeal against a decree in addition to laws and regulations declared to prevent from practicing bribery, and partiality, misappropriation and miscarriage of justice were systematically mentioned. It is also involved that (*Tatyones*) military courts were, in the reign of King Mindon and King Thibaw, established to influence the royal authority all over remote provinces for the judicatures. Moreover, the endeavours were made to reform the judicatures in Yadanapon Period to maintain perpetuation of sovereignty and peace and tranquility in the Kingdom.

Keywords: *Dhammathat*, *Yarzathat*, Criminal case, Civil case

Introduction

In Yadanapon period in Jurisdiction, the following facts are organized such as , laws and regulations, judicial decisions, negotiations, classification of cases, the importance of Myanmar *Dhammathat*, duties and responsibilities of the jury (from king to judge) co-operation of Myanmar and English in judicial acts, the duties of judges and the punishment for their negligence, the responsibilities of judicial officers in Yadanapon period, the trade laws between upper and lower Myanmar, laws for cattle trafficking, and jade laws. Witnesses and their statements made in the court of law, stages of performance concerned with affidavit, judicial acts in civil administration in Yadanapon period and reforms, the punishment for bribery and judgments are mentioned in details.

All criminal cases are also dealt with the facts concerning judicial act for criminal cases, with royal decrees applied in judgments, royal notification and classification of cases for amnesty after the change of Kings, about legal right for release from prison after being consecrated as King Mindon released the royal orders to prevent the cruel punishment sometimes performed by previous Kings. It describes that under the rule of King Thibaw, due to the fourteen administrative bodies, the 'Maung Kyaw' punishment, which was practiced in criminal offices, was feared by all guilty persons. The civil cases are treated in accord with the traditional regulations used in previous dynasties. It also contains that the civil cases such as inheritance, accusations, debt, and abusive speech, were treated in line with Trial by Ordeal. The cases of inheritance dealing with parents and children, monks, lords and slaves were treated according to *Dhammathat*'s regulations.

Judicial System

In Konbaung Period, the judicial system of the Royal City was exercised by the five *Hlut Yone*. They were *Hluttaw* (Court of Central Administration), *Bye-daik* (Secretarial Office), *Shay Yone* (Court of East), *Nauk Yone* (Court of West), *Taya Yone* (Court of Law). These five *Hlut Yones* played an important role in the judicial affairs of Myanmar monarchs.

In the towns and villages, judgment was done by *Myothugyi* (Town headman), *Ywathugyi* (village headman). Judgments were done in accordance with *Dhammathat* (the code of laws). Traditionally, Royal Edict was enacted by the King. Although the old Royal Edict was not needed to be accepted by the successive King, they were accepted in general. However, changes, withdrawal and additions were made to the old Royal Edict.

The King Mindon ascended the Amarapura throne and became the king on 17 February 1853. In the same year, the reform programmes were performed. The Yadanapon Royal City was established on 23 May 1859. This new city was ruled by King Mindon and King Thibaw until 1885. Therefore, this period from 1852 to 1885 was called Yadanapon period.

King Mindon made judicial system strictly to be stable in administration. In judicial system, criminal cases were judged by the *Yarzathat* (the King's royal order). Civil cases were decided in accordance with *Dhammathat* (the traditional code of law). The King was the centre of the judicial system. The Royal Edict was only enacted by the King. Administrative, legislative and Judicial systems were practised together with the *Wungyi* (the Ministers) and *Hmu-mat* (counselors). This system provided the check and balance practice for the autocratic King. The King must exercise ten rules of kingship, the four principles of Sangaha and the seven rules that lead to King's prosperity.

In taking over the throne, the king must be consecrated. There were fourteen kinds of consecrations. Among them Moddhabhiseka (Moddha consecration) was very important for a king. Therefore, he was able to

- (1) perform Sarsana affairs.
- (2) accommodate the place for Buddhist ordination hall
- (3) make the judgments
- (4) ask for the taxes and revenues
- (5) develop the city
- (6) be accepted honourability
- (7) be accepted royalty
- (8) be acknowledged by other countries.
- (9) make legislature and
- (10) avoid the aggression from others.

According to the statecraft, the King who had not been consecrated was just an ordinary king and those who had been consecrated must be consecrated Kings.

In Yadanapon period, the King Mindon made changes in legislation, administration and political affairs for peace and stability. During the reign of King Mindon, there was the second Anglo-Myanmar war and Thanintharyi, Rakhine, Mottama and Bago were annexed by the British. The lower part of Myanmar was governed by the British and the rest of the upper part was ruled by King Mindon. In upper Myanmar, there were two kinds of administrations: Royal city administration and Provincial administration.

Duties and Functions of *Hlut Yone Nga Yat* (Five kinds of offices)

The judicial system, the laws for these two-administrations were made by the King. Royal Orders proclaimed by the King were issued through *Hluttaw*. The applications were submitted to the King through *Hluttaw*. The king exercised his power as the supreme judge

through *Hluttaw* which was the supreme court of the land. In Royal City, there were five kinds of offices of *Hlut Yone Nga Yat*:

1. *Hluttaw* (Court of Central Administration)
2. *Bye- daik* (Secretarial Office)
3. *Shay Yone* (Court of East)
4. *Nauk Yone* (Court of West)
5. *Taya Yone* (Court of Law)

Hluttaw is as the centre for executive, legislature and judiciary. Its responsibilities were (1) Reporting the decisive local affairs, (2) Making decision for job appointment, promotion, withdrawal and (3) Judiciary. These included economic, social, defence, peace and stability, flourishing, executive, taxes and revenue and foreign relations affairs. All cases presented by the regions including Shan state were reported to the King through *Hluttaw*. The duties of judiciary were belong to the Crown prince, Royal princes and Ministers.

The '*Atwinwun*' (Secretaries) were appointed for promulgation of the King's order, following the Royal Order or all of the King's affairs. In the Royal Order, for the assignment of the *Atwinwun*, the following is shown;

"... as an '*Atwin Wun*' (Minister of the Interior), he has to supervise the affairs of the Interior together with *Pyay Yay* (Affairs of the city) and *Ywa Hmu* (Affairs of the province). To carry out these onerous duties he has the three guiding principles of *Dama Wut* (Way of Law), *Yaza Wut* (Way of King) and *Loka Wut* (Way of People) as well as precedence."

The King's royal orders were sent to *Hluttaw* through *Bye-daik*, Likewise from *Hluttaw* to the King. *Bye-daik* was called Secretarial Office (*Atwinwun Yone*) because the interior Minister served the duty there.

The Royal Order of judiciary of the King Mindon on 24 April, 1853 was expressed as follow:

"... to perform in order to flourish the benefit of my King, and the benefit of the Subject. Do not let the *Atwintaw*, *Hluttaw*, *Shay Yone*, *Nauk Yone* make decisions on the cases concerning *Taya Yone*. They have to only be judged by *Taya Yone*. Accusation (*Hmu*), succession of heritage (*Yar Hmu*), and territorial cases (*Nae Myay Hmu*) have to be judged by the *Hluttaw*, Criminal case by *Shay Yone*..."

Therefore, during the reign of King Midon, the judicial systems were very well-organized because the respective court had to take relevant responsibilities.

Shay Yone was situated in the east of the palace, so it was called *Shay Yone Taw*. The criminal cases were judged by the *Shay Yone* and submitted to the *Hluttaw*. It was also called *Yazawut Yone* (a criminal office) and also known as *Myowun Yone* because *Myowun* (Town officers) served in this office. *Myowun* (Town Officers) had to solve the criminal case in the Kingdom. *Shay Yone* was able to make decisions for punishment. The vandalism, theft, robbery, rebellion, Arson, rape case, and murder were judged by *Shay Yone*. During the reign of King Thibaw, *Myowun* attended the *Shay Yone* for judiciary. Extra-ordinary criminal cases were submitted to the *Hluttaw* and decisions could be made. *Myowun* could make decisions for normal criminal cases.

At the time of King Badon, the affairs of the Queens were decided by the *Nauk Yone*. *Nauk Yone* was situated in the west of the palace and had to solve the affairs of the ladies of the court-queens, princess' ladies-in-waiting and wives of officials who committed crime. However, in the King Thibaw's reign, all criminal cases were decided by the *Taya Yone* (court of law) not by the *Shay Yone* and *Nauk Yone*.

Taya Yone was the department in which all several cases were judged in a proper and right way. Traditionally, there were four judges in *Taya Yone*. During the reign of King Mindon and King Thibaw, only two judges were appointed. According to the fundamental principles of the Myanmar traditional judicial system, all several cases must be discussed and negotiated by the defendant and plaintiffs together with (decide, disputes without fear or favour in accordance with) the maxim of *Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung* (Mitigate a Big Case and forget the small one). In the days of Yadanapon Kings, judiciary ad rules of conducts were definitely fixed. For public awareness, criminal cases were categorized into six kinds.

1. Civil case is also called *Taya Ma Hmu*. It means that the parties sued face to face. Slander, assault, trespassing, adultery, rape, homicide etc.. were taken under the civil case.
2. Criminal cases were theft, rebellion, eloping of the princess and *Apyodaw* (Ladies-in-waiting). The theft was defined similarly of the disloyalty.
3. Revenue cases were disagreements concerning with tax collection, tax restriction and other revenue cases were included. Firstly, they were decided by the related officers and then by the *Myowun* (Town officers). They were also concerned with the village headman.
4. Inheritance cases were investigated by the racial representatives who have full authority. Their decisions were confirmed by the Upper Court.
5. Religious cases were decided by the members of the judge who were conferred authority for the race of each religion.
6. Political cases were judged by the *Hluttaw* because they were concerned with the whole country.

Dhammathat, Yarzathat and Phyat Htones

In the judicial system in Yadanapon period, the judgments were made in accordance with the *Dhammathat* (traditional code of law), *Yarzathat* (the King's royal order), literary work, *Phyat Htones* (former judicial ruling), current law and social condition. Thus, Myanmar *Dhammathats* were composed of Myanma tradition, culture, custom and practice. Myanmar *Dhammathats* were the greatest law among the civil laws and criminal laws. Then the judgment was passed on the four basic principles of *Karlan*, *Daethan*, *Aggan* and *Dhanan* called "*Maha Padetha Taya Lay Par*." *Karlan* means making decision according to the time when the case occurred, *Daethan* means making decision according to the situation of the disputed property.

The judicial system in Yadanapon period was very systematic. During the reign of King Mindon, the British had the relations with the upper Myanmar after annexation of the lower Myanmar. The disputes between English and Myanmar were solved together with Myanmar King's counselors. Therefore a mixed-court was established. It was opened in August 1869 in Mandalay presidency. At the time the British resident at Mandalay was Major E.B Sladen. The Mixed-Court was ended in October 1879 when the English envoy left Mandalay.

In Yadanapon period, based on the size of territory, numbers of houses and the distance between one place and the others, *Khonetaw* (Arbitrator) was assigned by the King. The word *Konetaw* means a judge appointed and recognized by the King. They decided the cases especially from the rural area. If it was necessary, they were judged together with other two *Khonetaws*. If two out of them agreed with the judgment, the decision could be made. If the cases could not be judged by the *Khonetaw*, they would be appealed in the *Hluttaw*.

In 1873, King Mindon directed the judicial officials that the cases should be decided, saving time and money for the sake of poor clients. The laws enacted by the King Mindon were as follows:

- (1) Taxation law
- (2) The revenue law for the farm land
- (3) Land revenue law
- (4) Wild land revenue law
- (5) Forest taxation law
- (6) The law for collecting fees for judgment
- (7) The law for debits
- (8) The law for offering ration
- (9) Trade law
- (10) The law of fund for army
- (11) Investigation law
- (12) The law of relations between monks and king retinues
- (13) The law for the monks
- (14) Donation law
- (15) Monetary law
- (16) Custom duty law
- (17) Jade law and
- (18) The law for smuggling animals

According to the taxation law, tax collector, brokers and appraisers collected taxes reasonably for the trading in upper and lower parts of Myanmar. The purpose of this law was to promote the trading of the country. For promoting the economy of the upper Myanmar, the jade law was enacted and excavation of jade was restricted. According to the law enacted in September 1869, the jade was strictly prohibited to trade and suspected cases were taken action. Moreover, the king enacted the law of smuggling cows and buffaloes.

At the time of King Thibaw, the King's counselor enacted the law in three meetings like Parliament.

- (1) King's counselors of the first meeting were *Wungyi* (Minister), *Atwinwun* (Minister of the Interior), *Wun Dauk* (Assistant Minister), *Myowun* (Town Officer), executive officer, 15 officials and 2 junior executive officers.
- (2) King's counselors of the second meeting were *Myinsugyi Wun* (Officer of Major Horses), *Athiwun* (Officer of Common folks), *Thuyewun* (the Chief of Warrior).

- (3) King's counselors of the third meeting were *Win Hmus* (captains of Guards), *Sit Bo* (Military Officer), *Daka Hmu* (Chief of City Gates) and other junior officers.

The judicial laws enacted by King Thibaw were as follows:

- (1) Civil law
- (2) Criminal law
- (3) The law of 14 department administration
- (4) The law of provided the effective judgment
- (5) The law of the fees of judgment
- (6) The law of exemption
- (7) The law for the King counselors and
- (8) The law of punishment for the King counselors were as follows:
 - (ka) The law for headmen (the leaders of villages)
 - (ki) The law for *Kha Yinewun* (District Officers)
 - (kie) The additional law for *Myowun* (Town Officers)
 - (ku) The law of wild land revenue
 - (Kue) The law of tax collection

The Myanmar judicial system, valid evidence and reliable witness were very important. At least three witnesses and up to fifteen witnesses were needed for the accused to confess. In Myanmar *Dhammathats*, there were reliable witness and unreliable witness. Invalid accusations without witness were (1) the confession for the sake of being in danger and (2) the confession in the arrested position. The valid confessions were (1) the confession in public, (2) the confession before the King's counselors or headmen of village and town, (3) the confession before venerable monks.

If the submission of defendant and plaintiff were different and witness and evidence were not valid, four types of Ordeal (*Gabar lay yat*). Four types of trial by ordeal were severe and difficult step by step. The first and second forms, fire ordeal and chewing rice could not bring injury. Only injury could be caused in lead ordeal. The last form, water ordeal caused death. Lead ordeal and water ordeal were not immediately used only if there was no witness available.

Not only this way was used but also taking oath was done. The person who swore was divided into high class, middle class and low class. The places for taking oath were defined five places: the resident, on earth, at the top of ladder, at the bottom of ladder and in the surrounding of pagodas. Therefore, for three kinds of people taking oath and five kinds of places, fifteen kinds of taking oath were found. Monks, the King, queen, princess, and ministers were not needed to take oaths. Taking oath meant having a fault. Therefore, the person who takes oath is avoided. King Thibaw exercised this system.

Every word said by the King was regarded as the law. At the time of King Mindon, the King had to keep himself from misusing the power and enact the law through discussion with his men. Not only in Royal city but also in different towns and villages including Shan State, judicature was made by appointing officers of different levels. The King appointed from the post of *Thugyi*, village headmen to *Myowun*. To supervise and rule the Shan *Sawbwas*: from Shan state which is far away from Royal City, *Bohmu Min Tha* (Prince

Commander) was appointed in *Moehne* Court. This Court was responsible for checking whether *Sawbwa*: obeyed the law or not and reporting it back to *Bohmu Min Tha* every four months. He had the power to punish them properly if they were found guilty and he reported it back to *Hluttaw*.

During the reign of King Mindon, there were some changes in judicial system which was later considered unsatisfactory by King Thibaw. Therefore, King Thibaw tried to change judicial system. Besides the former five courts (*Hlut Yone Ngu Yat*), the two new courts were established. These were *Taya Htarna Choke Yone* (Head of Court of Justice) and *Asiawaywun Hmumatmya Yone* (Council of Minister and Officer's Court). Like in Royal City, there were *Myo Ywa Thugyi Yone* (Village Court), *Myo Yone* (Town Court) and *Khayine Yone* (District Court), and so on.

In 1883 when the country exercised the ten departmental systems, court of law had the power to decide the cases of Queen, Princess and members of Royal family. Moreover some *Khonetaw* (Arbitrator) were abolished. *Taya Htarna Choke Yone* was the new one in the time of King Thibaw and two judges were assigned there. It had the power to decide the cases of unlimited value. It was also the *Taya Htarna Choke Yone* of appeal in some cases exceeding the value of K.1000. It also had the judicature over the case not exceeding the value of K. 1000. This court took the power of Judicature on cases such as theft, rebellion. *Asiawaywun Hmumatmya Yone* was the second largest judicial organ which had the power to judge on the cases exceeding the value of K. 5000. This court had the power to judge the cases of unlimited value. *Hluttaw* was the place of a final appeal of the cases that had been judged by the *Asiawaywun Hmumatmya Yone*.

In 1883, King Thibaw introduced the ten departmental administrative system and some courts were established as follows:

- (1) The District Court (*Khayine Yone*)
- (2) The Court of territories (*Away Myo Yone*) and
- (3) Town / Village Court (*Myo Twa Thugyi Yone*)

All disputes were judged by the Township/ Village court. It usually did negotiation between the disputants. They had power only on the cases not exceeding K. 500. However, the Court of territories was the one having the power to decide for the cases not exceeding the value of K. 20.

In the court of territories, *Myowun* (Town Officer) had to come to the court every day and judged the cases there. But he did not need to come to the court on the Sabbath day. He had no right to decide the cases from K.1000 to K.5000. He had the power to judge the cases of bribery which was committed by village headmen and town chiefs. For the bribery of the *Myowuns*, members of 14 departments could judge these cases. The Town Court had the power to judge the case between people from different villages and towns.

All disputants had the right to appeal to *Myo Wun Yone* (Town Court) if they were not satisfied with the decision of *Myo Ywa Yone* (Township/ Village Court) if the plaintiff did not appear on the appointed day of appearance, *Myo Wun* (Town Officer) would not consider these cases. If the judgment were different, the plaintiffs could go to another judge they both agreed under the law of 6, December 1878.

According to this law, *Myowuns* had the right to ask for the costs of the cases. *Myowuns* could sentence the clients to imprisonment or set free them only when the *Khayine Wun* (District Officer) permitted to do so. Therefore *Myo Wun Yone* (Town Court) took the power to decide the cases exceeding the value of K. 1000. *Khayine Wun Yone* (District

Court) was the principal one to appeal for the cases which had been decided by the town court. *Hluttaw* was the place for the final appeal of the cases. Civil cases being persecuted by the headmen of the village could be judged by the district court. It had the power to judge the cases not exceeding the value of K.1000. If this case is more than the value of K. 20, it could be appealed to the court of justice, *Khayine Wun Yone*.

The officers from Town Court wrote about the cases and sent it to the *Hluttaw* in every two months. Therefore, *Khayine Wun Yone* was the principal one for the cases which hadn't been finished by the Town Court. It was also the second highest court.

Kings from Yadanapon period aimed at the systematic judicature. King Mindon intended to judge the cases without costing a lot and delay. Moreover, based on the value of cases and kind of cases, the courts were different. It was enacted that the kind of punishment of bribery of the officers from Royal City and other cities would differ based on the amount of money and levels of their post. The six junior counselors of *Pakhan Myosa*, *Yaenanchaung Myosa*, *Kanni Atwin Wun* (interior officer), *Kin-Wun Wundauk* (Assistant minister), *Wundauk Lamaingwun* and *Constables Maha Minhla Thinkhayar* drew this law.

During the reign of King Mindon, the cost of judgment should not be asked for the amount of money more than the amount limited by the law. He enacted the law to prohibit the bribery of the officers. The punishment for the officers from Royal City is more serious than others. This was the example for all officers from the Royal City. However, the punishment for the headman of the village and town was more serious than officers and clerk from the Royal City. The headman took a bribe more than officers and clerks from the city.

King Mindon tried to judge the cases righteously for the poor. King Mindon noticed the good benefit of the legislative system exercised in western countries through *Kinwun Mingyi*. In the reign of King Thibaw, he exercised the legislative council which had first been introduced by King Mindon. However, he did not abolish the former five *Hlut Yone Nga Yat* systems. The King, Ministers and officers discussed and enacted the law together. They would follow the law. The coming generation must follow this law. Meeting must be held to discuss about the country's affair. The Royal Palace building in the Southern part of the park must be used as the meeting hall, according to the law enacted on 13th of October 1878.

On the 11th of November 1878, King Thibaw enacted that the country must be administered by the 14 departments which were supervised by respective administrators. However, this system did not succeed. It was abolished in March 1879. The act of the nine departments' administrative system was ordered in 1880.

In accordance with this act, the same tasks were constituted into nine departments. They are

- (1) Foreign and religious department
- (2) The Civil and Criminal department
- (3) The Customs department
- (4) The Revenue department
- (5) The Infantry department
- (6) The Naval department
- (7) The labour department

(8) The Agriculture department

(9) The law department

The special feature of nine departments was that these were a particular law department. It is clear that law was very important. The law department enacted the laws for officers from other departments, punishment if they disobeyed the law, the laws for the officers from the law department and civil law. This showed that King Thibaw respected law and intended to rule the country systematically.

The Judicial system in Yadanapon period was the system exercised through the history. In judicial, *Hluttaw* took the main role. In the reign of the last two kings, King Mindon and King Thibaw, there were splendid five courts which managed the administration and jurisdiction by appointing the officer.

It was concentered that the complete systematic judicial system had started since the Bagan dynasty. King had the right to decide according to the traditions. In the judicial system of Yadanapon period, *Dhammathat*, *Yarzathat* and *Phyat Htone* were expressed to be used. In judgments, a suitable judicial law was used rather than making reference of codes of law (*Dhammathat*). Mostly plaintiffs and defendants were mediated.

Since early Konbaung period, the main code of conducts and characteristics of the judge were specified. In Yadanapon period, not only the judges but also *Myowun* had the authority of judgement. Before King Mindon, judgments were very serious and even minor cases were judged intentionally extreme. King Mindon changed these serious judgments and reforms the judicial system. In 1866, Court of Law was established so that the criminal cases were judged fairly and systematically without hesitation.

In Yadanapon period, Mixed Court appeared to improve the judicial system in judgment of both cases of Myanmar nationalities and English people. In the administrative system, not only five kinds of courts but also the head of court of justice and councils of Ministers and Officer's court were established. Thus, the judicial system of Yadanapon period was very systematic and laws were valid.

Conclusion

The Judicial system plays a vital role in national administration to keep peace and tranquility of the state. Myanmar Kings, therefore, undertook the judicial decisions by establishing *Hlut Yone Nga Yat*. Judicial acts were performed in accordance with royal notifications and *Dhammathat* (traditional code of law).

Criminal Cases and Civil cases were solved by means of negotiation in Yadanapon period. The principal objective of Judgment is "*Kyi The Ahmu Nge Aung, Nge The Ahmu Pa Pyauk Aung*" (Mitigate a Big Case and forget the small one). If the clients were not satisfied with the decision, they had rights to appeal against a decree but the decisions aimed at negotiation and satisfaction eventually.

The laws and regulations enacted in King Mindon and King Thibaw period showed that the righteous decision is made on cases without delay. Criminal cases and civil cases were treated by means of level of judiciary power to cost less court fees to the clients by enacting exact court fees to the clients for various cases. *Kun Bo Htein* (Clerk receiving court fee) is particularly employed (appointed) to receive court fees from the clients. Moreover, in Yadanapon period, laws and regulations were enacted to punish the judges and judicial officers who demanded more court fees and practiced bribery. The Royal Order was

announced that in 1866, assault, accusation, and divorce as such trivial cases could be solved by *Myothugyi* and *Ywathugyi* without going to the city in King Mindon reign. Criminal cases and civil cases are classified to be judged by *Myowun* and *Sitke* and Judicial officer. Laws were also enacted for responsibilities and duties to be performed by *Khonetaw* in 1873-74.

The Judicial system in Yadanapon period consisting of inheritance, marriage and debt showed that they are very systematic. The present laws were enacted in King Mindon and King Thibaw days and administration and judicial system were reformed to be modernized.

Most Myanmar Laws were based on Myanmar traditions and customs, judicial decision, *Dhammathat* and *Yarzathat*. Myanmar religion and belief, and concepts were found in Myanmar Laws.

The Judicial systems in Yadanapon period, were conducted in accordance with morals of Kings, Queens, Ministers, *Myowun*, *Myothugyi*, *Ywathugyi*, judges, lawyers and the duties of parents, children, husband, wife, teachers and pupils so that the judicial decisions were found to be in conformity with social system, customs and the concepts of Myanmar people.

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